Islamic University - Gaza

Deanship of Graduate Studies

Faculty of Fundamentals of Religion, Department of Creed and Contemporary Schools of Thought

Title:

The Holy Land Between Judaism, Christianity, and Islam

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Note: Some references have Bible chapter and verse numbers right to left (Arabic format)
Note: Page numbers here are 11 ahead of the original Arabic Thesis (e.g Page 11 here is Page 1 in the original thesis).

English Translation by:

https://t.me/Palestine_Updates

Moses said to his people, “Seek help from God and be patient. Indeed, the earth belongs to God; He gives it as inheritance to whomever He wills of His servants. And the [best] outcome is for the righteous.”

B

Al-A'raf/128

Dedication

To the latest drops of blood in the march of Islam towards Jerusalem... the blood of the martyrs of Rabaa al-Adawiya in Egypt, the land of the Nile

And to the strong and trustworthy one... the bearer of the nation's concerns and the symbol of freedom and dignity... His Excellency Dr. Mohamed Morsi, President of the Arab Republic of Egypt

And to every Muslim... with love, loyalty, and gratitude

And to every Jew and Christian... as an argument, proof, and obligation

I present this humble research...

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Gratitude and Recognition

I thank God Almighty for enabling me to complete this research, for which I endured a considerable amount of hardship and effort. However, it is the effort of one with limited means, and the product of a novice student. I claim no credit for it except through the grace of my Lord, to whom be abundant praise and thanks, first and last...

Based on the saying of the Prophet, peace and blessings be upon him: "He who does not thank people does not thank God, the Exalted and Glorified" (1), after thanking God, I extend my deepest gratitude in this context to those who, after God, have the greatest favor upon me: my virtuous and nurturing parents, who have bestowed upon me their generosity, upbringing, and prayers. To them I offer all my love, appreciation, and loyalty, asking the Almighty to reward them with abundant goodness, plentiful blessings, health, and well-being

Then, thanks and gratitude to my righteous, wise, trusting, and patient wife, who dedicated much of her time to this research and shared in its completion with me through her effort, patience, and perseverance. May God reward her abundantly.

It is also my duty to express my thanks and appreciation to His Eminence Dr. Ahmed Jaber Al-Amsi for his patience with me and for the guidance he provided throughout the supervision period. May God reward him.

I also extend my thanks to my two esteemed professors, members of the discussion committee: His Eminence Professor Dr. Ahmed Yousef Abu Halabiya and His Eminence Dr. Emad El-Din Abdullah Al-Shanti, may God preserve them, for accepting to discuss the thesis and for their efforts in raising its level.

Nor can I let these words pass without expressing my special thanks and affection to two esteemed professors who were the first to encourage, support, and guide me from the beginning of my Master's studies: my esteemed mentor

(1) Sunan al-Tirmidhi: Book of Righteousness and Kinship, Chapter on What Has Been Narrated Concerning Gratitude to Those Who Do Good to You, No. 1954. Al-Tirmidhi said: This is an authentic hadith.

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The venerable Abu Abdullah Zakaria Taha Shehadeh, and my esteemed teacher Abu Anas Ibrahim Issa Salah, asking God to grant them steadfastness, long life, and righteous deeds.

And in conclusion... I thank my esteemed university, the blessed edifice, the shining pearl in the sky of the good land of Gaza, the Islamic University, and especially the Faculty of Fundamentals of Religion and its Department of Creed and Contemporary Schools of Thought, may God preserve it as a platform for truth and a beacon of clear light.

Praise be to God in the beginning and the end.

And may God's peace and blessings be upon our Prophet Muhammad, his family, and his companions.

J

Introduction

O Allah, to You belongs all praise, the Revealer of the Book, the Controller of the clouds, the Vanquisher of the confederates. I bear witness that there is no god but God alone, and I bear witness that Muhammad is the servant of God and His Messenger, may God's prayers and peace be upon him, his family, his companions, his followers, and those who carry his banner until the Day of Judgment. After that:

The land of the Isra and Mi'raj was stolen, and it continues to be stolen and violated, and it has not yet been liberated. But this is not a political or historical theft, or a humanitarian need—as some would portray it—rather, it was stolen and violated throughout history—the last of which was at the hands of the Zionists—under religious slogans: Torah, Talmud, Crusader! Surrounded by an aura of "sanctity" and deception, which is intended to sow the seed of evil on the holy land of goodness. And the cycle of time has turned and continues, and the Muslims are holding fast to this land with a doctrinal attachment, not merely a political, revolutionary, or nationalist one

But future generations of Muslims must be aware of the magnitude of the ideological battle on this land. They must understand that the "plotting by night and day" being hatched against this land for so long is not merely a scramble to gain a disputed historical right, nor is it simply a struggle for a "state," "sovereignty," or "self-determination." Rather, it is a struggle between truth and falsehood, its primary arena being creed, and its most important field being religion. This is accompanied by a stark contrast and distinction between the followers of the upright religion chosen by the Lord of the Worlds and the followers of distorted and fabricated religions manipulated by malicious hands, to whom God has promised woe and manifest loss.

This research examines the beliefs of the People of the Book, the Jews and Christians, and the beliefs of Muslims, concerning the sanctity of the land of Palestine and the resulting practical methodologies, presenting, critiquing, and analyzing them.

Reasons for choosing this topic:

(1) My strong desire to learn about and introduce people to the hidden beliefs of Jews and certain Christian sects—especially fundamentalist evangelicals and Christian Zionists in the West—concerning the land of Palestine and its sanctity.

(2) My study and review of translated Zionist and Western political, religious, and media studies and research, as well as other Arabic works, related to the land of Palestine and the Palestinian cause, in which Westerners and Zionists address

Topics related to the historical, religious, and cultural right of the Jews to the land of Palestine, the blind support they receive from Western Christians, and my desire to investigate the reality of the two communities' veneration of Palestine.

(3) My desire to fulfill a small part of the dream of our esteemed Sheikh, the martyred Professor Dr. Nizar Rayyan, by having one of his students write on this matter, especially regarding the doctrinal and legal foundations of our right to our blessed land, bestowed upon us by the Lord of the Worlds.

Importance of the Topic:

1. It examines and compares one of the most critical issues facing Muslims, indeed the most important issue of all in this era: the issue of our land, Palestine, the Holy Land, which God has blessed, along with its surroundings.

2. It attempts to remove the veil from the eyes of those who view our cause as a purely political issue, devoid of deep doctrinal and religious roots.

3. It touches upon the core of the Muslim faith, based on the premise that relinquishing this land—with its sanctity—is tantamount to relinquishing a part of the Quran, in addition to denying the great cultural heritage of this nation

4. In my opinion, the need for this topic has become more pressing recently, following the revelations of concessions made by some members of this nation regarding parts of the most precious and sacred lands on this earth to the Jews.

Previous Studies:

To the best of my knowledge, I have not found a comprehensive study that compares the three religions (Judaism, Christianity, and Islam) concerning the Holy Land, the doctrine of sanctification, and its related aspects and implications. This modest research is distinguished by the researcher's extensive exploration of the doctrine of sanctification in the three faiths, its types, and its tangible consequences.

However, many have written about the right to Palestine, the Jewish belief in it in particular, and Zionism. Libraries are replete with discussions of Jewish beliefs and the Zionist occupation of Palestine, in the form of books, pamphlets for educating Muslims, lectures, articles, seminars, and other materials, including, for example,

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Example: Dr. Muhammad Amara's book "Jerusalem Between Judaism and Islam," and a booklet by Dr. Saleh Al-Raqab entitled: "The Jews Have No Religious or Historical Right to Palestine."

As for academic research, there is a master's thesis entitled "The Jewish Belief in the Promise of Palestine: A Presentation and Critique," by Muhammad bin Ali Al Omar - Umm Al-Qura University, Makkah, 1422 AH, and a thesis entitled: "The Impact of Doctrinal and Intellectual Deviation Among the Jews on Contemporary Zionist Thought," by Ata Allah Bakhit Al-Ma'ayta - Umm Al-Qura University, 1409 AH. There are also various studies on the Jews, Palestine, and the Muslims' right to Palestine.

Research Methodology:

Combining the descriptive, analytical, and comparative methods.

My Practice in Research:

(1) Tracing and referencing Quranic verses and Prophetic hadiths relevant to the research topic, consulting books of exegesis and the statements of past and present scholars, and deriving from these two great sources what is suitable for supporting the study topic

(2) Trace the beliefs and religious ideas of the Jews and Christians from their own sources, and what clarifies and explains them from their modern sources, on the subject of sanctification in general and in the Holy Land, discuss their interpretations, and deduce what is suitable from these sources to support the subject of the study.

(3) Link and compare the religious and political sources of the Jews and Christians in relation to the research topic.

(4) Prepare indexes of Qur'anic verses, Prophetic hadiths, proper nouns and places, and terms, and place them at the end of the research.

Notes:

The researcher wishes to record a number of notes and observations for every reader or observer of this modest research, as follows:

(1) When the researcher uses the word "Torah" within the research, such as saying "It is stated in the Torah" or "The Torah mentions," or similar expressions, the intended meaning is the distorted Torah of the Jews that we and they have today. This also applies to "the Gospel" or "the Gospels" when they are mentioned, as the intended meaning is those distorted Gospels found between the covers of what is called the Holy Bible, with its Old and New Testaments.

(2) The researcher has maintained a balance in the chapters explaining the sources of doctrine for the three religions. Detailing some aspects of these sources may be somewhat lengthy and extraneous to the core of the research, but this explanation is necessary in comparative studies. The researcher has attempted to be concise without compromising clarity or causing confusion for the average, non-specialist reader

(3) The researcher relied extensively on the valuable encyclopedia of the thinker Dr. Abdel Wahab El-Messiri, *Encyclopedia of Jews, Judaism, and Zionism*, particularly its comprehensive biographies of most of the figures and terms related to Jewish history, religion, and related matters. The researcher also quoted some of El-Messiri's comments on

the topics addressed in the research. These quotations do not imply the researcher's adoption of Dr. El-Messiri's theories about Jews and Judaism, but rather represent a faithful scholarly benefit derived from the extensive research left behind by the late El-Messiri.

(4) The researcher made some expansion in his use of the phrases "in the researcher's understanding," "according to the researcher's understanding," or "in the researcher's estimation," to clarify the meanings that came to his mind while addressing the topic, and to distinguish his own words from preceding or following quotations

(5) When the researcher addressed the definition of places and countries, he attempted to rely on the oldest sources and dictionaries, following the research methodology. However, some archaic terms, such as units of distance and area measurement, may appear. The researcher reproduced these as they appeared, occasionally attempting to approximate them to contemporary language.

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Research Plan

The researcher divided the research into four chapters, preceded by an introduction explaining the importance of the topic and the reasons for its selection, previous studies, and the research methodology and plan.

The remaining chapters, sections, and subsections are as follows:

Introductory Chapter: Defining Sanctity and Blessing and Their Impact on Belief Among the People of Religions

It contains two sections:

Section One: Defining Sanctity and Blessing and the Three Religions:

Subsection One: The Linguistic Meaning of Sanctity and Blessing.

Subsection Two: The Technical Meaning of Sanctity and Blessing.

Subsection Three: An Introduction to the Three Religions.

Section Two: The Relationship Between Sanctity and Blessing and Belief Among the People of Religions:

Subsection One: The Sanctification of Places and People Among Different Religions and Sects.

Subsection Two: The Impact of Belief in Sanctity and Blessing on Behavior and Reality.

Chapter One: The Belief of the Jews in the Holy Land

Section One: Factors Influencing Jewish Belief

Subsection One: Sources of Jewish Thought.

Subsection Two: Objective Influences and Circumstances.

Subsection Three: A Discussion of the Sources of Jewish Belief

Section Two: The Jewish Belief in the Holy Land and the Response to Them:

Subsection One: Sanctity and Blessing in the Jewish Belief.

Subsection Two: Types of Sanctity and Blessing in Jewish Tradition.

Subsection Three: The Geography of the Holy Land in Jewish Tradition.

Subsection Four: The Jewish Belief in the Religious and Historical Right to the Holy Land and the Discussion of Them.

Subsection Five: Conflict and Differences Among Jewish Sects Regarding This Belief.

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Section Three / Zionism and its Relationship to Jewish Belief in the Holy Land:

Subsection One: A General Definition of Zionism and its Religious and Intellectual Foundations.

Subsection Two: The Relationship of Zionist Thought to Jewish Belief in the Holy Land.

Section Four / The Effects of Jewish Belief in the Holy Land:

Subsection One: Zionist Massacres in Palestine and their Relationship to Jewish Belief.

Subsection Two: Settlement Expansion and the Separation Wall and their Relationship to Jewish Belief.

Subsection Three: The Judaization of Jerusalem and its Relationship to Jewish Belief.

Subsection Four: Solomon's Temple in Jewish Belief.

Subsection Five: The Jewish Concept of the Messiah and its Relationship to the Holy Land.

Chapter Two: Christian Belief in the Holy Land:

Section One / Factors Influencing Christian Belief:

Subsection One: Sources of Christian Thought.

Subsection Two: Objective Influences and Circumstances.

Subsection Three: A Discussion of the Sources of Christian Belief.

Section Two: Christian Belief in the Holy Land and the Response to Them:

Subsection One: Sanctity and Blessing in Christian Belief

Second Requirement: Types of Sanctity and Blessing in the Christian Tradition.

Third Requirement: The Christian Belief in the Religious and Historical Right to the Holy Land and Discussions Regarding It.

Fourth Requirement: Conflict and Divergence Among Christian Denominations Regarding This Doctrine.

Third Section / Effects of the Christian Doctrine in the Holy Land:

First Requirement: The Crusades on the Holy Land.

Second Requirement: Christian Zionism and Its Role in Establishing the Jewish Presence in the Holy Land.

Third Requirement: Manifestations of Contemporary Western (Christian) Support for the Jews in the Holy Land.

Chapter Three: The Muslim Doctrine in the Holy Land:

First Section / Sources of the Muslim Doctrine in the Holy Land:

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First Requirement: Sources of the Religious Right of Muslims in the Holy Land.

Second Requirement: Sources of the Historical Right of Muslims in the Holy Land.

Second Section: The Belief of Muslims in the Holy Land:

First Requirement: The Concept of Sanctity and Blessing among Muslims.

Second Requirement: The Status of the Holy Land in Islamic Belief.

Third Requirement: The Holy Land and the End-Times Epics.

Third Section: The Effects of the Belief of Muslims in the Holy Land:

First Requirement: The Islamic Conquest of the Holy Land.

Second Requirement: The Endowment of Palestine in Islam.

Third Requirement: The Obligation of Jihad to Reclaim the Holy Land.

Fourth Requirement: The Islamic Ruling on Neglecting Any Part of the Holy Land.

Results and Recommendations.

Indexes.

And after finishing writing this humble research, I described the Holy Land in ten verses of poetry that came to my mind and pen, inspired by what I read and wrote, so I said:

The Almighty chose it as holy and selected it, So it was blessed and sanctified in every religion

And strangers thronged over its soil, So it suffered and endured through the years

Al-Farouq rose to her aid the day she cried out for help, And she breathed freedom after the groaning

The Crusaders came one day by surprise, And she was liberated and purified by Saladin

Time turned, and what a state it was

The Jews tampered with the legacy of the best of messengers, And they became tyrannical and oppressive in their negligence

And they girded themselves with the humiliation of the Muslim soldiers

She became insignificant to a people who knelt before her enemy

But she captivated the hearts of the righteous

So they prepared themselves and found pleasure in their jihad, Offering precious blood at every moment

So the land of the messages rejoiced, which

The oppression of the usurpers had lasted for so long

And she found sweet the fires of God's soldiers, for With cauterization, all the pains of the years are healed

This, and whatever good, correct, and true is in this humble effort, is from God, and whatever error or slip is in it is from myself and Satan. I have learned from my journey in this research that imperfection is an inherent characteristic of man, no matter how diligent he is. If he were to reread what he wrote every day, he would find in it shortcomings and gaps. Glory be to Him who is unique in perfection and majesty.

I ask God to accept this effort from me, and to place it in the balance of my good deeds on the Day when there is no helper but Him, Glory be to Him, and likewise in the balance of good deeds of everyone who contributed to it with a word, advice, or effort. I also ask the Most High, the Almighty, to benefit those who read it and to make it a beginning for its writer in striving in the pursuit of knowledge

And with every word in this research, I beseech God to make me and whoever reads these lines among His devoted servants stationed on the frontiers of the Holy Land, and to make us fuel and soldiers for its conquest and liberation inch by inch, and to bestow upon us His victory and empowerment. He is indeed the best of protectors and the best of helpers.

And our final supplication is that all praise belongs to God, Lord of the Worlds.

Researcher: Hudhayfah Samir Al-Kahlout

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Introductory Chapter

Sanctity and Blessing and Their Relationship to Belief Among the People of Different Religions

It contains two sections:

Section One: Defining Sanctity and Blessing and the Three Religions

Section Two: The Relationship Between Sanctity and Blessing and Belief Among the People of Different Religions

Section One

Defining Sanctity, Blessing, and the Three Religions

Includes three points:

Point One: The Linguistic Meaning of Sanctity and Blessing

Point Two: The Technical Meaning of Sanctity and Blessing

Point Three: An Introduction to the Three Religions

The First Requirement

The Meaning of Sanctity and Blessing Linguistically

First: The Meaning of Sanctity:

Sanctity: “(Qaf, Dal, and Sin are a sound root, and it is from Islamic legal terminology, and it indicates purity; hence: the Holy Land, that is: the purified land, and Paradise is called the Enclosure of Sanctity, that is: purity, and Gabriel is the Holy Spirit, and all of that has one meaning” (1).

“And in the attribute of God: Al-Quddus, a form of the root of Al-Quds, which is purity. Al-Azhari (2) said: Nothing has come in the attributes of God, that is, in this chapter, other than Al-Quddus, which is the pure one, free from defects and shortcomings. Sanctification means purification and blessing, and to sanctify means to purify. And in the revelation: ‘And we glorify You with praise and sanctify You’ (Al-Baqarah/30). Az-Zajjaj (3) said: The meaning of sanctify You is: that is, we purify ourselves for You, and likewise we do with whoever obeys You, we sanctify him, that is, we purify him” (4).

(1) Mu'jam Maqayis al-Lughah, Abu al-Husayn Ahmad ibn Faris ibn Zakariya ibn Faris, edited by: Abd al-Salam Muhammad Harun, Dar al-Fikr, 1st edition, 1399 AH / 1979 AD, (5/64) - with modifications

(2) Al-Azhari (282-370 AH): Muhammad ibn Ahmad ibn al-Azhari al-Harawi, Abu Mansur, one of the imams in language and literature. He was born and died in Herat, Khorasan. His lineage is traced back to his grandfather "al-Azhar". He was concerned with jurisprudence and became famous for it at first, then his mastery of Arabic prevailed. He traveled in pursuit of it, visited the tribes, and expanded his knowledge of their history [Al-A'lam, Khayr al-Din ibn Mahmud ibn Muhammad ibn Ali ibn Faris al-Zarkali al-Dimashqi, Dar al-'Ilm lil-Malayin / Beirut, 15th edition, 2002 AD, (5/311) - with slight modifications].

(3) Al-Zujaj (241-311 AH): Ibrahim ibn al-Sari ibn Sahl, Abu Ishaq al-Zujaj: A scholar of grammar and language, he was born and died in Baghdad. In his youth, he worked as a glass turner and then turned to grammar, which al-Mubarrad taught him. Ubayd Allah ibn Sulayman, the vizier of the Abbasid Caliph al-Mu'tadid, sought a tutor for his son al-Qasim. Al-Mubarrad recommended al-Zujaj to him, so the vizier summoned him, and he tutored his son until he succeeded his father as vizier. Al-Qasim then employed him as one of his scribes, and during his lifetime, he amassed a great fortune from his books, including *Ma'ani al-Qur'an* (The Meanings of the Qur'an), *Khalq al-Insan* (The Creation of Man), *Al-Amali* (Dictations), and *I'rab al-Qur'an* (The Grammatical Analysis of the Qur'an), among others. [Al-A'lam, al-Zarkali (40/1) - adapted].

(4) *Lisan al-'Arab*, Muhammad ibn Mukarram ibn Manzur al-Afriqi al-Misri, edited by: Abdullah al-Kabir, Muhammad Hasab Allah, and Hashim al-Shadhili, Dar al-Ma'arif / Cairo, edition (n.d.) (5) (3549) - adapted

Ibn al-A'rabi (1) narrated: “(May God not sanctify him)” meaning: May God not bless him. He said: “The sanctified one is the blessed one, and the Holy Land (Al-Ma'idah/21): the purified one.” Al-Farra’ (2) said: “The Holy Land is the pure one, and it is Damascus (3), Palestine, and parts of Jordan.” It is also said: “Holy Land,” meaning: blessed, and this is the saying of Qatada (4), and Ibn al-A'rabi went with it. The poet said, addressing his she-camel: “No sleep until you descend to the land of the lentils * and drink from the best water in Quds,” meaning the Holy Land (5).

As for the countries: “Quds, with a damma then a sukun. Al-Layth (6) said: It is a great mountain in the land of Najd” (7).

(1) Ibn al-A'rabi (150-231 AH): The master of language, Abu Abdullah Muhammad ibn Ziyad ibn al-A'rabi al-Hashimi, their freedman, the cross-eyed, the genealogist. The science of language and memorization culminated in him. Al-Azhari said: Ibn al-A'rabi was righteous, ascetic, pious, and truthful. He memorized what no one else had memorized. He heard from the Banu Asad and Banu Aqil, acquiring a great deal of knowledge. He studied grammar with al-Kisa'i. He authored many literary works and a history of the tribes. He was a follower of the Sunnah. It is said that he was the stepson of al-Mufaddal, the author of al-Mufaddaliyyat, and learned from him. [Siyar A'lam al-Nubala', Shams al-Din al-Dhahabi, a collection of researchers under the supervision of Sheikh Shu'ayb al-Arna'ut, Al-Risalah Foundation, Beirut, 3rd edition, 1405 AH/1985 CE, (687/10) - adapted]

(2) Al-Farra’ (144-207 AH): The renowned scholar and author of numerous works, Abu Zakariya Yahya ibn Ziyad ibn Abdullah ibn Manzur al-Asadi, their freedman, from Kufa, the grammarian, a companion of al-Kisa’i, trustworthy. It is reported that Tha’lab said: “Were it not for al-Farra’, there would be no Arabic, and it would have been lost, because he purified it, and because it was disputed and everyone claimed it as their own.” Ibn al-Anbari said: “If the people of Baghdad and Kufa had no grammarians other than al-Kisa’i and al-Farra’, it would have been enough.” Some said: “Al-Farra’ is the Commander of the Faithful in grammar.” It is also said that he was known as al-Farra’ because he could dissect speech.

Al-Farra’ died on the way to Hajj, at the age of sixty-three. [See: Siyar A’lam al-Nubala’, al-Dhahabi, (10/118-121)].

(3) Damascus: The famous city, the capital of the Levant. It is said that it was named so because they “damashqu” in its construction, meaning they hastened. The Muslims conquered it in Rajab of the year 14 AH. [Mu’jam al-Buldan al-Hamawi (2/463) - slightly modified].

(4) Qatadah (61-118 AH): Ibn Di'amah Ibn Qatadah Ibn 'Aziz, Abu al-Khattab al-Sadusi al-Basri, a commentator on the Quran, a memorizer of hadith, blind. Imam Ahmad ibn Hanbal said: Qatadah was the most knowledgeable of the people of Basra. In addition to his knowledge of hadith, he was a leading authority on Arabic grammar, vocabulary, the history of the Arabs, and genealogy. He held the view of predestination and sometimes practiced tadlis (concealing defects in the chain of narration) in hadith. He died in Wasit during the plague. [Siyar A'lam al-Nubala', al-Dhahabi (5/269) - with modifications. See also: al-A'lam, al-Zarkali, (5/189)].

(5) Lisan al-'Arab, Ibn Manzur, (5) 3550 - with slight modifications

(6) Al-Layth ibn Sa'd (94-175 AH): Ibn Abd al-Rahman Abu al-Harith al-Fahmi, the Imam, the Hafiz, the Sheikh of Islam, and the scholar of Egypt, the freed slave of Khalid ibn Thabit ibn Za'in. Al-Layth, may God have mercy on him, was the jurist of Egypt, its hadith scholar, its respected figure, its leader, and the one whose presence the region was proud of, such that the governor of Egypt, its judge, and its overseer were under his command and referred to his opinion and advice. Al-Mansur wanted him to be his deputy in the region, but he declined. [Siyar A'lam al-Nubala', al-Dhahabi, 8/136- (140) - with modifications]

(7) Mu'jam al-Buldan, Abu Abdullah Yaqut ibn Abdullah al-Hamawi, Dar Sader / Beirut, 1397 AH / 1977 CE, (1/352).

“And Ibn Duraid (1) said: (Quds Awara (a well-known mountain), and Al-Azhari said: The two mountains of Al-Muzayna are well-known, near the watering place of Muzayna, and Aram (2) said: In the Hijaz there are two mountains called Al-Quds, Quds Al-Abyad and Quds Al-Aswad, and Al-Quds is a name for the Holy House, and Quds with a fatha on the qaf; it is a lake between Homs (3) and Mount Lebanon (4), into which the waters of those mountains flow, then it comes out of it and becomes a great river, which is (Al-Asi) (5) on which the city of Hama (6) and Shayzar (7) are located, then it flows into the sea near Antioch (8)” (9)

(1) Ibn Duraid (223-321 AH): The scholar, the master of literature, Abu Bakr Muhammad ibn al-Hasan ibn Duraid ibn Atahiyah al-Azdi, al-Basri, the author of the books, traveled in Persia and the islands of the sea seeking literature and the Arabic language, so he surpassed the people of his time, then he settled in Baghdad. Ahmad ibn Yusuf al-Azraq said: I have not seen anyone with a better memory than Ibn Duraid, and I have never seen a collection of poems read to him except that he would rush to recite it, memorizing it. Abu Bakr al-Asadi said: It used to be said: Ibn Duraid is the most knowledgeable of poets, and the most poetic of scholars [Siyar A'lam al-Nubala', al-Dhahabi (96/15-97) - with slight modification].

(2) Aram ibn al-Asbagh al-Sulami (d. c. 275 AH): Trustworthy in his knowledge of the mountains of Tihama, its villages, its inhabitants, its trees, and its waters. He was a Bedouin from the Banu Sulaym tribe. He traveled throughout the regions of Tihama and wrote a book which he named, or which was named after him, “The Book of the Names of the Mountains of Tihama, Their Inhabitants, the Villages Therein, the Trees That Grow Therein, and the Waters Therein” [Al-A’lam, al-Zarkali, (4/223)]. [(224)

(3) Homs is a famous, ancient, large, walled city. At its southern end is a fortified castle on a large, high hill, located between Damascus and Aleppo, halfway between them. It was built by a man called Homs ibn al-Mahr ibn Jan ibn Maknaf [Mu’jam al-Buldan al-Hamawi, (2/302)].

(4) Mount Lebanon is a mountain overlooking Homs. It comes from the Arj, which is between Mecca and Medina, until it connects with the Levant. What is in Palestine is Mount Haml, what is in Jordan is Mount Galilee, what is in Damascus is Sanir, and what is in Aleppo, Hama, and Homs is Lebanon [Dictionary of Countries, Al-Hamawi, 11/5]

(5) The Orontes River: It is the name of the river of Hama and Homs, and it is known as the Mimas. Its source is from Lake Quds, and its mouth is in the sea near Antioch. Its name near Antioch is Arend [Dictionary of Countries, Al-Hamawi, 67/4]

(6) Hama is a large and great city in the Levant, surrounded by a strong wall, overlooking its river known as the Orontes. At the edge of the city is a great and wondrous fortress, and its architecture is perfect. It is an ancient city [Al-Hamawi Dictionary of Countries (2/300) - adapted]. (7) Shayzar: A fortress that includes a district in the Levant near Ma'arra, a day's journey from Hama. In its center is the Jordan River, with a bridge over it in the middle of the city. Its source is Mount Lebanon. It is considered part of the district of Homs, and it is ancient [Al-Hamawi Dictionary of Countries (3/383)].

(8) Antioch: A commercial city in present-day Turkey, located in the lower Orontes Valley, the center of the Sanjak of Alexandretta. It is about 110 km from the Syrian city of Latakia and the same distance from Aleppo. The Orontes River flows through it. Antioch is an ancient historical city founded by Seleucus in 300 BC. It was liberated by the Muslims in 638 AD under the leadership of Abu Ubaidah ibn al-Jarrah. The Crusaders occupied it, and it became one of the four Crusader states for a period of 170 years until it was liberated by Baibars. The Ottomans then annexed it in 1516 AD [See: Al-Hamawi's Dictionary of Countries (1/266), also: Journal of Islamic Research (81/50)]. (4/311, 1/352), (9) Al-Hamawi's Dictionary of Countries

Secondly: The meaning of blessing:

As for blessing, its meaning is close to sanctity, although its linguistic derivation expands to include stability, growth, increase, honor, glory, happiness, elevation, and others (1).

Al-Khalil (2) said: Blessing is from increase and growth, and to bless is to invoke blessings, and "Blessed be God" is glorification and exaltation, and it has been interpreted as: "Exalted is God" (An-Naml/63), and God knows best what He meant. Abu Hatim (3) said: Blessed food means food with a blessing. (4)

Al-Farra' said regarding the verse: "The mercy of God and His blessings be upon you" (Hud 73): "Blessings are happiness. It has also been said that the same applies to the words in the Tashahhud: 'Peace be upon you, O Prophet, and the mercy of God and His blessings,' because whoever God makes happy with what He made the Prophet happy with has attained lasting, blessed happiness. It has been reported in the interpretation of 'Blessed is God' that it means: He is exalted. Az-Zajjaj said: 'Blessed is a reciprocal form of 'blessing,' as the linguists say." (5)

(1) See: Taj al-'Arus min Jawahir al-Qamus, Muhammad ibn Muhammad ibn 'Abd ar-Razzaq al-Husayni Abu al-Fayd, nicknamed Murtada, Az-Zubaydi, Dar al-Hidayah / Riyadh, edition (n.d.), (27) (57).

(2) Al-Khalil (100-170 AH): Al-Khalil ibn Ahmad al-Farahidi, Abu Abd al-Rahman, the Imam, master of Arabic grammar, and founder of the science of prosody, from Basra, one of the leading figures. He was a master of the Arabic language, religious, pious, content, humble, and of great stature. He authored the book "Al-'Ayn" on language. Ibn Hibban considered him trustworthy. [Siyar A'lam al-Nubala', al-Dhahabi (7/429-431) - with modifications].

(3) Abu Hatim: The eminent Imam, Abu Hatim Sahl ibn Muhammad ibn Uthman al-Sijistani, then al-Basri, (d. 250 AH), the reciter, grammarian, linguist, author of numerous works. He had extensive knowledge of languages, poetry, prosody, and the extraction of obscure meanings. He authored: "The Book of Qur'anic Grammar," "The Book of Common Mispronunciations," "The Book of Shortened and Lengthened Words," and others. [Siyar A'lam al-Nubala',

.] (12/268), al-Dhahabi

(4) Mu'jam Maqayis al-Lughah, Ibn Faris (1/231).

(5) Lisan al-'Arab, Ibn Manzur (1/266).

Ibn al-Anbari (1) said: “Blessed be God,” meaning: Blessing is sought in His name in every matter. Al-Layth said: In interpreting “Blessed be God,” it means: glorification and exaltation. It was also said: “Blessed be God,” meaning: He blessed. Al-Azhari said: “Blessing comes from the camel kneeling in a place and remaining there... The blessed villages: It was said: Jerusalem (2), and it was also said: Syria” (3).

In short, the word “Jerusalem” and “holiness” in all its derivations are a root indicating purity and high status, just as the word “blessing” is a root indicating multiple and interconnected meanings, the most important of which are increase and growth, elevation, honor and glorification, happiness, and adherence and stability

The researcher finds that the Holy Qur'an mentions sanctity and blessing in many places. The word sanctity appears in ten places: once as "the Holy Land" in the Almighty's saying: "O my people, enter the Holy Land which Allah has assigned to you and do not turn back" (Al-Ma'idah 5:21), and in four places as "the Holy Spirit" in the verses: "And We gave Jesus, the son of Mary, clear proofs and supported him with the Holy Spirit" (Al-Baqarah 2:87, 253), when

(1) Ibn al-Anbari (272-304 AH): Abu Bakr Muhammad ibn al-Qasim ibn Bashar, the Imam, the Hafiz, the linguist, the polymath, the reciter, the grammarian. Abu Ali al-Tanukhi said: Ibn al-Anbari used to dictate from memory, he never dictated from a book. It was said: Among what he memorized were one hundred and twenty commentaries with their chains of transmission. Abu Bakr al-Khatib said: Ibn al-Anbari was truthful, religious, and from the people of the Sunnah. Among his books are: Al-Waqf wal-Ibtida’ (The Pause and the Beginning), Al-Mushkil (The Difficult), Gharib al-Gharib al-Nabawi (The Rare and the Rare Prophetic), Sharh al-Mufaddaliyyat (Commentary on the Mufaddaliyyat), Sharh al-Sab’ al-Tiwal (Commentary on the Seven Long), Al-Zahir (The Shining), and Al-Kafi (The Sufficient) in grammar. [Siyar A’lam al-Nubala’, al-Dhahabi (15/274-276) - with slight modification].

(2) Jerusalem: Imam al-Sakhawi said: “It is a city whose virtues are countless, and whose splendor is enhanced by its noble al-Aqsa Mosque, the third of the two holy mosques, the second of the two mosques, and the first of the two qiblas, possessing the revered rock and the radiant, respected dome. No journey is undertaken after the two mosques except to it, and no vows are made after the two holy sites except to it. It was there that the Messenger of God (peace and blessings be upon him) led the prophets in prayer on the Night Journey (Isra’), and from there he ascended to heaven, without any doubt or hesitation. Prayer there, with sincerity and without ambiguity, is five hundred or a thousand times more meritorious than prayer elsewhere than in the two mosques. Because of its honor, Moses, the one who spoke with God, asked his Lord for closeness to it at the time of his death, so that he might attain that nearness. Indeed, a multitude of prophets, companions, and notables settled there and frequented it, worthy of being mentioned in a separate volume. I was among those honored by traversing it and known for learning from the most eminent scholars and rulers there. The Generous God favored me by allowing me to return to it, and I will elaborate on what is relied upon in its verification.” [Al-Buldaniyat, Imam al-Hafiz Shams al-Din Muhammad ibn Abd Al-Rahman Al-Sakhawi, edited by: Hussam Al-Qattan, Dar

.])63-64 Al-Ataa Al-Saudiyya, 1st edition, 1422 AH/2001 AD, (p.

(3) Taj Al-Arous Al-Zubaidi (27/58-59, 288/395) - adapted

Allah said, “O Jesus, son of Mary, remember My favor upon you and upon your mother when I supported you with the Holy Spirit and you spoke to the people in the cradle and in maturity.” (Al-Ma’idah 5:110) “Say, ‘The Holy Spirit has brought it down from your Lord in truth.’” (An-Nahl 16:102)

And in two places with the word (al-Muqaddas), which are in God’s words to His Prophet Moses: “Indeed, I am your Lord, so take off your sandals. Indeed, you are in the sacred valley of Tuwa.” (Ta-Ha/12), “When his Lord called to him in the sacred valley of Tuwa.” (An-Nazi’at/16).

And with the word (Naqdis) in one place in His words: “And we glorify You with praise and sanctify You.” (Al-Baqarah/30)

And in two places with the word (Al-Quddus), which is one of the beautiful names of God Almighty: “He is God, other than whom there is no deity, the Sovereign, the Holy One” (Al-Hashr 23), “Whatever is in the heavens and whatever is on the earth glorifies God, the Sovereign, the Holy One” (Al-Jumu’ah 1).

As for the word "blessing" and its derivatives, it appears in the Holy Quran in thirty-two (32) places (1): twelve of these are in the words "blessed": (blessed, blessed, blessed, blessed, blessed, and blessed), nine places in the word "blessed", six places in the word "blessed", three places in the word "blessings", one place in the word "blessed", and one place in the word "blessed".

As for the Holy Bible, in its Old and New Testaments, its authors expanded upon the mention of holiness and blessing, as the number of derivatives of "holiness" in its various forms reached seven hundred and eighty-one (781) places, of which (630) are in the Old Testament, and (151) are in the New Testament

31/1) Al Imran / 96, Al An'am / 92, 155, Al A'raf / 137, 96, 54, Hud / 73, 48, Al Isra' / 1, Maryam (18), Al Anbiya' / 50, 71, 81, Al Mu'minun / 14, 29, An-Nur / 61, 35, Al Furqan / 61, 1, 10, An-Naml / 8, Al Qasas / 30, Saba' 1, As-Saffat / 113, Sad / 29, Ghafir / 64, Fussilat / 10, Az-Zukhruf / 85, Ad-Dukhan / 3, Qaf / 9, Ar-Rahman / 78, Al-Mulk

As for the words "blessing" and "blessing" and their derivatives, they numbered six hundred and forty-seven in the Holy Bible.

(647) places, including (557) places in the Old Testament and (90) places in the New Testament.

That is: the total number of words of blessing and holiness in the Holy Bible reached one thousand four hundred and twenty-eight (1428) places (1).

The names and acts of sanctification and blessing in the Bible vary between sanctifying and blessing places, people, and times:

Places such as: “Jerusalem shall be holy and free, she and her borders, and I will abolish tithes and taxes from her” (2), “As the Lord lives, and blessed is my Rock, and exalted is God, the Rock of my salvation” (3).

And people like: “I will consecrate the tent of meeting and the altar, and I will consecrate Aaron and his sons to be priests for me” (4), “Then Saul said to David, ‘Blessed are you, my son David, for you will do it and be able to do it’” (5).

And times such as: “The Levites used to quiet all the people, saying, ‘Be still, for this day is holy; do not be sad’” (6), “And God blessed the seventh day and made it holy, because on it he rested from all his work which he had done creating” (7).

(1) After comparing several versions of the Bible, and given their differences and variations in editions, it is difficult to find a complete match between them. Regarding the number of instances of the words of blessing and holiness that the researcher has established, (the version of the Coptic Orthodox Church of St. Takla Haymanot in Egypt was adopted via its official website, link: www.st-takla.org. The version was withdrawn on [date]).

May 20, 2011

(2) 1 Maccabees 10:31

(3) 2 Samuel 22:47

44:29 4) Exodus

25:26 5) 1 Samuel

11:8 6) Nehemiah

(7) Genesis 2:3

The Second Requirement

The Meaning of Sanctity and Blessing in Terminology

There is no doubt that there is a close connection between the linguistic and technical meanings of sanctity and blessing, as the interpreters of the Holy Qur'an rely on the Arabic language and the sayings of the Arabs as a fundamental basis for understanding the Qur'anic meanings in which the terms blessing and sanctification appear, because the Qur'an was revealed in clear Arabic.

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First: Sanctity in Islamic Terminology:

Al-Qurtubi (1) - may God have mercy on him - said: "God has given some places an additional virtue over others, just as He has given some times an additional virtue over others, and the same for some animals. God has the power to give preference to whomever He wills. Therefore, there is no consideration given to its being sanctified by expelling the disbelievers and settling the believers, as others have shared in that." (2) "Others"

Thus, Mujahid (3) said: The holy land is the blessed one; and blessing is purification from drought, famine, and the like. He said: It is Mount Sinai and what is around it. It was narrated from Qatadah: that it is all of Syria. And from Ibn Abbas: that it is

(1) Al-Qurtubi: Muhammad ibn Ahmad ibn Abi Bakr ibn Farah al-Ansari al-Khazraji al-Andalusi, Abu Abdullah, al-Qurtubi (d. 671 AH). He was one of the great commentators on the Quran, a pious and devout man from Cordoba. He traveled to the East and settled in Munyat Ibn Khasib (north of Asyut, Egypt, where he died). Among his books are: Al-Jami' li-Ahkam al-Qur'an (The Comprehensive Collection of Quranic Rulings), Qam' al-Hirs bi-al-Zuhd wa-al-Qana'ah (Suppressing Greed through Asceticism and Contentment), Al-Asna fi Sharh Asma' Allah al-Husna (The Most Excellent Explanation of the Beautiful Names of God), Al-Tadhkar fi Afdal al-Adhkar (The Remembrance of the Best Supplications), Al-Tadhkirah bi-Ahwal al-Mawta wa-Ahwal al-Akhirah (The Reminder of the Conditions of the Dead and the Hereafter), and Al-Taqrib li-Kitab al-Tamhid (The Approximation of the Book of Introduction). He was pious and devout, and avoided affectation. [Al-A'lam al-Zarkali, (5/321-322)].

(2) Al-Jami' li-Ahkam al-Qur'an (The Comprehensive Collection of Quranic Rulings), Shams al-Din al-Qurtubi, edited by Hisham al-Bukhari - Dar Alam al-Kutub, Riyadh, edition (n.d.),

11/175, 1423 AH/2003 CE

(3) Mujahid (21-104 AH) Ibn Jabr Abu al-Hajjaj al-Makki al-Aswad, the Imam, the Sheikh of the reciters and interpreters, Abu al-Hajjaj al-Makki, al-Aswad, the freed slave of al-Sa'ib Ibn Abi al-Sa'ib al-Makhzumi. He narrated from Ibn Abbas - and he narrated extensively and well - and from him he learned the Qur'an, interpretation, and jurisprudence. He narrated from a group of Companions, including Abu Hurayrah, Aisha, and Ibn Umar, may God be pleased with them. Sufyan al-Thawri said: Take interpretation from four: Mujahid, Sa'id Ibn Jubayr, Ikrimah, and al-Dahhak. Yahya Ibn Ma'in and a group said: Mujahid is trustworthy. It was said: He died prostrating. [Siyar A'lam al-Nubala', al-Dhahabi (449/454) - with modifications].

Jericho (1), and according to al-Zujaj and others, it is Damascus, Palestine, and part of Jordan. Qatada's statement encompasses all of this (2), meaning the Levant.

Al-Dahhak (3) said: It is Aelia and Jerusalem. Ka'b (4) said: I found in the revealed Book of God [that the Levant] is God's treasure from His earth, and it has a multitude of His servants (5).

Al-Harali (6) said: "Jerusalem" is perpetually pure, untouched by any outward impurity or inward defilement (7).

(1) Jericho is a city in the Jordan Valley, a day's journey for a horseman from Jerusalem in rugged mountains (34 km northeast of Jerusalem). It was named, it is said, after Jericho ibn Malik ibn Arfakhshad ibn Sam ibn Noah. [Mu'jam al-Buldan, al-Hamawi, 165/1] - with modifications

(2) Al-Jami' li-Ahkam al-Qur'an (6/125), with modifications.

(3) Al-Dahhak ibn Muzahim al-Hilali, Abu Muhammad, or it is said Abu al-Qasim (d. 105 AH), the author of the commentary. He was a vessel of knowledge, but not a master of hadith. He was truthful in himself. He resided in Balkh and Samarkand. He narrated from Ibn Abbas, Abu Sa'id al-Khudri, Ibn Umar, Anas ibn Malik, al-Aswad, Sa'id ibn Jubayr, Ata', Tawus, and others. Ahmad ibn Hanbal, Yahya ibn Ma'in, and others considered him trustworthy. His hadith is in the Sunan, not the Sahihs. Yahya ibn Sa'id considered him weak. He taught children, and it is said that there were three thousand boys in his school. He authored a book on (tafsir). He died in Khurasan. 1 Siyar

A'lam al-Nubala', al-Dhahabi, (4/598-600).

(4) Ka'b ibn Mati' al-Himyari al-Yamani, known as Ka'b al-Ahbar (d. 32 AH). The learned scholar, who was Jewish and converted to Islam after the death of the Prophet, came to Medina from Yemen during the time of Umar ibn al-Khattab. He sat with the companions of Muhammad (peace and blessings be upon him), telling them about the Israelite books, memorizing wonders, and learning the Sunnah from the Companions. He was a good Muslim, firm in his faith, and one of the noble scholars. He narrated from Umar, Suhayb, and others, and Abu Hurayrah, Mu'awiyah, and Ibn Abbas (may God be pleased with them) narrated from him—this being a type of narration from a Companion on the authority of a Successor, which is rare and precious. [1 Siyar A'lam al-Nubala', (3/489) - with modifications].

(5) Al-Lubab fi 'Ulum al-Kitab, Abu Hafs Umar ibn Ali al-Dimashqi al-Hanbali, edited by: Adil Abd al-Mawjud and Ali

Mu'awwad, Dar al-Kutub al-'Ilmiyyah, Beirut, 1st edition, 1419 AH / 1998 CE, (7/269).

(6) Al-Harali is the versatile scholar Abu al-Hasan Ali ibn Ahmad ibn Hasan al-Tujibi al-Andalusi (d. 637 AH). Harala is a village in the region of Murcia. He was born in Marrakesh, traveled extensively, and was deeply involved in intellectual pursuits. He settled in Hama and wrote a remarkable commentary on the Quran, filled with possibilities that Arabic discourse cannot possibly bear. He also discussed the science of letters and numbers, preached in Hama, and authored works on logic and on the explanation of the Beautiful Names of God. His forbearance was proverbial. [Siyar A'lam al-Nubala', al-Dhahabi (23/47) - adapted]. (7) Nazm al-Durar fi Tanasub al-Ayat wa al-Suwar, Burhan al-Din Abu al-Hasan Ibrahim ibn Umar al-Biqa'i, Dar al-Kutub. (1/106), al-'Ilmiyya / Beirut, 2nd edition, 1424 AH/2002 CE

It has been said regarding sanctification in relation to God: “Linguistically, it means purification. Technically, it means declaring God free from all that is unbecoming of His majesty, from cosmic imperfections, and from all that is considered perfection in relation to other existing things, whether abstract or immaterial. It is more specific than glorification in both manner and quantity, meaning it is more exalted and more encompassing. That is why it is placed after it in their saying: ‘All-Glorified, All-Holy’ (1).

Hence, sanctification is used for places, as in: ‘Enter the Holy Land’ (Al-Ma’idah 5:21), meaning the land of Syria. Sanctification is also used for human beings; it is said, ‘So-and-so is a sanctified man,’ when one intends to distance him from anything that would invalidate his justice and describe him as good. One does not say, ‘He is a man who glorifies God.’ Rather, it is sometimes used for non-rational beings as well, as in, ‘May God sanctify the soul of so-and-so,’ and one does not say, ‘May God glorify him’ (2).

Thus, it is clear from the above that the legal and technical meaning of sanctity and holiness is inseparable from their linguistic meaning, as it is: purity and honor inherent in God's essence and action; He is the Holy One, and He bestows it upon His chosen servants and His earth according to the dictates of His wisdom.

Secondly: Blessing in legal terminology:

The linguistic meaning of blessing was mentioned in the previous section, and it was established that it carries meanings close to sanctity, but it is more commonly used in Qur'anic expression and in the Prophetic Sunnah as well.

Among the technical meanings of blessing is that it is: "the continuation of goodness, its increase, its abundance, and its permanence as well" (3).

(1) Dastur al-'Ulama' or Jami' al-'Ulum fi Istilahat al-Funun, by Qadi 'Abd Rabb al-Nabi ibn 'Abd Rabb al-Rasul al-Ahmad Nakri, Dar al-Kutub al-'Ilmiyya / Beirut, 1st edition, 1421 AH / 2000 CE, (232/1).

(2) Dictionary of Linguistic Differences, Abu Hilal al-Hasan ibn Abdullah ibn Sahl al-Askari, Islamic Publishing Foundation, 1st edition, 1412 AH, (p. 125) - adapted

(3) The text was introduced by Sheikh Muhammad ibn Salih al-Munajjid, within audio lessons transcribed by the Islamweb website, link: www.islamweb.net, and the excerpt is from the lesson published on the website under number: 213, retrieved on 25/05/2011 CE

Al-Raghib (1) said: “The truth of this is that the word ‘barakah’ (blessing) is originally derived from the word ‘baraka’ (the camel’s chest), and from it comes the expression ‘baraka al-ba’ir’ (the camel’s chest), meaning when it lays down on the ground. The meaning of ‘baraka’ (to be present) was considered in it, so it was said: ‘baraka’ al-harb’ (the battle’s battle) and ‘baruka’ (its presence) for the place where heroes are stationed. A water reservoir was also called a ‘barakah’ (pond). Then it was applied to the establishment of divine goodness in something, like the establishment of water in a pool. ‘Mubarak’ (blessed) is that which contains that goodness. Thus: {And this is a blessed reminder which We have sent down (Al-Anbiya’ 50)}, indicating the abundance of divine goodness that flows from it. Since divine goodness emanates from where it is not perceived and in a way that is countless and immeasurable, it was said of everything from which an imperceptible increase is observed that it is blessed and contains a blessing” (2).

As for the source of blessing, God Almighty is the Creator of blessing, and He is the One who bestows it upon whomever He wills and whatever He wills, Glory be to Him

Ibn al-Qayyim (3) - may God have mercy on him - said: “The added blessing of God is of two types. One of them is a blessing that is His action, and the verb from it is blessed, and it is transitive sometimes by itself, sometimes by a preposition on, and sometimes by a preposition in, and the object from it is blessed, and it is

(1) Al-Raghib is the learned, skilled, accomplished, brilliant scholar, Abu al-Qasim al-Husayn ibn Muhammad ibn al-Mufaddal al-Isfahani, (d. 502 AH), the author of many works. He was one of the most intelligent theologians from the people of Isfahan. He lived in Baghdad and became famous, to the point that he was compared to Imam al-Ghazali. Among his books are: Lectures of the Learned, The Means to the Noble Deeds, Ethics, A Collection of Interpretations, Solving the Ambiguous Verses of the Qur’an, Detailing the Two Creations, Verifying the Explanation, A Book on Belief, and Varieties of Rhetoric. [Siyar A’lam al-Nubala’, al-Dhahabi (18/120), also: Al-A’lam, al-Zarkali, (2/255)].

(2) Vocabulary of the Words of the Holy Qur’an, Al-Raghib Al-Asfahani, Dar Al-Qalam / Damascus, Edition (without), (44/1).

(3) Ibn Qayyim al-Jawziyya (691-751 AH): Muhammad ibn Abi Bakr ibn Ayyub ibn Sa'd al-Zar'i al-Dimashqi, Abu Abdullah, Shams al-Din, one of the pillars of Islamic reform and one of the great scholars. He was born and died in Damascus. He was a student of Shaykh al-Islam Ibn Taymiyyah to the point that he never deviated from any of his statements, but rather defended him in everything he said. He was the one who edited his books and disseminated his knowledge. He was imprisoned with him in the Damascus Citadel, and was humiliated and tortured because of him. He was paraded on a camel while being beaten with sticks. He was released after the death of Ibn Taymiyyah. He was of good character and beloved by the people. He was inclined to love books, so he collected a great number of them and wrote much in his beautiful handwriting. He authored many works, including: (I'lam al-Muwaqqi'in), (al-Turuq al-Hukmiyya fi al-Siyasa al-Shar'iyya), (Shifa' al-'Alil fi Masa'il al-Qada' wa al-Qadar wa al-Hikma wa al-Ta'lil), (al-Da' wa al-Dawa'), (al-Tafsir al-Qayyim), (Madarij al-Salikin), (Hidayat al-Hayara), and (Tariq al-Hijratayn). (The soul) ... and many others, [Al-Aalam, Al-Zarkali (6/56-57) - adapted].

What He made so was blessed by His making it so. The second type is blessing, to which mercy and might are added, and the verb derived from it is "blessed." Therefore, this is not said of anyone else, and it is only fitting for Him, for He, Glory be to Him, is the Blessed One (1).

Blessing is an essential attribute of His in one respect, and an active attribute in another, as He says: "Blessed is He who sent down the Criterion" (Al-Furqan 1), and other verses. Ibn Abbas said regarding its interpretation: "He says: Possessor of blessing. It is said: Blessed is He, exalted and elevated, and free from having offspring or partners (2). In this respect, it is an active attribute."

Al-Husayn ibn al-Fadl (3) said: He is blessed in His essence and blesses whomever He wills of His creation. Ibn al-Qayyim said: This is the best of sayings. So, His being blessed, Glory be to Him, is an essential attribute of His, and an active attribute, as al-Husayn ibn al-Fadl said. Ibn Atiyyah (4) said: Its meaning is the greatness and abundance of His blessings, and this word is not used to describe anyone other than God (5). In this respect, it is an essential attribute of His

And blessing is found in certain places, times, people, words, deeds, and things.

As for places, there is the blessing of the Al-Aqsa Mosque and its surroundings, as He says: “Glory be to Him Who took His servant by night from the Sacred Mosque to the Farthest Mosque, whose surroundings We have blessed, to show him some of Our signs. Indeed, He is the All-Hearing, the All-Seeing.” (Al-Isra 1).

(1) Bada’i’ al-Fawa’id, Ibn Qayyim al-Jawziyya, Dar al-Kitab al-Arabi, Beirut, no edition number, pp. 185-186 - adapted.

(2) Tanwir al-Miqbas min Tafsir Ibn Abbas, al-Fayruzabadi, Dar al-Kutub al-‘Ilmiyya, Lebanon, no edition number, p. 300

(3) Al-Husayn ibn al-Fadl ibn ‘Umayr (d. 282 AH), the learned scholar, the interpreter, the imam, the linguist, the hadith scholar, Abu ‘Ali al-Bajali al-Kufi, then al-Nisaburi, the scholar of his time, the imam of his time in the meanings of the Qur’an. He lived for over one hundred years. Al-Hakim said: I heard Ibrahim ibn Mudharib say: I heard my father say: Al-Husayn ibn al-Fadl’s knowledge of the meanings was an inspiration from God, for he had gone beyond the limits of education. [Siyar A’lam al-Nubala’, al-Dhahabi (13/414-415) - with modifications].

(4) Ibn Atiyya (481-542 AH): The eminent scholar, the master of Quranic exegesis, Abu Muhammad Abd al-Haqq ibn al-Hafiz Abi Bakr Ghalib ibn Atiyya al-Muharibi al-Gharnati. He was an imam in jurisprudence, exegesis, and Arabic grammar, a powerful scholar, intelligent, perceptive, and a repository of knowledge. He was a poet and served as judge of Almeria. He frequently participated in military campaigns with the Almoravids. He died in the fortress of Lorca. He authored a book of exegesis entitled: Al-Muharrar al-Wajiz fi Tafsir al-Kitab al-Aziz (The Concise Commentary on the Exegesis of the Noble Book) [Siyar A'lam al-Nubala', al-Dhahabi, (19/587)] (3/282), (588), also: Al-A'lam, al-Zarkali

(5) Jala' al-Afham fi Fadl al-Salat 'ala Muhammad Khayr al-Anam, Ibn Qayyim al-Jawziyya, edited by: Shu'ayb al-Arna'ut and Abd al-Qadir al-Arna'ut, Dar al-'Uruba / Kuwait, 2nd edition, 1407 AH / 1987 CE, (p. 306)

And in times: such as the blessing of the month of Ramadan, especially the Night of Decree, He said: {Indeed, We sent it down on a blessed night.

(3/Ad-Dukhan)

And in people: such as the blessing of the prophets, God said about Noah: {It was said, "O Noah, disembark with peace from Us and blessings upon you and upon the nations with you."} (Hud/ (48)), and God said about Jesus: {And He has made me blessed wherever I am.}

And in the best of the believers there is a blessing, each according to his faith, and for this reason it came in the hadith that the Prophet - may God bless him and grant him peace - said: (Indeed, there are trees whose blessing is like the blessing of a Muslim) (1).

Just as our Lord, peace and blessings be upon him, blessed some trees, waters, and foods, He said: “It is kindled from a blessed tree, an olive tree” (An-Nur 35), “And We sent down from the sky blessed rain” (Qaf 9).

Likewise, some words are blessed, as He said: “A greeting from God, blessed and good” (An-Nur 61).

And God has mentioned to you some deeds and things by which blessings can be obtained, including His saying: “And if the people of the towns had believed and feared God, We would have opened upon them blessings from the heaven and the earth” (Al-A'raf 96).

And from it is his saying: (Perhaps you will separate from your food. Gather together over it and mention the name of God, and He will bless it for you)2

(1) Sahih al-Bukhari, Imam Muhammad ibn Ismail al-Bukhari, arrangement and numbering: Dr. Muhammad Fuad Abd al-Baqi, Alpha Library Company / Egypt, 1st edition, 1429 AH/2008 AD, Book of Foods, Chapter on Eating Palm Hearts, No.: 5444, (p. (673)).

(2) Al-Mustadrak 'ala al-Sahihayn, Abu Abdullah al-Hakim Muhammad ibn Abdullah ibn Muhammad ibn Hamdawayh ibn Nu'aym ibn al-Hakam al-Dabbi al-Tahmani al-Naysaburi, known as Ibn al-Bayyi', edited by: Mustafa Abdul Qadir Atta, Dar al-Kutub al-'Ilmiyyah, Beirut, 1st edition, 1411 AH/1990 CE, Book of Jihad, No.: 2455 (113/2), and it was deemed Hasan by Al-Albani [Sahih al-Jami' al-Saghir wa Ziyadatuhu (al-Fath al-Kabir), Imam Al-Albani, al-Maktab al-Islami / Beirut, 3rd edition, 1408 AH/1988 CE, No.: 142, (92/1)].

Summary of the topic:

First: Blessing is close in meaning to sanctity and holiness, as both are attributes of God's essence and actions, and they are also related to existing beings.

Second: Holiness and blessing are not bestowed from one person to another or from one person to a place; rather, their granting and bestowal comes from God, by His decree and wisdom, and by what He has made contingent upon their occurrence in terms of words and deeds, and by what He, in His glory, has singled out for them in terms of places, people, and other things.

Third: Holiness and blessing are an increase in preference, specialization, and elevation. Holiness is perpetual purity that is not affected by impurity or corruption, and blessing is the establishment of divine goodness and its specialization in something.

Fourth: The land of Palestine in particular, and the land of the Levant in general, are among the lands that God has singled out for holiness and blessing, as stated and understood in the Qur'an and the Prophetic Sunnah, and the statements of scholars, as will be explained in full in Chapter Three (1).

(1) This is the subject of the research before us, since the sanctity and blessing of this land was and still is the focus of the conflict of the people of religions over it, and whatever the political ambitions and economic advantages of this land as details of this conflict, the basis of the conflict - as will become clear through the pages of this research - is a conflict with an authentic religious character that cannot be separated from it, even if it is surrounded by historical and other backgrounds

Third Requirement

Introducing Muslims and People of the Book

This research begins with an introduction in which the researcher briefly defines the three religions under discussion: Islam, Judaism, and Christianity, and the historical relationship of each to the Holy Land.

First: Islam (1):

A- Islam Linguistically:

The root of its word is the letters sin, lam, and mim. Ibn Faris (2) says: "Most of its meaning relates to health and well-being. Safety means that a person is free from defect and harm. Scholars have said: God is Peace; His safety is from what befalls creatures of defect, deficiency, and annihilation... Also from this root is Islam, which means submission, because it is free from refusal and defiance" (3).

Al-Raghib al-Isfahani says: "Islam is entering into peace, which means that each of them is safe from inflicting pain on the other" (4).

(1) The researcher's intention in this section is to clarify the general meaning of the term "Islam" when used without qualification. The researcher has quoted some from the vast body of scholarly opinions on this matter. Otherwise, discussing Islam as a creed, law, and methodology is beyond the scope of this research, and it is not the intention to address it here. Much has been written about Islam, and it is too numerous and well-known to be counted, praise be to God.

(2) Ibn Faris (329-395 AH): The eminent scholar, linguist, and hadith expert, Abu al-Husayn, Ahmad ibn Faris ibn Zakariya ibn Muhammad ibn Habib al-Qazwini, known as al-Razi al-Maliki, the linguist, resident of Hamadan. He was a leading figure in literature, well-versed in Maliki jurisprudence, a debater, and a theologian in the manner of the People of Truth. He authored numerous works and treatises, and many prominent scholars graduated under his tutelage. Among his works are: *Muqayis al-Lughah* (Dictionary of Language Standards), *al-Mujmal* (The Concise), and *al-Sahibi* (The Companion) on Arabic grammar, and *Jami' al-Ta'wil fi Tafsir al-Qur'an* (A Comprehensive Commentary on the Qur'an), among others. [Siyar A'lam al-Nubala', al-Dhahabi]

.])193/1(, 103/17-105), also: Al-A'lam, Al-Zarkali

(3) Mu'jam Maqayis al-Lughah, Ibn Faris (90/3)

(4) Mufradat Gharib al-Qur'an, Al-Raghib al-Isfahani, (p) (240).

By Islam in terminology:

Shaykh al-Islam Ibn Taymiyyah (1) - may God have mercy on him - said: “Islam is the religion of God, the Exalted, and this is the general Islam that God does not accept from anyone other than it. God said: And whoever seeks a religion other than Islam, it will never be accepted of him. (Al Imran/85) And God said: God bears witness that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [His creation] in justice. There is no deity except Him, the Exalted in Might, the Wise. Indeed, the religion in the sight of God is Islam.” (Al Imran/18-19) (2).

Islam was perfected before the death of the Prophet Muhammad, and God approved it for His servants as a religion until the Day of Resurrection. {This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion} (Al-Ma'idah/3).

"The term Islam in Islamic law refers to the entire religion brought by Muhammad (peace and blessings be upon him), encompassing beliefs, actions, and rulings. The meaning of this term is: submission to God, outwardly and inwardly, and sincerity towards Him in both, as God says: 'Yes, whoever submits himself to God and is a doer of good will have his reward with his Lord, and there will be no fear concerning them, nor will they grieve' (Al-Baqarah 2:112). Islam in Islamic law also refers to outward actions that, according to appearances, indicate submission and obedience, based on complete belief, as mentioned in the hadith of Gabriel's question to Muhammad: 'He said: O Muhammad, tell me about...'" Islam. The Messenger of Allah (peace and blessings be upon him) said: “Islam is to testify that there is no god but Allah and that Muhammad is the Messenger of Allah.”

(1) Ibn Taymiyyah (661-728 AH): Ahmad ibn Abd al-Halim ibn Abd al-Salam ibn Abd Allah ibn Abi al-Qasim al-Khidr al-Numayri al-Harrani al-Dimashqi al-Hanbali, Abu al-Abbas, Taqi al-Din Ibn Taymiyyah, the Imam, the Sheikh of Islam. He was born in Harran, and his father moved with him to Damascus, where he excelled and became famous. He was summoned to Egypt because of a fatwa he had issued, so he went there. A group of its people were hostile towards him, so he was imprisoned for a while and transferred to Alexandria. Then he was released and traveled to Damascus in 712 AH. He was arrested there in 720 AH and released, then re-arrested. He died imprisoned in the Damascus Citadel, and all of Damascus came out for his funeral. He was very knowledgeable in all fields of study. As for his writings, they probably exceed four thousand notebooks. [See: Al-Durar al-Kaminah fi A'yan al-Mi'ah al-Thaminah, by al-Hafiz Shihab al-Din Abi al-Fadl Ahmad ibn Ali ibn Muhammad al-Asqalani, edited by Muhammad Abd al-Mu'id, Ottoman Encyclopedia Council / Syedarabad -.] 1/144-145 India, 1st ed., 1392 AH/1972 AD, (168/1), also: Al-A’lam, Al-Zarkali

(2) Enjoining Good and Forbidding Evil, Taqi al-Din Abu al-Abbas Ahmad ibn Abd al-Halim Ibn Taymiyyah, Ministry of Islamic Affairs, Endowments, Call and Guidance / Kingdom of Saudi Arabia, 1st ed., 1418 AH, (p. (56)).

(God, and establish prayer, and give zakat, and fast Ramadan, and perform Hajj to the House if you are able to find a way there), he said: You have spoken the truth (1) (2)

The scholars say (3): Islam in Islamic law is of two kinds. The first is less than faith, which is verbal declaration, and this protects one's life—whether belief is present or not. This is what is meant by His saying: “The bedouins say, ‘We have believed.’ Say, ‘You have not [yet] believed; but say [instead], “We have submitted”’” (Al-Hujurat 49:14). The second is above faith: this is when, along with the declaration, there is belief in the heart, fulfillment of deeds, and submission to God Almighty in all that He has decreed and ordained, as mentioned about Abraham in God’s saying: “When his Lord said to him, ‘Submit,’ he said, ‘I have submitted to the Lord of the worlds’” (Al-Baqarah 2:131), and his saying, “Cause me to die as a Muslim and join me with the righteous” (Yusuf 12:101), meaning, make me one of those who have submitted For your satisfaction

The gist of the matter—as explained by Shaykh al-Islam—is that “Islam combines two things: the first is submission and surrender to God, the Lord of the Worlds, and the second is sincerity and devotion to God alone. Its title and essence are the statement: ‘There is no god but God.’ This has two meanings: the first is the shared religion, which is the worship of God alone, without any partners, with which all the prophets were sent; the second is what was specific to our Prophet Muhammad (peace and blessings be upon him) in terms of the Shari’ah and the way, which is the Shari’ah, the Tariqa, and the Haqiqa. It has two levels: the first is the outward expression of word and deed, which is the five pillars of Islam; the second is that this outward expression should be in accordance with the inward state, and this is what distinguishes the believer from the hypocrite” (4).

(1) Sahih Muslim, Imam al-Hafiz Abu al-Hasan Muslim ibn al-Hajjaj al-Nisaburi, Dar al-Fikr / Beirut, 1st edition, 1424 AH / 2003 CE, Book of Faith, Chapter on the Explanation of Faith, Islam, and Ihsan, No. 2, (p. 31).

(2) Islamic Beliefs from Qur'anic Verses and Prophetic Hadiths, Abd al-Hamid ibn Badis, edited by Muhammad al-Salih Ramadan, Dar al-Fath, Sharjah, 1st edition, 1416 AH/1995 CE, (p. 37) - adapted.

(3) See: Tahdhib al-Lughah, Abu Mansur Muhammad ibn Ahmad al-Azhari al-Harawi, edited by Abd al-Salam Harun et al., Egyptian House, Cairo, 1st edition, 1384 AH/1964 CE (12/452), also Mufradat Gharib al-Qur'an, al-Raghib al-Isfahani (3/2080), p. (241), also: Lisan al-Arab, Ibn Manzur.

(4) Al-Fatawa al-Kubra, Shaykh al-Islam Ibn Taymiyyah, edited by Hamad Abd al-Qadir Atta - Mustafa Abd al-Qadir Atta, Dar al-Kutub al-Ilmiyyah, Beirut, 1st edition, 1408 AH/1987 CE, (6/566) - adapted

From what has been stated above, Islam can be defined as the true religion that the Lord of the Worlds has chosen for all His servants, in creed, law, and way of life, from the mission of the Seal of the Prophets until the Day of Judgment (1).

Secondly: The People of the Book:

Surah (2). God mentioned the People of the Book - by this term - in the Holy Qur'an in thirty-one places in nine

Imam al-Shahrastani (3) says: The People of the Book: "Those who deviate from the true religion and the Islamic law, who believe in a law, rulings, limits, and symbols. The People of the Book are divided into two categories: The first: those who have a book - such as the Torah and the Gospel - and they are the ones addressed in the Qur'an as the People of the Book. The second: those who have something resembling a book, such as the Magians and the Manicheans. This is because the Scrolls of Abraham were raised to heaven, so the mention of the People of the Book comes first because they came first with a book, and the mention of those who have something resembling a book comes later. The Jews and Christians are the largest nations of the People of the Book" (4).

Ibn Taymiyyah – may God have mercy on him – said in his interpretation of the Prophet's saying, peace and blessings be upon him: "Indeed, those who believed and those who were Jews and the Christians and the Sabians - those who believed in God and the Last Day and did righteousness - will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve" (Al-Baqarah 2:62, Al-Ma'idah 5:69): "The term 'those who were Jews and the Christians' encompasses all the People of the Book – the Torah and the Gospel – who lived before the abrogation and alteration, and those who lived after that. This name is not specific to the disbelievers among them, just as

(1) The definition of this term is from the researcher's understanding of the overall statements of the previous scholars."

2) Al-Baqarah 105, 109; Al Imran 64, 65, 69, 70, 71, 72, 75, 8, 99, 110, 113, 199; An-Nisa 29, 123, 153, 159, 171; Al-Ma'idah 15, 19, 59, 65, 68, 77; Al-'Ankabut 46; Al-Ahzab 26; Al-Hadid 6, 1; Al-Hashr 2, 11; Al-Bayyinah

(3) Al-Shahrastani (479-548 AH), the best, Muhammad ibn Abd al-Karim ibn Ahmad al-Shahrastani, Abu al-Fath, the master of theology and philosophy, and the author of numerous works. He excelled in jurisprudence, studied its principles, and authored the book "Nihayat al-Iqdam" (The Ultimate Goal) and the book "Al-Milal wa al-Nihal" (Religions and Sects). He had a prodigious memory, a keen understanding, and was an eloquent preacher. [Siyar A'lam al-Nubala', al-Dhahabi (20/288) - adapted].

(4) "Al-Milal wa al-Nihal" (Religions and Sects), Imam al-Shahrastani, edited by Muhammad ibn Fath Allah Badran, Al-Azhar Press - Adwa' al-Salaf, Egypt, 1st edition, 1366 AH/1947 CE, (1/483-485) adapted

The terms “Children of Israel” and “People of the Book” are not exclusive to disbelievers. Rather, they were Muslims and believers, even though they were from the Children of Israel and People of the Book, as well as Jews and Christians (1).

Therefore, when the People of the Book are mentioned in the Quran, as in the verse: “O People of the Scripture, Our Messenger has come to you, making clear to you” (Al-Ma'idah 5:19), what is meant is the People of the two Books: the Torah and the Gospel. However, the mention of the Book, which is a generic term, refers to both groups: Jews and Christians, as the majority of commentators have stated (2).

Thus, the opinions of commentators and scholars converge on the fact that the People of the Book are the Jews and Christians. The majority of jurists have also stated this. However, the Hanafis broadened the definition of the People of the Book, saying: They are all who believe in a prophet and acknowledge a book, including Jews and Christians, and those who believe in the Psalms of David, the Scrolls of Abraham, and others. This is because they believe in a heavenly religion revealed in a book (3).

The majority of scholars cited the verse: “Lest you say, ‘The Scripture was only revealed to two groups before us, and we were unaware of their teachings’” (Al-An’am 156). They argued that those scriptures—other than the two books—contained admonitions and parables, not rulings, and therefore did not qualify as books containing rulings (4).

