

THE LAND OF (*AMAL*) HOPE DISCUSSION OF THE PROPHET MUHAMMAD'S PLAN FOR ISLAMICJERUSALEM

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The history of Islamicjerusalem is a very rich and well-rooted one. This land has witnessed numerous nations, cultures and civilisations. Indeed, it could be argued that Islamicjerusalem is regarded as the most distinctive region on earth and quite different from any other place. However, rather than examining its history, this article will discuss this new terminology, the land of *Amal* (hope) and the steps taken by the Prophet and his first successor towards conquering that land. Particular attention will be paid to the Prophet Muhammad's strategic plan which he himself drew up for Islamicjerusalem.

Land of Hope

Before the first Muslim *Fatih* of Islamicjerusalem, Prophet Muhammad travelled by night from Makkah to Islamicjerusalem where he visited al-Aqsa Mosque. 'Glory to He Who did take His worshipper, Muhammad, for a journey by night from Al-Haram Mosque [at Makkah] to al-Aqsa Mosque [at Islamicjerusalem], which we have surrounded with *Barakah*' (Qur'an, 17:1). From the narrations related to this important event, one could argue that Muhammad travelled to Islamicjerusalem where he ascended to the highest heavens, returned to Islamicjerusalem, and from there went back to Makkah. Indeed, Islamicjerusalem in general and al-

Aqsa Mosque in particular was the central point of his earthly journey, the Night Journey *Al-Isra'*, and the heavenly one, the Ascension *Al-Mi'raj*. It was the place where his Night Journey ended and his Ascension began¹.

Muslims annually celebrate the anniversary of the Night Journey on 27 Rajab. A very interesting argument is still underway to determine the exact date of the Night Journey. A young scholar, Abdallah Ma'rouf Omar,² argues that it occurred in the middle period of Prophet Muhammad's Prophethood. The period between Prophet Muhammad receiving the first revelation (Ramadan 13 BH/ August 610 CE, when he was forty years old) and his death (Rabi' al-Awal 11 AH/ June 632 CE, when he was sixty-three years old) was nearly twenty-three lunar years; half of this period is thus nearly eleven and a half lunar years. In short, it could be argued that the Night Journey occurred when Prophet Muhammad was in Makkah, eighteen months before the Hijra in the middle of the 11th year of his Prophethood/ 620 CE.

The author argues that the Night Journey and Ascension was a turning point for both Muslims and IslamicJerusalem and a very important starting point of transition in their history. It occurred at a harsh and critical time when the Prophet Muhammad and the oppressed Muslims were enduring all kinds of injury, challenges and persecution by their people and in their home town Makkah. This had become worse for the Prophet, especially after the death of his protector and guardian uncle Abu Talib in Rajab of the 10th year of the Muhammad Prophethood/ 619 CE, and that of his beloved, caring and trusting wife Khadijah, his strongest moral and financial supporter who died two months after Abu Talib in Ramadan of the same year. The deaths of these two important and closest figures to the Prophet in one year, the year known as the year of grief, mourning and sorrow, added to his suffering and oppression. The Prophet had gone to Ta'if to seek the help of the Tha'qif tribe; however, they incited their fools and slaves to insult and throw stones at him, injuring his feet so that they bled. In these difficult, hard and crucial moments, he turned to his Lord, complaining and seeking refuge, with the words,

O Lord, I complain to You of the feebleness of my strength, the scantiness of my resources and the ease with which people humiliate me. O most merciful of the merciful, You are the Lord of the oppressed, You are my Lord. To whom do You entrust me? To a distant one who glowers at me? or to an enemy to whom you have given power over me? If You are not angry with me, I do not care, but Your strength is more generous for me. I seek refuge in the light of Your countenance for which the darkness becomes radiant, and through which the affairs of this world and the next become good, that You may not be angry with me or Your wrath descend on me. You have the right to blame me until You are satisfied, and there is no Power or Might except in You³.

