



AMERICAN MUSLIMS FOR PALESTINE

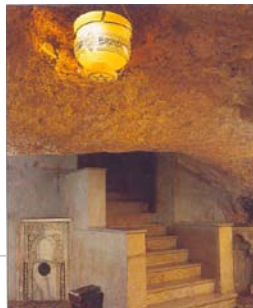
EMPOWERMENT through
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Al-Quds: Early Muslim History in the City



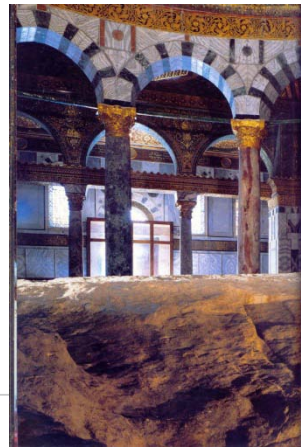
Al-Quds in the Qur'an

“ Glory be to Him Who carried His servant by night from the Sacred Mosque to the Farthest Mosque Whose surroundings We have blessed, that We might show him some of Our signs, for He the Hearer, the Seer.” (Al-'Isra' 17, verse 1)



Chapter 17, Verse 1

- Travel at Night (Verb-'asra)
- Him Who Carried
- His Servant
- A Portion of the Night (noun-Laylan)
- Mecca
- Farthest Mosque



Farthest Mosque

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Farthest Mosque

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- al-Nawawi (d. 676 H, 1277 CE): To “the Farthest Mosque”: meaning the farthest from the earth and the closest to heaven and it is the mosque in *Bayt al-Maqdis*. It was named “farthest” because it is the farthest of mosques that is visited from the Sacred Mosque [in Mecca] with reward granted for its [visitation]. (Tafsir al-Imam al-Nawawi)
- al-Qasimi (d. 1322 H, 1914 CE): “The Farthest Mosque” is the mosque of *Bayt al-Maqdis* and it was known as the Monument of Sulaiman, because he was the one who built it. “The Farthest” because of its distance from Mecca.”



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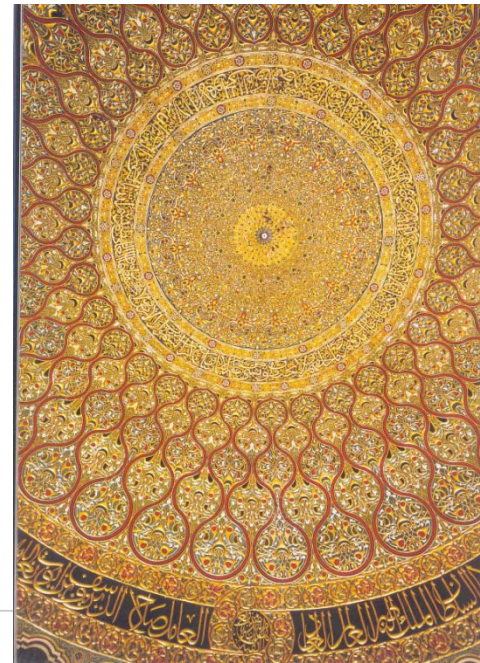
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Egyptian Ministry of Culture Publication: The Prophet Muhammad's 'Night Journey' was Not to Jerusalem but to Medina September 3, 2003

Ahmad Muhammad 'Arafa, a columnist for the Egyptian weekly Al-Qahira, which is published by the Egyptian Ministry of Culture, wrote an article rejecting the established Islamic doctrine that the Prophet Muhammad's celebrated "Night Journey" (Koran 17:1) took him from Mecca to Jerusalem. 'Arafa, presenting a new analysis of the Koranic text, asserts that the Night Journey in Surat Al-Isra' (that is, "the Sura of the Night Journey") in the Koran does not refer to a miraculous journey from Mecca to Jerusalem, but to the Prophet's emigration (Hijra) from Mecca to Medina.