(1) Al-Fatawa al-Kubra, Ibn Taymiyyah (7/55)

(2) See: Jami' al-Bayan fi Ta'wil al-Qur'an, Muhammad ibn Jarir ibn Yazid ibn Kathir ibn Ghalib al-Amili, Abu Ja'far al-Tabari, edited by Ahmad Shakir, Al-Risalah Foundation, Beirut, 1st edition, 1420 AH/2000 CE (6/483). Also: Tafsir al-Qur'an, Abu al-Muzaffar Mansur ibn Muhammad ibn 'Abd al-Jabbar al-Sam'ani, edited by Yasser ibn Ibrahim and Ghunaim ibn 'Abbas ibn Ghunaim, Dar al-Watan, Riyadh, 1st edition, 1418 AH/1997 CE (2/23). Also: Tafsir al-Qur'an: Ikhtisar al-Nukat lil-Mawardi, Imam 'Izz al-Din 'Abd al-'Aziz ibn 'Abd al-Salam al-Sulami al-Dimashqi al-Shafi'i, edited by 'Abd Allah al-Wahbi, Dar Ibn Hazm, Beirut, 1st edition, 1416 AH/1996 CE (1/268). Also: Tafsir al-Nasafi, Abu al-Barakat 'Abd Allah ibn Ahmad ibn Mahmud al-Nasafi, edited by Marwan Muhammad al-Sha'ar, Dar al-Nafa'is, Beirut, 2005 CE (1/398). Also: Ruh The Meanings in the Interpretation of the Great Qur'an and the Seven Oft-Repeated Verses, Shihab al-Din Mahmud ibn Abdullah al-Husayni al-Alusi, Dar Ihya al-Turath al-Arabi / Beirut, ed. (n.d.), (3/194)

(3) See: Hashiyat Radd al-Mukhtar 'ala al-Durr al-Mukhtar Ibn 'Abidin, Dar al-Fikr / Beirut, 2nd ed., 1412 AH/1992 CE,

(3/45)

(4) See: Al-Milal wa al-Nihal, al-Shahrastani, (1) 484).

As for the detailed definition of the People of the Book, they are, as previously mentioned, divided into two categories according to their religion and scripture. The researcher will address each category in some detail within this section:

The First Category: Judaism

Imam al-Shahrastani said: "The Jews are the supreme nation of Moses, and their scripture is the Torah, which was the first book revealed from heaven—meaning that what was revealed to Abraham and other prophets, peace be upon them, was not called a book but rather scrolls (1).

God mentioned the Jews in the Quran by this name in eight places across four chapters (2), all in contexts of condemnation, denunciation, and an explanation of their disbelief. However, the Quran speaks of the Jews explicitly and implicitly in hundreds of verses of the Wise Reminder, but with other terms such as the Children of Israel, the people of Moses, the People of the Book, and others."

Regarding the origin of the name, there is disagreement among scholars of religion, creed, and history about the reason for calling them by this name and its linguistic and historical origins. Indeed, there is disagreement regarding the definition of Jews and Judaism, given the significant historical and religious issues surrounding the Jews.

The researcher can summarize the scholars' opinions on the origin of the name as follows:

(1) It has been said that the origin of the name is from the word "hada," meaning "to repent and return." They were named so because of Moses's words to his Lord: "Indeed, we have turned to You in repentance" (Al-A'raf/156).

However, the meaning of "hada" is not limited to repentance. Ibn al-A'rabi said: "Hada" means to return from good to evil, or from evil to good, and "hada" also means to understand. "Yahud" is the name of the tribe (3).

(1) (491-492) (1) The previous source (

(2) The places are: Al-Baqarah/113, 120, Al 'Imran/67, Al-Ma'idah/18, 51, 64, 82, At-Tawbah/30

(3) See Lisan al-Arab, Ibn Manzur, (6/4718). Ibn Manzur explained that this statement is the statement of Mujahid, Saeed bin Jubayr, and Ibrahim. God Almighty said: {Indeed, those who believed and those who were Jews} (Al-Baqarah/62). It was said that the name of this tribe was actually Yehudh, so it was Arabized by changing the letter Dhal to Dal. They said: the Jews, so they added the definite article to it to indicate lineage, meaning the Jews... The Jews were named as a derivation from Hadu, meaning they repented. By the Jews they meant the Jews, but they omitted the possessive ya. See also: Al-Milal wa al-Nihal, Al-Shahrastani, (1/491).

In the researcher's understanding, there is a point to be made about the claim that the reason for naming the Jews is due to this origin, because the word "Jews" was not used in the time of Moses, whether in the Holy Qur'an or even in the books of the Bible, as it was mentioned for the first time in the Second Book of Kings (1). Also, the fact that they were described as Jews in the context of condemnation in the Holy Qur'an - as we mentioned earlier - does not align with the meaning of "al-hud," which is repentance and returning to God, as this is not one of their attributes, and God knows best.

(2) It was said: Its source is the region of "Judah," which acquired this name from the sons and grandsons of Judah, the fourth son of Jacob the Elder, whom he placed above his eleven brothers. Judah became their ruler until he died, and the sons of Judah inherited the leadership of the tribes after him, until God sent Moses the Elder. Then Moses the Elder gave them precedence during his lifetime, and Joshua son of Nun (2) gave them precedence after him as well, until David the Elder came, who was also from the tribe of Judah. Then his son Solomon the God inherited from him. When Solomon died, the Children of Israel split into ten tribes in Samaria (modern-day Nablus), and two tribes in Jerusalem: the tribe of Judah and the tribe of Benjamin. The inhabitants of Nablus were called the Children of Israel, and the inhabitants of Jerusalem the Children of Judah, until the southern kingdom was destroyed by Sargon (3), king of Assyria, in 721 BC. The kingdom of the Children of Israel remained in Jerusalem under the rule of the kings of Judah, until the

(1) 2 Kings 16:6, which reads: "At that time Rezin king of Aram restored Elah to the Arameans and drove the Jews out of Elah. The Arameans came to Elah and have lived there to this day."

(2) Joshua son of Nun was a prophet from among the prophets of the Children of Israel, and his prophethood has been established in the purified Sunnah. The Messenger of Allah (peace and blessings be upon him) said: "A prophet from among the prophets went on a military expedition and said to his people, 'Let no man follow me...' So he went on the expedition and approached the village at the time of the afternoon prayer, or close to it, and said to the sun, 'You are commanded and I am commanded. O Allah, hold it back for us.' So it was held back until Allah granted him victory..." (The hadith is agreed upon, Al-Bukhari: Book of Marriage, Chapter on...) [I love building before the invasion, No. 5157, (p. 641) Sahih Muslim, Book of Jihad and Expeditions, Chapter on the permissibility of spoils of war for this nation in particular, No. 4446, (p. 880)] Ibn Hajar said in Fath al-Bari: His statement: A prophet from among the prophets invaded, meaning: he wanted to invade, and this prophet is Joshua bin Nun [Fath al-Bari, Commentary on Sahih al-Bukhari, Ibn Hajar al-Asqalani, Dar al-Ma'rifah, Beirut, 1st edition, 1379 AH, (221/6)].

(3) Sargon II: He is: "Sharrukin," King of Assyria (721) 705 BC. He seized the throne after the death of "Shalmaneser," during his siege of Samaria. He completed the campaign successfully and displaced its inhabitants. In 720 BC, he defeated a military alliance of the remnants of the northern kingdom. After his assassination, "Sennacherib" succeeded him on the throne. [1 Encyclopedia of Jews, Judaism and Zionism, Abdel Wahab El-Messiri, Dar El-Shorouk / Cairo, 1st edition, 1999 AD, (93/4)].

(Nebuchadnezzar) (1) - His name in Persian, it is said, was "Bukhtarshah" - in the year 586 BC, he destroyed Jerusalem and exiled all the Children of Israel to Babylon (2). There, they became known among the nations as the Children of Judah. At that time, the Children of Israel dispersed, and some of them settled in the land of Hijaz, in Yathrib, Wadi al-Qura, and other places... From this came their name, as one of them was called a "Jew" until the advent of Islam. The Arabs changed the "dh" sound to a silent "d," so the Children of Israel were called "the Jews," and thus the Quran was revealed. (3)

This statement, it seems to the researcher, is closest to the truth and is consistent with the historical and religious usage of the word "Jews," as will be discussed later. And God knows best.

(3) It was said that the reason for the name is because they "yatahawwud," meaning they move when reading the Torah. This was stated by Abu Amr Ibn al-Ala (4). (5).

(1) Nebuchadnezzar: A Babylonian king. It is said that he was one of the four kings of the world who ruled its east and west, and there is disagreement about that. He expelled the Jews who were in Jerusalem to the Persian Iraq and settled them in Isfahan. He destroyed and demolished the city of Jerusalem and demolished the mosque (586 BC). Then Jerusalem remained in ruins until it was rebuilt in Islam. [See: Nihayat al-Arab fi Funun al-Adab, Shihab al-Din Ahmad ibn Abd al-Wahhab al-Nuwayri, Dar al-Kutub al-Ilmiyya / Beirut, 1st edition, 1424 AH / 2004 AD, (120/14)].

(2) Babylon is an ancient city. Its gate was on the side of Kufa. The Euphrates used to flow through Babylon until Nebuchadnezzar diverted it to its current location for fear that the city wall would collapse on it. The city of Babylon was built by the giant Biurasp, and its name was derived from the name of Jupiter, because Babylon in the first Babylonian language is a name for Jupiter. It remained prosperous until Alexander, who destroyed it [Al-Hamawi Dictionary of Countries, (1/310) - with modifications].

(3) See: Tarikh al-Tabari, Muhammad ibn Jarir ibn Yazid al-Tabari, Abu Ja`far, Dar al-Kutub al-`Ilmiyya, Beirut, 1st ed., 1407 AH, (382/1) and onwards), also: Tarikh al-Yahud wa Atharuhum fi Misr, Taqi al-Din Ahmad ibn `Ali ibn `Abd al-Qadir al-Maqrizi, study and verification by: Dr. `Abd al-Majid Diab, Dar al-Fadila, Cairo, ed. (n.d.), (pp. 101-103), also: Banu Isra`il fi al-Qur`an wa al-Sunna, Dr. Muhammad Sayyid Tantawi, al-Zahra` / Egypt, 1st ed., 1407 AH / 1987 CE. (pp. 19, 47-49).

(4) Abu Amr ibn al-Ala' (70-154 AH): Ibn Ammar ibn al-Uryan, al-Basri, the reciter, one of the seven imams of Quranic recitation. There is much disagreement about his name. Ibn Mujahid said: Abu Amr was preeminent in his time, knowledgeable in Quranic recitation and its various aspects, a role model in linguistic knowledge, the leading authority on Arabic, humble in his knowledge... The scholars of his time continued to recognize his preeminence, acknowledge his merit, and follow his methods of recitation. [See: Siyar A'lam al-Nubala', al-Dhahabi, (6/407) with modifications; also: al-A'lam, al-Zarkali, (3/41)].

(5) Al-Tafsir al-Kabir or (Mafatih al-Ghayb), Abu Abdullah Muhammad ibn Umar ibn al-Hasan ibn al-Husayn al-Qurashi al-Razi, nicknamed Fakhr al-Din al-Razi, Dar al-Kutub al-'Ilmiyya / Beirut, 1st edition, 1421 AH / 2000 CE, (3/97).

This is what God helped the researcher to choose from the well-known sayings regarding the reason for calling them "the Jews," as mentioned previously. They are mentioned in many places by other names, including "the name," but they are "the Hebrews," "the Israelites," or "the Children of Israel."

As for the reason for calling them Hebrews, there is also disagreement on this point. The Jews call themselves Hebrews and their state the Hebrew State, claiming descent from Abraham, who is described in the Torah as a Hebrew (1) because he crossed the Euphrates River (2) and other rivers (3).

However, this claim is one link in the chain of historical falsification practiced by the Jews. The term "Hebrew" or "Hebrew," meaning crossing a river, applies to others besides Abraham, and there is no reason for it to be exclusive to him. In fact, the Torah itself uses the term for others besides Abraham (4).

Indeed, Dr. Abdul Wahab Al-Messiri (5), may God have mercy on him, mentions in his encyclopedia that the term "Hebrew" or "Ibrahim" denotes many meanings, sometimes contradictory. The Hebrews are a huge human group whose origins trace back to the Arabian Peninsula. They settled in the Fertile Crescent and Palestine at different times. In its general sense, the word encompasses all the Semitic tribes from whose ranks the various peoples who spread in Canaan (6), Syria, and Mesopotamia descended, including the tribe from which Abraham the Most High and his descendants came.

(1) Genesis 14:13, which reads: "Then one who had escaped came and told Abram the Hebrew. He was living near the great oaks of Mamre the Amorite."

(2) The Euphrates: the great river known as the Tigris River in Iraq. In the original Arabic usage, the Euphrates refers to the sweetest water

Utbah ibn Ghazwan as conqueror [See: Mu'jam al-Buldan, al-Hamawi, (4/242)].

(3) See: Banu Isra'il fi al-Qur'an wa al-Sunnah, Dr. Muhammad Sayyid Tantawi, (p. 17).

(4) Exodus 21:2, which reads: “When you buy a slave from the Syrians, he shall serve you for six years, and in the seventh he shall go free without charge.”

(5) Abd al-Wahhab Muhammad Ahmad al-Messiri (1938-2008 CE), an Egyptian Islamic thinker, author of the Encyclopedia of Jews, Judaism, and Zionism [See: his complete biography and works on his official website / www.elmessiri.com].

(6) Canaan is the fourth son of Ham and the grandson of Noah. He is the ancestor of the tribes that inhabited the lands west of the Jordan River. The land of Canaan is the land inhabited by his descendants. Its origin is derived from "Horri," meaning purple dye. As for the name Palestine, it was originally applied to the coast inhabited by the Philistines (west of) Palestine, but it now refers to what was meant by Canaan. [See: Encyclopedia of Jews, Judaism, and Zionism, Al-Masiri, 4/115; also: Dictionary of the Bible, several authors] Dated 9-6-2011 AD www.al-maktabeh.com/ar/open Theologians, Chapter K with Nun, Link

This last tribe was named (the Hebrews), as a case of using the general to refer to the specific (1).

Thus, they - the Jews - through this connection are trying to claim affiliation with an ancient era and a noble prophet, from whom they are innocent according to the text of the revelation: “Abraham was neither a Jew nor a Christian, but he was a true believer, a Muslim, and he was not one of the polytheists” (Al Imran / 67).

As for the reason for calling them the Children of Israel, Israel is Jacob of the night, and this has been mentioned in the Holy Qur’an in two places: “Those are the ones upon whom Allah bestowed favor from among the prophets of the descendants of Adam and of those We carried [in the ship] with Noah and of the descendants of Abraham and Israel and of those whom We guided and chose. When the verses of the Most Merciful were recited to them, they fell down prostrating and weeping.” (Maryam 58).

All food was lawful to the Children of Israel except what Israel made unlawful for himself... (Al Imran 93) and

The meaning of Israel is: the servant of God and His chosen one from among His creation. "El" is God, and "Isra" is the servant, as it was said: "Gabriel" means the servant of God, and this was narrated from Ibn Abbas (2)

God mentioned the Children of Israel in the Qur'an with this term forty times in sixteen surahs (3).

But... it is not hidden that the Jews who today call their state Israel are the furthest people from the concept of servitude to God, and that in their beliefs and actions they do not belong to the Prophet of God, Jacob, far be it from him.

(1) Al-Masiri's Encyclopedia of the Jews (4/112) with modifications, and see: Judaism and Christianity in the Balance, Dr. Imad al-Din

(27) Al-Shanti, 1st ed., 1425 AH / 2004 CE, (p.

(2) See: Jami' al-Bayan fi Ta'wil al-Qur'an, al-Tabari, (1/553).

3) Al-Baqarah/40, 47, 83, 122, 211, 246, Al 'Imran/49, 93, Al-Ma'idah

Al-A'raf/105, 134, 137, 138, Yunus/90, 93, Al-Isra'/2, 4, 101, 104, Ta-Ha 16, Ash-Shu'ara'/17, 22, 59, 197, An-Naml/76, As-Sajdah/23, Ghafir/53, Az-Zukhruf/59, Ad-Dukhan/30, Al-Jathiyah

Al-Ahqaf /10, As-Saff /6, 14

Their beliefs distort the concept of servitude and the status of prophethood; they do not respect the supreme right of God's prophet Jacob "Israel," nor do they recognize God's right to the perfection of His Lordship and Divinity. (1)

Stages of Jewish History in the Holy Land:

A brief overview of the most prominent milestones in Jewish history is necessary because Jews link their religion, and especially their belief in the Holy Land, to historical origins. Indeed, there is no way to understand the Jewish religion except by reviewing the stages of their history. However, it must be noted that Jewish history is marred by many problems and inconsistencies, even in defining Jewish identity. These problems and inconsistencies are almost universally acknowledged by those who have written about Jewish history and documented its stages

"Indeed, the Jews themselves have historically failed to answer the question: Who are we? And who are they? That is, who falls within the scope of Jewish identity and who falls outside of it. This obvious problem led Zionism to present itself as a comprehensive framework for the Jewish people, attempting to find some formula for a single Jewish history, based on the premise that the Jewish people are an exiled people with an organic connection to the Promised Land. Then, conflict soon arose within Zionism itself regarding the definition of national identity. Some call for religious Zionism, and others call for secular Zionism. The root of the disagreement is the question: What is the source of a Jew's Jewishness? Is it historical development and ethnic affiliation? Or is it divine selection and sacred Jewish history?" (2).

(1) The Jews did not respect the rights of the prophets, peace be upon them, especially the prophet after whom they are named and to whom they associate themselves, namely Jacob, the God. The greatest proof of this is the story that is the source of their name—according to their claim—which describes the battle between the Lord and Jacob, the God, which ended with him being given the name Israel. It is mentioned in the Book of Genesis, chapter 32, and its text is: “So Jacob was left alone. And a man wrestled with him until daybreak. And when he saw that he could not overpower him, he struck the socket of Jacob’s hip, and the socket of Jacob’s hip was dislocated as he wrestled with him.” He said, “Let me go, for it is daybreak.” But he said, “I will not let you go unless you bless me.” So he asked him, “What is your name?” He said, “Jacob.” Then he said, “Your name will no longer be Jacob, but Israel, because you have struggled with God and with men and have prevailed.” Jacob asked him, “Tell me your name.” He said, “Why do you ask my name?” And there he blessed him. So Jacob called the name of the place Peniel, saying, “For I have seen God face to face, and my soul was spared.”

(2) Who is the Jew?, Dr. Abdel Wahab El-Messiri, Dar El-Shorouk / Cairo, 3rd edition, 2003, (pp. 6-7) - adapted

What makes the attempt to study Jewish history arduous and difficult is that—as Western historians say—they have no share in human civilization that can be traced throughout history. It has been said of them: "The Jews had no arts, no sciences, no industry, nothing upon which a civilization could be founded, and they never contributed any help, however small, to the development of human knowledge" (1).

Since this research is entitled "The Holy Land" and attempts to compare the beliefs of different religions regarding the concept of the Holy Land, I have chosen—with God's help—to divide the historical stages by which the Jews connect themselves to the Holy Land into six stages as follows (2):

1. The stage before entering the Holy Land.

2. The stage after entering the Holy Land.

3. The stage of expulsion from the Holy Land.

4. The stage of return to the Holy Land.

5. The stage of diaspora outside the Holy Land.

6. The stage of occupation of the Holy Land.

The first stage: The stage before entering the Holy Land (3):

(1) The Jews in the History of Early Civilizations, Gustave Le Bon, translated by Adel Zuaiter, study and commentary by Dr. Mahmoud Al-Nujairi, (25) Dar Tayba, Egypt, 1st edition, 2009, (p.

(2) Mentioning these stages does not mean that the Jews present today belong religiously and by blood to those people of the Children of Israel. Rather, the opposite is true. However, through these stages, we can understand the historical and religious Jewish claims, which the researcher will address in detail within this research, God willing.

(3) I called it (Before Entering the Holy Land), even though Jacob was in the land of Canaan, that is, the Holy Land of Palestine. This is because the true history of the Children of Israel—who were later called the Jews—begins with the upper sons of Jacob, specifically with the tribe of Judah—as the researcher previously mentioned in the likely reason for the name—that is, their formation began after the exodus of

Jacob. Mentioning Jacob at the beginning of this stage is merely an introduction to the historical sequence

This stage begins with Jacob - Israel - son of Isaac, son of Abraham - peace be upon them - who grew up and lived in the land of Canaan, especially in the city of Hebron. Jacob had twelve sons, and these sons are the origin of the tribes of the Children of Israel. The books of the Torah have detailed these tribes in detail (1).

And Jacob, like other prophets, came with the call of truth and monotheism. God said: “Or were you witnesses when death approached Jacob, when he said to his sons, ‘What will you worship after me?’ They said, ‘We will worship your God and the God of your fathers, Abraham, Ishmael, and Isaac - one God. And we are Muslims [in submission] to Him.’” (Al-Baqarah/133).

Then came the famous story of Joseph, mentioned in the Holy Quran in Surah Yusuf, and also in the Book of Genesis (2), in which Jacob and his sons went to the land of Egypt to live under the protection of Joseph, at his invitation, when he said: “And bring me all your family” (Yusuf 93). And this was done: “He was gracious to me when He took me out of prison and brought you from the desert” (Yusuf 100).

During this period, the Children of Israel lived in security, prosperity, and dignity in the land of Egypt, which was ruled by the Hyksos (3), who were foreigners to the land of Egypt (4).

As time passed, the Israelites multiplied in Egypt, their numbers increased, and the Hyksos rulers of Egypt changed. The Egyptian Empire arose in their wake in the 16th century BC. The situation of the Israelites changed under the new rulers of Egypt, as the new king of Egypt treated them with extreme cruelty and oppression, and enslaved them.

(1) This is detailed in Genesis, Chapter 35.

45-37 2) Reforms from (

(3) The Hyksos: Ancient tribes and groups who inhabited Palestine and the surrounding areas. They settled in ancient Egypt in the 18th century BC and gradually seized power from the pharaohs. Egypt remained under their control until 1570 BC. They introduced the horse, the chariot, and new weapons to Egypt for the first time, and perhaps established a new type of fortification and castle. These changes later helped Egypt build a vast empire. The Hyksos were sometimes called the Shepherd Kings. [The Arab World Encyclopedia, Encyclopedia Works Company for Cultural Production, Link: www.mawsoah.net, Section Alif with Lam, dated 25-5-2011 AD]

(4) See Judaism, Dr. Ahmed Shalabi, The Egyptian Renaissance / Cairo, 8, 1988 AD, (p. 59).

Slaves (1) for construction and hard labor (2), and it is believed that this persecution reached its peak during the reign of Ramses II. (4)(3)

The Holy Qur'an recounted the persecution and enslavement of the Children of Israel by the King of Egypt. God, may God bless him and grant him peace, said: "And [remember] when We delivered you from the people of Pharaoh, who were afflicting you with the worst torment, slaughtering your sons and sparing your women. And in that was a great trial from your Lord." (Al-Baqarah/49).

The situation of the Children of Israel continued in this way until God sent Moses to Pharaoh and his people. Pharaoh and his people disbelieved and rejected the truth. God said: "Then We sent Moses after them with Our signs to Pharaoh and his chiefs, but they wronged them. So see how was the end of the corrupters." (Al-A'raf 7:103) And He said: "And the chiefs of Pharaoh's people said, 'Will you leave Moses and his people to cause corruption in the land and abandon you and your gods?' He said, 'You will kill their sons and spare only your own.'" Their women, and indeed, we are dominant over them.

And God commanded His Prophet Moses to take the Children of Israel out of Egypt, so he took them out, and Pharaoh and his soldiers pursued him, so God destroyed Pharaoh and his soldiers. God said: "And when We parted the sea for you, We saved you and drowned the people of Pharaoh while you were looking on." (Al-Baqarah/50).

(1) The Book of Exodus, chapter one, mentions the multiplication of the Israelites in Egypt, the land being filled with them in great numbers, and the Egyptians' fear of this. The Book of Numbers, chapter one, also mentions that the Israelites, due to their great multiplication, reached more than one and a half million people when Moses counted them upon their exodus from Egypt. This number is completely unreasonable, even assuming their number was increased [See: The History of the Israelites from Their Books, Muhammad Izzat Darwaza, Eastern Advertising Press, Egypt, 1st edition, no date (83/1)].

(2) See: Exodus: Chapter One

(3) Ramses II (1303): He was the third pharaoh of the Nineteenth Dynasty. His father was King Seti I. Ramses ruled Egypt for 67 years, from 1279 BC to 1212 BC. He ascended to the throne in his early twenties and lived to the age of 99. Ancient Greek writers, such as Herodotus, attributed his achievements to the semi-legendary king Senusret III, who lived during the Middle Kingdom. The Greeks called him Sesostris. [1 Wikipedia, the free encyclopedia, link: Ramses II /wikipedia.org/wiki, accessed 2013/07/07 - adapted].

(4) See: The History of the Children of Israel from Their Scriptures, Darwaza, (76/1).

It should be noted here that this exodus, according to many historians, was a time of intermingling of the Jewish people with other races. Many Egyptians and others who were dissatisfied with their rulers, as well as slaves, captives, fugitives, and the like, left with the Israelites (1).

Moses led the Israelites to the Sinai Peninsula (2). The Holy Quran recounts Moses's superior position with his people during this period, the extent of their disobedience to their Lord, their rebellion against their prophet, their transgression of God's commands, and their procrastination and evasion in obeying their prophet. They even went so far as to worship the calf instead of God (3).

Then God commanded them to enter the Holy Land, and the Quranic dialogue recounts this scene: “And when Moses said to his people, ‘O my people, remember the favor of God upon you when He appointed among you prophets and made you kings and bestowed upon you what He had not given to anyone among the worlds. O my people, enter the Holy Land which God has assigned to you and do not turn back, for then you will become losers.’ They said, ‘O Moses, indeed…’” Within it are a people of great strength, and we will never enter it until they leave it; but if they leave it, then we will enter. Two men from among those who feared [God] and upon whom God had bestowed favor said, “Enter upon them through the gate, for when you have entered it, you will be victorious. And rely upon God, if you should be believers.” They said, “O Moses, indeed we will never enter it as long as they are within it; so you go, you.” And your Lord, so fight! Indeed, we are staying right here. He said, “My Lord, indeed I have no power except over myself and my brother, so separate us from the defiantly disobedient people.” He said, “Then indeed, it is forbidden to them for forty years [in which] they will wander about in the land. So do not grieve over the defiantly disobedient people.” (Al-Ma'idah 5:20-26)

Thus, God punished the Children of Israel by making them wander in the Sinai desert for forty years. Aaron and Moses, peace be upon them, both died during this period, and during this period, the generation that had been raised in servitude perished

(1) See Judaism, Dr. Shalabi, (p. 65), also: The Jews in the History of Early Civilizations, Le Bon, (p. 50)

(2) Sinai: It is the land known today as southwestern Palestine, bordering Gaza. The author of the Dictionary of Countries said, "It is the name of a place in the Levant to which 'al-Tur' is added, so it is called Mount Sinai." It is the mountain on which God Almighty spoke to Moses, son of Imran, and was called upon there [Al-Hamawi's Dictionary of Countries, (3/300)].

(3) Quranic verses related to this period [Al-Baqarah/51-61, An-Nisa'/153, Al-A'raf/171, 138, 139, 148, 149, Yunus/92, Ta-Ha/80, 87, 88, and others…], and their explanation is extensive in books of exegesis, stories of the prophets, history, and others

And humiliation, and from them arose another generation who lived a life of hardship and nomadism in the desert, and Joshua son of Nun took command of leading the Children of Israel towards entering the Holy Land (1)

Joshua son of Nun led the Children of Israel into the Holy Land, and besieged cities within it (2), and the matter ended with him conquering them, and the Holy Quran referred to this entry in the words: {And when We said, "Enter this city and eat freely from wherever you wish, and enter the gate bowing humbly and say, 'Repentance,' and We will forgive you your sins and increase the reward for the doers of good."} (2:58)

The second stage: After their entry into the Holy Land:

Historians record the historical fact that the Children of Israel were merely passers-by in the eventful history of Palestine (3).

The researcher will discuss this issue historically within this research, God willing, but the intention here is to summarize this historical period—that is, the period of the rule of the "Israelites" in the Holy Land.

This period began after the death of Joshua son of Nun, and this period in the history of the Children of Israel was characterized by conflicts, turmoil, and instability, and the people remained in their old, yet renewed, ways.

(1) See: The Children of Israel in the Qur'an and Sunnah, Tantawi, (pp. 30-31).

(2) The Book of Joshua chronicles the epic of the entry into the Promised Land, its preliminaries, and its consequences in a manner unbecoming of a noble prophet. It tells the story of a leader of extreme cruelty, tyranny, and injustice, who kills men and women and leaves nothing in his path unburned and destroyed. This is unacceptable for a preacher of good and reform, let alone a prophet. [See: The Book of Joshua, Reformations 1-10; also: The History of the Children of Israel from Their Books, Darwaza (133/1-140)]. Unfortunately, some Muslim writers resort to mentioning this historical event in the same harsh, inappropriate, and fantastical manner as the Torah, without acknowledging its contradiction with the infallibility of the prophets—peace be upon them—their exalted status, and their transcendence of such atrocities; especially given the established prophethood of Joshua son of Nun in the purified Sunnah

(3) See: The History of Ancient Palestine from the First Jewish Invasion to the Last Crusader Invasion, Zafarul Islam Khan, Dar Al-Nafais (32), Beirut, 3rd edition, 1401 AH/1981 CE, p

In every period, there is disbelief, denial, apostasy from the path of the prophets, and deviations, as depicted in the Book of Judges (1) and the subsequent books of the Old Testament.

The era of the Israelites after their entry into the Promised Land is divided into three stages:

A- The Era of the Judges:

This era refers to the judges who ruled the Israelites after Joshua son of Nun. Scholars believe this period did not exceed one hundred years (2).

During this era, the Israelites were not at peace and secure. The Book of Judges mentions successive oppression, hostility, and resistance by the people of this land, who considered it an external invasion. This book recounts the deliverance of the Israelites time and again from the hands of their enemies under the leadership of their judges. The state of chaos and turmoil reached its peak after their leader, Simeon (3), which allowed the Philistines—exploiting this weakness—to regain their strength and consider establishing their own kingdom, especially in the south of the country (4).

B- The Era of the Kings:

As a result of the state the Children of Israel had reached, they asked Samuel (5) to choose a king for them to be a role model and leader, to unite them and restore their lost prestige. The Qur'an recorded the story of this request.

(1) See: Judges, Chapters 1-6.

(2) See: The History of the Children of Israel from Their Books, Darwaza (148/1).

(3) Simeon: a Hebrew name meaning "hearing," the name of a son of Jacob the Eli by Leah. This name is given to one of the Hebrew tribes whose members did not receive a share of the conquered land, so they settled in cities in the land of Judah and then seized some sites on Mount Seir (north of Hebron). [Al-Masiri Encyclopedia of the Jews, (143/4)].

(4) The History of the Children of Israel from Their Books, Darwaza (162/1-163)

(5) Samuel: or "Shmuel," is a Hebrew name meaning "the name of God." It is the name of a prophet of the Children of Israel, the last of the judges, and the first prophet to stand alongside the kings. The Jewish Torah contains two books named after Samuel (the First Book of Samuel and the Second Book of Samuel). The events of the first book revolve around Samuel himself and Saul, while the events of the second book revolve around David. [See: The Books of Samuel, also: Al-Masiri's Encyclopedia of the Jews, (5/117)].

And its reasons are in Surah Al-Baqarah in His saying: “Have you not considered the assembly of the Children of Israel after Moses, when they said to a prophet of theirs, ‘Appoint for us a king who will fight in the cause of Allah?’ He said, ‘Is it possible that if fighting were prescribed for you, you would not fight?’ They said, ‘And why should we not fight in the cause of Allah when we have been driven out from our homes and [separated] from our children?’ But when fighting was prescribed for them, they turned away, except for a few of them.” And Allah is Knowing of the wrongdoers. And their prophet said to them, “Indeed, Allah has appointed Saul as your king.” They said, “How can he have kingship over us when we are more worthy of kingship than him and he has not been given abundance of wealth?” He said, “Indeed, Allah has chosen him over you and has granted him abundance in knowledge and stature. And Allah gives His kingdom to whom He wills. And Allah is all-Encompassing and Knowing.” (Al-Baqarah 246-247)

The king mentioned in the Holy Quran as Talut is mentioned in the Torah by another name, Saul (1) from the tribe of Benjamin (2)(3). With his appointment as king, the Children of Israel concluded nearly two hundred years of turmoil and instability after their entry into the east and west of the Jordan.

The Quran mentions in Surah Al-Baqarah the epic of Talut with his pagan enemies (4). David the Greek was one of Talut's soldiers, and he was the one who killed Goliath, the leader of the pagans.

After Talut came the reign of David and then Solomon - peace be upon them - and their reign was characterized by prosperity and stability. It can be called the golden age of the Children of Israel, and the rule of each of them lasted forty (5) years

(1) Saul: (1020-1004 BCE), a Hebrew name meaning "he who was asked by God." Saul was the first king of the Hebrews from the tribe of Benjamin. He was more of a military commander than a king, and the borders of his small kingdom did not extend beyond the territory of his tribe, Benjamin. He conducted punitive campaigns against enemy tribes. [See: Al-Masiri's Encyclopedia of the Jews, (4/174)].

(2) Benjamin is a Hebrew name meaning "son of my right hand." He was the son of Jacob the Elite and Rachel, and the brother of Joseph the Most High, sharing both his father and mother. This name was given to one of the Hebrew tribes that settled in southern Palestine. Its members were known for their strong physique and might. The first king of the Hebrews came from among them, and the cities of Jerusalem and Bethel were within their borders. The tribe of Benjamin joined Judah when the united Hebrew kingdom split. [Al-Masiri's Encyclopedia of the Jews, 4/143] - adapted

(3) See: 1 Samuel 13:1. The books that mention the era of the kings of the Children of Israel are six books: 1 Samuel, 2 Samuel, 1 and 2 Kings, and 1 and 2 Chronicles.

4) Al-Baqarah (2:249-251)

(5) See: The Children of Israel in the Qur'an and Sunnah, Tantawi, (pp. 38-39).

And regarding the virtue of these two noble prophets, He said: “And We had certainly given knowledge to David and Solomon, and they said, ‘Praise be to Allah, who has favored us over many of His believing servants.’” (An-Naml/15).

David (peace be upon him) is mentioned sixteen times in the Quran, as is Solomon (peace be upon him). The Quran mentions a book belonging to David, which is the Psalms (al-Zabur). It says: “And We gave David a book” (Al-Isra’ 17:55). God described each of them as “the penitent” (al-Awwab): “And remember Our servant David, the possessor of strength; indeed, he was penitent” (Sad 38:17), “And We bestowed upon David Solomon. An excellent servant was he; indeed, he was penitent” (Sad 38:30).

1) (Sad 30)

C- The Covenant of Division:

This is the era that followed the death of Solomon, around the year 975 BC, and is called, according to the books of the Torah, the Second Testament of Kings. In it, as has been said, the political influence of the Israelites in Palestine ended, and division, disintegration, and fragmentation prevailed. The manifestations of separation and ancient misery between the northern and southern tribes of the Children of Israel surfaced, as the kingdom of the Children of Israel was divided in this era into two kingdoms: (2)

1. The southern kingdom (Judah), with its capital Jerusalem (3):

(1) This divine honor bestowed upon David and Solomon, peace be upon them, completely refutes what is mentioned in the distorted Torah of the Jews regarding the abominations and lies against these two great prophets. They, peace be upon them, were accused of committing the greatest sins and abominations, God forbid [see, for example: the slander against David in the Second Book of Samuel, chapter 11, and the slander against Solomon in the First Book of Kings, chapter 11].

(2) See: The Jews in the Ancient World, Dr. Mustafa Kamal Abdel-Alim and Dr. Sayed Farag Rashed, Dar Al-Qalam / Damascus and Dar Al-Shamiyah, Beirut, 1st edition, 1416 AH / 1995 CE, (p. 88). Also: Jerusalem is Arab and Islamic, Dr. Sayed Farag Rashed, Dar Al-Marikh / Riyadh, 1st edition, 1406 AH / 1986 CE, (p. 63). Also: Judaism and Christianity in the Balance, Dr. Al-Shanti, (25)

(3) Jerusalem is Al-Quds, called in Hebrew "Yerushalayim," derived from the Canaanite word "Yerushalayim." [1 Encyclopedia of the Jews, 4/125], Al-Masiri

Its first king was Rehoboam (1), and it lasted for nearly four centuries (975-586 BCE) before falling to Nebuchadnezzar of Babylon.

2. The Northern Kingdom (Israel), with its capital Shechem (2):

Its first king was Jeroboam (3), and it lasted for nearly two and a half centuries (975-721 BCE) before falling to Sargon, king of Assyria.

Third Stage: The Stage of Exodus from the Holy Land:

As mentioned earlier, the northern kingdom had fallen under Assyrian rule, while the southern kingdom of Judah struggled to survive, fighting its enemies on all sides, until the Pharaoh of Egypt invaded it around 608 BC. He conquered it and then continued his advance until he occupied the northern regions that had previously fallen under Assyrian rule. This did not sit well with the Babylonians, who had inherited Assyrian rule. They came under the leadership of Nebuchadnezzar, who attacked Jerusalem, burned and destroyed the Temple, and took the remaining Israelites as slaves to Babylon. This is what is known in Jewish history as the Babylonian Captivity (4) in 586 BC, and in it occurred the first destruction

(1) Rehoboam was the son of Solomon, the son of Naamat of the Ammonites. It is a Hebrew name meaning "the people have expanded." The northern tribes broke away from Rehoboam during his reign, and war broke out between him and Jeroboam throughout his rule. Pagan worship spread in his kingdom. [1 Encyclopedia of the Jews, Al-Masiri, (4/184)]

(2) Shechem is the present-day city of Nablus. Shechem is a Hebrew word meaning "shoulder" or "back," and it is the name of the ancient Canaanite city located between Mount Gerizim and Mount Ebal in the West Bank. Its oldest walls date back to 2000 BCE. [1 Encyclopedia of the Jews, Al-Masiri (4/118) - adapted]

(3) Jeroboam: He is Jeroboam the First, a Hebrew name meaning "the people will increase and multiply." He was the first king of the Northern Kingdom after the division of the United Kingdom. He rebelled against Solomon, who ordered his murder, so he fled to Pharaoh of Egypt and did not return until after Solomon's death. He spread idolatry and called for the worship of two calves he had made of gold. [See: Al-Masiri Encyclopedia of the Jews, (4/184)].

(4) The Babylonian and Assyrian captivity or exile became a religious concept among the Jews. It is a term that describes the process of displacing the ruling elite from the northern and southern kingdoms. Some of the prophets of the Children of Israel, such as Jeremiah and Ezekiel, saw the exile and captivity as an expression of God's anger on the people due to their disobedience and deviation, and that Assyria and Babylon were nothing but instruments of anger and punishment. This concept and the word "Babylon" came to carry other connotations and implications in Jewish thought, as the Jews who refused to return from Babylon became an example of the Jews who refuse to return to Palestine in the present era, such as those who live in the United States, whom the Jews call the inhabitants of Babylon. [Al-Masiri Encyclopedia of the Jews (4/190-191) - adapted].

(For the mosque which the Jews later claimed was Solomon's Temple), and that was the final blow to the rule of the Children of Israel in the Holy Land (1).

The Jews spent nearly fifty years in Babylonian captivity, and Palestine was almost devoid of Jews. The Jews lived with the Babylonians and integrated into Babylonian society until the Persians (2) conquered Babylon in 538 BCE. Then the Persians assumed power over Palestine, succeeding the Babylonians. The Persian king, Cyrus (3), treated the Jews well. In fact, it is said that the Persians were the ones who gave the name "Jews" to the Children of Israel and "Judaism" to their religion (4).

The Fourth Stage: The Stage of Return to the Holy Land:

This return was not absolute, as it was not a return to a Jewish state, but rather to groups of Jews who returned from Babylon to the land of Palestine after the Persians conquered it. The Persians allowed the Jews to return under Persian rule, but many of them preferred to remain in Babylon (5). Most of those who returned were from the two tribes of Judah

(1) See Judaism, Dr. Shalabi (p.) (84), also A Brief History of the Jews and a Response to Their False Claims, Dr. Mahmoud bin Abdul Rahman Qadah, Journal of the Islamic University, Madinah, Issue 107, (p. (257)).

(2) The Persians: They are the people of Persia, and ancient Persia: a land that includes parts of both present-day Iran and Afghanistan. Under the rule of Cyrus the Great, Darius I, Xerxes, and other commanders, Persia became home to a flourishing civilization and the center of a vast empire. The Persians called the region the Land of the Aryans, from which the name Iran is derived. The first Persians initially came to the region from the southern Ural lands in the tenth century BC. The empire they established lasted for more than two hundred years [The Arab World Encyclopedia, dated 08/02/2011 - adapted].

(3) Cyrus the Great (546-530 BCE), founder of the Persian Empire, the Achaemenid dynasty, conquered Babylon with the help of the exiled Jews. In 538 BCE, he issued a decree allowing the Jews to return to Palestine to serve his foreign policy. He permitted them to rebuild the Temple and restore its icons and contents. Therefore, the Jews considered Cyrus the legitimate successor of the kings of the House of David. He is the only non-Jew referred to in the Old Testament as the Messiah, i.e., the Savior. [Encyclopedia of the Jews, .] Al-Siyar (4/196-197) - adapted.

(4) See Judaism, Dr. Shalabi, (p. 86), also: The Children of Israel in the Qur'an and Sunnah, Tantawi, (pp. 47-48).

(5) There is justification for their preference to remain in Babylon, since the generations of the Children of Israel who inhabited the land of Palestine did not know stability on this land since entering it in the time of Joshua the God. They were either in internal conflicts or in external wars, and their king - except rarely - was a deficient king, and they did not possess sovereignty over the whole land at all. They were also known for their disbelief, stubbornness, disobedience to the commands of their Lord, and their rebellion against their prophets. Whoever is in this state has no connection with the Holy Land, and he prefers to live in the humiliation of slavery in Babylon if he finds some stability there

And "Benjamin," and the Persians helped them rebuild what they claimed was the Temple. Despite this, skirmishes never ceased between them and their Persian masters. They lost their independence and enjoyed it only briefly afterward, remaining under Persian control for nearly two centuries (1).

After the Persians, Palestine and the Levant fell under the rule of Alexander the Great (2), who conquered Palestine around 334 BC. Alexander encountered little resistance during his conquest of Palestine except from the garrison of Gaza (3) and its inhabitants. The Jews, however, pledged allegiance and obedience to him (4).

After Alexander's death, the rule of Palestine passed to the Ptolemies (5). Under the Ptolemies, the Jews lived with their weight in Egypt, and Palestine was no longer their primary focus. They owed allegiance to most of the Ptolemaic kings and functioned as a financial and military functional group. They were the object of hatred by the Greek and Egyptian masses (6).

(1) See: The Sacred Scriptures in Religions Preceding Islam, Dr. Ali Abdul Wahid Wafi, Dar Nahdet Misr / Cairo, 1st edition, 1384 AH/1964 AD, (p. 87), also Judaism, Dr. Shalabi, (p.

(2) Alexander the Great: Alexander, son of Philip the Greek, King of Macedonia, famous for his victories. He died in 323 BC. Before his death, he reached Europe through Asia, and the Greek language prevailed in his time. He controlled Syria, Palestine, and Egypt, and conquered the Persian Empire, establishing the Greek Empire. He died young in Babylon and was buried in Alexandria [See: Dictionary of the Bible, George Post, American Press / Beirut, edition (n.d.), 1894 AD, (94/1-95)].

(3) Gaza: A city in the far reaches of the Levant, bordering Egypt, located a few kilometers (or less) from Ashkelon. It is part of the Palestinian region west of Ashkelon. [Al-Hamawi's Dictionary of Countries, (4/202)].

(4) See: Al-Masiri's Encyclopedia of the Jews, (4/203)

(5) The Ptolemies: Also called the Macedonian dynasty, this dynasty ruled Egypt from 323 to 30 BCE. It had approximately 14 to 16 kings. The Ptolemies conquered Palestine, following the Pharaonic policy that considered the security of Palestine and the Levant as security for Egypt. Ptolemaic rule over Palestine was the longest period in the era from the fall of Persia to the rise of Rome. [Al-Masiri's Encyclopedia of the Jews (4/203) - adapted].

(6) See: Al-Masiri's Encyclopedia of the Jews, (4/204-206).

The Ptolemaic rule over Palestine continued until approximately 200 BC, when the Seleucids (1) seized control of Palestine after a series of battles with its rulers. It remained under Seleucid rule until 167 BC. The Seleucids treated the Jews harshly and cruelly, humiliating them during their rule over Palestine and exacting terrible revenge upon them. This led to a revolt against them by a group of Jewish priests known as the Maccabees (2) (3).

The Jews, under the leadership of the Maccabees, were able to gain some independence, but it was mostly under Seleucid sovereignty, and it expanded and contracted according to circumstances. Disputes arose among the Maccabean leaders themselves, and conflicts over power ensued. This ended with the Romans (4) seizing this opportunity and attacking them, eliminating their independent rule around 63 BC (5).

The Jews lived under Roman rule in Palestine. The Romans employed some Jews as governors over parts of Palestine, subject to the complete authority of the Roman state. Disputes also arose among these governors under their autonomous rule by the Romans. In 37 BCE, one of the Roman commanders attacked them, besieged Jerusalem, and committed a terrible massacre there (6).

(1) The Seleucids represented one of the Greek ruling dynasties. The Seleucid dynasty (312-64 BCE) was centered in Syria and ruled Asia Minor. Ptolemaic Judea returned to Seleucid rule in 198 BCE during the reign of Antiochus III. [Al-Masiri Encyclopedia of the Jews (4/206) - adapted].

(2) The Maccabees - the Hasmoneans, a dynasty of priest-kings who ruled the Jews in Palestine after the Hasmonean rebellion succeeded in achieving a degree of political independence for the Jews. This rebellion was against the Seleucids during the reign of Antiochus IV. This Hasmonean independence was soon absorbed into the Greco-Roman state. [See: Encyclopedia of the Jews, 4/209-210, Al-Masiri.]

(3) See: The Children of Israel in the Qur'an and Sunnah, Tantawi, (p. 50)

(4) The Romans: A people who emerged in the city of Rome, which was founded in the second century BC. They established a vast empire that encompassed most of the Mediterranean region, including Palestine, Egypt, and sometimes parts of Mesopotamia. It also included the majority of the world's Jews at that time, in most of their places of concentration in Palestine, Egypt, Libya, Cyprus, and Central Asia. No significant Jewish community existed outside their dominion except in Babylon. [Al-Masiri Encyclopedia of the Jews, (4/214)] (5) See: The Children of Israel in the Qur'an and Sunnah, Tantawi, (pp. 51-52).

(6) General Jewish History, Saber Ta'ima, Dar Al-Jeel, Beirut, 3rd edition, 1411 AH / 1991 AD, (1/150) - adapted

Fifth Stage: The Stage of the Diaspora Outside the Holy Land:

During the Roman rule of Palestine, the Jews persisted in harassing the Romans, creating problems for them, and attempting to revolt against them. The Roman Emperor Vespasian (1) decided to resolve this problem with the Jews once and for all. He sent his son, the commander Titus (2), in December 70 CE, who destroyed Jerusalem, expelled all the Jews from it, and demolished the Temple. This is called the Second Exile or the Second Destruction of Jerusalem (3).

The Jewish historian Shahin Macarius (4) says: "And here ends the history of the Israelites as a nation. They were scattered throughout the lands of God, and their history for the remaining ages is appended to the history of the kingdoms they settled in or in which they resided" (5).

The matter did not end with the destruction of the city and the Temple at the hands of Titus. The Jews tried to regain some of what they had lost and attempted a new revolt in 135 CE, led by Bar Kokhba (6). This proved fatal, as he proceeded

(1) Vespasian: One of the Roman emperors, whose original name was Flavius. He was sent by Nero in 67 AD to suppress the First Jewish Revolt, which he did successfully. However, he returned to Rome after Nero's death to become its emperor. His son completed the campaign after him. [Encyclopedia of the Jews, Al-Masiri (4/217) - adapted].

(2) Titus: One of the Roman emperors, and the son of Vespasian. He led the Roman forces in 70 AD in the Roman province of Judea and captured Jerusalem after a five-month siege. He destroyed the Temple. He is credited with the destruction of the Temple and the responsibility for the Jewish diaspora, despite the assistance he received from Agrippa II, King of the Jews, in his campaign. [Encyclopedia of the Jews, Al-Masiri, 4/217 - adapted].

(3) See: General Jewish History, Saber Ta'ima (1/151).

(4) Shahin Makarios (1853-1910 CE), one of the founders of the Al-Muqattam newspaper in Egypt, and one of the owners of Al-Muqtataf and the founder of Al-Lata'if newspaper. He was born in Lebanon and grew up an orphan. His father was killed in an accident in 1860 CE. He learned the art of printing and took over the management of Al-Muqtataf magazine in Beirut (in 1876 CE). He traveled to Egypt and served Freemasonry through his books [see: Al-A'lam, Al-Zarkali, (3/153)]. (5) History of the Israelites, Shahin Makarios, Al-Muqtataf Press / Cairo, 1st edition, 1904 CE, (p. 77).

(6) Bar Kokhba: An Aramaic phrase meaning: “Son of the Star,” and his real name was Shimon Bar Kokhba, the leader of the second Jewish revolt against the Romans. The name “Bar Kokhba” is repeated in Zionist writings as a model of the Jewish hero who defends Jewish identity and rebels against the rule of the Gentiles | Encyclopedia of the Jews, Al-Masiri (4/230) - adapted].

The Roman Emperor Hadrian (1) ordered the complete destruction of the city, obliterating its landmarks and changing its name to Aelia Capitolina. He killed and displaced all the Jews from it, and those who could fled outside of Palestine, further increasing the Jewish diaspora (2).

long. With the end of this pivotal stage, the Jews disappeared from the stage of the Holy Land for centuries.

The Sixth Stage: The Occupation of the Holy Land:

This stage represents the Jewish takeover of the land of Palestine in the modern era, under religious and historical pretexts, attempting to build upon the preceding stages.

It is self-evident that this occupation was preceded by cumulative preparations that led to the emergence of the Jewish entity on the land of Palestine.

This presence, which appeared in the form of a Jewish state in our present era, would not have occurred were it not for the clear alliance between Judaism and the West, which supported colonialism on the land of Palestine. This led to the emergence of this entity in its final form, which combines a religious character steeped in extremism and hostility towards non-Jews (3) with a colonial character supported by global powers

(1) Hadrian: One of the Roman emperors, who decided to turn Jerusalem into a Roman colony, sparking a Jewish revolt against him (132) (135 CE). He forbade Jews from entering or living in Jerusalem. [Al-Masiri Encyclopedia of the Jews (4/218) - adapted].

(2) See Judaism, Dr. Shalabi (p.) (88), also: Jerusalem is Arab and Islamic, Dr. Sayyid Rashid, (p. 126).

(3) The term “Gentiles” is the Arabic equivalent of the Hebrew word “Goyim,” which is the plural form of the Hebrew word “Goy,” meaning “people” or “nation.” It entered Arabic with the meaning of “rabble” or “common people.” Initially, the word applied to both Jews and non-Jews, but later it came to refer exclusively to non-Jewish nations. Hence, the Arabic term “Gentiles” acquired connotations of disparagement and came to mean “stranger” or “other.” Gentiles are of varying degrees, the lowest being “Akum,” meaning idolaters, and the highest being those who abandoned idolatry, i.e., Christians and Muslims. There is also an intermediate level of Gentiles, “Gerim,” meaning “neighbors” (such as the Samaritans). [1 Encyclopedia of Judaism, Al-Masiri, 5/240]

There is no doubt that there have been numerous attempts throughout Jewish history—after the five previous stages and before the sixth—to establish a connection with the Holy Land. However, these attempts failed (1). Yet, through historical analysis, we find that they formed an escalating outcome that led to the crystallization of the idea at the end of the nineteenth century CE.

The first public call for the establishment of a Jewish national homeland was that issued by Sir Henry Finch (2) in his book entitled: *The Call of the Jews* or *The Great Revival*, which he published in England in 1616 CE (3).

Then came the call of Napoleon Bonaparte (4), who was among the first to call for the establishment of a Jewish state in Palestine in the modern era, and was also the first conqueror of the East in the modern era (5). Among what he said to the Jews in a famous speech in 1798 was: From Napoleon, Commander-in-Chief of the Armed Forces of the French Republic in Africa and Asia, to the rightful heirs of Palestine, O Israelites, O unique people, whose name and national existence the forces of conquest and tyranny could not take away, even though

(1) See: General Jewish History, Dr. Saber Ta'ima, (2/193-195)

(2) Sir Henry Finch (1558-1625) was born into a political family and began his university education in Cambridge, where he obtained his bachelor's degree in 1576. He was elected to Parliament and later became the legal advisor to the King of England. He was among the first to advocate for a Jewish national homeland in Palestine, in his book entitled "The Great Universal Revival," published in 1621. This was considered one of the first English projects to restore Palestine to the Jews, as he called upon Christian princes to join forces to restore the "empire of the Jewish nation." [See: Article entitled "The First Englishman to Call for Settlement in Palestine," Hiba Ayad/Brazil, "Pulse of Arab Awareness" website, link: www.arabianawareness.com, dated: June 24, 2011]. (3) See: "Jerusalem is Arab and Islamic," Dr. Sayed Farag Rashed, (p. 167).

(4) Napoleon Bonaparte (1769-1821), also known as Napoleon I, Emperor of France from 1804 to 1814, is considered one of the most important military leaders in history. He commanded the Republican army during the French Revolutionary Wars and achieved great success in his Italian campaign (1796-1797). However, his Egyptian campaign (1798-1799) was a complete failure. He returned to France with the revolutionary government on the verge of collapse, staged a coup, seized power, and led the French wars. He became Emperor in 1804, and the French Empire expanded under his rule to encompass almost all of Europe. However, Napoleon's power was broken when he attempted to invade Russia. He was ultimately defeated and exiled to the island of Elba (1814) and then to the desolate island of Saint Helena (1815), where he died and was buried. [Al-Masiri Encyclopedia of the Jews (3/56) - adapted]

(5) See: Al-Masiri's Encyclopedia of the Jews, (6/38).

They were only robbed of their ancestral land... So rise up with joy, you exiles... Hurry, for this is the opportune moment that may not be repeated for thousands of years..." (1).

Then similar calls for the establishment of a Jewish national homeland in Palestine followed, and dozens of Jewish societies and organizations were formed in Europe, America, Asia, and elsewhere to look after Jewish affairs and interests. Among the most prominent of these was the Hovevei Zion Society (2), which submitted a request in 1882 to the Ottoman consul in Russia to reside in Palestine. The response was a firm rejection from Sultan Abdul Hamid II (3) (4).

(1) See: General Jewish History, Dr. Saber Ta'ima (2/195), also: Encyclopedia of the Jews, Al-Masiri, (6/38).

(2) Hovevei Zion. Zion is the name of a hill in Jerusalem, on which the Jebusites, cousins of the Canaanite Arabs, had built a fortress before the emergence of the Israelites, the people of Moses (about 2000 years ago). Therefore, the word is Canaanite-Arabic and not Hebrew-Jewish, like the names of ancient Palestinian cities and villages that were and still are known by their original Canaanite names. The organization: "Hovevei Zion" is a terrorist organization founded by Russian Jews after the mid-19th century. Most of the prominent Russian Jews belonged to this organization, including Weizmann's father, Ben-Gurion, and Sokolov. This organization sought to colonize Palestine and make it a national homeland for the Jews. [Researches in Judaism and Zionism, Dr. Ahmed Sousa, Dar Al-Amal, Jordan, 1st edition, 2003, (p. 145) - slightly adapted]

(3) Sultan Abdul Hamid II (1842-1918): He was Abdul Hamid, son of Abdul Majid I, the thirty-fourth Sultan of the Ottoman Empire, and the last of them to possess effective power. He assumed the Caliphate in September 1876 after the deposition of his elder brother, Murad V, and continued to rule for 33 years until he was deposed in April 1909. He was known for his constitutional and political reforms, and his history has been subjected to great distortion and slander by his secular opponents and Zionist and Masonic societies. He had honorable historical stances against selling Palestine to the Jews or settling them there. He famously said—in response to being tempted with money to sell parts of Palestine to the Jews—"Even if you offered me the world full of gold, I would not accept. The land of Palestine is not my property; it belongs to the Islamic nation. What the Muslims obtained with their blood cannot be sold except for the same price. Perhaps if my empire were to disintegrate one day, you could obtain Palestine for free." See: History of the State The Ottoman Era, Muhammad Farid Bey, Dar al-Nafais / Beirut, 1st edition, 1401 AH / 1981 AD, (p. 587), also: My Father, Sultan Abdul Hamid II, Princess Aisha Osman Oglu, translated by Dr. Saleh Saadawi Saleh, Dar

] (12-11), Al-Bashir / Jordan, 1st edition, 1411 AH / 1991 AD

(4) See: Our Conflict with the Jews Between the Past and the Future, Muhammad Ibrahim Madi, Islamic Distribution and Publishing House / Egypt, (p. 34), also: A Brief History of the Jews, Dr. Mahmoud Qadah, (p. 264).

The most serious attempt, which had the reasons for success, was the attempt of the founder of the Zionist movement, Theodor Herzl (1), who issued the book (The Jewish State) and called for the Basel Conference (2) in 1897 AD, which was attended by Jewish leaders and rabbis from all over the world, and it was decided at it to establish the (World Zionist Organization) (3), and on the second day of the conference, an explicit definition of Zionism was issued as: a movement that aims to establish a legitimate and recognized homeland for the Jewish people in the land of Palestine (4) (5).

(1) Theodor Herzl (1860-1904) is the founder of the modern political Zionist movement. He put an end to infiltration Zionism and succeeded in developing the elusive Zionist discourse. All Zionist trends emerged from under his mantle or from the folds of his elusive rhetoric. He studied law, then turned to literature and writing, and then worked in journalism. In 1897, he presided over the first Zionist Congress in Basel, Switzerland. One of its most important decisions was to establish the Zionist movement's program for seizing Palestine and to lay the foundations for the World Zionist Organization. Indeed, Herzl succeeded in laying the first foundations for a Jewish state in Palestine by terrorizing its Palestinian Arab population and expelling them from it. Twenty years after his first Zionist Congress, Britain issued the Balfour Declaration, and fifty years later, the United Nations declared the establishment of the State of Israel on the land of Arab Palestine. His most important works include: The Jewish State, The Ghetto Play, and The Old New Land. [See: Encyclopedia.] (6/227-230), The Jews, Al-Masiri

(2) Basel - Basel is the third largest city in Switzerland after Zurich and Geneva. It is located on the Rhine River in the northwest of the country. Its location is central at the point where the Swiss, German, and French borders meet, along the Rhine River. [Wikipedia, the free encyclopedia, link Basel /wikipedia.org/wiki, accessed 7/07/2013 - adapted].

(3) The World Zionist Organization - the Jewish Agency - was founded in 1897 at the First Zionist Congress. It was considered the right arm of the Zionist movement, and numerous attempts were made to expand its base to include most of the world's Jews. At its founding, the organization was known as the organizational framework that included all Jews who accepted the Basel Program and paid the membership fee (shekel). It was entrusted with the task of achieving the Zionist goals embodied in the Basel Program, foremost among them the establishment of a national homeland for the Jews in Palestine. [See: Jerusalem is Arab and Islamic, Dr. Sayed Farag Rashed (p. 171), also: Encyclopedia of the Jews, Al-Masiri, (6/323)].

(4) See: World Zionism, Abbas Mahmoud Al-Aqqad, Dar Al-Maaref, Egypt, ed. (n.d.) 2001, (p. 24). Also: A Brief History of the Jews, Dr. Mahmoud Qadah, (p. 267).

(5) For more on Herzl's ideas, see: Herzl's Diaries, translated by Ali Ramadan Fadel, Al-Nafitha Library, ed. 2010/1

With the outbreak of World War I, the Jews saw their opportunity to realize what they believed to be their dream of returning to the "Promised Land" (1). They worked to obtain the Balfour Declaration (2) in 1917, which granted them the right to the land of Palestine (3).

After World War I, Palestine was placed under British Mandate in 1920, paving the way for the Jewish Agency—as a legally official public body—to administer the affairs of Palestine (4).

When the Jews had partially gained control of the land of Palestine, the way was clear for the next step. The "Partition Resolution" was issued by the United Nations General Assembly on November 26, 1947, which included a recommendation to partition Palestine and end the British Mandate, completely disregarding the Palestinian people living on that land. No sooner had the end of the Mandate been announced on May 14, 1948, than the party most concerned with partition, David Ben-Gurion (5), declared the following day the establishment of a Jewish state in Palestine (6).

(1) In Jewish and Zionist literature, the word “return” refers to the return of the Jews to Palestine, i.e., “Eretz Yisrael,” “Zion,” or “the Promised Land,” after their exile from it [Encyclopedia of the Jews, Al-Masiri, (98/2)].

(2) The Balfour Declaration: Balfour, whose full name was Arthur James Balfour (1848-1930), was a British politician. The promise attributed to him is the famous declaration issued by the British government in 1917, in which it announced its “sympathy with Jewish aspirations to establish a national home for the Jewish people in Palestine.” When the promise was issued, the number of members of the Jewish community in Palestine did not exceed 5% of the total population. The promise took the form of a letter sent by Lord Balfour on November 2, 1917, to Lord Edmond de Rothschild, one of the leaders of the Zionist movement at that time [Encyclopedia of the Jews, Al-Masiri, (44/6)].

(3) See: Jerusalem is Arab and Islamic, Dr. Sayed Farag Rashed, (pp. 170-171).

(4) The previous source, (p. 171) - adapted.

(5) David Ben-Gurion (1886-1973): A Zionist Labor leader and politician of the old guard, born in Poland, raised in a traditional Jewish environment, and spent his early life studying the Torah and Talmud. He joined the Labor Zion movement in 1904 and immigrated to Palestine in 1906, where his Zionist ideas began to take shape. He went to America, where he contributed to the formation of the Jewish Legion of the British Army and returned with it to Palestine in 1918. In 1948, he oversaw the formation of the provisional government before the end of the Mandate and personally declared the establishment of Israel. [Encyclopedia of the Jews, Al-Masiri, (7/243) - adapted. See also: Zionist Leaders, Magdi Kamel, Arab Book House / Damascus - Cairo,

189-191, 1st ed., 2008, p.

(6) See: General Jewish History, Dr. Saber Ta'ima (3/262), also: Jerusalem is Arab and Islamic, Dr. Sayed Farag Rashed,. (174)

"Before the declaration of the so-called State of Israel, the Jews had seized most of the coastal cities from Haifa (1) in the north to Ashdod (2) in the south, and they were able to displace most of the Arab citizens residing in these areas under the watchful eye of Britain" (3).

Thus, the Jews returned to the land of Palestine by the force of Western colonialism after being expelled from it time and again over the centuries. What distinguished this latest return was that the Jews had reached an unprecedented level of arrogance and material power. Furthermore, the Muslims of this land and others stood against this Jewish invasion and continue to do so, and the battle continues to this day.

From this review of Jewish history and its relationship to Palestine, the researcher can discern the following (4):

First: The periods during which the Jews ruled the land of Palestine were brief and insignificant in the grand scheme of time, especially when compared to the periods of rule by others.

Second: The dominant characteristic of the rule of the Children of Israel and the Jews over this land—with rare exceptions—was turmoil, instability, internal and external wars, and strained relations with all neighbors, both internal and external

(1) Haifa: A city that was once a fortress on the coast of the Mediterranean Sea, near Jaffa. It remained in Muslim hands from the conquest until it was conquered by Candafari, who ruled Jerusalem in 494 AH. It remained in their hands until it was conquered by Saladin in 573 AH [Mu'jam al-Buldan, al-Hamawi (2/332) - slightly adapted].

(2) Ashdod: One of the five Philistine cities since the 12th century BCE, an ancient Canaanite city, inhabited by the Anakim since the 17th century BCE. It is located 5 km from the Mediterranean coast. It was occupied by the Jews in 1948 CE and remains occupied [Geographical Sites in Palestine: Arabic Names and Hebrew Designations, Shukri Araf, Institute for Palestine Studies, Beirut, 1st ed., 2004 CE, (p. 400) - slightly adapted].

(3) Israel: The Fitna of Generations - Modern Times, Ibrahim Khalil Ahmad, Al-Wa'd Al-Arabi Library, Egypt, 1st edition, 1771-1390 AH / 1970 AD, p.

(4) What is mentioned in this section is a brief account of the history of the Jews related to the Holy Land. Otherwise, their history outside of it is more extensive and broader in terms of time and geographical dispersion. This comprehensive history should be consulted in its proper sources

Third: The Jews have always tried to link their history and their religion, and the ethnic definition of a Jew has become intertwined with the religious definition. This is reflected in their relationship to the Holy Land, which they have linked to religious terms and concepts such as the Promised Land, the Temple, and the Land of Israel, among others.

Fourth: Throughout history, the Jews have been a source of anxiety and tension for whoever ruled the land of Palestine or who hosted them in their lands outside of it. Hardly a period has passed without them being punished and suppressed for their rebellions against their rulers or their corruption of the political or social order, and so on.

Fifth: The Jews have always been, in all stages and places of their presence, a source of confusion regarding their definition, the rectification of their history, and the determination of their identity and affiliation. It is observed that they were used as pawns by the parties in the conflict over influence in all the places where they were present, inside and outside of Palestine, and their loyalties were constantly shifting and changing

Sixth: Anyone who examines Jewish history will readily see the perfect correspondence between the Quranic account and their actual circumstances, particularly regarding the many descriptions of them by the Almighty, the All-Knowing, the All-Wise, which Jewish historians themselves have acknowledged.

Seventh: The Jews' relationship with the Holy Land has been fluctuating between colonizing it at times and being expelled from it at others. The Quran and Sunnah, as well as a review of historical records, foretell the approaching stage of expulsion and destruction, by God's will

Section Two: Christianity

Christianity in Language:

It is said that they were named so because of the Almighty's saying: “Be helpers of God, as Jesus, the son of Mary, said to the disciples, ‘Who are my helpers for God?’ The disciples said, ‘We are the helpers of God.’” (As-Saff 14). It is also said that they were named so because of a village called “Nasran,” so it is said “Nasrani” and its plural is “Nasara” (1).

The village is also called Nazareth (2), and it is the village of the Messiah, God, in the land of Galilee (3) (4).

Christianity in Terminology:

Imam Al-Shahrastani, may God have mercy on him, said: “The Christians are the nation of the Messiah, Jesus, son of Mary, the Messenger of God and His Word” (5).

They also call themselves Christians, in reference to Jesus Christ, and they claim that they were first called Christians in 42 or 43 AD in Antioch. It has been said that the use of this term was initially as an insult (6).

(1) Mufradat Gharib al-Qur'an, al-Raghib al-Isfahani, (p. 495).

(2) Nazareth: a village in Palestine, thirteen miles from Tiberias, where Jesus Christ, son of Mary, was born. However, the text of the Gospel states that Jesus was born in Bethlehem, and the Gospel mentions Jesus of Nazareth frequently. [See: Mu'jam al-Buldan, 5/251], al-Hamawi

(3) Al-Jalil is a mountain on the Levantine coast extending to near Homs. Ibn al-Faqih said: Noah's high house was in the Galilee Mountain near Homs, in a village called Sahar, and it is said that the oven overflowed there. He said: There is also a Galilee Mountain near Damascus. It is said that Jesus prayed for this mountain that its seven [camels] would not exceed [a certain number] and that its crops would not wither. It is a mountain that faces the Hijaz. [Mu'jam al-Buldan,.] (2/158), al-Hamawi

(4) Dictionary of the Bible, George Post (2/404).

(5) Al-Milal wa al-Nihal, al-Shahrastani (1/521).

(6) See: Dictionary of the Bible, George Post (2/339).

Calling them Christians is not mentioned in the Quran or Sunnah, and it does not reflect their current state after the alteration and distortion of their religion. Therefore, it is not permissible to use this term for them, and God knows best. It is preferable to use the term by which the Quran refers to them, as they are called Nasara (Christians) in thirteen places across four surahs: Al-Baqarah, Al-Ma'idah, At-Tawbah, and Al-Hajj (1).

The Quran also refers to them in one place as the People of the Gospel, in the verse: "Let the People of the Gospel judge by what God has revealed therein" (Al-Ma'idah 5:47). It also refers to them as the People of the Book in many places, as the researcher previously mentioned.

Thus, the Christian religion originates from Jesus Christ, a prophet from among the Children of Israel, who called people to God and, like his fellow prophets, brought pure monotheism, conveying his Lord's message

God Almighty (Jesus) mentioned the night in the Quran by name in twenty-five places (2), and by the name of the Messiah in nine places (3).

Stages of Christian History in the Holy Land:

The First Stage: The Era of the Messiah

The Messiah was born at night amidst the conflict between the Persians and the Romans over Palestine. The Romans held control and divided the land of Palestine and its surroundings among three rulers, sons of the Jewish king Herod (4), who

17/1) Al-Baqarah/62, 111, 113, 120, 135, 140, Al-Ma'idah/14, 18, 51, 69, 82, At-Tawbah/30, Al-Hajj (

78, 46/2) 171, 163, /157, 84, 59, 55, 52, 45/25, 136, Al-Ma'idah (Al-Baqarah/87, Al Imran, An-Nisa)

27/110, 112, 114, 116, Al-An'am/85, Maryam/34, Al-Ahzab/7, Ash-Shura/13, Az-Zukhruf/63, Al-Hadid

31, 30/3) Al 'Imran/45, An-Nisa'/157, 171, 172, Al-Ma'idah/17, 72, 75, At-Tawbah

(4) Herod was a Jew appointed king by the Romans; that is, a Roman ruler bearing the title "king." He ruled all of Palestine from 37 BCE until his death. He built a temple in Jerusalem (Herod's Temple), which is referred to as the "Second Temple." Throughout his reign, Herod plotted against those who opposed his leadership and killed anyone he suspected of threatening his throne. Among those he killed were three of his own sons. [Al-Masiri Encyclopedia of the Jews (4/220), also: The World Arabic Encyclopedia, Chapter H with Y, dated: .] 2011/08/22 CE

He was a supporter of the Romans and they appointed him autonomous governor of Jerusalem. After Herod's death, conflict arose among his many sons, so the Romans established direct rule over the country and decided to divide the rule of the country among three of his sons (1).

After the death of the governor of central and southern Palestine in 6 AD, the rule passed to a Roman commander, Pilate (2), who ruled during the time of three prophets: Zechariah, John, and Jesus. During his reign, the attempt to crucify Christ and his ascension to heaven took place (3).

