



The Secrets of the **HOLY LANDS**

ABU MUHAMMAD
MAWLANA RIDWAN IBN DAWUD KAJEE



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

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

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Transliteration Guide

Consonants

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

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

Vowels

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



﴿وَالَّتَيْنِ وَالزَّيْتُونِ ۝١ وَطُورِ سِينِينَ ۝٢ وَهَٰذَا
الْبَلَدِ الْأَمِينِ ۝٣﴾ [التين: ١ - ٤]

1 - By the oath of the (land of) the fig and the olive,
(i.e., al-Aqṣā).

2 - And by the oath of Mount Ṭūr.

3 - And by the oath of this most safe city (i.e.,
Makkah Mukarramah). [Sūrah at-Tīn: 1-3]



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Preface

Despite the numerous attractions laid out across the world, when Almighty Allāh's call to His house is heard by the heart, the greatest of sinners finds himself spending huge amounts of wealth and enduring weeks of exhaustion, sleepless nights, tension, etc., solely so that his heart can find solace in the blessed lands of Makkah Mukarramah and Madīnah Munawwarah.

Regarding the difficulties of any journey, and in particular, the journeys of Ḥajj and 'Umrah, Rasūlullāh ﷺ said:

«السفر قطعة من العذاب» [البخاري]

Travelling has within it a portion of punishment.

Rasūlullāh ﷺ thus encouraged his Ummah to overlook the hardships and difficulties during one's journey for Ḥajj or 'Umrah, and to keep in mind the great virtues and rewards promised for such a journey, amongst which is the following:

«من صبر على لأواء المدينة وشدتها كنت له شفيعاً أو شهيداً يوم
القيامة» [رواه مسلم]

Whosoever shall exercise patience over the difficulties and hardships of Madīnah (Munawwarah), I shall intercede on his behalf on the Day of Qiyāmah.

Despite the advancements man has seen in the last few years, with regards to fast transport, beautiful and comfortable places of accommodation, the ability to remain in contact with one's family at home, through the mobile, internet, etc. despite all these facilities, the journey of Ḥajj and 'Umrah shall never be free from its testing moments.

Yet, no sooner does one return home, he desires to be blessed with yet another opportunity to present himself in the magnificent courts of Makkah Mukarramah and Madīnah Munawwarah.

Ḥāfiẓ Bayhaqī has recorded the following statement of Ka'b al-Aḥbār, in his famous book, *Shu'ab al-Īmān*:

«شَكَتِ الْكَعْبَةُ إِلَى رَبِّهَا وَبَكَتْ إِلَيْهِ، فَقَالَتْ: أَيُّ رَبِّ قَلَّ زُؤَارِي،

وَجَفَانِي النَّاسُ، فَقَالَ اللَّهُ لَهَا: إِنِّي مُحَدِّثٌ لَكَ إِنجِيلًا، وَجَاعِلٌ لَكَ زُورًا
يَجْنُونَ إِلَيْكَ حَيْنَ الْحَمَامَةِ إِلَى بَيْضَاتِهَا»

The House of Almighty Allāh once cried and complained, saying: ‘O my Creator, the ones visiting me are indeed very few! Man has ignored me!’ Almighty Allāh said to the Ka‘bah, ‘Soon I shall make you stand out unique and I shall create for you such visitors whose desire to be near you shall be like the desire of a pigeon to be with its eggs!’²

In the past this desire was most definitely ingrained in the hearts of the masses of this Ummah, but due to the vast distance between the lands of Ḥijāz and other areas, this desire could only be made apparent, to a slight extent, during the months of Ḥajj. Presently, due to advancements in travel,

¹ قال قوم: الإنجيل مأخوذ من قول العرب: قد نجلت الشيء: إذا استخرجته وأظهرته. فسمي الإنجيل: إنجيلاً، لأن الله أظهره للناس بعد طموس الحق ودروسه. [الزاهر]

² There is also a statement, with a similar meaning attributed to Rasūlullāh ﷺ, through Sayyidunā Jābir رضي الله عنه, with a weak *Sanad*. This statement has been recorded in the *Mu‘jam al-Awsat* of Ṭabrānī.

we find this ardent desire being fulfilled throughout the year. And all praise for this belongs solely for Almighty Allāh.

On the outskirts of Madīnah Munawwarah is a valley called Wādī al-Baydā, famously known as ‘the valley of the Jinn’. In this area, there is a span of about fifteen kilometres, wherein one’s car, if left in neutral, gets pulled uphill, starting at a speed of about five km/h, and as the land flattens, the car continues rolling and reaching speeds of up to ± 130 km/h.

At one time it was thought the Jinn are pushing the cars, and thus the valley earned its name. Today however, people regard it to be caused by a magnetic force within the mountains.

Similar to the magnetic pull that exists on this mountain is the spiritual pull of Makkah Mukarramah and Madīnah Munawwarah which draws its lovers from far-away lands towards it. And just as this mountain’s magnet works in only one direction, so too do these lands operate, i.e., there are many affluent, physically and mentally able Muslims, with nothing stopping them from making this most soul-satisfying journey, yet due to no pull from these lands, they unfortunately remain deprived. May Almighty Allāh save us all from being from this unfortunate lot.

Ḥaḍrat ‘Umar رَضِيَ اللَّهُ عَنْهُ would lament the case of such people, saying:

«من مات وهو موسر لم يحج، فليمت على أي حال شاء، يهودياً، أو نصرانياً» [مصنف ابن أبي شيبة]

Whoever has the means, yet he does not perform Ḥajj, I have no bother whether he dies as a Jew or as a Christian!³

Qārī Muḥammad Ṭayyib Ṣāhib, the famous principal of Dār al-‘Ulūm, Deoband, compiled a unique treatise regarding the secrets of the Holy Lands, titled ‘*Maqāmāt-e-Muqaddasah*’, in which he has explained, in great detail, the special divine effulgence (*Tajallī*) which descends upon the holy lands and the effects it creates thereafter.

In compiling the next few pages, great benefit has been taken from this book. May Almighty Allāh, in His infinite kindness and mercy accept this book and make it a means of salvation for the writer and all those who benefit from it. Āmīn.

³ Similar wording has been attributed to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as recorded in the *Musnad* of Dāramī, from Sayyidunā Abū Umāmah رَضِيَ اللَّهُ عَنْهُ.



The First Effulgence (Tajallī)





THE FIRST EFFULGENCE (TAJALLĪ)

The Tajallī of Creation and Beauty upon The Ka‘bah

A gist of what Qārī Ṭayyib Ṣāhib has written in this regard is as follows:

Between a giver and receiver there is always some sort of connection. Where possible, the receiver establishes a physical contact with the giver and thereupon takes receipt. If a physical connection is difficult, some sort of channel is then created which carries to the receiver whatever the giver has sent.

Through an account, money is sent from one area and received in another. Through phone and satellite connections, messages and voices travel between two or more parties. Whatever the channel may be, as long as it remains unadulterated, the receiver shall be able to take receipt of what has been sent, in its complete, pristine form, as though he has received it from the hands of the giver himself.

For the purpose of establishing a connection between man and his Creator, Almighty Allāh opened up such channels, through which His favours, bounties, beauty, magnificence, etc., pour through and reach His servants. The material sent through these channels is known as *Tajallī* (spiritual effulgence), which comprises Almighty Allāh's most special gazes of mercy, benevolence, kindness, etc.

The first of these channels to be created was the channel that falls directly onto the Ka'bah. From the time of its existence, this channel had drawn the attention of Almighty Allāh's creation.

For 2000 years before the spreading out of land, the angels continued making *Ṭawāf* of this channel and reciting *Tasbīḥ* towards it. During that entire period there was nothing but water.

When the time arrived for land to be brought into existence, this spot was the first to be made apparent, as a bulge, protruding from the water. Due to it sticking out, it received the name, Ka'bah, (that which protrudes). From this protruding area, the rest of the land spread out. Wherever land did not connect with land, water remained, forming the oceans, rivers, etc.

The angels thereafter dug the foundation for what would one day be 'The House of Allāh. The spot known as ﴿أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ﴾ - *'the first spot chosen for mankind'* was later demarcated by Nabī Ādam عَلَيْهِ السَّلَامُ.

During the floods, in the time of Nabī Nuh *Alaihi-Salaam*, this marking was effaced and the exact spot of this most blessed channel thereafter remained hidden from man's eyes until Almighty Allāh, centuries later, disclosed it to Nabī Ibrahim *Alaihi-Salaam*. With the aid of his noble son, Nabī Ibrahim *Alaihi-Salaam* raised the walls of the Ka'bah. The eyes of mankind were thus allowed once again to settle upon the spot of this divine channel of *Tajallī*.

Qārī Muhammad Ṭayyib Ṣāhib has most wonderfully explained the nature of this *Tajallī* and the effects it had and continues having on the areas surrounding it, as well as on the rest of the world. It should however be remembered that the true nature of Allāh's *Tajallī* can never be truly understood, for as Almighty Allāh is beyond comprehension, so too are His works. A summary of his explanation is as follows:

Since the rest of the earth was going to be formed from the sand of the Ka'bah, and man was then to be formed from

sand, the *Tajallī* (effulgence) that was first made upon this spot was one of ‘bringing things into existence.’

Whatever was deemed necessary for this purpose was poured upon the spot of the Ka‘bah. Qualities such as complexion, size, intelligence, eloquence, beauty, bravery, character, etc., were all poured upon this spot.

Thereafter, as land spread out from this spot, the qualities that had rained upon this spot also spread. In the creation of each individual, different sand is utilized, which forms the sperm from which one is created. According to the qualities contained within that batch of soil is man’s disposition. It is well known that certain places of the world excel in certain features.

The sand utilized for Sayyidunā Khālīd ibn Walīd رَضِيَ اللَّهُ عَنْهُ, captured within it a fair amount of bravery, thus the ‘sword of Allāh’ was created. Similar is the case of beauty in the sand of Nabī Yusuf *Alaihi Salaam*, wisdom in the sand of Luqman, the wise, power in the sand of Nabī عَلَيْهِ السَّلَامُ and the list could go on forever.

According to your sand is your disposition. For this reason, effort is never made in changing one’s nature, for this is well impossible. A man with a temper can never be transformed

into a mild, gentle soul. Yes, man can be thought how to control his anger and steer it in the right course.

Explaining this point, Rasūlullāh ﷺ said:

«النَّاسُ مَعَادِنُ، كَمَعَادِنِ الْفِضَّةِ وَالذَّهَبِ» [مسلم]

Man is similar to mines of gold and silver.

What the Ḥadīth means is that just as a gold field, when mined, shall produce only gold, so too shall the case of man be, i.e., he shall be according to the area and disposition from which he was made.

Together with the *Tajallī* of ‘creation’, a second *Tajallī* was required, which would continue pouring until the end of times. Since man had been primarily created to become the absolute slave of his Creator, to recognize and marvel at the beauty, grandeur and might of his Creator, and to sacrifice everything in the love of his Creator, it was necessary that man be able to see the Brilliance of his Creator.

Seeing Almighty Allāh, The Most-Pure, in this insignificant, filthy world, could never be allowed, thus Almighty Allāh had a mirror established which would reflect His Beauty to the rest of the world. The spot of the Ka‘bah was again chosen for this most unique purpose.

As this *Tajallī* would fall, it would forever increase the beauty of the Kaʿbah and would create within those connected to it qualities of love, devotion, and self-sacrifice in the love of Allāh.

The *Tajallī* of Almighty Allāh's beauty thus began pouring unto the Kaʿbah, and from there splashing out far, and wide, similar to a waterfall. This *Tajallī* of beauty impacts tremendously upon the areas on which its splashes fall. In accordance to the demands of this *Tajallī* of beauty, the area around the *Baitullah* (house of Allāh) was left void of all other sources of attraction. It formed into a dry desert, a mountainous and infertile area, a cave-like area, wherein a worshipper would be able to focus his entire attention on the object of his quest, i.e. to find his Creator.