“Whose Surroundings We have blessed.”

- What is the scope of ‘Surroundings’?
- Al-Quds - The city
- Palestine
- Bilad al-Sham
- From Palestine to Iraq





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Bilad al-Sham in Hadith

The Messenger of Allah (peace and blessings be upon him) said: “How blessed is al-Sham, how blessed is al-Sham. They asked O messenger of Allah, “With what?” He said: Those are the angels of Allah spreading their wings on al-Sham.”

The Messenger of Allah (peace and blessings be upon him) said: “The center of the realm of Islam is in al-Sham.”

The Messenger of Allah (peace and blessings be upon him) said: “I saw (in a dream) the pillar of the book was taken from underneath my pillow and I looked and saw a column of light extending to al-Sham. Certainly, safety during tribulation is to be found in al-Sham.”



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Bilad al-Sham in Hadith

- The Messenger of Allah (peace and blessings be upon him) said: “The people of al-Sham with their wives and husbands, off-springs and slaves to the boundaries of the Peninsula are in a state of *ribat* (keeping guard) in the way of Allah. Whosoever settles in one of its cities is in a state of *ribat* (keeping guard), and whoever occupies a border outpost in it, is in a state of struggle.”



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Meaning of Blessed by Allah

- The term *barakna* (We blessed) derives from an Arabic root meaning to grow and to increase in the good. In *shari'a*, it is defined as the permanent placing of good by Allah in something or someone.
- *Al-baraka*, the noun means growth, increase, and happiness. When Allah places His *baraka* in something or in someone, He causes a manifestation of growth, increase and happiness to occur in the recipient



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Baraka

- The word for lake in Arabic is *birkah*, cognate with baraka, for a lake is the location where water, the source of life, can be found. In addition, the name for the inner part of the camel's chest is also *birkah*, which the camel uses to store water for later use, comes from the same root. The significance of the word *baraka* is its direct relation to that which gives life, growth and sustenance.

Barakna

- The past tense verb *barakna* has the pronominal ending "*na*" indicating that Allah is the subject of the verb. This use of the attached pronoun with the verb is a sign of closeness and of a direct link between Allah and the land. Significant in the verse also is the *iltifat* -use of 3rd person in *Isra* and 1st person in *barakna*, which might refer to the removal of the Prophet from the worldly to the transcendent and therefore distant realm, while *baraka* is sent down to the worldly plane and thus indicated closeness of Allah to it.



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Barakna in the Qur'an

" And We caused the people who were despised to inherit the eastern parts of the land and the western parts thereof which We had blessed. And the fair word of the Lord was fulfilled for the Children of Israel because of their endurance; and We annihilated (all) that Pharaoh and his people had done and that they had contrived." (C. 7, v. 137)



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Barakna in the Qur'an

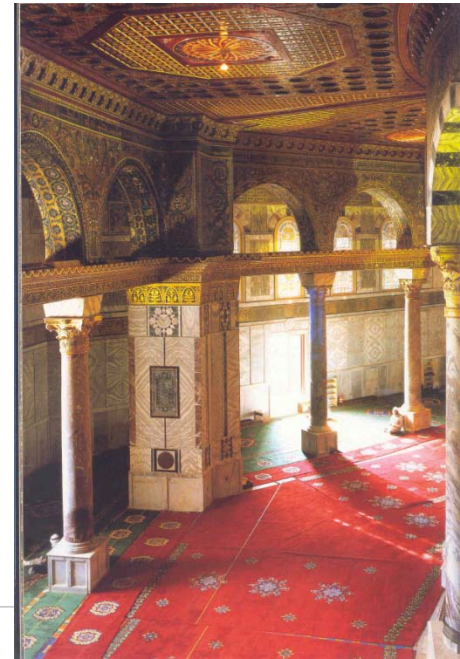
- " And We rescued him and Lot and directed them to the land which We have blessed for all peoples." (C. 21, V. 71)