After the ascension of Christ in 33 AD, the Jews persecuted his followers greatly until they disappeared. The disciples fled from Jerusalem, and some of them sought refuge in Rome, and the Christian call began secretly (4).

It appears from reviewing the history of Palestine that the Christians were no longer mentioned in this land specifically after the ascension of Christ and the persecution of them by the Jews, at least in the period from 33 to 324 AD.

The second stage: from the reign of Constantine until the Byzantine Empire:

In general, the Roman rule of Palestine witnessed great conflict, tension, and turmoil, especially between the Romans and the Jews present in the Holy Land (5), with the Romans having complete control. These conditions continued in Palestine in this manner for more than two centuries, until the Emperor took over.

(1) See: The History of Ancient Palestine, Zafarul Islam Khan, (pp. 87-88).

(2) Pontius Pilate (Latin for "Pontius," meaning "pressured" or "under pressure") was a governor appointed by the Roman government as viceroy or ruler of Palestine (26-36 AD). His rule continued for several years after the attempted crucifixion of Christ. Caesarea was the center of his province, and he would go up to Jerusalem to the Praetorium to judge the people there. His rule was not satisfactory to the Jews, despite his handing Christ over to them, even though he had acknowledged his innocence and that he had not committed any crime warranting his surrender. [See: Dictionary of the Bible, George Post (1/273), also Jewel of Silver - Dictionary of Personalities

The Bible, Makram Mashraqi, Al-Ikhwa Library, Egypt, 1st edition, 2000 AD, (p. 54)].

(3) See: History of Ancient Palestine, Zafarul Islam Khan, (pp. 87-88)

(4) Palestine: An Illustrated History, Dr. Tariq Suwaidan, Intellectual Creativity / Kuwait, 5th Edition, 1426 AH / 2005 CE, (p. 64).

(5) See: This research before you, (pp. 40-41).

Constantine (1) ruled Rome, the capital of Roman rule, and made Christianity the official religion of the state in 311 (2).

With Constantine's conversion to Christianity (3), Palestine became part of the Christian Roman Empire during his reign. Persecution was reversed, as Christians began to pursue and severely persecute Jews, and Jews were permanently barred from residing in Jerusalem (4).

This remained the case after Constantine until the Roman Emperor Julian (5) ascended the throne in 361 AD. He renounced Christianity, embraced Judaism, and abolished the laws

(1) Constantine (275 AD - 337 AD): Called "Constantine the Great or Constantine the First," he was the first Roman emperor to convert to Christianity. The Orthodox Church considers Constantine a saint. He rebuilt Byzantium, which is now Istanbul in Turkey, renamed it Constantinople, and made it his capital. He laid the foundations of the Byzantine Empire. His mother also converted to Christianity and visited Jerusalem, ordering the construction of the Church of the Holy Sepulchre in 324 AD. [See: The Arab World Encyclopedia, dated September 1, 2011; also: The Encyclopedia of the Jews, Al-Masiri (4/221); also: Palestine: An Illustrated History, Dr. Tariq Suwaidan (p. 68)].

(2) See: Jerusalem: Arab and Islamic, Dr. Sayed Farag Rashid (p. 129).

(3) Non-Muslim historians—including Will Durant—affirm that Constantine's conversion to Christianity was a political move, not a religious one, and that it was a shrewd action dictated by his political wisdom. Throughout his reign, he treated the bishops as his political allies; he would summon them, preside over their councils, and pledge to implement the opinions approved by the majority. Although he was a true Christian first and a political ruler afterward, the situation was reversed in Constantine's case, as Christianity was a means to an end for him. [The Story of Civilization, William James Durant, translated by Dr. Zaki Najib Mahmoud and others, Dar Al-Jeel, Beirut] 1408 AH/1988 AD, (387/11) - adapted.

(4) The History of Ancient Palestine, Zafarul Islam Khan, (p. (129)).

(5) Julian (331-363 AD) was the son of Constantine I, the last Roman emperor to oppose Christianity. Julian was born in Constantinople and received a Christian education, but he secretly opposed Christian beliefs. His cousin, Emperor Constantine II, appointed him Caesar, ruler, and defender of Gaul. Julian tried to stop the spread and progress of Christianity by strengthening the Roman religion and preventing Christians from teaching in schools. He died fighting the Persians in Mesopotamia. [Arab World Encyclopedia, dated 2011/09/2 AD]

The decree issued against the Jews in Palestine, and he declared his intention to rebuild the Temple, but this was not achieved due to his preoccupation with internal reform, external war, and many other events (1).

In 395 AD, the Roman Empire split into two empires: an eastern empire with its capital in Byzantium (2), called the Byzantine Empire, and a western empire with its capital in Rome (3), called the Roman Empire. The Levant and Palestine in general were possessions of the Byzantine Empire, and this continued until the time of our Prophet Muhammad, who was sent in 610 AD (4).

The Third Stage: The Stage of Conflict with the Persians:

"The two centuries following the division of the Roman Empire witnessed a period of relative security and peace in Palestine compared to its previous history. The Byzantine Empire was Christian, and the Jews had no sovereign presence at all during this period—as we mentioned earlier. Jewish and Christian pilgrims visited the holy sites in Palestine during this period without any significant wars" (5).

In 614 CE—about four years after the Prophet's mission—the Persians invaded Palestine. They were able to control it and expel the Christian Romans for a short time. The Jews aided the Persians in this battle as revenge against the Christians. The Persians crushed the Christian Roman kingdom and destroyed—with the help of

(1) See: Ancient History of Palestine, Zafarul Islam Khan, (p. 130), also: Palestine: The Illustrated History, Dr. Tariq Suwaidan, (p. 68)

(2) Byzantium, the present-day city of Istanbul in Turkey, was renamed "Constantinople" after the death of Constantine. Some historians believe the Byzantine Empire began in that year, 330 AD, while others believe it began in 395 AD, the year the Roman Empire split into two empires. The Byzantine Empire ceased to exist after the Ottoman Turks conquered Constantinople in 1453 AD. [Arab World Encyclopedia, dated 2011/09/2 AD].

(3) Rome, the current capital of Italy, is located on the Tiber River. It remained a center of Western civilization for over 2,000 years. Rome ruled the ancient Western world and remained the center of power in Europe for hundreds of years. The Pope resides in the independent city of Vatican City, which is located in Rome. Therefore, Rome is the center of the Catholic Church. [Arab World Encyclopedia, dated 2011/09/2 AD].

(4) See: The History of Ancient Palestine, Zafarul Islam Khan, (p. 131). Also: The Story of Civilization, Durant (5/4130).

Also: Palestine: An Illustrated History, Dr. Tariq Suwaidan, (pp. 69-70).

(5) The History of Ancient Palestine, Zafarul Islam Khan (p. 131) - adapted

The Jews - the Church of the Holy Sepulchre and many other churches in Palestine, and they killed many Christians in Jerusalem and elsewhere (1).

But seven years after the defeat of the Romans, in 627 AD, Heraclius (2), the Roman emperor, attacked the Persians in Palestine and also recaptured it with the help of the Jews against the Persians. This was because the Persians had not fulfilled the Jews' dreams of establishing a rule for themselves in Palestine. The Jews had received promises from the Christians if they fought alongside them against the Persians. However, after the Roman victory, Heraclius did not fulfill his promise to the Jews due to pressure from the Christian clergy. Rather, persecution of the Jews returned in revenge for their stance during the Persian invasion, and a massacre of the Jews occurred at the hands of the Christians, and they were driven out of Palestine, and no trace of them remained there (3).

The Holy Quran recorded the story of this battle of attack and retreat between the Persians and the Romans, and foretold the Roman victory a few years before it occurred, in a chapter named Surah Ar-Rum (The Romans). It said: Alif Lam Mim. The Romans have been defeated in the nearest land. But they, after their defeat, will be victorious within a few years. To Allah belongs the command before and after. And on that day the believers will rejoice in the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful. [It is] the promise of Allah. Allah does not fail in His promise, but most of the people do not know (Romans 1-6)

(1) See: Ancient History of Palestine, Zafarul Islam Khan, p. 133; also: Palestine: An Illustrated History, Dr. Tariq Suwaidan, 71 pp

(2) Heraclius (575-641 AD): The name of the Roman emperor to whom the Prophet wrote, inviting him to Islam, among the kings to whom he wrote. The name in question here is Flavius Augustus Heraclius, a Byzantine emperor who ruled from 610 to 641 AD. He is believed to have been of Armenian origin. He was the son of Heraclius the Elder, who was one of Emperor Maurice's generals in the war against the Persians in 590 AD. During his reign, the Byzantine Empire lost the Levant, Egypt, Algeria, and North Africa to the Muslims. [See: Jami' al-Usul fi Ahadith al-Rasul, Majd al-Din Abu al-Sa'adat al-Mubarak ibn Muhammad ibn Abd al-Karim al-Shaybani al-Jazari Ibn al-Athir, edited by Abd al-Qadir al-Arna'ut, Dar al-Bayan / Kuwait, 1st edition, 1389 AH / 1969 AD,

(993/12), also: Wikipedia, the free encyclopedia /wikipedia.org/wiki, retrieved on 30-06-2011 AD].

(3) See: The Story of Civilization, Will Durant (4906/5), also: The History of Ancient Palestine, Zafarul Islam Khan,

(pp. 133-134), also: Palestine: An Illustrated History, Dr. Tariq Suwaidan, (pp. 73-74).

The fourth stage, the stage of the Islamic conquest:

The victory that Heraclius achieved over the Persians did not last long, for it was the victory that preceded the final demise at the hands of the Muslims who entered the Holy Land, victorious conquerors

The first of these conquests was in 13 AH / 634 CE, when the Battle of Ajnadayn (1) took place, in which the Muslims achieved a great victory over the Christian Romans, under the leadership of Amr ibn al-Aas. Then the conquests in the Levant continued in the following year, with the conquest of Damascus and its surroundings. On the 5th of Rajab, 15 AH / 12 August 636 CE, the famous historical Battle of Yarmouk (2) took place, in which the Muslims, under the leadership of Khalid ibn al-Walid (may God be pleased with him), achieved a great and earth-shattering victory over the Romans. Heraclius withdrew from the Levant and Damascus, leaving his armies behind. Then Abu Ubaidah ibn al-Jarrah (may God be pleased with him) moved towards Jerusalem and besieged it for four months. Then the Christians requested peace, but they stipulated that, as a condition for the peace, they would surrender Jerusalem to the Caliph of the Muslims, Umar ibn al-Khattab. So, he (may God be pleased with him) marched towards Jerusalem, entered it as a conqueror, and gave the Pact of Umar to the people of Jerusalem, which is the best treaty in history given by the victor over the vanquished. Then, after Jerusalem, all of Palestine and its surroundings were conquered (3).

With the Islamic conquest of Palestine and Jerusalem, a new era began in the history of this land, in which the era of Christian rule ended, and Palestine returned to its rightful owners, the believers, based on the divine principle.

(1) Ajnadayn is a place in the Levant, in the land of Palestine, between Ramla and Beit Jibrin. The great battle between the Muslims and the Romans, led by Khalid ibn al-Walid, took place there. [See: Al-Tabari's History (2/160), also: Al-Hamawi's Dictionary of Countries (1/103)].

(2) Yarmouk is a valley in the Levant, on the edge of the Jordan Valley, which flows into the Jordan River. A battle took place there between the Muslims and the Romans during the time of Abu Bakr al-Siddiq (may God be pleased with him). Khalid came to the Levant to reinforce them. The Battle of Yarmouk was one of the greatest conquests of the Muslims and the gateway to the conquests that followed it, because the Romans had greatly over-mobilized. When they were defeated, they weakened and were overcome with fear. [Al-Hamawi's Dictionary of Countries (5/434) - adapted].

(3) See: Futuh al-Sham, Abu Abdullah Muhammad ibn Umar ibn Waqid al-Waqidi, Dar al-Kutub al-Ilmiyya Beirut, 1st edition, 1417 AH/1997 AD, (219/1-234), also: Tarikh al-Tabari (101/3-106), also: Al-Bidaya wa al-Nihaya, Abu al-Fida Ismail ibn Umar ibn Kathir al-Qurashi, edited by: Abdullah Abdul-Muhsin al-Turki, Hajar for Printing and Publishing Giza, 1st edition, 1417 AH/1997 AD, (655/9-659), also: The Story of Civilization, Will Durant (4965/5), also: The History of Ancient Palestine, Zafar al-Islam Khan, (pp. 141-142).

The eternal, which is renewed age after age when the conditions are right, and it is the rule established in the Book of God: {Indeed, the earth belongs to God. He gives it as an inheritance to whom He wills of His servants. And the [best] outcome is for the righteous.} (Al-A'raf/128).

The Fifth Stage: The Crusades Stage:

Palestine lived for centuries under the protection of the Muslims from the year 15 AH, the year of the great conquest led by Umar, until the year 492 AH / 1099 AD, "when Jerusalem fell into the hands of the Christians once again through the Crusades, as several Crusader states were established on the land of Palestine, the upper Levant, and the Jazira, for two centuries, in the period between the end of 1096 AD and 1291 AD" (1).

Regarding the Holy Land in these wars, the Crusader Christians (2) stormed Jerusalem on Friday, July 15, 1099 CE, after besieging it for five weeks. They proceeded to plunder and loot it, committing unprecedented atrocities and killing every living thing in the city. The number of Muslims killed reached seventy thousand, including a group of scholars, worshippers, and ascetics. They demolished the shrines and burned and destroyed everything they could lay their hands on. Even the few Jews in Jerusalem were not spared, as the Crusaders gathered them in the church and burned it down with them inside (3).

(1) The Nature of the Crusades, Dr. Qasim Abdo Qasim, Alam Al-Ma'rifah Series, published by the National Council for Culture, Arts and Letters / Kuwait, 1st edition, 1990 CE, (p. 8) - adapted

(2) The campaigns were called the Crusades, and the participants in them Crusaders, because the emblem of these campaigns was the cross, under the direction of Christian clergymen. The beginning was the speech of Pope Urban II in the city of Clemenceau on November 27, 1095 AD, in which he called upon Catholic Christians to wage a holy war to liberate Jerusalem from the hands of the infidel Muslims. At the end of his speech, he distributed cloth crosses to the assembled crowd to sew onto their clothing. Thus, the cross became the emblem of every knight participating in the Crusade. [See: A Brief History of the Crusades, Mustafa Wahba, Al-Iman Library / Mansoura, 1st edition, 1418 AH/1997 AD, p. 21]

(3) See: Al-Ibar fi Khabar man Ghabar, Shams al-Din Abu Abdullah Muhammad ibn Ahmad ibn Uthman ibn Qaymaz al-Dhahabi, edited by: Muhammad al-Saeed ibn Basyouni Zaghloul, Dar al-Kutub al-Ilmiyya Beirut, edition (without), (2/365), also: Al-Bidaya wa al-Nihaya, Ibn Kathir, (16/166), also: Tarikh al-Khulafa, Abd al-Rahman ibn Abi Bakr al-Suyuti, edited by: Muhammad Muhi al-Din Abd al-Hamid, Al-Saada Press / Egypt, 1st edition, 1371 AH/1952 AD, (p. 368).

Indeed, the accounts of the Christians themselves who witnessed the attack on Jerusalem state that the "madness and barbarity of the Crusaders" reached the point where they killed ten thousand Muslims inside the Al-Aqsa Mosque alone, Muslims who had taken refuge there to defend it or flee from death and destruction. They also slaughtered everyone in their path, men, women, and infants (1).

The Christians continued in this manner in Palestine and Jerusalem until the army of King Al-Nasir Salah al-Din al-Ayyubi (2) – may God have mercy on him – mobilized to liberate Palestine and Jerusalem in the year 583 AH/1187 CE. In the spring of that year, a major battle took place in Palestine between him and the Christians, known in history as the "Battle of Hattin (3)," in which the Muslims achieved a great victory, the likes of which the Levant had not witnessed since the time of the Companions, may God be pleased with them. It was even said of it: "Whoever saw the slain that day said: 'There are no prisoners,' and whoever saw the prisoners said: 'There are no slain.'" This battle was a prelude to the complete liberation of Palestine (4).

The decisive battle with the Christians took place in the middle of Rajab of the same year. Saladin besieged Jerusalem and fought fiercely around it, setting up siege engines. The Christians then requested safe passage, which he granted after some initial resistance. He freed twenty thousand Muslim prisoners and seized vast amounts of wealth from them. The banners of Islam were raised on the walls. A large cross had been atop the Dome of the Rock, which the Muslims removed. The Al-Aqsa Mosque was occupied.

(1) The Crusaders in the East, Mikhail Zaborov, translated by Elias Shahin, Progress Publishers, Moscow, 1st edition, 1986, p. 123 - adapted

(2) Saladin (532-589 AH): The great Sultan, King Al-Nasir Salah al-Din, Abu al-Muzaffar Yusuf ibn Amir Najm al-Din Ayyub ibn Shadhi ibn Marwan ibn Yaqub al-Duwayni, then born in Tikrit. Nur al-Din had ordered him and sent him with his army along with his uncle Asad al-Din Shirkuh. Shirkuh ruled over Egypt, but he soon died, and Saladin rose after him. The armies submitted to him, and he defeated the Fatimids and wiped out their state. He was worthy of leadership, awe-inspiring, brave, resolute, a warrior, frequently raiding, and of high ambition. His reign lasted for over twenty years. He built a wall around Cairo and Egypt. In the year 583, he conquered Tiberias and besieged Ascalon. Then the Battle of Hattin took place between him and the Franks. Then he took Acre, Beirut, and Kawkab, and marched and besieged Jerusalem. He persevered in this and took it by way of safe conduct [Siyar A'lam al-Nubala', al-Dhahabi (288/21) - with modifications].

(3) Hattin is a village between Tiberias and Acre, about two farsakhs from Tiberias. Near it is a village called Khayara, which contains the tomb of Shu'ayb al-'Ilmi [Mu'jam al-Buldan al-Hamawi, (2/274)].

(4) Tarikh al-Islam wa Wafayat al-Mashahir wa al-A'lam, Shams al-Din Muhammad ibn Ahmad ibn 'Uthman al-Dhahabi, edited by Dr. 'Umar 'Abd al-Salam Tadmurī, Dar al-Kitab al-'Arabi / Beirut, 1st edition, 1407 AH / 1987 CE, (19/41-20) - adapted

With pigs and filth, the Muslims hastened to clean and purify it, and placed Saladin's pulpit in it. Thus, Jerusalem was liberated after ninety-two years of Christian occupation (1).

However, parts of the Palestinian coast remained in the hands of the Crusaders, and skirmishes and battles of attack and retreat took place there throughout the years following the liberation of Jerusalem until Saladin's death in 589 AH. Crusader ambitions continued, and Christian Europe sent campaign after campaign to Palestine, hoping to occupy Jerusalem again (2).

After Saladin's death, discord arose among his successors who ruled his vast kingdom, leading one of them—al-Kamil ibn al-Adil (3)—to cede Jerusalem to the Crusaders in exchange for their guarantee of his continued rule in Egypt and Syria for a ten-year treaty period. The Christians took possession of the Holy City, and the Muslims greatly resented and were deeply saddened by this, experiencing indescribable weakness and pain (4).

With the end of the truce in 637 AH, al-Nasir Dawud (5) – of the Ayyubids – attacked Jerusalem and recaptured it from the Crusaders by force (6), returning it to the Muslims.

(1) Tarikh al-Islam, al-Dhahabi (24/41-27), also: al-Bidaya wa al-Nihaya, Ibn Kathir, (12) 394-396.

(2) See: al-Kamil fi al-Tarikh, Ibn al-Athir, (10) 215-224

(3) Al-Kamil ibn al-Adil (576-658 AH): The great Sultan, King al-Kamil Abu al-Ma'ali and Abu al-Muzaffar Muhammad ibn King al-Adil Abu Bakr ibn Ayyub, ruler of Egypt, Syria, Mayyafariqin, Amid, Khilat, the Hijaz, Yemen, and other lands. He ruled Egypt for 40 years, half of which he ruled during his father's reign. He was wise, awe-inspiring, and of great stature. When the Franks captured Damietta, he founded the city of Mansoura a day's journey away and settled there, remaining there until God granted him victory. [Siyar A'lam al-Nubala', al-Dhahabi (22/127-129) - with modifications]. (4) See: Al-Kamil fi al-Tarikh, Ibn al-Athir, (10/481), also: Tarikh al-Islam al-Dhahabi (32/45), also: Palestine: The Illustrated History, Dr. Tariq Suwaidan (p.) (175).

(5) Al-Nasir Dawud (603-656 AH): Sultan Al-Malik Al-Nasir Salah Al-Din Abu Al-Mafakhir Dawud, son of Sultan Al-Malik Isa, son of Al-Adil. He was an intelligent Hanafi jurist, a debater, a man of letters, a poet of exquisite verse, and well-versed in various sciences. He became sultan upon his father's death, and the people of the city loved him. His uncles Al-Kamil and Al-Ashraf came and besieged him for months. Then he withdrew from Damascus and settled for Karak, and they gave him Nablus, Ajlun, Al-Salt, and the villages of Jerusalem. Among Al-Nasir's good deeds was that his uncle Al-Kamil gave Jerusalem to the Franks, who built a fortress for themselves. Al-Nasir came and set up siege engines against it, took it under a guarantee of safety, demolished the fortress, and cleansed the city of the Franks. He died of the plague. [Siyar A'lam Al-Nubala', Al-Dhahabi (23/376-381) - with modifications].

(6) See: Tarikh Al-Islam Al-Dhahabi, (47/348).

But the Crusaders soon received Jerusalem and other cities in Palestine again from Sultan al-Salih Ismail (1), the ruler of Damascus, in the year 641 AH. This was a move condemned by the general Muslim population, who revolted against the king and tried to prevent the surrender of the Palestinian cities. However, he fought them and surrendered them to the Christians (2).

A year later, Najm al-Din Ayyub (3), the ruler of Egypt, rose up and met the Christians in a massive battle in Gaza. The armies of Syria that had broken away from al-Salih Ismail joined forces with him, and he decisively defeated the Christians, killing and capturing large numbers of them. Najm al-Din then advanced towards Jerusalem and liberated it a year after its surrender and occupation, all with the help of the Khwarazmians (4) (5).

(1) As-Salih Ismail: Sultan Al-Malik As-Salih Imad ad-Din Abu al-Khaish Ismail ibn Al-Malik Al-Adil Muhammad ibn Ayyub ibn Shadhi, ruler of Damascus. He took possession of Busra and Baalbek, and his fortunes changed. He held Damascus for several years, but the ruler of Egypt, his nephew, fought him. He experienced a long period of ups and downs. He sought the help of the Franks and offered them the Shaqif and other things, which caused him to be despised. He was unjust. It was said of him: He aided the infidels and surrendered fortresses to them. He seized Damascus by theft, broke his oath, and killed kings and princes who were useful in jihad. He was imprisoned and killed in Egypt. (1 Siyar A'lam an-Nubala', Ad-Dhahabi, 22/134-137) - with modifications.

(2) See: Tarikh al-Islam ad-Dhahabi 8/47, also: Palestine: The Illustrated History, Dr. Tariq Suwaidan, p. 179

(3) Najm al-Din Ayyub (603-647 AH): The great Sultan Najm al-Din Abu al-Futuh Ayyub, son of Sultan al-Kamil Muhammad, son of al-Adil. Ibn Wasil said: He was proud, dignified, chaste, modest, pure of speech and conduct, dignified, and mostly silent. He acquired more Turks than any other king had, until they became the majority of his army. He preferred them over the Kurds and gave them orders, making them his inner circle and those surrounding his court, and he called them the "Bahriyya" (Marine Army). He died in the Mansoura Palace while stationed there, and they concealed his death until they brought his son, the great king Turanshah, from Hisn Kayfa. Then he was transferred and buried in his tomb in Cairo. [Siyar A'lam al-Nubala', al-Dhahabi (23/187-193) - with modifications].

(4) Khwarazm, named after Khwarazm, one of the lands beyond the two rivers (Mesopotamia), was part of what was formerly called Khorasan, which included Balkh, Bukhara, Merv, Herat, and Ghazna. The Muslims conquered Khwarazm in the first century AH as part of the early Islamic conquests. It remained under Umayyad and then Abbasid rule for a period, and was subjected to Mongol rule and the occupation of Timur (Tamerlane) between the thirteenth and fifteenth centuries CE. [Arab World Encyclopedia, October 11, 2011]. (5) See: The Golden History of Islam (11/47), also: Al-Bidaya wa'l-Nihaya, Ibn Kathir (17/274), also: Palestine: The Illustrated History, Dr. Tariq Suwaidan, (p. 180).

The Crusader attempts continued, but after this date, around 642 AH, the Christians no longer controlled Jerusalem and most of Palestine for centuries to come. However, they maintained a presence on the coast, especially in Acre (1), until a time (2).

"After the establishment of the powerful Mamluk state in Egypt, their efforts were directed towards eliminating the remnants of the Crusader principalities on the Levantine coast and liquidating their presence completely in the Arab Islamic East" (3).

Al-Zahir Baybars (4) began this task when he unified Egypt and the Levant in 658 AH. He then began pursuing the Crusaders, and his policy towards them was characterized by severity and decisiveness. He turned towards the Levant and seized Caesarea (5), then Arsuf (6), between 663-664 AH, then captured Jaffa (7), reaching Antioch

(1) Acre: A large city, one of the ports of the Levant on the Mediterranean coast at the northern end of the Bay of Acre, two days' journey from Tiberias. This location was of such importance that the city of Acre was exposed to great events, as many historical leaders appeared on its stage. [See: Al-Rawd al-Mu'attar fi Khabar al-Aqtar, Muhammad ibn Abd al-Mun'im al-Himyari, edited by Ihsan Abbas, Nasser Foundation for Culture, Beirut, 2nd edition, 1980, p. 410. Also: Journal of Islamic Research, General Presidency of Departments of Scientific Research, Ifta, Da'wah and Guidance / Riyadh, edition (n.d.), 697/81].

(2) See: The Nature of the Crusades, Qasim Abduh Qasim, pp. 129-130.

(3) A Brief History of the Crusades, Mustafa Wahba, p. 57 - slightly adapted

(4) Al-Zahir Baybars (625-676 AH): Baybars Al-Ala'i Al-Bunduqdari Al-Salihi Rukn Al-Din, Al-Malik Al-Zahir, the one with the conquests, news and monuments. He was born in the land of the Qichaq, and was captured and sold in Sivas, then he was transferred to Aleppo, and from there to Cairo, where he was bought by the prince "Ala' Al-Din Aydakin Al-Bunduqdar", and he remained with him. When Al-Malik Al-Salih (Najm Al-Din Ayyub) captured him, he took Baybars, and made him one of his personal servants, then he freed him. His ambition continued to rise until he became the (Atabeg) of the armies in Egypt, during the days of Al-Malik (Al-Muzaffar) Qutuz, and he fought with him against the Tatars in Palestine. He assumed the Sultanate of Egypt and the Levant in the year 658 AH, and he had tremendous battles with the Tatars and the Franks (Crusaders), and he had great conquests. He died in Damascus [Al-A'lam, Al-Zarkali, (79/2) - with modifications]. (5) Caesarea is a town on the coast of the Mediterranean Sea, considered part of Palestine. It is three days' journey from Tiberias and thirty miles from Jaffa. From there, one travels about eight farsakhs to reach Tyre. Caesarea was once one of the most important cities and one of the most fortified cities in Palestine. [See: Al-Hamawi's Dictionary of Countries (4/421), also: Al-Rawd al-Mu'attar fi Khabar al-Aqtar, Muhammad al-Himyari, (p. 486)].

(6) Arsuf: A city on the coast of the Mediterranean Sea between Caesarea and Jaffa. It was home to many marabouts. [Al-Hamawi's Dictionary of Countries, (1/151)]

(7) Jaffa: A city on the coast of the Levant (Mediterranean Sea, part of Palestine, between Caesarea and Acre, one of the oldest cities in the world. It was conquered by Saladin when he conquered the coast in the year 585 AH, then the Franks seized it in the year 587 AH, then King Al-Adil Abu Bakr bin Ayyub recovered it from them in the year 593 AH [See: Mu'jam al-Buldan, al-Hamawi, (5/426)].

The recapture of which was a crushing blow to the Crusaders, and the fall of Antioch caused a great upheaval in Europe and the Christian kingdoms in Palestine (1)

After his death, Baybars left behind a vast and sprawling kingdom, which he entrusted to Qalawun (2), who worked to complete his predecessor's path in eliminating the Crusader presence in Palestine and the Arab Levant. He continued his attacks and scattered the remnants of the Crusaders, leaving only Acre, towards which Qalawun marched from Egypt, but he died on the way. He was succeeded by his son, Al-Ashraf Khalil (3), who continued his march to Acre, besieged it, and liberated it again in 690 AH/1290 AD, after a Crusader occupation that lasted for a hundred years. He then continued to cleanse the remaining Crusader pockets and strongholds in Palestine, and the Crusader state in Palestine was eliminated during his reign, after about two hundred years since the beginning of the Crusader occupation (4)

Thus ended this period, which spanned nearly two centuries, during which fierce wars raged on the land of Palestine between the Muslim inhabitants and the occupying Christians, ending in a major defeat.

(1) See Al-Ibar fi Khabar man Ghabar, Al-Dhahabi (3/307), also: Al-Bidaya wa'l-Nihaya, Ibn Kathir (17/459), also: Mujaz Tarikh al-Hurub al-Salibiyya, Mustafa Wahba (p. 53), also: Filastin: Al-Tarikh al-Musawwar, Dr. Tariq Suwaidan (pp. 186-187).

(2) Qalawun (620-689 AH) Al-Alfi Al-Ala'i Al-Salihi Al-Najmi, Abu Al-Ma'ali, Saif Al-Din, Sultan Al-Malik Al-Mansur, the first of the Qalawunid kings in Egypt and Syria and the seventh of the Turkish kings and their descendants in Egypt. He was a Mamluk, of Bajaq origin, freed by King Al-Salih Najm Al-Din Ayyub in the year 647 AH. He took charge of the affairs of the state during the days of Al-Adil Ibn Al-Zahir, then he deposed Al-Adil and assumed the sultanate alone in the year 678. The Tatars raided his lands, so he fought them and defeated them. The king of Nubia attacked the city of Aswan and plundered it, so Qalawun sent against him those who defeated him and seized much booty from him. He continued until he died in Cairo. He was one of the most distinguished of the Mamluk kings in stature and one of the most courageous and accomplished, with many conquests. He abolished some injustices. The duration of his reign was eleven years and three months [Al-A'lam, Al-Zarkali, (5/203) - with modifications].

(3) Al-Ashraf Khalil (666-693 AH): Khalil ibn Qalawun al-Salihi, King Al-Ashraf Salah al-Din, son of Sultan Al-Malik al-Mansur, one of the kings of Egypt. He succeeded his father in 689 AH and began his reign with jihad, heading towards the Levant and fighting the Franks. He recaptured Acre, Tyre, Sidon, Beirut, Qal'at al-Rum, Beisan, and the entire coast from them, and penetrated deep into the interior. He was courageous, awe-inspiring, ambitious, and generous. He left behind architectural monuments, and poets composed panegyrics in his honor. He was assassinated by some Mamluks in Egypt [Al-A'lam, Al-Zarkali (2/321-322) - slightly adapted].

(4) See: Tarikh al-Islam, Al-Dhahabi (46/51), also: Al-Bidaya wa'l-Nihaya, Ibn Kathir, (17/633), also: Tarikh Filastin al-Qadim, Zafar al-Islam Khan, (p. 185), also: Al-Quds Arabiya Islamiya, Sayyid Faraj Rashid, (p. 161).

For the Christians, and their return to Europe without achieving their sick dream of seizing the birthplace of Christ from the hands of the Muslims.

Sixth Stage: The Stage of Jewish and Christian Collusion

Palestine lived once again under Muslim rule after the Crusaders were driven out, but the Crusader attempts did not cease, just as the Jewish attempts began to reappear after the end of the Crusades, in which the battleground was at its fiercest between the Christians and the Muslims, in the complete absence of the Jews, at least outwardly.

The historical enmity between the Jews and the Christians is too well known to deny, and this is against the backdrop of the Jews' stance towards Jesus Christ and his followers; for they disbelieved in the prophethood of Jesus Christ, his message, and his miracles, and conspired to kill and crucify him, until God raised him up to Himself, and then they plotted against his followers after him. (1)

But, after the end of the Crusades, the so-called Christian Reformation movement, known as the Protestant movement, spread in Europe, led by the priest Martin Luther (2). This movement prepared Europeans to accept new doctrines that contradicted those they had inherited from the Church of Rome generation after generation, and it attempted to revive old doctrines that had been lost to time, such as the doctrine of the chosen people of God, which constituted a sharp turning point in

(1) See: The Plots of the Jews Throughout History, Abd al-Rahman Hassan Habanka al-Maydani, Dar al-Qalam / Damascus Beirut, 2nd edition,

33-311 1398 AH / 1978 CE, p

(2) Martin Luther (1483-1546): Leader of the Protestant Reformation, which led to the birth of Protestantism. His influence extended beyond Protestantism and even Christianity itself. He translated the Bible into German and had a significant impact on the development of the modern German language. He was ordained a priest in 1507 and received his doctorate in theology in 1512. In 1517, he proclaimed his doctrines, attacking the so-called indulgences and exposing the corruption of the Church. As a result, Pope Leo X excommunicated Luther and declared him a heretic. When Emperor Charles V asked Luther to recant his views, he refused. The emperor then signed a document condemning him, declaring him an outlaw and authorizing his execution. Luther continued to defend his views and wrote many books on the subject, attaining a prominent position in the history of Christianity. [See: The Arabic Encyclopedia,

.] Dated 1/10/2011

The Jewish-Christian relationship changed from hostility to gradual acceptance, and from hatred to increasing harmony and sympathy (1).

It becomes clear to the researcher that this shift was evident in the period following the Crusades. The aforementioned primary Crusades targeted Muslim lands, particularly the Holy Land, but they did not spare the Jews, as previously mentioned. They even sanctioned the killing of all "infidels," whom the Crusaders considered non-Christians.

However, the situation changed. Crusader attempts began anew after the rise of the Protestant movement, but these began to align with Jewish ambitions in the Holy Land for numerous reasons and backgrounds.

After the decisive Islamic military defeat of the Crusades and the liberation of Acre, the last Crusader stronghold, in 690 AH, Palestine lived for centuries under the shadow of the Islamic state, despite the varying backgrounds of its rulers and kings. Then, Crusader attempts began anew, both militarily and politically, with support, cooperation, and coordination with the Jews. These attempts and forms of collusion manifested themselves in the following ways:

Under Ottoman rule, the French Emperor Napoleon Bonaparte occupied Palestine in 1214 AH / 1799 CE, with the support of the Jews. He advanced into Palestine, besieged Acre, which resisted him, and occupied several cities in Palestine. He called on the Jews to return to the Holy Land (2). However, his campaign failed, and he withdrew from Palestine in the same year (3).

(1) See Protestant Christianity and its Relationship to Zionism in the United States, Rajih Ibrahim Al-Sabatain, Master's Thesis, supervised by Dr. Muhammad Ahmad Al-Khatib, University of Jordan, Amman, 2007 CE, (p. 41).

(2) See: This research before you, (p. 44).

(3) See: History of the Sublime Ottoman State, Muhammad Farid Bek, (p. 375), also: Jerusalem is Arab and Islamic, Sayyid Faraj Rashid,

(p. 162), also: Palestine: An Illustrated History, Dr. Tariq Suwaidan, (p. 200).

In 1828 (1243 AH), the so-called Montefiore Project (1) emerged, with significant assistance from Britain and France, with the aim of pressuring the Ottoman Empire to allow Jewish settlement in Palestine (2).

In 1839, Britain established the first Western consulate in Jerusalem and devoted most of its efforts to protecting the Jewish community there (3).

In 1845 (1261 AH), Britain publicly requested that the Ottoman Empire expel the inhabitants of Palestine and settle Jews in their place, but this attempt was unsuccessful (4).

Attempts to bargain with the Ottoman Empire continued during the reign of Sultan Abdul Hamid II to allow the Jews to establish a national homeland in Palestine, but the Sultan categorically refused, which led to his deposition, exile, and the fall of the Islamic Caliphate (5).

In 1916, Britain and France secretly concluded the most dangerous agreement for the Arab world, known as the Sykes-Picot Agreement (6), which stipulated that Palestine would be placed under trusteeship

(1) Moses Montefiore (1784-1885 CE) was a wealthy British Jewish financier and leader of the Jewish community in England. He amassed

a vast fortune, which qualified him to assume the position of Lord Mayor of London as the first Jew to receive the title of "Sir." He devoted himself to working for the welfare of Jews in Eastern Europe and the Islamic world. He visited Palestine seven times and presented Muhammad Ali Pasha in 1838 CE with a plan for settling Jews in Palestine. He contributed to the establishment of some agricultural settlements in the Galilee and Jaffa and founded the first Jewish quarter outside the walls of the Old City of Jerusalem. He succeeded in convincing the Ottoman Sultan to provide Jews with facilities similar to those granted to foreigners throughout the Ottoman Empire. In 1973 CE, the Jews reburied his remains in occupied Palestine. | Encyclopedia of the Jews, Al-Masiri, [6/177] - adapted

(2) See: Al-Masiri's Encyclopedia of the Jews (6/177), also: Palestine: An Illustrated History, Dr. Tariq Suwaidan, (p. 203). (3) See: Modern History of Palestine, Dr. Abdul Wahab Al-Kayyali, Arab Foundation for Studies and Publishing, Beirut, 10th edition, 1990, p. 23.

(4) See: Jerusalem: Arab and Islamic, Sayyid Faraj Rashid, (p. 163), also: Palestine: An Illustrated History, Dr. Tariq Suwaidan,

(5) See: This research before you (p. 45), also: Jerusalem: Arab and Islamic, Sayyid Faraj Rashid, (p. 164).

(6) The Sykes-Picot Agreement was concluded between Britain and France to divide the Arab Levant between them during the First World War. The two allied countries reached this agreement on May 16, 1916, as a result of secret talks between the British representative Mark Sykes and the French representative Georges Picot, who presented the results of their secret talks to Tsarist Russia, which agreed to it in exchange for an agreement in which Britain and France recognized its right to annex certain areas of Asia Minor after the war. This agreement was concluded between Britain and France at a time when Britain had made promises of independence to the Arab countries in return for the Arab peoples supporting it and standing by its side in the First World War [The Arab World Encyclopedia, dated 10/12/2011].

International (1).

Britain occupied Jerusalem in December 1917 after World War I, after it had remained in Ottoman hands for four centuries. Simultaneously with this occupation, the Balfour Declaration was issued, granting the Jews the right to a homeland in Palestine (2).

At the beginning of 1918, the first contingents of Jewish volunteer fighting battalions entered Palestine under the British flag (3).

Under the protection and sponsorship of the occupying British state, Jews began to infiltrate Palestine through sporadic waves of immigration from the time of the Balfour Declaration until the establishment of the Jewish state on the land of Palestine (4).

In 1948, the Jews established their state in Palestine after Britain handed over the cities and villages of Palestine to them one after another, with significant Western Christian support, especially from Britain, which played the most important role in selling Palestine and handing it over to the Jews (5).

The following becomes clear to the researcher through this review of the history of Christians in the Holy Land:

First: Most of the events in this history, especially after the Islamic conquest, revolve around the fiercest battles between Muslims and Christians on the land of Palestine, with the Jews almost entirely absent from this land except in the final chapter, which witnessed the Christians surrendering the land to them.

(1) See: The Modern History of Palestine, Dr. Al-Kayyali, (p. 77).

(2) See: Jerusalem is Arab and Islamic, Sayyid Faraj Rashid (p. 164), also: The Modern History of Palestine, Dr. Al-Kayyali, (p. 84), also: The History of Palestine, Omar Al-Barghouthi and Khalil Totah, Library of Religious Culture / Egypt, 1st edition, 2001.

(3) See: The Modern History of Palestine, Dr. Al-Kayyali, (pp. 92-93), also: Jerusalem is Arab and Islamic, Sayyid Faraj Rashid, (p. 164).

(4) See: The Forty Facts on the Palestinian Question, Dr. Mohsen Muhammad Saleh, introduction by Dr. Muhammad Amara, revised 5th edition, 2003, (p

(5) See: The Palestine Catastrophe - Memoirs of Abdullah al-Tall, Dar al-Huda, 1st ed., 1378 AH / 1959 CE, (pp. 22-27). Also: The Danger of International Jewry to Islam and Christianity, Abdullah al-Tall, Dar al-Qalam / Beirut, 1st ed., 1384 AH / 1964 CE, 2-300 pp

Second: The great Islamic conquest of Palestine—especially Jerusalem—stopped the horrific historical massacres between Jews and Christians on this land. The greatness and tolerance of Islam were manifest in the golden age that all religions enjoyed on this land before the return of the devastating Crusades.

Third: Most periods of Christian rule over Palestine were under external, divinely ordained authority, not under fundamental local rule. That is to say, Palestine was never the capital of Christian rule. Sometimes it was part of the Roman Empire, sometimes part of the Byzantine Empire, and sometimes under the control of the comprehensive Crusader colonialism.

Fourth: Muslims have written historical epics and fought unparalleled battles to preserve Palestine and liberate it from the hands of every colonizer and usurper, beginning with Ajnadayn and the glorious conquest of Umar, passing through the battles of Hattin, Jerusalem, and Ain Jalut, the cleansing of Palestine from the Crusaders, and culminating in the jihad of Muslims in Palestine in our time

Fifth: Crusader and Jewish ambitions in Palestine have always manifested themselves in the context of the weakness and fragmentation that has plagued the Islamic nation from time to time. The invaders have always exploited this disunity in order to plant their entity in the heart of the nation under religious and historical pretexts. In contrast, victory has always been the ally of the Muslims whenever a Muslim leader has risen up and tried to unify the ranks and advance with the banner of jihad and raise the flag of Islam

Section Two

The Relationship Between Sanctity and Blessing and Belief Among Religious Communities

It includes two points:

Point One: Sanctification of Places and Persons Among Different Religions and Sects

Point Two: The Impact of Belief in Sanctity and Blessing on Behavior and Reality

First Requirement

Sanctification of Places and Persons Among Different Religions and Sects

Anyone who examines human history throughout the ages, and the history of different religions, will find that the issue of sanctification has occupied a significant place in the conscience, thought, and beliefs of various nations, religions, and sects. The researcher does not intend, in this study, to delve into the details, refutations, and discussions of this belief among different religions, as this is not the purpose of this research. Furthermore, a discussion of the beliefs of Jews, Christians, and Muslims regarding this matter—that is, sanctification—will come later in this study, God willing.

Rather, the intention here is to present some examples of how the followers of different sects and religions sanctify places, persons, and other things, in order to illustrate the general impact of this belief

After previously discussing the definition of sanctity and blessing linguistically and technically, the researcher found that the term "Holy Land" is a fixed term referring specifically to the land of Palestine, the Levant, and Jerusalem. However, these terms—sanctity and blessing—have been found among nations and peoples, both ancient and modern. Whether the sacred object is a person, a mountain, a house, a river, or a country, sanctity varies from nation to nation, each according to its beliefs.

Here are some examples:

1. The Samaritans' veneration of Mount Gerizim (1) in Nablus:

"The Samaritans, or 'Samaritans,' are a sect of Jews who lived in the mountains of Jerusalem and villages in the region of Egypt. They affirmed the prophethood of Moses, Aaron, and Joshua, peace be upon them, but denied the prophethood of all the prophets who came after them except for one." (2)

(1) Mount Gerizim: A rocky mountain overlooking Nablus and facing Mount Ebal. It rises 2,849 feet above sea level, and 700

Foot above Nablus | Al-Masiri's Encyclopedia of the Jews, (5/321)

(2) Al-Milal wa al-Nihal, Al-Shahrastani (1/514-515) - adapted

They venerate Mount Gerizim (which means "the chosen mountain" to them), to which the Messiah will return (1). The reason for their veneration of it is their belief that it is the mountain on which the Prophet Abraham stood to sacrifice his son when he was commanded to do so. The Samaritans built their temple on this mountain to make pilgrimages to it and offer sacrifices there. The Romans destroyed this temple in 67 AD (2).

2. The Magi's veneration of fire temples

The Magi are fire worshippers who believe that the world has two origins: light and darkness (3). It is a pagan religion that is still alive to this day and is widespread in regions of India, Iran, Pakistan, Europe, and South America (4).

They venerate fire and build houses for it, which they also venerate. The first of these houses was a fire house in Tus, then in Sistan, Bukhara, Fars, Isfahan, and China. Then fire houses spread to all places where the Magi were present. Among the greatest of these for them was the fire in Khwarazm (5), which the Magi venerated more than any other (6).

"The reason for their veneration of fire is that, in their belief, it is a noble, celestial essence, and that it did not burn Abraham the Most High. They also believe that venerating it will save them on the Day of Resurrection, and it is their direction of prayer, their means of communication, and their sign" (7).

(1) Mashiach: A Hebrew word meaning Messiah, the Savior | Encyclopedia of the Jews, Al-Masiri, (5/294).

(2) See: Encyclopedia of the Jews, Al-Masiri, (5/312).

(3) See: Al-Milal wa al-Nihal, Al-Shahrastani (1/651), also: Al-Jami' li-Ahkam al-Qur'an, Al-Qurtubi, (12/23).

(4) See: Encyclopedia of Living Religions in the World, Abdul Rahim Mardini, Dar Al-Mahabba / Damascus, 1st edition, 1, 2008.

(5) Tus, Sistan, Bukhara, Fars, Isfahan, China, and Khwarazm are all countries in Asia, most of which were part of what was called Transoxiana, which the Muslims conquered in the first century AH. As for Fars, it is the country known today as Iran [See: The Arab World Encyclopedia, dated 11/15/2011].

(6) See: Al-Milal wa al-Nihal, Al-Shahrastani (1/651-653).

1/654-655(7) The previous source(

3. Hinduism's Reverence for the Ganges River (1):

Hinduism is a very ancient religion in India that still exists. It has its own rituals and unique traditions. Its followers believe in polytheism and reincarnation, and they have a holy book. They believe in the sanctity of the Ganges River; therefore, they make pilgrimages to it for purification and blessings from its waters, and they throw the ashes of their dead into it after cremation (2).

Hindus make pilgrimages to holy rivers, and millions of Indian pilgrims visit a cave in the Himalayas (3) in Kashmir (4), called Amarnath Cave, where they venerate rocks formed by ice at an altitude of 3,380 meters (5).

There are also 51 other pilgrimage sites in the Indian subcontinent, which Hindus consider to be the abode of the gods. They also venerate the cow, considering its urine, dung, and milk sacred, and strictly forbidding its slaughter, deeming it a holy creature. (6) (7)

(1) The Ganges River, one of the largest rivers in India, ends in Bangladesh. It is 2,510 km long and originates in the Himalayas.

Wikipedia, the free encyclopedia, link to the Ganges River /wikipedia.org/wiki, accessed: 2012/02/24.

(2) See: Encyclopedia of Living Religions in the World, Abdul Rahim Mardini (p.) (198).

(3) The Himalayas: Mountains that pass through five Asian countries, namely China, India, Nepal, Pakistan, Bhutan and Tajikistan. They are the source of three of the world's major rivers, the Indus, the Ganges and the Yangtze, on whose waters 750 million people who live on the banks of these rivers depend. [1 Wikipedia, the free encyclopedia, Himalayas link /wikipedia.org/wiki, dated 10/07/2013].

(4) Kashmir. Kashmir is the geographical region located between India, Pakistan, and China in Northeast Asia. Historically, Kashmir is known as the plain south of the Himalayas on the western side. Kashmir has been occupied by China, Pakistan, and India [Wikipedia, the free encyclopedia, Kashmir link /wikipedia.org/wiki, accessed July 10, 2013]. (5) Glimpses of World Religions, translated and annotated by Sadiq Abdul Ali Al-Rikabi, Madbouli Library / Cairo, 1st edition, 2007. (176/177)

(6) See: The previous source, (p. 171).

(7) The number of Hindus in the world is approximately 761,689,000, which is equivalent to about 12.8% of the world's population [See: Encyclopedia of Living Religions of the World, Mardini, (p. 199)].

4. Buddhist veneration of Buddha:

Buddhism is an ancient man-made religion that arose and spread in India. Its rituals and teachings are similar to those of Hinduism. It was founded by "Buddha," meaning the enlightened one, whose followers claimed that a divine quality resided in him, making him (the one perfect, holy, blessed man). The Buddhists went so far as to venerate and glorify him both in life (2) and in death.

5. Shiite veneration of their Imams and shrines:

"Shiites is the name for all those who preferred Ali over the Rightly Guided Caliphs before him, and who believed that the Ahl al-Bayt (People of the House) were more deserving of the caliphate and that the caliphate of others was invalid" (3).

The Shiites venerate their Imams, placing them in a position superior to that of the prophets and angels, approaching divinity. For example, they believe the Imams are the Greatest Name of God, that they do not die except by their own will and choice, that they know the unseen, that they possess all the books revealed by God, and that angels visit and speak to them (4).

They also venerate the soil of Karbala (5), which they call "Husayni soil." Every Shiite usually keeps some of it in their home, seeking blessings from it, prostrating on it during their prayers, kissing it, eating some of it for healing, and taking it with them on their travels (6).

(1) See: Mardini's Encyclopedia of Living Religions, (pp. 202-204).

(2) The number of Buddhists in the world is approximately 353,794,000, which is about 6% of the world's population [See: the previous source, (p. 204)].

(3) See: Contemporary Groups Affiliated with Islam and Islam's Stance Towards Them, Dr. Ghalib bin Ali Awaji, Dar Lina for Publishing and Distribution, Egypt, 3rd edition, 1418 AH/1997 CE, p. 170.

(4) See: Usul al-Kafi, Muhammad bin Yaqub al-Kulayni, Dar al-Ta'aruf, Beirut, edition (n.d.), 1411 AH/1990 CE, pp. 283, 310-313, 358, 286.

(5) Karbala is the place where al-Husayn bin Ali was killed, on the edge of the desert near Kufa in the land of Iraq [Mu'jam al-Buldan al-Hamawi (445/4) - slightly adapted].

(6) See: Shi'ism and Correction - The Conflict Between Shi'ism and Shi'ism, Musa al-Musawi, 1st edition, 1408 AH/1988 CE, p.115

6. The Druze's Veneration of al-Ubaydi (1):

"The Druze are a sect of extremist esotericists with heretical ideas and beliefs" (2).

The Druze venerate and deify al-Hakim bi-Amr Allah al-Ubaydi (3), going so far as to declare him free from having a mother, son, uncle, or maternal uncle, describing him as "He neither begets nor is begotten, and there is none comparable to Him" (4).

Furthermore, the Druze do not make pilgrimage to the Holy Kaaba, but rather to the Khalwat al-Bayada in the town of Hasbaya (5) in Lebanon, and to the Mariamite Church in the village of Maaloula (6) in the Damascus Governorate of Syria (7).

7. The Baha'i's Veneration of Acre:

"Baha'ism is one of the destructive movements that pretends to belong to Islam, while seeking to destroy it. It holds heretical beliefs and maintains close ties with Jews and Zionism" (8).

(1) Al-Hakim al-Ubaydi: He is Abu Ali Mansur al-Hakim bi-Amr Allah ibn al-Aziz Billah Nizar ibn al-Mu'izz Billah Ma'ad ibn al-Mansur Billah Ismail ibn al-Qa'im bi-Amr Allah Muhammad ibn al-Mahdi Ubayd Allah al-Ubaydi al-Fatimi (d. 412 AH), of Moroccan origin, born, raised, and residing in Egypt. He was the third of the Fatimid caliphs of Egypt. Al-Hafiz Abu Abdullah al-Dhahabi said in his history: He was generous, wicked, cunning, of corrupt beliefs, and a bloodthirsty ruler. He killed a large number of the prominent figures of his state and ordered the writing of insults against the Companions of the Prophet on the doors of mosques and in the streets. (Tarikh al-Islam al-Dhahabi, 28/283). Also: Al-Nujum al-Zahira fi Muluk Misr wa al-Qahira, Jamal al-Din Abi al-Mahasin Yusuf ibn Taghri Bardi al-Atabaki Bardi, edited and published by the Ministry of Culture and Guidance (4/178), National Library, Egypt, edition (number not specified).

(2) Esoteric Movements in the Islamic World - Their Beliefs and the Islamic Ruling on Them, Dr. Muhammad Ahmad al-Khatib, Library

199 Al-Aqsa / Amman, 2nd ed., 1406 AH/1986 AD, (p.

(3) The previous source, p. (200).

4) The same source, (p. (237)

(5) Hasbaya. Hasbaya is one of the Lebanese villages and the center of the Hasbaya District in the Nabatieh Governorate. It is the historical capital of Wadi al-Taym, which was ruled by the Shihab dynasty. | Wikipedia, the free encyclopedia. Link: Hasbaya/wikipedia.org/wiki, dated 10/07/2013 AD

(6) Maaloula. Northwest of Damascus, 50 km away, and about 1500 meters above sea level. Its name means "the high place with fresh air" according to the Syriac language, which the inhabitants of Maaloula still speak. | Wikipedia, the free encyclopedia Link: Maaloula/wikipedia.org/wiki/wiki, dated 10/07/2013 AD

(7) See Glimpses of World Religions, Sadiq al-Rikabi, (p. 434).

(8) See: Contemporary Sects, Awaji, (1/519).

The Baha'is venerate the city of Acre, especially the Palace of Bahji, which they consider their qibla and Kaaba according to God's command and will (1). They also make pilgrimages to Shiraz (2), the birthplace of Shirazi (3).

Summary of the Point:

First: Nations and religions have known sects, groups, and religions that venerate things, places, and people, and adopt religious symbols that represent the sacred model for them.

Second: The issue of veneration is fundamentally linked to religion, and often involves superstitions and myths, frequently contradicting reason and logic.

(1) Contemporary Sects, Awaji, (1/526)

(2) Shiraz: An Iranian city, the capital of Fars Province and Shiraz County, and the sixth largest city in Iran

In the days of the Safavid dynasty, due to the large number of religious scholars there at that time, it was the capital of several historical states, such as the Saffarid, Buyid, and Zand dynasties. | Wikipedia, the free encyclopedia, Shiraz link /wikipedia.org/wiki, dated

.] 2012/4/5 AD

(3) Shirazi: The first Babi leader was Ali ibn Muhammad Reza Shirazi, born in 1235 AH in Shiraz. In 1260 AH, he declared himself the Bab, the conduit to the Hidden Imam of the Shiites. He was imprisoned in Iran for three years for openly professing his heretical principles, then executed along with his senior followers in Sha'ban 1265 AH / 1849 AD [See: Babism: Presentation and Critique, Ihsan Ilahi Zahir,

.])92 Dar Tarjuman al-Sunnah, Pakistan, 3rd edition, 1981/1401 AD, (p

The Second Requirement

The Impact of Belief in Sanctity and Blessing on Behavior and Reality

After reviewing some examples of peoples venerating specific places, figures, and things, we must examine the relationship between veneration and behavior.

"A sacred thing is not sacred in itself, but rather due to its connection to the source of sanctity and its reference to it. Therefore, what may be sacred in one society may be profane in another (1).

It is self-evident that belief must be based on action; otherwise, it is a theory with no chance of application in reality and in people's lives. Hence, we find that the belief of people of religions, sects, and denominations in the sanctity of their places, leaders, and things has a clear impact on their lives, behavior, and current circumstances.

If you wanted to enumerate these effects, they would encompass all aspects of the lives of these nations and groups, and perhaps each of these effects would require independent research. However, the researcher will briefly focus on two important effects in understanding the researcher—which illustrate the profound impact of this belief, whether this impact is positive or negative:

1. Belief in sanctity strengthens the relationship between the land and man

He who believes in the sanctity of the land and the place is closely connected to them. If you look, for example, at the Muslims, you will find a secret of the Creator, God, in linking the sanctity of the Holy Kaaba and the Sacred Land to man in his saying, may God bless him and grant him peace, on the tongue of his friend God: “Our Lord, I have settled some of my descendants in an uncultivated valley near Your Sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they may be grateful.” (Ibrahim / 37).

(1) Encyclopedia of the Jews, Al-Masiri (191/1).

Ibn Abbas and Mujahid said: If He had said, “the hearts of the people,” then the Persians, Romans, Turks, Indians, Jews, Christians, and Magians would have crowded around it! But He said, “from among the people,” meaning the Muslims. So His saying, “It yearns for them,” means it longs for them and yearns to visit the House (the Kaaba). Mujahid recited it as, “It yearns for them,” meaning it loves and reveres them (1).

This supplication to God made this blessed and holy place a gathering place for both religion and worldly life. As for religion, it includes the inclination of people to go to that city for worship and obedience to God. As for worldly life, it includes the inclination of people to bring their livelihoods to it for trade. Because of this inclination, their lives expand, and their food and clothing increase (2).

This effect of sanctification (i.e., connection to the land) applies to other holy places for Muslims besides Mecca, such as the Prophet’s Mosque in Medina and Jerusalem in Palestine

The foregoing is considered a positive influence of sanctity on the connection to the Holy Land, since its sanctity comes from God Almighty.

This influence can certainly be negative. For example, the researcher observes that the connection to the land due to the belief in its sanctity is one of the goals of the Jews and Zionism, as will be discussed later. They have long promoted the idea of the sanctity of the land of Israel, or the Promised Land, and its connection to the Jewish people (the chosen people of God). Consequently, this religious promotion among the Jews aims to solidify the emotional attachment of this alleged people and perpetually link them to the land of God, which they claim to have bestowed.

From the above, in the first section on examples of belief in sanctity, you will find that the Samaritans have been connected to the land of Gerizim for hundreds of years. They consider it a fundamental tenet of their faith and a cornerstone of their religion, and they inhabit this land out of religious devotion and adherence to that alleged sanctity.

(1) Al-Jami' li-Ahkam al-Qur'an, al-Qurtubi, (9/373).

(2) Al-Tafsir al-Kabir, Al-Razi (108/19).

And land. Not far from them, the Baha'is are encamped around the Palace of Delight in Acre, making pilgrimages to it, clinging to it as a place.

To their north, the hearts of the Druze yearn for Hasbaya and Maaloula, and they are devoted to the Church of Mary and the Khalwat al-Bayada.

To the east, the Shi'a make pilgrimages to what they call "holy Karbala," considering its entry an honor and a great gain, without which one would lose wealth, children, and lives. They touch its soil, seek blessings from its stones, and flock to it from all places where they are found.

And those Hindus and Buddhists in the far reaches of the East sacrifice their lives and bodies for their beliefs, making pilgrimages by the millions to rocks, mountains, rivers, idols, and cows. They touch them, seclude themselves around them, crane their necks towards them, and gather around them, believing in their great benefit, blessing, and sanctity!

The researcher's findings are measured against what has been mentioned, and it becomes clear to every observer that one of the requirements of believing in the sanctity, honor, blessing, and status of the land is to cling to it, defend it, and hold fast to it—its trees, stones, soil, and water.

2. Belief in Sanctity and its Effect on Extremism:

There is no doubt that believing in the sanctity of a person, stone, grave, or place drives some followers, the common people, and even some of the elite to extremism and exceeding the bounds in venerating this sacred thing, to the point that they give it a status exceeding that of something better

The Holy Quran mentions the exaggeration of the polytheists regarding the deities they worshipped besides God, which were originally people or inanimate objects, as it says: “Have you considered al-Lat and al-‘Uzza, and Manat, the third one? Is it for you the male and for Him the female? That, then, is an unjust division. They are not but names you have named them, you and your fathers, for which God has sent down no authority. They follow not except assumption and what [their] souls desire, and there has already come to them from their Lord guidance.” (An-Najm 53:19-23)) .

It has been said that al-Lat was a white, engraved rock, and it has also been said that it was a man who prepared barley porridge for the pilgrims in Mecca. Al-Uzza was a tree upon which there was a structure and curtains, and Manat was an idol between Mecca and Medina. The Arabs worshipped these idols and statues (1)

and their causes. The Prophet (peace and blessings be upon him) warned his nation against extremism and informed them of the conditions of previous nations regarding this extremism

The Messenger of God (peace and blessings be upon him) was informed of a church that the Muslims had seen, and what it contained of images and statues. The Messenger of God (peace and blessings be upon him) said: “Those are a people who, when a righteous servant or a righteous man among them dies, build a mosque over his grave and place those images in it. Those are the worst of creation in the sight of God.” (2)

“There is scarcely a human group that has advanced in civilization that does not have in the fabric of its civilization something equivalent to the mosque for Muslims, or the synagogue for Christians, or the place of prayer for Jews, as is the case with the ancient Egyptians, Indians, Persians, and Greeks... These places are usually called a temple or something similar.” (3)

Ibn Taymiyyah, may God have mercy on him, said: “The Messenger of God forbade building mosques over graves and cursed those who did so. He forbade magnifying and venerating graves, and ordered that they be leveled. He forbade praying towards them or near them, and lighting lamps on them, lest this become a means to taking them as idols. He prohibited this for those who intended this and for those who did not intend it but rather intended the opposite, in order to block the means.” (4)

(1) See: Tafsir al-Qur'an al-'Azim by Ibn Kathir, (4/306).

(2) Agreed upon by al-Bukhari: Book of Prayer, Chapter on Prayer in the Church, No. 434, p. 61; Muslim: Book of Mosques and Places of Prayer, Chapter on the Prohibition of Building Mosques Over Graves and Placing Images in Them, and the Prohibition of Taking Graves as Mosques.

No. 528, p. 248

(3) Journal of Islamic Research (2/538)

(4) Al-Fatawa al-Kubra by Ibn Taymiyyah (6/175) - slightly adapted

On the authority of Ibn Abbas, may God be pleased with him, who said: The Messenger of God, peace and blessings be upon him, said: “The curse of God be upon the Jews and Christians; they took the graves of their prophets as places of worship.” He was warning against what they did. (1)

Ibn Taymiyyah, may God have mercy on him, said: “None of the Companions, the Successors, the Imams, or the early scholars said that supplication is answered at the graves of the prophets and the righteous, neither absolutely nor specifically. Nor did any of them say that a person’s supplication at the graves of the prophets and the righteous is better than his supplication in any other place, nor that prayer in that place is better than prayer in any other place. Nor did any of them seek out supplication or prayer at these graves.” (2)

It is clear from the above verses and hadiths that Islam came to regulate the matter of sanctification, and to make all sacred things based on the pure monotheism of God, since He alone is the source of this sanctity, as will come when explaining the concept of sanctity and sanctification among Muslims in the third chapter of this research

In contrast to the polytheists' extremism and their confusion in elevating the status of their idolatrous deities, Islam came and clarified that the universe has one Lord, the One most deserving of veneration, glorification, and sanctification. At the end of the chapter that mentions al-Lat and al-Uzza, it says: “So prostrate to Allah and worship Him” (An-Najm 62). At the beginning of the same chapter, it had already shown them that they had a final prophet, Muhammad—the infallible one who conveyed the divine revelation. It says: “Your companion has neither gone astray nor erred, nor does he speak from [his own] inclination. It is not but a revelation revealed” (An-Najm 2-4). And in the same chapter, it also showed them that they had an eternal book, the one most worthy of sanctification and application, and it condemned their disregard and neglect of it, saying to them: “Is he who This hadith you marvel at, and you laugh and do not weep, while you are heedless. [An-Najm 59-61

(1) Agreed upon by Al-Bukhari: Book of Prayer, Chapter, No. 435, (p) (61), Muslim: Book of Mosques and Places of Prayer, Chapter on the Prohibition of Building Mosques on Graves and Placing Images in Them, and the Prohibition of Taking Graves as Mosques, No. 529

(2) Al-Fatawa Al-Kubra, Ibn Taymiyyah (2/426).

These two effects of the belief in sanctity are among the things that caught the researcher's attention during his study of the issue.

Undoubtedly, there are many other effects, but this is not the place to detail and illustrate them. Some of these effects are positive if the source of the sanctity is the true religion. Among them is the tranquility and peace in truly holy places, which God has blessed. This tranquility results from the certainty of God's presence and support, and from the awareness of the greatness of the place or time, or something similar, such as visiting the Sacred Mosque and circumambulating the Kaaba, as He says: “Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds.” (Al Imran/96). “Blessed: meaning abundant in goodness, because the reward for worship is multiplied therein, as Ibn Abbas said. It was also said: because sins are forgiven therein for those who perform Hajj, circumambulate it, and seclude themselves at it. It was also said: its blessing is the continuity of worship therein and its adherence.” (1)

There are other negative effects besides those mentioned above, including, for example, according to the researcher's understanding:

1. Associating partners with God, venerating created beings, and describing them with attributes that are only permissible for the Creator.

2. Killing, violating the rights of opponents, and transgressing prohibitions in defense of alleged sacred things.

3. Disabling reason by attributing sanctity to individuals whom people follow blindly.

4. Accepting injustice and submitting to aggression from those with alleged sacred positions.

Conclusion

First: The issue of veneration and belief in sanctity has practical effects in reality, manifesting in people's thoughts, behaviors, and dealings. It is not a theoretical matter that remains confined to books.

Second: There are positive effects of veneration linked to divine revelation, which is not subject to human manipulation. There are also negative effects of human veneration, which stems from human desires and the conclusions of their limited minds.

(1) Ruh al-Ma'ani by Al-Alusi (5/4) - slightly adapted

Chapter One

Jewish Belief in the Holy Land

Contains four sections:

Section One: Factors Influencing Jewish Belief

Section Two: Jewish Belief in the Holy Land and the Response to Them

Section Three: Zionism and its Relationship to Jewish Belief in the Holy Land

Section Four: The Effects of Jewish Belief in the Holy Land

Section One

Factors Influencing Jewish Belief

Includes three points:

Point One: Sources of Jewish Thought

Point Two: Objective Influences and Circumstances

Point Three: Discussion of the Sources of Jewish Belief

First Requirement

Sources of Jewish Thought

There is no doubt that the sources of Jewish thought, which constitute the inspiration and motivation for Jews in their beliefs, laws, and behaviors, are sources that, like Jewish history, have been subject to much turmoil, debate, controversy, and confusion. A researcher studying Jewish affairs will find it easy to discover and observe this. Furthermore, these sources are not fixed, definitive, or final; rather, they have undergone some change and alteration at every stage, in addition to the existing disagreements regarding their attribution, the periods of their compilation, their sanctity, and other matters that will be discussed in this chapter.

The sources of Jewish thought can be summarized in four main sections:

1. The Old Testament (Torah).

2. The Talmud.

3. Rabbinic Rulings.

4. The Protocols of the Elders of Zion.

In this section, the researcher will address these four sections in some detail, arranged according to their historical and religious importance.

First: The Old Testament (Torah):

"The law of all the Jews is based on and owned by their Torah, with its five books—the most important ones—and they all hold it sacred because they attribute it to the Prophet Moses (1), and they believe that it was revealed to him by his Lord on Mount Sinai, and he delivered it to his people written exactly as he received it." (2)

(1) The Torah is mentioned in the Holy Quran (18) times.

(2) The Treasures of the Talmud, S. Levi, translated by Muhammad Khalifa al-Tunisi, Dar al-Bayan Library / Kuwait, 1st edition, 1409 AH/1989 CE. (11)

The Torah, in its essence, for us Muslims, is the Book of God revealed to our master Moses, peace be upon him. The Holy Quran introduced us to the true Torah, and said in it: “How can they make you their judge while they have the Torah, in which is the judgment of God? Then they turn away after that, and those are not believers. Indeed, We revealed the Torah, in which was guidance and a Torah by which the prophets who submitted to God judged for the Jews, and the rabbis and the scholars, by that which they were entrusted with of the Scripture of God and were upon it.” (Al-Ma'idah 5:43-44)

But the Qur'an, which tells us about the Torah, also tells us that it was distorted, altered, and tampered with by the Jews, as God Almighty says: “So for their breaking of the covenant We cursed them and made their hearts hard. They distort words from their [proper] places and have corrupted a portion of that of which they were reminded.” (Al-Ma'idah 5:13)

“The Torah that the Jews believe in today as the Torah of Moses is the first five books of the Old Testament in the Bible, which are: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.” (1)

"But some Jews, Christians, and others use the word 'Torah' to refer to the entire Old Testament. In fact, the Jewish rabbis (2) gradually broadened the term 'Torah' to conflate divine revelation with rabbinic interpretation, claiming that there are two Torahs or two laws: one written, which Moses received on Mount Sinai, and the other oral, which the rabbis passed down from Moses and which has the same sanctity as the written Torah" (3). Generally speaking, "Biblical scholars agree that the Old Testament was compiled during and after the Babylonian exile" (4).

(1) Religions and Beliefs in Different Eras, Ahmad Abdul Ghafour Attar, Mecca, 1st ed., 1401 AH/1981 CE. (2/335)

(2) Rabbi is a Hebrew word meaning wise or prudent man. He is the religious leader of the Jewish community. Rabbis are Jewish scholars who interpret the texts of the Torah and Talmud and oversee prayers in the synagogue. [Encyclopedia of the Jews, Al-Masiri.] 5/222 - adapted.

(3) Encyclopedia of the Jews, Al-Masiri (5/87) - adapted.

(4) The Torah: Its History and Aims, translated and annotated by Suhail Dib, Dar Al-Nafais, Beirut, 1st edition, 1397 AH / 1977 CE, (p. 20).

Since the term Torah has been broadened by the Jews, the researcher should point out the divisions of the Torah, considering it to be all the books of the Old Testament, which are:

The first division: The Five Books

These are the ones that can be called the "core Torah," considering that the Torah is only a part of the Old Testament (1)

These books are (2):

1. Genesis: It speaks of the Israelites' sojourn in Egypt, the birth of Moses, the manifestation of God and the golden calf, the giving of the Ten Commandments, and the Israelites' worship of the golden calf.

2. Exodus: It is dedicated to the Israelites' exodus from Egypt and the destruction of Pharaoh.

3. Leviticus: It deals with legislation, rituals, sacrifices, festivals, and other matters.

4. Numbers: It speaks of statistics (of the people of Israel and its tribes, the Sinai period, until the entry into the Promised Land).

5. Deuteronomy: It contains a repetition of the Law, the commandment of Moses, and his last days.

The second division: The Prophets:

This section comprises twenty-one (21) books divided into three parts as follows (3):

Part One: The Advanced Prophets (six books), which collectively examine the history of the Children of Israel after the death of Moses until their return from the Babylonian captivity to Jerusalem and the rebuilding of the Temple. This part includes: the Book of Joshua, which established the Children of Israel in the land of Canaan, and the Book of Judges, who took over after

(1) See Judaism, Dr. Shalabi, (p. 230).