After this very distressing event, Prophet Muhammad met with a unique prophetic experience in Islamic Jerusalem. One can argue that the response to his serious, moving and emotional complaint came by his being transported on *Al-Burraq*, a supernatural animal, far away in terms of time and place to the land of hope. It has been reported that he was taken by night on a miracle journey from Makkah to Islamic Jerusalem. As narrated by Imam Ahmad Ibn Hanbal in his *Musnad*, on the authority of Ibn Abbas, Prophet Muhammad met in Islamic Jerusalem with the other Prophets where he led them in prayer in al-Aqsa Mosque. On the basis of this authentic narration, one can argue that Prophet Muhammad did not only travel to Islamic Jerusalem in the Night Journey but arrangement was made for him to hold a unique summit meeting for Prophets in Islamic Jerusalem. Several interpretations may be made of this narration⁴, but one of them supports the author's central argument that Islamic Jerusalem is not exclusive but inclusive, and should be opened up to everyone in the universe *Li'l'amin* as stated in the Qur'an, 21:69-71 as shown below.

As it was the land of hope for Prophet Muhammad, so it also was for Prophet Abraham. At the time of the Canaanites ruling over the region, Abraham was told to leave his home country and migrate to Islamic Jerusalem; his own people had tortured him and tried to kill him, as stated in a verse in the Qur'an:

We said, O fire! Be thou cool and safe for Abraham! Then they planned against him, but We made them the greater losers. We rescued him and (his nephew) Lot (and directed them) to the land which We have given *Barakah* for everyone in the universe (*Lil'amin*”, *Al-Ard al-lati Barakna fiha*⁵. (Qur’an, 21:69-71)

According to this verse, the land of hope is not restricted to one particular group based on their religion, race or gender, but is open to everyone in the universe *Lil'amin* without any discrimination. It is impossible to argue that Islamicjerusalem is the land of hope for Muslims only. On the contrary, it should be an open land to anyone seeking refuge and serenity.

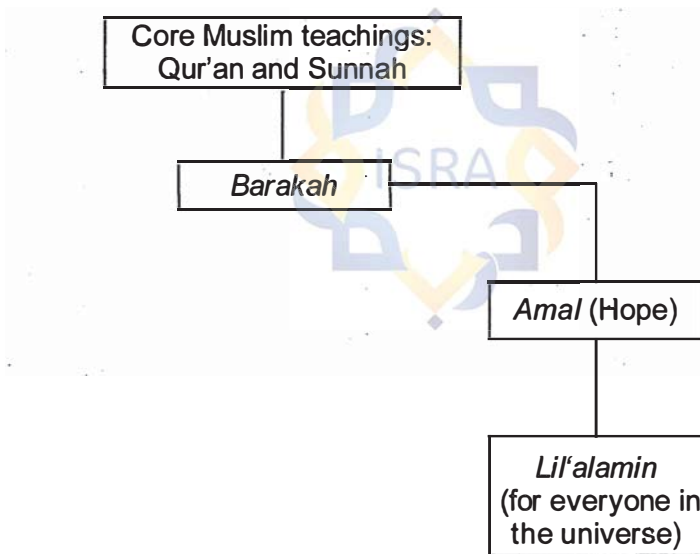


Diagram 1: Islamicjerusalem models for peaceful co-existence and mutual respect

On the basis of these two major events for Prophets Abraham and Muhammad, the author is introducing a new terminology or name for Islamicjerusalem, the land of hope⁶. Indeed, Islamicjerusalem was the location and source of hope and happiness for the early Muslims in Makkah where Prophet Muhammad encountered a new prophetic experience. Since Prophet Muhammad’s Night

Journey, Islamicjerusalem has always been the location and source of Muslim hope. It has been closely linked to the Muslim faith, and has come to represent a living image in Muslim minds and hearts. It has also mobilised the souls, feelings and emotions of Muslims, attaching their hearts to it and making them yearn towards it. For example, the Muslims used to turn towards Islamicjerusalem when they prayed for a long period. This continued for another 16 to 17 months after the Hijra to Madinah, until the direction of prayers was changed to the Ka'bah. One can argue that during that period Prophet Muhammad used to turn for longer towards Islamicjerusalem than Makkah.