- " And to Solomon (We subdued) the wind in its raging. By his command it flowed towards the land which We had blessed. And of all things We are aware." (C. 21, V. 81)

- " And We set, between them and the towns which We had blessed, conspicuous cities, and We made the journey there by easy stages (saying): Travel in them safely both night and day." (C. 34, V. 18)

Barakna in the Qur'an

" And We gave him tidings of the birth of Isaac, a Prophet of the righteous. And We blessed him and Isaac. And of their seed are some who do good, and some who plainly wrong themselves." (C. 37, V. 112-113)





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Past Tense Verbs in Arabic

- It can refer to an act done in the past.
- Can be used to refer to the present
- Maybe used for the future
- It can be either past, present or future depending on qualifiers before the verb
- Past tense



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Past tense verb cont.

- Islam maintains that Allah's actions are not within the linearity of time, since time itself is a created element. Allah's actions are not subject to time even though we experience these acts and their manifestations within the limitations of time. The uses of the past tense verb in the Arabic language thus conform fully to Islamic theology and can only be accurately understood with this correspondence in mind. For the acts of Allah to be subject to time they would by necessity be restricted by it, which also would mean that the source of the act was subject to the same criterion

Meaning of Barakna

- al-Zamakhshar→: "He [Allah] means the blessings of al-Deen and al-Dunya [religion and worldly life], because it [the environs] is the location of worship for the prophets from the time of Musa, and the location of the descending of revelations. It is also surrounded by running rivers and fruit bearing trees."
- al-Tha'alibi: "The *baraka* around it is of two kinds; one of them consists of the prophecy, the revelations, and the messengers that were in this land and its surroundings. The other consists of the bounties such as trees, water and useable land."

Meaning of Barakna

- al-Andalusi: "Its surroundings 'We blessed' is an attribute of praise ... and its blessing is what was bestowed upon it including the spiritual bounties like the prophets, revelations, and the messengers who were sent in that land, and worldly bounties such the many trees, rivers and, fertility of the land. According to the Hadith, Allah, the Glorified has blessed what is between the Euphrates river and al-'Aryash and has enobled Palestine uniquely with Taqddis.

Meaning of Barakna

- al-Qasimi: "Its surroundings We blessed" means its environs were given sides of the worldly and spiritual blessings. For this Holy Land is the heartland of the prophets, the place of descending of their revelation, and from it are derived agriculture and fruits. Therefore, the divine blessings have encompassed it (al-'Aqsa Mosque) from all directions, and its blessings are multiplied for being in a blessed land and for being one of the greatest mosques of Allah, the Exalted; and the mosques are the houses of Allah. Also, for being the place of worship for the prophets, their place of residence and the place where revelation was sent down to them, so that, blessings were placed in it through their blessings."

Meaning of Barakna

- Baraka of Location
- Baraka of Time
- Baraka of Person



Who is Tamim bin Aws al-Dari

- Belong to an ancient tribe in Palestine
- Embraced Islam in the 9th Year/Hijri
- Lead a delegation to Medina
- Met the Prophet (pbbh)
- Was a Christian Arab
- Was a recipient of a prophetic waqf

Who is Tamim?

- Tamim bin Aws bin Haritha bin al-Dar bin Han' ibn Habib bin Numara bin Malik bin 'Udi (known as Lakhm) bin Harith bin Mura bin 'Udud bin Zayd bin Yashjub bin 'Urib bin Zayd bin Kahlan bin Saba
- Al-Jazari, Usud al-Ghaba fi Ma'rifa al-Sahaba.



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Tamim's Lineage

- Saba: a name indicating a Yemeni origin
- Arab ancestors go back to:
 1. Qahtan-Southern Tribes
 2. 'Adnan-Northern Tribes



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Tamim's Lineage

- 'Udayy, known as Lakhm
- A large tribe in ancient Palestine
- Qahtani Arab tribe
- Migrated North from Yemen
- Settled in Bilad al-Sham, mainly Palestine and Jordan.