Due to the demands of this *Tajallī* of Divine Beauty, no matter how much effort is made to beautify the surroundings of Makkah Mukarramah, the sole object of beauty in that area has always and shall always remain nothing but the House of Allāh.

Since the Kaʿbah was meant to be the mirror of Divine Beauty, its natural demand was that its lovers exert themselves in its pursuit. The journey to the blessed lands of Makkah Mukarramah thus became a difficult one. The more

one struggles in reaching this blessed land, the more does he enjoy its beauty.

Due to the power behind this *Tajallī* of Divine Beauty two stones were sent from Jannah, viz. the *al-Ḥajar al-Aswad* and the stone of *Rukn al-Yamānī*, which would serve as a connecting device to absorb this *Tajallī* and thereafter spread it all over.

Sayyiduna ‘Abd Allāh ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ thus said:

«الْحَجَرُ يَمِينُ اللَّهِ فِي الْأَرْضِ» [الأخبار للفاكهي]

The *al-Ḥajar al-Aswad* is the right hand of Almighty Allāh on earth.

The reason for the *al-Ḥajar al-Aswad* being described as the ‘right hand of Allāh’ is most likely due to it being the first recipient of the *Tajallī* of Almighty Allāh upon the Ka‘bah. Thus, when one places his hand on the *al-Ḥajar al-Aswad* it is as though he is touching directly the *Tajallī* of Almighty Allāh.

One unable to touch the *al-Ḥajar al-Aswad* has been told to at least face his palms towards this most auspicious stone, at the beginning of every *Ṭawāf*. The effect caused by facing the hands towards the *al-Ḥajar al-Aswad* can easily be understood

when one thinks of the effects caused by the pressing of an infra-red device while facing its antenna.

Due to the splashes of the Ka‘bah’s *Tajallī* also falling upon the surrounding precincts, the area of the Ḥaram was demarcated and its trees and animals were given sanctity. Few splashes fall further; thus, we find the demarcation of *Ḥill aṣ-Ṣaghīr* (the *Mīqāt* from where the *lḥrām* is tied).

As for those far from the Ka‘bah, Almighty Allāh opened up avenues for this *Tajallī* to be transported to them too. A man, returning from Ḥajj and ‘Umrah, carries this *Tajallī* within his heart, even though he may be totally unaware of it. Upon his return home, people of the area have been instructed to meet him, shake hands with him, and request his duas.

Rasūlullāh ﷺ said:

«إِذَا لَقِيتَ الْحَاجَّ فَسَلِّمْ عَلَيْهِ وَصَافِحْهُ، وَمُرَّهٖ أَنْ يَسْتَغْفِرَ لَكَ قَبْلَ أَنْ
يَدْخُلَ بَيْتَهُ، فَإِنَّهُ مَغْفُورٌ لَهُ» [مسند أحمد]

When you meet one returning from Ḥajj, make salaam and shake his hands. Ask him to seek forgiveness on your behalf, before he enters his home, for verily his sins have already been forgiven.

Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ said:

The Ḥājī has been pardoned by Almighty Allāh.
Until the 21st Rabī‘ al-Awwal, his seeking
forgiveness on behalf of anyone shall be
accepted. [Zubdah al-Manāsik]

When one meets with a Ḥājī, the *Tajallī* which the visitor to the Holy Lands has brought back gets transferred. The Ḥājī then offers Zamzam. As the visitors slowly sips what he has poured out for them, the *Tajallī* of Almighty Allāh’s beauty, which continuously splash onto the well of Zamzam, gets transferred into the body of the drinker.

An extremely easy and most-effective method of drawing from the *Tajallī* of Almighty Allāh that falls upon the Ka‘bah is through the institute of Ṣalāh. As a radio station broadcasts, the houses in its precincts are most likely to receive a clear reception, on condition that they are on the correct frequency. If their radios are off, the voice of the radio presenter shall travel far and wide, but they shall hear nothing. Houses further away may also receive clear receptions, but it is vital that their antenna be of a high quality, and there be no interference in-between.

When one faces the Qiblah and starts his Ṣalāh, he has in fact put on his radio. If he now tunes to the correct frequency, by applying his mind and heart to his Ṣalāh, the reception between him and the *Tajallī* falling on the House of Almighty Allāh shall be exceptional. In fact, he may easily receive much more than many of those who are right around the Ka'bah.



The Second Effulgence (Tajallī)





THE SECOND TAJALLĪ

The Tajallī of Power and Awe upon Masjid al-Aqṣā

Forty years after the opening of the first channel of *Tajallī*, another channel was opened. The first channel, which falls upon the Kaʿbah, manifests the beauty of Almighty Allāh. This channel, which falls upon Masjid al-Aqṣā, manifests the might, grandeur, sovereignty, and rule of Almighty Allāh.

To absorb this *Tajallī*, another stone of Jannah was sent down, which is today covered ‘the Dome of the Rock.’ The virtue and power of this rock, as recorded in previous scriptures, is quite similar to what has been mentioned for the *al-Ḥajar al-Aswad* and the rock of the *Rukn al-Yamānī*.

Due to the inception of this *Tajallī* being after a span of forty years, this area would continuously occupy a most high rank in the world, but would never equal to that of the Kaʿbah. Thus, one finds the reward promised for Ṣalāh in Makkah Mukarramah being far greater than that promised for Ṣalāh in Masjid al-Aqṣā.

The purpose behind this *Tajallī* was to manifest the divine rule of the greatest of kings, Almighty Allāh. The demand of this *Tajallī* was that the areas around this spot become the court of the Most Magnificent King. The surrounding areas thus became (الأرض المقدسة - 'the blessed lands'). Its greenery, fertile pastures, and pleasing attractions are beyond description. When the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ saw these lands of Shām (the lands surrounding al-Aqṣā), they remarked:

If our fighting was merely to conquer these most beautiful lands, then too it would have been worth the effort!

The area of al-Aqṣā and its surrounding lands, beginning with Jerusalem (closer precincts), and then the rest of Shām (further precincts) became a land of power and rule. Its inhabitants were always blessed with great political insight, its armies were blessed with conquering traits, and world dominancy would always be the lot of the force that ruled from the seat of Aqṣā, or at least Shām.

When the time came for Nabī Sulaymān عَلَيْهِ السَّلَام to establish his throne, Almighty Allāh did not direct him to the lands of Ḥijāz (Makkah Mukarramah), since these lands were destined for worship and not for rule. Rather he was directed to the area of al-Aqṣā.

Caesar, the king of Rome, in establishing the capital of the Roman Empire, overlooked the mighty forts of Constantinople (Turkey), and chose instead the lands of Shām as his capital. In the time of Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ, when Muslim armies spread throughout the world, the leader of the armies, Sayyidunā Abū ‘Ubaydah ibn Jarrāḥ رَضِيَ اللَّهُ عَنْهُ settled in Shām and guided his forces from there. Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ also chose Shām as his political capital, and history bears testimony that his rule was unbreakable.

It is clear that presently, the entire effort of Shayṭānī forces is to occupy Aqṣā, and thereby rule from the very spot from which Nabī Sulaymān عَلَيْهِ السَّلَام ruled, since it is this spot that holds within it the power of rule.

AL-MASJID AL-AQSA

Amongst the mosques there seems to exist some misunderstanding regarding what is al-Masjid al-Aqsa. Some feel that it refers to the Dome of the Rock (B) whilst others claim that the Masjid situated at the front of the walled-up area of the Haram (A) is al-Aqsa. The truth of the matter is that al-Masjid al-Aqsa refers to the entire area which falls within the four walls of the Haram (the area marked in red) Shaykh Ahmad Fathi Khoulifa has explained this point most beautifully in his book (دليل زائر القدس) with the following words:

وما قسمه هذا الطور إلا من التسمية الكبيرة، والذي لا ريبنا فيه أن الناس فهموا بأن هذا المسجد (القصي) زعموا أنه حين زار المسجد هو الأكبر والأرجح

Due to the structure at the front of the Haram, i.e., The Marwanī Masjid (A) generally being referred to as al-Aqsa, people have unfortunately misunderstood that it alone is al-Masjid al-Aqsa, whereas it is only a portion of al-Aqsa. In fact, al-Masjid al-Aqsa is much more bigger than the structure situated at the front. (Similarly, it should be understood that the Dome of the Rock (القبعة الصخرية) is also only a part of al-Masjid al-Aqsa.



(B) The Dome of the Rock

(B) The Dome of the Rock built in the era of Abdul Malik ibn Marwan

(A) The Marwanī Masjid

(A) The Marwanī Masjid built in the era of Abdul Malik ibn Marwan, (commonly known as al-Aqsa)

Al-Masjid al-Aqsa is the entire area which falls within the four surrounding walls, (i.e., The area marked in red). Within this walled-up area one shall find, amongst other things, about 5 acres for ablution (وضوء), 40 stone benches (أضنية), 36 wells, libraries, 15 Madrasahs, 6 offices, 12 domed structures (قبة), the Burraq wall (جدار البراق), 13 public fountains (عين), trees, 4 minarets, 8 mihrabs, 2 minbars, as well as 6 Mosajids, the famous amongst them being the Masjid of the Dome of the Rock (B) and the Marwanī Masjid (A).

In 1387 A.H. (1967) control of al-Masjid al-Aqsa fell into the filthy hands of the Zionist regime. More than forty years has since passed with the Masjid still anxiously awaiting its liberation. The love which Muslims around the world cherish for this most noble area has caused it to remain the centre of every discussion, for it hundreds have already been martyred and thousands more injured, yet by the grace of Allah, there is still no sign of the Muslims giving up. Rather, with the passing of every day and the murder of every innocent child it seems as if the Muslims, especially those of the Holy Land, are only increasing in their will and determination. Every soul has now become desirous to be part of that most blessed Jam'at upon whose hands Allah عز وجل's divine promise of victory shall be executed. Until that time however, solace shall just have to be taken from the following words of Allah عز وجل:

وَقُلْ يَوْمَ الْقِيَامَةِ لِلّٰهِ أَكْبَرُ

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



The Third Effulgence (Tajallī)





THE THIRD TAJALLĪ

The Tajallī of peace and blessings upon the blessed heart of Rasūlullāh ﷺ

Qārī Muḥammad Ṭayyib Ṣāhib has made mention of two areas which, from the beginning of time till the present day, and *In Shā Allāh*, till Qiyāmah, has and shall continue enjoying continuous *Tajallī*, viz. Makkah Mukarramah and Masjid al-Aqṣā.

Although he made mention of only these two channels of *Tajallī*, in the light of the Qur’ān and Sunnah a third channel, comes to the fore, viz. Madīnah Munawwarah, and more specifically, the blessed heart of Rasūlullāh ﷺ.

The details of this are as follows:

The two areas, viz. Makkah Mukarramah and Masjid al-Aqṣā, due to the continuous *Tajallī* that they receive, are found to have similar characteristics in many aspects, and those very characteristics are found in one more area, i.e., the blessed city of Madīnah Munawwarah.

Some of these characteristics are:

- 1) The reward of Ṣalāh performed in all three areas gets multiplied.

Sayyidunā ‘Abd Allāh ibn Zubayr رَضِيَ اللَّهُ عَنْهُ reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said⁴:

A Ṣalāh performed in my Masjid is more superior than a thousand Ṣalāh performed elsewhere, except Masjid al-Ḥarām (of Makkah Mukarramah). As for the Ṣalāh of the Masjid of Makkah Mukarramah, it is a hundred times superior to the Ṣalāh performed in this Masjid, i.e., the Masjid of Madīnah Munawwarah.