The Source and Beginning of the Change

The Night Journey and Ascension experienced by Prophet Muhammad established the centrality of Islamicjerusalem and its spiritual, religious, cultural and political importance. For example, Muslims consider the Prophet Muhammad's Night Journey as the turning point and the first step towards changing Islamicjerusalem, and consider it as a spiritual *Fatih* of that region⁷. This gave great hope not only to Prophet Muhammad but also to the oppressed Muslims in Makkah. In fact, it not only provided a temporary timely hope but granted a permanent hope, and a source and a step of change which extended their hope to cover expansion and growth of their geographical location. For the first time the practical international elements of their new message were shown to them, demonstrating that their message was not an internal issue but a global one. In addition, they were assured that, even if they were suffering for the time being, the message would not be restricted to the boundaries of Makkah or the Arabian Peninsula but would reach Islamicjerusalem. Reaching Islamicjerusalem, the centre of *Barakah*, meant, according to the *Barakah* Circle Theory of Islamicjerusalem that the message would radiate from Islamicjerusalem and grows and expands to reach global level. In other words, the new religion reached the transition stage to move from the local to global level through the centre of the *Barakah* in Islamicjerusalem. This means that hope requires making the effort to change to implement the vision and achieve its mission and aims. In short, Islamicjerusalem is not only the land of hope but

also the source and the starting point for change to reach the rest of the world from the centre of the *Barakah*. It can be argued that if the change is a practical form of hope, so hope and change are among the manifestations of the *Barakah*, and accordingly, hope travels with the *Barakah*. It is, therefore, the centre for *Barakah*, hope and change.

The Start of the Change: Preliminary Practical Steps for Islamic Jerusalem in the Prophet's Lifetime⁸

From this great boost to both Prophet Muhammad and the oppressed Muslims in Makkah, a new direction became apparent. Following this important turning point, a new agenda was born which led to the establishment of a strategic plan to conquer Islamic Jerusalem. This meant that the Night Journey introduced new central elements for the future planning. The Prophet decided to establish this link and make its theoretical perspectives into reality. This was shown through the Prophet's desire to save Islamic Jerusalem to the utmost extent. Indeed, Prophet Muhammad turned his attention to conquering Islamic Jerusalem at this very early stage. However, he was occupied by other crucial matters to establish and spread his new message, such as the emigration to Madinah and establishing the first Islamic state there. This did not prevent him starting preparations for the campaign through the continuous raising of his companions' awareness to his strategic plans for Islamic Jerusalem. This began by giving the good tidings that Islamic Jerusalem would be conquered by Muslims. For example, Prophet Muhammad told Shaddad Ibn Aws, who died and was buried in al-Rahma cemetery in Islamic Jerusalem in 58 AH/ 677-678 CE, that:

Al-Sham (historical Syria) will be conquered, and Islamic Jerusalem will be conquered where you and your offspring will be Imams there, if God wills.

Later on, during the Expedition *Ghazwah* of Tabuk in 9 AH/630CE, the Prophet Muhammad continued to send the same message to his companions. He also told Awf Ibn Malik (d. 73AH):

Count six things, Awf, between now and the Day of Judgement. The first is my death ... and the second will be the *Fatih* of IslamicJerusalem⁹.

In addition, the city of Hebron was the first Islamic charitable endowment in IslamicJerusalem - indeed the first in Muslim history. Solid evidence attributes to Prophet Muhammad himself¹⁰, namely, that he endowed part of IslamicJerusalem, in this case Hebron, to the companion Tamim Ibn Aws Al-Dari, his family and successors until the Day of Judgement. Companion Tamim was the first inhabitant of IslamicJerusalem to be converted to Islam, and he died and was buried in the north of Bayt Jibrin near Hebron in IslamicJerusalem. This making an endowment to him and his family after him until the end of this earthly life leads the author to argue that the Prophet was in fact making every effort available to him at that time to lay the foundations for his strategic plan for conquering IslamicJerusalem. Indeed, following the first Muslim *Fatih* of IslamicJerusalem, Caliphs in successive Muslim ages supported, recognised, and implemented this endowment. Muslim religious scholars, such as one of the most notably classic Imam Al-Ghazali¹¹, declared that any who 'oppose the correctness of this bequest and challenge it are unbelievers.'¹² Even the special court headed by Thomas Haycraft, the British Chief Justice, and Shaikh Khalil al-Khalidi, the President of the Shari'a Court of Appeal, in its decision 26/2 of 29 January 1927, ruled the endowment of the companion Tamim Al-Dari to be the one that "we regard as a correct endowment."¹³ The British Mandate government in Palestine also recognised this endowment in a memorandum which the secretary-general of that government sent to the President of the Islamic Shari'a Council¹⁴. Indeed, the endowment was issued by Prophet Muhammad himself before the first Muslim *Fatih* of IslamicJerusalem. So, as argued earlier, this endowment is another clear indication of the Prophet Muhammad's plan to conquer that region.