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Ibn Hazam's comments on Lakhm.

“ The abode of Lakhm is in al-Sham, between Egypt and al-Sham to the environs of al-'Arish. Their entry to al-Sham a long time is indicated by reports about their activities in the pre-Islamic and post-Islamic periods mentioned by historians.”

Tamim and Lakhm Delegation

- 9th Year of Hijra, known as the Year of Delegations
- Difference of opinion on the number and variations on names:
 1. Ibn Sa'd has ten
 2. Ibn 'Asakir has ten
 3. Ibn Hajar has ten
 4. Ibn Hisham has eight
 5. Another account has six



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Delegation Cont.

- Signs of early conversion
- Historical tribal links played a role
- Spoke Arabic
- Used Arabic Poetry in addressing the prophet (pbbh)
- Hadith of al-Jassasa from Tamim



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Tamim's Waqf in al-Khalil

“ In the name of Allah, the Merciful and Compassionate. This is what Muhammad, the Messenger of Allah, has granted for Tamim al-Dari and his brothers: Hebron, al-Martum, Bayt, ‘Aynun, Bayt Ibrahim, and what is in it is to be commonly shared [property] among them. I established and surrendered this to them and for their descendants, and whosoever harms them, Allah will harm him back. Witnessed by ‘Atiq ibn Quhafa, Umar ibn al-Khattab, ‘Uthman ibn ‘Affan and Ali ibn abi Talib wrote and witnessed.”



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Al-Quds and Palestine in the Qur'an



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Al-Quds in the Qur'an

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“ Whose Surroundings We have blessed.”

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Meaning of Barakna

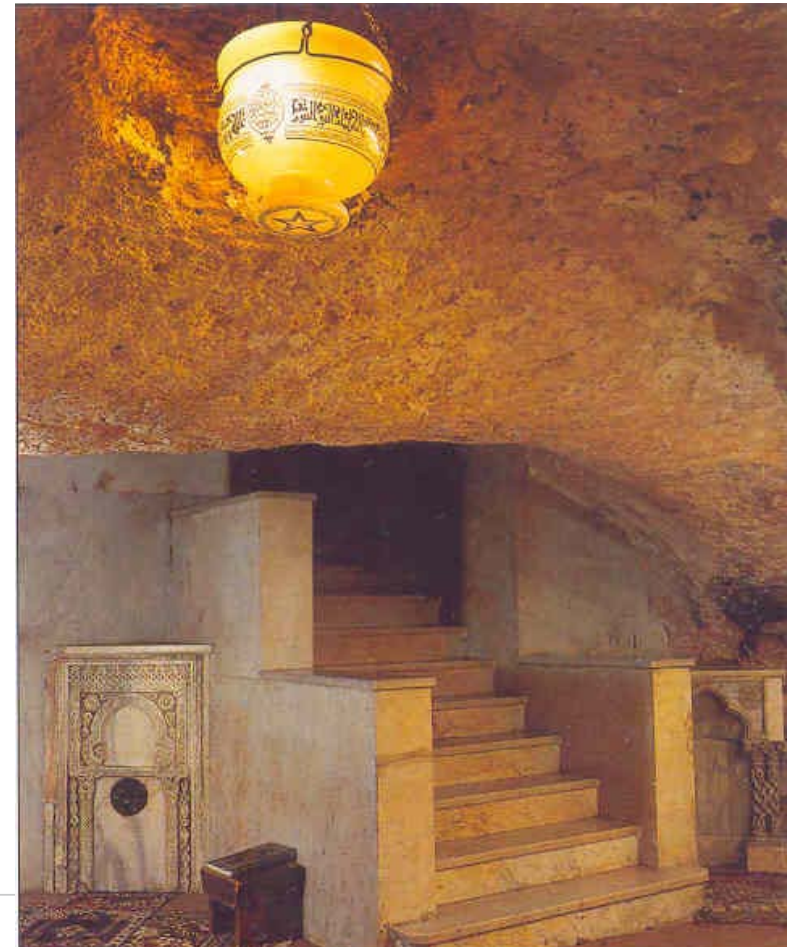
- Baraka of Location
- Baraka of Time
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The Isra' and Mi'raj