‘Aṭā’ ibn Abī Rabāḥ asked Sayyidunā ‘Abd Allāh ibn Zubayr رَضِيَ اللَّهُ عَنْهُ:

‘O Abū Muḥammad, are only those Ṣalāh multiplied which are performed in the Masjid itself, or are those also included which are performed in the Ḥaram area?’

⁴ «صلاة في مسجدي هذا أفضل من ألف صلاة فيما سواه إلا المسجد الحرام، وصلاة في ذلك المسجد أفضل من مئة صلاة في هذا، يعني في مسجد المدينة». [صحيح ابن حبان]

Sayyidunā ‘Abd Allāh ibn Zubayr رَضِيَ اللَّهُ عَنْهُ replied, ‘Whatever is performed in the entire Ḥaram area shall be multiplied, since the entire Ḥaram area is regarded as the Masjid.’ [Shu‘ab al-Īmān]

Sayyidah Maymūnah رَضِيَ اللَّهُ عَنْهَا enquired regarding Bayt al-Muqaddas. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied⁵:

It is the land of resurrection. Travel towards it for the purpose of performing Ṣalāh therein, for verily, one Ṣalāh performed therein equals to one thousand Ṣalāh performed elsewhere.’

She then asked, ‘What if I am unable to undertake the journey towards it?’ Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied:

‘Then send olive oil as a gift to the Masjid, with which its lanterns may be burnt⁶. Whosoever

⁵ أرض المحشر والمنشر، ايتوه فصلوا فيه، فإن صلاة فيه كألف صلاة في غيره، قلت: أرايت أن لم أستطع أن أتحمّل إليه ؟ قال: «فتهدي له زيتا يسرج فيه، فمن فعل ذلك فهو كمن أتاه» [ابن ماجه]

⁶ ‘Ulamā’ have written that the meaning of this injunction is general, i.e., whatever aid one can offer to Masjid al-Aqṣā, he should do so.

does so much, it shall be as though he has personally visited the Masjid.’

- 2) These are the only Masjids, towards which a strenuous journey can be undertaken, as mentioned in the Ḥadīth⁷:

A strenuous journey should only be undertaken (for the purpose of performing Ṣalāh) towards three Masjids, viz. Masjid al-Ḥarām (Makkah Mukarramah), Masjid an-Nabawī (Madīnah Munawwarah) and Masjid al-Aqṣā.

- 3) These are the only areas, with the inclusion of the Masjid of Mt. Ṭūr, which shall be protected from Dajjāl, as mentioned in the Ḥadīth.⁸

Dajjāl shall not be allowed to approach four Masjids, viz. Masjid al-Ḥarām (Makkah Mukarramah), the Masjid of Madīnah

⁷ «لا تشد الرحال إلا إلى ثلاثة مساجد: المسجد الحرام ومسجد الرسول ومسجد الأقصى» [البخاري]

⁸ «لا يقرب أربعة مساجد: مسجد الحرام، ومسجد المدينة، ومسجد الطور، ومسجد الأقصى» [مسند أحمد - قال شعيب الأرناؤوط: إسناده صحيح]

Munawwarah, the Masjid of Mt. Ṭūr⁹ and Masjid-al-Aqṣā.’

- 4) People buried in these areas have been promised forgiveness.

Aḥādīth and statements narrated in this regard include:

«من مات في أحد الحرمين: مكة أو المدينة بعث آمناً»^{١٠}

Whosoever passes away in one of the two Harams, he shall be resurrected, in a calm state.

Ka‘b Aḥbār has mentioned that in the Tawrāh the following statement of Almighty Allāh is mentioned¹¹:

Whoever passes away in you, O Bayt al-Muqaddas, he shall be treated as though he has passed away in the heavens. Whoever passes away around Bayt al-Muqaddas, he shall be

⁹ A detailed explanation of Mt Ṭūr shall be made later in this book.

^{١٠} [الآلي المصنوعة] للسُّيوطي

¹¹ يقول الله تعالى في التوراة لبیت المقدس: من مات فيك فكأنما مات في السماء، ومن مات حول بيت المقدس فكأنما مات فيها. [تاريخ بيت المقدس لابن الجوزي]

treated as though he has passed away within Bayt al-Muqaddas.

- 5) These three Masjids feature in the first areas from which resurrection shall occur.

Rasūlullāh ﷺ is quoted as saying:

«أنا أول من تنشق عنه الأرض، ثم أبو بكر، ثم عمر، ثم آتي أهل البقيع فيحشرون معي، ثم أنتظر أهل مكة حتى يحشروا بين الحرمين»
[ابن حبان]

I shall be the first whose grave shall split open, followed by Abū Bakr and ‘Umar رَضِيَ اللَّهُ عَنْهُمَا. I will then proceed to the graveyard of Madīnah Munawwarah, and its inmates shall be resurrected. I will wait for the people of Makkah Mukarramah.

Rasūlullāh ﷺ said regarding Bayt al-Muqaddas:

«أرض المحشر والمنشر» [ابن ماجه]

It is the land of resurrection.

In short, from the above discussion, five similarities are found between these three Masjids, i.e., the Masjids of

Makkah Mukarramah, Madīnah Munawwarah and Bayt al-Muqaddas, viz:

- 1) The reward of Ṣalāh performed in these three areas gets multiplied.
- 2) These are the only Masjids towards which a strenuous journey can be undertaken, merely to perform Ṣalāh therein.
- 3) These are the only areas, with the inclusion of the Masjid of Mt. Ṭūr, which shall be protected from Dajjāl.
- 4) People buried in these areas have been promised forgiveness.
- 5) These three areas shall be the first areas from which resurrection shall occur.

Two of these areas, i.e., Makkah Mukarramah and Masjid al-Aqṣā have already been discussed in detail, regarding how it receives divine *Tajallī*.

Madīnah Munawwarah is always mentioned alongside these two. This lends great indication that the third area blessed with Almighty Allāh's continuous *Tajallī* is none other than the blessed city of Madīnah Munawwarah.

Having understood this, two questions now arise:

- 1) Upon which portion of Madīnah Munawwarah does the *Tajallī* of Almighty Allāh fall?
- 2) What sort of *Tajallī* descends upon this spot?



The Continuous Tajallī upon Madīnah Munawwarah

Where and of what type?

As mentioned previously, to receive the direct, continuous *Tajallī* of Almighty Allāh, an item strong enough to hold the *Tajallī* is also required. In the case of Makkah Mukarramah, two stones of Jannah were sent down, viz. The *al-Ḥajar al-Aswad* and the stone at *Rukn al-Yamānī*, while at Bayt al-Muqaddas, the rock which is covered by the dome was used.

A thorough study of Madīnah Munawwarah, its history before the arrival of Rasūlullāh ﷺ and the manner it progressed thereafter, shall reveal that the *Tajallī* which Madīnah Munawwarah had and continues receiving, falls not upon any rock or stone, but rather upon the personality, in whose honour all rock and stone has been created. The *Tajallī* that has blessed and continues blessing Madīnah Munawwarah falls upon nothing else but the blessed heart of Rasūlullāh ﷺ.

The object which receives divine *Tajallī* has to be of unique strength. Normal matter can never manage its burden. Man's

heart, including the blessed heart of Rasūlullāh ﷺ has been created from the sand of this trivial world, thus it would prove incapable of attracting and carrying divine continuous *Tajallī*, till the ends of time. Almighty Allāh however strengthened the heart of Rasūlullāh ﷺ by transforming it into a heart of Jannah.

At the time of *Mi'rāj*, the chest of Rasūlullāh ﷺ was cut open and his heart removed. It was then washed with Zamzam and filled with divine *īmān* and wisdom, which was bought on a golden dish from Jannah. Through these divine components, the heart of Rasūlullāh ﷺ was blessed with the power to experience and hold the *Tajallī* of Almighty Allāh, without the need of any in-between.

Rasūlullāh ﷺ was then able to traverse through the seven heavens, enjoy the beautiful sights of Jannah and witness the horrors of Jahannam, whereas these matters are far beyond the capabilities of man's weak body. The strength of the heart now allowed Rasūlullāh ﷺ to gaze at Jibrīl عليه السلام in his original form, without any difficulty, whereas when this very form was made apparent to Rasūlullāh ﷺ during the initial stages of *Nubuwwah* (Prophethood) he ﷺ fell unconscious.

The amazing spectacle of *Sidrah al-Muntahā* (The Lote Tree)¹², which lies in the seventh heaven and receives the most powerful forms of Almighty Allāh's *Tajallī* was also explored.

After *Sidrah al-Muntahā*, Rasūlullāh ﷺ was taken further, until he was able to hear the Divine Pen writing out all the commands of Almighty Allāh. This area is known as *Ṣarīf al-Aqlām* (the area where the sounds of the Divine Pen can be perceived).

As the journey continued further and countless more veils of Divine Light were traversed, Rasūlullāh ﷺ approached the area known as *Danā Fa Tadallā* (the area of extreme proximity to Almighty Allāh's most special *Tajallī*).

¹² *Sidrah al-Muntahā* is that divine tree which has been created by Almighty Allāh to act as a delivery point between that creation of Allāh which resides beyond the seven heavens and those who reside below, i.e. all worldly matters and actions of man are brought by the angels and dropped off at this point, after which the creation of Almighty Allāh which reside above, transport it to a destination known best by Almighty Allāh. Similarly, divine laws descend upon The Lote Tree, and from there get transported towards the lower heavens and earth.

In short, the night of *Mi'rāj* exposed the strength of the heart of Rasūlullāh ﷺ and its capability to withstand the strong force with which Almighty Allāh's *Tajallī* descends.



The Different Tajallī that Descends Upon the Blessed Heart of Rasūlullāh ﷺ

On the auspicious night of Mi'rāj, Almighty Allāh conversed directly with Rasūlullāh ﷺ, blessing him with the honour bestowed upon Nabī Musa Alaihi Salaam, i.e. *Tajallī* of His Speech, as has been indicated to in the verse:

﴿فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ﴾ [النجم: ١٠]

He revealed to His slave what he revealed.

Due to the blessings of this *Tajallī* of *Kalām* (Divine Speech), the speech of Rasūlullāh ﷺ reached the peaks of eloquence. He ﷺ was thus described as *Jawāmi' al-Kalim Wa Manābi' al-Hikam* (one whose words were concise, but encompassed the ocean in meaning).

Where many accepted Islām merely upon hearing the eloquent verses of the Qur'ān, examples are also found of eloquent Arabs accepting Islām after hearing the speech of Rasūlullāh ﷺ.

An example of this is what Ḥāfiẓ Bayhaqī has narrated in his book, *Sunan al-Kubrā*, quoting Sayyidunā ‘Abd Allāh ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ:

Dimād was a man well known for treating those affected with sorcery, black magic, and Jinn. When he arrived in Makkah Mukarramah, he heard from the ignorant Arab leaders that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had been affected by the Jinn, and was thus uttering statements which made no sense. (We seek Allāh’s protection from such statements).

Dimād proceeded to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and offered to treat him. Before replying, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ first praised Almighty Allāh. The words of praise were such that it left Dimād dumbfounded, thus leaving no need for any further reply.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ praised Almighty Allāh in the following words:

«الحمد لله نحمده ونستعينه، من يهده الله فلا مضل له، ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له، وأن محمدا عبده ورسوله، أما بعد»

All praise belongs solely to Almighty Allāh. We praise Him and seek only His assistance. Whosoever He guides, none shall ever mislead him, and whosoever Almighty Allāh decrees misguidance for, none shall ever manage to guide him. I bear witness that there exists no deity but Allāh, who is One, and who has no partner, and I bear witness that Muhammad is the servant and messenger of Allāh.