However, following the establishment of the Madinah Islamic state, and in particular after the truce of Hudaybiyya between the Muslims and Quraish, with whom they were at war, Prophet

Muhammad in 6 AH/627CE sent several letters to the international leaders at that time¹⁵. These included his letter to the Byzantine Emperor, Heraclius. According to historical accounts, Heraclius had left Homs on his way to Aelia (Islamic Jerusalem) to give thanks for his victory over the Persians, in which he recovered the Holy Cross. It is worth mentioning that the Persians initially defeated the Byzantines, then Heraclius fought back and defeated Chosroes in 625CE. The Qur'an records these events: it states that 'the Romans have been defeated in a land close by; but after their defeat they will themselves be victorious in a few years' time' (Qur'an, 30: 2-4). A modern Indian scholar, Abu al-Hassan Al-Nadawi, argued that 'these verses from Surat Al-Rom were revealed in 616 CE, and Heraclius's victory over the Persians was in 625 CE.'¹⁶

When Heraclius arrived in Aelia and said his prayers and vows, Prophet Muhammad's envoy Dahiya Ibn Khalifa al-Kalbi al-Khazraji came to him and handed him the Prophet's letter, which was read out and translated to him.

In the name of God, the most Merciful, the most Compassionate. From Muhammad, the worshipper and Messenger of God, to Heraclius, the greatest of the Byzantines. Peace be with him who follows guidance. I am inviting you to Islam. Adopt Islam and God will give you your reward twofold. If you turn back (from this invitation), al-Arisiyyin (your people who follow the Chalcedonian theology) will blame you¹⁷.

Heraclius was not angry and replied politely to the letter. Several Muslim accounts relate that, when Heraclius wanted to leave Syria for Constantinople, he assembled his people and proposed following Muhammad and converting to Islam. When they refused, he proposed they pay him the *Jizya* tax. On their refusal, he proposed making peace with Muhammad and giving him southern and eastern Syria, while the Byzantines kept the remainder¹⁸. When they had rejected all his suggestions 'he set off until he approached al-Darb, when he turned toward northern Syria, and said, farewell, land of (southern) Syria. Then he ran until he reached Constantinople.'¹⁹

However, some political and military positions in the region pushed forward the plan to conquer Islamic Jerusalem to a new phase, through action to safeguard their northern front and the edge of historical Syria from the danger of the Byzantines, to destroy their eminence, and to show the Muslim strength. Fortunately, this occurred when the Muslims had already secured their southern front after Hudaibiyya's truce and the conversion of the ruler of Yemen to Islam. This led to several early attempts and tactics which occurred through major events in the Prophet Muhammad's lifetime²⁰, mainly: Dawmat al-Jandal between Madinah and al-Sham in 5 AH, and another in 6 AH, Hasmi, in the boundaries of al-Sham, in 6 or 7 AH/ July 629, Dhat Atlah in the Balqa region between al-Qura Valley and Madinah in 8 AH/ 8 September 629CE, the battle of Mu'tah²¹ on 5 Jumada al-Awal 8 AH/ 629 CE, That al-Salasil in 8 AH/ 8 October 629CE, the Expedition *Ghazwah* of Tabuk²² on 10 Rajab 9 AH/ October 630 CE, and the last Prophet Muhammad's mission, Usama Ibn Zaid on 26 Safar 11 AH/ 8 June 631 CE.

According to the new findings, the boundaries of Islamic Jerusalem extended to reach Mu'tah. This means that one of the main early practical steps taken by Muhammad happened in Islamic Jerusalem. Indeed, this battle should not be viewed as an isolated event in itself, but rather as part of Prophet Muhammad's plan for Islamic Jerusalem. For example, one of the most relevant points of Mu'tah's battle in this discussion is a very important statement made by Prophet Muhammad when the Muslim army returned to Madinah. This occurred when the Muslims in Madinah received their defeated army with much anger and called out to them 'O who ran away' from the battle-field. At this moment, the Prophet contradicted and corrected the Muslim attitude, 'No! They have not run away, they will go to fight again.'²³

In addition, the Expedition *Ghazwah* of Tabuk which occurred one year after the *Fatih* of Makkah was led by the Prophet himself. He stayed in Tabuk for nearly ten nights and returned in Ramadan, which means that he was away from Madinah for nearly two months. Although he did not engage in any battle with the