(2) See: The Jews: History and Belief, Dr. Kamel Saafan, Dar Al-I'tisam, Cairo, 2nd edition, 1988, (p. 137).

(3) See: The Jews: History and Belief, Dr. Kamel Saafan (p. 138), also: The Children of Israel, Muhammad Bayumi Mahran, Dar Al-Ma'rifah Al-Jami'iyah, Egypt, 1st edition, 1999, (12/3).

Joshua), and the books of 1 and 2 Samuel, which deal with the days of Samuel, the last of the judges, and the reigns of Saul and David, and the books of 1 and 2 Kings, which deal with the history of the kings up to the Babylonian captivity.

Part Two/ The Later Prophets: (Three books), namely: [Isaiah, Jeremiah, and Ezekiel].

Part Three/ The Twelve Prophets: (Twelve books), namely: [Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi].

These books of the prophets were considered canonical around 200 BC.

Section Three: Writings and Poetry:

It includes thirteen books: [Psalms, Proverbs, Job, Song of Songs, Lamentations, Ruth, Esther, Ecclesiastes, Daniel, Ezra and Nehemiah, 1 Chronicles, and 2 Chronicles.] (1) (II)

Thus, the total number of books of the Old Testament (Torah) is thirty-nine (39), and the total number of its chapters is (929).

These three sections of the books of the Old Testament were written over approximately nine centuries, in different languages, based on oral tradition. Most of these books were corrected and supplemented due to events or special necessities, sometimes at widely separated times. (2)

The Old Testament may also include what is called the Apocrypha (3), that is, the external or non-canonical books, which are fourteen (14) books. (4)

(1) Introduction to the Bible, Habib Saeed, Episcopal Church Publishing House / Cairo, no edition stated, (p. 69), adapted.

(2) The Jews: History and Doctrine, Saafan, (p. 136).

(3) Apocrypha: A Greek word meaning "hidden" or "unreliable," a term referring to non-canonical sacred texts not recognized by the Jews as part of the Old Testament. See: Al-Masiri's Encyclopedia of the Jews, (5/105).

(4) The Jews: History and Doctrine, Saafan, (p. 139).

It is worth mentioning that the "Old Testament" is considered by some Jewish sects and by all Christians to be the first book in terms of sanctity and legislation, although for most Jews it has been relegated to second place after the Talmud (1).

Jews prefer to use the term "Tanakh" (2) instead of "Old Testament," because the Old Testament implicitly refers to the New Testament, which completed the Bible—in the view of Christians, and this is something Jews do not want to acknowledge (3).

Second: The Talmud:

The researcher mentioned the Talmud after the Torah for chronological and historical reasons, and because the Talmud implicitly relies on what came before.

The Talmud means "teaching," and it is considered the second source of Jewish legislation and the first source of Zionist policy. Only a few ancient manuscripts of it exist (4).

"The Talmud is one of the most important and sacred religious books for the Jews. It is the primary product of the Oral Law, that is, the rabbis' interpretation of the Written Law (the Torah). The Talmud contains a record of the rabbis' discussions on Jewish law, ethics, customs, myths, and stories. For the Jews, it is a primary source of legislation and custom" (5).

Jewish sages devised laws narrated from the High Moses, other than those written in the Torah, and called them the Oral Law, claiming that it was not permissible to write what the High Moses had not written. The rabbis would transmit these laws orally, generation after generation, secretly. But after the failed Jewish rebellion against the Greeks

(1) See The Jews: History and Doctrine, Saafan, (p. 139).

(2) Tanakh is an abbreviated Hebrew name made up of the first letters of three Hebrew words: Torah (the Five Books of Moses), Nevi'im (the Books of the Prophets), and Ketunim (the Books of Songs and Wisdom). [Al-Masiri's Encyclopedia of the Jews (5/89) - adapted].

(3) Encyclopedia of the Jews, Al-Masiri, (5/89)

(4) The Jews: History and Belief, Sa'fan, (p. 144).

(5) The Talmud: The Holy Book of the Jews, Ahmad Ibesh, Dar Qutaiba, Damascus, 1st edition, 2006, (p. 25).

In 135 CE, under the leadership of Bar Kokhba, the Jews began compiling these secret laws into the Talmud for fear of their loss (1).

The Talmud is characterized by secrecy, and the Jews attempt to conceal it and omit parts of it when printing and publishing copies. It holds a special sanctity for them (2).

Ibn Hazm (3) – may God have mercy on him – says in Al-Fasl: “The Talmud is their foundation and their primary source for their jurisprudence, the rulings of their religion, and their law. It is the unanimous opinion of their rabbis” (4).

Another indication of the Talmud’s importance to them, and that it takes precedence even over the Torah, is what is stated in one of its pages: “Whoever studies the Torah performs a virtue for which he does not deserve a reward, whoever studies the Mishnah performs a virtue for which he deserves a reward, and whoever studies the Gemara performs the greatest virtue” (5).

The Talmud consists of two parts (6):

1. The Mishnah, which is the original text

2. The Gemara, which is an explanation of the Mishnah.

(1) See: The Talmud: Its History and Teachings, Zafarul Islam Khan, Dar al-Nafais, Beirut, 8, 1423 AH/2002 CE, (p. 30).

(2) See: The previous source, (p. 24).

(3) Ibn Hazm (384-456 AH): Imam Abu Muhammad Ali ibn Ahmad ibn Saeed ibn Hazm ibn Ghalib ibn Salih ibn Khalaf ibn Ma'dan ibn Sufyan ibn Yazid, originally from Persia, then Andalusia, from Cordoba, from Yazid, a client of Prince Yazid ibn Abi Sufyan ibn Harb al-Umawi, a jurist, memorizer of hadith, theologian, man of letters, minister, Zahiri, author of numerous works. A large number of scholars praised him, while others criticized him. His contemporaries testified to his sharp intellect, quick wit, strong memory, and profound knowledge. His works became famous and were well-received by scholars. He was known for his asceticism in seeking leadership, his dedication to knowledge, and his deep piety. Among his works are: (Al-Isal fi Fahm Kitab al-Khisal, Al-Mujalla fi al-Fiqh, Al-Muhalla fi Sharh al-Mujalla, Al-Fasl fi al-Milal wa al-Ahwa' wa al-Nihal, Al-Ihkam fi Qawa'id al-Ahkam wa al-Fara'id, Al-Ijma', and many others. [1 Siyar A'lam al-Nubala', al-Dhahabi. 18/184] - with modifications)

(4) Al-Fasl fi al-Milal wa al-Ahwa' wa al-Nihal by Imam Abu Muhammad Ali ibn Ahmad, known as Ibn Hazm al-Zahiri, edited by Dr. Muhammad Ibrahim Nasr and Dr. Abd al-Rahman Umayrah, Dar al-Jil, Beirut, 2nd edition, 1416 AH/1996 CE, p. 324/1

(5) Al-Kanz al-Marsud fi Fada'ih al-Talmud by Dr. Muhammad al-Sharqawi, Maktabat al-Wa'i al-Islami, Egypt, 1st edition, 1410 AH/1990 CE, p. 168. See also: Al-Talmud: Its History and Teachings, Zafar al-Islam Khan, p. 24.

(6) See: Al-Talmud: Its History and Teachings, Zafar al-Islam Khan, p. 15

It is the first legal code established by the Jews for themselves after the Torah. It was compiled by Judah HaNasi (1) between 190-200 CE (2).

The Mishnah is a Hebrew word meaning "to repeat" or "to reiterate," and it signifies the preservation and repetition of the Oral Law (3).

The Mishnah consists of six sections called Sedarim (4), which are (5):

(1) Zeraim (Seeds): This deals with the religious laws pertaining to agriculture.

(2) Mo'ed (Appointed Days): This deals with festivals, fasts, and special rulings.

(3) Nashim (Women): This deals with the laws of marriage, divorce, and vows.

(4) Nezikin (Damages): This deals with civil and criminal laws.

(5) Kodashim (Holy Things): This deals with the rituals related to sacrifices, prayer, and the Temple

(6) Toharot (Purity): It deals with the laws of purity and impurity.

The Talmud is sometimes referred to as "Shas," which is an abbreviation of the Hebrew word "Shesha Sedarim," meaning: The Six Ordinances (6).

In addition to these six ordinances, there are several shorter Talmudic treatises, and there is also a book identical to the Talmud called the Midrash (7), which compiles the wisdom, stories, and ordinances collected by

(1) Judah HaNasi (135-200 CE), known as "Our Holy Master," was the head of the Jewish community in Palestine and the compiler of the Mishnah. He maintained friendly relations with the Romans in Palestine and was well-versed in Jewish religious tradition, which enabled him to wield considerable authority over the Jews of his time [Al-Masiri Encyclopedia of the Jews (5/154) - adapted].

(2) The Talmud: Its History and Teachings, Zafarul Islam Khan, (p. 11)

(3) Al-Masiri Encyclopedia of the Jews, (5/144).

(4) Sedarim: A Hebrew word meaning "rulings" [Researcher].

(5) The Talmud: Its History and Teachings, Zafarul Islam Khan, (pp. 15-16). Also: Encyclopedia of the Jews, Al-Masiri, (5/144).

(6) See: The two previous sources, same pages.

(7) Midrash: The oral teaching of the Torah. The word is derived from a Hebrew root meaning "to delve deeply into study." It is of two types: "Midrash Halqa, which pertains to legislative texts, and Midrash HaGadah, which pertains to the explanations of the teachers of the Torah: Its History and Teachings, Suhail Deeb (p. 94) - adapted].

The rabbis invented it after the Talmud was completed, and they recorded it in this book for fear that it would be lost, even though the Talmud itself took at least a thousand years to write" (1)

"And its authors were not in one era, but rather they wrote it generation after generation. When their later scholars saw that as time passed, they added to it, and that the later additions contradicted much of what was at the beginning, they knew that if they did not close the door to additions, it would lead to a grave error. So they stopped the additions and forbade them to their scholars and prohibited anyone who added anything to it" (2)

Part Two: The Gemara

The Gemara is of two parts: the Gemara of Jerusalem and the Gemara of Babylon. As for the Gemara of Jerusalem or Palestine: it is a record of the discussions that the rabbis of Palestine held to explain the principles of the Mishnah, and its compilation dates back to the year 400 AD. As for the Gemara of Babylon: it is a similar record of the discussions about the teachings of the Mishnah, which were recorded by the Jewish scholars of Babylon, and they finished compiling it around the year 500 AD" (3).

"Hence, the Mishnah with its commentary, the Gemara of Jerusalem, is called the Jerusalem Talmud, and the Mishnah with its commentary, the Gemara of Babylon, is called the Babylonian Talmud. Both are printed separately. When the term 'Talmud' is used, the one intended and commonly used among Jews is the Babylonian Talmud." (4)

"The Gemara is an Aramaic word meaning supplement, completion, or study. The language of the Gemara in the Babylonian Talmud is Eastern Aramaic, and in the Palestinian Talmud, it is Western Aramaic." (5)

(1) The Talmud: Its History and Teachings, Zafarul Islam Khan, (pp. 17-18).

(2) Guidance for the Perplexed in Answering the Jews and Christians, Abu Abdullah Shams al-Din Muhammad ibn Abi Bakr ibn Ayyub ibn Saad al-Zar'i al-Dimashqi Ibn Qayyim al-Jawziyya, edited by Muhammad Ali Abu al-Abbas, Qur'an Library / Cairo, 1st edition, 1409 AH/1989 CE

pp. 166-167

(3) The Talmud: Its History and Teachings, Zafarul Islam Khan, (pp. 11-12).

(4) Judaism, Dr. Shalabi, (p. 266)

(5) Encyclopedia of the Jews, Al-Masiri (5/145).

Talmudic Jewish thought, as has become clear to the researcher, has been reflected in all aspects of life within Jewish society, both ancient and modern. Traditional Jewish education is the clearest example of this, as it focuses particularly on religious studies.

This is evident from the testimonies of contemporary Jews, who confirm that traditional Jewish education does not include any non-religious humanities or scientific studies, such as literature, mathematics, language, and history. The most intensive studies in traditional Jewish society throughout successive eras are those termed "sacred studies," which consist mostly of the Talmud and some writings on Talmudic interpretation (1).

In conclusion:

The Talmud is one of the most sacred texts of the Jews. Its collection, writing, and correction continued for centuries, and much of it remains shrouded in mystery. Jews strive to keep many of its teachings secret, and its texts have relied on the interpretations, explanations, and personal opinions of successive generations of rabbis and Jewish legal scholars. The Talmud addresses all aspects of life for the Jewish community, and the sanctity that Jews have bestowed upon the Talmud governs many of their beliefs, lifestyles, and behaviors for centuries, right up to the present day.

Third: Rabbinic Rulings:

This source is one of the most important sources of Jewish religious thought, and there is no clearer evidence of this than God's statement: “They have taken their rabbis and monks as lords besides God, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above what they associate with Him.” (At-Tawbah 9:31). This is a narration about the Jews and Christians.

(1) See: Jewish Fundamentalism in Israel, Israel Shahak and Norton Mezvinsky, translated by Nasser Afifi, Al-Shorouk International Library, Cairo, 2nd edition, 2004, (75/1)

The rabbis are the scholars (1), “meaning: that they obeyed them in disobedience to God, and they permitted what they permitted and prohibited what they prohibited, so they took them as lords” (2).

This Qur’anic expression is a very clear text, definitively stating that the sayings and rulings of the rabbis are an important source in formulating the doctrine and law of the Jews.

One of the most important manifestations of this source of Jewish thought is the rulings issued throughout the ages by those whom the Jews call rabbis, up to our present era in which their position has been consolidated and their influence and power have increased within occupied Palestine.

“If the sources of Jewish religious thought in the ages of the forefathers are represented by the text of the Old Testament as the basic book of the Jewish religion, in addition to other sources, the most important of which is the Talmud, then there is an additional essential source that motivates the masses of Jewish extremists, namely the rulings of the rabbis. These rulings possess a power of influence within the Zionist entity that exceeds the power of the laws of the state. They are often the primary driver of society in formulating its ideology towards itself and towards others” (3).

The writings of medieval Jewish rabbis are among the most important sources of legal rulings relied upon by the religious community in the Jewish state. What is not found in the texts of the Old Testament and the Talmud, the Jew will find manifested in the rulings of Rabbi Moshe ben Maimon (4), for example, and other rabbis (5).

(1) See: Jami' al-Bayan fi Ta'wil al-Qur'an, al-Tabari (14/208)

(2) Ma'alim al-Tanzil, Muhyi al-Sunnah Abu Muhammad al-Husayn ibn Mas'ud al-Baghawi, edited by: Muhammad al-Nimr, Uthman Damiriya, and

Sulayman al-Harsh, Dar Tayyiba for Publishing and Distribution, 4th edition, 1417 AH/1997 CE, (4/39).

(3) Rabbinic Rulings: An Objective View of the Roots of Extremism in Israeli Society, Dr. Mansour Abdel Wahab, Egyptian General Book Organization / Cairo, 1st edition, 2010 CE, (p. 16).

(4) Moses ben Maimon (1135-1204 CE) Moses ben Abdullah ben Maimon of Cordoba, a Jewish thinker, one of the great rabbis, and a member of the Jewish community in Spain. The Jews said of him: "No man like Moses has appeared from the days of Moses to Moses." Among his most important books are "The Guide for the Perplexed" and "The Lamp." He excelled in the Old Testament, philosophy, medicine, and the sciences. [Encyclopedia of the Jews, Al-Masiri (3/367-368) - adapted]

(5) See: Rabbinic Rulings, Mansour Abdel Wahab, (p. 17).

The sayings and rulings of the rabbis hold a special place among the Jews. Rabbi Russky (1), one of their most famous rabbis, said: "Pay more attention, my son, to the sayings of the rabbis than to the Law of Moses" (2).

According to the Talmud, the Jews believe that all the rabbis possess divine authority, that all their sayings are considered to originate from God, and that He consults them when there is a matter that cannot be resolved in Heaven! (3).

The Talmud states that the teachings of the rabbis cannot be refuted or changed—even by God's command. Indeed, a disagreement once occurred—according to the Talmud—between God Almighty and the Jewish scholars on a matter. After a lengthy debate, God was forced to admit His error after one of the rabbis settled the issue! (4) Exalted is God far above what they say

What gives the rabbis' pronouncements special and supreme authority is that the rulings of the Mishnah, which is the origin of the Talmud, the holy book of the Jews, "are either general rulings of unknown origin or the opinions of the sages (rabbis). If a conflict arises regarding a matter, the rabbi's opinion takes precedence and is preferred" (5).

It becomes clear to the researcher that this absolute superiority and special sanctity of the rabbi, through which the rabbi is considered a lord besides God, was a turning point and an important axis in the behavior of the Jew in ancient and modern times. One of the results of this status and sanctity is that the rabbi in Jewish society became the one with the final say—often—for the common man, the fighting soldier, or the negotiating politician.

For the rulings of the Jewish rabbis are not limited to religious matters and what pertains to daily life, worship, and personal status, but extend to all political, economic, and social affairs, and even matters of

(1) The researcher did not find a translation of Rabbi Rusky

(2) The Hidden Treasure in the Scandals of the Talmud, Dr. Al-Sharqawi, (p. 169).

(3) The previous source, (p. 170)

(4) The same source, p. 172, adapted

(5) The Talmud: Its History and Teachings, Zafarul Islam Khan (p. 15).

International, which sometimes makes these fatwas the main driver of the Jewish community's stance on certain issues (1).

Indeed, Jewish researchers themselves indicate that these influential statements and fatwas, and what is known as Jewish fundamentalism, are not only capable of influencing the traditional policies of the Jewish entity, but are also capable of influencing the nuclear policies of the so-called State of Israel (2).

Examples of Rabbinic Fatwas:

One of the most important topics addressed by the fatwas of Jewish rabbis is the view of the other; the Arab, the Muslim, and even the Christian. These fatwas sought to undermine both religions, but their effects were more severe and harsher against Islamic holy sites and symbols, especially against Al-Aqsa Mosque and Jerusalem (3).

In the following lines, the researcher presents a limited number of examples of some fatwas by contemporary Jewish rabbis, which are still published on websites. What the researcher will mention is a small part of the hundreds, even thousands, of fatwas that Jewish rabbis broadcast to the general Jewish public

Some of the fatwas speak about the religion of Islam, incite against it, and denigrate its symbols and sacred sites. Among them are: “The Islamic mosque has no sanctity; rather, the center of sanctity in the world, chosen by the Lord, is the Temple Mount” (4), and: “What do you want from fanatical Islam, whose believers leave the mosque with a thirst for blood evident in their eyes?” (5).

(1) See: Rabbinic Fatwas, Mansour Abdel Wahab, (p. 33).

(2) See: Jewish Fundamentalism, Shahak and Mezvinsky, (34/1).

(3) See: Rabbinic Fatwas, Mansour Abdel Wahab, (p. 77).

(4) A fatwa by a Jewish rabbi published on the website www.kahana.org.il, April 2004, cited in: Rabbinic Fatwas

Mansour Abdel Wahab, (p. 81).

(5) Rabbi Shmuel Eliyahu’s fatwa, published on the website ww.moriya.org.il (March 2006), cited in: Rabbis’ Fatwas, Mansour Abdel Wahab, p. 107

Some of these fatwas reveal racism and claim superiority and distinction for the Jewish race over all other people. This type of fatwa is numerous, well-known, and widespread. For example: "The Jewish people are different from the rest of humanity, as evidenced by the revelation of God to them at Sinai... You Jews are called human beings, while non-Jews are not (1)!!" Another example: "There are degrees of advancement among creatures—plants, inanimate objects, animals, humans, and Jews—and the Jewish people possess an inherited characteristic of divine power, which no other people have attained!! (2)

Another example: "It is absolutely forbidden to bury a non-Jew next to his Jewish wife. It is enough that in his life he followed her like a dog, and this relationship cannot continue after their death. Therefore, it is forbidden to bury any non-Jew next to a Jew (3)."

Some fatwas call for killing, torture, and destruction against non-Jews, in a direct declaration of bloodshed without mercy or compassion. Among these fatwas is: It is permissible to shoot innocent people, and there is no room for feeling guilty... So if they—the Jewish soldiers—fire a shell or a burst of bullets from a helicopter at a group of innocent civilians, there is no harm as long as they are Arabs (4)!!

And among them: "There is no need to be upset by the imaginary sensitivity regarding the horror of shooting worshippers in the mosque! The original teachings of the Torah to eliminate evil are teachings to exterminate our enemies, the Amalekites... And the Amalekites apply to everyone who disturbs the Jewish people (5)."

(1) A fatwa by a Jewish rabbi published on the website www.daatermet.org.il on 7/26/2004, cited in: Fatwas of Rabbis, Mansour Abdel Wahab, (p. 111)

(2) A saying by al-Khuzi, an Andalusian Jewish poet, quoted by a Jewish rabbi in a fatwa published on the website: (136) 25/8/2004, from: Rabbinic Rulings, Mansour Abdel Wahab, (p.) www.daatermet.org.il

19/02/2005, from: Rabbinic Rulings (www.moriya.org.il) 3) A fatwa by Rabbi Zvi Kostner, published on the website (Rabbis, Mansour Abdel Wahab, p.) (145).

(4) A fatwa by Rabbi Dov Lior dated 23/10/2005, from Rabbinic Rulings, Mansour Abdel Wahab,

(5) A fatwa by Rabbi Yitzhak Ginsburgh, from Rabbinic Rulings, Mansour Abdel Wahab, (p.) (122).

Among them: “In war... as long as it is not decided, it is preferable to kill non-Jews from the people we are fighting, even women and children who, although they do not pose a direct threat, must be killed for fear that they might aid the enemy in the war.” (1)

There are also fatwas related to political events and the ongoing conflict in Palestine. Among these fatwas is one by the Chief Rabbi of the Zionist entity, in which he says: “The raging waves that struck Sri Lanka, Thailand, and Indonesia (the tsunami) were an expression of God’s wrath because the world’s nations supported the disengagement plan from Gaza!” (2)

Among them is a fatwa issued in response to a question about the legitimacy of torturing Palestinian prisoners, in which it states: “It is stated in Jewish sources that if you want to teach Israel’s enemies a lesson, then show no mercy to the wicked.” The rabbi then cited texts from the Torah about King David’s torture of the Philistines, and continued: “We must beware of the ethics that call for showing mercy to enemies... these ethics are merely words that have no place in practical application.” (3)

Among them: A fatwa issued in response to a question about the right of return for Palestinians, which stated: Let us implement the right of return and return the Arabs of the Land of Israel to their original countries. It is our land, the Land of Israel (as it is called), and the Arabs migrated here over time... The day of gathering the scattered Arabs who live among us back to their countries will be a great one (4).

(1) A fatwa by Rabbi Ido Alba in his book, Interpretation of the Laws of Killing Non-Jews, from which: Rabbinic Rulings, Mansour Abdel Al-Wahhab, (p.121

(2) A fatwa by Mordechai Eliyahu, Chief Rabbi of the Zionist entity, published on the website www.walla.co.il

(155) 31/01/2005 AD, from which: Rabbinic Rulings, Mansour Abdel Wahhab, (p

(3) A ruling by Rabbi Shmuel Eliyahu, published on www.kipa.org.il in June 2004. See: Rulings of the Rabbis, Mansour Abdel Wahab, p. 193.

(4) A ruling by Rabbi Shlomo Aviner, published on www.ateret.org.il on June 16, 2004. See: Rulings of the Rabbis, Mansour Abdel Wahab, p. 198

Among them: a fatwa issued by the Committee of Rabbis of the West Bank, the Council of Settlements, which stated: "Compassion for

the children of Gaza and Lebanon means outright cruelty to the children of Israel!!" (1).

After reviewing the importance of this source in Jewish law and custom, and presenting examples of rabbinic fatwas and statements as a model and example (2), it becomes clear to the researcher that what is happening on the ground, what we witness and experience in the daily vocabulary of the conflict on the Holy Land, and what dominates its scene in terms of Jewish practices, is nothing but a reflection of these fatwas and statements, and an explicit harmony with the language of incitement and racist ideological mobilization practiced by Jewish religious figures, who disseminate its values and vocabulary among all influential segments involved in decision-making and practice on the ground, from politicians and soldiers to settlers and the public.

Fourth: The Protocols (3) of the Elders of Zion:

"The Protocols of the Elders of Zion are lengthy reports and transcripts prepared by a dangerous and influential Jew to be delivered to Jewish leaders and prominent figures. They serve as a blueprint for a plan of action that will enable Jews to control the world and steer it, unbeknownst to its nations and peoples, in a direction leading to the downfall of all governments and the establishment of a world Jewish government." (4)

It appears that the beginning of the history of these protocols is the First Zionist Congress, held in Basel, Switzerland, in 1897, with the attendance of 300 leading Jews from around the world.

(1) The fatwa was published via the website ynet.co.il (2006/07/16), citing: Rabbinic Fatwas, Mansour Abdel Wahhab (225), p

(2) For further information on this topic, see: Jewish Fundamentalism in Israel, also: Rabbinic Rulings: An Objective View, also: Workshop: The Role of Rabbis and Religious Jews in the Usurpation of Palestine, Association of Palestinian Scholars, Beirut, held on: June 13, 2010

(3) Protocols: The plural of protocol, an English word with several meanings. In its general sense, it is a set of rules and frameworks that define how an activity should be carried out. This may include a treaty, policy, diplomacy, computing, etc. [Protocols, Judaism, and Zionism, Dr. Abdel Wahab El-Messiri, Dar El-Shorouk/Cairo, 3rd edition, 2003, p. (11) - adapted]. (4) Revelation and its opposite... The Protocols of the Elders of Zion in the Qur'an, Dr. Bahaa El-Amir, Madbouli Library/Cairo, 1st edition, 2006 (p. 44), quoting: Sergei Nilus, the first editor, translator, and publisher of the Protocols in Russian in 1902

Sergei Nilus (1), the first translator of the Protocols, mentions that a French woman, during a meeting with one of the Jewish leaders in France, was able to see part of the minutes of the First Zionist Congress. This part contained the documents that formed the Protocols (2).

The first translator of these documents into Arabic (3) describes them as: “The most dangerous book that has appeared in the world, and only someone who studies the Protocols word by word patiently and insightfully, and connects the parts of the plan they outlined, can truly appreciate their value, provided that he is far-sighted, knowledgeable about the currents of history, the laws of society, and the events of Jewish and world history” (4).

It becomes clear to the researcher, through a review of the numerous references and studies that have discussed this matter, that a great deal of controversy and extensive debate has arisen regarding these protocols, more so than regarding any other issue. Thinkers, historians, and researchers have been divided between those who affirm their authenticity and defend them as an important part of the sources and detailed applications of ancient, yet renewed, Jewish thought, and those who refute their attribution to the Jews and downplay their significance, considering them part of a conspiracy theory obsession. Each has their own interpretation of their opinion.

Those who downplay the significance of these protocols—most notably recently Dr. Abdel Wahab El-Messiri—view them as a forged and distorted document that serves the Zionist ideology (5).

(1) Sergei Nilus (1862-1929 CE) Sergei, son of Alexander Petrovich Nilus, was a famous Russian writer from a family of Swiss immigrants. He studied and graduated from Moscow. Among his most famous books is his revelation about the Protocols of the Elders of Zion, which caused a global uproar. [See: Wikipedia, the free encyclopedia, listed under the name Sergei Nilus, translated.] Accessed May 16, 2012 CE, http://en.wikipedia.org/wiki/Sergei_Nilus, Researcher, Link

(2) Revelation and its Antithesis, Bahaa Al-Amir, (p. 43).

(3) He is: Muhammad Khalifa al-Tunisi, named after the village of Tunis in Upper Egypt, who died in 1408 AH. He was an Egyptian writer, researcher, and thinker, a student of Abbas al-Aqqad. He has dozens of published and manuscript works [See: Supplement to the Dictionary of Authors, Muhammad Khair ibn Ramadan ibn Ismail Yusuf, Dar Ibn Hazm, Beirut, 1st edition, 1418 AH/1997 CE, (p. 478)]. (4) The Jewish Danger: The Protocols of the Elders of Zion, translated by Muhammad Khalifa al-Tunisi, introduction by Abbas al-Aqqad, Dar al-Kitab al-Arabi, Beirut, 2nd edition, no date (p. 29).

(5) See in this regard, The Protocols, Judaism, and Zionism, by Dr. Abd al-Wahhab al-Messiri

Those who affirm its Jewish origin proceeded from countless facts on the ground that remarkably correspond with the texts of these protocols, which were published decades before these events occurred (1).

Moreover, the essence of their argument—that is, the arguments of those who favor the authenticity of the documents—is that they “did not bring anything new beyond what is found in the recognized Jewish books, including the Talmud. The only difference is that the Talmud is more concise, and these documents elaborate upon and represent that general statement” (2).

Nilus noted in his introduction to the Protocols that their sections are not logically consistent, and the Tunisian Arabic translator concurred. He added that “their topics are intertwined, as their author did not address each topic separately in one or more protocols” (3).

“These documents, which are called ‘Protocols,’ are not precisely minutes of meetings—as the name suggests—but rather a report prepared by a person with great influence over the Jews, and delivered in successive sessions, as the text of the Protocols indicates” (4).

A quick glance at the Protocols reveals that they are documents seemingly extracted from a much larger and more extensive work, containing references to more detailed and explanatory plans. However, if considered as independent and complete texts, they suffice to form the nucleus of the Jewish plan for the ancient, renewed dream of world domination, based on the premise that the Jewish people—according to their claim—are the essence of humankind, and all others (the Gentiles) are their servants.

These documents consist of twenty-four detailed protocols, each containing numerous ideas and elements that may be repeated in another protocol. Space does not permit mentioning all of them here.

(1) See: The Book of Revelation and Its Opposite, by Dr. Bahaa Al-Amir, in addition to the introduction to The Protocols, by Al-Tunisi, and Sergei Nilus's commentary on it.

(2) The Jewish Danger: The Protocols of the Elders of Zion, Al-Tunisi, (p. 14) - adapted.

(3) Ibid., (p. 48).

(4) Ibid., (p. 50)

Its elements, contents, and the clauses of the Jewish conspiracy and plan it contained can be summarized by the researcher

The most important elements of these protocols are as follows (1):

1. Morality and shrewd politics cannot coexist; violence and deception are the path to justice, and freedom is the suitable trap to entice the masses (2).

2. Agents are the ideal means of controlling nations, along with the ignorance of these nations and the dissemination of harmful sciences within them (3).

3. Adopting the principle of divide and conquer, removing the idea of God from minds, and preoccupying peoples with their own interests (4).

4. Tyranny is the most successful means for Jews to rule the world, but tyranny must be dressed in a garb that suits the era (5).

5. Imposing control over the economy, forcing Gentiles to undermine the foundations of production, and using security, police, and armies to complete the plans (6).

6. It is necessary to entrench the idea of anti-Semitism (7), create a gap between rulers and the people, and circumvent all laws (8).

(1) This summary is a concise summary of what the researcher deduced from a careful reading of the protocols.

(2) See: Protocol I.

(3) See: Protocol II.

(4) See: Protocols III and IV.

(5) See: Protocol V.

(6) See: Protocols VI and VII

(7) Antisemitism = Anti-Semitism: A translation of the concept behind the English phrase "anti-Semitism." The literal or dictionary meaning of the phrase is "against Semitism," and it is sometimes translated as "anti-Semitism." The German journalist of Jewish origin, Wilhelm Marr (1818-1904), was the first to use this term in 1879 from a non-religious perspective. If the phrase is taken literally, it means hostility towards Semites or members of the Semitic race, the vast majority of whom are Arabs, while some researchers question the Jews' affiliation with it. However, in European languages, the term conflates Semites and Jews, and this is due to the ignorance of European researchers in the nineteenth century regarding Eastern civilizations, and the incompleteness of their knowledge of the Semitic cultural formation or the diversity of racial, ethnic, and linguistic affiliations of members of Jewish groups. [Al-Masiri Encyclopedia of the Jews (2) (333) - adapted].

(8) See: Protocol IX

7. Subjugating nations to serve Jewish purposes, orchestrating coups, buying loyalties with money, and destroying family life (1).

8. Controlling the role of the press, literature, news agencies, and publishing houses, and drowning peoples in political problems (2).

9. Destroying all faiths—except Judaism—and killing all who obstruct our goals (3).

10. Controlling and running major international universities according to our plans, diminishing the status of religious figures among nations and peoples, and spreading subversive ideas (4).

11. Spreading a policy of police brutality, assassinations, and terror, destroying the prestige of Gentiles and demoralizing them (5).

12. Manipulating economic crises, imposing foreign loans on non-Jews, and controlling global stock exchanges (6).

In conclusion:

The point of this section is that the Protocols of the Elders of Zion have become, in fact, one of the rare sources that have published fascinating details and examples about the reality of Jewish thought in its contemporary form

Some may consider it inaccurate to describe the Protocols as sources of Jewish thought, but the researcher adopted them as a supplementary source to the previous ones because of the inspiring plans they contain for contemporary Jewish thought.

(1) See: Protocol Ten.

(2) See: Protocols Twelve and Thirteen.

(3) See: Protocols Fourteen and Fifteen.

(4) See: Protocols Sixteen and Seventeen.

(5) See: Protocols Eighteen and Nineteen.

(6) See: Protocols Twenty, Twenty-One, and Twenty-Two

Books have been written and treatises compiled to demonstrate the validity or refute these Protocols—as previously explained—but it is more appropriate to consider the lived reality since the public release of these Protocols at the beginning of the twentieth century until today, and how the texts of these documents have become a reality on the ground in many aspects, a practical translation of Jewish dreams and ambitions, and they continue to be so.

What one is inclined to conclude after reviewing the statements and arguments of those who affirm and those who deny them is that these Protocols are a purely Jewish creation. The Jewish methodology that has characterized the people since the dawn of history is evident from their lines, and which is clearly indicated by the sources of our Islamic legislation, in addition to the sources of Jewish doctrine and law

However, despite the researcher's conviction, the optimal approach should be precise and scientific in interpreting what is believed to be the application of Jewish intentions documented in these protocols. The researcher in Jewish affairs should adhere to moderation, avoiding exaggeration in describing Jewish cunning, intrigues, and control of the land, and attributing to them an aura of superhuman power. Conversely, they should not neglect to acknowledge their cunning and immense efforts in implementing what is dictated to them by the sources of their faith and thought, both ancient and modern.

Summary of the Point:

First: The Old Testament is considered the most important source of Jewish thought. It is revered by Jews as a religious book, some of which is attributed to the Prophet Moses, and the rest to the prophets of the Children of Israel.

Second: The Talmud is considered the second source of Jewish religious knowledge. It is more detailed and of greater importance, but it is more secretive and obscure, and its circulation is prohibited except clandestinely, especially among non-Jews.

Third: The rulings of Jewish rabbis complement the religious sources of the Jews and are among the most important sources relied upon by contemporary Jews after the two previous sources (the Torah and the Talmud).

Fourth: The Protocols have been attributed to the Jews, inspiring their contemporary thought, and many of them apply to the reality of the Jews, which confirms the validity of their contents, and shows the extent of their plotting against religion, morals and values

The second requirement

Objective circumstances and influences

Fluctuation and change in opinions and desires is one of the characteristics of the Jews throughout their history. They altered and changed the Torah revealed to their prophet Moses the Most High. This is known in our religion by necessity, as the book of their Lord the Truth says about them: (Do you then expect them to believe in you while a party of them used to hear the words of God, then distort them after they had understood them while they knew?) (Al-Baqarah (75)).

And if they dared to alter and distort the Book of their Lord, in full freedom and of their own volition, with premeditation and knowledge—and this is explicit in His saying: “after they had understood it, while they knew”—then their being influenced by circumstances, events, and factors in shaping their beliefs, thought, and behavior would undoubtedly be greater and more profound.

Many historical events, crises, and circumstances that the Jews experienced throughout their history had a clear impact on shaping the features of their thought.

Among the most important of these circumstances, as has become clear to the researcher, are the following:

1. Wars and the loss of the Torah.

2. Contact with other peoples and civilizations.

3. Captivity and dispersion.

First: Wars and the loss of the Torah:

The researcher noted earlier, when recounting the history of the Jews - or the Children of Israel previously - in the Holy Land, that their history is full of wars, bloodshed and conflicts, whether those that broke out between the Children of Israel themselves - which hastened the dismantling and end of their temporary state, or their wars with the original inhabitants of the land, or with other invaders vying for the Holy Land, whether for religious, political, economic, or other purposes

If we know for certain that the Jewish scriptures have changed and been altered many times, then it is no secret that these wars and conflicts were a fundamental cause in shaping Jewish doctrine and thought throughout the ages.

Indeed, the Torah in the hands of the Jews is the product of the compilation of the writings of their scribes and rabbis as a reaction to the burning of their temples, the demise of their state, the dispersal of their community, and the disappearance of their scripture. A group of them undertook the task of compiling their writings, forming what is known today as the "Old Testament" (1).

The researcher here cannot follow the course of history to record all the events, wars, and conflicts and their impact on changing, altering, and developing Jewish doctrine. It suffices for him to point to some scattered events, and what the researcher mentions serves as evidence and an example of what he omits.

For example, the Bible (2) mentions that the Torah was with a select group of priests of the Children of Israel, to whom God entrusted it, and the rest of the people were not informed of it (3).

As long as this is the case, perhaps this was the starting point in justifying the change and alteration in the Law of Moses

Regarding this unique preservation of the Torah by a group of the Children of Israel, Ibn Hazm – may God have mercy on him – states an important principle that encompasses the Children of Israel and others, as he says: “Every book and law that was restricted to men from among its people, and forbidden to others, is guaranteed to be altered and distorted.” (4)

(1) See: Refuting the Jews and the Story of the Conversion of Samuel, son of Yahya al-Maghribi, edited by Dr. Muhammad al-Sharqawi, General Presidency of Departments of Scientific Research, Ifta, Da’wah and Guidance / Riyadh, 2nd edition, 1407 AH / 1987 CE, (p. 139). (2) The researcher will rely on the Arabic version of the Bible issued by: The Bible Society in the Middle East

in 1984 CE

9:31-30. (3) See: Deuteronomy (

196/1), (4) Al-Fasl, Ibn Hazm (

Then Ibn Hazm states: “Likewise, the Torah was only in the possession of the High Priest (Aaron) throughout the entire reign of the Children of Israel. None among them denies this except a blatant liar.” (1)

After the death of Moses, Joshua succeeded him and led them into part of the Holy Land, as previously mentioned. Then, after Joshua’s death, the Children of Israel turned back on their heels, as their books mention that they worshipped the gods of the surrounding peoples, and were punished by having those gods unleashed upon them. (2)

The Old Testament recounts that the Ark containing the Torah fell into the hands of the Philistines during one of the battles. (3) Then the Ark returned to the Children of Israel through divine intervention in a wondrous story! (4)

“But the First Book of Samuel, which mentions the incident of the Torah’s loss and return, amidst the battles of attack and retreat between the Children of Israel and their enemies, does not mention whether it—that is, the Torah in the Ark—was returned or whether it was destroyed, although it seems more likely that it was destroyed by the Philistines, given their differing beliefs from the Children of Israel, in addition to the raging war between the two sides.” (5)

And since the return of the Ark, kings succeeded one another over the Israelites, while the fate of the Torah remained shrouded in mystery throughout their reigns, up to Solomon, who, according to the Old Testament account, held a ceremony to place the Ark in the sanctuary. When the Ark was opened, the people did not find their Torah! (6)

(1) Chapter 197/1, Ibn Hazm

(2) See Judges

(3) See 1 Samuel 4:11

(4) See 1 Samuel, chapters 5 and 6

(5) Izhar al-Haqq, Muhammad Rahmatullah ibn Khalil al-Rahman al-Kiranawi al-Uthmani al-Hindi al-Hanafi, study, investigation, and commentary by Dr Muhammad Ahmad Malkawi, published by: The General Presidency of Scholarly Research and Ifta, Da'wah and Guidance / Riyadh, 1st edition, 1410 AH/1989 CE, (599/2) with slight modifications. See also: The Holy Scriptures in the Balance of Authentication, Abd al-Wahhab Abd al-Salam Tawila, Dar al-Salam / Cairo, 2nd edition, 1423 AH/2002 CE, (p. 67).

(6) See: 1 Kings 8:1-10

It is clear from the foregoing that if this was the case with the Torah preserved on tablets since the beginning of the Israelites' era, then all conditions were ripe for error, alteration, and at least ambiguity, not to mention deliberate forgery and manipulation.

The impact of the conflicts on the Jewish religion—or the religion of the Israelites previously—can be demonstrated by the division of the Israelite kingdom after the death of Solomon into two warring kingdoms, northern and southern.

This era is dated as the decisive beginning of a period of great political and religious decline for the Israelites. Jerusalem lost its status as a unified religious center, and some pagan elements infiltrated their religion. Canaanite paganism was even allowed to spread and penetrate the high offices in the northern kingdom (1).

Instead of abandoning the sins that, according to their Torah, were the cause of their fragmentation and God's wrath upon them, the Israelites, after the division, indulged in various sins, idolatry, and the practice of wicked secret rituals (2).

Indeed, the established Jewish biblical thought in the minds of Jews indicates that the invasion and destruction of the state of "Israel" by foreign armies is an essential part of the divine plan. The Bible, according to the researcher's understanding, interprets the fate of the northern kingdom in a purely theological way (3), clearly demonstrating the role of these events and wars in shaping Jewish religious consciousness later on.

(1) History of the Jewish Religion, Dr. Muhammad Khalifa Hassan Ahmad, Dar Quba' / Cairo, 1st edition, 1998, (pp. 205-206), adapted.

(2) See: Israel: The Tribulation of Generations - Ancient Times, Ibrahim Khalil Ahmad, Arab Awareness Library / Egypt, 1st edition, 1969, (p. 123)

(3) See: The Jewish Torah Unmasked for What It Is, Dr. Israel Finkelstein and Neil Asher Silberman, translated by Saad Rustum, Dar Safahat for Studies and Publishing, edition (n.d.), (p. 245).

Finally, contemporary Jewish thinkers point out that: "A review of historical and archaeological sources shows that the intensity of changes in the balance of power throughout the region was a central factor in shaping the history of the Hebrew Bible (1).

Second: Contact with other peoples and civilizations:

"Judaism lived within the embrace of several civilizations, which influenced it and some of which posed a challenge to it and its values. Judaism moved within the various cultural formations of the ancient Near East, was influenced by them, and adopted their symbols and values" (2).

"For example, the Hebrews absorbed the idea of monotheism from the ancient Egyptians. Then the Hebrew penetration into Canaan occurred, and the first confrontation with the Canaanite civilization took place, followed by the second confrontation with the Babylonian civilization. These confrontations led to the prevailing religious system among the Hebrews absorbing many religious and cultural elements from these two civilizations, and then from the Persian civilization. However, the third, fourth, and fifth confrontations, with the Hellenistic (3) and Islamic civilizations, and then Christianity respectively, were more

So there is no doubt—according to the researcher's understanding—that the contact between the Children of Israel and other peoples directly influenced the religion and beliefs of the Jews, especially since monotheism had not taken root in the hearts of the majority of them. Nothing demonstrates this more clearly than the fact that the Children of Israel worshipped the calf while Moses was among them, as Allah says: {And when We made an appointment with Moses for forty nights, then you took the calf [for worship] after him, while you were wrongdoers} (Al-Baqarah 2:51). Then they asked him to make for them an idol besides Allah.

(1) The Jewish Torah Unmasked for What It Is, Finkelstein and Silberman, (p. 338).

(2) Encyclopedia of the Jews, Al-Masiri, (5/318).

(3) Hellenism: A term applied to the prevailing cultural traditions during the Greek era, particularly during the reign of Alexander the Great. This civilization began to permeate Jewish communities throughout the Roman period, especially among the Jewish elite, including wealthy individuals and priests. Hellenistic culture was manifested in all aspects of life: educational, cultural, architectural, literary, etc.

1 Al-Masiri's Encyclopedia of the Jews (4/207-208) - adapted.

(4) Al-Masiri's Encyclopedia of the Jews (5/318).

And We brought the Children of Israel near the sea, and they came upon a people devoted to their idols. They said, “O Moses, make for us a god like the gods they have.” He said, “Indeed, you are a people who are ignorant.” (Al-A'raf 138) If this was their state during the life of their prophet, what would they be like years, decades, and centuries after his death?! Undoubtedly, they would be further from their Lord and closer to deviation and error.

And since the Children of Israel had finally entered the Holy Land, they had direct contact with the civilization rooted in this land and the original people, the Canaanites

Just as they were influenced by the Canaanite lifestyle, especially in agriculture, and transformed from nomadic Bedouins to farmers, they also adopted a significant portion of their religious thought and culture. Since the Canaanite environment was pagan, the Israelites were influenced by it, introducing many pagan elements into their religion, to the point that their understanding of the nature of their god, Yahweh, and his conflict with the Canaanite gods was affected (1).

They even venerated Baal, the Canaanite god, abandoned their original Semitic dialect, adopted the Canaanite language, inherited the foundations of material culture from the Canaanites, and worshipped the god Tammuz, whom the Canaanites believed died in the summer and was resurrected in the spring (2).

Modern archaeology has proven that the Kingdom of Israel was never purely Israelite, whether ethnically, culturally, or religiously. Some archaeological studies, for example, indicate that the worship centers of this kingdom bore characteristics derived from Canaanite traditions (3).

"The political situation of the Israelites in their new entity, especially after the establishment of the kingdom of David and Solomon (peace be upon them), also had an impact on the formation of their religious background; this event was interpreted

(1) See: The History of the Jewish Religion, Muhammad Khalifa Hassan Ahmad, (pp. 202-203).

(2) The Jews: History and Doctrine, Saafan, (p. 15).

(3) See: The Jewish Torah Unearthed for What It Is, Finkelstein and Silberman, (p. 243).

The historically significant religious significance lies in its fulfillment of the covenant previously written by the Lord, the promise of the land, and that God "Yahweh" chose Zion as His permanent dwelling place (1).

All of the above, according to the researcher's understanding, indicates that the Israelites were directly influenced by their contact with the Canaanite inhabitants of the land, religiously as well as in other aspects. This was one of the reasons their religion was influenced by the non-monotheistic Canaanite religious traditions, which added a new impetus to the systematic process of change and alteration in the origins of the religion during that period and in subsequent periods.

Moreover, the Jewish influence of the surrounding peoples—especially during their presence in the Holy Land—was not limited to local influence but extended to external influence, particularly during periods of control by major powers—such as Egypt—over Palestine

In this context, Dr. Abdel Wahab El-Messiri says: "In fact, the histories of Palestine and Egypt have been linked since the beginning of human history. Egypt frequently annexed Palestine or imposed its control over it, and the pharaohs of Egypt played a major role in determining the policies of the two Hebrew kingdoms (the northern and southern kingdoms) through the parties loyal to them within them" (2).

This Egyptian control over the two Hebrew kingdoms was not—in the researcher's understanding—merely political control, but extended to a direct or indirect influence on religious life.

Centuries later, after stages of assimilation and integration with the major civilizations, religions, and beliefs surrounding them, the Jews found themselves facing a new hegemony from the Greek power—led by Alexander the Great—which replaced the Persian Empire, as previously mentioned.

(1) The Jews: History and Belief, Saafan, (p. 204).

(2) Encyclopedia of the Jews, El-Messiri, (82/4).

Faced with this dominance, the Jews found themselves amidst large cities built by the Greeks and dominated by Hellenistic culture. Each of these cities contained Greek systems and institutions, temples for Greek gods and goddesses, schools, scientific academies, and sports arenas (1).

Third: The Period of Captivity and Dispersion

Al-Samaw'al (2) says concerning the Jews: "No reasonable person should dismiss the possibility that this entire community agreed upon the impossible and concurred on various forms of disbelief and error. For when a state is destroyed by another nation through its conquest and the seizure of its lands, the historical facts of its past are obliterated, its ancient traces are lost, and it becomes impossible to ascertain them. This is because the demise of a state from a nation occurs through successive raids, clashes, the destruction of the land, and the burning of some of it. These practices continue to be inflicted upon it until its knowledge is transformed into ignorance. The older the nation and the more the successive states that subjugated it through humiliation and harm, the greater its share of the loss of its traces" (3).

The researcher previously mentioned in the previous chapter that the northern kingdom fell to the Assyrians in 721 BCE, and that Nebuchadnezzar, in 586 BCE, ended the rule of the Israelites in the Holy Land by overthrowing the southern kingdom, in what is known in history as the Babylonian captivity or exile.

These two major events had a profound impact on Judaism and Jewish thought, as a new factor emerged during this period of captivity, leading to a significant development in Judaism as a whole: the emergence of "prophecy"—in its Jewish sense—which became the fundamental religious phenomenon during the Assyrian captivity.

(1) See: The Story of Civilization, Will Durant (8/53)

(2) Al-Samaw'al: He is Al-Samaw'al ibn Yahya ibn Abbas al-Maghribi. He was learned in the mathematical sciences and knowledgeable in the art of medicine. His origins were from the Maghreb. He lived for a time in Baghdad and traveled to Mosul and Diyar Bakr. Then he moved to Persia and remained there until the end of his life. He was a Jew, then he converted to Islam and his Islam was good. He wrote a book exposing the flaws of the Jews and the falsehood of their claims in the Torah and the places of evidence of its alteration. He perfected what he collected on that subject and died young. [Uyun al-Anba' fi Tabaqat al-Atibba', Muwaffaq al-Din Abi al-Abbas Ahmad ibn al-Qasim ibn Khalifa ibn Yunus al-Sa'di al-Khazraji, edited by Dr. Nizar Rida, Dar Maktabat al-Hayat

.] Beirut, 1st edition, 1965 AD (p.) (471) - with modifications

(3) Ifham al-Yahud, Al-Samaw'al, (p. (143).

The Babylonian, and prophecy according to the Jewish understanding, is primarily a historical phenomenon, representing a religious reaction to political events and developments (1).

Since prophecy—in the view of the Jews—is a reaction to political events, it was not limited to its basic religious function. Rather, the prophets became politically active, issuing religious judgments on the course of (Israelite) history at that time. They even developed the Jewish religion, and the doctrine of the Messiah, linked to the circumstances of the exile, emerged as a religious attempt to compensate for the loss of the earthly kingdom's fall (2).

Thus, this period of Jewish history—as becomes clear to the researcher—is a period of religious and intellectual turmoil, and the formulation of Jewish doctrine during it was greatly influenced by political circumstances, especially after the confusion caused by their forced expulsion from the Holy Land

Nothing demonstrates this more clearly than the fact that the Old Testament (Torah) was most likely compiled for the first time in Babylon after the captivity. Hence, those who returned to the Holy Land in 539 BCE by order of the Persian King Cyrus were a people vastly different in spirit and knowledge from the people who had been taken captive before, because they had been saturated with the civilization and culture of the Babylonians (3).

Moreover, the period of the Babylonian captivity and the immediate Persian period that followed was a time when the Jewish rabbis and priests reached the zenith of their power and complete control over the destiny of the Jews (4). This means—in the researcher's opinion—that this period witnessed intense religious activity that constituted a significant turning point, contributing strongly to the reshaping of Jewish thought.

(1) History of the Jewish Religion, Muhammad Khalifa Hassan Ahmad, (p. 206) - adapted.

(2) Ibid., p. (207)

(3) See: The Children of Israel, Muhammad Bayumi Mahran (3/279).

(4) See: Israeli Religious Thought: Its Stages and Schools, Dr. Hassan Zaza, Institute of Arab Research and Studies, League of Arab States

Arab States, Department of Palestinian Research and Studies, ed. (n.d.), 1971, p. (31).

One of the most significant effects of Babylonian life on the Jewish religion—as an example—is that the Book of Esther in the Old Testament is considered by scholars to be an epic with no basis in Jewish or Hebrew history. Rather, it is a depiction and imitation of a Babylonian epic. Some Jews opposed its inclusion in the Old Testament, yet it remains one of the important books in the Old Testament, fueling Jewish aspirations with a sacred character! (1)

In light of this, one can understand the enormous Assyrian and Babylonian influence on the formation of Jewish culture, and even on the formation of the Bible itself. A large part of the history described in the Bible as a factor in the depravity, sin, and greed of the kings of Israel is more closely linked to the winds of international power politics. (2)

It is observed—as a reflection of the state of captivity and dispersion—that religious fervor erupts among the Jews after the setbacks and the life of misery they have suffered as a result of their actions. This fervor then gradually leads towards further decline and estrangement from their God

It is one of the wonders of their affair that after the rounds of humiliation and degradation they endure, you find them challenging their Lord with a prayer in which they repeat: “O Lord our God, our affairs are wretched and twisted against us, and our misery is beyond our strength, and our dispersion has been long, and all of it is bitterness and torment. You have forgotten us, O God!” (3).

It is noteworthy that what has settled in the minds of the Jews during their dispersion, captivity, and fragmentation is that God’s dominion and His greatness—exalted is He above what they say—is not complete unless the state and power belong to the Jews.

“And what indicates this is their prayers and chants in which they used to say: ‘O our God, reign over all the people of the earth, so that every living creature may say: God, the God of Israel, reigns, and His kingdom rules over all… and God will be King, and on that day God will be one,’ and by this they mean that it will not appear that the king is God

(1) See: The Jews: History and Doctrine, Sa’fan, (p. 21).

(2) See: The Jewish Bible Unmasked, Finkelstein and Silberman, (p. 256).

(3) The Jews and Their Lies, Martin Luther, Study and Commentary by Mahmoud al-Nujairi, Al-Nafitha Library, Egypt, 1st Edition, 2007, (p. 59).

Unless the state falls to the Jews, who are His nation and His chosen people. But as long as the state remains with non-Jews, God is forgotten by the nations, and His sovereignty is questioned, and His power doubted.” (1)

“And they also say: ‘Why do the nations say, “Where is their God?” Awake, O Lord! Why do you sleep? Awake from your slumber!’ These people only uttered these ravings and blasphemies out of sheer weariness with humiliation, servitude, and degradation, and out of waiting for a deliverance that only drew further away from them.” (2)

It seems that when some of the Jews returned from the Babylonian captivity—during the reign of Cyrus the Great, King of Persia—they wanted, as is clear to the researcher, to reap the fruits of the cumulative religious mobilization they had undertaken in Babylon throughout the period of captivity, which was the cradle of the Torah, composed by the Jewish scribes and rabbis. Some of their priests and elders wanted to lead a new stage of religious development for Judaism, with its Babylonian background, and under the sword of loyalty to the newly established Persian Empire

"So six thousand Jews, with the permission and direction of the King of Persia and under the leadership of Ezra (3), returned to Palestine and built a temple there. According to the Torah, the Lord inspired the King of Persia to issue an urgent appeal throughout his kingdom to collect donations for the construction of the Lord's house in Jerusalem (4). These returnees, acting in the interests of the Persian state, altered the existing Jewish doctrine in Palestine at that time and enriched it with the new Jewish prophecies that had appeared in Babylon" (5).

(1) Refuting the Jews, Samuel, pp. 127-128 - slightly adapted

(2) Ibid., p. 131

(3) Ezra (mid-5th century BCE) was a scribe of the Mosaic Law, a priest from the family of Zadok, and the head of the Jewish community returning from Babylon. In the Old Testament, there is a book named after him. With the permission of Emperor Artaxerxes I, he attempted to rebuild Judaism on the basis of the Torah and the Law. [Al-Masiri Encyclopedia of the Jews (4/201) - adapted] . . 4 - 1: 1, 4) See: Ezra (

(5) The Jews: History and Doctrine, Saafan, (p. 22) - adapted

Third Requirement:

Discussion of the Sources of Jewish Belief

The previous two sections discussed the sources of Jewish thought and the objective factors and circumstances influencing it. It was found that there is a significant overlap between Jewish history and their belief, and that the sources of their thought are diverse, as are the approaches to their religious culture. Therefore, it is necessary to pause and critique, discuss, and scrutinize these sources, especially since they have been affected by all the circumstances and conditions mentioned by the researcher.

The importance of this discussion and scrutiny lies in the fact that the Jewish belief in the Holy Land is fundamentally based on these sources, either through direct inference or indirect influence. Therefore, a brief overview of these influences and factors was presented. Hence, it is incumbent upon the researcher in the following sections to weigh these sources against the scales of religious law, reason, and history, and to judge them based on the available evidence and proofs, as well as the apparent contradictions and significant ambiguities.

The researcher will address this brief discussion under specific headings, without delving into details and minutiae that are not appropriate to mention or elaborate upon here.

First: The Definitive Proof of Distortion:

For the most important reason for discrediting the Jewish religion is this flaw. If it is proven that the sources from which the Jews derive their religion, beliefs, and thought are distorted and altered sources, then their doctrine falls entirely. For how can it be permissible to deduce major Jewish beliefs from human sources that have no share of divine origin, except for the false sanctity that the leaders of the people have bestowed upon their books, as a link in the chain of forgery and distortion?!

Great books (1) have been written, both ancient and modern, refuting the Jews, demonstrating the corruption of their scriptures, and demonstrating the contradictions within their book. The researcher may present some of what has been said here and comment on it.

We Muslims believe that the Torah in the hands of the Jews since the time of our Prophet and before—in addition to what we have today—is a corrupted Torah in which alteration and change have undoubtedly occurred. The source of our definitive, primary, most important, and most reliable knowledge is the word of our Creator, the Creator of the Jews, and the Creator of the universe and all that is in it. He knows us and them better than we know ourselves, for God has clearly stated in many verses of the Quran the reality of the corruption

Among them is the Almighty's saying: "Do you then expect them to believe in you, while a party of them used to hear the word of God, then distort it after they had understood it, while they knew?" (Al-Baqarah/75). "Those who distort it and those who conceal it are the scholars among them. It was said: The Torah that He revealed to them, they distort it, making what is lawful in it unlawful, and what is unlawful in it lawful, and what is right in it falsehood, and what is falsehood in it truth." (2)

"So God said to His Prophet: How can you expect these Jews to believe you when you are only telling them—what you tell them of news from God about the unseen, which they have not seen or witnessed? Some of them used to hear God's words, commands, and prohibitions, then they would alter, distort, and deny them. So these people among you, the remnants of their lineage, are even more likely to deny the truth you have brought them—and they do not hear it from God, but only from you—than their forefathers who directly heard God's words from God, may His praise be exalted, then distorted them after they understood and learned them, deliberately distorting them (3).

And among the proofs of distortion is also His saying: {Among the Jews are those who distort words from their [proper] places} (An-Nisa'/46),

It was said: meaning they interpret it other than its true interpretation, and God condemned them for that, because they do it deliberately (4), and His saying: "So for their breaking of the covenant We cursed them and made their hearts hard. They distort words from their [proper] places and have corrupted a portion of that of which they were reminded."

(1) Among the most important of these works for further reading are: Al-Fasl fi al-Milal wa al-Ahwa' wa al-Nihal, by Ibn Hazm al-Andalusi, and also: Izhar al-Haqq, by Rahmatullah al-Hindi.

(2) Jami' al-Bayan fi Ta'wil al-Qur'an, al-Tabari (2/246).

(3) The previous source

(4) Al-Jami' li-Ahkam al-Qur'an, al-Qurtubi (5/243).

(Al-Ma’idah/13), “That is: their understandings became corrupt and their conduct regarding the verses of God became bad, and they interpreted His Book in a way other than what He revealed, and they attributed to it what He did not intend, and they said about it what He did not say, }·And they abandoned a portion of what they were reminded of,’ meaning they abandoned acting upon it out of aversion to it, and it was said: they abandoned the bonds of their religion and the duties of God Almighty, without which no action is accepted, and it was said: they abandoned action, so they became in a bad state, so there are no sound hearts, no upright natures, and no righteous deeds” (1).

And among the conclusive proofs of their distortion is His saying: “So woe to those who write the Scripture with their own hands and then say, ‘This is from God,’ in order to sell it for a small price. Woe to them for what their hands have written! Woe to them for what they earn!” (Al-Baqarah/79). “He means by this: those who distorted God’s Book for Him from among the Jews of the Children of Israel, and wrote a book according to their own interpretations, contrary to what God revealed to His Prophet Moses, then sold it to people who had no knowledge of it, nor of what was in the Torah, ignorant of what was in God’s books, in order to seek a paltry worldly gain.” (2)

“And He, the Exalted, confirmed by His saying: with their own hands that the Jewish rabbis were responsible for writing the lies and slander against God, may God bless him and grant him peace, with their own hands, knowingly and deliberately lying about God, then attributing it to God and to the Book of God, lying about God and slandering Him. So He, the Exalted, denied by that confirmation that some of their ignorant ones were responsible for writing that at the behest of their scholars and rabbis” (3).

The researcher believes that this—the news of the Glorious Qur'an—is sufficient proof and evidence for the Muslim, requiring no further elaboration or confirmation. How can a believer in God Almighty and His Messenger hear this clear statement and eloquent declaration exposing the Jews' distortion of their scriptures, the enormity of their slander against their Creator, and the imprint of their inner thoughts on falsehood and slander, and then doubt that what they possess today in the form of scriptures is the sacred word of God? This is the habit of some Muslim intellectuals who, in their discourse, constantly repeat expressions of praise and glorification of the Holy Scriptures under the pretext of the tolerance of Islam and the slogan "There is no compulsion in religion!"

(1) Tafsir al-Qur'an al-'Azim, Abu al-Fida' Isma'il ibn 'Umar ibn Kathir al-Qurashi al-Dimashqi, edited by: Mahmoud Hassan, Dar

(3/2), al-Fikr / Beirut, edition (n.d.), 1414 AH/1994 CE

(2) Jami' al-Bayan fi Ta'wil al-Qur'an, al-Tabari (2/270).

(3) The previous source (272/2) - adapted

Secondly: The invalidity of the attribution and the break in the chain of transmission:

The researcher has already established the news of the distortion from the Book of God, which falsehood cannot approach from before it or from behind it; [it is] a revelation from a Wise, Praiseworthy One (Fussilat 42). Therefore, we must confront the Jews with their own arguments and hurl stones at them, compelling them to accept what they cannot deny, by demonstrating the distortion through the explicit and implicit meanings of their own scriptures.

After the researcher addressed some of the circumstances, influences, and factors that led to the Torah reaching the Jews in its current form, the conclusion is that it is impossible to attribute the writing of these books to Moses the Most High, as the Jews claim, let alone attribute any part of them to God

"For this book to be a divinely revealed and obligatory text, it must first be proven by conclusive and irrefutable evidence that this book was composed or dictated by Moses, may God be pleased with him, and then reached us through an unbroken chain of transmission, without alteration or change. All of this must be based on certainty. Mere conjecture, supposition, or guesswork—without proof—that this book was composed by so-and-so prophet is insufficient; indeed, it is not worthy of consideration." (1)

Moses, may God be pleased with him, and we believe that it was revealed with guidance, light, monotheism, and mercy, as God Almighty says: "He has sent down to you the Book in truth, confirming what came before it. And He sent down the Torah and the Gospel from among the prophets."

Before it was guidance for mankind, and He revealed the Criterion (Al Imran 2-3), and His saying: “And before it was the Book of Moses as a guide and a mercy” (Hud 17). As for anything other than what God revealed to Moses, Islam does not recognize it. Furthermore, the Torah in which we believe no longer truly exists in the form in which it was revealed, due to the aforementioned alteration of it by the Jews. Moreover, it has been attributed to authors other than its true authors, and the dates of its compilation and composition are far from accurate and contain many contradictions (2).

(1) In Comparative Religions: Research and Studies by Dr. Muhammad Abdullah Al-Sharqawi, Dar Al-Jeel / Beirut, 2nd edition, 1410 AH / 1990 CE.

(2) See Judaism, Dr. Shalabi, p. (248).

We have learned previously that the most important books of the Torah for the Jews are the five books that they attribute to Moses the Most High and believe to be inspired by God. However, it has become apparent to modern researchers - through observing the styles, languages and environments in which these books were written - that they were written in eras later than Moses by many centuries, and that they - the books - were written by the pens of the Jews, and contained different doctrines and laws that reflect the environment, ideas and systems that the Jews lived through in distant periods (1).

One of the clearest pieces of evidence from the Old Testament itself that the books cannot be attributed to Moses the Most High is what is stated in the Book of Deuteronomy: “So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in the valley in the land of Moab opposite Beth-peor; and no one knows his grave to this day” (2). The reason for this invalidity is that Moses does not speak about the news of his death and burial, and this is certainly impossible. So how can the book be attributed to him?!

This includes what is mentioned in the Book of Genesis: “These were the kings who reigned in the land of Edom before a king reigned over the Israelites” (3). “This verse cannot be from the words of Moses, because it indicates that the speaker of it was after a time in which the kingdom of the Israelites was established, and their first king was Saul, and he was only three hundred and fifty-six years after Moses” (4).

This includes what is mentioned in the Book of Exodus: “The Israelites ate manna for forty years, until they came to a populated land. They ate manna until they came to the edge of the land of Canaan” (5). This is not from the words of Moses, because God did not withhold manna from the Israelites during his lifetime, nor did they enter the land of Canaan for this period (6) (7).

(1) See: The Holy Scriptures in Religions Preceding Islam, Dr. Ali Wafi, (pp. 16-17).

6-5:34 2) Deuteronomy (

31:36 3) Genesis (

(4) Izhar al-Haqq, Rahmatullah al-Hindi (2/467).

35:16 5) Exodus (

(6) Izhar al-Haqq, Rahmatullah al-Hindi, (2/475).

(7) For further evidence regarding the incorrect attribution of the Torah to Moses the Most High from the Torah texts themselves, see Izhar al-Haqq, Rahmatullah al-Hindi, vol. 2, also: Bani Isra'il, Muhammad Bayyumi Mahran (3/124-136).

Among the facts that demonstrate the interruption of the Torah's chain of transmission and the confusion surrounding its attribution are the following (1):

First: The loss of the original copy of the Torah, which God entrusted to Moses and his chosen people, after periods of wavering between apostasy and return to the faith, and after eras of wars, conflicts, and turmoil. It is not known with certainty when the Torah was lost in the first place, let alone what became of it.

Second: The state of apostasy, disbelief, and idolatry into which the Children of Israel floundered, especially after the death of Solomon. If their apostasy continued for about four hundred years, what need would they have for the Torah in this state?! This further demonstrates its abandonment, neglect, and the interruption of its chain of transmission.

Third: The instances of looting and pillaging by the invaders of Jerusalem and the two warring kingdoms of the Children of Israel. The acts of plunder, burning, and destruction were concentrated on the temples—which were the likely places for copies of the Law and the Torah—thus eliminating the possibility of any original copies of the Torah surviving, if indeed any existed at all, after the aforementioned proof of its loss in the text of the Old Testament

Fourth: During the reign of Nebuchadnezzar, the Torah disappeared from the face of the earth entirely, as did all the books of the Old Testament that had been compiled before his two conquests of Palestine (597 and then 586 BCE). This is also accepted by the People of the Book, as they found no way to avoid acknowledging that what Ezra wrote (i.e., after the return from Babylon) was riddled with errors, alterations, and randomness.

Fifth: After the Torah was rewritten by Ezra, a Frankish king conquered Jerusalem and proceeded to burn all copies of the Old Testament that he had obtained from any place after cutting them up. He ordered that anyone found with a copy of these copies or who performed the rituals of the Law be killed, and that the copy be destroyed.

For the aforementioned reasons and others, scholars did not accept the account given by the Old Testament (2) of the story of the discovery.

(1) See: Izhar al-Haqq, Rahmatullah al-Hindi, (2/599-607).

(2) See 2 Kings, chapters 22 and 23

On the Torah copy in Jerusalem by the priest Hilkiah (1) during the reign of King Josiah son of Amon (2), after centuries of its loss and disappearance, since the transmission of the Torah among the Jews was interrupted before Josiah's time, and the copy found during his reign is unreliable and does not establish transmission. Moreover, it was only in use for thirteen years, after which its fate is unknown. It appears that when apostasy and disbelief returned among Josiah's descendants, it disappeared before the incident of Nebuchadnezzar (3).

Indeed, some Western thinkers conclude that the Torah that appeared in the era of King Josiah was nothing but the composition of a new epic, a political attempt with a religious character, because this Josiah was in conflict with the Pharaoh of Egypt, and wanted to reproduce the scenario of the heroic story of Moses, which liberates the Israelites from the grip and domination of the rulers of Egypt (4).

"What raises questions about the authenticity and chronology of the Torah is what the Torah itself presents when recounting historical events. It does not arrange these events according to their times and roles, so as to confuse the reader and prevent them from determining the dates of the events and tracing the time of each one. It mixes

(1) Hilkiah: (the High Priest). Hilkiah is a Hebrew name meaning "the Lord is my portion." He was the High Priest during the reign of King Josiah, the father of Eliakim, of the Merari clan of the Levites, and the father of the prophet Jeremiah according to the Book of Jeremiah. He was also the father of one of the two messengers sent by Zedekiah, King of Judah, to Nebuchadnezzar. The Bible claims that Hilkiah happened to find the Book of the Law while counting the silver brought into the Temple, and that he was the priest who stood beside Ezra when he read the Law to the Israelites. [Dictionary of the Bible, George Post (1/381-382) - adapted].

(2) Josiah, son of Amon (Josiah is a Hebrew name meaning "the Lord heals"), was the king of Judah and his successor. He ascended the throne at the age of 8 and ruled for 31 years (641-610 BC). In the 18th year of his reign, according to the Old Testament, he fought against idols and the worship of statues. He read the Book of the Covenant to his people, who pledged to repent. He celebrated Passover and then died from a wound sustained in a battle with Pharaoh Necho of Egypt at Megiddo. He was buried in Jerusalem, according to the Second Book of Kings. [See: Dictionary of the Bible, George.] (2/553), Post.

(3) See: Izhar al-Haqq, Rahmatullah al-Hindi (2/206), also: Judaism, Dr. Shalabi, (p. 251).

(4) A History of the Bible, Karen Armstrong, translated by Dr. Muhammad Safar, Al-Shorouk International Library, Cairo, 1st edition, 1431 AH/2010 CE, (p. 22). Adapted. See also The Jewish Bible Unearthed, Finkelstein and Silberman, p. 340

Events separated by several centuries, and it is likely that the writers of the Torah deliberately did this to trace their history back to ancient times with which they had no connection (1).

The issue of the broken chain of transmission of the Torah is a point of agreement between many Western theologians and Muslim scholars. The most famous Jewish critic of the Old Testament, the philosopher Baruch Spinoza (2), says: "We often lack historical knowledge of the specific circumstances of each of the books of the Bible. In fact, we do not know who wrote them, or we suspect who did. On the other hand, we do not know on what occasion or at what time these books were written, whose true authors we do not know. We do not know into whose hands they fell, or from whom the original manuscripts, of which a number of different copies have been found, came (3).

Spinoza concludes that: Moses is not the author of the five books; rather, their author is someone else who lived long after him, and that Moses wrote a book different from these (4).