The beauty and eloquence of this speech left Dimād speechless. All that he was able to say was, 'Repeat what you have just said, repeat what you have just said!' Rasūlullāh ﷺ thus repeated his words thrice, after which Dimād surrendered, saying, 'I have heard the talks of fortune-tellers, magicians, and poets, but nothing has ever resembled this speech of yours. It has indeed reached the depths of the ocean! Stretch out your hand, for I wish to enter into the fold of Islām!'

Through the *Tajallī* of Almighty Allāh's speech upon Rasūlullāh ﷺ, his recitation of the Qur'ān Sharīf would be the most beautiful, whilst his own speech, in eloquence, would surpass all but the Qur'ān.

The effects of the *Tajallī* of Almighty Allāh's speech upon Rasūlullāh ﷺ would affect those around him too, with some receiving a portion greater than others.

Whoever would get the opportunity to take a fair portion of the effects of this *Tajallī* would be blessed with a sweet tongue and sentences brimming with wisdom. The lectures of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ and the voice of Sayyidunā Abū Mūsā Ash'arī رَضِيَ اللَّهُ عَنْهُ are more than sufficient to get an idea of the miraculous effect the splashes of this *Tajallī* had on the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.



The Tajallī of Awe Upon Rasūlullāh صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

The *Tajallī* that Bayt al-Muqaddas received and continues receiving is one of *Jalāl* (awe and power), which has made it the ideal place for rule, since it transforms its inhabitants into wise, powerful rulers, and its armies into brave, attacking warriors.

Almighty Allāh, in His kindness and extreme love for Rasūlullāh صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ allowed this type of *Tajallī* to also descend upon Rasūlullāh صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ, thus making him the greatest ruler the world had ever, and shall ever see.

The effects of this *Tajallī* created an aura of awe around Rasūlullāh صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ, due to which many of the Ṣaḥābah رَضِيَ اللّٰهُ عَنْهُمْ, despite remaining in his company for years and witnessing his kindness and soft-nature, would not have the heart to take a full glance at his most noble countenance.

Sayyidunā ‘Amr ibn ‘Āṣ رَضِيَ اللّٰهُ عَنْهُ, the conqueror of Egypt, remained in the company of Rasūlullāh صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ for two years after accepting Islām, during which time he enjoyed the honour of being amongst the close advisors of Rasūlullāh

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. He himself stated that Rasūlullāh صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ would never make any major decision, except after first consulting with him and Sayyidunā Khālīd ibn Walīd رَضِيَ اللّٰهُ عَنْهُ. Yet when it came to describing the facial features of Rasūlullāh صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ, he said:

«وما كنت أطيق أن أملاً عيني منه إجلالاً له، ولو سئلت أن أصفه ما أطقت لأني لم أكن أملاً عيني منه» [مسلم]

I was never able to gaze fully at Rasūlullāh صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ due to the awe that I had for him. If one were to ask me to describe him, I would be unable, since I would never look at him directly.

Describing the awe that the Ṣaḥābah رَضِيَ اللّٰهُ عَنْهُمْ felt for Rasūlullāh صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ, Sayyidah Zaynab رَضِيَ اللّٰهُ عَنْهَا, the wife of Sayyidunā ‘Abd Allāh ibn Mas‘ūd رَضِيَ اللّٰهُ عَنْهُ, said:

«وكان رسول الله صلى الله عليه وسلم قد ألقى عليه المهابة» [مسلم]

There existed an aura of awe over Rasūlullāh صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ.

Rasūlullāh صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ himself made mention of this blessing, saying:

«ونصرت بالرعب فیرعب العدو وهو على مسيرة شهر» [المستدرک للحاکم]

I was blessed with an aura of awe, thus the enemy fears me, even though he is at a month's journey away.

The effects of this *Tajallī* would obviously sprinkle upon the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, thus creating for the Ummah the likes of Abū 'Ubaydah ibn Jarrāḥ, Khālīd ibn Walīd, 'Amr ibn 'Āṣ, Mu'āwiyah, etc. رَضِيَ اللَّهُ عَنْهُمْ.

The awe which Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ exercised over his enemies speaks volumes of the strength of this particular type of *Tajallī*, that from the results of its splashes, a man unable to herd goats would one day rule over two-thirds of the world, exercising awe over the mighty Roman and Persian rulers, while resting under the shade of a tree with nothing but a rock as a pillow.

Both man and jinn would fear him. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ applauded the awe that 'Umar رَضِيَ اللَّهُ عَنْهُ exercised over his enemies, saying:

«والذي نفسي بيده ما لقيك الشيطان قط سالكا فجاء إلا سلك فجاء غير فجك» [البخاري]

By Allāh, even if Shayṭān was on your path, (O 'Umar), he would choose to take another road!



The Tajallī of Knowledge (‘Ilm) upon Rasūlullāh ﷺ

The knowledge bestowed to Rasūlullāh ﷺ is beyond one's comprehension. Explaining the nature of his knowledge ﷺ mentioned¹³:

Last night, in my dream, Almighty Allāh made His Most Pure Appearance, in the most beautiful of forms. He asked whether I was aware of what the high angels were discussing. I replied in the

¹³ «أتاني الليلة ربي تبارك وتعالى في أحسن صورة، قال أحسبه في المنام، فقال: يا محمد هل تدري فيم يختصم الملائكة؟ قال: قلت: لا قال: فوضع يده بين كتفي حتى وجدت بردها بين يدي أو قال: في نخري، فعلمت ما في السماوات وما في الأرض، قال: يا محمد، هل تدري فيم يختصم الملائكة؟ قلت: نعم، في الكفارات، والكفارات المكث في المساجد بعد الصلاة، والمشي على الأقدام إلى الجماعات، وإسباغ الوضوء في المكاره، ومن فعل ذلك عاش بخير ومات بخير، وكان من خطيئته كيوم ولدته أمه، وقال: يا محمد، إذا صليت فقل: اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ، وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ الْمَسَاكِينِ، وَإِذَا أُرِدْتَ بِعِبَادِكَ فِتْنَةً فَاقْبِضْنِي إِلَيْكَ غَيْرَ مُفْتُونٍ، قال: والدرجات إفشاء السلام، وإطعام الطعام، والصلاة بالليل والناس نيام» [الترمذي]

negative. Almighty Allāh placed His Hand between my shoulders and I experienced a cool sensation running through my chest. I became aware of all the happenings in the heavens and in the earth. Almighty Allāh again enquired if I knew what the high angels were discussing. I now replied, ‘They are discussing about those actions which wipe away one’s sins and of those which elevate one’s status.

Rasūlullāh ﷺ thereafter explained those actions that wipe away one’s sins, saying:

They include; remaining in the Masjid after Ṣalāh (awaiting the next), walking to the Masjid for Ṣalāh with congregation, and performing a thorough Wuḍū’, despite difficult conditions. Whoever does so, shall live with ease, pass away with ease and shall be purified from all sins, as though his mother had just given birth to him. Almighty Allāh then said to me, ‘O Muḥammad, recite the following supplication after Ṣalāh:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِينِ وَإِذَا
أَرَدْتَ بَعْبَادَكَ فَتَنَةً فَاقْبِضْنِي إِلَيْكَ غَيْرَ مَفْتُونٍ»

O Allāh, I ask You for the ability to do that which is good and abstain from that which is evil, and I ask to be blessed with the love of the poor. O Allāh, if You intend to send upon your slaves severe tests, then take away my soul before the tests descend.

Rasūlullāh ﷺ then explained those actions which elevate one's status, saying,

High status can be attained by making the Salām (Islāmic greeting) common; feeding others and performing Ṣalāh at night while others are asleep.

This Ḥadīth gives an example of how Almighty Allāh would open up to Rasūlullāh ﷺ the treasures of knowledge. This *Tajallī* of knowledge began with the first verses of Qur'ān that were revealed in the cave of Ḥirā' and it continued until his demise. During his blessed life, as this waterfall of knowledge would descend, those around him would enjoy its splashes and climb the ladders of knowledge with superb speed.

A splash of this water fell upon Sayyidunā 'Abd Allāh ibn 'Abbās رَضِيَ اللَّهُ عَنْهُ, transforming him into *al-Baḥr* (the ocean of

knowledge). Explaining the reason behind his immense knowledge, he himself said:

ضمني إليه رسول الله صلى الله عليه وسلم وقال: «اللَّهُمَّ علمه الحكمة»
[الترمذي]

Rasūlullāh ﷺ once embraced me tightly and made the following Du‘ā’, ‘O Allāh, bless him with wisdom!’

Through the blessings of this embrace and Du‘ā’, the knowledge of this young lad reached such heights that senior Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, including Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ, would seek his counsel.

Describing his knowledge ‘Ubayd Allāh ibn ‘Abd Allāh ibn ‘Utbah said:

‘Abd Allāh ibn ‘Abbās surpassed the majority in many aspects. He was the most learned regarding history; his opinion in all matters was sought, even from the senior Ṣaḥābah; his lineage was most unique and his tolerance was unimaginable.

I had never seen anyone more learned than him with regards to the Aḥādīth of Rasūlullāh ﷺ and the verdicts of Sayyidunā Abū

Bakr, Sayyidunā ‘Umar and Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُمْ. In poetry, literature, mathematics, in the laws of inheritance, and in the Tafsīr (explanation) of the Glorious Qur’ān, he was unparalleled.

He had allocated separate days for each subject, during which he would discuss nothing but that very subject. There was a day for Fiqh (jurisprudence), a day for Tafsīr (explanation of the Glorious Qur’ān), a day for discussing the wars of the early period of Islām, a day for poetry and a day for Arabian history.

Whichever scholar would visit him would be astounded by his in-depth knowledge. Throughout my time spent in his company, the occasion never arose in which a question was posed to him and he was unable to answer it in a most thorough manner.’ [Usd al-Ghābah]



The Tajallī of Beauty upon Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

As Almighty Allāh's *Tajallī* of beauty pours upon the Blessed Ka'bah, so too did it fall upon Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, making his external as well as internal so beautiful, the like of which has never been created amongst man and shall never be created.

The effects of the *Tajallī* of beauty, which affected his external appearance, could best be described with the words of Sayyidunā Ḥassān ibn Thābit رَضِيَ اللَّهُ عَنْهُ:

وَأَحْسَنُ مِنْكَ لَمْ تَرَ قُطْ عَيْنِي وَأَجْمَلُ مِنْكَ لَمْ تَلِدِ النِّسَاءُ

خَلَقْتَ مَبْرَأً مِنْ كُلِّ عَيْبٍ كَأَنَّكَ قَدْ خَلَقْتَ كَمَا تَشَاءُ

More beautiful than you I have never seen! More handsome than you, no mother has ever delivered!

You have been moulded pure from all defects, as

though your body was created according to your wish!’¹⁴

As for the *Tajallī* of beauty that penetrated and affected the internal aspect of Rasūlullāh ﷺ its effects manifested itself in what Almighty Allāh has described as:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾ [القلم: ٤]

‘Verily, You (O Muhammad) have reached the peak of noble character!’

Even before being blessed with *Nubuwwah* (prophethood), the character of Rasūlullāh ﷺ was proverbial. He was known by all as ‘*al-Amīn*’ (the trustworthy). He would care for the sick, help the needy, carry the burdens of others, and be a well-wisher for all. Thereafter, as verse after verse of Qur’ān would descend, his character would perfect itself even further. His internal and external would remain in conformity to the demands of every verse revealed.

Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا thus described Rasūlullāh ﷺ’s noble character as:

¹⁴ [المستطرف في كل مستطرف]

«فإن خلق نبي الله صلى الله عليه وسلم كان القرآن»

His character was the Qur'ān', (i.e., it was in complete conformity to the demands of the Qur'ān).