Byzantine army, he used his stay in Tabuk to enter into *Sulh* peace agreements in several places on the way to Islamic Jerusalem. These included the agreement with the ruler (chief) of the town of Ayla (Aqabah), and the people of Jarba', Adhruh, Tayma' and Maqna. He also sent Alqamah Ibn Mujzz to one location and Khalid Ibn al-Walid to Dawmat al-Janda'. These agreements²⁴ were very important and crucial logistical steps to prepare the way later on for Abu Bakr's campaign to conquer Islamic Jerusalem. It has been argued that, due to their strategic location, these agreements - especially with Ayla - secured the local supplies of the Muslim armies' need for food on their way later on to Islamic Jerusalem. Khalil Athamina argues that these agreements were a very clear indication of the 'Prophet's (serious) intention to conquer the Byzantine land' which was 'a strategic definite plan which in no way could be cancelled.'²⁵ To justify his argument, Athamina refers to the fact that 'the Muslim *Fatih* policy was a realistic matter which was produced by the high strategy of the Muhammad message.'²⁶ In short, this Expedition (*Ghazwah*), concluded the Prophet *Ghazawat*, was a very important battle on the way to securing Islamic Jerusalem and could be argued as being equivalent to the *Fatih* of Makkah in its results.

Moreover, the thoughts and statements made after the death of the Prophet highlight and support this author's hypothesis that the Prophet drew up a strategic plan to conquer Islamic Jerusalem. It has been reported that, when Prophet Muhammad passed away on 12 Rabi' al-Awal 11 AH/ 6 June 632 CE, some companions thought of burying him in Islamic Jerusalem, this being the burial place of Prophets²⁷. Although he is not sure about this account, this author is not surprised that some Muslims might suggest such a thing after what they had seen of the Prophet's plans for Islamic Jerusalem.

In addition, the first Muslim Caliph, Abu Bakr, engaged in a process of consultation with his fellow Muslims to discuss how to continue the Prophet's strategic plan for the *Fatih* movement and draw up an action plan. According to al-Waqidi, to convince the Muslims Abu Bakr presented them with a very important

statement from the Prophet. He told them that he would implement the Prophet's plan since he had died before he himself could accomplish it:

You should know that the Messenger of Allah, peace be upon him, 'Awal depend on (he made up his mind and decided) that he turned all his attention and efforts *Himatuhu* towards *al-Sham* but he passed away [before he accomplished it]... the Messenger of Allah informed me of this before his death²⁸.

It is also not surprising to learn that when the Prophet was dying, he continued to instruct the Muslims that Usama Ibn Zaid's mission (*ba'th*)²⁹ should go ahead and not be affected by his own serious illness or death. At some point in those crucial moments, he even told the Muslims in his Mosque 'O people, Usama Ibn Zaid's mission must go ahead.'³⁰ Indeed, this strong instruction did ensure that Usama Ibn Zaid's mission went ahead; he left Madinah and camped in the al-Jurf area. However, the death of the Prophet postponed the mission for a short period of time³¹.

It has been reported that some companions engaged in serious discussions with Abu Bakr and advised him to cancel Usama Ibn Zaid's mission. To support their argument, they referred to two main elements, the situation in Arabia after the death of the Prophet, and the young age of Usama Ibn Zaid³². Abu Bakr was not convinced, and insisted that he would send him on the mission. It is reported that he told the companions very sharply:³³

I swear by Allah, I will send Usama's army as instructed by the Messenger of Allah, and I will not counter a determination (will) made by the Messenger of Allah, even if I will be the only one left in the town.

On the issue of the young age of Usama, Abu Bakr told Umar Ibn al-Khattab in an angry confrontation, after he stood up and held Umar's beard, 'May your mother Umar lose you! The Prophet commanded him and you ask me to discharge him.' Indeed, such a strong commitment by Abu Bakr demonstrates that he was well aware of the Prophet's plan for Islamic Jerusalem. Indeed, twelve

days after the death of the Prophet, Abu Bakr sent Usama Ibn Zaid's mission on 24 Rabi' al-Awal 11 AH. This was followed in 13 AH by another mission headed this time by Khalid Ibn Sa'id, before Abu Bakr arranged his main campaign which was to conquer al-Sham including Islamic Jerusalem.