This Western French scholar, Maurice Bucaille (5), explicitly admits in the twentieth century that the Torah did not

(1) Arabs and Jews in History, Dr. Ahmed Sousa, Al-Arabi for Advertising, Publishing and Printing, Damascus, 2nd edition, 1973 AD, (p.

181) - adapted (

(2) Baruch Spinoza (1632-1677 AD), a Dutch philosopher born in Amsterdam to Jewish parents. He gained a reputation as a free thinker at the beginning of his life, and therefore he was expelled from the Jewish community in 1656 AD. He then lived in several cities in the Netherlands as a lens maker. Throughout his life, Spinoza was an advocate for religious and political liberation, and he cherished his independence. He refused offers of a pension from King Louis XIV of France and a university professorship in Germany. Although Spinoza found respect from everyone, he was controversial because of his unorthodox views on religion, philosophy, and politics. | The Arab World Encyclopedia, dated 2012/04/22 AD - adapted].

(3) A Theological-Political Treatise, Baruch Spinoza, translated by Dr. Hassan Hanafi, General Egyptian Book Organization / Cairo, 1st edition, 1972, p. 255.

(4) A Theological-Political Treatise, Spinoza, p. 266

(5) Maurice Bucaille, a French physician who was raised a Catholic Christian, converted to Islam after studying the holy books of the Jews and Muslims and comparing the story of Pharaoh. He authored the book The Bible, the Qur'an and Science, which was published in 1976 and translated into 17 languages, including Arabic. Bucaille's comparative views and research sparked intense controversy in his country and abroad, but the level of interest in them was greater, and his studies remain a testament to the spirit of honest and objective scientific research. He died in Paris in 1998 [See: Wikipedia, the free encyclopedia, link to Maurice Bucaille www.wikipedia.org/wiki, dated 2012/06/23].

He was saved from confusion and bias, so he says: “The revelation, that is, in the Torah, has become mixed with many writings, and today we only know what was left to us by those who dealt with its texts, according to their whims and in accordance with the circumstances in which they found themselves, and the necessities they faced (1)

The researcher has quoted this testimony verbatim from what was written by the hand of a Jewish scholar who was critical of the Torah; and the hand of a contemporary French writer; so that you may see the enormous difference and the vast gap between the documentation of our Qur’an, preserved by the care of the Most Merciful, and our noble Sunnah, transmitted by the greatest methods of scrutiny and verification known to history, and the obscure path by which the Torah of the Jews and the Holy Scriptures reached us in general. There is no continuous chain of transmission, no sound text, no known men, and no trustworthy narrators. Rather, it is a text transmitted from an unknown person to another like him to its end, with a flood of defects, anomalies, and contradictions. So this is an opportunity for comparison and to thank God for His favor upon our nation and our religion

Western and even Jewish scholars concluded at the end of the 18th and in the 19th centuries that Moses the Most High had absolutely no hand in writing the books of the Torah (2).

The challenge to the attribution of the Old Testament to its authors does not stop at what is known as the Five Books of Moses, but extends to the rest of the books of the Old Testament. Western scholars assert that many books in the Old Testament were attributed to authors other than their true authors by centuries. For example, some believe that the Book of Joshua was written by Jeremiah (3), while there are eight and a half centuries between Joshua and Jeremiah! (4).

(1) The Bible, the Qur'an and Science, Maurice Bucaille, translated by Sheikh Hassan Khaled, Islamic Office, Beirut, 3rd edition, (30), 1411 AH/1990 CE, (p.

(2) See: The Jewish Bible Unearthed, Finkelstein and Silberman, (p. 36).

(3) Jeremiah (626-585 BCE): The second of the major prophets of the Jews. He came from a priestly family that opposed him because of his stance. He began prophesying in 627 BCE during the reign of Josiah, declaring that Jerusalem would fall into the hands of the Babylonians and warning against rebellion against it. The priests accused him of trying to join the enemy and imprisoned him in a dungeon. He remained there until Jerusalem fell to Nebuchadnezzar. The Hebrews fled to Egypt, and Jeremiah was forced to flee with them, where he continued to prophesy. His last prophecy was that a curse would befall the Jews of Egypt for their idolatry. [Al-Masiri Encyclopedia of the Jews (5/120) - adapted].

(4) See: Izhar al-Haqq, Rahmatullah al-Hindi (1/129), also: Judaism, Dr. Shalabi, (p. 253).

This difference can be measured against many of the books whose attribution is disputed, and opinions differ regarding their authors (1).

If it is established – based on the foregoing – that the Old Testament is of unknown origin and chain of transmission, despite the sanctity and infallibility attributed to it, then it is even more evident that the characteristic of being disconnected is inherent in the rest of the sources of Jewish thought, especially the second of them: the Talmud, which is nothing but interpretive texts by rabbis who mixed the Law with their desires, especially given its secrecy and attempts at concealment, not to mention its subjection to much alteration and development.

Third: The differences among their sects regarding their books:

Among the wonders of their (holy) book, falsely attributed to God and His prophet Moses, is that their sects and denominations differ on the very core of the origins of this book. Indeed, they even differ in their recognition of some of their prophets

If we know from the outset that Jews and Christians revere the Old Testament, then the principle is that both sides should agree on the complete sanctity of this book, and agree on its attribution to God or to the prophets of the Children of Israel. This is the least one can believe, for how can there be disagreement over a book whose sanctity, authority, and divine origin are claimed by both groups?

"But in reality, disagreement exists between them, as the books of the Old Testament are not yet agreed upon. Some Jewish rabbis add books that are not accepted by other rabbis, and if we turn to Christianity, we find that

the Catholic version has seven more books than the Protestant version" (2)

And one of their most important differences is that "the Samaritans have a Torah different from that held by other Jews, and they invalidate all prophecy that was in the Children of Israel after Moses and Joshua, peace be upon them both (3)," and the majority of them believe only in

(1) For further information, see the two previous sources.

(2) Judaism, Shalabi, (p.) (230) - slightly adapted

They consider the five books of Moses to be the only holy book, and some Samaritans add the books of Joshua and Judges, considering these seven books to be their holy book (1).

This is because, after some of the Jews returned from Babylon, a fierce enmity arose between the Hebrews (who are the majority of the Jews) and the Samaritans. Because of this enmity, the Samaritan Torah differed from the Hebrew Torah, as each claimed to possess the truth and accused the other of falsifying and distorting God's book (2).

In addition to the Samaritans recognizing only the five books of the Old Testament, they do not recognize the Talmud nor follow its rulings. They believe in their lineage from Joseph the Righteous, and they make pilgrimages to Mount Gerizim in Nablus, unlike the rest of the Jews (3).

The Samaritans say that the Torah in the hands of the Jews, i.e., the Hebrews, is not the Torah that Moses the Righteous brought. They say: Moses' Torah has been distorted, altered, and changed, and that the Torah is what they possess, not what others possess (4).

Shaykh al-Islam Ibn Taymiyyah (may God have mercy on him) said regarding the differences between the Hebrew and Samaritan versions of the Torah: “No one from the People of the Book can claim that every version in the world, in all languages, of the books agrees on a single wording. This is something no human being can know through testing and examination. Rather, such knowledge comes only through revelation. Otherwise, no human being could compare every existing version in the world with every version in all languages of the twenty-four books. We have seen that they differ clearly in wording. The Torah is the most authentic and well-known book among the Jews and Christians, yet the Samaritan version differs from the Jewish and Christian versions.”

(231) (1) Judaism, Shalabi, (p

(2) The Samaritan Torah, the complete text of the Samaritan Torah in Arabic, translated by the Samaritan priest Abu al-Hasan Ishaq al-Suri, published and introduced by Dr. Ahmad Jazi al-Saqqa, Dar al-Ansar, Egypt, 1st edition, 1398 AH/1978 CE, (p. 6) adapted. (3) See: the previous source, (p. 17).

(4) Al-Fasl, Ibn Hazm (1/202) adapted. See also: The History of the Jews and Their Antiquities in Egypt, al-Maqrizi, (p. 126).

Even in the same ten words, the Samaritan version mentions the direction of prayer (facing Mount Sinai) in a way not found in the Jewish and Christian versions. This demonstrates that alterations occurred in many copies of these books (1).

Thus, the Samaritan Torah differs from the Hebrew Torah in many places, with the differences reaching one hundred and eighty-two (182) points (2). These differences can be understood by examining their contexts, as they clearly reflect the state of intense disagreement and hostility between the Hebrews and the Samaritans. Had we not read the Samaritan Torah, we would not have known much of what the Jews wrote for their own purposes (3).

What is said in comparing the Samaritan Torah and the Hebrew Torah also applies to comparing the Greek and Samaritan Torahs, and to comparing Hebrew and Greek (4).

What is said about the disagreements in the Torah—which is the most important—is also said about the Talmud. The Jews have been divided since ancient times regarding the teachings of the Talmud. The rabbis (5) among them act according to what is in the Mishnah and rely on it for the rulings of the Law

According to what is in the Talmud, they give precedence to the sayings of the rabbis over the divine texts, and they are the majority of the Jews (6).

(1) The Correct Answer for Those Who Changed the Religion of Christ, Sheikh al-Islam Taqi al-Din Abu al-Abbas Ahmad ibn Abd al-Halim ibn Taymiyyah al-Harrani, edited by: Ali Sayyid Subh al-Madani, Dar al-Asimah, Riyadh, 2nd edition, 1419 AH / 1999 CE, (2/449-450). (2) See: The Differences Between the Samaritan and Hebrew Torahs in Words and Meanings, Dr. Ahmad Hijazi al-Saqqa, introduction by: Asaad Sayyid

(85-11), Ahmad, Dar al-Ansar / Egypt, 1st edition, 1398 AH / 1978 CE

(3) See: The Samaritan Torah, Dr. Ahmad Hijazi al-Saqqa, (p. 13).

(4) The previous source (p.) (13). See also: Izhar al-Haqq, Rahmatullah al-Hindi (2/463).

(5) Rabbanites: plural of rabbi, meaning scholar. This is the Jewish sect that represents the majority of Jews. They are the followers of the rabbis and scholars, a sect far removed from acting upon divine texts, adhering instead to the opinions of their predecessors among the rabbis, and relying on the Talmud. They are the sect of Jews furthest from the origins of the Mosaic religion and the most hostile to non-Jewish nations. [See: Refuting the Jews, Al-Samaw'al, (p. 174), also: The History of the Jews and Their Antiquities in Egypt, Al-Maqrizi, (p. 117)].

(6) See: Al-Fasl, Ibn Hazm (1/178), also: The History of the Jews and Their Antiquities in Egypt, Al-Maqrizi, (p. 118).

“As for the Karaites (1) among them, they do not transgress the laws of the Torah, and they invalidate the sayings of the rabbis and accuse them of lying” (2).

In short: The Jews differ and dispute over the most important principles upon which their religion is based. Some consider the Torah to be the origin of the religion, followed by the Talmud. Some prioritize the Talmud over the Torah. Some do not recognize the Talmud and limit themselves to the Torah. These, too, differ. Some venerate the Old Testament in its entirety, while others limit themselves to the Five Books (or the Torah of Moses). Even regarding these Five Books, they differ, each claiming to possess the original that has not been altered or changed. The words of their All-Knowing, All-Wise Lord are true of them: “Their might is great among themselves. You would think they are united, but their hearts are divided. That is because they are a people who do not understand.” (Al-Hashr 14). This is sufficient to shake the foundations of the Jewish religion and demonstrate its complete invalidity

Fourth: Differences in Translations and Versions:

All the books of the Old Testament were written in one language, Hebrew. The only exceptions are some parts originally written in Aramaic, namely parts of the books of Esther and Daniel, one passage from the book of Jeremiah, and two words from the book of Genesis (3).

The language of the Samaritans is different from that of the Jews. The Samaritans claim that the Torah was originally in their language—which is close to Hebrew—and was then translated into Syriac (4).

However, according to scholars, the oldest translation of the Old Testament is the Greek translation, known as the Septuagint, which was completed in 282 and 283 BCE by seventy-two scholars

(1) The Karaites = Ananites: They are a sect of Jews founded by Anan ibn David in Iraq in the 8th century CE. Their ideas spread throughout the world, and from their emergence until the 9th century, they were called the Ananites after their founder. They are followers of Torah Judaism, as opposed to Talmudic Judaism. They adhere to the texts without blindly following the ancestors. Their doctrine did not spread widely among Jews, and they had a strong animosity towards the Rabbanites. [See: The History of the Jews and Their Antiquities in Egypt, al-Maqrizi, (p. 119),

Also: Encyclopedia of the Jews, al-Masiri, (5/328-330)].

(2) Al-Fasl, Ibn Hazm (1/178)

(3) The Holy Scriptures in Religions Preceding Islam, Dr. Ali Wafi, (p. 19) - adapted.

(4) Al-Milal wa al-Nihal, al-Shahrastani (1/517).

From the rabbis of the Jews of Egypt, and the Septuagint translation includes fourteen books in addition to those found in the original Hebrew that has come down to us. The Septuagint (Greek) was translated into Latin (1).

The reader of this Greek (Septuagint) translation finds similarities between it and the Hebrew and Samaritan Torahs, but soon finds many differences between the Greek and Hebrew, and between the Greek and Samaritan, comparable to the differences between the Hebrew and Samaritan (2).

Although the Latin translation was based on the Greek Septuagint, it did not correspond to it. Rather, it omitted books and parts of it and added the Book of Baruch and parts of the Book of Esther. The reasons for these additions and differences between the translations are still unknown. Naturally, the Old Testament was also translated into many other languages besides Greek and Latin at widely separated periods and centuries. It was translated into Modern Aramaic, Syriac, and Palestinian Aramaic, and then into English and Arabic (3).

"Over the long centuries during which the books of the Old Testament were written (more than ten centuries), its texts were copied repeatedly and rewritten by hand. Errors occurred in the copying processes, and it happened that some material written in the margins of the text was added to it." (4)

"Indeed, some Jewish or Christian critics did not hesitate to change and correct the biblical text whenever they did not like it, whether for literary or religious reasons." (5)

Thus, it becomes clear—according to the researcher's understanding—that the significant differences that occurred in the translations were not due to differences in languages, the nature of translation, or the difficulty of matching the meaning of words when transferring them from one language to another. Rather, the difference was in the original text, as books were added and others were deleted, and parts were added and others were removed.

(1) The Sacred Books in Religions Preceding Islam, Dr. Ali Wafi, (p. 19).

(2) See: The Samaritan Torah, Dr. Ahmed Hijazi Al-Saqqa, (p. 31).

(3) See: The Sacred Scriptures in Religions Preceding Islam, Dr. Ali Wafi, (pp. 20-22).

(4) Differences in Translations of the Holy Bible, Ahmed Abdel Wahab, Wahba Library, Cairo, no edition stated, (p. 20).

(5) Ibid., (p. 21), adapted

Others, and this can only come about through deliberate alteration and distortion, whether for religious, political, or other motives. This is sufficient to demonstrate the extent of the problem into which Judaism has fallen, and the resulting Jewish thought throughout the ages—a point of undeniable criticism and an unhealable wound to the core of this religion.

Fifth: The Torah from a Scientific Perspective:

Anyone who looks at modern critical studies of the Torah - which were forbidden to the People of the Book in past centuries due to the power of the rabbis and monks - will find that they have become inclined to refute and disprove the sanctity and divine nature of the Torah and the Holy Scriptures in general. It has become something that fair-minded researchers agree on, that the Holy Scriptures have no share of sanctity except for their name. The researcher has proven this through the titles he has mentioned above, but he elaborates a little in this part of the request to show the extent of the great clash between the Torah on the one hand, and modern sciences on the other, especially those sciences that specialize in studying the past and the news of bygone nations, through the remains of their traces, and through comparisons, deciphering the symbols of inherited writings and exploring the depths of ancient times

In this regard, contemporary researchers—many of them non-Muslims—have found ample conclusive evidence that the books of the Torah necessarily contradict the sciences that humanity has attained in the modern age and which have become established scientific facts. This has raised many questions about human bias and desire in the composition of the Torah and the manipulation of its texts (1). In this context, the French scientist Maurice Bucaille wrote an important book entitled: *The Bible, the Qur'an and Science*, in which he demonstrated the glaring contradictions between the Bible and established and proven scientific facts.

Among the points Bucaille mentioned—to name but one—is that the Book of Genesis, the first book of the Torah, contains explicit contradictions with modern science on three fundamental points: the creation of the world and its stages, the history of the creation of the world and the appearance of humankind on Earth, and the narrative of the Flood. Bucaille described the Book of Genesis

(1) See: *The Bible, the Qur'an and Science*, Maurice Bucaille, (pp. 20-21).

He declared that there were errors in the eyes of science (1), then proceeded to elaborate, discuss, and critique the contradictions and discrepancies between these accounts presented in the Book of Genesis and the latest scientific findings (2).

In the case of the Flood, for example, two different accounts in the Torah assert that a global flood destroyed all life on Earth except for the passengers of the ark (3) in the 21st century BC, while scientific data indicates that during this same era, civilizations and cultures flourished in several parts of the world, the effects of which were passed down to subsequent generations. After discussing the story of the Flood and applying its information to modern scientific discoveries about the past, Bucaille concludes that: "From a historical perspective, we can affirm that the account of the Flood as transmitted by the Torah is in clear contradiction with modern knowledge, and the existence of two accounts of the Flood is clear evidence of human manipulation of sacred texts" (4).

The French writer—who converted to Islam upon encountering the truths of the Qur'an—concludes that the Old Testament contains many texts that exhibit variations within a single narrative, contradictions, historical errors, impossibilities, and inconsistencies with firmly established scientific data (5). He states that: "The Old Testament represents a collection of literary works produced over approximately nine centuries. It forms a mosaic lacking harmony, its elements altered over the centuries by human hands, pieces brought and added to what already existed, and so on, until it has become difficult in our time to identify the sources" (6).

Furthermore, the field of modern archaeology has presented us with new facts about the Torah, including important findings that many of the stories and legends contained within it were based on similar ancient origins.

(1) See: The Bible, the Qur'an and Science, Maurice Bucaille, (p. 44).

(2) See: The same source, pp. 45-58.

(3) See: Genesis, Chapters 6 and 7

(4) The Bible, the Qur'an and Science, Maurice Bucaille (pp. 255-256).

(5) See: The previous source, p. 65.

(6) The Bible, the Qur'an and Science, Maurice Bucaille (p. 291).

Similar to those biblical myths, the authors of the Torah drew many stories from Babylonian, Canaanite, Assyrian, Egyptian, and other texts. These experts concluded that some of the laws mentioned in the Torah were laws previously practiced by the Canaanites and Babylonians, and that the Jews adopted and practiced them, then added them to their holy books (1).

For example, "the story of the origin of existence and the beginning of creation puzzled ancient scholars. However, archaeologists have found many texts in ancient Iraqi literature, most of which agree with the Jewish accounts in the Torah about the story of the beginning of creation, with a difference in the doctrinal formulation: monotheistic (among the Jews) and polytheistic (among the ancient Iraqi civilizations). The same story also agrees with ancient Pharaonic myths found by archaeologists" (2).

Indeed, the authors of the book (The Jewish Torah Revealed for What It Truly Is), who are both Jewish, state that: “It has become clear after the development of archaeology that many events in biblical history did not occur in the place, nor in the manner and with the descriptions narrated in the Hebrew Bible. In fact, some of the most famous events in the Bible never happened at all!” (3).

What is said about the Torah also applies to the Talmud. Studies of archaeological records indicate that most of the Talmud's writings are derived from other, older writings. There is a great similarity between the Babylonian Talmud and Babylonian records, especially concerning agriculture, irrigation, plowing, the harvest season, and the like. These experts have irrefutable evidence that most of what is mentioned in the Talmud regarding agriculture and irrigation is taken from Babylonian writings that predate the Talmud by a considerable margin. (4)

(1) See: Arabs and Jews in History, Dr. Ahmed Sousa, (p. 185).

(2) Ibid., pp. 187-188 - adapted.

(3) The Jewish Bible Unmasked, Finkelstein and Silberman, p. 28.

(4) See: Arabs and Jews in History, Dr. Ahmed Sousa, pp. 213-214

Summary of the argument:

First: The Jewish holy book—according to them—has no share of sanctity except in their imagination, based on the falsification of religion they have inherited. It has been proven that their religion has been distorted by alteration and distortion, and this distortion is reflected in their entire history, which they rely on this falsified source to prove.

Second: The invalidity of the current Torah as a book is established by the definitive and conclusive text in the preserved Book of God, and is established by people's logic, comparisons, and critical studies, and is established by the facts of history and sciences agreed upon by humankind, and is established by the evidence of modern archaeology.

Third: It is impossible—after all that has been established—to attribute the Torah—with its contradictions and violations of true religion and clear reason—to the noble Prophet Moses, or to any of the prophets of the Children of Israel, peace be upon them—let alone to definitively attribute this Torah in its current form to divine revelation

Section Two:

Jewish Beliefs in the Holy Land and the Response to Them

This section includes five points:

Point One: Sanctity and Blessing in Jewish Belief

Point Two: Types of Sanctity and Blessing in Jewish Tradition

Point Three: The Geography of the Holy Land in Jewish Tradition

Point Four: Jewish Belief in the Religious and Historical Right to the Holy Land and a Discussion of Them

Point Five: Conflict and Differences Among Jewish Sects Regarding This Belief

First Requirement

Sanctity and Blessing in Jewish Belief

The researcher mentioned in the first section of the introductory chapter that the Old Testament extensively discussed sanctity, holiness, and blessing in their various forms, manifestations, and expressions, with the number of instances exceeding one thousand one hundred.

Perhaps the authors of the Old Testament and other sources of Jewish religious thought intended for this aura of sanctity to play a role in stirring the feelings and emotions of the Jews and shaping their thought and belief in many sensitive issues of a crucial political and social nature, such as the belief in the Promised Land and the Chosen People, and other matters that the researcher will address later, God willing.

The Sequence of Sanctity and Blessing

The story of the blessing and holiness that descended upon (Israel) began at the dawn of history – according to the Jews' claim in their Torah – as it came in the context of mentioning the story of Noah: "When Noah awoke from his wine, he knew what his youngest son had done to him, and he said, 'Cursed be Canaan! The lowest of servants he shall be to his brothers!' And he said, 'Blessed be the Lord, the God of Shem! And let Canaan be their servant! May God open the land for Japheth, and let him dwell in the tents of Shem! And let Canaan be their servant!'" (1)

Thus the blessing began with Shem—to whose lineage the Jews are descended—and then the blessing reached the supreme Abraham, concerning whom the Lord says, according to the Torah: "The Lord said to Abram, 'Go from your country, your people and your father's household to the land I will show you. I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all families on earth will be blessed through you.'" (2)

724:9 1) Genesis

3-1: 12 2) Formation (

Our Lord confirmed to him in the Great Qur'an the innocence of Abraham of Judaism and Christianity and his affiliation with monotheism and pure Islam, as He said: "Abraham was neither a Jew nor a Christian, but he was a true believer, a Muslim, and he was not one of the polytheists." (Al Imran /67).

Then the blessing and holiness were specifically associated with Isaac, son of Abraham—peace be upon them both—as the Torah claims that God singled out Isaac for the covenant, excluding his brother Ishmael. "And Abraham said to God, 'Oh, that Ishmael might live before you!' But God said, 'No, but Sarah your wife will bear you a son, and you shall call his name Isaac. I will establish my covenant with him as an everlasting covenant for his descendants after him.'" (1)

Then the divine blessing of Isaac the son will increase, after the death of Abraham the Most High, and the Lord will declare to him again the increase of the blessing in him and in his offspring after him, and his Lord will promise him that the blessing of his offspring will extend to all the earth, so the Lord says to him: "Dwell in the land of which I will tell you. Sojourn in this land, and I will be with you and bless you, for to you and to your offspring I will give all this land, and I will fulfill the oath that I swore to Abraham your father "I will make your descendants as numerous as the stars in the sky; I will give your descendants all these lands, and through your descendants all the nations of the earth will be blessed." (2)

Then the Torah describes the transfer of the blessing to a more specific branch of Isaac's descendants. Isaac gave the blessing to his son Jacob, not to his son Esau, in a deceptive act orchestrated by Jacob! According to the Torah, the blessing flowed into the upper branch of Jacob and his descendants. The author of the Book of Genesis says, on the authority of Isaac, to Jacob, peace be upon them both: "May God give you of the dew of heaven and of the fatness of the earth, and of abundant grain and wine. May peoples serve you and nations bow down to you. Be lord over your brothers, and may your mother's sons bow down to you. May those who curse you be cursed, and those who bless you be blessed." (3)

It is strange that the Lord, the Just Judge, God, would condemn an entire lineage of humans to damnation and misery, and another entire lineage to blessing and sanctification, even with the fathers agreeing on righteousness and religion, and even assuming

19:18-17 1) Genesis (

4:2-26 2) Genesis (

29:28-27 3) Genesis (

The disbelief of the forefathers is such that God says: “Whoever is guided is only guided for [the benefit of] himself; and whoever goes astray only goes astray [to his own detriment]. And no bearer of burdens will bear the burden of another. And We would not punish [a people] until a messenger was sent.” (Al-Isra 17:15). So how can the Torah justify the division between the descendants of the Prophet Ishmael and the Prophet Isaac and those who followed them? And even more astonishing is that the blessing is stolen, resulting in the misery of countless nations and the blessing of another, all because the source of this misery and blessing was stolen through deception! Where is the All-Wise, All-Knowing Creator in all of this?!

And the cycle of sanctification and blessing continues in the descendants of Jacob. For, according to the Torah, he gathers his twelve sons and blesses them, each according to his own blessing, so that the blessing remains with the children of Israel forever! (1)

And the blessings continue generation after generation. For Moses, the Lord, blesses the people again: “Then Moses and Aaron went into the tent of meeting, and came out and blessed the people, and the glory of the Lord was seen by all the people.” (2)

So, holiness and blessing in the belief of the Jews and in their book are initially for all the children of Israel, and the Torah mentions Moses' supplication to his Lord to grant the children of Israel this holiness, and the Lord responded, and the phrases “I, the Lord, sanctify them” and “I, the Lord, sanctify you” are repeated seven times in the Old Testament (3), and the Lord even granted this holiness to their animals as well, as the author of the Old Testament says: “The Lord spoke to Moses, saying: ‘Consecrate to me every firstborn male, every firstborn of the children of Israel, whether human or animal. It is mine’” (4).

And the Lord affirms this holiness and responds to Moses, God, saying: “You shall be my treasured possession out of all the peoples. For all the earth is mine, and you shall be my kingdom of priests and a holy nation” (5)

The Old Testament continues to mention the effects of the blessing bestowed upon the Israelites and inherited from ancestors to fathers and then to sons. Solomon, God, remembers this blessing, renews it, and affirms it—according to the Torah—and stands before the people

33-1:49 1) See: Genesis (

23:9 2) Leviticus (

12:20 3) Leviticus 8:20, 8:21, 23, 16, 9, 22, 32, Ezekiel (

2 13 4) Exit (

6-519 5) Exit (

The Children of Israel (God's people, according to the Torah), He blessed them with a loud voice, saying: “Blessed be the Lord, who has given rest to His people Israel, according to all that He has promised; not one of His good promises has failed, which He has spoken by the hand of His servant Moses.” (1)

Their connection of blessing to cursing the nations:

The blessing and alleged sanctity of the people of Israel in the Torah are often linked to the destruction, crushing, and cursing of other nations, as if domination, supremacy, and enslavement of other peoples, or those who have not received the blessings of the Israelites, are prerequisites for this blessing. For example, in Deuteronomy, the address to the Israelites states: “The Lord your God will bless you as he has promised. You will lend to many nations and need not borrow; you will rule over many nations, but they will not rule over you” (2).

Similarly, in the section condemning usury and its destruction of blessing, the Torah forbids usury for the Israelites—being a blessed people—but permits it with foreigners, since the blessing is withheld from them. For example, in Deuteronomy, it states: “You may lend at interest to a foreigner, but you may not lend at interest to your brother. May the Lord your God bless you in all that you put your hand to in the land that you are entering to possess” (3).

And the special status of this (holy) people is such that the food prepared for the Israelites, as described by the Lord according to their claim—in the Book of Exodus—is holy food for a holy people. No one from other nations should eat from it, and any leftovers should be burned so that its holiness does not reach anyone other than the Israelites. The writer of the Old Testament says: “But you shall take the ram of consecration and cook its flesh in a holy place. Aaron and his sons shall eat the flesh of the ram and the bread that is in the basket at the entrance to the tent of meeting. Those for whom atonement is made by it shall eat it to their fill.” To consecrate them. But a foreigner may not eat it, for it is holy. If any of the meat of the feast or of the bread remains until morning, you shall burn the remainder with fire. It shall not be eaten, for it is holy.” (4)

1 Kings 56:8

2 Deuteronomy 6:15

3 Deuteronomy 20:23

43:31-29 4 Exodus

(A special sanctity for the people of Israel):

Heavenly laws came to purify the human soul from vices, but the distorted law of the Children of Israel, according to the wording and understanding of the Old Testament, stipulates the sanctification of the people, and even gives them an anointing from the holy king, according to their claim - so the Book of Leviticus confirms this in the context of listing the foods and drinks of the Children of Israel, as it states: “I am the Lord your God, so you shall be consecrated and be holy, because I am holy. You shall not defile yourselves by anything that creeps on the earth. I am the Lord who brought you up out of the land of Egypt to be your God. You shall be holy, because I am holy.” (1)

Dr. Abdel Wahab El-Messiri says: “Perhaps the underlying pattern behind the idea of an organic people is the pattern that appeared in the five books of Moses. The Hebrews are a nation or tribe that God chose and inhabited or dwelt among. He is a God exclusive to the members of this tribe, and therefore he traveled with them in their journeys or they carried him with them in the ark of the covenant. He helped them alone against their enemies and was jealous for them, and they did not hesitate to pressure him to respond to their requests.” (2)

It is not surprising, after this (divine) sanctification—according to the Jewish Torah—that the Jews later came to believe that they were a people unlike any other people on earth; rather, they were the people of the Lord, the community of the Lord, and the people of God, even after they had experienced glimpses of God's punishment in this world, as recounted in the Book of Numbers. These were the calamities that befell them—as recompense for their disbelief—in the Sinai desert after their exodus from Egypt. However, after God caused the earth to swallow up some of them and showed them His signs, they returned to Moses and Aaron—peace be upon them—complaining, saying, “You have killed the people of the earth.”

And in another place: “Then they gathered against Moses and Aaron and said to them, ‘Enough of you! The whole congregation is holy, and the Lord is in its midst. Why do you exalt yourselves above the congregation of the Lord?’” (4).

45-44 11 1) Leviticus (

(2) Encyclopedia of the Jews, Al-Masiri (90/2).

41:16 3) Number

3:16 4) Number (

And to further emphasize the sanctification that the Lord supposedly bestowed upon this people, the Lord—according to the author of Deuteronomy—once again showers this special and chosen people with praise, glorification, and sanctification, saying: “For you are a people holy to the Lord your God; the Lord your God has chosen you to be his treasured possession out of all the peoples who are on the face of the earth” (1)

The Lord continues his praise, explaining the reason for this love and that eternal, holy distinction, saying: “It is not because you are more numerous than other peoples that the Lord has attached himself to you and chosen you, for you are fewer than other peoples, but because of the Lord’s love for you

and his keeping of the oath that he swore to your fathers” (2).

It is these texts and many similar ones in the Torah that prompted the Jews to claim the superiority of their race and the loftiness of their status, and their superiority over creation. This is what the Qur’an came to inform about, refute, and respond to in its saying: “The Jews and the Christians say, ‘We are the children of God and His beloved.’ Say, ‘Then why does He punish you for your sins? Rather, you are human beings from among those He has created. He forgives whom He wills and punishes whom He wills. And to God belongs the dominion of the heavens and the earth and whatever is between them, and to Him is the final destination.’” (Al-Ma’idah/18).

Ibn Qayyim al-Jawziyya, may God have mercy on him, says—explaining the state of the Jews in their veneration of their race and their belittling of other nations: “It is astonishing that, despite the loss of their state, the dispersal of their unity, their knowledge of the continuous and prolonged wrath against them, and the transformation of their ancestors into apes for killing the prophets, violating the Sabbath, deviating from the Law of Moses and the Torah, and neglecting its rulings—they say every day in their prayers: ‘Love us, O our God, O our Father, You are our Father, our Savior,’ and they liken themselves to clusters of grapes and all other nations to the thorns surrounding the vine to protect it. They believe that God will raise up for them a prophet from the House of David who, when he moves his lips in supplication, will cause all nations to die, and only the Jews will remain on the face of the earth!” (3)

What Ibn Qayyim mentioned is supported by evidence in the Jewish Torah, which explicitly states that God chose the people of Israel as His chosen ones from among the nations of the earth. Deuteronomy further clarifies this matter in its conclusion—in addition to what

6:7 (1) Deuteronomy

8-77 2) Dualization

(3) Guidance for the Perplexed, Ibn Qayyim al-Jawziyya, (p. (173)

As previously stated by its author: “The Lord has promised you this day that you will be his own possession, as he has told you, and that you will keep all his commandments. He will make you exalted above all the tribes he has made, in praise, name, and glory, and that you will be a holy people to the Lord your God, as he has promised you.”

The Queen of Sheba (2) – as in the First Book of Kings – is amazed by the greatness of King Solomon, so she glorifies and blesses the Lord, but she does not forget to link this blessing to the holy people – that is, the community of Israel – and emphasizes the concept that the Torah tries to establish: the eternal, heavenly love of the Israelites. Solomon's kingship is only for the sake of the Israelites' standing with God! As the Queen of Sheba says: “Blessed be the Lord your God, who delighted in you and set you on the throne of Israel. For the Lord loved Israel forever; he made you king to execute justice and righteousness.” (3)

Anything more explicit than these texts could drive the Jews today and at all times to consider themselves superior to the nations of the earth, and to reach a great extent in despising, belittling, and humiliating peoples, not only because of the military power they possess, but also because of the power of the holy texts - which they have - that explicitly call upon them to consider themselves superior to creatures and to subjugate them to their service

The Torah states in some of its books the eternal sanctification of the people of Israel. One of the clearest of these texts is what is mentioned in the Book of Ezekiel, where the Lord makes a covenant with His people—that is, the people of Israel. The text of the covenant is: “I will make a covenant of peace with them, and it will be an everlasting covenant with them. I will settle them and increase their numbers, and I will put my sanctuary in their midst forever. My dwelling place will be over them, and I will be their God, and they will be my people. Then the nations will know that I, the Lord, sanctify Israel, for my sanctuary will be in their midst forever” (4).

Indeed, the Torah even goes so far as to state that the Lord Himself, in His holiness, dwells on Mount Zion, near His holy people and in His holy land! Exalted is God above what they say: Read in the Torah:

19:17:26 1) Deuteronomy (

(2) The Queen of Sheba: She is Bilqis. God mentioned her story with Solomon in the Quran in Surah An-Naml. She was from a royal family in a land called Ma'rib, near Sana'a in Yemen [Tafsir al-Qur'an al-'Azim, Ibn Kathir, (3/445)].

9:10 3) 1 Kings (

28:26:37 4) Ezekiel (

“The Lord will roar from Zion and give his voice from Jerusalem, and heaven and earth will tremble. But the Lord will be a refuge for his people and a stronghold for the Israelites. Then you will know that I, the Lord your God, dwell in Zion, my holy mountain. Jerusalem will be holy, and foreigners will no longer traverse it.” (1)

The Relationship Between the Holy Land and the Biblical Blessing:

The biblical texts link the eternal blessing and special holiness bestowed upon the Israelites—as they claim—with the blessed holy land that the Lord promised to give them. Anyone who studies the texts of the Old Testament will clearly find the connection between the great blessings that the Lord lavished upon his “chosen people” and the land that the Lord blessed. It is as if the author of the Old Testament is trying to establish an inevitable, inseparable, and exclusive link between this blessed people (in the terminology of the Torah) and this blessed land.

The phrases linking the blessing of the people with the blessing and possession of the land are frequently repeated in the first five books of the Old Testament, attributed to Moses, and in the rest of the books as well

In the Book of Genesis, there is a connection between the blessing that the Lord bestowed upon the ailing Abraham and his descendants, and the inherited land as a result of this blessing. The angel of the Lord says to Abraham, “I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore; your descendants shall possess the city of their enemies” (2).

In the same book, there is a new blessing for Isaac the Philistine, linked to the Promised Land. The Lord says to him, after appearing to him near the land of the Philistines—according to the Torah—“Sojourn in this land, and I will be with you and bless you. For to you and your descendants I will give all these lands, and I will fulfill the oath that I swore to Abraham your father” (3). Isaac is further assured by God of the inherited blessing passed down to man and land: “I will make your descendants as numerous as the stars in the sky, and I will give your descendants all these lands; and through your descendants all the motherland shall be blessed” (4).

17:16-3 1) Joel

17:22 2) Genesis

3:26 3) Genesis (

4:26 4) Genesis (

So that no one might imagine that the blessing flowing into the descendants of the Israelites and their promised land would extend to all the inhabitants of this new land, it was necessary to exclude all those connected to the land from its original inhabitants, the Canaanites. Here is another indication: “Then Isaac called Jacob and blessed him, and instructed him, saying, ‘You shall not take a wife from the daughters of Canaan’” (1).

And so that the view of the blessing might be linked to the Holy Land, the Lord blesses his prophet Jacob, who is in the land of Canaan itself: “And Jacob said to Joseph, ‘God Almighty appeared to me at Luz, in the land of Canaan, and blessed me’” (2).

In the context of speaking about the Promised Land for the Children of Israel, the Book of Deuteronomy recounts the Lord's war commandments to the Children of Israel through Moses, in which He reminds them that they are a holy people and that He will destroy their enemies after they carry out His commandments because they are the beloved of God and His chosen people according to the Torah, so that the result will be the Lord's commandments - unlimited blessing and eternity in the Promised Land: “He will love you and bless you and make you great; and He will bless the fruit of your womb and the fruit of your land, your grain and your wine and your oil, the young of your cattle and the young of your flocks, in the land that He swore to your fathers that He would give you” (3)

And then the Israelites are commanded to bless the Lord, because He gave them the land, “When you have eaten and are satisfied, bless the Lord your God for the good land he has given you” (4).

Deuteronomy—the last of the five books—continues to emphasize the connection between the blessing of the land and the blessing of the people (i.e., the people of Israel), as its writer says: “…for the Lord will bless you in the land the Lord your God is giving you as an inheritance to possess” (5).

1:28 1) Genesis (

3:48 2) Genesis (

13:7 3) Deuteronomy (

10:8 4) Deuteronomy (

4:15 5) Deuteronomy (

Then there is a reference to differentiation from the new peoples, even through deceit and fraud, since the blessing for the Israelites and their new land may necessitate harming other peoples, as long as the chosen people remain unharmed: “You may lend at interest to a foreigner, but you may not lend at interest to your brother. May the Lord your God bless you in all that you put your hand to in the land that you are entering to possess” (1).

After this comes the prayer for a blessing upon the people and the land together, and the one who prays and believes is the Lord himself! “Look down from your holy dwelling place, from heaven, and bless your people Israel and the land that you have given us, as you swore to our fathers, a land flowing with milk and honey” (2).

And then a show of prayer that reveals the blessing and holiness of the people along with the blessing and holiness of the land, with awe and mighty strength before the enemies: “Blessed shall you be in your coming in, and blessed shall you be in your going out. May the Lord make your enemies who rise up against you defeated before you. They shall come out against you in one way, and flee before you in seven ways. May the Lord command a blessing upon your storehouses and upon all that you put your hand to, and may he bless you in the land which The Lord your God will give you; the Lord your God will raise you up for himself as a holy people, as he swore to you, if you keep the commandments of the Lord your God and walk in his ways. Then all the peoples of the earth will see that the name of the Lord is on you, and they will fear you.” (3)

Deuteronomy concludes by emphasizing this meaning in the last commandment and the alleged final blessing given to Moses: “This is the blessing with which Moses, the man of God, blessed the children of Israel before his death,” (4) the last of which was: “Then Israel will dwell securely alone.” Jacob’s eye will be on a land of grain and new wine, and his heaven will drip with dew. Blessed are you, Israel! Who is like you, a people given victory by the Lord? You are the shield of your help and the sword of your might; your enemies will be humbled before you, and you will tread on their high places.” (5)

20:23 1) Deuteronomy

15:26 2) Deuteronomy

10-6:28 3) Deuteronomy

1:33 4) Deuteronomy

29-28:33 5) Deuteronomy

Indeed, the Torah declares a special blessing for those people of the Children of Israel who have the honor of dwelling near the Lord's dwelling place in (Jerusalem). In the Book of Nehemiah (1): "The leaders of the people dwelt in Jerusalem, and the rest of the people cast down branches to bring one out of ten to dwell in Jerusalem, the holy city, and the nine sections in the cities. And the people blessed all the people who volunteered to dwell in Jerusalem" (2).

And in the Book of Psalms, the author of the Old Testament sings: "Blessed be the Lord from Zion, who dwells in Jerusalem" (3).

Thus, it is a sacred system: the Lord is holy, His people—that is, the people of Israel—are holy, His land is holy, and holiness pervades everything, as long as the chosen people are part of it.

Summary of the point:

First: The concept of sanctification and blessing in the distorted Jewish faith, according to what has been transmitted in the Torah, returns in its meaning and concept to an inseparable triad: the Lord, the people, and the land; a holy and blessed Lord who loves His people—that is, the people of Israel; a holy and blessed people who have inherited holiness from generation to generation and it will remain in their descendants forever!; and a blessed and holy land, which is: the land of Canaan formerly, and the land of (Israel) promised forever—according to the Torah

Secondly: The grant of sanctification and blessing, according to the Jews, is limited to a branch of the tree of human history, namely the branch of the Children of Israel. No human being can erase from himself the curse, expulsion, and inferiority, even if he is a prophet! For his prophethood fell short and did not avail him when his lineage fell short of being from the Children of Israel!! This is God's inevitable fate upon humanity—according to the Torah—either to be among the children of God and His beloved—the Jews—or to be among the losers, the expelled, and those subjected to oppression until God inherits the earth and all that is on it.

(1) Nehemiah: A Hebrew name meaning "Yahweh has shown mercy." It is the name of a Jew who worked as a cupbearer in the Persian royal court. The Persians appointed him governor of the Persian Jewish province (444-432 BCE). He rebuilt the walls of the Temple and then returned to Persia. The sixteenth book of the Old Testament is named after him [See: Al-Masiri's Encyclopedia of the Jews, 4/201].

2-1:11 2) Nehemiah

21 135 3) Psalms

Third: The Torah focused on the issue of blessing, sanctification, and holiness in the passages relating to the Israelites and their alleged land, linking land ownership to its sanctity. In other words, if the land did not belong to the Israelites, it would not be holy.

Fourth: The falsified Torah, in most instances where it mentions sanctification and blessing, emphasizes that these attributes are exclusive to the Israelites, excluding all other people and nations. Indeed, the Old Testament often links the sanctity of the "Lord's community"—that is, the Israelites—with the curse upon other nations and their subjugation. It is as if the author of the Torah is saying to the Jews: Your glory and superiority are synonymous with the subjugation, crushing, and curse of the nations, not only from yourselves but also a curse and abandonment from the Lord who granted you their dominion

Fifth: There is no doubt that what the authors of the distorted Torah established—in the apparent meaning of many of its texts—as evidence of the legitimacy of the Israelites' and Jews' ownership of the land of Palestine found a great echo in the rest of the sources of Jewish doctrine and its subsequent applications. I am referring here to the Talmud, the rulings of the rabbis, and the Protocols of the Elders of Zion, as well as the practical application on the ground derived from the spirit of these texts, which are excessively discriminatory and racist (1) and oppressive to non-Jewish nations and peoples.

(1) Racism: The belief that members of a race, lineage, or group of lineages are of a higher or lower rank than members of other lineages. People who believe or practice what suggests the superiority of one lineage over another are called racists. They claim that members of their lineage are superior in intellectual, moral, or cultural aspects to members of other lineages. Because racists assume that they are of a higher rank, they believe that they deserve special rights and privileges. [The Arab World Encyclopedia, dated 12/13/2012 - adapted].

The Second Requirement

Types of Sanctity and Blessing in Jewish Tradition

Anyone examining the texts of the Old Testament will clearly notice a significant distortion in the biblical concept of sanctity and blessing. Blessing and sanctity have deviated from being attributes of purity, sublimity, and growth bestowed by God upon whomever He wills of His creation and servants. Blessing has become a vehicle for every seeker, and sanctity a verbal matter that descends upon humans, stones, and trees simply by the word "sanctified" uttered by a prophet or even any ordinary person.

Therefore, the researcher in this section investigates the occurrences of mention of blessing and sanctity in the altered Torah that exists in our hands, including its various books. Through this investigation, the researcher will present his conclusions regarding the types of sanctity and blessing as mentioned in the Old Testament, the most important reference for the current Jewish religion.

First: Sanctity and Blessing in Terms of Meaning:

The Bible Dictionary states: “To sanctify: to make something holy by changing the heart. Through sanctification, the soul is cleansed from the defilement of sin and its power, and is adorned with spiritual graces that prepare it for heavenly joys.” (1)

Sanctification may also mean: “the dedication of oneself or something to holy use.” (2) This is what is mentioned in the Old Testament: “And on the day when Moses had finished setting up the tabernacle, he anointed it and consecrated it and all its furnishings, and the altar and all its furnishings, he anointed them and consecrated them.” (3)

Another example of consecrating things for holy use is: “These also King David consecrated to the Lord, with the silver and gold that he had consecrated from all the peoples whom he had subdued” (4)

(1) Dictionary of the Bible, George Post (204/2).

(2) Ibid. (204/2)

1:7 3) Number (

(4) 2 Samuel 8:11

And also: “On that day the king consecrated the middle of the court that is in front of the house of the Lord, because he offered there the burnt offerings, grain offerings, and the fat of the peace offerings, because the bronze altar that was in front of the Lord was too small to hold the burnt offerings, grain offerings, and the fat of the peace offerings” (1).

In the Old Testament, sanctification means the Lord's sanctification of His people—the Israelites—because they are His children and He desires their holiness (2), due to their remaining in Zion and their choice to be in Jerusalem. This meaning is expressed in the following: “In that day the Branch of the Lord will be a splendor and glory, and the fruit of the land a source of pride and adornment to the survivors of Israel. Those who remain in Zion and those who are left in Jerusalem will be called holy—all who are destined to live in Jerusalem” (3).

The meaning of “Jerusalem” and its types in the Old Testament:

The word "holy" appears in the Old Testament in many forms, and its meaning is intertwined between humans and the Creator of humans, may He be glorified, and the creatures of the Lord, may His glory be exalted, and places, things, and beings. Among the types and categories of holiness are:

1. Holiness: An attribute of God Almighty (4), and it appears in the Torah in this sense in many places, alone or in conjunction with something else:

a- Among them: His holy arm: "Sing to the Lord a new song, for he has done wondrous things; his right hand and his holy arm have saved him" (5).

B - Among them: His holy word: “...it flowed as a river on dry land, because he had spoken his holy word to his servant Abraham” (6)

C - Among them: His holy words: “...I became like a drunkard, and like a man overcome by wine, for the sake of the Lord and for the sake of his holy word” (7).

64:8 1) 1 Kings (

(2) See: Dictionary of the Bible, George Post, (205/2).

3-2:4 3) Isaiah (

(4) See: Dictionary of the Bible, George Post, (205/2).

. 1:98 5) Psalms (

42-41:105 6) Psalms (

. 9:23 7) Jeremiah (

B - Among them: the Lord's saying on My holy day (that is, the Sabbath): "If you turn your foot away from the Sabbath, from doing what pleases You on My holy day…" (1).

C - Among them: His Holy Spirit: "But they rebelled and grieved His Holy Spirit, so He became their enemy and fought against them. Then He remembered the days of old, Moses and his people: Where is He who brought them up out of the sea with the shepherd of His flock? Where is He who put His Holy Spirit among them?" (2).

H- And among them is the saying of the Lord: My holy name: "Those who smear the dust of the ground on the heads of the poor, and obstruct the way of the needy, and a man and his father go to one young girl, so as to profane My holy name" (3)

H- And his saying: I swore by my holiness: "I will not break my covenant, nor alter what my lips have uttered. Once I swore by my holiness that I would not lie to David: His offspring shall endure forever, and his throne shall be like the sun before me." (4)

2. Holiness: that is, "the heavenly dwelling place of God." (5) The word "holiness" has been used in this sense in several places

From the Torah, including: the account of the Lord looking down from on high upon Zion, a merciful gaze upon His people in the land of Jerusalem: "For the Lord looked down from his holy height; from heaven he looked down upon the earth, to hear the groaning of the prisoner, to set free the children of death, that the name of the Lord might be proclaimed in Zion, and his praise in Jerusalem" (6)

And including: the prayer found in the Book of Isaiah, addressing the Lord in the heavens, saying: "…look down from the heavens and see from your holy and glorious dwelling place. Where is your zeal and your might?" (7)

13:58 1) Isaiah

11 - 10:63 2) Isaiah (

7:2 3) Amos (

36 - 34:89 4) Psalms (

(5) Dictionary of the Bible, George Post, (205/2).

21 - 19:102 6) Psalms (

15:63 7) Isaiah (

3. Jerusalem: meaning: "God's earthly dwelling place, or the place where His glory is revealed to His people" (1). For example, the Tent of Meeting—as described in the Torah—was the place where God met with His people, that is, the community of Israel, on earth. "It was a tent or pavilion that the Israelites carried with them during their travels, and it was erected outside the encampments so that God could dwell there among His people, according to the Torah's conception, and so that God could reveal His presence and convey His will, and so that whoever desired Him could seek Him. It is also called the Tent of the Testimony and the House of God" (2).

The word Jerusalem appears in this sense in many places in the Torah, including:

A- Where the word (holy) is mentioned alone, as in the words of David: “O God, you are my God; earnestly I seek you. My soul thirsts for you; my flesh longs for you in a dry and parched land where there is no water, that I may see your power and your glory, as I have seen you in your sanctuary” (3).

B- The word may also appear with something else attached to it, such as the dwelling place of holiness: as in the words of Moses and the Israelites to the Lord - according to the Torah: “In your mercy guide the people whom you have redeemed; in your strength lead them to your holy dwelling place” (4).

T or: Mount Jerusalem: As the Lord says - according to the Torah: “He who dwells in the heavens laughs; the Lord mocks them. Then he will speak against them in his anger, and make them tremble in his fury: As for me, I have anointed my king on Zion, my holy mountain” (5).

Th - or: The Temple of Jerusalem: As David called upon his Lord - according to the Torah - saying: “You will destroy those who speak lies. The Lord hates a bloodthirsty and deceitful man, but as for me, by your abundant mercy I will enter your house; in your fear I will worship in your holy temple.” (6)

(1) Dictionary of the Bible, George Post, (2/205).

(2) Encyclopedia of the Jews, Al-Masiri (4/157) - adapted.

2 - 1: 63 3) Psalms (

13: 15 4) Exodus (

64: 2 5) Psalms (

7-6:5 6) Psalms

The place of Jerusalem: as David the Psalmist says: “Who may ascend to the mountain of the Lord? And who may stand in his holy place?…” (1).

The sanctuary of Jerusalem: as David the Psalmist also says, addressing his Lord: “Hear the voice of my supplication when I call upon you for help, and lift up my hands to your holy sanctuary” (2).

the Holy Throne: As in the Psalms: “For God is King of all the earth, of the nations; God sits upon his holy throne” (3). Compose a psalm, God reigns over

the borders of Jerusalem, as it is mentioned in the Lord’s market, he led his people like a flock to the borders of his sanctuary—that is, the Promised Land—and this land and its borders are attributed to the sanctuary of God, that is, his dwelling place on earth: “He led his people like sheep, and guided them like a flock in the wilderness. He led them safely, and they were not afraid. But the sea overwhelmed their enemies, and he brought them into the borders of his sanctuary, this mountain which his right hand has acquired.” (4)

the cities of Jerusalem: The cities inhabited by the Israelites are described in the Torah as the holy cities of the Lord, meaning that God, according to their claim, made them His dwelling place on earth in the midst of His people. This is what the Israelites reproached their Lord with when they said: “Do not be angry with all anger, O Lord, and do not remember iniquity forever. Look, we are all Your people; Your holy cities have become a wilderness, Zion has become a wilderness, and Jerusalem is desolate.” (5)

the Holy House: as the Israelites said to their Lord: “Our holy and beautiful house, where our fathers praised you, has become a burning fire, and all our sanctuaries are ruined. For this reason, O Lord, will you be silent and afflict us completely?” (6).

4-3:24 1) Psalms (

2:28 2) Psalms (

8 - 7:47 3) Psalms (

54 - 52:78 4) Psalms (

10 - 9:64 5) Isaiah (

12 - 11:64 6) Isaiah

4. The Holy of Holies:

"This refers to the outer and inner sections of the Lord's dwelling place on earth (1). According to Jewish belief, it is the holiest place in the Temple in Jerusalem, and the Holy of Holies contained the Ark of the Covenant. Jewish tradition states that Palestine is at the center of the world, Jerusalem is in the center of Palestine, the Temple is in the center of Jerusalem, and the Holy of Holies is in the center of the Temple. That is, the Holy of Holies is located precisely at the center of the world—according to their claim—and Jews today are careful not to tread on the ground under which they believe the Holy of Holies once lay" (2).

However, the term "Holy of Holies," although in Jewish tradition, with its confused meanings and information, applies to that holy place in the city of Jerusalem, was also used in the Torah for other places, and its meaning expanded further in the Torah. From this, the following emerged from the researcher's investigation:

A. The term "Holy of Holies" was applied to: (the sanctuary that Solomon built in the House of the Lord, as mentioned in the Old Testament: "He built twenty cubits from the back of the temple with cedar beams from the ground to the walls. He also built the interior for the sanctuary, that is, the Most Holy Place" (3).

B. The term was also applied to what was adjacent to the place of worship, as in the Lord's saying—according to the Torah:

"...This is the custom of the temple on the top of the mountain; all its surrounding area is most holy. This is the custom of the temple" (4).

C. The term "Holy of Holies" was also applied to: the furnishings of the temple or tabernacle and the food of the priests), as mentioned in the Book of

(1) Dictionary of the Bible, George Post, (2/205) - slightly adapted.

(2) Encyclopedia of the Jews, Al-Masiri, (4/165).

1 Kings 16:6 3)

1 Kings 12:43 4) Ezekiel

Ezekiel, in describing the temple in the vision of Ezekiel (1): “He said to me, ‘The chambers on the north and the chambers on the south, which are in front of the separate place, are holy chambers, where the priests who come near to the Lord eat the Most Holy Place. There they put the Most Holy Place, the grain offering, the sin offering, and the guilt offering, because the place is holy (2).’”

Th - The Torah also called the Holy of Holies "everything that God consecrates, whether person or thing" (3). Many texts in the Old Testament use this meaning, including: "Aaron shall make atonement on his horns once a year. He shall make atonement on it once a year with the blood of the sin offering that is for atonement throughout your generations. It is most holy to the Lord" (4).

5. Holy

This word appears in the Old Testament in several forms, revealing the confusion evident in other terms related to sanctification.

A - The Promised Land was called holy (5), as in the Psalms: "When Israel came out of Egypt, and the house of Jacob from a foreign people, Judah was his sanctuary, and Israel the place of his dominion. The sea saw him and fled; the Jordan turned back (6)... to the rear

B - It was also called the sanctuary of God's people, as mentioned in the prophecy of Ezekiel: “O son of man, your brothers, your relatives, and all the house of Israel, to whom the inhabitants of Jerusalem said, ‘Depart from the Lord.’ For us

(1) Ezekiel: (c. 570-593 BCE) A Hebrew word meaning "God strengthens." Ezekiel was a prophet from the priestly family of Zadok and the tribe of Ephraim, a contemporary of the prophet Jeremiah. Ezekiel delivered his prophecies in Jerusalem, then in Babylon where he was exiled with the Jews. He continued to prophesy for many years, foretelling the destruction of Jerusalem and blaming the Jews who remained in the southern kingdom for following evil. According to the Torah, Ezekiel interpreted the Jewish diaspora as a divine purpose to spread justice in the world. [Encyclopedia of the Jews, Al-Masiri (5/122) - adapted].

13:42 2) Ezekiel (

(3) Dictionary of the Bible, George Post, (2/205).

(5) See: Dictionary of the Bible, George Post, (2/206).

3-1:114 6) Psalms (

This land was given as a gift. Therefore say, “Thus says the Sovereign Lord: Though I have scattered them among the nations and dispersed them throughout the lands, yet I will be a little sanctuary for them in the countries they come to.” (1)

Notice here how the writer of the Torah employs the religious (sacred) text to establish the eternal ownership of the land by the Israelites, and to justify the great diaspora as a temporary phase by the will of the Lord on the path to returning to possess the land forever, all in the form of a dialogue with the inhabitants of Jerusalem to further entrench the religious idea!

In fact, the Torah describes a place of idol worship in Bethel (2) as "holy," which deviates from the meaning of sanctity inherent in this word, even if the sanctification here is not from the word of the Lord. This appears in the Book of Amos (3) on the tongue of a priest of the northern kingdom of Israel—which worshipped idols—named Amaziah: "Then Amaziah said to Amos, 'O seer, go, flee to the land of Judah, and eat well there, and there you will perish. But you shall prophesy no more in Bethel, for it is the king's sanctuary and the royal residence.'" (4)

6. The Saints:

The word "saint" and "saints" appear in forty-eight places in the Old Testament. The Bible Dictionary defines saints as: "Those who have attained some degree of holiness, and some of whom have been sanctified in heaven (5)."

16:11 1) Ezekiel (

(2) Bethel is a Hebrew expression meaning "House of the Lord." It is an ancient Canaanite city, which the Canaanites sanctified in ancient times. Later, the Israelites settled there and gave it a special status. Its importance diminished after the construction of the Temple in Jerusalem. Jeroboam, king of the northern kingdom, built a national temple there for his kingdom to rival the Temple in Jerusalem. He furnished his temple with golden calves and idols. Josiah, king of the southern kingdom, attacked it, destroyed its temple, and demolished it. It was later destroyed by the Assyrians, then the Babylonians, and then the Persians. It was rebuilt in the Hellenistic period, but it was abandoned with the Islamic conquest. [Al-Masiri Encyclopedia of the Jews (4/118) - adapted].

(3) Amos (c. 670-746 BCE) is a Hebrew name meaning "burdened with loads." Amos was the first prophet of the Israelites to have a book named after him. He proclaimed his message in 750 BCE and spread it in the Northern Kingdom during the reign of Jeroboam II, a time rife with corruption and extravagance. Amos attacked this corruption, rejected sacrificial worship and offerings, describing them as mockery, and prophesied the downfall of the Northern Kingdom and the dispersal of the Israelites. It is said that he was executed by the Jewish priests. [Encyclopedia of the Jews, .] Al-Masiri, (5/119- (120) - adapted.

. 13-12: 7 4) Amos (

(5) Dictionary of the Bible, George Post (2/206) - adapted

The Torah contains words from the Lord, spoken through Moses and Aaron, peace be upon them, commanding the Israelites to be holy, not because they were human like other human beings, but because their Lord was holy, and they must receive some of His holiness. This is what is written in the Book of Leviticus: “I am the Lord your God; you shall be holy, for I am holy. You shall not defile yourselves by anything that creeps on the earth. I am the Lord, who brought you up out of the land of Egypt to be your God.

You shall be holy, for I am holy.” (1)

At first glance, the observer might think that the concept of sanctification - or making humans (holy) in the Torah’s terminology - is a general concept intended to purify the human soul from earthly vices, but the researcher soon finds the Torah’s connection between the holiness of God (the Holy One) and the holiness that He chose for the Children of Israel in particular from among the nations, including the Torah’s statement in the same book: “You shall be holy to me, for I, the Lord, am holy, and I have set you apart from the peoples to be mine”!! (2).

The Book of Daniel describes the saints as the saints of the Most High. In Daniel's first vision (3), four wild beasts are fighting. The angel interprets this to him as four kingdoms that will fight, and in the end, these great powers will vanish, and the kingdom of the people of the saints of the Most High will reign forever, possessing all that is under the earth. This is a clear reference to the Jews, as it says in the conclusion of the interpretation of the vision in this book: “The kingdom and the authority and the greatness of the kingdom under all heaven will be given to the people of the saints of the Most High. His kingdom is an everlasting kingdom, and all rulers will serve and obey him. This is the end of the matter.” (4)

This, of course, did not happen. The Jews did not have a state that extended its dominion over the earth, nor will they.

11:45-44 1) Leviticus

26:20 2) Leviticus

(3) Daniel (c. 605-537 BC) A Hebrew word meaning: God has judged. Daniel is one of the four major prophets of the Israelites. He and three companions went to Babylon by order of Nebuchadnezzar, who appointed them administrators in his kingdom. Daniel used to interpret visions, and then he began to see visions himself, which an angel interpreted for them, according to the Torah. There has been controversy regarding the attribution of the Book of Daniel, and scholars have divided it into two parts: the first from the books of the prophets and the second from the books of visions. [1 Encyclopedia of the Jews, Al-Masiri, 5/121 - adapted]

7:27-28 4) Daniel

Second: Types of Sanctity and Blessing Based on Source:

While the meanings of sanctity have varied in the Torah, and its categories and types have multiplied in terms of meaning, what is striking in the current Jewish Torah is that the sources of sanctity and blessing within it are also numerous. Although what is sanctified or blessed becomes highly significant in the Torah's concept, this blessing and sanctity are not usually from God. This is what the researcher will explore through an examination of the Old Testament as follows:

1. Blessing and sanctity originating from the Lord

This is mentioned in several places in the Torah. The Lord—may He be glorified—is a fundamental source for bestowing sanctity and blessing upon people, things, places, and times. The sanctities originating from the Lord are numerous, according to the Torah, and among the most important are:

A. The Lord sanctifies certain times:

This includes what is mentioned in the Old Testament regarding God's sanctification and blessing of the seventh day—that is, the Sabbath—as the writer of the Torah says: “And God blessed the seventh day and made it holy, because on it he rested from all his work which God had done in creation” (1).

A similar statement is found in the Book of Exodus: “For in six days the Lord made the heavens and the earth and the sea and all that is in them, and he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy” (2).

Exalted is God above what they described of fatigue and toil. God refuted this claim of the Jews in His Holy Book, in His words: “And We have certainly created the heavens and the earth and what is between them in six days, and there touched Us no weariness” (Qaf 38). Qatadah said: “This verse was revealed concerning the Jews of Medina; they claimed that God created the heavens and the earth.”

3:2 1) Genesis (

11:20 2) Exodus (

In six days, the first being Sunday and the last Friday, and he rested on Saturday; so they made it a day of rest, but God proved them wrong in that." (1)

And also what is mentioned in the Book of Exodus: This is what the Lord says: "Tomorrow is a day of rest, a holy day to the Lord. Bake what you will bake and cook what you will cook, and whatever is left over, put it with you to be kept until tomorrow." (2)

B - The Lord sanctifies and blesses people:

For it is mentioned in many texts in the Torah that the Lord sanctifies and blesses people, such as the prophets, for example, and among that is the saying of the Lord, may He be glorified, to Abraham: "I will surely bless you, and I will make your descendants as numerous as the stars in the sky and as the sand on the seashore; and your descendants will possess the gate of their enemies." (3)

Then the Lord blessed Isaac after Abraham, saying to him, "Sojourn in this land, and I will be with you and bless you, for to you and your descendants I will give all this land, and I will fulfill the oath I swore to your father Abraham" (4).

In the Torah's understanding, humans may seize a blessing from God. This is mentioned in the wondrous story that recounts Jacob's struggle with the Lord—exalted is He above what they say—in which Jacob insisted that the Lord would not release him—after Jacob had wrestled him—except by the Lord's blessing upon him, and so it was (5).

And God may bestow blessings upon people because of the presence of something sacred among them - according to the Torah, and this is what is mentioned in the Second Book of Samuel about God's blessing upon a household because of the presence of the "Ark of the Lord" among them: "The Lord blessed Obed-edom and all his household. And it was told to King David, 'The Lord has blessed the household of Obed-edom and all that belongs to him because of the Ark of God.' So David went and brought up the Ark of God from the household of Obed-edom to the City of David with joy." (6)

(1) Al-Jami' li-Ahkam al-Qur'an, Al-Qurtubi (24/17).

23:16 2) Exodus

17:22 3) Genesis

3:26 4) Genesis

30-24:32 5) See: Genesis

12-11:6 6) 2 Samuel

The Lord sanctifies and blesses an entire nation:

The sanctity emanating from the Lord - Glory be to Him - in the concept of the Torah may extend to an entire nation, its good and bad, for it is a pure, sanctified, and honored nation by its Lord. How could it not be, since it is the nation of the Lord in the first place, according to their claim!

Among what is mentioned regarding the sanctification of the (Israelite) nation - according to the Torah - is what is mentioned in the Book of Exodus, in God's command to His prophet Moses to say to the Children of Israel: “You shall be to Me a kingdom of priests and a holy nation” (1)

Then the Lord also says to him - that is, to Moses - “And you shall speak to the Children of Israel, saying: ‘You shall keep My Sabbaths, for it is a sign between Me and you throughout your generations, that you may know that I am the Lord who sanctifies you’” (2).

And the Lord gave to the Israelites through Moses an everlasting blessing encompassing them and their children, preserving them and their livestock as well. For it is written in the Book of Deuteronomy, after recounting the Lord's commandments to the people of Israel: “The Lord your God is to you the covenant and the steadfast love which he swore to your ancestors. He will love you and bless you and exalt you; he will bless the fruit of your womb and the fruit of your land, your grain and your new wine and your oil, the young of your cattle and the young of your flocks, on the land which he swore to your ancestors to give you. Blessed shall it be over the All peoples. There shall be no barren or unwell one among you or your livestock.” (3)

The Lord sanctifies and blesses the places:

The Lord may consecrate specific places. The Torah mentions that the Lord appeared to Solomon briefly to inform him of the consecration of the house he built for the Lord, and that the Lord's heart would remain there forever. As it says in the First Book of Kings: “And it came to pass, when Solomon had begun building the house of the Lord... the Lord said to him, ‘I have heard your prayer and your supplication which you made before Me; I have consecrated this house which you have built, to put My name in it forever. My eyes and My heart will be there forever’” (4).

6:19 1) Exodus

13:31 2) Exodus (

14 - 12:7 3) Deuteronomy (

(4) 1 Kings 9:1-3

2. Blessing and Sanctity of Human Origin

The researcher observes, through the aforementioned definition of sanctification in the Bible Dictionary, that in the most important part of the biblical literature and the Torah, sanctification is defined as the transformation of the heart and the conversion of one's state to purity and cleanliness. This might be understandable if its source were the Lord, but when a created human being sanctifies another human being, thing, or place, it seems strange and abnormal, since changing the heart and state is the domain of the All-Knowing, the All-Wise, Glory be to Him.

Therefore, the Torah's concept of sanctification and the bestowal of blessings upon things and people, according to the researcher's understanding, reaches the limits of human capabilities. They sanctify and bless, and their blessing and sanctification are not merely immediate, benefiting only at the time of their occurrence; rather, they may be an inherited blessing, like that which God bestows upon His servants and creation. Among the forms of sanctification (of human origin) mentioned in the Torah are the following:

a. Humans sanctify and bless for periods of time:

And among the ways humans sanctify times is what the Torah recounts about the Lord's command to Moses to sanctify the fiftieth year of the Israelites' entry into the Promised Land, as it states: "You shall consecrate the fiftieth year and proclaim liberty throughout the land to all its inhabitants; it shall be a jubilee for you (1)..." (2)

B. Humans sanctify and bless individuals:

And sanctification and blessing may extend from humans to their like, such as the blessing of Isaac's wife's brothers upon her taking him as his wife: "And they blessed Rebekah and said to her, 'You are our sister; become thousands upon thousands, and may your offspring possess the gate of his enemies'" (3)

(1) The Jubilee is the year following the Week of Weeks in the Torah, that is, the fiftieth year. In this year, all things, places, and people are restored to their original state as much as possible. Slaves (of Hebrew origin) are freed, and all mortgages are returned to their original owners. | Dictionary of the Bible, George Post (2/543) - adapted] . . 10:25 2) Leviticus (

60:24 3) Genesis (

Here too, the writer of the Torah employs this ancient event to suggest the superiority of Isaac's descendants over others, and that they are destined to inherit the land of their enemies.

A person may possess a special blessing that he bestows upon those he loves. An example of this is what is mentioned in the Book of Genesis, where Isaac says to his son Esau—while on his deathbed, according to the Torah—"Bring me game and prepare me food to eat, and I will bless you before the Lord before I die" (1). However, Jacob, son of Isaac—peace be upon them both—hastens to bring the food at his mother's instigation, in order to steal his brother's blessing from his father! “Then Jacob said to his father, ‘I am Esau, your firstborn. I have done as you told me. Now sit down and eat of my game, that you may bless me.’” (2) The father falls into the trap and blesses Jacob—for a purpose intended by the writer of the Torah—then Esau brings the game to receive the blessing, but alas! He and his descendants have missed out on the blessing forever! “Then Esau said to his father, ‘Do you have only one blessing, my father? Bless me also, my father!’ And Esau lifted up his voice and wept.” (3) The result was: “Esau hated Jacob because of the blessing with which his father had blessed him, and Esau said in his heart, ‘The days of mourning for my father are near; I will kill my brother Jacob’” (4).

Although the deception was exposed and revealed to Isaac at night, he returned again and confirmed Jacob’s blessing (stolen without his brother): “Then Isaac called Jacob and blessed him, and instructed him, saying to him, ‘You shall not take a wife from the daughters of Canaan’” (5).

Faced with this wondrous biblical story of the stolen pool that extends forever, one first wonders, where is the Lord in all that has happened?! Wasn't it Isaac who said at the beginning, "I will bless you before the Lord"? And if Jacob the Elder gained Isaac the Elder through deception and trickery—as they claim—then where is their Lord who knows the treachery of the eyes and what the hearts conceal?!

7:27 1) Genesis (

19:27 2) Genesis (

38:27 3) Genesis (

41:27 4) Genesis (

1:28 5) Genesis (

This narrative—as is clear to the researcher—is one of the most important narratives that refutes the concept of blessing and sanctification in the Jewish faith. Their belief in sanctification—and the Holy Land in particular—was built upon texts similar to this one.

Since Jacob the Elder possessed the blessing, he became capable of blessing others. Among those whom Jacob the Elder blessed was Pharaoh of Egypt—according to the Torah—after his return with his sons to Egypt during the reign of his son Joseph the Elder. The Torah writer says: “Then Joseph brought Jacob his father in and set him before Pharaoh, and Jacob blessed Pharaoh” (1).