The phrase 'noble character' encompasses every noble trait that man could ever acquire, for example; kindness, generosity, humbleness, tolerance, trustworthiness, mercy, compassion, bravery, modesty, etc. In each and every aspect of 'noble character', Rasūlullāh ﷺ reached the peak of excellence, which none shall ever be able to surpass.

As the splashes of the previous forms of *Tajallī* would affect those around, so too did the splashes of this waterfall fall upon the noble Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, transforming them into the best of mankind, after the Ambiyā'. Describing the effects of these splashes, 'Abd Allāh ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ mentioned with regards to the character of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ¹⁵:

¹⁵ كانوا خير هذه الأمة، أبرّها قلوباً، وأعمقها علماً، وأقلها تكلفاً، قوم اختارهم الله لصحبة نبيه صلى الله عليه وسلم ونقل دينه، فتشبهوا بأخلاقهم وطرائقهم؛ فهم أصحاب محمد صلى الله عليه وسلم كانوا على الهدى المستقيم والله رب الكعبة. [حلية الاولياء]

They were the best of this Ummah. They were blessed with the purest of hearts, the most in-depth knowledge and freedom from formality. Almighty Allāh chose them for the companionship of His most beloved Messenger ﷺ and for propagating His Dīn. Adopt their character and walk on the path they traversed. By Allāh, indeed they were the true companions of Rasūlullāh ﷺ and were blessed with divine guidance.

The traits of Rasūlullāh ﷺ's noble character would manifest itself in the lives of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, with some shining more in certain traits than the rest. Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُ reached such a level in the trait of modesty that Rasūlullāh ﷺ himself mentioned,

«ألا أستحي ممن يستحي منه الملائكة» [مسند أحمد]

Should I not display modesty for such a man, in front of whom even the angels feel shy?

The title of «أرحم أمتي بأمتي» (the most merciful of the Ummah) was given to Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ. The trait of trustworthiness shone so brightly in Sayyidunā Abū 'Ubaydah ibn Jarrāh رَضِيَ اللَّهُ عَنْهُ that Rasūlullāh ﷺ titled

him as «أمين هذه الأمة» (the most trustworthy of this Ummah). In the aspect of bravery, Sayyidunā Ḥamzah رَضِيَ اللَّهُ عَنْهُ held the title of *Asad Allāh* (the lion of Allāh and the lion of the Rasūl of Allāh), while Sayyidunā Khālīd ibn Walīd رَضِيَ اللَّهُ عَنْهُ was called *Sayf Allāh* (the sword of Allāh).

The list could go on forever. The summary of this discussion is that as the *Tajallī* of speech, knowledge, awe, beauty, etc., poured upon Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, its splashes fell upon his noble companions and transformed them into what they became.

Those that then met with the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ received from the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ portions of what they had received from Rasūlullāh رَضِيَ اللَّهُ عَنْهُمْ, and those that came after the Tābi‘īn رَضِيَ اللَّهُ عَنْهُمْ likewise took from them.

In this manner effects of the knowledge, character, awe, speech, etc., of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had and continues being distributed to his followers, from those hearts and bosoms that have it to those hearts and bosoms which are ready and capable of receiving it.

Besides this method of receiving a share of the noble and glorious traits of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, commonly known as the system of ‘from heart to heart’, there exists another

method, where one draws directly from the heart of Rasūlullāh ﷺ, but this blessing falls into the share of only a few, fortunate souls.



The Continuous Tajallī of Ṣalawāt (Peace and Blessings) Upon Rasūlullāh ﷺ

The *Tajallī* that poured upon Rasūlullāh ﷺ were indeed many. One *Tajallī* however rose above the rest, which shall continue pouring until the Day of Qiyāmah, elevating the status of Rasūlullāh ﷺ and benefitting all those in its vicinity.

Regarding this *Tajallī*, Almighty Allāh states:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ﴾ [الأحزاب: ٥٦]

Verily Allāh and His angels continue sending peace upon His Nabī! (i.e., Allāh sends down peace, while the angels continue making Du‘ā’ for it).

So amazing and wonderful is this *Tajallī* of peace and blessings, that together with the angels, every individual of the Ummah has been exhorted to continue asking Almighty Allāh to increase the force of this spiritual waterfall. Almighty Allāh orders:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾ [الأحزاب: ٥٦]

O People of Īmān, send Ṣalāh and Salām upon Rasūlullāh ﷺ (i.e., ask Almighty Allāh to continue sending peace and blessings upon him).

The force with which this waterfall of *Tajallī* falls is indeed beyond comprehension. A slight understanding of its force and reality however is possible if one understands the following:

Between the first *Tajallī* that fell upon the House of Allāh (The Kaʿbah) and the *Tajallī* that fell upon Bayt al-Muqaddas, there existed a gap of forty years, as stated in authentic Aḥādīth. Due to this gap, the honour bestowed to the Kaʿbah always remained most exalted, way above even Masjid al-Aqṣā.

Forty years of extra *Tajallī* caused such a difference between the two, that a Ṣalāh performed in the Ḥaram of Makkah earns one the reward of one hundred thousand Ṣalāh elsewhere, while the reward of Ṣalāh in Masjid al-Aqṣā shall earn one the reward of one thousand Ṣalāh elsewhere. Forty years of extra *Tajallī* resulted in an increase of one hundred times in reward.

Yet, when we look at the position of Masjid an-Nabawī, despite the *Tajallī* falling upon it beginning thousands of years after the *Tajallī* of the Kaʿbah and Al-Aqṣā, we find that

after the rank of the Ḥaram of Makkah comes the rank of Masjid an-Nabawī. Wherever the virtues of the three Holy Masjids of Islām are described, one shall find Masjid al-Ḥaram of Makkah mentioned first, Masjid an-Nabawī mentioned second, and Masjid al-Aqṣā mentioned third.

For Masjid an-Nabawī to occupy second place gives ample indication of the force with which this waterfall of *Tajallī* has and continues pouring upon Rasūlullāh ﷺ and splashing upon his Masjid.

In fact, in the aspects of *Barakah* (blessings), due to the Du‘ā’ of Rasūlullāh ﷺ, Madīnah Munawwarah superseded even Makkah Mukarramah. The Du‘ā’ made by Rasūlullāh ﷺ for this, was:

«اللَّهُمَّ إِنَّ إِبْرَاهِيمَ كَانَ عَبْدَكَ وَخَلِيلَكَ دَعَا لِأَهْلِ مَكَّةَ بِالْبَرَكَةِ، وَأَنَا مُحَمَّدُ عَبْدِكَ وَرَسُولِكَ أَدْعُوكَ لِأَهْلِ الْمَدِينَةِ أَنْ تَبَارِكَ لَهُمْ فِي مُدَّهِمْ وَصَاعِهِمْ مِثْلِي مَا بَارَكْتَ لِأَهْلِ مَكَّةَ مَعَ الْبَرَكَةِ بَرَكَتَيْنِ» [أحمد]

O Allāh, verily Ibrāhīm was your servant and friend. He made Du‘ā’ for the inhabitants of Makkah Mukarramah. I too, being Your slave and messenger, ask You to bless the inhabitants of Madīnah Munawwarah in their means of sustenance, giving them double the Barakah

(blessings) which You have given to the people of Makkah.

The *Tajallī* which falls upon the Kaʿbah is one of beauty, creating an atmosphere of intense love between the lover and The Beloved (i.e., Almighty Allāh). In expressing love, great effort is required. An environment is required in which one's claims of love may be tested. Thus, we find the stay in Makkah Mukarramah, despite all that modern technology has done to make it easy, to be a most tiring, exhausting episode. Its crowds are always found to be more than that of Madīnah Munawwarah, and the effects that it has on the body is always found to be more taxing than that of Madīnah Munawwarah.

Madīnah Munawwarah on the other hand, due to receiving splashes of the continuous downpour of peace which settles upon Rasūlullāh ﷺ, has been blessed with an atmosphere of peace and serenity. This feeling is experienced by the inhabitants themselves, who just cannot imagine living out of Madīnah Munawwarah. Those visiting for a short time too feel affected by the peaceful environment of the blessed city of Madīnah and by the friendly nature of its inhabitants.



Benefitting From the Blessings of Madīnah Munawwarah and Drawing from the Heart of The Messenger of Allāh ﷺ

In the previous chapters mention was made of how one can derive benefit from the Ka‘bah, by physically making Ṭawāf of it or by merely just looking towards it.

As for those far away, their connection with this Most Blessed House gets established whenever their bodies and hearts turn towards it in Ṣalāh; whenever one shakes hands or embraces those returning from Ḥajj or ‘Umrah, and whenever one sips the blessed water of Zam Zam, etc., as has been previously mentioned.

One’s link and ability to draw from the *Tajallī* falling upon Al-Aqṣā is created by visiting and performing Ṣalāh there, and if that proves too difficult, then by merely sending aid towards that blessed land. The details and proof of this have been discussed in the previous chapters.

The question that now arises is how does one draw from the *Tajallī* of peace which pours continuously upon the blessed

heart of Rasūlullāh ﷺ, as well as from the *Tajallī* of awe, speech, beauty, etc., which his blessed heart carries.

Rasūlullāh ﷺ, in his extreme kindness and concern to ensure his Ummah receives nothing but the best, exhorted his Ummah towards the following, by which their connection with his blessed heart would always remain strong:

- **Visiting the grave of Rasūlullāh ﷺ frequently**
- **Constantly reciting Ṣalāh and Salām**
- **Meeting those returning from Madīnah Munawwarah**

A discussion on each of the above shall now follow:

Visiting the Grave of Rasūlullāh ﷺ Frequently

Due to the immense benefit experienced from such visits, the Ummah of Rasūlullāh ﷺ has never been found lax in this regard, despite the false notion that certain quarters attempted propagating, that there exists no proof regarding the virtue of visiting the grave of Rasūlullāh ﷺ.

In refuting this false notion, scholars of all ages have written extensively, a summary of which shall now be given, as written by Mawlānā ‘Abd al-Ḥayy Lakhnawī رَحْمَةُ اللَّهِ:

The ‘Ulamā’ of Islām have reached consensus that visiting the grave of Rasūlullāh ﷺ is from the most noble of virtuous deeds. Only he who walks astray disputes this matter. Yes, with regards to its *Fiqhī* ruling, i.e., whether it is Wājib (compulsory), close to Wājib, Sunnah, Nafl, etc., a difference of opinion does exist.

The proofs in this regard, include amongst others, the following Aḥādīth:

Ḥadīth 1:

«من حج ولم يزرني فقد جفاني»

Whoever performs Ḥajj, but does not come to visit me, he has shown an indifferent attitude towards me!

Ibn ‘Adiy, Dārquṭnī and others have recorded this narration. Ibn Taymiyyah and Ibn Jawzī have mentioned that this narration is fabricated, whereas in reality it borders between ‘Ḥasan (sound)’ according to some and ‘Ḍa‘īf (weak)’ according to others.

Hadith 2:

«من زار قبري وجبت له شفاعتي»

Whoever visits my grave shall assure for himself my intercession.

Dārquṭnī and ibn Khuzaymah have recorded this tradition with a sound chain.

Hadith No.3

«من جاءني زائرًا لا تعلم له حاجة إلا زيارتي، كان حقًا علي أن أكون له شفيعًا»

Whosoever comes to me, with no other purpose but to visit, I shall most certainly intercede on his behalf. [Ṭabrānī]

Hadith No.4

«من زارني محتسبا كنت له شفيعا وشهيدا»

Whoever visits me with the hope of reward, I shall intercede on his behalf/or I shall bear witness for him. [Ibn Abī ad-Dunyā]

Despite the chains (*Sanads*) of Hadith 3 and 4 having some weakness, yet due to the weakness in some not being severe, the strength it acquires after joining it to other similar narrations make it acceptable. Ḥāfiẓ ibn Ḥajar has made mention of this in *Talkhīṣ al-Kabīr*, as well as Subkī in his book *Shifā' al-Asqām Fī Ziyārah Khayr al-Anām*.