This development was a natural progress to these events. Through their combined effects, they helped the Muslims with their plan to conquer Islamic Jerusalem. Although the Arabs before Islam knew the region quite well through their regular travel and contact with business and trade with its people, they began to learn more about the region for military purposes. They also began to familiarise themselves more in the ways they should adopt in their conquering movements outside the Arabian Peninsula and learnt how to secure their future needs from the towns and villages on their way to Islamic Jerusalem. In addition, these events helped the Muslims to assess the Byzantine position and situation in the region in general, and their military power in particular. They also initiated the destruction of the prestige of the Byzantines, which was another step on the way to defeating them later on.

In sharp contrast, Moses' people who were persecuted in Egypt refused to follow his instruction to enter *al-Ard al-Muqaddasah*, Islamic Jerusalem, which resulted in their wandering in Sinai for forty years. According to the Qur'an (5: 21-26), they were afraid to fight their enemy and told Prophet Moses to go with his Lord to fight instead. However, Prophet Moses, like Prophet Muhammad, died before fulfilling his mission to enter into Islamic Jerusalem. Prophet Joshua, known in Arabic as Yusha Ibn Nun, like Abu Bakr and Umar Ibn al-Khattab, took the leadership and accomplished his mission.

In conclusion, one can argue that Abu Bakr, who at that time was the highest political and religious authority, on various occasions after the death of the Prophet showed his serious and clear position and his keenness to establish and convey his future direction towards Islamic Jerusalem. This can be summarised in his understanding of the Prophet's vision for Islamic Jerusalem. Abu

Bakr was probably the only one aware of the Prophet's plan and intention. For Abu Bakr, as with the Prophet, the *Fatih* of Islamic Jerusalem was a central strategic aim. Accordingly, it was not surprising that Abu Bakr should continue with the strategic plan which the Prophet had himself initiated, developed and implemented.

In short, the first Muslim *Fatih* of Islamic Jerusalem, five years after the death of Prophet Muhammad (12 Rabi' al-Awal 11 AH/ 6 June 632 CE), was a natural progression. These events helped to create a supportive environment which would help to establish and direct future events. Indeed, they were preliminary steps on the way to the great campaign which was launched and directed by the first Caliph, Abu Bakr, at *al-Sham* and crowned by the conquering of Islamic Jerusalem by the second Caliph, Umar Ibn al-Khattab in Jumada I/II 16 AH/ June/July 637 CE. It has been estimated, by both late and modern sources, that the numbers of those who entered Islamic Jerusalem with Umar were about four thousand companions³⁴ and *Tabi'un*³⁵. This estimate indicates that a good number of the companions felt that they would like to witness the concluding chapter of the Prophet's plan to conquer Islamic Jerusalem. Indeed, if Prophet Muhammad's Night Journey was a turning point for both Muslims and Islamic Jerusalem, the first Muslim *Fatih* of Islamic Jerusalem was a radical turning point in history in general and Muslim Arab history in particular.

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- 1 Abd al-Fattah El-Awaisi, 'The significance of Jerusalem in Islam: an Islamic reference', p. 53.
 - 2 The author is very grateful to Abdallah Ma'rouf Omar, a postgraduate student, for bringing this argument to his attention. The author encouraged Abdallah to develop his argument into a PhD thesis on the plan of the Prophet for Islamic Jerusalem.
 - 3 Ibn Hisham *Al-Sira Al-Nabawiyya*, Part Two (Dar Al-Rayan lil-Turath, Cairo, 1987), p. 68.
 - 4 The author feels this to be beyond the scope of this book.