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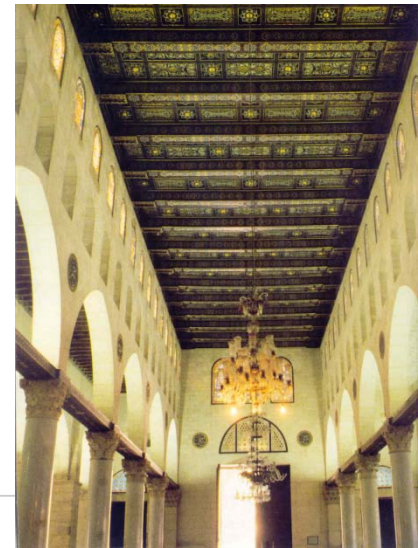
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Isra' and Mi'raj

- The term Isra' comes from a root meaning to undertake a journey at night.
- The Mi'raj, on the other hand, derives from a root meaning to ascend a ladder, and it refers to the Prophet's journey to the heavens going by way of a jewel laden ladder the base of which is at the center of a gate leading into another world.

When did the Isra' take place?

- It took place in Mecca
- A difference of opinion on the year
- A difference of opinion as to the month
- Two days of the week are listed for the event.



Scholars Views on the Episode

- 14 Hadiths documenting the episode
- *al-Siraj al-Wahhaj fi Haqaiq al-Isra' wa Al-Mi'raj*, Ab, Ishaq Al-Nu'mani al-Shafi'i
- Sahih al-Bukhair's Hadith
- Hadiths Appearing in Ibn Kathir
- Understanding Variants in the Hadiths

Debatable Issues in the Episode

- Did the Prophet Pray in Bayt al-Maqdis?