An error occurred from the side of the contemporary of Subkī, i.e., Ibn Taymiyyah, who felt that all the Aḥādīth regarding the virtues of *Ziyārah* (visiting the grave of Rasūlullāh ﷺ) are extremely weak, or fabricated.

I too, (i.e., Mawlānā ‘Abd al-Ḥayy Lakhnawī رَحِمَهُ اللهُ) have compiled many articles on this topic, especially after learning that a ‘learned’ scholar of our era had returned from his journey to Makkah Mukarramah, without having visited the grave of Rasūlullāh ﷺ, despite having the full ability to do so. May Almighty Allāh save him and us all from

misguidance, and may He bless all with the ability to do that which pleases Him. (End of quote¹⁶)

Just as one gets drenched with the *Tajallī* of beauty that pours upon the Ka‘bah while making Ṭawāf around it, looking at it, holding unto it, or by merely just facing it, due to which one’s love, submission, obedience, recognition and awe of Almighty Allāh increases, so too does the *Tajallī* that descends upon the heart of Rasūlullāh ﷺ splash upon those standing with respect in front of his most honoured room. The *Tajallī* that descends here is one of peace, and that is what settles into the hearts of those whose vessels remain open at this most honourable location.

¹⁶ [التعليق الممجّد] لموظّأ الإمام محمد

Constantly reciting Ṣalāh and Salām upon Rasūlullāh ﷺ

The second method of acquiring from the *Tajallī* of peace that settles upon Rasūlullāh ﷺ is by exerting oneself in sending salutations upon Rasūlullāh ﷺ, commonly known as Ṣalāh and Salām.

The effect this simple and easy deed has in pulling the splashes of Almighty Allāh's *Tajallī* upon Rasūlullāh ﷺ towards oneself can be understood from the following narration:

Rasūlullāh ﷺ said¹⁷:

Almighty Allāh has appointed an angel to remain by my grave, after my death. Whenever any person sends salutations upon me, he shall inform me, saying, 'O Muhammad, so and so, the son of so and so, has sent salutations upon you.'

¹⁷ «إِنَّ اللَّهَ أَعْطَانِي مَلَكًا مِنْ الْمَلَائِكَةِ يَقُومُ عَلَى قَبْرِي، إِذَا أَنَا مَيِّتٌ فَلَا يُصَلِّي عَبْدٌ عَلَيَّ صَلَاةً إِلَّا قَالَ: يَا مُحَمَّدُ، فَلَانُ بْنُ فُلَانٍ يُصَلِّي عَلَيْكَ - يُسَمِّيهِ بِاسْمِهِ وَاسْمِ أَبِيهِ - فَيُصَلِّي اللَّهُ عَلَيْهِ مَكَانَهَا عَشْرًا» [إتحاف الخيرة المهرة]

Almighty Allāh then sends upon him ten times that amount of peace in lieu of what he had sent.

Through this most virtuous act, the connection between the heart of Rasūlullāh ﷺ and his follower is strengthened. The stronger the connection, the easier it becomes to draw from his blessed heart, no matter where one may be.

Constant Ṣalāh and Salām will create miracles for the one reciting, since the splashes of Almighty Allāh's *Tajallī* shall always be falling upon him. Some idea of the effect it creates can be gauged from the following Ḥadīth¹⁸:

Sayyidunā Ubayy ibn Ka'b رَضِيَ اللَّهُ عَنْهُ once asked Rasūlullāh ﷺ as to what portion of his time allocated for remembering Allāh (Wazīfah's)

¹⁸ قَالَ أُبَيُّ بْنُ كَعْبٍ: يَا رَسُولَ اللَّهِ، إِنِّي أَكْثَرُ الصَّلَاةِ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْهَا؟ قَالَ: «مَا شِئْتَ» قَالَ: الرَّبْعُ؟ قَالَ: «مَا شِئْتَ، وَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ» قَالَ: النِّصْفُ؟ قَالَ: «مَا شِئْتَ وَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ» قَالَ: الثُّلُثَيْنِ؟ قَالَ: «مَا شِئْتَ وَإِنْ زِدْتَ فَهُوَ خَيْرٌ» قَالَ: يَا رَسُولَ اللَّهِ، أَجْعَلُهَا كُلَّهَا لَكَ؟ قَالَ: «إِذَا تُكْفِيَ هَمَّكَ، وَيُعْفِرَ لَكَ ذَنْبَكَ» [المستدرک - قال الذهبي في التلخيص:

صحيح]

should be used for Ṣalāh and Salām. Rasūlullāh ﷺ replied, ‘As much as you wish.’

Sayyidunā Ubayy said, ‘I shall utilize a quarter of my time for this noble purpose.’ Rasūlullāh ﷺ commented, ‘As you wish, and the more you increase, the more shall you benefit.’

Sayyidunā Ubayy رَضِيَ اللَّهُ عَنْهُ then said, ‘What if I make it half of my time?’ Rasūlullāh ﷺ again commented, ‘As you wish, and the more you increase, the more shall you benefit.’

Sayyidunā Ubayy رَضِيَ اللَّهُ عَنْهُ then said, ‘And if I increase it to two-thirds?’ Rasūlullāh ﷺ repeated his statement, ‘As you wish, and the more you increase, the more shall you benefit.’

Finally, Sayyidunā Ubayy رَضِيَ اللَّهُ عَنْهُ asked Rasūlullāh ﷺ, ‘What if I utilize all of my free time only for Ṣalāh and Salām?’ Rasūlullāh ﷺ replied,

‘In that case, all your worries shall be removed, all your needs fulfilled, and all your sins forgiven!’

Meeting Those Returning from Madīnah Munawwarah

Just as how meeting those returning from Ḥajj and ‘Umrah transfers the *Tajallī* of the Ka‘bah into one, so too is the *Tajallī* falling upon Rasūlullāh ﷺ transferred to one as he meets with those returning from Madīnah Munawwarah.

Even the gifts brought back from these places are never found void of the effects of the *Tajallī* of these two Holy areas. For this reason, the pious are found appreciating the gifts of these lands by placing it over their eyes, kissing it, etc. When asked why they show so much of respect to these items, whereas ‘their labels clearly show that they are manufactured elsewhere’, they reply:

Even though they were made in China, but the winds of Madīnah Munawwarah have indeed passed through it!



Ṣalāh - Our Connection with the Blessed Lands

To summarize, as the *Tajallī* of Almighty Allāh falls, those fortunate to receive its splashes attain great spiritual enjoyment and strength. Where the people of the world find the darkness of evil penetrating their hearts and causing their lives to become straitened, the splashes of this wondrous *Tajallī* continue lighting up the lives of those it falls upon.

As one's understanding of this *Tajallī* increases, so too shall one's appreciation and honour for the Holy Lands and its surroundings increase. Even the one ignorant of its reality, he too shall never be left deprived. Yes, the enjoyment experienced by the one who is aware of what he is eating is always different.

Through the splashes and after-effects of this *Tajallī*, a servant, despite being far away from these Holy Lands, still finds himself in a position to draw from its blessings.

In Ṣalāh, if the heart tunes in to the correct frequency, one shall find the rays of beauty and magnificence, which descends upon the Ka‘bah, being transferred into his heart.

In the very same Ṣalāh, when he now engages in the recitation of *Durūd Ibrāhīm* (the Ṣalawāt recited in the last sitting after *at-Taḥiyyāt*), he connects with the heart of Rasūlullāh ﷺ. Thus, in one posture, his heart drinks from the *Tajallī* descending upon the two most holy spots on earth, viz., the Ka‘bah and the grave of Rasūlullāh ﷺ.

At that auspicious moment, as the rays of these two lands simultaneously penetrate one’s heart, the spiritual ecstasy which one should enjoy can well be understood. All it requires is that one be on the correct frequency, by concentrating in his Ṣalāh.



Visiting The Three Holy Lands During One Trip

Tying one's *Ihrām* for Ḥajj or 'Umrah from Masjid al-Aqṣā has always been a coveted ambition for Muslims around the globe. Encouragement in this regard can also be found in the traditions recorded from Rasūlullāh ﷺ and the statements and practices of the scholars of Islām.

Aḥādīth narrated in this regard, include amongst others:

Ḥadīth 1:

«من أهل بحجة أو عمرة من المسجد الأقصى إلى المسجد الحرام، غفر له ما تقدم من ذنبه وما تأخر» [أبو داود]^{١٩}

^{١٩} وفي حاشية العلامة عبد الحي اللكهنوي على «الموطأ للإمام محمد» ورد في فضله حديث أخرجه أحمد وأبو داود وابن ماجه وابن حبان مرفوعا: «من أهل بحجة أو عمرة من المسجد الأقصى إلى المسجد الحرام غفر له ما تقدم من ذنبه وما تأخر ووجب له الجنة». هذا لفظ أبي داود وفي سنده ضعف يسير.

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

Ḥadīth 2:

«من أحرم من بيت المقدس بحج أو عمرة كان من ذنوبه كيوم ولدته أمه» [الدارقطني في سننه]

Whosoever ties his Iḥrām for Haj or ‘Umrah from Masjid-ul-Aqṣā shall be purified from all sins, as though he has just been born.

Ḥadīth 3:

«إن سليمان بن داود عَلَيْهِمَا السَّلَامُ سأل الله ثلاثا فأعطاه اثنتين وأنا أرجو أن يكون أعطاه الثالثة، سأله حكماً يصادف حكمه فأعطاه إياه، وسأله مُلْكًا لا ينبغي لأحد من بعده فأعطاه إياه، وسأله أيما رجل خرج من بيته لا يريد إلا الصلاة في هذا المسجد يعني بيت المقدس يخرج من خطيئته كيوم ولدته أمه، قال رسول الله صلى الله عليه وسلم: ونحن نرجو أن يكون الله قد أعطاه ذلك» [المستدرک للحاكم^{٢٠}]

^{٢٠} وافقه الذهبي

Nabī Sulaymān عَلَيْهِ السَّلَام asked Almighty Allāh for three favours, of which two he has already received, and I have hope that he shall receive the third as well.

He asked for a most powerful rule and command (which none could ever disobey), similar to the command of Almighty Allāh. Almighty Allāh blessed him with this.

He asked for a kingdom which none would receive after him. Almighty Allāh blessed him with this. He asked that whoever leaves home intending nothing but performing Ṣalāh in Masjid al-Aqṣā, he should be purified of all his sins, as though his mother had just given birth to him. I (i.e., Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) have hope that Almighty Allāh has blessed him with this as well.

Any person fortunate enough to tie his Iḥrām at Masjid al-Aqṣā and thereafter to perform Ḥajj or ‘Umrah, after which he shall obviously visit the blessed city of Madīnah, this person has, in one journey, moved through the lands of the three continuous waterfalls of Almighty Allāh’s *Tajallī*, enjoying its splashes and satiating his heart with its coolness. Why then should all his sins not be washed away?

May Almighty Allāh make this journey possible for all of us.
Āmīn.





A Blessed Triangle Of Spiritual Power

If a line had to be drawn between the Holy Lands which continue receiving Divine Effulgence (*Tajallī*), viz., Makkah Mukarramah, Madīnah Munawwarah and al-Aqṣā, it would cover the triangle-area marked out below:



From the above illustration and with a little background of recent history, one discerns Israel's ambition of establishing itself within this Blessed Triangle.

In the 1967 Arab-Israeli war, Israel captured the eastern portion of the city from Jordan. It still holds it now, and Israel considers it part of Israel. But in the eyes of nearly all governments, it's seen as occupied territory. From that day on, Israel has been encouraging the growth of Jewish neighbourhoods in the eastern side of the city, amid the largely Palestinian population.