- ⁵ Muhammad Asad translated the word *Li'alamin* 'for all times to come'. In the footnote, he translated it as 'for all the world or for all people'. Muhammad Asad (2003), *The Message of the Qur'an*, p. 553. Others translated it 'for all people', see M.A.S. Abdel Haleem (2004), *The Qur'an: a new translation*, p. 206; Thomas Cleary (2004), *The Qur'an: a new translation*, p. 159. Muhammad Muhsin Khan and Muhammad Taqi-ud-Din Al-Hilali (1996), *Interpretation of the Meaning of the Noble Qur'an*, p. 402 translated it as 'mankind and Jinn'. Abdullah Yusuf Ali (2003), *The Meaning of the Holy Qur'an*, p. 327 translated it as 'for the nations'.
- ⁶ For more than a decade, the author used this new terminology to refer to Islamicjerusalem in his lectures. This inspired one of his postgraduate students to use and develop this terminology. Mohamad Roslan Mohamad Nor done so in his PhD thesis, *The Significance of Islamicjerusalem in Islam: Qur'anic and Hadith Perspectives*.
- ⁷ See the details of the Night Journey in: Ibn Hisham *Al-Sira Al-Nabawiyya*, pp. 47-53; Ibn Kathir *Al-Sira Al-Nabawiyya*, Part Two (Dar Ihya' Al-Turath Al'Arabi, Beirut), pp. 93-112.
- ⁸ On the basis of these findings, the author urged one of the taught Master's students in Islamicjerusalem Studies to examine and study the period of the Prophet and his plan for Islamicjerusalem. This is now developing into a PhD thesis.
- ⁹ Abd al-Fattah El-Awaisi, 'The significance of Jerusalem in Islam: an Islamic reference', p. 60. See also more of these indications on p. 54.
- ¹⁰ See Shaikh Muhammad Bakhit Al-Muti'i *Copy of the Ruling by His Eminence Shaikh Muhammad Bakhit Al-Muti'i, former Mufti of Egypt, on the Waqf of the Prophet's Companion Tamim Al-Dari and his successors*, issued on 7 Rajab 1350 AH, No. 275, p. 99, Part 7 (Islamic Vocational Orphanage, Jerusalem, 1984); Muhammad Ibshirly and Muhammad Dawud Al-Tamimi *Awqaf wa Amlak Al-Muslimin fi Filistin*, (Centre for Researches in Islamic History, Arts and Culture, Istanbul, 1982), which contains an investigation and presentation of one of the land registers in the Ottoman state in which all the Muslims waqfs and properties in the five provinces of Palestine: (Islamicjerusalem, Gaza, Safad, Nablus and 'Ajlun) were registered. These had been kept in Turkey since the tenth century AH (the sixteenth century AD), that is, since the Ottoman conquest of Palestine in 922 AH/ 1516 CE in the time of Sultam Selim I, in the

Ottoman Records House of the Turkish Prime Minister's office in Istanbul. See also Najm al-Din Muhammad Ibn Ahmad al-Ghayti *Al-Jawab al-Qawim an al-Su'al al-Mut'alliq bi Iqta' al-Sayyid Tamim* (edited by Hassan Abd al-Rahman al-Silwadi), (Islamic Research Centre, Jerusalem, 1986), pp. 44-45.

- 11 It has been claimed that Imam al-Ghazali visited Islamic Jerusalem in 489AH/ 1095CE, a few years before the Crusader period. According to this popular public claim, he stayed there and wrote his famous book, *Ihya' Ulum al-Din*. It has been said that, during his time there, there were more than 630 Muslim theologians in Islamic Jerusalem.
- 12 See Najm Al-Din Muhammad Ibn Ahmad Al-Ghayti *Al-Jawab al-Qawim 'an al-Su'al al-Mut'alliq bi Iqta' al-Sayyid Yamim*, pp. 44-45.
- 13 Shaikh Muhammad Bakhit Al Muti'i *Copy of the Ruling by His Eminence Shaikh Mubammad Bakhit Al-Muti'i*, pp. 9-10.
- 14 Muhammad Rafiq al-Tamimi *al-Iqta' wa awal 'Iqta' fi al-Islam*, p. 66, quoted by Abd al-Fattah El-Awaisi *Darib wa Masjid al-Sahabi al-Jalil Tamim Ibn Aws Al-Dari, Radiya Allahu 'anhu: 1917-1948* (Jerusalem, 1989), p. 20.
- 15 Such as his letter to Chosroes, al-Muqawqis, the Amir of Oman, Yamama, Bahrain and others.
- 16 Abu al-Hassan al-Nadawi *Al-Sira al-Nabawiyya* (Al-Maktaba al-Asriya, Sidon, 1981), p. 329.
- 17 Ibn Kathir *Al-Sira Al-Nabawiyya*, Part three, p. 501. In al-Tabari we have the following text for the same letter. 'In the name of God, the most Merciful, the most Compassionate. From Muhammad, the Messenger of God, to Heraclius, the greatest of the Byzantines. Peace be with him who follows guidance. Adopt Islam and be saved. Adopt Islam and God will give you your reward twofold. If you turn back (from this invitation), the ploughmen will blame you.' Al-Tabari, *Tarikh al-Rusul wa al-Muluk* (Beirut, 1988), 2nd edition, part two, p. 130.
- 18 Southern and eastern Syria consisted of Palestine, Jordan and Damascus, Homs and anywhere that side of al-Darb. On the other side of al-Darb was northern Syria.
- 19 Al-Tabari, *Tarikh al-Rusul wa al-Muluk*, p. 131. See also Ibn Kathir *Al-Sira Al-Nabawiyya*, Part three, pp. 505-506.