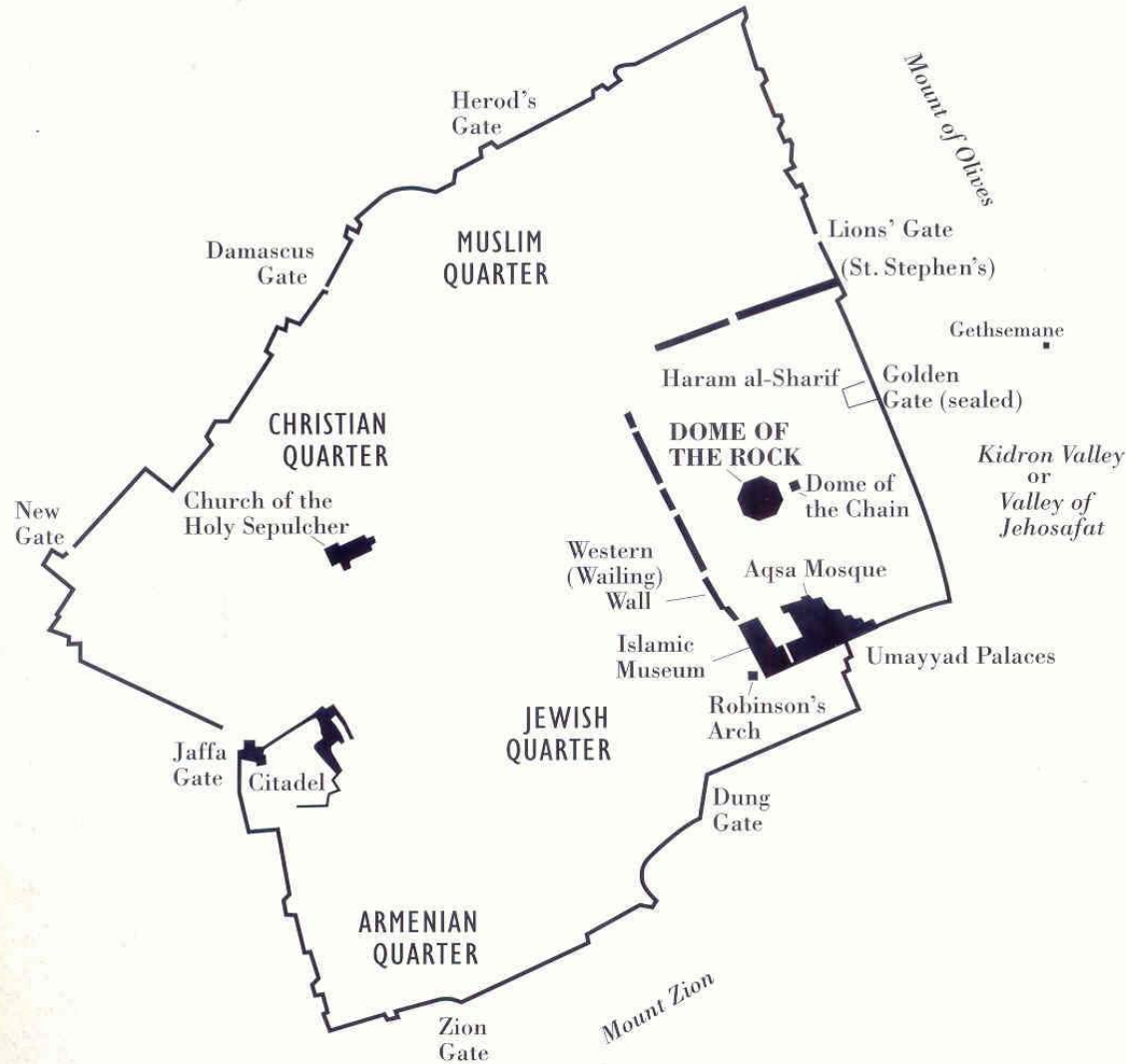
From *Sahih Muslim* we derive an authentic *hadith* that shows the prophet praying in Bayt al-Maqdis which does not appear in *al-Bukhari's* collection. Another reference to this prayer is found in al-Qadi Mujir al-Deen al-Hanbali's, *al-'Uns al-Jalil bi Tarikh al-Quds wa al-Khalil*, where he quotes another *hadith* which goes farther than the one cited by Ibn Kathir.



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Jerusalem: The Old City





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- According to Islamic understanding, real title to and true ownership of any and all parts of this earth (and the entire universe for that matter) belong to Allah and He has the say on what is to be done with them. Therefore, a spiritual title to a sacred site held by a community is always subject to Allah's continued approval of the holding of a given title and allowing it to be asserted. It is therefore possible for a spiritual title to be held by a community, but not allowed to be continuously asserted, for a purpose that Allah alone knows.