Despite so much of persecution against the Palestinian inhabitants, and so much of incentives offered to Jews ready to settle in this area, by the day Israel grows weaker, whilst the Palestinian resolve to never leave the land is forever on the increase.

Thus, after so many years of Israeli effort, it is only a minute portion of the Blessed Triangle which they have thus far managed to creep into. May Almighty Allāh remove them entirely from this triangle of Divine Light, and purify the Blessed Lands from their oppression. Āmīn.



Mt Ṭūr - A Recipient of Temporary Tajallī

Whilst discussing the areas blessed with Divine *Tajallī*, the mountain upon which Nabī Mūsā عَلَيْهِ السَّلَامُ enjoyed conversing with Almighty Allāh can never be forgotten, viz., Mt Ṭūr.

After fleeing Egypt for the first time and taking refuge in the land of Madyan for ten years, Nabī Mūsā عَلَيْهِ السَّلَامُ set out for Egypt, with the intention of visiting his mother. During the journey, he took a wrong path and found himself having to pass the night, far from any secure resting-area. In search of someone to direct him to a safer area, or at least some fire for warmth and protection for his family, he proceeded in the direction of what he thought to be a burning fire. It was at this spot, which would come to be known as Mt Ṭūr, that he received his first revelation.

Where is Mt Ṭūr?

About 200 years after the ascension of Nabī ʿĪsā عَلَيْهِ السَّلَامُ to the heavens, an area in the Sinai Desert was declared by Helena, the mother of Constantine, as Mt Ṭūr. In the map below the spot demarcated by Helena is shown with a red balloon.



On account of Helena's demarcation of Mt Ṭūr, the route that historians traced for the journey of Nabī Mūsā عَلَيْهِ السَّلَام from Madyan (top-right of the Gulf of 'Aqabah – marked with a green circle) to Egypt (left of the Gulf of Suez – under the blue circle), would be around the tip of the Gulf of Aqaba (Eilat), all the way down to the red balloon (near Sharm el-Sheikh), then upwards to the tip of the Gulf of Suez, around it and then down to Egypt.



Despite the area demarcated by Helena being close to 500 km off the path from Madyan to Egypt, Christian historians, trusting Helena's demarcation, rarely questioned the need for Nabī Mūsā عَلَيْهِ السَّلَام to travel so far off his path, i.e., instead of traversing a straight path to Egypt shown in dotted-lines (marked as 55 & 50), why did he instead choose the path shown in orange, despite it being so much longer?

In my book, *Al-Aqṣā, The Past, The Present and The Future*, I have discussed Helena's insincerity to the Christian faith, and how she deviously demarcated a fraudulent area as the blessed spot of the rock of al-Aqṣā. When she could lie regarding the

rock of al-Aqṣā and its position, there should be no reason why here her word should be taken.²¹

If Helena's demarcation of Mt Ṭūr is ignored, the question would then arise as to:

- 1) At which mountain did Nabī Mūsā عَلَيْهِ السَّلَام receive his first revelation?
- 2) Whilst in Egypt, whenever he conversed with Almighty Allāh, where would that occur?
- 3) When he asked Almighty Allāh to allow him a vision of His blessed Being, on which mountain was he?

Before searching for this answer, it is necessary to understand that the word 'Ṭūr' itself is not the name of a specific mountain, but rather, as 'Abd Allāh ibn 'Abbās رَضِيَ اللَّهُ عَنْهُ

²¹ In recent times many Christian groups have begun admitting that Helena's demarcation had duped them for centuries, and that Mt Ṭūr and the Sinai desert is actually somewhere else.

In my book, *In Search of Mt Ṭūr?*, I have discussed in detail regarding this, as well as with regards to which route the Banū Isrā'īl most probably took during the exodus. The book is available on the site, spirituallight.org.za

has mentioned, it refers to any mountain upon which grass grows.²²

As for the word «سينين» (Sinai), it refers to any mountain upon which fruit-bearing trees grow, or an area full of blessings.²³

The meaning of «طور سيناء» and «طور سينين» is thus 'a blessed, fertile mountain-range'. Nabī Mūsā عَلَيْهِ السَّلَامُ conversed with Almighty Allāh on many occasions. Scholars differ as to whether he always conversed with Almighty Allāh at the same place²⁴. On account of many factors, I incline to the view of his conversations having occurred at different spots, along a mountain-range that was blessed and fertile.

²² وقال مجاهد وعكرمة وقتادة وغيرهم: «الطُّور» اسم لكل جبل، وقال ابن عباس أيضا: الطُّور كل جبل ينبت، وكل جبل لا ينبت فليس بطور، قال القاضي أبو محمد رحمه الله: وهذا كله على أن اللفظة عربية، وقال أبو العالية ومجاهد: هي سريانية اسم لكل جبل. [المحرر الوجيز – البقرة]

²³ قال مجاهد: «سينين» المبارك [تفسير الإمام مجاهد]. وقال مقاتل، قال: كل جبل فيه شجر مثمر فهو سينين. [الكشف والبيان]

²⁴ وقالت فرقة: هذا الطُّور هو الذي كلم فيه موسى أولاً حيث رأى النار وكان في طريقه من الشام إلى مصر، وقالت فرقة ليس به. [المحرر الوجيز – ابن عطية]

Qurṭubī, in his Tafsīr, quotes Ibn Zayd as saying that Mt Ṭūr is in fact a huge mountain range that stretches from Ailah/Eilat (above Madyan) all the way to Egypt.²⁵ Accordingly, the approximate range and location of ‘Ṭūr’ shall be as indicated in red in the sketch below:



²⁵ قال القرطبي تحت آية: ﴿وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ﴾ [المؤمنون: ٢٠] - هو جبل بيت المقدس ممدود من مصر إلى أيلة.

The area between Ailah «العقبة» and Egypt «مصر», as can be seen in the map above, is today known as ‘the Sinai Peninsula’.

The blessed conversations that Nabī Mūsā عَلَيْهِ السَّلَامُ enjoyed with Almighty Allāh would most probably have occurred at different points along this range.

The mountain upon which he received his first revelation would most probably be somewhere above Madyan (marked in the map below as 1)²⁶. The conversations he enjoyed with Almighty Allāh, whilst in Egypt, would most probably have occurred on the mountains of that area, known as Muqatṭam (shown as 2)²⁷. And when he requested from Almighty Allāh

²⁶ وقال الفراء في قوله تعالى: ﴿وَالْطُّورُ ۝١﴾ [الطور: ١] قال: هو الجبل الذي بمدين، كلم الله عليه موسى. [التفسير البسيط]

²⁷ فذكر أهل العلم أن الطور من المقطم وأنه داخل فيما وقع عليه القدس في قوله تعالى: ﴿وَتَذَرْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ۝٥٢﴾ [مريم: ٥٢]. وقال تعالى: ﴿إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ۝١٢﴾ [طه: ١٢]. قال كعب: كلم الله تعالى موسى من الطور إلى أطراف المقطم من القدس. [فضائل مصر المحروسة] وفي شمالي النيل جبل بقرب القسطاط يسمى المقطم ... وعند هذا الجبل بجذاء القسطاط قبر الشافعي في جملة المقابر. [المسالك]

إن جبل المقطم الذي أوله من ديار مصر يأخذ من مصر فيمر في الصحراء إلى أن ينتهي إلى قرب أسوان وهو جبل مشهور بالطول. [المسالك والممالك]

to allow him a vision of His blessed Being, that would have most probably occurred on a mountain range, which appeared on his path towards the lands of Shām and al-Aqṣā (shown as 3)²⁸.



²⁸ ﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ﴾ [البقرة: ٦٣] - قال ابن عباس: أمر الله تعالى جبلا من جبال فلسطين فانقلع من أصله حتى قام على رؤوسهم مثل الظلة. [تفسير الشعلي] ﴿وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ﴾ [المؤمنون: ٢٠] - وهو الجبل الذي كلم الله تعالى عليه موسى بن عمران عليه السلام بين مصر وإيلة. [تفسير السراج المنير]

Ḥaḍrat Qārī Muḥammad Ṭayyib Ṣāḥib رَحْمَةُ اللَّهِ، in his book, *Maqāmāt-e-Muqaddasah* has written that due to Nabī Mūsā عَلَيْهِ السَّلَام conversing with Almighty Allāh, whilst in Egypt, this resulted in the inhabitants of Egypt benefitting from the ‘*Tajallī*’ of Divine Speech and thus being blessed with sweet voices and fluent tongues. This area of ‘Ṭūr’ would most probably have been in what was known as the valley of Muqaṭṭam (close to the point marked as 2).

As for the ‘Ṭūr’ close to Madyan, upon which the first revelation was received (marked as 1), there indeed exists a great possibility of it being very close, if not exactly at the area, which Shayṭānī forces have presently designated for the ‘satanic’ city of the future, ‘Neom’, scheduled to be completed by 2030.

Finally, as for the ‘Ṭūr’ upon which Nabī Mūsā عَلَيْهِ السَّلَام presented his request to see Almighty Allāh, Qārī Ṭayyib Ṣāḥib has indicated in his book that it would have been a mountain range not far from Gaza. This request of Nabī Mūsā عَلَيْهِ السَّلَام was however not accepted. Instead, he was ordered to look towards a mountain in the distance, and see whether it could manage to hold the ‘divine *Tajallī* (manifestation) of Almighty Allāh. It obviously could not, and crumbled into pieces.

Almighty Allāh alone knows best, but it is highly possible that the area upon which this crumbled mountain once stood could in fact be the Gaza Strip itself. Qārī Muhammad Ṭayyib Ṣāhib inclined towards this, and thus explained the secret of the land of Gaza as follows:



In Search of One More Blessed Area

Qārī Muḥammad Ṭayyib Ṣāḥib, in his book, discussed a unique *Tajallī* that fell upon a mountain, for a mere few seconds, after Nabī Mūsā عَلَيْهِ السَّلَام had requested to physically see the Divine Brilliance of Almighty Allāh.

The details of this *Tajallī*, as explained by Qārī Muḥammad Ṭayyib Ṣāḥib are as follows:

As the love of Almighty Allāh was intensifying within the heart of Nabī Mūsā عَلَيْهِ السَّلَام, a desire arose to witness, with the physical eye, the beauty of the Being of Almighty Allāh. Whilst enjoying blessed moments of conversation with Almighty Allāh, in innocence and love, Nabī Mūsā عَلَيْهِ السَّلَام requested a brief glimpse at the Being of Almighty Allāh.

However, due to this transitional world, known as *Dunyā*, being of an insignificant nature, the request that Almighty Allāh exhibit His Personal Beauty in an area of filth was against the demands of etiquette. A world, whose sun shall become dim if the scarf of a damsel of Jannah merely be hung within, how could such a weak world ever be regarded as fit

and strong enough to bear the Brilliance of The Countenance of Almighty Allāh?

This incident has been described in the Qur’ān as follows:

﴿وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ ۚ قَالَ لَنْ تَرَنِي وَلَٰكِنِ أَنظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَنِي ۚ فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۚ فَلَمَّا أَفَاقَ قَالَ سُبْحَنَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٥٣﴾﴾ [الأعراف:

[١٤٣

When Mūsā arrived at his appointed time and spoke to Almighty Allāh, he asked, ‘O Allāh, permit me to view Your Countenance. Almighty Allāh replied, ‘You shall never be capable of that, rather look at the mountain, if it stays in its place, you shall then witness My Beauty!’

When Almighty Allāh’s Tajallī fell upon the mountain, it crumbled into pieces and Mūsā fell unconscious. When he regained consciousness he exclaimed, ‘O Allāh, you are pure. I seek your forgiveness and I submit wholeheartedly!