- 20 For more details of these events see Hani Abu al-Rub, *Tarikh Filastin fi Sadr al-Islam* (Jerusalem, 2002), pp. 93-94; Abd Allah al-Sharif 'Mawqif Yahud al-Sham min al-Fatih al-Islami', *Majalat Jami'at Umm al-qura li Ulum al-Shari'a wa al-Lughba al-Arabia wa Adabiha* vol. 16, No. 28 (Shawwal 1424 AH), p. 502.
- 21 Mu'tah lies in the eastern part of the south of the Dead Sea, 12 kilometres south of Karak. The author had the privilege of visiting Mu'tah, the site of the battle, and al-Mazar where he stayed with his family overnight in the summer of 2004 for the first time. This visit gave him a better understanding of the sequence of battle.
- 22 Tabuk lies 700 kilometres from Madinah and south-east of Aqaba.
- 23 For more details about the battle of Mu'tah see Ibn Hisham *Al-Sira Al-Nabawiyya*, pp. 11-28; Al-Tabari, *Tarikh al-Rusul wa al-Muluk*, pp. 149-152.
- 24 Khalil Athamina, *Filastin fi Khamsat Qurun, min al-Fatih al-Islami hatta al-Ghazay al-Firaniyyi: 634-1099* (The Institute for Palestine Studies, Beirut, 2000), pp. 95-96. The author feels that these agreements need a thorough analysis and examination.
- 25 Ibid., pp. 96, 98.
- 26 Ibid., p. 125.
- 27 Hani Abu al-Rub, *Tarikh Filastin fi Sadr al-Islam*. He was quoting Ibn al-Ibriy (who died in 656 AH) in his book on *Tarikh Mukhtasar al-Duwal*, Catholic printer, Beirut, 1890), p. 262.
- 28 Muhammad Ibn Umar al-Waqidi, *Futuh al-Sham* (Al-Muhtassib Bookshop, Amman, n.d.), part one, p.5. This statement reads in Arabic:
 "واعلموا ان رسول الله صلى الله عليه وسلم كان عول ان يصرف همته الى الشام فقبضه الله اليه ... فرسول الله انبأني بذلك قبل موته"
- 29 Usama Ibn Zaid was the son of Zaid Ibn Haritha, one of the three commanders of the Mu'tah battle who died in that battle.
- 30 Ibn Hisham *Al-Sira Al-Nabawiyya*, Part four, p. 299. See also Al-Bukhari *Sahih al-Bukhari bi Hashiat al-Sanadi* (Dar al-Ma'rifiyah, Beirut, n.d.), part three, p. 96.
- 31 For more information on this last mission of the Prophet, see Ibn Hisham *Al-Sira Al-Nabawiyya*, part four, pp. 253, 288, 299-301.

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- 32 Usama Ibn Zaid Ibn Haritha was 18 or 20 when Prophet Muhammad died. He and his father, who died at the battle of Mu'tah, were very much loved by the Prophet. His mother was Umm Ayman, the nanny of the Prophet.
- 33 The author has quoted some of these discussions in his book in the Arabic language, *Makanit wa Tarikh Bayt al-Maqdis* (Islamic Research Academy, Scotland, 1997), pp. 34-36.
- 34 Although the author has doubts about the accuracy of this estimation; the figure of 4000 could indicate a large number of the companions rather than be an exact number. See the names of some of these companions in Arif al-Arif *Al-Mufasssal fi Tarikh al-Quds*, (Al-Andalus library, Jerusalem, 1961), part one, pp. 95-100; Mujir al-Din al-Hanbali, *Al-Uns al-Jalil bi Tarikh al-Quds wa al-Khalil*, (Al-Muhtassib Bookshop, Amman, 1973), part one, pp. 260-267.
- 35 *Tabi'un* are the first generation after the companions, who did not see Prophet Muhammad but saw a companion of the Prophet.