The writer is careful to pass on the blessing directly from Jacob to all the tribes of Israel, recounting the scene of Jacob's farewell on his deathbed, as he blesses all his tribes: “All these are the twelve tribes of Israel. This is what their father spoke to them, and he blessed them; each one blessed them according to his own blessing” (2).

Humans sanctify and bless an entire nation:

Sanctifying and blessing nations—according to the Torah—is not exclusive to the Lord; rather, humans are capable of bestowing blessings and sanctifying a nation and a people

So this is Moses, whom God sanctifies all the children of Israel, and even their animals, by the command of the Lord: “Then the Lord spoke to Moses, saying, ‘Consecrate to Me every firstborn male of the Israelites, both human and animal; they are Mine’” (3).

And the Lord addresses him again, commanding him to sanctify all the people—that is, the children of Israel: “Then the Lord said to Moses, ‘Go to the people and consecrate them today and tomorrow’” (4).

And the scene of Moses and Aaron, peace be upon them, blessing the people of the children of Israel is repeated, and through their blessing, the glory of the Lord is revealed to the children of Israel! “Then Aaron lifted up his hand toward the people and blessed them, and the one who descended from

7:47 1) Genesis (

28:49 2) Genesis (

2:13 3) Exodus

10:19 4) Exodus

The work of the sin offering, the burnt offering, and the peace offering. Then Moses and Aaron went into the tent of meeting, and afterward they went out and blessed the people, and the glory of the Lord was seen by all the people." (1)

What is this glory of the Lord that was seen by all the people thanks to the blessing of the prophets (on all the people)? No one can explain how this happened. Since the blessing kept coming and the glory of the Lord poured down upon the Israelites, why did it happen that the wrath of the Lord descended upon the Israelites, according to the text of the Quran, the Torah, and the Gospel? Especially since they were punished with the period of wandering in the Sinai desert, which followed these alleged successive blessings, as recounted in the Torah!

Among the stories in the Torah concerning the blessing of the Israelites is what the writer of the Book of Numbers relates about a prophet named Balaam (2). When the Israelites entered the Jordan River at Jericho, the king of Moab (3), named Balak (4), asked Balaam to curse the Israelites so that God would not give them power over the land. Balak sent a messenger to him, saying, "Now come and curse this people for me, for they are greater than I. Perhaps you can break them, and I will drive them out of the land. For I know that whoever you bless will be blessed, and whoever you curse will be cursed" (5).

23-22:9 1) Leviticus

(2) Balaam, according to the Bible, was a monotheistic prophet who lived in a village in Mesopotamia, the homeland of Abraham, the friend of God. He was famous in his generation, and people would visit him for blessings. His stature rose, and his fame spread. The writer of the Torah claims that he blessed Israel three times at the Lord's command and refused to curse it. The Torah also recounts miracles and wondrous events attributed to him, including the speech of his donkey [See: Dictionary of the Bible, George Post (1/247)].

(3) Moab: This is the name of Lot's firstborn daughter, according to the Torah. Moab is the father of the Moabites. According to the Torah, the land of Moab initially belonged to the Emim and was originally bordered by the Arnon River. It then extended northward into the land of the Amorites. The Bible refers to the plains of Moab as the area in the Jordan Valley opposite Jericho [See: Dictionary of the Bible, George Post (2/385)].

(4) Balak: meaning plunderer, king of Moab. He was an enemy of the Israelites, according to the Torah. He lived during the time of the prophet Balaam, who asked him to curse the Israelites publicly. The Torah claims that he refused and even blessed them, which angered Balak and his people [See: Dictionary of the Bible, George Post, (1/207, 247)].

6:22 5) Number

But Balaam asked for a delay to wait for the Lord's command, and the Lord's answer to him was: "Then God said to Balaam: 'Do not go with them, and do not curse the people, for they are blessed'" (1). The king sent to negotiate with Balaam about the curse, sending him a new delegation and great gifts, so he went out with them on his donkey towards the king. The Lord was angry - for fear that Balaam would bless the people of Moab and curse the children of Israel! The donkey spoke to Balaam in a clear miracle, and the Lord commanded him to bless the Israelites and not to curse them. So he did that and blessed them publicly, and said a great thing about them that no one had said in any nation before. Among what Balaam said was: "Balak king of Moab brought me from Aram, from the mountains of the east. 'Come, curse Jacob for me, and come, revile Israel.' How can I revile whom God has not reviled? And how can I revile whom the Lord has not reviled? I see him from the top of the rocks, and I behold him from the hills." "Behold, a people dwelling alone, and among the nations they are not counted" (2)

What this text indicates – according to the researcher's understanding – is a belief of extreme strangeness and confusion. The Torah reinforces the concept that holiness and blessing are granted by a prophet, if indeed he is a prophet, and if he wished, he could do the opposite, i.e., curse. And if the prophet blesses the people of the Children of Israel or curses them, then the blessing or curse will befall them and their generations. This necessitated that God, peace be upon him, send an angel, according to the Book of Numbers, to resist the prophet so that he would not reach the Children of Israel to curse them against the will of the Lord – exalted is God above what they say. Moreover, the curse or blessing is a direct act by the prophet in front of the people, as if he were sprinkling them with a hose of water, so the blessing reaches where the water reaches

The conclusion reached by the author of the Torah after narrating this long story (3) is expressed in his statement: "Behold, a people dwelling alone, and not counted among the nations." This is a very strong and explicit indication, in the researcher's view, that the concept of the blessing bestowed upon this people is linked to their dwelling alone among the nations in this land and their eternal ownership of it, under the same Torah-based (sacred) religious framework.

Moreover, the granting of blessing in the Torah is not limited to the prophets. The Lord commands Moses to teach the sons of Aaron how to bless the Israelites, as stated: "The Lord spoke to Moses, saying, 'Speak to Aaron and his sons

12:22 1) Numbers

9-7:23 2) Numbers

(3) The entire story is narrated in the Book of Numbers in three complete chapters: 22, 23, and 24

Saying, “This is how you are to bless the Israelites, saying to them, ‘The Lord bless you and keep you; the Lord make his countenance shine on you and be gracious to you; the Lord turn his face toward you and give you peace.’ Then they shall put my name on the Israelites, and I will bless them.” (1)

Then humans sanctify and bless places

The Lord may command people to sanctify certain places, according to the Torah. For example, the Lord commanded Moses and his people to sanctify a mountain in Sinai, not to consider it holy, but to sanctify it themselves, as stated: “Then Moses said to the Lord, ‘The people cannot go up to Mount Sinai, because you warned us, saying, “Set boundaries for the mountain and sanctify it.”’” (2)

A prophet may build a structure in a designated place, then consecrate it, and it becomes holy. This is illustrated in the Torah: “And on the day when Moses had finished setting up the tabernacle, he anointed it and consecrated it and all its furnishings, and the altar and all its furnishings, and he anointed them and consecrated them” (3)

Humans sanctify and bless things:

Among the examples of this in the Torah is the Lord’s command to His prophet Moses to make holy garments for Aaron the Most High as in the Book of Exodus: “Make holy garments for Aaron your brother, for glory and splendor” (4).

These garments, which Moses of God makes and bestows upon them a sanctity whose nature we do not know, become of great importance! For it is mentioned frequently in the Torah, and indeed, the descendants of Aaron inherit it generation after generation, inheriting its sanctity as well by the Lord's command. The priests wear it and perform with it rituals precisely defined by the Lord: “The holy garments that belonged to Aaron shall be for his sons after him, to be anointed with and to anoint their hands. For seven days the priest who succeeds him from among his sons shall wear them, the one who enters the tent of meeting to minister in the sanctuary” (5).

27-22:6 1) Number

23:19 2) Exodus

1:7 3) Numbers

2:28 4) Exodus

30-29:29 5) Exodus

Food is among the things that are sanctified and blessed. For example, the food that is offered to the Lord on the altar is holy food, wherever it is made and whoever makes it, if it is in the quantities that are commanded, then it is holy. Not only that, but everyone who touches it also becomes holy! The Book of Leviticus says: “This is the law of the grain offering: Aaron’s sons shall present it before the Lord in front of the altar. He shall take some of the grain, its dressing, and all the frankincense that is on the grain offering, and burn it on the altar as a pleasing aroma, a memorial offering to the Lord. Aaron and his sons shall eat the remainder of it as unleavened bread in a holy place.” They shall eat it in the court of the tent of meeting; it shall not be made leavened. I have appointed it as their portion of my offerings by fire; it is most holy, like the sin offering and the guilt offering. Every male of the descendants of Aaron shall eat of it. It is a perpetual ordinance throughout your generations, one of the offerings by fire to the Lord. Whoever touches it shall be sanctified.” (1)

Summary of the request

First: Sanctity and blessing are broadly defined in the wording and concept of the Old Testament. God sanctifies and is sanctified, and so do humans sanctify and bless other humans, and they are sanctified by other humans. Places and things are sanctified and this sanctification continues through generations, due to the sanctification being performed by a prophet, priest, or diviner, or even due to touching something that is already sacred!

Second: The exaggeration in describing sanctification and its opposite, namely cursing, becomes clear when it comes to the Promised Land for the Children of Israel, according to the distorted Torah. The Torah curses anyone who dares to resist the presence of the people of Israel in this land, and the sanctity of the land and the people is linked to the eternal dominion of the land in any occasion where sanctity and blessing are mentioned.

Third: The confusion in the concept of biblical sanctification is evident through the difference in the meaning of sanctification and blessing from place to place, and through the multiplicity of sources of sanctification and bestowing of blessing

Fourth: Many of the places where sanctity and blessing are mentioned contradict sound reason and true religion; such as seizing blessing and sanctity, stealing them, tricking to obtain them, negotiating their transfer from one person to another, and exaggerating the details of sacred things like food, drink, clothing, and belongings passed down through generations with their sanctity.

18:14-6 (1) Leviticus

Third Requirement

The Geography of the Holy Land in Jewish Tradition

It has become clear, after studying the available biblical texts, that the distorted Torah followed by Jews today considers the land, the people, and the nation a sacred trinity, perhaps unprecedented in the history of all nations.

Knowing this, we must know what this promised holy land is, inextricably linked—according to their claim—to the existence of generations of Jews for all eternity? And what are the boundaries of this land whose sanctity and ownership they believe in? This is what the Jewish biblical tradition answers

The first divine promise to Abraham - according to the Old Testament - was given when his Lord commanded him to cross over to the land of Canaan, that is: what is now called the land of Palestine, as previously mentioned. This came in several phrases in the Book of Genesis, such as: “The Lord said to Abram, ‘Go from your country, your people and your father’s household to the land I will show you.’” I will make you into a great nation, and I will bless you and make your name great, and you will be a blessing… So Abram took Sarai his wife, and Lot his nephew, and all their possessions that they had acquired, and the people they had acquired in Haran, and they went out to go to the land of Canaan. So they came to the land of Canaan… and the Lord appeared to Abram and said, “To your descendants I will give this land” (1).

And after Lot had separated himself from Abraham the Most High—as the Torah recounts—the Lord repeated the promise to Abraham the Most High, confirming its eternity for his descendants, saying: “The Lord said to Abram, after Lot had separated himself from him, ‘Lift up your eyes and look from the place where you are, northward and southward and eastward and westward, for all the land that you see I will give to you and to your descendants forever. I will make your descendants as numerous as the dust of the earth, so that if anyone could count the dust of the earth…’” The land, and your offspring also will be counted. Arise, walk through the land, its length and its breadth, for I will give it to you.” (2)

7-1:12 1) Genesis (

17-14:13 2) Genesis (

It is strange for the researcher to understand that the text revealed by the believers in the current Torah is contradictory to sound human logic and self-evident science. What kind of lineage is this whose number exceeds the number of grains of sand on earth?! If all humans from Abraham to the Day of Judgment were his lineage, hypothetically, they would not amount to anything compared to the number of grains of sand on earth. So how can the Torah, in this strange text, present a divine promise that has not been fulfilled and will not be fulfilled? Reality, science, law, and reason are all sufficient to reject this text and confirm its distortion and human origin.

The Torah is careful to remind us of the Lord's promise to Abraham of eternal ownership of the land of Canaan after he had passed ninety years of age, as the promise came again with greater strength and clarity, as the Lord says to Abraham: “I will establish my covenant between me and you, and between your descendants after you for their generations, an everlasting covenant, to be your God and the God of your descendants after you. I will give to you, and to you after you, the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God.” (1)

The researcher notes in this promise the emphasis on ownership of the entire land of Canaan, and on its perpetuity. It also declares the inheritance of the covenant and the promise, and that it will not remain a promise specific to Abraham, but that the Lord will establish it with his descendants in their generations.

Although the promise in the time of Abraham was general and could encompass all his descendants, the Torah deliberately specified this promise to the sons of Jacob. To further solidify this concept, the Torah emphasized the promise to Jacob immediately after the incident of wrestling with the Lord—according to the distorted Torah—which the researcher referred to earlier. The writer of the Torah is keen to reinforce the connection of the land of Canaan with Israel and his descendants, as the writer says: “And God said to him, ‘Your name is Jacob. You shall no longer be called Jacob, but your name shall be Israel.’” So he called his name Israel, and God said to him, “I am God Almighty. Be fruitful and multiply; a nation and a congregation of nations shall be from you, and kings shall come from your loins. The land that I gave to Abraham and to Isaac I will give to you, and to your descendants after you I will give the land.” (2)

And when the train of history brings the Children of Israel to their prophet Moses, the Lord is careful, at the very beginning according to the Torah, to confirm the promise to the Children of Israel of the Holy Land (the land of the meeting with Moses, the High Land).

8-7:17 1) Genesis

12 - 10:35 2) Genesis

(The Canaanites and those with them), “Then the Lord said, ‘I have indeed seen the affliction of my people in Egypt, and have heard their cry because of their slave-forcers. I am aware of their suffering, and I have come down to rescue them from the hand of the Egyptians, and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey, to the place of the Canaanites, the Heggates, and the Amorites.’” And the Perizzites, the Hittites, and the Jebusites (1) (2).

Because the reader of this text finds that it does not contain an explicit promise to the Children of Israel of the land; for it is merely a rescue of them from Pharaoh and their temporary evacuation to the Holy Land, for this purpose the writer of the text—as the researcher understands it—deliberately reminded us that the divine rescue of the Children of Israel from Pharaoh of Egypt was nothing but a fulfillment of the ancient promise to Abraham, Isaac, and Jacob, peace be upon them.

And there is no clearer proof of this than the Torah text, which recounts that the Lord did not deliver the people from Pharaoh's oppression except because He remembered His promise to their forefathers! The text reads: “Then God spoke to Moses and said to him, ‘I am the Lord, and I appeared to Abraham, to Isaac and to Jacob as God Almighty.’” But by my name the Lord I made no knowledge among them. Yet I maintained my covenant with them, to give them the land of Canaan, the land of their sojournings, where they lived as sojourners. I, too, have heard the groaning of the Israelites, whom the Egyptians are enslaving, and I have remembered my covenant. Therefore say to the Israelites, “I am the Lord.” I will bring you out from under the burdens of the Egyptians, and deliver you from their bondage. I will save you with an outstretched arm and with mighty judgments, and I will take you as my people, and I will be your God. Then you will know that I am the Lord your God, who brings you out from under the burdens of Egypt and brings you into the land that I swore by My hand to give to Abraham, to Isaac and to Jacob. I will give it to you as a gift. I am the Lord.” (3)

(1) In the Torah's understanding, the Hittites are the descendants of Heth, the second son of Canaan [see: Dictionary of the Bible, George Post, (356/1)], the Amorites are a tribe of Syrians who infiltrated from the land of Canaan, and they are called the Gebalites. They are described as courageous, tall, and fiercely hostile to the Israelites [see: the same source (146/1)], the Perizzites are the villagers among the Canaanites [see: the same source, (155/2)], the Hivites are a people of Canaanite descent who inhabited Canaan when Jacob returned from Aram-Naharaim [see: the same source, (397/1)], and the Jebusites are a tribe of Canaanites whom the Israelites were commanded to destroy. They lived in the mountains around Jerusalem during the time of Joshua [see: the same source, (495/2)].

8-7:3 2) Exodus

8 - 2: 6 3) Exodus

The observer of the previous text finds a lack of respect towards God! Assuming that God is the Lord that the author of this biblical passage is talking about, the lack of respect towards God is manifested in the text's statement that God "remembered" His previous promise, meaning that He had forgotten and then remembered! So what kind of Lord is this that the writers of the Torah believe in? For our Lord and God - may His praise be exalted - is free by nature, reason, and revelation from forgetfulness and negligence, as He denies that about Himself in His saying: "And your Lord is never forgetful" (Maryam / 64). And to Allah belongs the unseen [knowledge] of the heavens and the earth, and to Him all matters are returned. So worship Him and rely upon Him. And your Lord is not unaware of what you do. (Hud 123). And

The sacred promise of the land of Canaan is repeated on every occasion for the Children of Israel. Here is the Lord reminding them of giving them the land amidst the rulings of the Law in the Book of Leviticus, saying: "I am the Lord your God, who brought you out of the land of Egypt to give you the land of Canaan, and He shall be your God." (1)

So, the land of Canaan is the subject of the alleged divine promise in the Torah, and due to the importance of this land in the Torah, the word (Canaan) and its derivatives appear in various books of the Old Testament one hundred and seventy-two (172) times.

The borders of the Promised Land in the Torah:

When the Zionist rabbi Zalman Melamed (2) publicly declared years ago: "The people—that is, the Jews—must be prepared for the great conquest, which includes eastern Jordan and is knocking at our gates. We must be prepared for decisive actions after we have redeemed the entire land (3)," this statement has its basis in the Torah.

38:25 1) Leviticus

(2) Zalman Melamed Baruch is a Jewish rabbi born in Tel Aviv in 1937. He began studying the Torah in 1954 under Rabbi Yehuda Kook-Zvi and continued his studies for a decade. In 1978, he founded a Jewish religious school in the settlement of Beit El in the West Bank. Among his ideas is the call for Jews worldwide to come to Palestine and expel the Arabs from it completely. [See: Wikipedia, the free encyclopedia, link

.] Dated 09/16/2012

(3) See the Al-Arab Al-Yawm newspaper website, Seminars section, within the study of the complete Land of Israel according to Zionist interpretations: Link: www.alarabalyawm.net, Dated: 09/16/2012

The current Jews, who drew the map of the Promised Land, expanded upon it to include an entire chapter in the Book of Numbers, chapter thirty-four, to define its borders.

This Jewish declaration was not limited to religious figures and extremist rabbis, but extended to the tongues of politicians, despite the great care Jews take to beautify their image before the world. Ben-Gurion said in 1949: "We have not yet achieved our goal, which is final victory. We have so far liberated only one part of our land, and we will make war a Jewish profession until our entire land, the land of our forefathers, is liberated, and we will fulfill the vision of the prophets of Israel!" (1)

Menachem Begin (2) further clarified the matter in a speech he gave in 1953, saying: "Israel, in its current state, represents only one-fifth of what the land of our forefathers should be, and therefore we must work to liberate the remaining four-fifths!" (3)

Overall borders:

The boundaries of the sacred Promised Land are mentioned in the Torah both generally and in detail. Generally, several books of the Old Testament state that the land God granted to the Israelites extends precisely from the Nile River in Egypt—or what the Torah calls the River of Egypt—to the Euphrates River in Iraq. This is what the Lord made a covenant with Abraham, according to the Torah, as stated in the Book of Genesis: “On that day the Lord made a covenant with Abram, saying, ‘To your descendants I have given this land, from the river of Egypt to the great river, the Euphrates’” (4).

(1) Israel and the Doctrine of the Promised Land, by Abkar al-Saqqaf, Madbouli Library, Cairo, 2nd edition, 1997, p. 24

(2) Menachem Begin (1913-1992): The sixth Prime Minister of the Zionist entity between 1977-1983. He traveled to Palestine in 1942 and headed the Irgun terrorist organization. Ben-Gurion said of him: "Begin is of the Hitler type; he is a racist ready to exterminate all Arabs." He personally oversaw the Deir Yassin massacre in 1948 and praised the massacre, saying: "Without Deir Yassin, (Israel) would not have been established." He signed the peace agreement with Egyptian President Sadat in 1979. His government bombed the Iraqi nuclear reactor in 1981 and invaded Lebanon in 1982. He died depressed and secluded in

his apartment in 1992. [See: Leaders of Zion, Magdi Kamel, (pp. 233-241)].

(3) Israel and the Doctrine of the Promised Land, Abkar Al-Saqqaf, (p. 24).

18:15 4) Genesis

Therefore, it is no surprise that the American thinker Michael Collins Piper (1) declared in a lecture that the plan to wage war on Iraq was connected to the Greater Land of Israel, nor is it surprising that former US President George W. Bush (2) presented former Israeli Prime Minister Sharon (3) with an old map (of the Holy Land that included Iraq, as reported by the Hebrew newspaper Yediot Aharonot at the time) (4).

As part of the overall designation of the Holy Land, the Lord doubled its definition to Moses in the Book of Deuteronomy, where Moses said to his people: “The Lord our God spoke to us at Horeb (5), saying, ‘You have been sitting on this mountain for too long. Turn and set out, and enter the hill country of the Amorites and all that is adjacent to it, the Arabah, the hill country, the Shephelah, the Negev, and the coastal region, the land of the Canaanites and Lebanon.’”

(1) Michael Collins Piper: An American political thinker and writer, born in 1960. He made intellectual contributions to the American free press and was a strong opponent of the neoconservative policies of former President George W. Bush. He is known for his criticism of the policies of what is known as Israel and the Zionist lobby in America. He accused the United States and Israel of conspiring against the Islamic world. [See:] Date: 09/16/2012 www.wikipedia.org/wiki/Michael_Collins_Piper Wikipedia, link

(2) George W. Bush: Born in 1946, the 43rd President of the United States (2001-2009). He was the Governor of Texas before assuming the presidency. He was elected president after defeating his Democratic rival, Al Gore, in an election. In 2004, he was re-elected for a second four-year term after defeating Democratic Party candidate John Kerry. | Wikipedia, the free encyclopedia. Link: George W. Bush /wikipedia.org/wiki, accessed 06/16/2013

(3) Ariel Sharon: A Zionist leader of the New Guard, born in Kfar Malal in 1933. He was of Polish Jewish origin and participated in the Zionist war against the Arabs in 1948, during which he was wounded. He is considered responsible for the Qibya massacre in 1953 and the Sabra and Shatila massacre in 1982. He was appointed commander of an armored brigade in the Tripartite Aggression and commanded the forces that crossed the Suez Canal in the October War of 1973. He was the main driving force behind the invasion of Lebanon in 1982. In 2001, he won a landslide victory in the general elections. In 2004, he initiated the unilateral disengagement plan from the Gaza Strip. In January 2006, he fell into a coma after a stroke and died approximately eight years later. [See: Encyclopedia of the Jews, Al-Masiri, (7/250-251), also: Wikipedia, link] Ariel Sharon /www.wikipedia.org/wiki, .] Dated: 5/3/2013

(4) Al-Arab Al-Yawm Newspaper website, Seminars section, 16/09/2012 - slightly adapted.

(5) Horeb is Sinai in the biblical sense, and it is sometimes used to refer to what the Old Testament calls "the mountain of God in Sinai." It may be said that Horeb is mentioned as a mountainous region, while Sinai is mentioned as the peak of the mountain [See: Dictionary of the Bible, George Post (1/599)].

To the great river, the Euphrates. Look! I have set the land before you. Go in and possess the land that the Lord swore to your fathers, to Abraham, to Isaac, and to Jacob, to give to them and to their descendants after them." (1)

And again Moses addresses his people: "The Lord will drive out all these nations before you, and you will inherit nations greater and mightier than yourselves. Every place where the soles of your feet tread will be yours, from the wilderness (and Lebanon, from the river, the river Euphrates, to the western sea (3) will be your border; no one will be able to stand in your midst (4)

It is noted here a difference in defining the land; for this text does not mention the Nile River or the river of Egypt, but merely mentions the Sinai wilderness and the Mediterranean Sea to the west without explanation

And close to these borders of the Promised Land, the Lord revealed it according to the Torah to Joshua son of Nun after the death of Moses, the servant of God, as it came in the Book of Joshua: "And it came to pass after the death of Moses the servant of the Lord that the Lord spoke to Joshua son of Nun, the servant of Moses, saying: 'Moses my servant is dead.'" Now then, rise up and cross this Jordan, you and all these people, into the land that I am giving them, that is, to the Israelites. Every place that the soles of your feet tread upon, I have given to you, as I spoke to Moses, from the wilderness and this Lebanon to the great river, the Euphrates, all the land of the two rivers, and to the great sea toward the setting of the sun. Your border shall be" (5)

These biblical texts have found their way into contemporary Jewish thought in their entirety. For example, a contemporary rabbi, when asked about the borders of the Land of Israel and whether Gaza was part of the Land of Israel, answered: "The religious ruling is clear, and it is agreed upon

8-6:1 1) Deuteronomy (

(2) The wilderness, i.e., Sinai, sometimes called in the Old Testament the Wilderness of Sin, i.e., the foothills of the Sinai desert [see: Dictionary of the Bible, George Post (1/599)].

(3) The Western Sea: the Mediterranean Sea, also called in the Torah the Great Sea, and the Sea of Palestine [Dictionary

of the Bible, George Post (1/210)].

25-23:11 4) Deuteronomy (

4-1:1 5) Joshua (

All the scholars of jurisprudence agree that the sanctity of the Land of Israel includes all the settlements of Gush Katif (1)... and it is our inheritance from the forefathers of the people of Israel - who received the Land of Israel from the Lord... The sanctity of all this land, with its boundaries mentioned in the Torah, its purity, its value to the dead and the living, and its being a gift from the Lord, is undiminished. As for its boundaries, the southern border begins at the far southeastern edge of the Dead Sea and extends southward to the River of Egypt... (2).

Detailed Boundaries:

As for the detailed boundaries of the Promised Holy Land, they are mentioned in the Book of Numbers, as the researcher previously stated. The writer of the Torah elaborated on defining the land and dividing it among the tribes of the Children of Israel. The chapter begins by drawing the boundaries and borders of the land as follows: "The Lord spoke to Moses, saying, 'Command the Children of Israel and tell them, "You are going into the land of Canaan."'" This is the land that will fall to you as your inheritance: the land of Canaan with its borders. The southern region will be yours, from the wilderness of Zin (3) on the side of Edom (4). The southern border will be yours from the shore of the Sea of Salt (5) to the east. The border will be round for you south of the Ascent of Aqrim (6), passing through to Zin, and its starting point will be south of Kadesh.

(1) Gush Katif was a group of Jewish settlements that were located on the land of the Gaza Strip in southwestern Palestine. It was liberated, thanks to God, and then to the struggle of the Palestinian people and the Palestinian resistance, as the Jews were driven out of it in mid-September 2005 [Researcher].

(2) A fatwa by the Jewish rabbi Gedaliah Axelrod, published on the website www.inn.co.il, dated March 8, 2005. See: Rabbis' Fatwas, Mansour Abdel Wahab, p. (260).

(3) The Wilderness of Zin: A wilderness that the Israelites crossed on their way to Canaan. Kadesh was within the boundaries of this wilderness, and was either part of the Wilderness of Paran or Kadesh was the boundary between them [See: Dictionary of the Holy Bible, Official Website of the Coptic Orthodox Church of St. Takla Haymanot, Egypt, Link: http://st-takla.org, Chapter Sad, dated 09/18/2012]. (4) Edom: The region inhabited by the descendants of Esau or Edom. This region was called the Land of Seir. It is a mountainous and rugged region, extending for a distance of one hundred miles between the Dead Sea and the Gulf of Aqaba [See: The previous source, Chapter Alif].

(5) The Salt Sea is the Dead Sea, and it is also called in the Torah: the Sea of the Arabah, the Eastern Sea, the Deep of Siddim, and the Sea of Sodom [See: The previous source, Chapter Bet].

(6) Aqaba Aqrabim is a cliff of the mountain separating the Dead Sea valley from southern Palestine on the southern end of the sea [See: the same source, Bab al-Ayn].

Barnea (1), and he goes out to Hezar-adara (2), and crosses over to Esmon (3). Then the border turns from Esmon to the valley of Egypt, and its borders are at the sea. As for the western border, the great sea (4) will be your border. This shall be your western border, and this shall be your northern border: from the Great Sea you shall draw for yourselves to Mount Hor (5), and from Mount Hor you shall draw for yourselves to the entrance of Hamath (6), and the border shall extend to Zephron (7), and its border shall extend to Zephron (8), and its border shall extend to Hezron. This shall be your northern border, and you shall draw your eastern border from Hazar-enan (9) to Shepam (10). The border shall descend from Shepam to

(1) Kadesh Barnea is a famous place in the history of the biblical Israelites, located at the edge of the Wilderness of Zin to the west of the Wadi Arabah. It is an 11-day journey from Horeb (or Mount Sinai, according to the speed of travel of the Israelites in those days).

See: the same source, under the letter Qaf.

(2) Hazar-edar: a Hebrew word meaning spacious or grand. It appears as the name of a city on the southern border of Judah. In the Book of Joshua, it is called Hasad-edar [see: the same source, under the letter Alif].

(3) Ezmon: A Hebrew name meaning "strong," a place towards the Sinai border west of Kadesh Barnea. [Same source, Bab al-Ayn]. (4) The Great Sea: The Mediterranean Sea. [Dictionary of the Bible, George Post (1/210)].

(5) Mount Hor: A mountain on the northern edge of Palestine, on the road between the Mediterranean Sea and the entrance to the Kingdom of Hamath of the Old Testament - it is one of the peaks of the Lebanon Mountains. [See: Dictionary of the Bible, St. Takla Haymanot Church website, Bab al-Ayn, dated 18/09/2012 AD according to

(6) The entrance to Hama is considered by the Torah to be the northern border of Israel. This expression may have had a special meaning for the people of the south, referring to the long Beqaa Valley, between the western and eastern mountain ranges of Lebanon [See: the previous source, under the letter H]. (7) Sadad is a location, possibly a tower, on the northern border of Canaan. Most believe it to be the present-day Sadad, which is 75 miles southeast of Homs on the road to Riblah and Palmyra [Dictionary of the Holy Bible, website of the Church of St. Takla Haymanot, under the letter H, dated 18/09/2012 - adapted].

(8) Zephron may have been an Aramaic name meaning "fragrance," and it is the name of a city located on the northern border of the possessions of the Children of Israel - according to the Torah. It may be Za'farana, located on the road between Homs and Hama, south-southeast of Hama. See: the previous source, under the letter Z].

(9) Hezer Einan is a Hebrew name meaning "Village of Springs," a village on the northern border of Palestine. The two villages were on the road from Damascus to Palmyra [See: the same source, under the letter H].

(10) Shephat is a town in northeastern Canaan near Riblah. From it came Zabdi the Shephati, who oversaw the wine granaries of King David, according to the Old Testament [See: the same source, under the letter Shin].

Rilah (1) is east of Ain (2). Then the border goes down and touches the side of the Sea of Kinarah (3) to the east. Then the border goes down to the Jordan, and its outlets are at the Salt Sea. This land, with its borders all around it, shall be yours (4).

The researcher observes in this biblical text that the boundaries are not precisely defined, although this may seem so given the extensive mention of the cities and villages on the borders of the land. However, despite this extensive description, the text leaves room for manipulation of these boundaries, even though they are supposedly divinely revealed. This is because it is interspersed with vague and general terms that allow for manipulation of the boundaries and the inclusion of other areas. This is evident in several phrases such as: "(The boundary will be drawn around, you will draw it for yourselves, its exits will be at... the Valley of Egypt)," and then the text concludes by saying: "This will be your land with its borders all around it."

This detailed account of the geography of the Holy Land in the Torah does not stop there. Rather, the author of the Torah, speaking on behalf of Moses, claims that he—Moses—defined and divided the Promised Land among the tribes of Israel!

As it came as a completion of the description of the boundaries of the land: “Then Moses commanded the children of Israel, saying, ‘This is the land which you shall divide by lot, which the Lord has commanded to be given to the nine and a half tribes, for he has taken the tribe of the sons of Reuben according to their fathers’ houses, and the tribe of the sons of Gad according to their fathers’ houses, and the half tribe of Manasseh.’” The two and a half tribes have received their inheritance beyond the Jordan, east of Jericho, toward the east (5).

(1) Riblah: A Semitic name, possibly meaning "a multitude" or "a great many." It is a city in the land of Hamath. It is not known for certain whether it is the same Riblah from which the Orontes River flows, and the modern name of the town is Hermel [See: the same source, under the letter R].

(2) Ayn: A spring west of Riblah in the Beqaa Valley, one of the sources of the Orontes River [See: the same source, under the letter Ayn].

(3) Sea of Kinnarah: The body of water adjacent to the fortified city and the region called Kinnarah. It was later called Lake Gennesaret, the Sea of Galilee, or Tiberias [See: the same source, under the letter K].

12 - 1:34 4) Number (

. 15 - 13:34 5) Number (

It is truly astonishing that the testament of the Prophet Moses to his people was the division of the land and brutal instructions for dealing with the inhabitants of the Promised Land. This is Moses' legacy in the eyes of the Jews and written by the authors of the Torah, falsely attributed to God Almighty and His supreme Prophet.

And Moses the Supreme did not stop at the detailed testament and the general division of the tribes, but also specified—according to the Torah—the names of the two men to whom the task of dividing the land was entrusted, as it is stated in the same book: “The Lord spoke to Moses, saying, ‘These are the names of the two men who shall divide the land for you: Eleazar the priest and Joshua son of Nun. You shall take one leader from each tribe to divide the land.’” (1)

Contemporary Biblical Ambitions

After the Jewish Torah drew these borders, shaped by the pens of ambitious writers of the Old Testament, it is not surprising that the contemporary Zionist project aspires to annex the lands east of the Jordan River, known in Jewish literature as the Land of Gilead. The term—the Land of Gilead—is used to refer to all

the region east of the Jordan River and south of the Yarmouk River. Lawrence Oliphant (2) wrote a book entitled "The Land of Gilead," which contains a Zionist settlement project. Zionist writings at present focus on the importance of the Land of Gilead as part of the Land of Greater Israel (3).

18-16:34 1) The number (

(2) Lawrence Oliphant (1829-1888 CE) was a non-Jewish Zionist who called on Britain to support the project of settling Jews in Israel

Not only in Palestine, but also in the East Bank of the Jordan River. Oliphant had connections with a number of Zionist Jewish leaders in Eastern Europe, and his views on settling Jews in Palestine spread. The Jews called him the Messiah

or Cyrus (II) [Al-Masiri Encyclopedia of the Jews (6/116-117) - adapted].

(3) Al-Masiri Encyclopedia of the Jews (4/118) - adapted

Indeed, the Jewish military leader Moshe Dayan (1) declared in the euphoria of victory on the day of the occupation of Jerusalem, June 6, 1967: "We have captured (Jerusalem), and we are on our way to (Yathrib) (2)!" and (Babylon)

And in August of the same year, Dayan said: "If we possess the Torah, and if we consider ourselves the people of the Torah, then we must also possess the land of the Torah" (3)

Note how the Torah, in its sacred religious dimension for the Jews, is employed in the political dimension, to complete the system of sanctification, exploiting religious sentiment on the one hand, and the military power that Moshe Dayan led on the other.

As for Yitzhak Shamir (4), he declared, following the Zionist invasion of Lebanon in 1982, in an interview with French television, in response to the accusation that the Jews had annexed an Arab state, saying: "We did not annex Arab lands."

(1) Moshe Dayan (1915-1981) began his life as a member of the Haganah, a Jewish terrorist organization. He participated in a secret Jewish military operation led by the French and British inside Lebanon, during which he lost an eye in 1941. He participated in the 1948 Palestine War, during which he commanded the forces that occupied the city of Lydda. He then became Chief of Staff of the Zionist army between 1953 and 1958, then Minister of Defense in the June 1967 War, and then Minister of Foreign Affairs in 1977 under Menachem Begin. He participated in the achievement of the Camp David Peace Accords with Egypt in 1979. He believed that borders were not sacred and that they should be changed in favor of Israel whenever necessary. [See: Leaders of Zion, Magdi Kamel, p. 317]

(2) Israel's Expansionist Goals in the Arab Countries, Mahmoud Sheet Khattab, Dar al-I'tisam / Cairo, 3rd ed., 1390 AH (1970 CE), p.

(3) The Israel File - A Study of Political Zionism, Roger Garaudy, translated by Mustafa Kamel Fouda, Dar al-Shorouk / Cairo, 2nd ed., 1404 AH/1984 CE, p

(4) Yitzhak Shamir: One of the most notorious Zionist leaders, known as the leader of criminal gangs during World War II. He headed the Jewish terrorist organization Stern Gang and was the last of the generation of founding fathers of the Zionist entity. He served as Prime Minister until 1992. He was known for his three "no's": no to Jerusalem, no to a Palestinian state, and no to the return of Palestinian refugees. He worked as an intelligence officer for ten years (1955-1965), became a member of the Knesset in 1973, and became Prime Minister and Foreign Minister in 1983. He oversaw the brutal suppression of the Palestinian uprising in 1987. His government fell in a vote of no confidence in the Knesset in 1990. Shamir withdrew from public life in the mid-1990s, succumbing to the ailments of old age that plagued him until his death at nearly ninety years of age. [See: Leaders of Zion, Magdi Kamel, p. 249. (256)]

Occupied, how can we annex what is historically established as belonging to us and our ancestors? I see no need to define (Israel's borders), as they are defined in the Torah (1).

Summary of the argument:

First: The makers of the distorted Torah showed particular interest in establishing the idea of the descendants of Jacob and their offspring owning the land of Canaan forever, and they expanded upon this, going astray and falling into clear contradictions and inconsistencies.

Second: The borders of the land of Canaan mentioned in the current Jewish Torah and commanded to be possessed are what the Jewish leaders call (Greater Israel) or (the Promised Land), which extends from the Nile River to the Euphrates River, according to the text of the Old Testament.

Third: The scribes of the Torah focused on the inheritance of ownership of the Holy Land; the land of Palestine and its borders, as a divine promise that does not change or alter, from Abraham to Isaac to Jacob—peace be upon them—and from them to the descendants of Jacob forever, with a general and detailed definition of its geography, leaving room for interpretation in changing the borders and expanding them

Fourth: The Torah insists on the generalization of ownership of the entire land of Canaan to the Children of Israel, coupled with the expulsion of the indigenous peoples, even though history tells a different story. The Children of Israel never possessed the entire land of Canaan, nor did they ever empty it of its inhabitants. Rather, they faced continuous resistance from its original inhabitants from within, and from invaders coveting the land from without.

Fifth: Contemporary Jews still aspire to and strive to draw the biblical map of Greater Israel, and their intentions surface in slips of the tongue at times, and in statements from their rabbis and politicians at others. However, contemporary reality does not bode well for them, but rather for great misfortune and disappointment.

Sixth: The geographical borders of the Promised Land, in the Jewish concept and tradition, are a religious doctrine, not merely a political reality. Therefore, the Arabs, the original inhabitants of the land by virtue of history, and the Muslims, its legitimate heirs by virtue of Islam, are required, now and in the future, to understand this and act accordingly

(1) The Crusades: Have They Ended?, Abdul Wahab Zaitoun, Dar Al-Maarefa / Damascus, 1st Edition, 1412 AH / 1992 AD, (p. 10).

Fourth Requirement

The Jewish Belief in the Religious and Historical Right to the Holy Land and Their Discussion

First: The Jewish Belief in the Religious Right:

It is of utmost importance to study the religious aspect upon which the Jews base their thinking regarding the Holy Land. This is because the Jewish entity, both ancient and modern, is fundamentally a religious entity that is not based on a fixed race, nationality, or specific ethnicity, as their rulers were priests for most of their history (1).

The Jewish belief in the religious right to the Holy Land is based on a logic that says: "God's law is what must be applied to God's people, and God's law says that the Holy Land was granted to the Jews in a fixed covenant to Abraham and his descendants until the Day of Judgment. Therefore, where positive human laws conflict with God's law, God's law alone must be applied to the Jews in Palestine" (2).

From the preceding points in this chapter, it is clear that the Jews relied on the texts of the Torah as a doctrinal basis for proving their right to the Holy Land of Palestine and its surroundings. To summarize and clarify what has been said, the most important texts upon which the Jews rely are those that contain alleged promises from God to Abraham, then Isaac son of Abraham, then Jacob son of Isaac, then Moses, then David, then Solomon—peace and blessings be upon them all.

First: The Promise to Abraham of the High Land and to His Descendants:

The most important and clearest texts in which this promise is mentioned are:

(1) See: Arabs and Jews in History, Dr. Ahmed Sousa, (pp. 341-342).

(2) Prophecy and Politics, Grace Halsell, translated by Muhammad Al-Sammak, Dar Al-Shorouk/Cairo, 2nd edition, 1424 AH/2003 CE. (11)

A- “And the Lord said to Abram, after Lot had turned away from him, ‘Lift up your eyes and look from the place where you are, north and south and east and west, for all the land that you see I will give to you and to your descendants forever.’” (1)

B “On that day the Lord made a covenant with Abram, saying, ‘To your descendants I will give this land, from the river of Egypt to the great river, the Euphrates.’” (2)

T - “I will establish my covenant between me and you, and between your descendants after you for all their generations, an everlasting covenant, to be your God and the God of your descendants after you. To you and your descendants after you I will give the land of your sojournings, all the land of Canaan, as an everlasting possession; and I will be their God.” (3)

Secondly: The promise to Isaac and his descendants:

The promise to Isaac is contained in two texts in the Book of Genesis:

A- “Then God said, ‘No, but Sarah your wife will bear you a son, and you shall call his name Isaac. I will establish my covenant with him as an everlasting covenant for his descendants after him.’” (4)

B- “The Lord appeared to him (that is, to Isaac) and said, ‘Do not go down to Egypt; live in the land I will tell you about.’” “Sojourn in this land, and I will be with you and bless you, for to you and your descendants I will give all these lands, by the oath I swore to your father Abraham. I will make your descendants as numerous as the stars in the sky, and to your descendants I will give all these lands, and through your descendants all the nations of the earth will be blessed.” (5)

Third: The promise to Jacob and his descendants:

The scribes of the distorted Torah were careful to maintain the pattern of promises according to a clear racial sequence, so the promise and covenant passed to Jacob directly after Isaac, peace be upon them both, even though Isaac was inclined

1) Genesis (13:14-15)

2) Genesis (15:18)

3) Genesis (17:7-8)

4) Genesis (17:19)

5) Genesis (26:4-2)

He had a heart for his son (Esau) and loved him and preferred him over Jacob, according to the claim of the Torah itself. Rather, the Torah was keen to weave a story of hatred and enmity between the two brothers (Esau and Jacob) in order to justify excluding the first from the circle of blessing and then the inevitable eternal promise (1).

And the Lord settles the dispute and proclaims the sacred promise to Jacob in a struggle! For the Torah records: "Then God appeared to Jacob… and God said to him, 'I am God Almighty. Be fruitful and multiply. A nation and a congregation of nations shall be from you, and kings shall come from your loins. The land that I gave to Abraham and Isaac I will give to you, and to your descendants after you I will give the land.'" (2)

Fourth: The promise to Moses the Most High:

The promise is broken for centuries without the Torah mentioning it, then the story of the promise returns again, this time to the prophet who saved the Children of Israel, Moses: "The Lord said to Moses, 'Go up from here, you and the people whom you brought up out of the land of Egypt, to the land I swore to Abraham, to Isaac, and to Jacob, saying, "To your descendants I will give it."'" (3)

Fifth: The promise to David and Solomon, peace be upon them:

In this regard, the Torah mentions David's will, peace be upon him, on his deathbed to his son Solomon, the Most High, reminding him of the promise to Israel, even if not as explicitly as the previous promises to the patriarchs

As it is written in the First Book of Kings: "When the days of David's death drew near, he instructed his son Solomon, saying, 'I am going through all the land. Be strong and act like a man, keeping the ordinances of the Lord your God, walking in his ways and observing his statutes, his commandments, his rulings, and his testimonies, as it is written in the Law of Moses, so that you may prosper in all that you do and wherever you set your mind.'" So that the Lord might fulfill his word which he spoke concerning me, saying, "If your children keep their way and walk before me faithfully with all their heart and with all their soul," he said, "you will never lack a man for the throne of Israel" (4).

(1) See: Genesis 25:28, also: Genesis, chapter 27 complete.

12:35 2) Genesis (

1:33 3) Exodus

4:1-2 4) 1 Kings (

Then the Lord repeats the same peace promise to Solomon in the fourth year of his reign - according to the Torah, as it is stated in the words of God to Solomon: “This house that you are building, if you walk in my statutes and do my ordinances and keep all my commandments to walk in them, then I will establish with you my word that I spoke to your father David, and I will dwell in the midst of the children of Israel, and I will not forsake my people Israel” (1).

This is a brief summary of the religious texts that the Jews claim as the basis for their ownership of the land of Palestine from God, through their lineage to these venerable prophets.

The Echo of the Promise in the Modern Era:

Belief in the Holy Land was not limited to the books of the ancients and what the scribes of the Torah wrote. Rather, Jewish leaders in the modern era have continued to repeat the story of the religious promise and the Promised Land, urging Jews worldwide to carry out God's command to return to it, as they claim.

In this regard, the first leader of Zionism, Theodor Herzl, says: "I seek to guide the Jews to the Promised Land" (2).

He also says: "The Promised Land is the complete right of the Jews. It is where the Jews will eat whatever they desire (3), live a life of ease, work in spiritual freedom, and die in peace on the soil of the national homeland of all Jews" (4).

David Ben-Gurion describes his entry into the land of Palestine, saying: "My first night in the Promised Land was etched in my heart, and I slept peacefully because it was my first night in the Promised Land, and because I had set foot on the right path to fulfilling my dreams and the dreams of every Jew. I am now on

1) Kings 12:6-13

(2) Herzl's Diaries, p. 78.

(3) It appears that Herzl is referring to what is stated in the Torah that the land of Palestine flows with milk and honey. See Leviticus 20:24. (4) Herzl's Diaries, p

Land of Israel, I now tread with my feet upon the Promised Land. I wish I could tread with my head rather than with my feet upon the Promised Land (1)

These are but two examples of the many sayings and statements of Jews, both ancient and modern, concerning the Promised Land and their religious right to possess it.

The Response to the Religious Right:

The response to this alleged promise is based on many aspects, the most important of which, as has become clear to the researcher, are the following:

First: This promise is religiously invalid, given the invalidity of its religious basis. The researcher has already discussed in detail in the first section the conclusive proof of the corruption of the Torah, the interruption of its chain of transmission, and its contradiction with sound and explicit transmission, reason, and science. See it in its proper place (2).

Secondly: This promise, even if it were true for the sake of argument, was issued by the Lord God to Abraham and his descendants after him, as is clear in the aforementioned texts. Abraham had not yet had children at the time the promise was given. Therefore, the word "your descendants" in the promise includes his two sons, Ishmael and Isaac, peace be upon them both, as it is general and not restricted. In fact, there are passages in the Torah itself that clearly indicate that the intended recipient of this promise is Ishmael, since he was the son of the ailing Abraham at the time of the promise, not Isaac. So how could the scribes of the Torah and those who came after them have limited it to Isaac and his descendants to the exclusion of others, when the Torah, reality, and history all prove the opposite? (3)

Among the Torah texts that suggest Ishmael's right to this promise are the following:

(1) The Political Life of Ben-Gurion, Maurice Edelman, translated by Ali Ramadan Fadel, Al-Nafitha Library, Egypt, 1st edition, 2009. 34

(2) See: the research before you, (pp. 115-132).

(3) See: Palestine Between the True Divine Promise and the Fabricated Jewish Promise, by Dr. Saleh Al-Raqab, 1st ed., 1418 AH/1998 CE, (33)

The text on the abundance of Ishmael's offspring and his greatness: "The angel of the Lord said to her (that is, to Hagar, the mother of Ishmael): I will make your offspring so numerous that they will not be counted. The angel of the Lord said to her: You are pregnant and will give birth to a son, and you will call his name Ishmael, because the Lord has heard your affliction. He will be a wild man; his hand will be against everyone, and everyone's hand against him, and he will live in hostility towards all his brothers." (1)

The Torah says: "Abram son of Si was eighty years old when Hagar bore Ishmael to Abram." (2)

The Torah states that Abraham, who was given the promise of the Holy Land, was ninety-nine years old: "When Abram was ninety-nine years old, the Lord appeared to Abram and said to him, 'I am God Almighty. Walk before me and be blameless, and I will make my covenant between me and you, and will greatly increase your numbers... I will give to you and to your descendants after you the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.'" (3)

The Torah states that Isaac was born to Abraham, peace be upon them both, and that his father (Abraham) was one hundred years old: "Abraham was one hundred years old when his son Isaac was born to him" (4).

From the preceding texts, it is clear that Abraham, to whom the promise was given according to the Torah, had a son named Ishmael, not Isaac, since Ishmael was thirteen years old at the time of the promise.

This indicates that the promise was for Ishmael only, as he was the one who existed. The phrase "and to your descendants after you" is in complete agreement with what is stated in the Book of Genesis itself about Ishmael: "And the son of the slave woman also I will make into a nation, because (6)(5) he is your offspring

12:10-16 (1) Genesis

16:16 2) Genesis (

8 - 1:17 3) Genesis (

5:21 4) Genesis (

13:21 5) Genesis (

(6) See: Palestine Between the True Divine Promise and the Fabricated Jewish Promise, Dr. Saleh Al-Raqab, (p. (33)

Third: This promise, which the Jews cling to, refutes them by itself, for its texts include what proves the absence of the promise for most of the Children of Israel and the Jews throughout history, in addition to the certainty of its absence for the Jews of today; this is because the Lord who gave them the promise - according to their belief - made this gift conditional on the offspring's adherence to God's commands and obligations, saying: "Do what is good and right in the sight of the Lord, so that it may go well with you, and that you may enter and possess the good land which the Lord swore to your ancestors" (1).

So, throughout their history, did the Jews—assuming they were the intended recipients of the promise—adhere to God's statutes, laws, and commandments? Quite the contrary; the Jews disbelieved and denied God's favor, worshipped other than Him, and deserved His punishment. This matter is widely and repeatedly mentioned in the Torah and the Gospel, as well as in the Glorious Quran.

Indeed, the Torah explicitly states that the Holy Land will reject the Children of Israel if they deviate from the path and disobey God's commands, in a clear text in which the Lord addresses Moses, God, and his people, saying: "You shall keep all My statutes and all My ordinances and do them, so that the land to which I am bringing you to dwell will not reject you." (2)

The Torah depicts the Israelites' turmoil in the Lord's wrath; before they entered the Holy Land during the time of Moses, the Torah says: "The Lord's anger burned against Israel, and he made them wander in the wilderness for forty years, until the whole generation that did evil in the sight of the Lord was destroyed" (3).

After they entered the Promised Land, their prophet Joshua, on his deathbed, instructed them to do good, otherwise: "Know for certain that the Lord your God will never again drive out those nations before you. They will be cruel to you, a snare and a whip at your sides, and thorns in your eyes, until you are destroyed from that good land the Lord your God has given you" (4). But they did not heed the commandment and quickly turned against the orders of their Lord and his prophets, thus incurring the Lord's wrath: "So he did

18:6 1) Deuteronomy (

22:20 2) Leviticus (

13:32 3) Numbers (

13:23 4) Joshua (

The Israelites did evil in the sight of the Lord; they forgot the Lord their God and served the Baals and Asherah poles. Therefore the Lord’s anger burned against Israel.” (1)

Indeed, according to this biblical condition, Solomon the High did not deserve this promise because of the grave sins and transgressions he committed (according to the Torah scribes), as the Torah states: “Solomon did evil in the sight of the Lord, and the Lord did not spring forth fully, as David his father had.” (2)

And how often the Torah mentions the Israelites' evil deeds and their turning away from God's path, especially after their entry into the Promised Land. We find that the phrase, "He did evil in the sight of the Lord," is repeated fifty-one (51) times in the Old Testament (3), all in the context of describing the Israelites as a group or as individuals, after their entry into the Promised Land.

Likewise, the phrase, "The Lord's anger burned," appears thirty (30) times in the Old Testament (4), in the context of illustrating the intensity of God's anger towards the Israelites when they did not obey His commandments, ordinances, and laws

Based on the foregoing, this degree of anger earned the Jews what God Almighty described them as in the Glorious Qur'an in His saying: {Not those who have incurred [His] wrath} (Al-Fatihah) (7). Thus, their right to the Promised Land according to their Torah was completely negated from the outset. This is what the Qur'an also recounted, warning the Children of Israel against abandoning the path.

8-7:3 1) Judges

6:11 2) 1 Kings

9:12 3) Judges 3:12, 7, 14, 16, 6:10, 1:13, 1 Samuel 15, 19, 2 Samuel (1 Kings 6:11, 22:14, 26:15, 34, 7:16, 19, 25, 30, 20:21, 25, 22, 52, Kings 16, 6, 2:21, 17, 2:17, 28, 24, 18, 15, 24:14, 11, 2:13, 27, 18, 23, 5:36, 22, 6, 2:33, 6:29, 4:22, 6, 20, 23, 32, 37, 24, 9, 19, 2 Chronicles 25, 23, 30, 32, 30, 7, 9) 12, Jeremiah

6 4) Exodus: 4 14 32 11, Numbers 111, 10, 33, 12, 22:22, 27, 3:25, 13:32, Deuteronomy (15, 11:47 17, Joshua 7 1 23 16, Judges: 2 2014 83, 7:10 19:14, 2 Samuel 6 7 12 5 24 1, 2 Kings: 13 3 23 26, 1 Chronicles 13 10, 2 Chronicles 25 5 15:25, Psalms 106 40, Isaiah

God, as stated in His Most High saying: “O my people, enter the Holy Land which God has assigned to you and do not turn back, for then you will be losers.” (Al-Ma’idah/21).

Fourth: One of the responses to this promise is that the land that the Lord would give to Abraham and his descendants, from Isaac to Jacob and so on, was specified as being from the River of Egypt to the Euphrates River. It is well known that this alleged promise was not fulfilled for Abraham, nor for any of the noble prophets who upheld the Lord's commandments stipulated in the Torah. Therefore, reason and logic dictate that this promise will not be fulfilled in the age of the wicked and evil people, cursed by the tongues of God's prophets in the Torah, the Gospel, and the Quran (1).

Furthermore, if the Jews rely on the texts of the Torah to prove their right to the Holy Land because it is, according to their claim, God's promise to their forefathers, then it would necessarily follow that they attribute to the Lord the gift of the entire world to them, since, according to their Torah, the Lord promised them to expel everyone under heaven from before them! And this is its text from their books: “When the Lord your God brings you into the land that you are entering to possess, and he drives out many nations before you...for you are a people holy to the Lord your God; the Lord your God has chosen you to be his possession out of all the nations on the face of the earth...and he will deliver their kings into your hand, and you will wipe out their name from under heaven.” No one will stand in your presence until you have destroyed them.” (3)

If the promise to them was to wipe out everything under heaven, with the emphasis on their special status with God above all others on earth, then what justifies singling out the land of Palestine for ownership and inheritance, excluding all other lands?! Thus, their belief in this alleged ominous promise collapses.

Fifth: What refutes the Jews' claim to their religious right to the Holy Land, according to the researcher's understanding, is that the requirements of divine justice and wisdom, and God's laws as read on the pages of His creation since eternity, preclude and deny that God would bestow His blessed and chosen land upon any people, based on their races, lineages, and ancestries, whatever they may be.

(1) Palestine Between the True Divine Promise and the Fabricated Jewish Promise, Dr. Saleh Al-Raqab, (p. (34) - adapted.

24, 6 - 1:7 2) Deuteronomy

Whoever they were, God, may God bless him and grant him peace, established His standard in His creation when He said: “Indeed, the most noble of you in the sight of God is the purest of you. Indeed,

God is Knowing and Acquainted.” (Al-Hujurat/13), and He said: “So be patient. Indeed, the [best] outcome is for the righteous.” (Hud/49).

How can any rational person believe in the right of a people to a land supposedly granted to them thousands of years ago, based on unreliable transmission, which God Himself has categorically denied in His clear revelation: “They distort the words from their [proper] places” (Al-Ma'idah 5:41), while history tells of peoples who succeeded one another on this land and passed it about according to the law of competition: “And were it not for God repelling some people by means of others, the earth would have been corrupted. But God is full of bounty to the worlds” (Al-Baqarah 2:251). The Jews were among those who competed to acquire this land, but God's law was not fulfilled in them, just as it was not fulfilled in others who deviated from His path, regardless of their lineage, gender, or race: “So that is Their houses are desolate because of their wrongdoing. Indeed in that is a sign for a people who know. (An-Naml/52)

And our Lord reveals this human struggle and debate, and demonstrates a law of the course of life, history, and humanity, which invalidates every false claim to possess the right to God's holy land. For the word of God Almighty is revealed through His servant, the Prophet Moses, peace be upon him: “Moses said to his people, ‘Seek help from God and be patient. Indeed, the earth belongs to God; He gives it as inheritance to whom He wills of His servants. And the [best] outcome is for the righteous.’” (Al-A'raf 7:128). It is as if Moses, peace be upon him, with this statement—which God revealed

in the eternal Quran—disavows those who falsely claim affiliation with him and falsely attribute the promise to him. And God knows best

Sixth: The claim to a religious right in any matter must, in the researcher's understanding, be based on a religious heritage attested to by God's creation, especially the prophets. Do we find in Jewish history anything that testifies to this heritage of religious superiority qualifying them to receive the honor of God bestowing upon them the Holy Land?

The Holy Quran answers this, as does the Torah itself:

As for the Holy Quran:

God described them in ways He did not describe anyone else in the world: cruelty, disbelief, obstinacy, and denial of God's blessings and favor. Among the most appalling of these images highlighted by the Quran is their lack of respect for God, exalted in His essence and attributes:

The Jews said, “God is chained.” May their hands be chained and may they be cursed for what they said (Al-Ma’idah 5:64). And the Jews said, “Ezra is the son of God” (At-Tawbah 9:30). And they said, “Taste my punishment.” God has certainly heard the statement of those who said, “God is wise, while we are rich.” You will record what they said, and their punishment is nothing but burning (Al Imran 3:181).

Rather, the Lord of Glory, who knows them better than they know themselves, describes them as the most hostile of people towards the believers: "And you will surely find the most hostile of people towards the believers to be the Jews and those who associate others with Allah." (Al-Ma'idah 5:82)

And as for their Torah:

In addition to what has been stated above regarding their non-compliance with the conditions of possessing the alleged land, the Children of Israel were described with the most severe descriptions of disbelief on the tongues of their prophets. This Lord God appears to Moses, warning him of the multitude of impurities and sins of his people, commanding him to: “Make atonement for the sanctuary from the impurities of the Children of Israel and from their wickednesses, with all their sins. And likewise he shall do for the tent of meeting that stands among them in the midst of their impurities” (1).

The Torah describes the state of the people in their mockery of God's messengers and His word, and their violation of all that is sacred. This was not only among their common people, but also among their leaders and priests, as the Torah says: “So all the chief priests and the people increased their treachery according to all the abominations of the nations, and defiled the house of the Lord, which He had consecrated in Jerusalem. Therefore the Lord, the God of their fathers, sent to them by His messengers, bringing good news and sending messengers, because He had compassion on His people and on His dwelling place. And they were They mock God's messengers, they reject his words, they ridicule and despise his prophets” (2).

And in the Psalms there is a lament for their state with God: “Why have you rejected us forever, O God? Why does your anger smoke up against the sheep of your pasture?” (3)

16:16 1) Leviticus

16 (2) 2 Chronicles 36:14

1.1:74 3) Psalms

And in it: “A rebellious and astray generation, a generation whose heart was not established and whose spirit was not faithful to God… They did not keep God’s covenant, and refused to walk in His law… In all this they still went astray, and did not believe in His wonders… They deceived Him with their mouths, and lied to Him with their tongues, but their hearts were not established with Him, and they were not faithful to His covenant…” They tested and rebelled against God Most High, and did not keep his testimonies, but turned away and acted treacherously like their fathers who deviated like a faulty bow. They provoked him to anger with their high places, and provoked him to jealousy with their idols. God heard and was angry, and greatly despised Israel.” (1)

And this is Daniel, the prophet of the Children of Israel, describing in the Torah the state of his people and their unbelief, addressing his Lord, saying: “We have sinned and been wicked, and done evil; we have rebelled and turned away from your commandments and your ordinances. We have not listened to your servants the prophets, who spoke in your name to our kings, our princes, our fathers, and all the people of the land. To you, O Lord of Righteousness, we have brought shame upon our faces, as is the case today for the men of Judah and the inhabitants of the land of Israel.” Jerusalem, and all Israel, near and far, in all the lands to which you have driven them, because of their unfaithfulness to you. O Lord, shame be upon us, upon our kings, upon our princes, and upon our fathers, for we have sinned against you. To the Lord our God be compassion and forgiveness, for we have rebelled against him and have not listened to the voice of the Lord our God to walk in his laws, which he set before us by the hand of his servants the prophets. All Israel has transgressed against your law and has turned aside so as not to listen to your voice. “So you poured out on us the curse and the oath written in the Law of Moses, the servant of God, because we sinned against him.” (2)

If this is the legacy of the Jews of unbelief, disobedience, and rebellion, on what basis do they claim religious ownership of the Holy Land? And if their prophets described them in the harshest terms of cursing, expulsion, wrath, and despair regarding their condition in their early days, how can the later generations—more unbelievers and falsely claiming affiliation with the earlier ones—have the right to demand a religious right to this land?!

Second: The Jewish belief in historical right:

The historical right that the Jews see for themselves in the Holy Land is a right linked to religious right, since it is established, as previously mentioned, that Jewish history is derived from their religious sources, and there is a connection between their religion and their history, and in all falsehood

59-56, 36, 37, 32, 10, 8:78 1) Psalms (

11-5:9 2) Daniel (

The essence of the Jewish belief in historical right is their claim that they have historical rights in Palestine because, according to them, their ancestors inhabited it for a period of time, beginning with Abraham, Isaac, and Jacob, passing through Moses and Joshua son of Nun, establishing their kingdom during the time of David and Solomon, peace be upon them all, and ending with the expulsion of the last Jew from Jerusalem in 70 CE. Thus, they have the right to reclaim the land of their ancestors, and this is the basis for their establishment of their state on the land of Palestine (1).

The Jewish leader Golda Meir (2) says: "The Jews have no homeland other than the land of Zion, the land from which the Jews were exiled two thousand years ago" (3).

Benjamin Netanyahu (4) says, denouncing the acceptance by some Jews of a solution with the Palestinians based on the establishment of a Palestinian state on the 1967 borders or withdrawal from the West Bank: "The importance of the West Bank lies in the historical Jewish right to this land. Has the ambition to get rid of or separate from the heart of the Land of Israel become an ideological principle and a divine command for a large segment of the Israeli public?!" (5)

(286) (1) A Brief History of the Jews, Dr. Mahmoud Qadah, (p

(2) Golda Meir (1898-1978): Leader of the Zionist Labor Party, and head of the Zionist entity from 1967 to 1974. She was one of the most extreme and hateful Zionist figures towards Arabs. Among her sayings: "Every morning I wish I could wake up and find not a single Palestinian child alive." Ben-Gurion described her as "the only man in the Israeli government." She was subjected to pressure after the 1973 war, which led to her resignation from the premiership. [See: Leaders of Zion, Magdi] (297-301, Kamil, p.

(3) Golda Meir's Confessions, translated by Aziz Azmi, Dar Al-Taawun / Egypt, 1st edition, 1979, p. (19).

(4) Benjamin Netanyahu was born in 1949 in Palestine. He lived and studied in America and participated in the October War of 1973. He held several diplomatic positions and was the first prime minister of the Zionist entity elected directly, and the first prime minister born after the establishment of the entity. He condemned the Oslo Accords and considered Jerusalem the eternal capital of the Jews. He considers the West Bank part of the land of (Israel) and not occupied. He is known for his extreme prejudice against Arabs and Muslims. He has always encouraged excavations under the Al-Aqsa Mosque. He has overseen many massacres, assassinations, and acts of aggression against the Palestinian people. He currently heads the Zionist enemy government (2013). [See: Leaders of Zion, Magdi Kamel, (pp. 381-385)

(5) A Place Among the Nations, Benjamin Netanyahu, translated by Muhammad Awda Al-Duwairi, Dar Al-Jeel / Amman, 2nd edition, 1996, (p. 15).

The Response to the Historical Right:

The response to the Jewish claim of a historical right to the Holy Land is multifaceted, the most important aspects of which—as will become clear to the researcher—are the following:

First: The researcher should understand that the critic of the Jewish claim to a historical right in Palestine must pause at the origin of this claim. It becomes clear that the Jews are undoubtedly tampering with history to the fullest extent! If this promise was truly given to Abraham and his descendants after him, what is the connection between the Jews, both ancient and modern, and Abraham? On what basis do they claim descent from him?!

"It is clear that the scribes of the distorted Torah, who began writing it more than thirteen hundred years after the time of Abraham, and more than nine hundred years after the time of Moses, aimed to trace the remnants of the community that left Egypt under the leadership of the Prophet Moses back to Abraham—peace be upon them both—in order to trace its unknown origin to the most sacred of human races known to history, and then to establish the fictitious doctrine of the Promised Land on the tongues of Abraham and Moses, who are innocent of it..." (1)

Therefore, it should not be accepted at all that the promise to Abraham the Most High, despite its weakness, means that there is a semblance of a historical right for the Jews to the land of Palestine.

Especially since historical facts confirm that the Jews (whether Semitic or non-Semitic) have no right to Palestine. Likewise, the facts indicate that the Zionists who usurped Palestine are not Semitic at all, and there is no kinship linking them to Israel (Jacob the Most High, after whom they name their state) (2).

Moreover, the Jews are not a people belonging to one nation, nor are they from one country, nor do they have one language, nor do they belong to one civilization. They are different, their hearts are diverse, from every race, color, tongue, and country.

(1) Arabs and Jews in History, Dr. Ahmed Sousa, (p. 232).

(2) The History of Ancient Palestine, Zafarul Islam Khan, (p. 8).

Some of them are Eastern, some Western, red, white, and black. They entered Judaism, the religion that unites them, at different times throughout history, and this religion is the only bond between them (1).

In short, the era of Abraham, the Friend of God, had no connection whatsoever with the people of Moses, whom the Torah calls the Children of Israel, who appeared seven hundred years after Abraham. They have absolutely no connection with Abraham, neither in culture, nor language, nor ethnicity. Abraham's role is linked to the Arabian Peninsula—and the Ancient House of God is there—from which he came and to which he belongs. It is the original homeland of his fathers and forefathers before their migration to Mesopotamia. His role is directly linked to the history of the Arabs, the ancient Arab era contemporary with the Arab tribes from which he came, which were later called the extinct Arabs due to their extinction (2).

Secondly: There is a significant historical fact recorded in the Torah itself. While it repeatedly mentions the promise of Palestine, it contradicts itself considerably in proving this promise. In many places, it indicates that Abraham was a stranger in Palestine, that he moved to and from it, and that he was not destined to settle there permanently. Furthermore, he was commanded to leave his land and his tribe in Harran (3) in Iraq—for the Promised Land (4). Then the text of the promise specifies the geography of the land, including the Euphrates River in Iraq. How, then, could it command him to leave the land that falls within the promised land?! (5)

The texts that illustrate this alienation are numerous, including, for example:

(1) The Jews and Their Lies, Martin Luther, (p. 19).

(2) Arabs and Jews in History, Dr. Ahmed Sousa, (p. 238, slightly adapted)

(3) Harran: A great and famous city on the island of Aqur. It is the capital of the lands of Mudar. It is a day's journey from Edessa and two days' journey from Raqqa. It lies on the road between Mosul, Syria, and the Byzantine Empire. It was conquered during the reign of Umar ibn al-Khattab, may God have mercy on him, by Iyad ibn Ghanm, who camped there before Edessa. [Al-Hamawi's Dictionary of Countries (2/236) - with modifications].

(4) Genesis 12:1, which reads: “Then the Lord said to Abram, ‘Go from your country, your people and your father’s household to the land I will show you.’”

(5) See: Arabs and Jews in History, Dr. Ahmad Susa, (p. 230), also: Palestine Between the True Divine Promise and the Fabricated Jewish Promise, Dr. Saleh al-Raqab, (p. 34).

A - “Then Isaac called Jacob and blessed him, and instructed him, saying, ‘Do not take a wife from among the daughters of Canaan... and he will give you the blessing of Abraham to you and to your descendants with you, so that you may possess the land of your sojournings, which God gave to Abraham’” (1).

B - “And Jacob came to Isaac his father at Mamre... which is Hebron, where Abraham and Isaac sojourned” (2).

T - “And Jacob dwelt in the land of his father’s sojourning, in the land of Canaan” (3)

Th - “Then Jacob said to Pharaoh, ‘The days of my years of sojourning are one hundred and thirty years. Few and evil have been the days of my years of life, and they have not attained to the days of the years of life of my fathers in the days of their sojourning’” (4).

Speaking of Abraham's sojourn in the land of Canaan does not negate another fact, which is that Abraham was of Arab origin. The Torah indicates that he belonged to the Aramean tribes. It says: “Then you shall declare and say before the Lord your God: ‘My father was a wandering Aramean. He went down to Egypt and sojourned there with a few people, and there he became a great and mighty nation.’” (5)

It is known that the Aramean tribes were Arab tribes that migrated from their original homeland in the Arabian Peninsula and settled on the banks of the Euphrates in northern Syria. Then some of their families went down to Iraq, including the family of Abraham. Therefore, Abraham was Iraqi by birth and Arab in his ethnicity. (6)

"When Abraham proclaimed the doctrine of monotheism and the pagans among his people opposed him, he traveled to Harran in Iraq, and from there to the land of Canaan (Palestine). After a period of drought and famine, he went down to Egypt and lived there for a time, then returned to Palestine and died in Hebron." (7)

4-1:28 1) Genesis (

27:35 2) Genesis (

1:37 3) Genesis (

9:47 4) Genesis (

5:26 5) Deuteronomy (

(6) Arabs and Jews in History, Dr. Ahmed Sousa (p.) (252) adapted.