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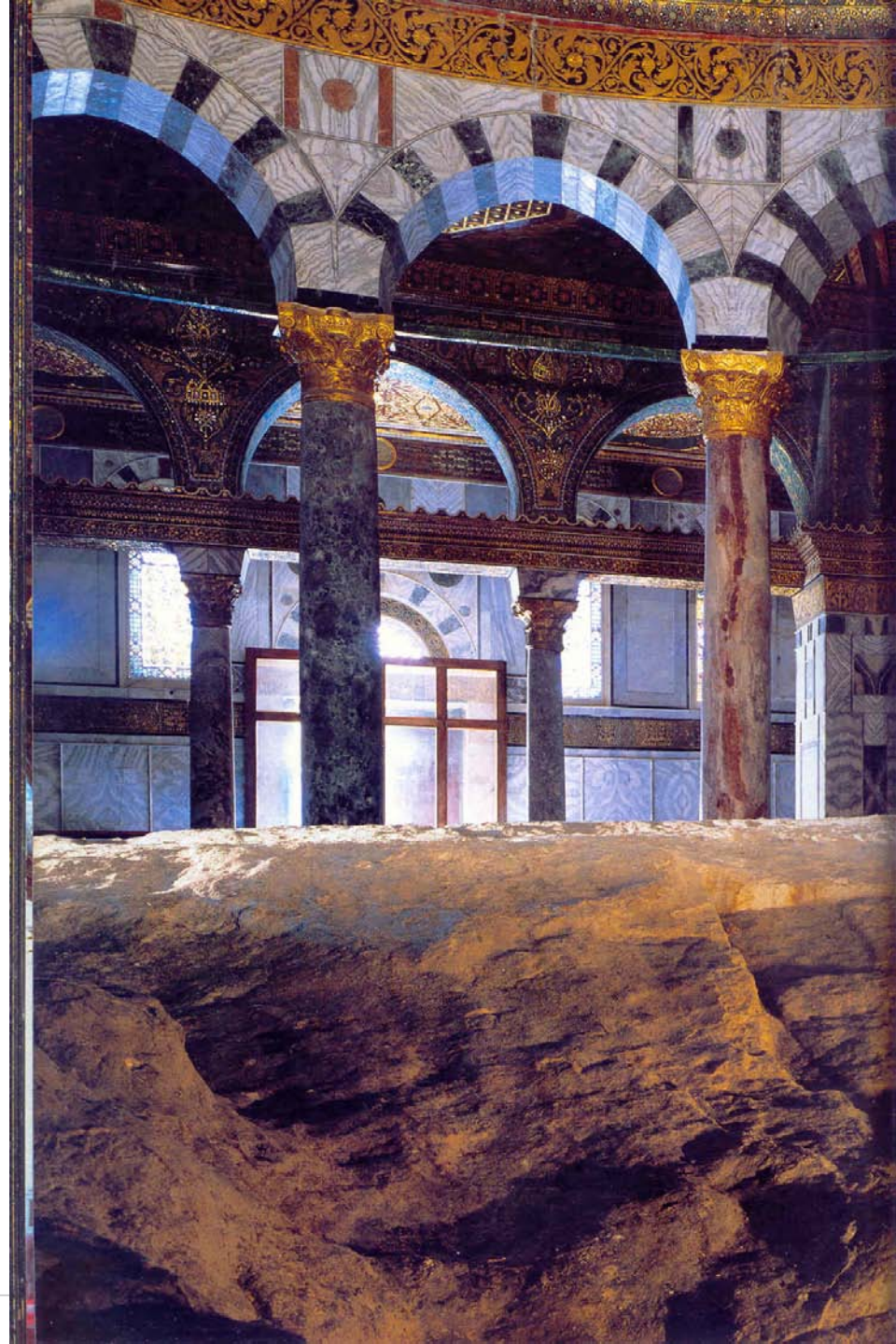
Al-Imam Nawawi's Opinion

“ Yes, it is firmly established that the prophet did lead all the prophets (may Allah blessings be upon them all) in prayers on the night of Isra' in Bayt al-Maqdis. It is possible that this took place before his ascension to the heavens, and it is also possible that it took place after his descending from the heavens.”



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Abu Bakr's Reponse

- "If he said it, I believe it."
- Al-Siddiq's Title after this episode.



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Stages of the Episode

- Mecca to Bayt al-Maqdis Stage
- Bayt al-Maqdis Stage
- Bayt al-Maqdis to the Heavens Stage
- The Heavens Stage
- The Outermost Stage
- Back to Bayt al-Maqdis Stage
- Return to Mecca Stage



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Examination of the Hadith of Isra' and Mi'raj in Sahih al- Bukhari and Chapter 53 of the Qur'an