The *Tajallī* upon the mountain lasted for just a few seconds, yet due to its tremendous power and force, the mountain

upon which it fell shattered, and Nabī Mūsā عَلَيْهِ السَّلَام fell unconscious.

After regaining consciousness, the first words to appear on the tongue of Nabī Mūsā عَلَيْهِ السَّلَام was, 'O Allāh, I have repented!' (i.e., I shall never repeat such a request ever after!)

Qārī Muḥammad Ṭayyib Ṣāḥib has written that the *Tajallī* that fell on this occasion, was a *Tajallī* of *Dafa'* (an exposure of the defending powers of Almighty Allāh, who is *ad-Dāfi'* and *al-Māni'* (The One who repels and protects). The purpose of this *Tajallī* was to push Nabī Mūsā عَلَيْهِ السَّلَام, as well as those who would come after him, away from ever again making such a request.

Despite the *Tajallī* being brief, its effects became ingrained within the area upon which it fell, blessing the area and its residents with an amazing ability of defence/pushing away what it does not desire. Throughout history, this area and the people of this area would always prove most difficult to conquer.

It is quite clear that this *Tajallī* did not fall on the very mountain upon which Nabī Mūsā عَلَيْهِ السَّلَام was standing. Rather, it fell upon a distant mountain but its brightness was

such that it caused Nabī Mūsā عَلَيْهِ السَّلَام, who was at a distance from it, to fall unconscious.

According to Qārī Ṭayyib Ṣāhib, the area upon which this *Tajallī* fell is what we today know as Gaza.

Why Gaza?

If Nabī Mūsā عَلَيْهِ السَّلَام was facing towards the lands of Shām at the time when he made this request, it is quite likely that such a spot would be chosen for this *Tajallī*, beyond which lies a vast ocean. An ocean would allow for the mountain to melt and flow into it and the effects of the blast could concentrate more towards that direction.

In *Tafsīr at-Ṭabarī*, mention is made of this mountain crumbling and its remains flowing into the ocean and being washed away.²⁹

Gaza is such a spot which has an ocean behind it, and which comes in front of one, when one faces Shām, whilst on the path between Madyan and Jerusalem.

²⁹ حدثني المثنى قال، حدثنا سويد قال، أخبرنا ابن المبارك قال: سمعت سفيان يقول في قوله: ﴿فَلَمَّا بَلَغَ لَيْلَهُ وَالْجَبَلُ جَعَلَ دُكًّا﴾ [الأعراف: ١٤٣]، قال: ساخ الجبل في الأرض، حتى وقع في البحر فهو يذهب معه. [الطبري]

If it is really Gaza that was blessed with the *Tajallī* which Qārī Ṭayyib Ṣāḥib has described as a *Tajallī* of *Dafaʿ* (defence), this could then possibly explain the secret behind the amazing strength of the people of this land, in their ability to defend their land against the strongest and most brutal military of the world.

It is also possible that it is this spot that has been described in certain Aḥādīth as the Masjid of Ṭūr, the fourth area which Dajjāl shall not manage to conquer/enter, the other three being Masjid al-Ḥarām of Makkah, Masjid an-Nabawī of Madīnah Munawwarah and Masjid al-Aqṣā.³⁰ (And Almighty Allāh alone knows best.)

³⁰ «وإنه يمكث في الأرض أربعين صباحا، يبلغ فيها كل منهل، ولا يقرب أربعة مساجد: مسجد الحرام، ومسجد المدينة، ومسجد الطور، ومسجد الأقصى». [مسند أحمد – قال عنه شعيب الأرناؤوط: إسناده صحيح]



Dajjāl And the Lands of Tajallī

Three lands received the wonderful *Tajallī* of Almighty Allāh, and thus became superior to all other lands. Due to the light that transcended upon these areas, the darkness which Dajjāl shall bring shall never be allowed to enter within these precincts, as has been narrated from Rasūlullāh ﷺ:

Dajjāl shall enjoy a reign upon the earth for forty days, during which he shall take over every area, except four Masjids, viz. Masjid al-Ḥarām (of Makkah Mukarramah), Masjid an-Nabawī (of Madīnah Munawwarah), the Masjid of Mt. Ṭūr and Masjid al-Aqṣā. [Musnad Aḥmad]

It is indeed something to take note of, that during these present times, when the forces of Dajjāl have invaded every land, it is only the lands of these Masjids that have managed to resist.

If the meaning of the above Ḥadīth is taken to refer to the present-day armies of Dajjāl never occupying these areas, due to the divine protection it has received via the *Tajallī* of

Almighty Allāh, it shall explain two most salient points of present times, viz.,

- ❧ The reason for present-day superpowers being powerless when it comes to taking over al-Aqṣā, despite several attempts, i.e., due to it being divinely protected, Dajjāl's powers prove fruitless when it comes to conquering it.
- ❧ The reality of Iran, i.e., only these areas were promised divine protection from the invading forces of Dajjāl, yet when all other Muslim countries succumbed to kufr powers, after the fall of the caliphate, Iran was able to stand strong, boldly condemning and opposing the so-called super power states, time and again, yet receiving nothing but empty threats.

In the light of the above-mentioned Ḥadīth, we find indication that the notion of the forces of evil being incapable of invading Iran is nothing but a ruse to pull the hopes of Muslims worldwide towards Shia-Iran, and to make it seem as though the Shia faith alone has the power to oppose the enemies of Islām.

Just as Rasūlullāh ﷺ made mention of four areas that shall not allow Dajjāl to enter, he at the same time, in explicit terms, explained who shall be the first to welcome Dajjāl, and offer their support. Rasūlullāh ﷺ said:

«يتبع الدجال من يهود أصبهان سبعون ألفاً، عليهم الطيالة»^{٣١} [رواه مسلم]

Seventy thousand from the Jews of Isfahan³² shall follow Dajjāl, all wearing shawls!

The city of Isfahan (Iran) is home to a highest population of Jews in the Middle-East, after Israel. For so many Jews to be able to gather here during true Muslim rule was quite possible, since Islām has always allowed non-Muslims to reside under Muslim rule, as long as certain conditions are met. But for such a large number to be able to enjoy religious freedom in this area, under the rule of the Shia-ruled

^{٣١} الطيالة: جمع طيلسان وهو نوع من الأوشحة يلبس على الكتف كالشال.

³² Or from the area called Yahuda in Isfahan. In Isfahan is an area known as Yahudiyeh (city of the Jews), in which many Jews reside. Surprisingly, of recent, a search on the web regarding the details of this area hardly brings up much.

government of Iran, who are 'known' as the arch enemy of Israel, how could that ever be possible?

Iran's threats to Israel are so daring and vicious that one would think that not a single Jew could ever survive in their land. But if an investigation is made into the safety and comfort that the Jews of Isfahan enjoy, an entirely different picture comes to the fore. Far from being their arch enemies, the Iranian government has not only befriended the Jews of Isfahan, but has in fact offered them whatever aid and assistance they require to set up their base.



The Tricks of The Jews and Iran

To best understand the reality behind present-day Iran, Jewish tactics should first be studied, a summary of which is as follows:

Throughout history, where many sincere men and women were prevented from practicing on their Dīn, through torture, threats and all forms of persecution, there were many others who were misled into abandoning their Dīn totally, except that they did it happily.

Where the iron fist was used, the fear would always remain of the masses uprising, but where corrupt leaders were portrayed to the masses as saviours of their Dīn, they would even be ready to apostate, and still regard their leader as ‘The sign of God’.

Well known examples of this are:

∞ Example 1:

After Nabī ʿIsā عَلَيْهِ السَّلَام was lifted, his disciples, with great difficulty, and under constant persecution, continued with his noble work. Then suddenly, a wealthy man named Paul,

famous for his harshness against the Christians, stepped into the scene. He explained the reason for his repentance, i.e., a figure had appeared in front of him, covering the horizon, and had reprimanded him for his evil ways.

The Christians exploded in excitement, and accepted him immediately in their circles. His money, efforts and life had now been sacrificed for the Christian cause, or so it seemed...

Not long after, the close disciples of Nabī ʿĪsā عَلَيْهِ السَّلَام began drawing away from Paul, due to his propagating such beliefs that they had never heard before. The disciples tried explaining to the masses the errors of Paul, but his loyal supporters were not at all prepared to accept. One hypocrite, on account of the love and reverence which the people had for him, was able to turn Christianity inside out!

Example 2:

The grand emperor of the Romans, Constantine, accepted Christianity in 312. Christians rejoiced in all quarters. The religion had now reached new heights, or so it seemed...

Through Constantine and his mother, Helena, the concocted version of Christianity as propagated by Paul, the hypocrite, became law. Persian, fire-worshipping beliefs soon became part of Christian belief. Many Christians did voice their

concern but the damage had already been done. One hypocrite, on account of the love and reverence which the people had afforded him, was able to turn Christianity inside out!

Example 3:

Turkey, capital state of the caliphate (Islāmic government), was on the brink of disaster. Their power over the Arab lands had already been snatched away. The British had landed, and it seems that the Turks would soon lose their independence. Suddenly, Mustafa Kamal, a young Turk, who had ‘coincidentally’ just returned from England, stepped into the arena. The invincible British army, were ‘unable’ to defeat Kamal’s ‘brave’ band of soldiers and were forced to ‘retreat’.

The Turks were amazed. Mustafa Kamal was given the title ‘Atatürk’ (Father of the Turks). His fame spread far and wide. The caliph had no option but to appoint him as chief commander of the army. Mustafa has saved for the Turks their land and their religion, or so it seemed...

Not long after, he had the caliph stripped of all his authority, and later jailed on charges of fraud. Within a short while, Aẓān, Ṣalāh, the Arabic language, learning and reciting Qur’ān, etc., were prohibited. The pious voiced their concern,

but it was too late. One hypocrite, on account of the love and reverence which the people had afforded him, converted Istanbul into a city of Kufr, and changed Muslim Turkey into an immodest state of Europe!

 Example 4:

Upon the destruction of the caliphate, Muslims world-wide were gripped with an inferiority complexion. There was no power that could muster the courage to speak against Britain and America. Then suddenly...

The oppressive Shah of Iran was defeated, and Khomeini, whose lectures and appeals to the public had, 'most surprisingly' been aired from Paris throughout the Shah's rule, now stepped into the scene. Iraq, upon America's instructions, attacked Iran again and again, but 'surprisingly' Iran could not be defeated. The most daring weapon-wielding-West 'amazingly' drew back in fear. Muslims around the world rejoiced, for Islām has found a protector. A revolution has begun. Islām had found a saviour, or so it seemed...

Not long after, Khomeini in bits and trickles, began explaining his version of Islām. Concern was voiced, but it was too late. One hypocrite, on account of the love and

reverence which the people had afforded him, had thousands, if not millions of Sunnis converted to Shiasm!

By destroying leaders and subjecting the masses to torture and persecution, only few are eventually subdued into totally abandoning Islām, and that too, after great difficulty. But when corrupt leaders are placed in the seats of power, Muslims walk the road to destruction happily.

Shia-Iran is one the most glaring examples of this treachery in recent times!!!

Research into Iran shall reveal, amongst other facts, the following:

- Iran hosts the largest Jewish population of any Muslim-majority country.
- After Israel, it is home to the second-largest Jewish population in the Middle East.
- Khomeini met with the Jewish community upon his return from exile in Paris and issued a Fatwā decreeing that the Jews were to be protected.
- Iran has one of only four Jewish charity hospitals in the world. The hospital receives donations from top Iranian officials, including its president.

In short, if present-day conditions are to be understood in the light of the Aḥādīth narrated regarding Dajjāl, it would translate as follows:

From the countries that shall stand in defence against Dajjāl and his armies, Iran does not feature!

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