(7) The previous source, p. (253) - adapted

Thirdly: The fact that Abraham and his sons, peace be upon them, were strangers in the land of Palestine leads to another undeniable truth: that the land of Palestine was not empty at the time of Abraham's arrival there. This is also proven by the Torah itself, which recounts that a Philistine kingdom existed called the Kingdom of Gerar, and that the Philistines had a king named Abimelech. Regarding the arrival of Abraham and his sons in his land and kingdom, it is stated:

“And Abraham said of Sarah his wife, ‘She is my sister.’ So Aimelech, king of Gerar, sent and took Sarah.” (1)

Then Aimelech and Phicol, the commander of his army, arose and returned to the land of the Philistines. And Abraham planted a tamarisk tree in Bethreshba, and there he called on the name of the Lord, the eternal God. And Abraham sojourned in the land of the Philistines for many days. (2)

“Now there was a famine in the land, besides the first famine which was in the days of Abraham. So Isaac went to Aimelech, king of the Philistines, to Gerar.” (3)

The Torah recounts that this king received Abraham and Isaac, peace be upon them, and honored them with gifts, slaves, and many livestock, as it says in the Torah: “So Aimelech took sheep and cattle, male and female servants, and gave them to Abraham,

And he returned to him Sarah his wife and said, “What do you think? Here is my land before you; dwell wherever you please.” (4)

Fourth: The historical periods in which the prophets and kings of the Children of Israel ruled—to whom the Jews of today are descended—are very limited in comparison to the rule of its original inhabitants, whose presence on this land predates by centuries the entry of the Jews or the Children of Israel, in what is known as the “Israelite conquest.” Their kingdoms were small, and they did not conquer all of the land of Palestine, as mentioned previously. The original inhabitants of the land always resisted them fiercely, even during the time of the kingdom of David and his son Solomon—peace be upon them both. (5)

2:20 1) Genesis

34-32:21 2) Genesis

1:26 3) Genesis

15-14: 20 4) Formation (

(5) See: Ancient History of Palestine, Zafarul Islam Khan (p.) (29).

The historian Gustave Le Bon (1) says: “The Israelites were less than a nation, even until the time of Saul. They were a mixture of unruly gangs, a discordant group of small, nomadic Semitic tribes whose lives were based on raiding, conquest, famine, and plundering small villages... The Hebrews spent a long time having little power in Palestine, not being its masters, and the conquest of Palestine in the time of Saul was far from complete... Power in Palestine belonged to the Philistines” (2)

“Therefore, the existence of these small (Israelite) kingdoms, in size and area and with few inhabitants, which lasted for a short period of time, is not sufficient evidence for the right of the Israelites alone to own all of the land of Palestine. Reason and logic dictate that the owners of the kingdoms that lasted a long time and were earlier in existence than those small kingdoms that accompanied them and followed them are the people most entitled to own this land, especially since history tells of a great civilization that arose for the Philistines on this land thousands of years before the Jews received their alleged promise” (3).

Fifth: The first nations and peoples historically to inhabit the land of Palestine are the Arabs and Muslims, for two main reasons, according to the researcher's understanding:

First: Because the Arabs were the first to inhabit and settle the land of Palestine, remaining there for thousands of years, according to the consensus of fair-minded historians, Arab and non-Arab, Muslim and non-Muslim.

Second: Because the Muslims conquered the land of Palestine, ruled it under Islam, and preserved it for more than thirteen centuries.

(1) Gustave Le Bon (1841-1931 CE), a French historian concerned with Eastern civilizations, whose works include "The Civilization of the Arabs," "The Egyptian Civilization," and "The Civilization of the Arabs in Andalusia." He also wrote "The Great Civilizations." Le Bon is one of the most famous Western philosophers who were fair to the Arab nation and Islamic civilization. See: the translation by the book's editor, Mahmoud al-Nujairi, of Gustave in his introduction. (11-3)

(2) "The Jews in the History of Early Civilizations," Le Bon, (pp. 49, 52, 53), adapted

(3) The Zionist Document in the Old Testament, George Canaan, Dar Al-Nahar / Beirut, 2nd edition, 1982, p. (109), adapted.

Also: Palestine Between the True Divine Promise and the Fabricated Jewish Promise, Dr. Saleh Al-Raqab, p. (71).

"This is the historical right closest to logic and reality, for if we were to concede, for the sake of argument, the alleged historical right of the Jews to Palestine, this would mean redividing the modern world based on the ancient history of peoples and nations. At that time, Muslims would have the historical right to return to Spain, because they established the Andalusian state (1) in the past, which lasted for several centuries. Spaniards would have the right to return to Mexico and South America, the British would have the right to return to ruling large parts of the United States, and the Dutch would have the right to return to ruling Indonesia, which they ruled for several centuries in the past." (2)

Summary of the argument:

First: The Jews have no religious right to Palestine, as the sources of all religions prove the Jews' historical unworthiness to possess the Holy Land. They did not adhere to God's commands, they fought against Him, they associated others with Him, their beliefs became corrupt, and their morals deteriorated, thus deserving God's wrath and displeasure

Second: Science, history, and religion have proven that there is no connection between the Jews and those they call their patriarchs, such as Abraham, Isaac, and Jacob (peace be upon them)—neither in terms of religion nor in terms of lineage and ethnicity. Therefore, any alleged promise to the descendants of these patriarchs is nullified for the Jews in this era, and there is no basis for their reliance on what is stated in their Torah regarding this promise, its implications, and its consequences.

Third: How can the Jews have a historical right to Palestine—on the pretext of their patriarchs owning it—when these patriarchs are not their patriarchs at all, given the difference in time and the interruption of lineage? Moreover, these alleged patriarchs are of ancient Arab origin, deeply rooted in the heart of the Arabian Peninsula. Furthermore, they never owned the land of Canaan; it was merely a place of exile and passage for them, not a land of ownership and settlement. This land was already inhabited, all according to the text of their Torah, in addition to historical facts and verses of the Holy Book

(1) Al-Andalus: An Arabic name given by Muslims to the region of southern Spain after its conquest by the commander Tariq ibn Ziyad in 711 CE. Al-Andalus became part of the Islamic state, and Abd al-Rahman I is considered the founder of the Andalusian state in 750 CE. In the present era, the region of southern Spain is still known as Al-Andalus and is considered one of the provinces that make up modern Spain. It retains many buildings dating back to the era of the Islamic state in Al-Andalus. The Spanish language contains many words of Arabic origin. [Journal of Islamic Research (95/81) - adapted]. (2) Palestine Between the True Divine Promise and the Fabricated Jewish Promise, Dr. Saleh Al-Raqab, (p. (73) - slightly adapted

Fifth Requirement

Confusion and Disagreement Among Jewish Sects Regarding This Doctrine

After the researcher presented the Jewish doctrine of the Holy Land, their arguments for the validity of this doctrine from their religious sources, their claim to a religious and historical right to the land of Palestine, and refuted their claims, it is necessary to ask: Did the Jews agree on this doctrine, both in ancient and modern times? Did their sects agree on the doctrine of the Promised Land? To what extent did the Jews agree on this doctrine, and what were its consequences? The researcher will address some of these questions in this section, God willing

God said concerning the Jews: “You would think they are united, but their hearts are divided. That is because they are a people who do not understand.” (Al-Hashr 14). Al-Tabari said: “The enmity of some of these disbelieving Jews towards each other is intense... You would think they are united, their word is one... but their hearts are divided because of their enmity towards each other... because they are a people who do not understand what is in their best interest and what is against them in terms of loss and deficiency.” (1)

The researcher, when discussing the sources of Jewish belief, spoke about the differences among the sects in their belief in the Torah, the difference between the Samaritan Torah and the Hebrew Torah, and the differences among the Jewish sects regarding the Old Testament. This should be seen in its proper place. (2)

The Jews differed in their view of the Holy Land, despite the importance of this belief and the seriousness of the practices and events that resulted from it on this land. The features of this difference between the Jewish sects are manifested in the following:

First: The Samaritans do not recognize Jerusalem:

This was narrated by Ibn Hazm, may God have mercy on him, in Al-Fasl, where he said: “As for the Jews, they have split into five sects (the first of which is) the Samaritans, who say: The city of Jerusalem is Nablus - and it is part of the Holy House

(1) Jami’ al-Bayan fi Ta’wil al-Qur’an, al-Tabari (23/292) - with modifications.

(2) See: the research before you, (pp. 124 (129)).

Eighteen miles away—they do not recognize the sanctity of Jerusalem, nor do they venerate it. They have a Torah different from the one held by the other Jews, and they invalidate every prophecy that existed among the Israelites after Moses and Joshua. They do not acknowledge the Resurrection at all, and they are in the Levant, not considering it permissible to leave it. (1)

This division among the Jewish sects undermines the foundation of their belief in the doctrine of the promise of Palestine—in the researcher's understanding—since the Jewish claim to the promise of Palestine is based primarily on the city of Jerusalem, which is the site of the alleged Temple. This important sect of Jews does not recognize the sanctity of Jerusalem nor acknowledge its status. If you know, as mentioned previously, that this sect possesses its own Torah, you will realize the extent of the contradiction and manipulation of this doctrine in the distorted Jewish Torah.

Among the clear contradictions in the beliefs of the Jewish sects in the Holy Land is their disagreement regarding the location where the Israelites were commanded to build the Temple!

In the Hebrew Bible: “When you cross the Jordan, you shall set up these stones which I am commanding you to use this day on Mount Ebal (2), and you shall plaster them with lime, and you shall build there an altar to the Lord your God, an altar of stones on which you shall not put any iron.” (3)

The Samaritan Torah says: “You shall erect these stones which I am commanding you this day on Mount Gerizim, and you shall fasten them with a strong wall.” (4)

It is understood from the Hebrew version that Moses the High commanded the building of the Temple or the house of worship of God on Mount Ebal, and from the Samaritan version that he commanded its building on Mount Gerizim. There is a prior difference between the Jews and the Samaritans.

1) Al-Fasl Ibn Hazm (177/1- (178) - with modifications

(2) Mount Ebal: One of the two mountains that border Nablus, the other being Mount Gerizim. The summit of Ebal is the highest in the Nablus mountains, rising 940 meters above sea level. The Canaanites named it so, and it means rocks or stones. The Jews adopted its name from the Canaanites. It is also called the Northern Mountain or Mount Sitt Salimiyah [Our Country Palestine, Mustafa al-Dabbagh, Dar al-Huda, Kafr Qara' - Occupied Palestine, ed. (n.d.), 1991, (22/2) - adapted].

. 5 - 4: 27 3) Deuteronomy (

(4) Deuteronomy 27: 4, The Samaritan Torah, Dr. Ahmad Hijazi al-Saqqa, (p. (392)

And behind this a famous dispute, as each sect claims that the other has distorted the Torah in this instance (1).

But strangely, the Torah (both Hebrew and Samaritan) actually curses Mount Ebal: “When the Lord your God brings you into the land you are entering to possess, you shall put the blessing on Mount Gerizim and the curse on Mount Ebal” (2).

So how can the Lord curse the mountain—Mount Ebal—and then command the building of the House of the Lord upon it?! (In the Hebrew Torah). Is it permissible for the Lord to command the building of His House in a place already cursed and commanded to be cursed?!

Second: The Enlightenment and Jewish Assimilation Movement:

This movement is called in Hebrew (Haskalah) (3). It emerged among European Jews in the mid-18th century CE, beginning in Germany. The principles of this movement contradict the doctrine of the Promised Land in several ways, namely (4):

1. It considers the idea of returning to the Holy Land a myth and legend, and views the idea of Mount Zion as a spiritual concept akin to a utopia that does not exist.

2. It advocates assimilation into Western societies, learning national languages, and considering Hebrew as part of the heritage.

3. It calls for a separation between the Jewish religion and what is called Jewish nationalism.

4. It attacks the Jewish religious heritage, deeming it steeped in mysticism, backwardness, and ahistoricism.

5. It believes that salvation lies in the spread of reason and justice among nations, and is not contingent upon returning to the Promised Land.

(1) See: Izhar-ul-Haqq, Rahmatullah al-Hindi (2/439).

29:11 2) Shi'a

(3) Haskalah: A Hebrew word meaning "enlightenment," derived from the Hebrew root "sekhil," meaning "mind" or "intelligence." The word was later used to mean "enlightenment." [See: Al-Masiri's Encyclopedia of the Jews, 3/75].

(4) See: Jewish Sects and Schools of Thought from the Beginnings, Abdul Majid Hamou, Dar Al-Awail Publishing House, Damascus, 2nd edition, 1425 AH/2004 CE, 3/75-80, p. 191. Also: Al-Masiri's Encyclopedia of the Jews

6. It attacked the Jewish oral tradition, such as the Talmud, and also the idea of the Holy People.

This, as is evident, is a state of discord and confusion within Judaism, which began several centuries ago, in a new indication of the extent of the turmoil in Jewish doctrine in the Holy Land.

Third: The contradiction of Zionism (1) with the doctrine of the Messiah (2):

"The belief in the coming of the Messiah and the resurrection of the Jews is one of the fundamental pillars of the Jewish religion, and the Jews base this belief on the interpretation of the visions of both Daniel and Ezekiel, which are recorded in the Old Testament (3).

The (alleged) Jewish Messiah is a king from the lineage of David, who will come to rectify the course of Jewish, and indeed human, history, ending the suffering of the Jews and bringing them salvation. He will gather the scattered exiles and return them to Zion, destroy the enemies of the community (of Israel), take Jerusalem as his capital, rebuild the Temple, rule by the written and oral laws, and restore all the ancient Jewish institutions, such as the Sanhedrin (4). Then he will begin the earthly paradise that will last for a thousand years (5).

Considering that this Messiah would establish a Jewish state and return them to the land of Zion, the Jews continued to oppose the establishment of a Jewish state before the coming of the Messiah, until the beginnings of the Zionist movement at the end of the nineteenth century (6).

(1) Zionism will be defined in the third section of this chapter, but the intention here is to clarify the issue of contradiction.

(2) Mashiach: A Hebrew word meaning "Messiah," from which comes "Mashiachiot," meaning "Messiahism," which is the belief in the coming of the Mashiach, a person sent by God who possesses special holiness, a heavenly being and a miraculous creature created by God before the ages, who remains in heaven until the hour of his mission arrives. [Al-Masiri Encyclopedia of the Jews (5/294) - adapted].

(3) The Jewish Messiah and the End of the World, Reda Helal, Al-Shorouk Library / Cairo, 1st edition, 1421 AH / 2000 AD, (p. 54).

(4) The Sanhedrin, meaning "council," was the name given to the supreme judicial body responsible for considering important political, criminal, and religious cases in the areas where Jews lived in Palestine (centuries before Christ). The Sanhedrin was like a court, a court that exercised justice and issued rulings according to Jewish law at that time. [Al-Masiri Encyclopedia of the Jews 3/4 (64) - adapted].

(5) See: Al-Masiri Encyclopedia of the Jews, (5/294).

(6) See: The Jewish Messiah and the End of the World, Reda Hilal, (p. 63).

Dr. Al-Masiri says regarding the Jewish Messianic doctrine: “We find that the Golden Age (or Messianic Age) encompasses both history and nature. On the historical level, we find that, according to one account, peace will prevail throughout the world, poverty will disappear, and nations will transform their instruments of destruction into instruments of construction. All people will become loving and virtuous, but Zion will naturally be the center of this universal justice. All nations will serve the Messiah. In another account, Zion will rule over all and crush its enemies. On the natural level, we find that the land will be fertile and yield unleavened bread, woolen garments, and wheat the size of a large ox, and wine will be plentiful (1).”

This doctrine has taken deep root in the Jewish consciousness, to the point that when the Hasmoneans (Maccabeans) ascended the throne, it was conditional upon their pledge to abdicate it immediately upon the arrival of the Messiah (2).

The above is a summary of the Jewish Messiah or Redeemer doctrine. It is clear that this doctrine contradicts the Zionist idea in the researcher's understanding, in that Zionism did not wait for this Messiah to gather his holy people in their holy land.

The Zionists transformed this religious belief into a political program, just as they transformed religious slogans and symbols into secular political slogans and symbols. They see the roots of their movement as going back to the Jewish religion itself; they are a chosen people in exile, bound to their land, awaiting redemption (3).

However, this claim by the Zionists that their movement is in agreement with the Jewish religion is refuted. Those who study the Jewish religion know that the Jews' connection to returning to the Holy Land is a well-known Torah connection, and the Jewish religion forbids returning to the Promised Land. It considers such an attempt to be a form of distortion and heresy, because the return of the Jews, according to religious belief, can only be accomplished by an emissary from

(1) Encyclopedia of the Jews, Al-Masiri, (5/294)

2) The previous source (295/5)

(3) See: Jewish Sects and Schools of Thought from the Beginnings, Abdul Majid Hamou, (pp. 192-193).

The Creator is the Messiah, the Savior, not a political movement like the World Zionist Organization. This is why, when the Zionist movement emerged, it was opposed by Jewish organizations worldwide (1).

This is a significant contradiction, as is clear to the researcher, and it must be addressed, for it contradicts a major principle and fundamental tenet of Jewish belief concerning the alleged Promised Holy Land. How can the Jewish claim to the land be understood when their return to it in the manner it occurs today is forbidden and prohibited according to their religion?!

Fourth: The Contradiction Between Judaism and Zionism

Despite the proof of the foundation of Jewish belief in the Holy Land, this belief remained a source of contradictions even when it came to implementing the alleged promise through Zionism, as will be discussed later

Many Jews saw Herzl's political project—which laid the foundation for what was called political Zionism and led to the establishment of a Jewish state in Palestine—as a betrayal of the Jewish prophetic faith. Concurrently with the Basel Congress of 1897, convened at Herzl's instigation, a conference was held in Montreal (2) of prominent Jewish figures in America. Their declaration stated: "We utterly condemn any attempt to establish a Jewish state. Such attempts reveal a misguided understanding of the mission of Israel, which has expanded from a narrow political and national sphere to a religious orientation towards all of humanity... We affirm that the goal of Judaism is neither political nor national, but spiritual..." (3).

(1) Jewish Sects and Schools of Thought from the Beginnings, Abdul Majid Hamou, (p. 193)

(2) Montreal is a Canadian city, the largest city in the province of Quebec and the largest Canadian city until the 1970s. It is the second largest French-speaking city in the world after Paris, with about two-thirds of its population being of French origin. It is one of the world's largest inland seaports and the main transportation hub in Canada. It is also a major center for Canadian industry, culture, and education. [See: Wikipedia, the free encyclopedia, Montreal link: www.wikipedia.org/wiki, accessed 2013/02/23] (3) Palestine: Land of Divine Messages, Roger Garaudy, translated by Abdel Sabour Shahin, Nahdet Misr Publishing House, Cairo, 3rd edition, 2010, p. 233

In a clear statement illustrating this contradiction, a Jewish rabbi named Hersh said sharply and angrily to the Washington Post on October 3, 1978: “Zionism is completely incompatible with Judaism. Zionism wants to define the Jewish people as a national unity, and that is heresy. The Jews received the message from God not to impose their return to the Holy Land against the will of its inhabitants. If they do so, they will bear the consequences. The Great Holocaust is one of the consequences of Zionism.” (1)

“It is well known that the Zionist movement faced fierce resistance upon its emergence from the majority of members of Jewish communities worldwide, and resorted to various forms of violence to subdue and control them.” (2)

Among the Jewish sects that clearly contradict Zionism is Orthodox Judaism (3), whose leader, Samson Hirsch (4), believed that the Jews are a people, but their nationality is different from other nationalities; their nationality is religious, and they must await the Messiah and perform all the religious rites stipulated in the Torah in order to hasten their own salvation, the salvation of the world, and the unity of the divine essence, according to

(1) Palestine, Land of Divine Messages, Roger Garaudy, (p. 234) - slightly adapted.

(2) Al-Masiri's Encyclopedia of the Jews (6/396) - slightly adapted

(3) Orthodox Judaism is a modern Jewish religious sect that emerged in the early nineteenth century as a reaction to Enlightenment and Reform movements among Jews. Orthodoxy is considered the modern extension of Talmudic Rabbinic Judaism. The term "Orthodox" is a Christian term meaning "correct belief," and it was first used in a German magazine in 1795 to refer to Jews who adhered to the Law. [Encyclopedia of the Jews, Al-Masiri, (5/384)].

(4) Simpson Hirsch (1808-1888 CE), a German rabbi and leader of the Orthodox Jewish movement, received a complete religious education and studied the Talmud with his father. He was among the first to rebel against Reform Judaism. In 1851 CE, he became the rabbi of the Orthodox community in Frankfurt, which had separated itself from the Reform community because he believed it would lead to the dissolution of Judaism and empty it of its content. He proposed instead the slogan "Torah and secular knowledge" [Encyclopedia] (5/386), The Jews, Al-Masiri

It is stated in the Kabbalah books (1), and Hirsch demanded that Orthodox Jews organize themselves into an independent and separate community, and refuse alliance with, or mixing with, other Jewish groups if they rejected their values and beliefs (2).

In contrast to Orthodox Judaism stands Reform Judaism (3). Yet, Reform Judaism fiercely opposes Zionism, because Zionism insists that holiness resides in the people and the land, while Reform Jews believe that God resides not in the Jewish nation, nor in the Jewish land, nor even in Jewish history, but rather in the spirit of progress and the age. Therefore, they see Jews not as a people but as religious minorities, and the Messiah not as a person but as a messianic age in which all the values of progress and justice are realized (4).

Fifth: The Neturei Karta group:

Neturei Karta is an Aramaic phrase meaning "guardians of the city" or "watchmen of the city." It is an Orthodox Jewish religious group, one of the most hostile to the Zionist state, as they believe it does not represent a continuation of Jewish religious heritage or an implementation of Jewish teachings, but rather a rejection of them and a break from the heritage.

(1) Kabbalah: It is the set of esoteric and mystical interpretations and explanations among Jews. The name is derived from a Hebrew word that means transmission, acceptance, or what one receives from the ancestors, i.e., "traditions and heritage" or "inherited tradition." The word originally referred to the oral tradition of Judaism transmitted in what is known as "Oral Law," and then the word came to mean the developed forms of mysticism and rabbinic science. [Al-Masiri's Encyclopedia of the Jews, (5/164)].

(2) Al-Masiri's Encyclopedia of the Jews (5/386) - adapted

(3) Reform Judaism: A modern Jewish religious movement that emerged in mid-19th-century Germany and spread from there to the rest of the world, especially the United States. It is also called "Liberal Judaism" and "Progressive Judaism." The emergence of reform movements in Judaism is attributed to the crisis of Rabbinic or Talmudic Judaism, which was linked to the situation of Jews in Europe before the Industrial Revolution. [Encyclopedia of the Jews, Al-Masiri, (5/370)].

(4) See: Encyclopedia of the Jews, Al-Masiri, (6/408)

Religious, indeed, from the Neturei Karta perspective, Zionism is the most dangerous of the satanic conspiracies directed against Judaism! (1)

For this group, the Jewish people are not a people in the conventional sense, but rather a religious community that came into existence 3,000 years ago. This people derives its existence from its covenant with the Creator, a permanent covenant that cannot be comprehended (2).

Regarding the Jew's relationship to the Promised Land, the Neturei Karta emphasize that "the religious Jew directs his emotions and heart to this land, especially the city of Jerusalem. They mention it in their prayers several times each day. However, these prayers have no connection to Zionism or the Zionist idea of return. The exile of the Jew from the Promised Land is a divine command that cannot be disobeyed or rebelled against. Therefore, the religious Jew has no choice but to continue his prayers until God answers his supplication and commands the return of the Jews" (3).

They say that only the awaited Messiah is capable of establishing the state, and when he returns, he will establish the kingdom of priests and saints. The Zionists, however, are trying to hasten the end, calling for a return by force of arms without waiting for God's will. Therefore, in the eyes of the city's guardians, the state of Israel is the fruit of sinful arrogance, because it was established by a group of infidels who rebelled against God's will. It is a betrayal of the Jewish people, who were founded as a religious community in Sinai, not in the Promised Land (4).

This trend—as has become clear to the researcher—is consistent with the assimilation movements within Judaism. It contradicts the Jewish belief in the land of Palestine, a belief subject to interpretation—even conflict and mutual excommunication—within the Jewish community.

(1) See: Al-Masiri's Encyclopedia of the Jews, (6/415).

(2) See: The previous source, (6) 415.

(3) The same source, (6) 416—slightly adapted

.)416( )6(,4) The same source(

Sixth: The Contradiction Between Zionism and Zionists

The researcher discussed in the preceding paragraphs the contradiction between Zionism and the core of the Jewish faith. It is essential for the researcher to briefly address the contradiction within the very structure of the Zionist ideology itself.

Zionism claims to be an application of the Jewish faith, while Zionist government statistics state that only 15% of the Zionists occupying Palestine are religious (i.e., believers), and that 90% of them believe that this land was given to them by a God they do not believe in! Furthermore, the majority of them do not participate in religious rituals or practices, not to mention that the various so-called religious parties that play a decisive role in their state comprise only a tiny minority of the Zionist public (1).

This contradiction has led the leaders of the Zionist entity to strengthen the authority of the priesthood, resorting to making religious studies compulsory in school curricula since the time of Ben-Gurion. The strength of this contradiction is what drives secular political parties to turn to the Bible to bolster a policy that views Palestine as belonging to the Zionists by virtue of a divinely ordained grant (2).

The researcher understands from this contradiction the control exerted by the elite, represented by senior political and religious figures, over the levers of the Zionist movement and the racist Jewish ideology based on land seizure and the expulsion of people. In pursuit of this, they perpetrate the greatest historical deception and work to impose religious myths.

Another manifestation of the contradiction between Zionism and Zionists is the phenomenon of reverse migration, whereby many Zionists leave Palestine for their countries of origin in America, Europe, and elsewhere.

(1) See: Palestine, Land of Divine Messages, Roger Garaudy, (p. 186).

(2) Ibid., pp. 186-187 - adapted

For example, in June 1997, 40,000 Jewish immigrants of Russian origin left the Zionist entity as part of the reverse migration (1).

According to the Zionist statistical centers themselves, reverse migration from the Zionist entity to abroad increased fivefold in 2006, and this percentage rose to 8,700 individuals who emigrated in 2009. This means that the Jewish population in the Zionist entity is noticeably decreasing from 6.7 million to 5.7 million, which has begun to worry the Zionists, as an entity, a people, and a project, to the point that some Zionists abroad and at home expect that what is called "Israel" will, by the year 2048 (the hypothetical year for its centennial celebration), be a state with a non-Jewish majority. This is unless the prophecy of the American Jewish researcher and journalist Benjamin Scheinartz (2) comes true, stating that "Israel" is destined to disintegrate and dissolve within the next few decades. Benjamin had written a lengthy article on this subject in an American magazine, which bore a highly significant and provocative title: "Will Israel Still Exist on the Anniversary?" The centenary of its founding? (3)

The same statistical centers indicate that 2004 marked the beginning of a strong reverse migration. In that year, more than 16,500 Zionists, mostly scientists, doctors, engineers, and highly skilled professionals in various fields, left occupied Palestine for Europe and America (4).

Further clarifying this matter is the publication by the Zionist newspaper Haaretz of an opinion poll in its supplement on December 14, 2012, entitled "There is no alternative homeland," the results of which showed that 40 percent of Zionists were willing to emigrate from Palestine (5).

(1) See: Al-Masiri's Encyclopedia of the Jews, (7/102).

(2) The researcher could not find a translation for it.

(3) See: Horizon, an electronic bulletin issued by the Arab Thought Foundation for Research and Studies, Issue 50, published on

Dated 12/02/2013 www.arabthought.org 13/06/2011, under the link

(4) See: the previous source.

(5) Amjad Al Arab, a daily electronic newspaper, on an article by Dr. Fawzi Al Asmar, link: www.amgadalarab.com dated 16/01/2013

Summary of the Topic:

First: Jews, both in ancient and modern times, have differed regarding the doctrine of the Promised Land, either in terms of its religious origin or in terms of the interpretation of the divine promise of the Holy Land. This difference in the doctrinal origin stems from the difference in the origin of Jewish religious sources, as the researcher explained in the first section.

Second: This Jewish disagreement necessitates the dismantling of the Jewish doctrine of the promise of Palestine. If religious sects differ, and political doctrines diverge on the origin of ownership of the Holy Land, then the claim of religious and historical right becomes part of a fabrication and a claim that has no basis in reality, not to mention its religious and historical invalidity, as has become clear.

Third: Voices have emerged within Judaism acknowledging that the story of the promise is a myth and a legend, even blasphemy and heresy. These voices are often of a religious nature, which adds a significant factor to the contradictions within Judaism regarding the idea of the Promised Land

Fourth: The essence of the Jewish-Jewish dispute over the doctrine of the Promised Land stems from the difference in whether Judaism is a religion or a nationality, as well as the difference in the doctrine of the Messiah; will this awaited one enter the Holy Land with the Jews, or will the Jews wait for him there?

Third Section:

Zionism and its Relationship to Jewish Beliefs in the Holy Land

Includes two subsections

First Subsection: A General Definition of Zionism and its Religious and Intellectual Foundations

Second Subsection: The Relationship of Zionist Thought to Jewish Beliefs in the Holy Land

First Requirement

A General Definition of Zionism and its Religious and Intellectual Foundations

In his encyclopedia, Dr. Abdel Wahab El-Messiri pointed to five direct reasons that make it difficult and problematic to define the word "Zionism" (1). The most important of these reasons are:

- The confusion of common definitions in Western dictionaries between defining Zionism as a hope or as a phenomenon.

The difference in its definitions according to the perspective from which Zionism is defined.

The term's reference to heterogeneous, and sometimes even contradictory, tendencies, movements, and organizations.

The breadth of the term's semantic field, as Zionism encompasses diverse and contradictory types, divisions, and specializations.

These problems, as the researcher observes, are almost always present in any field that studies Judaism and the Jews. Their issue is problematic, as discussed previously in the examination of their religious and intellectual sources, their beliefs in the Holy Land, and other matters.

"The term 'Zionism' did not appear until the nineteenth century, but despite this, it is used to refer to certain tendencies in Western history, and even within the Jewish religious system before this date" (2).

The Basis of the Zionist Idea

The dominant characteristic that Zionism attempted to impose upon itself was defining itself as an independent nation. It sought to sanctify itself by linking this nation to the Jewish religion. Zionism systematically rejects the idea that Judaism is merely a religion; rather, it views Judaism as a national identity. This was indicated by the leader of Zionism, Theodor Herzl, when he stated in his book (The State)

(1) Al-Masiri Encyclopedia of the Jews (13/6) - slightly adapted.

(2) (13/6). (Ibid.)

Judaism frankly: "The Jewish question, in my opinion, is neither a social nor a religious question, although it sometimes takes on these and other forms. It is a national question." (1)

And the first president of the Zionist Federation of America, J.H. Gotthill, (2) says: "We believe that the Jews are more than just a purely religious community; they are not merely a race, but a nation." (3)

"Therefore, the synonym for Zionism, technically speaking, is 'Jewish nationalism,' which presupposes that the Jews constitute a national group or a Jewish people. The Jewish religious framework contains within it a very strong nationalist current, as the Jews see themselves as a cohesive religious entity called 'the Children of Israel.'" (4)

The idea of a national homeland or a Jewish state remained like a cloud that takes shape according to the illusions of those who look at it, until the nineteenth century was almost over without settling into a defined form. Then it crystallized into a fixed form at the Basel Conference in Switzerland in 1897, and was finalized in the Balfour Declaration twenty years later. (5)

This is the intellectual foundation of Zionism. From this nationalist perspective, Judaism is a national, ethnic, or sacred religious nationalism that blends historical existence with religious conception. Accordingly, Jewish law defined a Jew as someone born to a Jewish mother or who converted to Judaism, thus adopting a national-religious definition of identity (6).

But does this idea—the idea of the alleged Jewish nationalism—stand up to historical truth and reality? The researcher can answer this through the following important points:

(1) Palestine, Land of Heavenly Messages, Roger Garaudy, (p. 231) - adapted.

(2) The researcher could not find a translation of it.

(3) Palestine, Land of Heavenly Messages, Roger Garaudy, (p. 232).

(4) Encyclopedia of the Jews, Al-Masiri (216) - adapted.

(5) World Zionism, Abbas Al-Aqqad, (pp. 23-24).

(6) See: Encyclopedia of the Jews, Al-Masiri, (226).

"If Jews today claim to be Jewish on the one hand and national on the other, and ascribe themselves to the Torah, this is truly astonishing. For anthropology has proven that there are no greater differences between human races than there are between Jewish communities on different continents, and that Jews belong to a large number of races and resemble the communities in which they live." (1)

"Jewish communities have never constituted a cohesive human mass following a single cultural or religious center that sets ideal or realistic standards according to which members of these communities formulate their self-image and lifestyle. Nor did they have a single cultural or religious heritage. Jewish communities were dispersed in many parts of the world within most known civilizations and within different historical and national structures, interacting with them, contributing to them, progressing with their progress, and regressing with their regression. The Jew in Andalusia was an Arab, the Jew in Russia was a Russian, the Jew in Yemen was a Yemeni, and the Jew in the United States was an American." (2)

- "Most Jewish communities were functional groups, groups that maintained their isolation and separation, aided by society so that they could fulfill their functional role. They possessed distinct ethnic characteristics that differentiated each from the majority members of the societies in which the Jews lived. However, these ethnic characteristics were never general national characteristics that defined all Jews wherever they were. Although each Jewish community was separate from its surroundings, it defined its identity through them. Moreover, its separation from its surroundings did not necessarily imply its connection with members of other Jewish communities (3).

- "If we studied Jewish nationalism or Zionism and tried to apply modern national standards to Jewish history—ancient and modern—we would not find a single national theory that could be applied

(1) Global Zionism and the Response to Contemporary Zionist Thought, Dr. Mahmoud Diab, Al-Shaab Publications, Egypt, 1st ed.,

1976, (p. 13) - adapted

(2) Encyclopedia of the Jews, Al-Masiri, (226).

)22/6(,3) The previous source(

Zionism is problematic because it appears to deviate from all accepted models of national identity. Among all the nationalist movements of the nineteenth and twentieth centuries, Zionism remained the most controversial (1).

The above is considered—in the researcher's understanding—a sufficient and valid response to the idea of Zionism based on the unified nationalism of the Jews of the world. How can this idea be accepted theoretically when it has no practical or historical basis in any era of history?!

The Historical Root of the Idea of Zionism

"The Zionists promote the idea that the Zionist movement began with Jewish history itself, and that it has accompanied the Jews throughout their history after the destruction of the Temple, for two reasons, one negative and the other positive. The negative reason is the phenomenon of hostility towards Jews, the massacres, and the persecution to which Jews have been subjected everywhere and at all times. This is an inevitable and eternal phenomenon from the Zionist perspective. The positive reason is the overwhelming desire of the Jew to return to Palestine, the land of the homeland, the land of the forefathers and ancestors, the national homeland, the Promised Land, as he feels a deep alienation in the land of exile, which has led to the corruption of the Jewish character" (2).

The Zionists also add to their propaganda that "the Jewish question began the day the Jews were forcibly expelled from their homeland, and Zionism is what will put an end to this situation. It will do so through a new mechanism, as it rejects the passivity of rabbinic Judaism and the submissiveness of the Jewish character. Consequently, it will incite the Jews to return to Palestine of their own accord to fulfill their national aspirations and will organize them to achieve this goal. For all these reasons, Zionism sees itself as the true and only expression of the course of Jewish history (3)

(1) Palestine: The Cause, The People, The Civilization, Bayan Nuwayhid al-Hout, Dar al-Istiqlal / Beirut, 1st ed., 1991, p. 226 - adapted)

(2) Encyclopedia of the Jews, al-Masiri, (89/6).

(3) The previous source

"However, this Zionist view of the history of Zionism is not very explanatory, as it fails to explain why Zionism emerged among Jews in Europe in the late nineteenth century and did not appear before that date elsewhere. If the reason for the emergence of Zionism was the hostility of non-Jews towards Jews and their overwhelming desire to return, it would have been more logical for Zionism to appear during the Crusades, for example. And how do we explain the emergence of Zionist thought in Western colonial circles when they do not profess Judaism, have no aspiration to return, and have not been subjected to persecution by non-Jews?" (1)

In the researcher's understanding, this Zionist claim to belonging to Jewish history is a natural product of a pivotal historical event, namely the distortion and manipulation of the Torah, and thus the creation of a religious formula capable of harmonizing with the future vision crystallized by Zionism. It is also a continuation of attempts to conflate religion, history, and Jewish nationalism

Regardless of these Zionist claims attributing the roots of Zionism to Jewish history, historians of Zionism—which began in the late nineteenth century—trace its roots back to calls made earlier, in the middle of the same century, by some Jewish religious figures and thinkers. Its main aim was to catch up with the era of colonialism and nationalism, as the map of Europe had been redrawn based on the national principle, a map that had previously known only the religious principle as the basis of governance (2).

"The indisputable historical fact is that Zionism originated in Europe, not in Palestine, as ninety percent (90%) of Jews at the beginning of the nineteenth century lived in Europe" (3).

(1) Al-Masiri's Encyclopedia of the Jews, (896).

(2) Palestine, Bayan al-Hout (p.) (225) - slightly adapted.

(3) Ibid., (p. 228).

But the precursors of Zionism may be older than this date, as Jews in the Middle Ages suffered continuous religious persecution due to the Christians' accusation that they crucified Jesus Christ. The Spanish Inquisition (1) was the most prominent event in the history of religious persecution and the expulsion of Jews. Hence, some historians consider it the beginning of the first stage of the Jewish question, which is considered a precursor to political Zionism later on (2).

After the stage of persecution came the stage of Jewish openness to Europe, especially in the eighteenth century. Following the French Revolution, Jews were granted equal rights as citizens, and the walls of the ghetto began to crumble (3). Many Jews began to integrate into Western societies, but this integration was met with resistance from a group of Europeans, and waves of what is called anti-Semitism spread, which, over time, contributed to the emergence of political Zionism. Meanwhile, another group of European Christians believed that it was their duty to help the Jews return to the Promised Land in anticipation of the coming of the Messiah (4).

Then, after the mid-nineteenth century, political circumstances and Christian and Jewish religious propaganda continued, reaching their peak after the Tsarist pogroms in Russia against the Jews. This led to the first mass Jewish migration to Palestine, a migration characterized by religious slogans and poverty.

(1) The Spanish Inquisition was established by the Pope in the late fifteenth century (1471 CE) at the request of King Ferdinand and Queen Isabella, to ascertain the faith of Spanish citizens, both Muslim and Jewish, who had adopted the state religion, Catholicism, and to persecute witches. The Inquisition committed many atrocities. These courts were abolished in the eighteenth century in Portugal and in the nineteenth century in Spain. [Encyclopedia of the Jews, Al-Masiri (4/306) - adapted].

(2) See: Palestine, Bayan Al-Hout (pp.) 228 (229).

(3) The Ghetto - The ghetto: “The ghetto” is a neighborhood restricted to a religious or national minority, but the term has become primarily associated with Jewish quarters in Europe. The word has two meanings, general and specific. The general meaning is any place where poor Jews live without coercion by the state, or a Jewish quarter in general. The history of these ghettos dates back to the Greek and Roman Empires. The ghetto in the specific sense, which has become common, means the place where Jews are forced to live.

The exact origin of the word is unknown | Encyclopedia of the Jews, Al-Masiri, (4/288)].

(4) Palestine, Bayan Al-Hout (p. (229) - adapted

Persecution is one of its justifications, while political Zionism came after all this, presenting its project on the shoulders of the simple, the poor, and the religious Jews (1).

Zionism and Colonialism:

There is no doubt that the religious basis of the idea of Zionism—which the researcher will address further in the second section of this study—cannot overlook the colonial objective of this project, a fact that is taken for granted by many who have examined Zionism, its history, and its goals.

"Settlement is the essence of Zionism, and Zionist colonialism is a settler-colonialism that does not take the form of an army that conquers a nation and occupies its land to exploit its economic and human resources for the benefit of the invading country alone; rather, it takes the form of the transfer of surplus Jewish people from different homelands to Palestine to seize it, expel its original inhabitants, and replace them" (2).

During the decline of the Ottoman Empire, Palestine attracted the attention of the major powers, as it was the land of Christianity. All European countries and the United States hastened to establish consulates in Jerusalem between 1839 and 1854. The main topic discussed in these consulates was the fate of the Ottoman legacy. The idea of a Jewish state in Palestine emerged during this period in the form of proposals or projects by Christian and Jewish groups and thinkers. Undoubtedly, the weakness of the Ottoman Empire opened the door wide for racist Orientalists, expeditions, and exploratory missions to contribute to

consolidating their claims regarding Palestine. They portrayed it as a neglected country inhabited by backward minorities. The Zionists followed these racists through the same door (3)

(1) See: Palestine, Bayan al-Hout (p. 230), also: Studies in Zionism and its Roots, Sayyid Faraj Rashid, Dar al-Marikh

68. Riyadh, 1st ed., 1412 AH/1992 CE, (p

(2) Al-Masiri's Encyclopedia of the Jews, (6/208).

(3) Palestine, Bayan al-Hout (p.) (271).

On this basis, it was not difficult for Zionism, in an international atmosphere governed by the laws of colonialism, and an Ottoman atmosphere dominated by factors of weakness and disintegration, to plan as a new colonial power and to dream of laying its hands on Palestine (1).

Since the time of the early Zionist advocates, Zionism was presented as a colonial project. For example, in the late nineteenth century, the Zionist writer and advocate Peretz Smolensky (2) outlined advantages of the Promised Land, such as that the land was not far from Jewish settlements, that its sand was of high quality, which would help the Jewish settlement flourish, that trade, agriculture, and industry would flourish there, and that the land's location would make it a commercial center linking Europe with Asia and Africa, as it had been for a long time. This is considered one of the beginnings of presenting the Jewish state as a functional state established to defend the interests of Western colonialism (3).

The first founder of Zionism, Herzl, was also dominated by the idea of "concessionary companies" (4). In his book "The Jewish State," he mentions his goal of establishing an excellent Jewish company modeled after the great land companies, that is, to transform the great myth into reality through a concessionary company. He was like

(1) Palestine, Bayan al-Hout, (p. 271).

(2) Peretz Smolensky (1842-1885): A Russian writer and Zionist advocate, born in Russia and educated in the Talmudic school. He published the magazine HaShachar (Dawn) in 1868, the most important magazine published in Hebrew that expressed the ideas of the Enlightenment movement, of which Smolensky was an advocate at the beginning of his intellectual life. In his articles, he criticized the backward, traditional Jewish character and presented his vision of a spiritual Jewish nationalism that is not linked to the land but rather to the Torah [See: Al-Masiri's Encyclopedia of the Jews, (6/223)].

(3) See: Al-Masiri's Encyclopedia of the Jews, (6/224).

(4) Concession Company - A company with a patent: A letter or license stipulating certain rights granted by a government or rulers to a person or company. It is one of the means invented by Western colonialism. These companies would recruit surplus human resources in Europe and secure their travel or grant them certain advantages in newly discovered countries in exchange for serving the company, implementing its policies, and expanding its influence. The countries granting the patent would protect the company from international competition and regulate the relationship between the settlers and the local population. The company was granted the right to form a quasi-state. It is one of the tools of colonialism in its preliminary stages [See: Al-Masiri's Encyclopedia, (6/83-84)].

The highest of these was the British Excellent Company of South Africa, headed by Cecil Rhodes (1), whose advice and support Herzl sought. Rhodes' project was based on employing his enormous wealth to create a company that would extend the influence of the British Empire to the whole world (2).

"Thus, Herzl had an important role in developing the elusive Zionist discourse that made it possible to formulate the silent contract between Western civilization and the Zionist movement regarding the Jews of the world. All parties were ready to sign, but Western colonialism does not deal with individuals, but rather with institutions that represent the targeted human material. That is, there must be an organizational structure with which the contract can be signed. Herzl proposed in the Jewish state the establishment of two institutions: the first (the Jewish Association), which is the creative force of the state in the eyes of international law, and the second (the Jewish Company), which would liquidate the businesses of the departing Jews and work to organize trade and related businesses in the new country" (3).

“An extrapolation of reality excludes the idea of nationalism as the sole basis from which Zionism launches towards Palestine, and this is supported by the fact that Zionism is most closely linked to the phenomenon of colonialism that was prevalent in the second half of the nineteenth century in the capitalist Western world. During this period, Western Jews were able to seize control of the world of finance, and their economic interests were linked to the emerging Western colonial movement at that time. Hence, there was an alliance between the Zionist movement and the leaders of Western countries since the emergence of that movement. Indeed, this alliance is what paved the way and then worked to implement the goal of Zionism in Palestine (4).

(1) Cecil Rhodes, John (1853-1902), Prime Minister of the Cape Colony in 1890, witnessed a massive expansion of the British Empire during his era. Known as the Diamond King, he established De Beers, the world's largest diamond company. Rhodes believed that the British could expand their sphere of influence in South Africa at the expense of the Dutch, who had ruled the region for centuries. [See: Wikipedia, the free encyclopedia, link Cecil_Rhodes/ar.wikipedia.org/wiki/wiki, dated 11/03/2013]

(2) See: Palestine, Land of the Messages, Roger Garaudy, (p. 241).

(3) Al-Masiri's Encyclopedia of the Jews, (6/240) - adapted.

(4) Studies in Zionism and its Roots, Sayed Farag Rashed, (p. 99).

Thus, colonialism and settlement are among the cornerstones of the Zionist ideology, and colonialism is rooted in European colonialism—in thought, methodology, and practice. There is no Zionism without European colonialism, and no success for Zionist colonialism if it is not settler colonialism. Hence, the colonial orientation at the outset of Zionism was not merely a temporary alliance, but a strategic alliance, a fundamental tenet of Zionism (1).

Among the manifestations of the close connection between Zionism and colonialism is Herzl's, the leader of Zionism, approaching the German Emperor during the reign of Sultan Abdul Hamid II, and his request for the Emperor to intervene with the Sultan to grant him a portion of the land of Palestine. Similarly, the Zionist leaders turned to Great Britain during World War I, enabling it to obtain the Balfour Declaration. When Britain's influence waned, Zionism turned to America, in a scene that illustrates the embrace of Zionism by the colonial powers (2).

Thus, Zionism established what is called the State of Israel through colonialism, transforming it from a refuge for persecuted Jews into a national homeland for secure Jews. It then began declaring its intentions as an empire seeking expansion and the annexation of large areas (3).

The colonial character of Zionism, in the researcher's understanding, is largely consistent with the religious and intellectual foundation from which the Zionist idea originates. Talk of secularizing Judaism through Zionism is nothing more than part of the deceptive discourse practiced by Zionists, both past and present, to divide and integrate roles in order to achieve their set goals.

Zionism and Antisemitism

Many researchers consider so-called antisemitism a factor in the emergence and formation of Zionism, and perhaps a pretext exploited by Jewish and Zionist leaders to implement their plans in launching their idea. Herzl's writings indicate that he used two driving forces to achieve his project: first, competing ambitions

1) Palestine, Bayan al-Hout, p. 281-282

(2) See: Global Zionism and the Response to Contemporary Zionist Thought, Dr. Mahmoud Diab, p. 19.

(3) See: The previous source, p. 21

For the colonial powers, sharpened by the expectation of the collapse of the Ottoman Empire, and secondly: the anti-Semitism directed at the persecuted Jews (1).

"In the history of the Zionist movement, anti-Semitism occupied the largest part of this history; it was, firstly, a major reason for the birth of this movement, and secondly, a major reason for its continuation (2).

Anti-Semitism is a multifaceted concept, the most important aspects of which are (3):

a) Religious anti-Semitism, which stems from the Christians' hostility towards the Jews, whom they considered the killers of Christ, peace be upon him, according to the Christians' claim. This religious phenomenon was exploited by the ruling classes in Europe whenever the need arose.

b) Economic anti-Semitism, which originated from the Jews' control of the commercial sector in Europe for about ten centuries, and their reputation for usury, control of money, and oppression of the poor classes, which led to hostility towards them. Then, in the twelfth century, a Christian class of merchants emerged in Europe that began to compete with the Jews and reached the point of hostility towards them and calling for their expulsion, which was achieved in a number of European countries

Political anti-Semitism stems from the emergence of Jewish figures in European revolutionary socialist and communist movements, and their struggle within political currents despite being minorities. To undermine these revolutionary movements, most European governments resorted to inciting public opinion against them and highlighting the role of Jews within them, thus creating a politically hostile sentiment towards Jews.

In order to exploit this phenomenon in Europe, Herzl emphasized the anti-Semites' logic that the Jews of Europe are a foreign element incapable of assimilation; therefore, they constitute a people and a nation, and the only solution

(1) See: Palestine, Land of the Messages, Roger Garaudy, (p.) (245).

(2) Palestine, Bayan Al-Hout, (p.) (251)

(3) See: The Roots of Zionist Colonialism in Palestine, Ali Al-Mahjoubi, Dar Saras Publishing / Tunisia, 1st edition, 1990

Antisemitism is embodied in their departure from Europe and the subsequent establishment of a Jewish state for them (1).

What demonstrates that what is known as antisemitism is merely an argument adopted by Zionism to achieve its goals and focus its efforts is that "this phenomenon declined, especially in Western Europe at the beginning of the twentieth century. Even if xenophobic tendencies appeared, they were directed against Jews and others. Therefore, antisemitism was not, as Zionist propaganda portrayed it, an incurable disease that could only be resolved by uprooting the Jews from European countries and compensating them by giving them Palestine. On the contrary, antisemitism from 1897 to 1917 was at its weakest point (2).

Conclusion:

First: Definitions of Zionism have varied greatly, due to the broad connotations of the term, the perspective from which it is defined, the differing viewpoints of scholars of Zionism, and the differences, even contradictions, of the trends and divisions within Zionism itself."

Second: The foundation of the Zionist idea is the view that Judaism is not merely a religion, but a nationality like any other, while giving it a special character that cannot be measured against any other human models. How could it be otherwise when it bestows upon itself the attributes of sanctity and divine selection?

Third: Zionists claim that their origins are deeply rooted in Jewish history. Historians believe that its fundamental roots (as an idea claiming nationalism) began in the nineteenth century in its political form, although it has earlier intellectual origins.

(1) See: The Roots of Zionist Colonialism, Ali al-Mahjoubi, (p. 25), also: Palestine, Land of the Messages, Raja'a Garoudi, (p. 293)

(2) Palestine, Bayan al-Hout (pp. 255-256 - adapted)

Fourth: The Jews constituted a source of anxiety and instability for Eastern and Western European societies. Their wavering between isolation and integration led them to antagonize the peoples of Europe, contributing to their rejection and ultimately to the acceptance of the Zionist idea as a means of salvation from their perceived evil.

Fifth: Zionism has been inherently colonial since its inception. Major powers have attempted to exploit Zionism as a functional tool, and Zionism has accepted this, consistent with the historical role of Jews as mercenaries. The modern-day Jewish state has become a colonial outpost in the heart of the Islamic world.

Sixth: From its beginning, Zionism's discourse has relied on promoting the idea of antisemitism and exaggerating the extent of Jewish suffering as a result of this phenomenon. This serves as an additional attempt to justify the theft of Palestine, complementing religious, historical, and other arguments. Historically, it has indeed been proven that Jews were subjected to rejection, expulsion, and hatred from all peoples due to their own actions. However, this reason was neither an immediate justification nor an overwhelming pressure that drove Jews to flee for their lives to Palestine, as Zionism tries to portray to the world

The Second Requirement

The Relationship Between Zionist Thought and Jewish Belief in the Holy Land

Jewish belief in the Holy Land, which the researcher discussed at length in the previous section, is the foundation and most important religious root of Zionist thought.

It was clear how great the contradictions were in the study of Judaism and Zionism, especially the disconnect between the secular framework adopted by Zionism and the religious roots and religious tools without which Zionism would not have arisen (1).

Dr. Roger Garaudy (2) says: "We may misunderstand the policy of (Israel) in Palestine if we do not keep in mind the spiritual context of Zionism upon which it is based" (3).

The Roots of Zionism in Jewish Belief:

In Jewish religious tradition, the word "Zion" refers to Mount Zion and Jerusalem, and indeed to the Holy Land as a whole. Jews refer to themselves as "the daughters of Zion." The word is also used to refer to Jews as a religious group. Indeed, the return to Zion is a central idea in Judaism, as followers of this faith believe that the Messiah will come in the last days to lead his people to

(1) See: Palestine, Bayan al-Hout, (p. 259).

(2) Roger Garaudy (1913-2012) was a French philosopher and writer, born in France to a Catholic mother and an atheist father. He converted to Protestantism at the age of fourteen and joined the French Communist Party. He was taken prisoner by France in Algeria during World War II. In 1945, he was elected to parliament, and his first book was published in 1946. He was expelled from the French Communist Party in 1970 for his continued criticism of the Soviet Union. In the same year, he founded a center. On July 2, 1982, Garaudy publicly declared his conversion to Islam at the Islamic Center in Geneva. On this occasion, he wrote his two books, "The Promises of Islam" and "Islam Inhabits Our Future." He was awarded the King Faisal International Prize in 1985 for his service to Islam. [See: Wikipedia, the free encyclopedia, under the title "Roger Garaudy," at the link ar.wikipedia.org/wiki, retrieved on 3/3/2013]

(3) Palestine, the land of divine messages, Roger Garaudy, (p. 213).

Zion, and he will rule the world, and justice and prosperity will prevail. The word “Zion” has religious and poetic connotations in the Jewish religious consciousness. In the Psalms, it is said on the tongue of the Israelites after their exile to Babylon: “By the rivers of Babylon we sat; we wept when we remembered Zion” (1) (2).

The names of both prophets Jeremiah and Ezekiel in the Old Testament are associated with the call to return to Zion. The Book of Jeremiah, for example, is filled with calls to return to Zion, and with weeping and lamenting for this purpose

“Raise your banner toward Zion, take refuge! Do not stand still, for I am bringing disaster from the north, and great destruction.” (3)

For a voice of a vision was heard from Zion: “How we are destroyed! We are greatly ashamed, because we have forsaken the land, because they have demolished

our dwellings.” (4)

The prophet Ezekiel—one of the major Jewish prophets—played a significant role in instilling in the hearts of Jews a constant longing to return to Zion. Ezekiel appeared at the end of the reign of the kings of Judah and was among those taken captive to Babylon. He became famous for his impassioned pronouncements about returning, to the point that he was called the Prophet of the Captivity. Similarly, the prophet Jeremiah, his contemporary, was called the Prophet of Weeping because of his frequent lamenting over Zion and Jerusalem (5).

Because Zionism is based on replacing one people with another and uprooting the inhabitants of the Holy Land from their land, it is not surprising that we find the origin upon which Zionism is based in the Jewish holy Torah. This includes the scene of David the Most High taking the land from its inhabitants, the Jebusites, as it says: “And David went, and all

1 137 1) Psalms (

(2) Encyclopedia of the Jews, Al-Masiri, (146).

6:4 3) Jeremiah (

19:9 4) Jeremiah (

(5) Palestine, Bayan al-Hout (p.) (273) - slightly adapted

Israel to Jerusalem, that is, Jebus. And there the Jebusites were inhabitants of the land. And the inhabitants of Jebus said to David, “You shall not enter here.” So David took the stronghold of Zion, that is, the City of David (1).

Note how the Torah acknowledges the Jebusites' original presence in Jerusalem and Palestine, and how it depicts the scene of David entering it, which makes the Zionist claim to possess it supported by sacred texts in their view, thus paving the way for the legitimization of the expulsion of the Arab and Muslim inhabitants of Jerusalem, the descendants of the Jebusites

In its lament for Zion, the Torah refers to the idea of the Lord's deliverance of it, as if it were an eternal possession of the Jews, for "God will deliver Zion and rebuild the cities of Judah, and they will dwell there and possess it" (2).

And in another place: "I have brought near my righteousness; it will not be far off, nor my salvation delayed. I will provide salvation in Zion, for my glory to Israel" (3).

Not far from salvation, the Torah promises the people of the Lord (the people of Israel) the Lord's redemption of them and their glorious return to Zion as conquerors, singing: “The Lord’s chosen ones shall return and come to Zion with singing; everlasting joy shall be upon their heads; gladness and joy shall overtake them; sorrow and sighing shall flee away.” (4)

Not only that, but Zion is the secure land, the lofty tent, and the country whose stakes will never be pulled out, “Behold Zion, the city of our feasts; your eyes will see Jerusalem, a secure dwelling place, a tent that will never be moved, whose stakes will never be pulled out, nor will any of its cords be broken” (5)

What the researcher observes here is the connection of the word Zion and the land of Zion with the idea of salvation and return to the Holy Land, the glorification of Zion, and the promise of its conquest and the return of its alleged glory to the scattered people.

(1) 1 Chronicles 11:4-5.

35:69 2) Psalms

13:46 3) Isaiah

11:51 4) Isaiah

20:33 5) Isaiah

And the scattered ones, according to what the authors of the Torah wrote. These texts and many others in the Torah are the basis for Zionism's religious promotion of itself to Jews who revere the Torah. The researcher is not attempting to prove the return of Zionism as a movement and political idea to ancient historical roots, but rather to highlight its reliance on questionable religious roots through a careful reading of the Torah texts.

Thus, one of the most important meanings of Zionism is the religious meaning. The word "Zion" appears in the Old Testament – the edition of the Bible Society in the Middle East – one hundred and fifty-four (154) times (1), but it is noteworthy that it does not appear in what are called the Books of Moses or the Five Books!

The Messiah between Judaism and Zionism:

Those who seek a link between Zionism and Jewish heritage see in the movement a symbol of the "end times" concept. They also see in it the realization of liberation from exile, the end of wandering, and the beginning of stability. All of this means that, in their view, the idea of Zionism is an extension of messianic thought in Judaism. This means that the leaders of Zionism exploited a religious idea that has its place in Judaism, namely the idea of

(1) 2 Samuel 5:7, 1 Kings 8:1, 2 Kings 19, 21, 31, 1 Chronicles 11:5, 51, 2:50, 12, 11, 2:48, 2:20, 7:14, 14, 11:96, 2 Chronicles 5:2, Psalms 10, 299, 897, 5, 28, 7, 84, 6, 878, 276, 274, 35, 69, 165, 6:53, 18, 134, 133, 13:132, 5, 129, 5, 128, 1126, 1125, 21, 10, 21, 16, 13, 2, 27, 8, 1, 21:135, 1137, 3, 10:146, 12:147, 149, 2, Song of Solomon Song of Solomon 3:11, Isaiah 2:22:37, 10:35, 8:34, 20, 14, 33, 9, 4:31, 19:30, 8:29, 16:28, 23, 26, 19:14, 199, 188, 23, 26, 31, 6, 4, 14, 3, 162, 11, 64, 10, 66, 8, Jeremiah, 6, 4, 12, 17, 6, 4, 1, 18, 17:30, 6:31, 12, 5:50, 28, 10:51, 24, 35, Lamentations of Jeremiah 8, 10, 13, 18, 24, 11, 22, 115, 18, Joel 12, 15, 23, 32 3 16, 17, 21, Amos 3 2:1:16, Obadiah 1:17, 21, Ma 103, 131, 12, 24, 7, 8, 10, 11, 13, Zephaniah

27:18 1:16, 32:14 6:12, 32, 24, 12:10, 188, 5, 4, 3:4, 17, 16:33

611460, 20:59, 8, 7, 2, 15, 16, 11, 3:51, 14:49, 13:46, 27:41, 9

1, 9, 3, 28, 10, 72, 17, 141, 14, 16, Zechariah

Salvation and the Messiah, and they tried to implement this idea through secular means by exploiting the political circumstances and implementing a settlement policy (1).

The researcher in Zionism asks: How could a colonial movement based on reaction and terrorism attract supporters from among the Jews and perhaps others as well in the late twentieth century, when most traditional civilizations complained of a lack of supporters and those convinced? To understand this, we should consider the ancient Jewish texts, because they are the material used for generations to deceive the simple-minded (2).

Zionism tried to adapt this religious meaning to its idea, so it resorted to interpreting salvation at the hands of the Messiah in a special way. It was forced to declare that this Messiah was not a human being or a person from the lineage of David with supernatural powers, but rather an idea or symbol of the individual freedom of the Jewish person (3).

Rather, the Zionists directed their criticism at the doctrine of the Messiah and the Return. Herzl described it as a backward vision, and Ben-Gurion labeled it negative, proposing instead the idea of returning by force of arms and with the help of the great powers to establish a Jewish state (4).

This radical change that Zionism brought about in the idea of the Messiah had a deeper danger than merely replacing the religious concept with a secular one. It led to great confusion and contradiction in the Jewish religion, and the question became: What is the fate of the Jewish religion after Zionism? Does Zionism's achievement of salvation mean the end of Judaism? Is Zionism fit to be a religion (5)

The contradiction that Zionism has brought to the Jewish religion, as is clear to the researcher, is a great contradiction and a deep wound, and it raises endless questions about the viability of the Jewish religion after Zionism, which

(1) The Zionist Movement: Its Nature and Relationship to the Jewish Religious Heritage, Dr. Muhammad Khalifa Hassan, Dar al-Ma'arif / Cairo, 1st edition, 1981, (p. 15) - slightly adapted

(2) Studies in Zionism and its Roots, Sayyid Faraj Rashid (p.) (15) - slightly adapted.

(3) See: The Zionist Movement, Muhammad Khalifa Hassan, (pp. 19-20).

(4) Al-Masiri's Encyclopedia of the Jews, (63/64).

(5) See: The Zionist Movement, Muhammad Khalifa Hassan, (p. 21).

It claimed for itself the title of savior, but all this does not negate the fact that Zionism exploited and manipulated the religious doctrines and ideas recorded in Jewish sources, especially the Torah.

The Chosen People Between Judaism and Zionism

There is no doubt that the idea of the Jews being a chosen people, that they are the people of God, and the holy people, is a firmly established idea in Jewish doctrine, as the researcher mentioned earlier.

But the Zionists initially took a completely different stance, stripping this people of their sanctity and directing their criticism at them and at the Jewish (religious) character, using analytical and critical statements in their criticism. The Zionists redefined the Jews on a racial or ethnic (material) basis, and thus, for them, the Jews became a people like any other people; they are useful human material that can be transferred and employed for the benefit of whoever pays the price (1).

But Zionism could not continue with this secular approach that recognized no sanctity in anything. It quickly reverted to donning the garb of religion and sought to interpret and justify Jewish doctrines (2), the most important of which is the doctrine of the chosen people. However, Zionism also faces a new dilemma regarding this issue from several angles:

First: If the Jews are God's chosen people, as their religious sources indicate, describing them with superhuman attributes, how can Zionism call for the equality of Jews with other nations, granting them equal rights, and removing the tension between the Jewish individual and the world in which they live? These ideas contradict the concept of chosenness. What value does the concept of chosenness, so prevalent in Jewish religious sources, hold after Zionism has negated it? (3)

(1) Al-Masiri's Encyclopedia of the Jews (6/63) - adapted.

(2) See: The previous source (6/64-65)

(3) See: The Zionist Movement, Muhammad Khalifa Hassan, (p. 22).

Second: If Zionism has its own interpretation of the idea of choice - based on the assumption that Jews are preferred over other nations because of their care for civilization and culture - how do the declared Zionist calls for humanity, progress, civilization, and ideals, and the assumption that it is a movement of revival and unification of the Jews, reconcile all of this with the fact that it is, in reality, a movement of aggression against the people of Palestine, expelling them from their land and attempting to annihilate them? No colonial movement has reached with the colonized peoples what Zionism has reached in its philosophy and laws, and then in its dealings with the Palestinian people, the owners of the land and sovereignty (1).

Third: The Zionists encountered modern dilemmas after all attempts to reconcile the issue of Jewish selection and the preference for their race with Zionism's call for equality. This dilemma lies in the fact that the Jews were compelled to engage in dialogues with other religions, especially Christianity and Islam, and began striving for peaceful coexistence with other nations. How does this align with the concept of preference and selection? Adherence to this doctrine became a source of great embarrassment for the Jews and Zionists, revealing their inability to engage with the world using these concepts (2).

Zionists who base their Zionism on religion:

The researcher previously addressed Herzl's evasive discourse, in which he sought to employ the Jewish religion at times and disavow it at others in order to support his mythical idea of returning the Jews to the alleged Promised Land

Moreover, the entirety of Zionist discourse since its inception has had a clear religious bent that cannot be ignored when studying Zionist thought, regardless of other interpretations and the objective circumstances supporting the emergence of Zionism. Examples of this Zionist discourse, from the positions and statements of Zionist theorists, early pioneers, and leaders, include the following:

(1) See: Palestine, Bayan al-Hout, (p. 258).

(2) See: The Zionist Movement, Muhammad Khalifa Hassan, (p. 24).

1. Moses Hess (1):

"Hess is considered one of the most important theorists of the Zionist movement, who moved it from the realm of theory to practical action. His writings are filled with calls for Zionism in its ugliest form, linked to the Jewish religion. In his book (Rome and Jerusalem), he says: 'Thinking about my nationality, which is bound by an unbreakable tie to the heritage of my ancestors, to the Holy Land, and to the Eternal City' (2).

Among his calls to the Jews, inviting them to the alleged land of their forefathers: 'Advance, O Jews from all countries! The land of your forefathers calls to you. How the East will tremble at your arrival... You wrote the Book of Books (the Torah)... You are the triumphal arch of the coming historical era, under which the great covenant of humanity will be written. We are God's chosen people on earth; He has subjugated humankind to us; that is, all nations and races, He has subjugated them to us' (3)."

This is but a simple example of the sayings and speeches of this Zionist thinker whose views are promoted by Zionism and whom it considers one of the inspiring predecessors. It is therefore not surprising for the researcher to understand that Zionism adopts this exclusionary and boastful discourse against Arabs and Muslims, and against the people of Palestine in particular

(1) Moses Hess (1812-1875 CE), a theorist of Zionism, especially what was known as Labor Zionism, had connections with socialist circles and was a friend of Karl Marx and Friedrich Engels, though he disagreed with them after a short period. He was also a member of a Masonic lodge. In 1862 CE, he published his book "Rome and Jerusalem," which laid the foundations of Jewish nationalism on religious grounds. Hess believed that no other people besides the Jews had a religion that linked national, universal, and historical elements together; therefore, the Jews alone were "God's people." In his view, the history of humanity became sacred through Judaism. Hess died in 1875 CE, and his remains were later transferred to occupied Palestine. [Al-Masiri's Encyclopedia of the Jews, (6/268) adapted].

(2) Al-Masiri's Encyclopedia of the Jews (6/272). See also: Magdi Kamel, Leaders of Zion (p. 169).

3) Leaders of Zion, Magdi Kamel, (p. 170-171)

2. Judah Alkalai (1):

"Alkalai - one of the pioneers of Zionism - goes on to say that the Jews themselves must intervene in the course of events instead of waiting for the return of the Messiah, and determine the appropriate way and time for the return. Alkalai says that - as a first step - "we must work to bring back twenty-two thousand to the Holy Land, for this is a necessary preparation for the solutions of other signs, for salvation cannot happen suddenly, and the land must be built, prepared and equipped gradually (2).

"And in order to legitimize his new vision, he refers to the doctrine of the first Messiah (the Messiah son of Joseph who will participate in the war of Gog and Magog and will try to liberate (the land of Israel) from the infidels, but he will fall in the battle, and after this will come the second and final Messiah, the Messiah son of David). He explains the existence of the first Messiah as meaning that the final Messianic era must be preceded by a worldly, human preparation. Then he adds that the vision of the Messiah son of David should be seen as a metaphor, as it is a process that in modern times will take the form of political leadership. Therefore, salvation will begin with the Jews themselves, those who must take control of their own affairs and hasten the end." (3)

(1) Judah Alkalai (1798-1878 CE), a rabbi and pioneer of Zionist thought, was born in Sarajevo (Bosnia and Herzegovina), which was then part of the Ottoman Empire. Realizing the need for financial and political support for his project, he traveled to European capitals (1851-1852 CE), appealing to major Jewish financiers. In London, he published a pamphlet outlining his ideas and also founded a settlement society there, which did not last long. He joined the Palestine Settlement Society founded by Lurch in Germany and was a prominent member. In 1871 CE, he visited Palestine and founded a settlement society there, which soon ceased to exist. He finally settled in Palestine in 1874 CE. Immediately after his death, some of his followers purchased land in Petah Tikva, where the first Jewish agricultural settlement in Palestine was established. [See: Encyclopedia of the Jews, Al-Masiri, (6/289) [290]

(2) Al-Masiri's Encyclopedia of the Jews (2896) - slightly adapted.

(3) The previous source (6) (289) - adapted. See also: Magdi Kamel, Leaders of Zion, (pp. 111-114).

3. Samuel Mohilever (1):

Mohilever, a pioneer of Zionism, considered alms given to poor Jews and Jerusalem as part of religious piety. He also believed that returning to the land of Palestine, settling there, and developing it was one of the fundamental commandments in the Torah, and that the sages considered this return to be a divine law. Mohilever found support for this view in the Talmud, which states that God prefers his children to live in their land, even if they do not follow the teachings of the Torah, rather than live in exile and follow them (2).

4. Abraham Kook (3):

Cook sees exile as an unnatural state, contrary to the traditional view that sees exile as an integral part of the Jewish religious experience. According to Cook, it is God's command and the punishment that befell the Jews as a result of the sins they committed. In his view, a Jew cannot be sincere and truthful in his thoughts, feelings, and imaginations in the land of the Diaspora. Judaism in the land of the Diaspora has no real existence (4).

Cook considers the separation of nationalism from religion a falsification of both. He claims that there is a divine substance flowing in the community of Israel that makes its spirit attached to the spirit of God. Indeed, the spirit of Israel and the spirit of God are one and the same. This God that lies within the people is the source of their national spirit. Therefore, members of

(1) Samuel Mohilever (1824-1898 CE), a Russian rabbi and one of the founders of the Hovevei Zion movement, received a religious education

He delved deeply into the study of Kabbalah, Hasidism, and the histories of Jewish communities. He became renowned as a Talmudic scholar and contributed to organizing immigration to Palestine. He persuaded both Hirsch and Rothschild to contribute to financing and assisting Jewish settlement in Palestine. Mohilever remained active in the Hovevei Zion movement, and when a dispute arose between the secular members of Hovevei Zion and their opponents, he was entrusted with working among the religious [Al-Masiri Encyclopedia of the Jews (6/290) - adapted].

(2) See: Al-Masiri Encyclopedia of the Jews, (6/290)

(3) Abraham Kook (1865-1924): The most important thinker of ethno-religious Zionism, and the first Chief Rabbi of the Ashkenazi Jews in Palestine. He was born in northern Russia and received his religious education in one of the higher Talmudic schools. He then immigrated to Palestine in 1904 and settled there. Kook became acquainted with the traditions of Kabbalah and sought experiences of inner enlightenment. All his writings are imbued with a Kabbalistic spirit and a belief in divine incarnation within the Jewish people. His life and national-religious activities can be summarized as an attempt to bring Zionism closer to the religious and the religious closer to Zionism. [Al-Masiri Encyclopedia of the Jews, (6/291)].

(4) Al-Masiri Encyclopedia of the Jews (6/291) - adapted

This people must realize the truth of the God within them, and thus realize the truth of their nationality. For the spirit of God flows in the land as it flows in the people, and all the national possessions of the Jews—land, language, traditions, and history—are veins through which the spirit of God flows. Therefore, the land of Israel is not something separate from the spirit of the Jewish people; it is part of the essence of Jewish national existence and is connected to the life of existence and its inner being (1).

As is clear to the researcher, this is a recurring pattern that reinforces the reality of the extremist religious formation of the Zionist idea from the tongues of its pioneers, which confirms the nature of the conflict with Zionism in its clearest form.

5. Samuel Landau (2):

The Zionist leader Landau proceeds from a clearly and explicitly religious vision of Zionism. Therefore, in his writings, he emphasizes the importance of settlement in the land. In his view, residing in the Holy Land is one of God's commands and prohibitions, because the divine spark only affects the Jewish people when they are in their land. That is to say, Landau operates within the framework of the holy trinity (God, land, and people). He enriches this idea with the concept of work and cultivating the land, and with other Zionist rhetoric, but he clarifies that these are values ultimately linked to the Torah and the distinct Jewish existence (3).

6. Chaim Weizmann (4):

(1) Al-Masiri Encyclopedia of the Jews (6/292) - adapted

(2) Samuel Landau (1892-1928) was a Polish-born rabbi, a religious Zionist leader, and the founder of the Mizrahi Workers' Movement. He grew up in a Hasidic environment in Poland, where he received a traditional religious education in a Talmudic school. He became a rabbi at the age of eighteen, then independently read secular books and joined the Mizrahi movement in Poland after the end of World War I. Landau wrote several articles attacking the negative stance of Orthodox Jews towards Zionism. In 1926, he immigrated to Palestine, where he continued his Zionist activities. [Al-Masiri Encyclopedia of the Jews, (6/293-294)].

(3) Al-Masiri Encyclopedia of the Jews (6/294) - adapted

(4) Chaim Weizmann (1864-1952): A Zionist leader, chemist, and the first president of the Zionist entity. He was born in Russia, received a traditional religious education, contributed to the founding of the Hebrew University, and was one of the first Zionist thinkers and leaders who worked to put the Zionist project into practice [See: Al-Masiri Encyclopedia of the Jews, (253/6)].

Weizmann, the first president of the Zionist entity in Palestine, says: “The basis of our entire existence is our right to establish a national homeland on the land of (Israel), a right we have possessed for thousands of years, and its source is the promise of the Lord to Abraham, and we have carried it with us throughout the whole world throughout a life full of ups and downs.” (1)

He also says in his commentary on the proposal to partition Palestine: “I know that God promised the children of Israel Palestine, but I do not know the borders included in the promise, and I believe that they were wider than the borders proposed now... and perhaps they also included Transjordan. We left the East Bank of the Jordan and now we are asked to give up part of the West Bank, and if God wants to fulfill his promise to his people at the time he wants, then it is our duty as weak human beings living in difficult circumstances to save what we can save of the remnants of (Israel).” (2)

When the Jews were offered the resettlement project in Uganda instead of Palestine, Weizmann responded, in explaining what he called the Zionist idea, saying: "The only thing that unites the Jews as the basis of the Zionist movement is Palestine and Palestine alone... Even if Moses himself had come calling for something else, no one would have followed him, and any departure from Palestine constitutes a kind of heresy." He added, indignantly: "Have they forgotten the principle of the Zionist movement, which is derived from the Torah?!" (3).

Summary of the Point

First: The Jewish Torah—written after their expulsion from the Holy Land—was concerned with referring to the idea of return and longing for Zion, although its references were mostly found in poetic hymns in the Psalms, visions of prophets, and the like, which gives Zionist thought references to rely on in their holy book.

(1) Al-Masiri's Encyclopedia of the Jews (6/78).

(2) Weizmann's Memoirs, translated by Hisham Khader, Al-Nafitha Library, Egypt, 1st edition, 2009, (p. 210).

3) Weizmann's Memoirs, p. 59-60

Second: The idea of Zionism was linked, interpretively, to the Jewish belief in the return of the Messiah, the awaited savior. Zionism attempted to adapt this religious concept to the political reality from which it emerged, considering itself the savior and the awaited Messiah. This interpretation led to significant contradictions and questions about a fundamental tenet of Jewish belief, and became a point of contention against Judaism itself, as well as Zionism.

Third: Zionism attempted to reconcile itself with or transcend the concept of the "chosen people," but it failed. It also raised questions about a fundamental Jewish belief and a deeply rooted idea in their Torah. The contradiction became clear between a Zionism that claims to be the heir to civilization, progress, and democracy, and a Jewish religion replete with the idea of the chosenness and superiority of the Jewish race over all other races and nations

Fourth: The speeches, slogans, and ideas of Zionist pioneers, thinkers, and leaders are replete with a clear and explicit link between Zionism and religious foundations derived from the Torah and other sources of Judaism. This gives a clear picture of the nature of Zionist religious discourse, which connects the Zionist idea to Judaism and its alleged promise. This makes the religious foundation the most important starting point in Zionist thought, despite the glaring contradictions, conflicting visions, diverse interpretations, and numerous premises contained within this thought.

Fifth: When studying the origins of the Zionist movement, it is impossible to overlook the religious and ideological foundation of its project, despite its other roots, such as the colonial function, objective and historical circumstances, conspiracy, the rejection of Jews, and other factors

Sixth: Zionism, with all its complexities - and what accompanied its ideas, its origins, its formation, and its realization of its project by establishing the Zionist entity squatting on the Holy Land - contains strange contradictions that cannot be missed by a passing glance or a general reading of its history, its figures, its ideas, and its divisions. In this, it is consistent with the nature of what Judaism and the Jews themselves contain in terms of problems in dealing with their issue and studying it, and what it contains of great contradictions that are almost endless

Section Four:

The Effects of Jewish Belief in the Holy Land

It includes five points:

Point One: Zionist Massacres in Palestine and Their Relationship to Jewish Belief

Point Two: Settlement Expansion and the Separation Wall and Their Relationship to Jewish Belief

Point Three: The Judaization of Jerusalem and Its Relationship to Jewish Belief

Point Four: Solomon's Temple in Jewish Belief

Point Five: The Jewish Concept of the Messiah and Its Relationship to the Holy Land

First Requirement

Zionist Massacres in Palestine and Their Relation to Jewish Belief

The massacres committed by the Jews in Palestine in the modern era are undeniable. They shed blood and took lives without shame or hesitation.

Dr. Abdel Wahab El-Messiri says: "Zionism has transformed the Old Testament into folklore for the Jewish people. It is a book whose pages overflow with descriptions of numerous wars waged by the group of Israel (or the Hebrews) against the Canaanites and other peoples. They expelled some and exterminated others. The 'group of Israel' is inhabited by a god who inspires them to do what they want to do and blesses their hands that carry out killing and plunder. All the actions of the people are blessed and holy because God dwells within them (1).

This large number of texts that explicitly or implicitly call for violence, killing, and destruction on a religious basis makes the distorted Jewish religion the primary reference for Zionism in legitimizing violence and committing massacres against others, and against the people of Palestine in particular.

Violence in the Old Testament:

The call for violence, the incitement to commit atrocities in wars, and the encouragement of bloodshed and the taking of lives are all prevalent features of the distorted Jewish Torah.

You will find that the Jewish Torah records a commandment from the Lord to Moses, in which it says: “My angel will go before you and bring you to the Amorites, Hittites, Perizzites, Canaanites, Hivites, and Jebusites, and I will support them... You shall not act according to their deeds, but you shall destroy them and break down their sacred stones... I will send my terror before you and throw into confusion all the nations that you come against, and I will give you all your enemies in retreat.” (2)

(1) Al-Masiri Encyclopedia of the Jews, (7/127).

23:27-23 2) Exodus

In accordance with this commandment and similar ones, the Prophet Moses, according to the distorted Torah, is accused of committing a horrific massacre in the region of Midian (1). This is a scene that would be unthinkable for any prophet of God, sent as a mercy to their people. The Torah recounts: "The Lord spoke to Moses, saying, 'Take vengeance on the Midianites for the Israelites, and then gather your people together.' So Moses spoke to the people, saying, 'Arm your men for the army, that they may go against Midian and carry out the Lord's vengeance on Midian. Send one thousand from each of all the tribes of Israel to the war.' So a thousand were chosen from each of the thousands of Israelites, twelve thousand armed for the war. Moses sent them, a thousand from each tribe, to the war. They fought against Midian as the Lord had commanded and killed every male. The kings of Midian were also killed, along with their slain... The Israelites took captive the women and children of Midian, and plundered all their livestock and possessions. They burned all their cities." They set fire to their dwellings and all their strongholds, and they took all the spoil and all the plunder from people and animals. They brought the captives, the plunder, and the spoil to Moses, Eleazar the priest, and the congregation of the children of Israel, to the camp at the plains of Moab by the Jordan River near Jericho." (2)

And Moses was not satisfied with this—according to the Torah writer—but he was angry with the commanders of the army because of their reluctance to kill the women and children! "So Moses was angry with the officers of the army, the commanders of thousands and the commanders of hundreds who had come from the war army. Moses said to them, 'Have you spared every female alive?... Now then kill every male among the little ones, and kill every woman who has known a man by lying with him.'" (3)

The Torah also establishes the law of war against besieged cities. This law—allegedly divine according to the Torah—is characterized by every meaning of cruelty, bloodshed, and criminality, as it states: "When you approach a city to fight against it, offer it terms of peace. If it agrees to make peace with you and opens its gates, then all the people in it shall become your slaves and serve you. But if it does not make peace with you but makes war against you, then besiege it." When the Lord your God delivers it into your hand, put all its males to the sword. But the women, the children, the livestock, and everything else in the city—all its spoil—you may take as plunder for yourselves. You may eat the spoil of your enemies, which the Lord your God has given you. This is how you are to treat all the cities that are very far from you, which are not among the cities of these nations here.

(1) Midian: One of Abraham's sons by Keturah - according to Genesis 25-2. It was said that the land of Midian extended from the Gulf of Aqaba to Moab and Mount Sinai. Others said it extended from the Sinai Peninsula to the Euphrates. Its people traded with Palestine, Lebanon, and Egypt. Moses lived for a time in Midian. The Midianites were the descendants of Midian who lived in the land of Midian [See: Dictionary of the Bible, George Post (2/324)].

12-1:31 2) Number (

17-14:31 3) Number (

“The cities of these peoples that the Lord your God is giving you as an inheritance—you shall not leave alive anything that breathes, but you shall completely destroy them: the two serpents, the Amorites, the Canaanites, the Perizzites, the two fishes, and the Jebusites, as the Lord your God has commanded you.” (1)

Such biblical texts, in the researcher’s understanding, are sufficient as evidence of the bloodthirstiness that the Jews absorb from the source of their faith, and according to which they attribute their shameful actions to supreme commands from the Lord to his chosen people, and upon which they build their laws and their warlike doctrine in their dealings with their adversaries and enemies

After Moses, the prophet Joshua took up the banner and proceeded to commit a massacre that the Jewish Torah glorifies as one of its heroic historical battles, namely the alleged conquest of Jericho, as described in the following passage: “When the people heard the sound of the trumpet, they shouted a great shout, and the wall fell down in its place. The people went up into the city, every man straight ahead, and they took the city and totally destroyed everything in the city, both men and women, young and old, even the cattle.” And the sheep and the donkeys with the edge of the sword... and they burned the city with fire, with all that was in it, but the silver and gold and the articles of bronze and iron they put into the treasury of the house of the Lord” (2)

And the Lord’s blessing for this work comes at the end: “The Lord was with Joshua, and his fame was in all the earth” (3).

And in the time of the Prophet Samuel, the Torah tells us the story of the killing and extermination of the Amalekites (4) in Palestine, also by the command of the Lord. This is a reenactment and renewal of the approach of Moses and Joshua and those after them, according to the Torah, which recounts: “And Samuel said to Saul, ‘The Lord has sent me to anoint you king over his people Israel. Now therefore, hear the voice of the word of the Lord. Thus says the Lord of hosts: I have visited what the Amalekites did to Israel when they stood in their way as they went up.’”

17 - 10: 20 1) Deuteronomy (

. 24 - 20: 6 2) Joshua (

. 27: 6 3) Joshua (

(4) The Amalekites were an ancient Semitic people found in the Negev. They roamed between southern and central Canaan and settled in the south. They are mentioned in the Torah as a people hostile to the Hebrew tribes. The origin of this people is unknown, and the Hebrews considered them an eternal enemy. Balaam, according to the Torah, counted them as the first of the nations [See: Dictionary of the Bible, George Post, (112/2) also: Encyclopedia of the Jews, Al-Masiri, (107/4)].

From Egypt, now go and attack the Amalekites and totally destroy everything that belongs to them. Do not spare them; put to death men and women, children and infants, cattle and sheep, camels and donkeys." (1)

Here one might ask, since the Lord had already granted the people victory over the land and subdued the people to them, what was the need for revenge against a people who had fought them at the beginning of their wars?! And why crush them in such a way that showed no mercy to children, women, or animals?!

And in the time of the Prophet David the High, David the High, according to the Torah, decided to annihilate the cities of the Ammonites (2) in an innovative way of killing, burning, and destruction, which the Torah mentioned in detail: "Then David gathered all the people and went to Rabbah and fought against it and captured it... and he brought out the people who were in it and put them under saws, iron picks, and iron axes, and made them pass through the brick kiln. And thus he did to all the cities of the Ammonites. Then David and all the people returned to Jerusalem" (3)

And in the Psalms there are hymns that call for the merciless killing of children and smashing them with stones! "O daughter of Babylon, doomed to destruction, blessed is the one who repays you as you have repaid us! Blessed is the one who seizes your infants and dashes them against the rocks!" (4)

And in the vision of the prophet Isaiah likewise: "They will be like a hunted gazelle, and like sheep without a shepherd. Each one will turn to his own people, and each one will flee to his own land. Everyone who is found will be pierced, and everyone who is in hiding will fall by the sword. Their infants will be dashed to pieces before their eyes, their houses will be plundered, and their wives will be ravished." (5)

As for the prophet Jeremiah, the Lord, according to the Torah, commands him to urge the soldiers to slaughter, drink blood, and kill without mercy! All this because today is the Lord's day of vengeance! "This day is the day of the Lord, the Lord of hosts, a day of vengeance."

3-1:15 1) 1 Samuel (

(2) The Ammonites, in the Torah's understanding, are the descendants of Ammi, son of Lot, who was born near Zoar and whose descendants spread northward, settling in the mountains of Gilead. The Amorites, under their king Sihon, drove them out of their most fertile lands. Many battles took place between them and the Israelites [See: Dictionary of the Bible, George Post (2/116-117)].

31-29:12 3) 2 Samuel (

9-8:137 4) Psalms

16-14:13 5) Isaiah

To avenge himself on his enemies; the sword shall devour and be satiated and drink its fill of their blood. For the Lord, the Lord of hosts, has a sacrifice in the northern land by the river Euphrates.” (1)

As for the Philistines, the Lord says something astonishing to Jeremiah, according to the Torah: their fate is extinction and certain destruction! “Because of the day that is coming to destroy all Philistia, to cut off from Tyre and Sidon every remnant that helps, for the Lord will destroy Philistia, the remnant of the island of Caphtor. Baldness has come upon Gaza. Ashkelon is destroyed with the remnant of their people. How long will you scratch yourself? Oh, sword of the Lord, how long will you not rest?” “Get back into your sheath, be still and rest. How can he rest, since the Lord has given him commandment over Ashkelon, and made a promise to him on the coast of the sea?” (2)

And a curse upon him who sheathes his sword and withholds it from blood, “Cursed is he who does the work of the Lord negligently, and cursed is he who withholds his sword from blood!” (3)

Contemporary Jewish Violence:

These violent texts found an echo among today's Jews, and this aspect of Zionist thought is clearly evident. For example, in Menachem Begin's book, *The Revolt*, he reverses the well-known phrase "I think, therefore I am" to become "I fight, therefore I am," then adds: "From blood, fire, tears, and ashes will emerge a new type of man, a type completely unknown to the world in the past 1,008 years: the Jewish warrior" (4).

He also says: "The driving force of progress in world history is not peace, but the sword" (5).

Violence, according to Ben-Gurion, performs the same function in reshaping the Jewish character, as he describes the Zionist pioneers as having no talk but of weapons: "When the weapons came to us, we were not satisfied."

10:46 1) Jeremiah

7 - 4:47 2) Jeremiah

10:48 3) Jeremiah

(4) Al-Masiri's Encyclopedia of the Jews (7/129) - adapted

5) Previous source (28/7)

In our overwhelming joy, we played with weapons like children, and we never let go of them. We used to read and talk with rifles in our hands or on our shoulders... Moses - the greatest of our prophets - is the first military leader in the history of our nation... The best interpreter of the Torah is the army, for it is the one that helps the people to settle on the banks of the Jordan River, thus interpreting and fulfilling the words of the prophets of the covenant (1).

The organizational structure of Zionist terrorism was established in the early 1920s when the Haganah (2) was founded as the military and brutal arm of the Jewish Agency in 1920. The year following the outbreak of the Great Palestinian Revolt in 1936, the Irgun (3) broke away from the Haganah, adopting a more extreme and bloody character. Later, the Abraham Stern group broke away from the Irgun, and in 1940, the Lehi group (4) was formed. These three organizations—Haganah, Irgun, and Lehi—constituted the backbone of Zionist terrorism until 1948 (5).

(1) Encyclopedia of the Jews, Al-Masiri, (7/129).

(2) The Haganah: A Zionist settler military organization, founded in Jerusalem in 1920 CE. Its name in Hebrew means "defense." It contributed to the building and establishment of the Zionist entity. A large number of members of the Jewish Legion, which fought alongside the British in the two World Wars, joined it immediately upon its founding. The Irgun organization emerged from it. [The Concise Palestinian Encyclopedia, Suleiman Arar Prize for Thought and Culture, Editor-in-Chief: Nasser al-Din al-Asad, Aruqa for Studies and Publishing, Jordan, 1st Edition, 1433 AH/2012 CE, p. (742) - adapted]

(3) Irgun: A secret Zionist organization, founded in 1931 AD, and its name means: The National Military Organization in the Land of Israel, after Vladimir Jabotinsky, its spiritual father, and its emblem is a hand holding a rifle with the phrase “Only like this” written underneath it, and it claims that the historical Land of Israel includes Palestine and Jordan, and Menachem Begin took over its leadership in 1943 AD, 1 The Concise Palestinian Encyclopedia (p) (37) - with modifications]

(4) Lehi: A Zionist military organization meaning "Fighters for the Freedom of Israel," formed after splitting from the Irgun (Etzel) in June 1940. The split was due to its opposition to the policy of appeasement towards the British Mandate authorities. Lehi became known as "Stern" after its founder, Abraham Stern. The organization called for the establishment of an independent Jewish army and declared the goal of Zionism to be the establishment of a Jewish state on both banks of the Jordan River. | The Concise Palestinian Encyclopedia, 618) - adapted.

(5) See: Al-Masiri's Encyclopedia of the Jews (7/131).

This phase of Zionist terrorism on the land of Palestine preceded the establishment of the Zionist entity. These Zionist organizations perpetrated massacres in Palestinian villages and cities, alongside a policy of ethnic cleansing and forced displacement (1).

The period of 1947-1948 was the peak of these massacres, known to Palestinians and Arabs as the Nakba, and to Zionists as the War of Independence. Historical reviews of what occurred during these two bloody years have shown that it resembled genocide. The destruction of 531 Palestinian villages and the expulsion of their inhabitants, 200 war crimes, and 34 massacres have been documented (2).

The period following the establishment of the Zionist entity (i.e., the period between 1949 and 1967) witnessed massacres no less barbaric than the previous ones, estimated at 19 massacres in the West Bank and Gaza Strip, which claimed the lives of approximately 1,500 Palestinians (3).

Zionist violence and terrorism against the people of Palestine and its surroundings continued after 1948 and 1967 until this day. This violence and slaughter took the form of what is known as "state terrorism," beginning with raids on Arab border villages during the 1950s and 1960s, or repeated attacks on civilian sites in Egypt, Jordan, Syria, Tunisia, and Iraq, or in attempts to suppress the First Intifada (1987-1993), the Second Intifada (2000-2005), the aggression against the Gaza Strip (2008-2009), and the eight-day war on Gaza in November 2012 (4), in addition to assassinations and the deliberate killing of Palestinian leaders inside and outside Palestine (5).

(1) The Concise Palestinian Encyclopedia, (p. 37).

(2) See Israeli Massacres Against the Palestinian People, Yasser Ali, Al-Zaytouna Center for Studies, Beirut, 1st ed

25 1430 AH / 2009 CE, (p.

(3) See: The previous source, (p. 29).

(4) The researcher.

(5) The Concise Palestinian Encyclopedia, (p. 37) adapted

In summary, Zionist terrorist acts can be classified into three chronological phases, each characterized by its objectives, methods, and tools. These phases are, respectively (1):

The first phase: began on April 16, 1936, and ended with the Partition Plan on November 29, 1947.

The second phase began with the Partition Plan and ended with the cessation of hostilities between the Zionist entity and the Arab states and the signing of the armistice agreement at the end of 1949.

The third phase: began at the beginning of 1949 and continues to this day. This phase can be divided geographically into three chapters: the first chapter took place in the territories occupied in 1948, the second in the territories occupied in 1967, and the third expanded to include Arab states and the Palestinian refugee camps located within them

Because the Zionists adopted murder, violence, and crime as the exclusive means to implement their plans and achieve their alleged promise in Palestine, it is not surprising that Menachem Begin was placed on the British Mandate authorities' list of wanted men in Palestine with a large reward for their arrest, due to their bloody crimes even against the British. However, it is surprising that Begin himself was awarded the Nobel Peace Prize (2) in 1978. (3)

(1) The Zionist Massacre: Doctrine and Practice, a study by Ahmed Al-Bash, Palestinian Return Gathering (Wajeb), under the link www.wajeb.org, retrieved on 24-03-2012 - adapted

(2) The Nobel Peace Prize is one of the five Nobel Prizes established by Alfred Nobel. To this day, the reasons for his choice of peace as one of his prize subjects are unknown. For example, the Nobel Prize in Chemistry or Physics could be explained by his being a chemical engineer. Some believe that Nobel wanted to compensate for the growing destructive power of dynamite, as he was the inventor of the explosive, but dynamite was not used before his death. The Nobel Prize is awarded annually in Oslo, Norway, on December 10th by the Norwegian Nobel Institute. It was first awarded in 1901. Candidates for the prize are selected by a committee appointed by the Norwegian Parliament, according to Nobel's will. | Wikipedia, the free encyclopedia. Link: Nobel Peace Prize/wikipedia.org/wiki/wiki, dated 2013/07/18 - slightly adapted.

(3) Israeli massacres against the Palestinian people, Yasser Ali, (p. 17) - adapted

To emphasize the ideological dimension of Zionist killing and destruction, some researchers have counted the villages destroyed by the Zionists in the Jerusalem district alone at about forty (40) villages and ruins (1), since it is known that Jerusalem is the most important focal point of the conflict, and the center of Jewish Zionist interest.

Thus, the violence of the Jews in the past is linked to the present, so that their image remains the same no matter how much they try to beautify it. It is fixed in their distorted Torah, and extends through time to our present time, and only the methods of beautifying it have changed.

God described the Jews in the harshest and most eloquent terms regarding their aggressive mentality, saying: “And they will surely increase many of them in transgression and disbelief because of what has been revealed to you from your Lord. And We have cast among them enmity and hatred until the Day of Resurrection. Every time they kindle the fire of war, God extinguishes it. And they strive throughout the land [causing] corruption, and God does not like corrupters.” (Al-Ma’idah/64)

Then the Qur’an summarized and settled their matter in its statement after the previous verse with verses: “And you will surely find the most intense of the people in animosity toward the believers to be the Jews and those who associate others with Allah” (Al-Ma’idah 82).

Many Westerners who lived among the Jews and studied their conditions have acknowledged this aggressive mentality inherent in the behavior and souls of the Jews. Martin Luther describes them, saying: “I believe – and the Old Testament is my witness, and there is no need for other witnesses – with a firm belief that no creature on earth can shake me from, that the Jews as we see them today are truly a mixture of various scoundrels and vile people, unparalleled in the whole world. They have scattered and dispersed to all countries to be among those nations like blood-sucking leeches... In short, the Jews are the corrupters of the earth, and harming people is one of their inherent natures” (2).

(1) See: The Destroyed Villages in the Jerusalem District, a study by Ahmed Al-Bash, Palestinian Return Group (Wajib), Research Department

The studies, under the link: www.wajeb.org, were withdrawn on 26-03-2012 AD.

(2) The Jews and their lies, Martin Luther, (pp. 153-154).

The French historian Gustave Le Bon, attempting to link the Jews' history to their present, describes them by saying: "What the Israelites preferred after slaughter and killing was to dwell under the grape and fig trees" (1).

Le Bon emphasizes the connection between the Jews' brutality and their Torah, saying: "All readers of the Torah know the brutality of the Jews, in which there is no trace of mercy. The reader need only peruse the texts of the Book of Kings to be convinced of this, which show us that David ordered all the vanquished to be burned, skinned, and sawn in two. Organized mass slaughter followed every conquest, however small. The native inhabitants were stopped and sentenced to death all at once, exterminated in the name of Yahweh, without regard to gender or age. Burning and plunder accompanied the bloodshed" (2).

Indeed, Freud (3), who was of Jewish origin, says in his book "Moses and Monotheism": "Yahweh (God) promised the Hebrews a land flowing with milk and honey without the justification of the Jews' perceived violence as

He promised to exterminate its indigenous inhabitants by the sword (4).

After all these testimonies against Judaism, it is not difficult to discover that the religious origins of the Jews are directly linked to their violent and criminal behavior in occupied Palestine.

It is not surprising that Jewish rabbis renew their fatwas permitting murder and the shedding of others' blood on every occasion, and that one of them, Rabbi Ginsberg (5), wrote a book glorifying the Zionist criminal Baruch

(1) The Jews in the History of Early Civilizations, Le Bon, (p. 45).

(2) Ibid., (p. 70).

(3) Sigmund Freud (1856-1939 CE), a thinker from the Jewish community in Austria, and the founder of the school of psychoanalysis. He is considered one of the most important Western thinkers, if not the most important of all. Freud was called by two names: a Polish name, "Sigmund," and a Hebrew name, "Sholmo," meaning Solomon. He held strange views in psychology, and despite his fame, he is considered psychologically unstable. His views were greatly celebrated by the West and the Jews. [Al-Masiri Encyclopedia of the Jews (3/437) - adapted].

(4) The Talmud: The Law of the Children of Israel - Facts and Realities, Muhammad Sabri, Madbouli Library, Cairo, 1st edition, 2011 CE, (p. 40) adapted.

(5) The researcher did not find a translation for him

Goldstein (1), the perpetrator of the Ibrahimi Mosque massacre (2), says in his book: "The killing of non-Jews by Jews is not considered a crime according to the Jewish religion, and the killing of innocent Arabs for the purpose of revenge is considered a Jewish virtue (3)."

No influential Zionist rabbi publicly objected to Ginsberg's statements, and most Zionist politicians remained silent; some even publicly supported him! (4)

Conclusion:

First: You will not find a book as filled with calls for violence, killing, and bloodshed, or accounts of such things, as you will find in the distorted Torah of the Jews, which contains dozens of texts calling for the taking of lives and inciting direct killing.

Second: The texts of the Old Testament found receptive ears and carrying out hands among contemporary Jews, and researchers and historians have linked their faith with their violence. Their rabbis and some of their politicians have not denied this link between religion and modern violent practices

(1) Baruch Goldstein (1956-1994): Born in New York to a strict Orthodox Jewish family, he sympathized with the hardline wing of religious Zionism and was a member of a far-right group founded by Meir Kahane, becoming one of its leaders. He immigrated to occupied Palestine and served in the Israeli army as a doctor and later as a reservist. He was known for refusing to treat non-Jews, even those serving in the army. After leaving the army, he settled in the Kiryat Arba settlement in Hebron. In 1994, he perpetrated the infamous Ibrahimi Mosque massacre, and was killed by worshippers after running out of ammunition. [Wikipedia, the free encyclopedia, link: Baruch Goldstein/wikipedia.org/wiki/wiki, dated: .] 2013/07/18 - slightly adapted

(2) The Ibrahimi Mosque Massacre: It occurred during the first rak'ah of the Fajr prayer on Friday, February 25, 1994. An officer (doctor) with the rank of captain in the Zionist army named Baruch Goldstein opened fire on worshippers in the Ibrahimi Mosque in Hebron while they were prostrating. He killed 30 Palestinian Muslims and wounded about 300 others. The criminal continued firing until the worshippers surrounded him and killed him with the fire extinguishers in the mosque. [See: Israeli Massacres Against the Palestinian People, Yasser Ali, (p. 69)].

(3) Jewish Fundamentalism, Shahak and Mezvinsky, (110/1), adapted.

(4) The previous source, (p

Third: There is undoubtedly a direct link between the violent Zionist Jewish practices in Palestine and the Muslim world and the Jewish doctrine that permits and incites this violence, and authorizes the shedding of the blood of non-Jewish adversaries.

Fourth: The history of the Jews, both ancient and modern, is replete with violence, murder, and massacres. The nature of these massacres became clear and increased before, during, and after the Jewish occupation of Palestine in 1948. The Zionists committed murders that no reasonable person can deny, and Zionist murders have become a hallmark of their shameful actions against Arabs and Muslims, and especially against the people of Palestine

Fifth: The core tenets of Zionist thought and Jewish doctrine alike are based on the permissibility of violating the land, honor, and lives of opponents, on the premise that the chosen people—the people of God Yahweh—are the only ones authorized to populate the earth, and that all others are of a lower order of humanity. Therefore, there is no qualm in crushing their opponents without mercy, nor any impediment to burning their lands, stealing their wealth, and shedding their blood, for this is purely a divine command and a clear religious license.

Sixth: All attempts by the Jews to conceal their horrific image of bloodshed and the violation of lands and people have failed. They are neither able to abolish their holy book, nor can they erase their dark history. Most importantly, they cannot hide their contemporary face, adept at projecting religious texts and historical reality onto the present: killing, destruction, denial of others, and arrogance on earth

The Second Requirement

Settlement Expansion and the Separation Wall and Their Relationship to Jewish Belief

First: Jewish Settlement

The researcher addressed the issue of settlement when discussing colonialism and settlement as a foundation of Zionism (1). This requirement elaborates on this aspect, namely settlement and the wall, as an application of Jewish belief in the Holy Land.

A preliminary look at the aforementioned origins of Jewish thought and belief in the Holy Land, and the historical results of that belief—namely, Zionism—reveals that what we hear about daily regarding settlement projects and the continuous encroachment by Jews on what remains of the land of Palestine all seems natural within the context of Jewish belief in the Holy Land

It becomes clear to the researcher that, as a consequence of the Jews' claim to their religious and historical right to Palestine, and as a requirement of their claim that God granted them ownership of the Promised Land from the River of Egypt to the River of the Euphrates, it is their right—indeed, their duty, according to their claim—to settle every inch they can of the Promised Land. This is in addition to their being God's chosen people—according to their claim—which qualifies them to inhabit any land under God's heaven. So how much more so if this land is the Holy Land, written as an eternal inheritance for the Holy People?!

Benjamin Netanyahu says clearly: "If the Jews have no right to settle in Hebron and Beit El, then they also have no right to remain in Haifa and Jaffa." (2)

Netanyahu even links this adherence to settlement with the Jewish religion, citing a Torah text and then saying, in condemnation of calls to stop settlement in the West Bank: "This land that comes forth with every plague

(1) See: this research before you, pp. 217 (220).

(2) A Place Among the Nations, Netanyahu, (p. 17).

Is this the land where the remnants of the Jewish past are still felt in the names of its villages, the land where the sons of Israel became a people, and for which they shed a sea of tears? Is this the foreign land that world leaders today want to close to the history of Jewish settlement? (1)

Netanyahu enthusiastically affirms, in his call for Jews to settle the land of Palestine and immigrate to it, saying: “The history of Zionism is the history of Jewish immigration to the Land of Israel, and this is the element that will determine the demographic future of the state. Therefore, the key to the future of the state and the solution to all its demographic problems lies in the continued immigration of Jews to Israel until it becomes a haven for the Jewish masses that the founders of the Zionist movement envisioned in their dreams. Therefore, the struggle for Jewish immigration is a struggle for the survival of Israel.” (2)

Netanyahu concludes by presenting the clear and unambiguous Zionist thought on the issue of Jewish settlement of the land of Palestine. He considers that the land of (Israel) is much larger than the current one, and that there is room in it for those whom he calls the Arabs of Palestine. He says: “The demand for the establishment of a Palestinian state in the West Bank ignores the fact that there is a Palestinian state currently existing. The land of Mandate Israel is large enough to accommodate a small Jewish state, Israel, and a larger state for the Arabs of Palestine, the one called Jordan (3).”

Netanyahu concludes his book with racist Jewish religious phrases drawn from anomalous historical statements such as: "The existence of the Jews is proof of the existence of God" (4). He follows this with a saying of the prophet Amos in the Old Testament: "In that day I will raise up the fallen tabernacle of David; I will repair its breaches and rebuild its ruins, and I will make it as strong as everlasting" (5).

(1) A Place Among the Nations, Netanyahu, (p. 192).

(2) Ibid., p. 321.

362. (3) Ibid., (p.

420. (4) Ibid., (p.

11:9. 5) Amos

The researcher wanted to present this demand with these statements of the leader of the Zionists today on the basis of “out of your own mouth I will condemn you.” Netanyahu wrote this book about twenty years ago, and it became clear to the researcher from reading the book that it indicates the fact that the end of Jewish Zionist thought returns to its beginning, and that this is the Torah-based thought of the Zionist leaders who deceive the world with phrases of peace, especially in light of the current talk about settlement. It is more eloquent than any justification or twisting of the speeches and positions of Zionism today as being political speeches whose reference is pure interests, and in which there is little trace of religion and Zionist thought!

Jewish settlement in the land of Palestine began with the first Zionist formulation derived from the biblical promise "from the Nile to the Euphrates," meaning that the goal of Jewish settlement was not only all of Palestine, but also Jordan, southern Lebanon, and parts of Syria, Iraq, and Saudi Arabia. Therefore, it is not surprising that the Zionists disavowed any international resolution or agreement obligating them to stop settlement and expansion in the land of Palestine. Indeed, they have always based their policies on expansion and encroachment. (1)

The Origin of Settlement in the Torah:

Perhaps the texts that the Jews used to justify their religious and historical right to Palestine are the same texts that call for settling the land and expelling its inhabitants.

However, the distorted Torah is also replete with texts that call for the expulsion of the inhabitants of the land and its settlement directly, by divine or prophetic command

This command to expel and settle is most clearly evident in the Lord's alleged address to Moses upon his exodus from Egypt, saying to him: “I will send my terror before you and will terrify all the nations you come against. I will give you all your enemies in retreat, and I will send hornets before you, and you shall drive out the fish, the Canaanites, and the serpents before you. I will not drive them out before you in one year, lest the land become desolate and wild beasts multiply against you.” The wilderness, little by little I will drive them out before you until

(1) See: Palestine, Land of Heavenly Messages, Roger Garaudy, (pp. 433 (435)).

You will roll up your sleeves and possess the land, and I will make your borders from the Red Sea to the Sea of Philistia, and from the wilderness to the river. For I will deliver the inhabitants of the land into your hands, and you will drive them out before you." (1)

Notice how the policy of extermination and settlement is depicted in this biblical text. The Lord will exterminate the original inhabitants, and the extermination is gradual, followed by the gradual expulsion, as if this text outlines the policy of the Jews today in settlement, land grabbing, and the displacement of its inhabitants

And another text in the same biblical book, but this time the Lord will not send wasps, but an angel: "Then the Lord said to Moses, 'Go up from here, you and the people whom you brought up out of the land of Egypt, to the land which I swore to Abraham, to Isaac and to Jacob, saying, "To your descendants I will give it."'" "And I will send an angel before you, and I will drive out the Canaanites, the Amorites, the Hikkathites, the Perizzites, the Hivites, and the Jebusites" (2).

The Torah also refers to expansion, settlement, and expulsion, stating: "For I will drive out the nations before you and enlarge your borders, and no one will covet your land when you go up to appear before the Lord your God three times a year" (3).

Once again, expulsion is linked to killing and bloodshed: "You will drive out your enemies, and they will fall before you by the sword" (4).

Indeed, the Torah warns against settlement without expelling the original inhabitants, for this is a recipe for failure. They must all be expelled. These are the Lord's instructions to Moses, according to the Torah: "You shall drive out all the inhabitants of the land from before you and destroy all their images and all their cast idols and demolish all their high places. Then you shall possess the land and dwell in it, for I have given you the land to possess it... But if you do not drive out the inhabitants of the land from the Those of whom you leave alive will be thorns in your eyes and pricks in your sides; they will harass you in the land where you live.

31:27-23 1) Exodus

21:33 2) Exodus

24:34 3) Exodus

7:26 4) Leviticus

55:33-52 5) Numbers

This text from the Old Testament—as becomes clear to the researcher—is a clear document for Zionist practices today, in a clear harmony and consistency between the religious text and the actual practice. Perhaps this text explains—as do others—the Zionist intransigence on the issue of settlement in Palestine and the refusal to relinquish it, or even to freeze it for a limited period, since the Torah describes this as an imminent danger, a thorn in the eye, and a stab in the side that is about to destroy the Torah's dream of the alleged Promised Land.

And a reminder from the Lord to His people and an affirmation of the right to the land and its settlement, according to the Torah writer: The Lord says: “To drive out before you nations greater and mightier than you, and to bring you in and give you their land as an inheritance, as in this.” (1) “Today

For although these peoples are greater and more powerful than you, divine wisdom dictates that you expel them all and take their land as a predetermined portion!

And how can you expel them in this state of being—so numerous and powerful? The Torah answers: “If you say in your heart, ‘These peoples are more numerous than I; how can I drive them out?’” “Do not be afraid of them. Remember what the Lord your God did to Pharaoh and all the Egyptians... But the Lord your God will drive out these nations before you... and deliver their kings into your hand, and you will blot out their name from under heaven. No one will be able to stand against you until you have destroyed them.” (2)

But the Torah also indicates the possibility of some enemies remaining in the midst of (Israel) because they were impossible to eradicate. Here the contradiction is clear; for it says in the Book of Joshua: “But the Jebusites who lived in Jerusalem, the people of Judah were not able to drive them out, so the Jebusites live with the people of Judah in Jerusalem to this day” (3).

While the same book says: “One of you will drive out a thousand, for the Lord your God is the one who fights for you, as he promised you” (4).

38:4 1) Deuteronomy (

24 - 17:7 2) Deuteronomy (

63:15 3) Joshua (

10:23 4) Joshua (

So how can the Lord be with them, making one of them overcome a thousand, and then the Jebusites become too difficult for them?! And you may compare – according to the researcher's understanding – this extreme and unrealistic text with the words of God, peace and blessings be upon him: “O Prophet, urge the believers to fight. If there are among you twenty steadfast men, they will punish two hundred. But if there is among you a favor, they will overcome a thousand of those who have disbelieved because they are a people who do not understand. Now God has lightened your burden, for He knows that there is weakness in you. So if there is among you a favor, they will overcome two hundred. But if there is among you a favor...” A thousand will overcome the blacksmith by the permission of God. And God is with the patient. (Al-Anfal 8:65-66)

Therefore, based on this biblical justification for the policy of settlement and replacement, let us examine the reality of the Jews today regarding settlement and the theft of what remains of the land from its rightful owners.

Contemporary Jewish Settlement:

Dr. Al-Masiri says: "The Zionist settlement myth views the Palestinian presence in Palestine as a marginal, incidental matter. Zionist apologetics are full of talk about Palestine as a deserted, neglected land. Zionists often speak of Palestinians as if they were part of nature without history. All of this naturally ends with affirming the absolute right of Jews to Palestine and denying this right to Palestinians. The Zionist movement tries to put a final solution to the demographic problem, sometimes resorting to extermination, but expulsion was the primary method. After the Oslo Accords, the final solution took the form of isolating the indigenous population within a group of villages and cities and besieging them with Israeli military forces and bypass roads." (1)

More recently, the Palestinian Strategic Report for 2011 indicated that the number of Jewish settlers in the West Bank and Jerusalem between the end of 2011 and the beginning of 2012 reached about 542,000 settlers. Netanyahu's government also rushed to approve facilitations in the price of allocated lands.

(1) Al-Masiri's Encyclopedia of the Jews (7/60) - slightly adapted

Construction in settlements exceeded 50%, encouraging settlers to move to live in

the West Bank (1).

Jewish organizations such as the Peace Now Movement (2) revealed shocking facts about the Jews' relentless pursuit of settlement expansion at the expense of expelling Palestinians from their lands and suffocating them. In a report issued on September 7, 2011, the movement indicated that the pace of settlement construction in the West Bank is nearly double the pace of construction in occupied Palestine in 1948, noting that most of those leading the settlement activity in the West Bank are religious Jews. Another report by the movement observed that the annual construction rate between 2009 and 2011 in West Bank settlements alone, excluding Jerusalem, exceeded 1,600 housing units per year (3).

The Palestinian Ministry of State for Wall and Settlement Affairs also monitored 474 settlement sites in the West Bank up to the end of 2011 in its annual report, including 184 settlements, 171 outposts, and 26 other settlement sites (4).

In the context of demonstrating the religious settlement objective, the researcher points out that the Palestinian Central Bureau of Statistics indicated in its annual statistical report that there are 33 religious settlements in

(1) The Palestinian Strategic Report for 2011, edited by Dr. Mohsen Saleh, Al-Zaytouna Center for Studies, Beirut, 1st edition, 1433 AH/2012 CE, pp. 289 (290) - adapted

(2) The Peace Now movement (Hebrew: Shalom Achshav) was founded in 1978 following the visit of former Egyptian President Anwar Sadat to occupied Jerusalem. The movement consisted of a group of students, officers, Knesset members, and other groups within the Zionist entity. Through protest activities and demonstrations, the movement seeks to arouse public opinion against certain practices of the occupation, such as settlement construction, invasion, and repression, and calls for a peaceful solution with the Palestinians. However, the movement lacks a clear organizational structure and significant popular support [See: The Concise Palestinian Encyclopedia, p. 344].

(3) See: The Palestinian Strategic Report for 2011, p. 291.

(4) Ibid., p

The West Bank and Jerusalem, as of the end of 2011, were inhabited by approximately 32,000 Jewish settlers (1).

These figures regarding Jewish settlement and expansion attempts, even in light of the significant decline of the Zionist project, are evidence—in the researcher's estimation—of the nature of Zionist ambitions and their ever-expanding horizon, despite being besieged by Islamic consciousness. This underscores the importance of the religious factor that drives this Zionist horizon and makes it part of Jewish belief and conscience.

Second: The Jewish Separation Wall

The apartheid wall, the annexation and expansion wall, the separation wall, the security fence—all these are names for one thing: a gray concrete wall, most of which is built on West Bank land, erected to isolate the West Bank from the Zionist entity occupying the rest of Palestine (2).

The wall is approximately 770 km long, of which about 406 km (52.7% of the total route) has been built. An additional 322 km are planned, and work is underway on 42 km. The wall isolates an area of 733 km² of land. The eastern section of the wall, which runs from north to south, is estimated to be about 200 km long (3).

A survey conducted by the Palestinian Central Bureau of Statistics (PCBS) reported that the area of land confiscated for the purpose of constructing the wall reached 49,291 dunams from the beginning of its construction until the end of June.

(1) See: PCBS Report, Israeli Settlements in the Palestinian Territories, Annual Statistical Report, prepared by: Muhammad Al-Masri, PCBS Publications, Ramallah, 1433 AH/2011 CE. (32)

(2) See: The Separation Wall in the West Bank, prepared by Hassan Abhais and Khaled Ayed, edited by Dr. Mohsen Saleh, Al-Zaytouna Center for Studies / Beirut, 1st edition, 1431 AH / 2010 CE, (pp. 7, 11).

(3) The Apartheid Wall: Facts and Figures, Dr. Saqr Al-Jabali, Palestinian National Information Center / Reports dated 28/03/2013 CE, http://www.wafainfo.ps/atemplate.aspx?id=4981 and Studies, link

In 2008, the area of land isolated within the wall and made difficult to access reached 274,607 dunams, according to the same report (1).

In this regard, Dr. Al-Masiri links the theory of Zionist settlement with the construction of walls, saying: "Zionist settlement is associated in people's minds with machine guns, napalm (2), and bombs, but there are other symbols that have become of particular importance. With the beginnings of settlement, there was the method of the wall and the tower in seizing land and expelling its inhabitants. Hundreds of Zionist settlers would bring watchtowers and prefabricated huts in the darkness of night, then surround a piece of land with barbed wire and erect guard towers so that the landowners would wake up in the morning to face an armed reality to which they had no choice but to submit or fight against it" (3).

The Wall in Jewish Belief

Although the reality is that the idea of building the separation wall is a modern one imposed by practical circumstances, especially security ones, you can find a basis for the idea of walls and fences in the Jewish Torah

It becomes clear to the researcher that the issue of denying the ideological dimension of the wall is unrealistic and contradicts the nature of the Jews as defined by Islam. The Qur'an clearly and definitively affirms this Jewish nature in its statement: “They will not fight you all together except within fortified cities or from behind walls. Their might is great among themselves. You would think they are united, but their hearts are divided. That is because they are a people who do not understand.” [Al-Hashr 14]

(1) The Palestinian Strategic Report for 2011, p. (297).

(2) Napalm is a flammable liquid used in warfare, developed by a group of American chemists from Harvard University during World War II, led by scientist Louis Feser. [1 Wikipedia, the free encyclopedia, link

napalm /wikipedia.org/wiki, accessed 2013/07/21].

(3) Al-Masiri's Encyclopedia of the Jews, (7/84).

"Walls, fences, and towers are deeply rooted in Jewish history and the Zionist psyche. Jews have long been fond of constructing walls and fences, and the Old Testament is replete with accounts of building high walls and towers, including the walls of Jerusalem and Jericho" (1).

According to the researcher's understanding, proving the connection between the wall and Jewish religious doctrine and thought does not contradict what was mentioned earlier regarding the Jews' pursuit of settlement and expansion, for several reasons:

First: The Jews strive for expansion in various forms and in all areas, including territorial expansion; however, their efforts may fail, and they may reach a state of retreat and inward confinement, surrounding themselves with walls and fences.

Second: There is no doubt that the construction of walls is a prelude to the failure of the Zionist project, but proving that the Zionists based the construction of the wall on their religion and holy book is another matter

Third: The construction of the wall, in the practice of the neo-Zionists, is fundamentally a form of expansion, even land grabbing in the West Bank, and an attempt to displace Palestinians from their villages and make their lives miserable. Even some Jewish institutions and organizations—which monitor the violations of Zionist governments—confirm that "85% of the route of the separation wall passes through the lands of the West Bank and not along what is known as the 'Green Line,' and in the areas where the construction of the wall has ended, the widespread violation of the human rights of the Palestinians living alongside it is clearly evident." (2)

The researcher presents below a portion of the texts in the Old Testament that speak of the construction of walls and fences, to clarify the issue:

(1) The Apartheid Wall Around Jerusalem: Motives and Political Effects, a study by Dr. Saleh Al-Raqab, submitted to: The Jerusalem Center for Research and Studies / Gaza 1431 AH / 2010 CE, (p. (3)).

(2) Background on the Separation Wall, B'Tselem - Information Center (Israeli Human Rights in the Occupied Territories), under

Dated 29/03/2013 http://www.btselem.org/arabic/separation_barrier Link

The Torah, for example, refers to Solomon building a wall around Jerusalem: “Solomon made a marriage alliance with Pharaoh, king of Egypt, and took Pharaoh’s daughter and brought her to the City of David, to work on building his house and the house of the Lord and the wall of Jerusalem all around it” (1).

The Torah establishes the concept of protection by walls in Asa’s speech (2) to the people when he began his reign: “And he said to Judah, ‘Let us build these cities and surround them with walls, towers, gates, and bars, as long as the land is before us…’” (3).

And after a long period, Hezekiah (4) rallied the people again to rebuild the walls, ramparts, and barricades. “A great multitude gathered and painted all the springs and the river flowing through the land, saying, ‘Why do the kings of Assyria come and find its waters plentiful?’ He strengthened himself and rebuilt all the broken-down wall, raising it up to the towers, and another wall outside. He fortified the citadel, the City of David, and made weapons in abundance.” And shields” (5).

After Hezekiah came his son Manasseh (6), who, by the Lord’s command, followed the policy of surrounding cities with walls and high ramparts. He prayed to Him, and He answered him and heard his plea, and brought him back to Jerusalem, to his kingdom. Then Manasseh knew that the Lord

(1) 1 Kings 3:1

(2) Asa (908-767 BC): One of the kings of the southern kingdom, he allied with Ben-Hadad, king of Aram-Damascus, to stop the invasion by the northern kingdom. Pagan worship was known during his reign. He carried out a religious reform aimed at destroying idols, but the people did not follow him in all his reforms [See: Al-Masiri Encyclopedia of the Jews, (4/184)]. (3) 2 Chronicles 14:7

(4) Hezekiah (727-698 BC): A Hebrew name meaning "The Lord is mighty" or "The Lord is strength." Hezekiah was the son of Ahaz, king of the southern kingdom. He was a vassal of Assyria but tried to become independent. He reformed the religion and allied himself with Egypt, but Jeremiah warned him against this. Sennacherib (king of Assyria) besieged Jerusalem during his reign, subdued him, and forced him to pay tribute. [Al-Masiri's Encyclopedia of the Jews (1864) - slightly adapted].

(5) 2 Chronicles 32:4-5

(6) Manasseh (698-642 BC): A Hebrew name meaning "he who forgets," also pronounced "Manasseh," one of the kings of the Southern Kingdom. He ascended the throne after Hezekiah and ruled Judah longer than any other king. The writer of the Book of Kings considers him the worst of all kings, but the Second Book of Chronicles presents a more sympathetic picture of him. The Southern Kingdom lived in peace during his reign, as he paid tribute to Assyria, which meant that foreign gods such as Baal and Ashur were worshipped in the Temple. [1 Encyclopedia of the Jews, Al-Masiri (4/186) - adapted].

He is God. After this, he built a wall outside the City of David to the west, as far as Gihon in the valley, and as far as the entrance to the Fish Gate. He surrounded the hill with a wall and made it very high. He put commanders of armies in all the fortified cities in Judah (1).

In the Book of Nehemiah, there is a story of the building of the wall of Jerusalem with joy, praise, and singing. It says: “And when the wall of Jerusalem was dedicated, they called for the singers from all their places to bring them to Jerusalem, to dedicate it with joy, with praise, and with singing, with lyres, harps, and harps” (2).

And in the Psalms, there are hymns and prayers to the Lord for the building of the “walls” of Jerusalem… “In your favor do Zion, builder of the walls of Jerusalem” (3).

The Torah indicates that the people were more concerned with building walls and fortifying cities than with anything else, and their prophet stood among them preaching, advising, and weeping, rebuking them for turning to the walls and neglecting the teachings of the Lord, to no avail. This is mentioned in the Book of Isaiah, and from it: “You saw the cracks in the city of David, that they had become many, and you gathered up the waters of the lower pool, and you counted the houses of Jerusalem and demolished the houses to fortify the wall, and you made a trench between the two walls for the waters of the ancient pool” (4).

And the writer of the book, i.e. the book of Isaiah, boasts of the city of God (Jerusalem) with its fortified walls; walls and ramparts of salvation… “In that day this song will be sung in the land of Judah: We have a strong city; he makes salvation walls and ramparts” (5).

In the vision of the prophet Ezekiel, the walls, towers, and armies are made the sign of the House of Israel, as it is written in the Book of Ezekiel: “And you, son of man, take a brick and set it before you. On it, mark the city of Jerusalem. Build a siege against it, construct a tower against it, erect a rampart against it, and station armies against it. Set up siege engines all around it. Then take

(1) 2 Chronicles 33:13-14.

27:12 2) Nehemiah

18:51 3) Psalms (

11:9-22 4) Isaiah (

1:26 5) Isaiah (

“For yourself a pan of iron and set it up as a wall of iron between you and the city, and set your face against it, so that it will be under siege and you will besiege it. That is a sign for the house of Israel.” (1)

Perhaps a comparison between the facts on the ground and the basic tenets of the Jewish Torah reveals a fundamental aspect of ancient and modern Zionist thought: the adoption of settlement, walls, and land annexation as an irreversible path. "The Zionist plan, like any settler-colonial project, aims to expel and displace the indigenous inhabitants of the land on which the Zionist settlement will be established. This is inevitable in order to establish a purely Jewish state, free from any other ethnic or cultural impurities. Hence the slogan 'a land without a people,' which makes the expulsion of the Palestinians inevitable, stemming from the internal Zionist premise... There is no place for both the Arab and Jewish peoples in this country, and achieving Zionist goals requires emptying Palestine, or part of it, of its inhabitants" (2).

Conclusion:

First: Land annexation and expansion is an ancient and modern Jewish Zionist policy, based on the spirit of the distorted Jewish Torah, and clearly supported by its texts

Second: One of the requirements of settlement and land theft is the expulsion or extermination of its original inhabitants. This is enshrined as a legal document in the Jewish constitution (i.e., their fabricated Torah). Therefore, contemporary Jewish settlement policies appear to be in a natural context, consistent with what their distorted Torah calls for.

3-1:4 1) Ezekiel

(2) Palestinian Refugees Between Transfer and the Jewishness of the State, a study by Ibrahim Al-Ali, Palestinian Return Coalition (Wajeb), Research and Studies Department, available at: www.wajeb.org, accessed on 29-03-2012 - adapted

Third: The idea of Jews abandoning settlement is out of the question, especially in the West Bank of the Jordan River and occupied Jerusalem. This is confirmed by recent figures and statistics indicating the escalation, growth, and expansion of settlements, as well as by the rigid and public political stances of Jews in the Zionist entity.

Fourth: The construction of walls is linked to settlement and land theft on the one hand, and to the spirit of the distorted Jewish Torah on the other. Therefore, the construction of the separation wall by Jews in the West Bank is a clear application and manifestation of the Jewish belief in the Holy Land, and it is justified and supported by sources of Jewish religious thought.

Fifth: Anyone who observes, hears, and follows the political positions of Jews today regarding settlement and the construction of walls must understand the ideological background of these positions so as not to waste time and effort trying to interpret Zionist deception. The Jews are simply buying time to steal the land

Third Requirement

The Judaization of Jerusalem and its Relation to Jewish Belief

There is no doubt that Jerusalem is the center of the conflict over the Holy Land, and hence it has played the most prominent role in this conflict throughout history, as seen in the review of the history of the nations in the Holy Land. Therefore, one of the most important consequences of the Jewish belief in the land was their fierce attack on the city of Jerusalem and their relentless pursuit to seize it and expel non-Jews from it.

Jerusalem in the Old Testament:

The Hebrew equivalent of Jerusalem is "Yerushalayim," and the word appears in this form in the Old Testament more than six hundred and eighty (680) times. It is a word derived from the nineteenth century BC (1)

Although some researchers believe that the word "Jerusalem" is not originally Hebrew, it bore this name before the Hebrews entered it (2)

The Old Testament writers repeat at length the idea of the Lord who chose “Jerusalem” especially for Himself from the earth, ... “for the sake of my servant David, and for the sake of Jerusalem, which I have chosen” (3) ... “He shall have one tribe for the sake of my servant David and for the sake of Jerusalem, the city which I have chosen out of all the tribes of Israel” (4).

And the Lord affirms to David, according to the Torah, the matter of the Lord's choice of the people, of Jerusalem, and of David himself: “Since the day I brought my people out of the land of Egypt, I have not chosen a city out of all the tribes of Israel to build a house for my name.”

(123/4), (1) Al-Masiri Encyclopedia

(2) See: Jerusalem: City of God or City of David, Dr. Hassan Zaza, Alexandria University Press, Egypt, 1st edition, 1970, p. (9)

1 Kings 13:11, 3)

1 Kings 32:11, 4)

There, I have not chosen a man to be ruler over my people Israel. But I have chosen Jerusalem to be my name there, and I have chosen David to be over my people Israel" (1).

And if the Lord conceived by the writers of the Torah chose Jerusalem and preferred it to all the places on earth, then He also chose it as His dwelling place forever!

"For David said, 'The Lord, the God of Israel, has given his people rest, and they dwell in Jerusalem forever'" (2).

"Whoever among you from all his people, let his God be with him, and let him go up to Jerusalem which is in Judah, and build the house of the Lord, the God of Israel, who is the God who is in Jerusalem" (3).

Sing and be glad, Daughter Zion, for behold, I am coming and will dwell in your midst, declares the Lord. Many nations will be joined to the Lord on that day, and they will be my people, and I will dwell in your midst. Then you will know that the Lord Almighty has sent me to you, and the Lord will inherit Judah his portion in the holy land and will choose Jerusalem again Dwell, all you flesh, before the Lord, for he has roused himself from his holy dwelling place" (4).

Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us from there. From Jerusalem shall be the word of the Lord, his ways, and we shall walk in his paths. For out of Zion shall go the law, and out of Jerusalem the word of the Lord (5).

And because of its honor before the Lord, that is, Jerusalem, He is very jealous for it. "Then the angel who spoke to me said, 'Proclaim, saying, "This is what the Lord Almighty says: I am very jealous for Jerusalem and for Zion."'" (6)

The Torah mentions that David built an altar to the Lord as a ransom for Jerusalem and its people, after the Lord was about to destroy Jerusalem, but He—the supposed Lord—repented at the last moment! And He asked His prophet David

(1) 2 Chronicles 6:5-6.

(2) 1 Chronicles 23:25.

(3) 3:1 Ezra

(4) 13:10-2 Zechariah

5) Isaiah 3:2

6) Zechariah 14:1

He did not intend to redeem Jerusalem and its people; For it is written: “Then the Lord sent a plague upon Israel from morning until the appointed time, and seventy thousand men of the people died from Dan to Bether. And the angel stretched out his hand against Jerusalem to destroy it, but the Lord relented from the disaster and said to the angel who was destroying the people, ‘It is enough now; withdraw your hand.’ And David built an altar to the Lord there and offered burnt offerings and peace offerings.” The Lord answered for the sake of the land, and the plague was averted from Israel.” (1)

“Then David looked up and saw the angel of the Lord standing between earth and heaven, with his sword drawn in his hand and stretched out over Jerusalem. David and the elders fell on their faces, clothed in sackcloth.” (2)

The Torah focuses extensively, in the context of its celebration of Jerusalem, on the periods and durations during which the kings of the Children of Israel ruled in Jerusalem in particular, including: “The time that David reigned over Israel was forty years. In Hebron he reigned seven years, and in Jerusalem he reigned thirty-three years” (3).

The writers of the Old Testament sought to make Jerusalem the supreme symbol that should gather the scattered Israelites and bring them back from their exile, for it is the gathering point. How could it not be, being the dwelling place of the Lord and the object of the longing of His wandering people! Among what is stated in the Torah in this regard: “…If the Lord will bring me back to Jerusalem, I will serve the Lord” (4), and “If you will return to me and keep my commandments and do them, even if your exiles are in the farthest reaches of heaven, from there I will gather them and bring them to the place I have chosen.” “To make My name dwell therein” (5), “And it shall come to pass on that day that a great trumpet shall be blown, and the repentant ones in the land of Assyria and the exiles in the land of Egypt shall come and worship the Lord on the holy mountain in Jerusalem” (6).

And in the Psalms of the Torah there are many hymns glorifying and sanctifying Jerusalem at times, and lamenting it, remembering its days, and mourning its state after the exile at other times. Among these hymns are: “That the name of the Lord may be proclaimed in Zion, and his praise in

24:15-25 1) 2 Samuel

(2) 1 Chronicles 21:16

(3) 1 Kings 2:11

(4) 2 Samuel 15:8

9:1 5) Nehemiah

13:27 6) Isaiah

Jerusalem (1), in the courts of the house of the Lord, in your midst, O Jerusalem. Hallelujah" (2), "If I forget you, O Jerusalem, may my right hand forget its power; may my tongue cling to the roof of my mouth if I do not remember you, if I do not consider Jerusalem my greatest joy!" (3), "The Lord will rebuild Jerusalem; he will gather together the scattered people of Israel" (4).

And the Lord comforts Jerusalem, and makes her pure from sins, and doubles the reward for her. Thus says the Torah: "Comfort, comfort my people, says your God. Comfort the heart of Jerusalem and proclaim to her that her struggle is finished, that her iniquity is forgiven, that she has received from the hand of the Lord double for all her sins" (5).

But you will not fail to find among the texts of the Torah what proves that this Jerusalem had original inhabitants and former owners of the land, the Jebusites, who happened to inhabit a land that was later given by the Lord to other people who came upon it as conquerors by the sword and blood, according to the Torah. Among these texts that explicitly state the original inhabitants are: "And the sons of Benjamin did not drive out the Jebusites who lived in Jerusalem, so the Jebusites lived with the sons of Benjamin in Jerusalem to this day" (6), "And while they were at Jebus... the servant said to his master, 'Come, let us turn aside to the city of "These are the Jebusites, and we will stay there" (7), "The king and his men went to Jerusalem, to the Jebusites, the inhabitants of the land" (8), "David and all Israel went to Jerusalem, that is, Jehos. And there were the Jebusites, the inhabitants of the land" (9).

After reviewing the Torah texts that mention "Jerusalem," the researcher might ask: If Jerusalem is so sacred to God's (alleged) chosen people, and indeed to God Himself, why didn't Moses mention it in the five books attributed to him? And why didn't God promise it to His people beforehand through Abraham, Isaac, and Jacob? Are they not more beloved to God than them?

21:102 1) Psalms

19:116 2) Psalms

6-5:137 3) Psalms

2:147 4) Psalms

2-1:40 5) Isaiah

21:16) Judges

11:19 7) Judges

(8) 2 Samuel 5:6.

(9) 1 Chronicles 11:4.

Who are the successors? And why didn't Moses, the prophet of God, mention beforehand that the Lord's dwelling place would be in Jerusalem? Or did the Lord decide that His dwelling place would be there long after Moses? And would it have been hidden from Moses the Most High to mention to the people something about this place that would later change the course of the history and lives of the Children of Israel – according to the Torah?! All these questions and others put these texts and their content on the chopping block.

The Judaization of Jerusalem in Recent Times:

The fingers of Zionism have recently begun to tamper with the blessed city of Jerusalem, trying with all the effort, money, and cunning at their disposal to impose the sacred religious texts of the Jews on the ground, in a clear continuation of the series of falsifying history and forcibly seizing the civilization of the original inhabitants of the land.

Ben-Gurion says: "The Jews, during their holidays, used to pray to God that their prayers in the coming years would be in Jerusalem (1)

During the 1948 Palestine War, Ben-Gurion had a specific policy regarding Jerusalem. He said, "The Jews must defend what they control and strive to increase the area they control as much as possible. Religious zeal motivated the Jews to seize Jerusalem, and they were always chanting religious hymns." (2)

Decades after Ben-Gurion's death, the situation remained unchanged. On August 27, 2012, during a visit to a Jewish settlement south of Bethlehem, Benjamin Netanyahu declared that this settlement, along with the Gush Etzion bloc (3), would remain part of Israel and that they constituted the southern gateway to Jerusalem.

(1) The Political Life of Ben-Gurion, Morris Edelman, p. 43.

(2) Ibid., p. 199 - slightly adapted

(3) Gush Etzion is a large Jewish settlement bloc, one of the four largest settlement blocs in the West Bank. It is located south of Jerusalem, between the cities of Bethlehem, Hebron and the southern West Bank. It separates Bethlehem from Hebron and ultimately leads to the establishment of Greater Jerusalem, or what is called (Metropolitan) [See: Al-Masiri Encyclopedia of the Jews, (68/7)].

(The Greater), and Netanyahu announced during the same visit the start of a new phase of settlement construction to achieve this purpose (1)

Since the occupation, the Jews have waged a fierce war on the Holy City, especially the blessed Al-Aqsa Mosque. Within the occupied territory, there are approximately 120 groups that the Zionists themselves classify as extremist religious groups. Of these, at least 25 groups and organizations consider the demolition of Al-Aqsa Mosque a primary objective. From 1967 to 2000, these groups carried out at least 120 direct acts of aggression against Al-Aqsa Mosque (2).

Before 1967, the Jews adopted a duplicitous approach regarding Jerusalem. Internally, they mobilized all Jews towards Jerusalem as their eternal capital, chanting religious texts calling for the possession of Jerusalem. Externally, before the world, they attempted to feign leniency and tolerance towards other religions, addressing the world with sweet talk about the city as a museum and a holy city for all religions and sects! (3).

But Zionism took its bold step in the 1967 war, occupying historic Jerusalem and declaring its unification with the eastern part, which had been given to the Arabs beforehand, creating "New Jerusalem," within a well-known and predetermined Judaization plan. Its leaders declared that the division of Jerusalem was a stain on the Jewish people, that it had become 100% Jewish, as it had been in the past, and that it would remain so in the future (4).

For this purpose, successive Zionist governments since that date have taken a series of decisions and devised a series of plans to ensure military control over Jerusalem.

(1) See: Jerusalem Situation Report "3," during the period from July to September 2012, Baraa Darzi, a study, Jerusalem International Foundation, Lebanon, 1st edition, 2012, (p. 13).

(2) Before the Catastrophe... A Warning and a Call to Action, Abdul Aziz bin Mustafa Kamel, Al-Bayan Center for Research and Studies, Riyadh, 1st edition,

1421 AH / 2000 CE, (p. 251) - adapted

(3) See: Jerusalem: City of God or City of David?, Hassan Zaza, (p. 4).

(4) See: The previous source, (p. 5).

Geographically and demographically, to achieve this comprehensive control, the Zionists resorted to implementing important and dangerous projects and plans, namely: (1)

1- Geographical control over as much land as possible surrounding occupied Jerusalem, through confiscation, settlement, and the establishment of road networks.

2- Isolating the Arab population center in Jerusalem from the Arab population centers in the West Bank.

3- Encircling Jerusalem with strong settlement belts in the form of population centers, forming a Jewish demographic buffer between Jerusalem and the outside world.

4- Designing settlement suburbs in special ways that serve both war and peacetime conditions

These plans were immediately put into action. The Zionist entity took aggressive Judaizing measures and decisions during the first month after completing the occupation of Jerusalem in 1967. In its first session after the war, the Zionist government decided to "begin the settlement of Jerusalem." The immediate measures included demolishing the Mughrabi Quarter and evicting its residents, evacuating a large part of the residents of the Sharaf Quarter, isolating entire Arab neighborhoods from the city of Jerusalem, confiscating about 20% of the area of the Old City, expelling more than 6,000 Palestinian residents of Jerusalem outside the walls, confiscating about 640 properties, demolishing about 135 properties, and displacing and deporting large numbers of Jerusalem residents (2).

To legitimize this major Judaization process, the occupation authorities resorted to confiscating lands under the Absentee Property Law of 1950, and used it diligently to Judaize the city, as it stipulates

(1) Jerusalem Between Zionist Judaization Plans and the Palestinian Struggle and Resistance, Nawaf Al-Zaru, Dar Al-Khawaja

Jordan, 1st ed., 1991, pp. 30-31 - adapted

(2) Ibid., p. 32 - adapted

Anyone who was outside the State of Israel during the 1967 census had their property transferred to the Custodian of Absentee Property, who was then entitled to sell or lease it. (1)

In the researcher's estimation, all of this was part of the early resolution of the Jerusalem issue after the Arab defeat in 1967. This further complicated and exacerbated the situation in Jerusalem, as the Jews exploited the state of Arab and Islamic weakness and attempted—in a race against time—to impose a fait accompli in this holy city.

The number of Zionist settlements in Jerusalem alone reached 26 by the end of 2009, with the number of settlers in these settlements exceeding a quarter of a million. In 2010 alone, the Zionists confiscated approximately 760 dunams in Jerusalem and approved the construction of 10,000 settlement units. (2)

Among the methods employed by the Zionists to Judaize Jerusalem are the demolition of the homes of its original inhabitants, the confiscation of their lands, and the restriction of their lives in all aspects

From 1967 to 2010, the Zionists demolished approximately 1,501 Palestinian homes in Jerusalem under the pretext of illegal construction. This number does not include homes demolished by their owners under duress to avoid paying the demolition costs that Jerusalemites are forced to pay! Furthermore, the Jews force Jerusalemites to pay exorbitant fines under the pretext of building without a permit. For example, the total fines collected by the Zionist Jerusalem Municipality from Jerusalemites between the years

(1) Zionist Policy towards the City of Jerusalem, Adnan Abu Amer, Al-Bayan Center for Research and Studies, Riyadh, 1st edition, 1430 AH / 2009 CE, p. 47.

(2) Palestinian Central Bureau of Statistics, 2011, Jerusalem Statistical Yearbook No. 13, Ramallah / Palestine, p. 348 - adapted

In 2004 and 2008, approximately 50 million US dollars were spent. The United Nations estimates that more than 60,000 Palestinians currently live in Jerusalem in buildings threatened with demolition (1).

The Zionists also resort to the deliberate impoverishment of the original Palestinian inhabitants of Jerusalem. Studies have indicated that "the poverty rate among Jerusalemites increased from 60% of families below the poverty line in 2008 to 69% in 2009, reaching 77% in 2010. Meanwhile, 84% of Jerusalemite children are from families living below the poverty line. Figures revealed during 2012 show that 75% of Jerusalemite heads of households are indebted to the occupation municipality, which has been pursuing Jerusalemites over the past years to collect fines and taxes, and has begun to drain them by paying them in installments with high interest rates" (2).

Another manifestation of Judaization is the perpetration of violence and massacres by Jews against the people of Jerusalem, especially the worshippers of the blessed Al-Aqsa Mosque, to terrorize them and force them to leave the city and clear the way for the occupying Jews. Among the most important of these practices and bloody acts of aggression are the following:

On August 21, 1969, the Zionists set fire to Al-Aqsa Mosque. The occupation authorities tried to prevent the Jerusalemites from extinguishing the fire and cut off the water supply to the Haram area immediately after the fire broke out. The flames consumed Saladin's pulpit in the mosque, the roof of three arcades, and part of the southern roof (3).

On April 11, 1982, a Zionist soldier stormed the Dome of the Rock Mosque and opened fire indiscriminately, resulting in the martyrdom of two Palestinians and the injury of more than 60 others (4).

(1) Jerusalem Statistical Yearbook No. 13, p. (344) - adapted

(2) Al-Quds International Foundation, Jerusalem 2012: A Reading of Events and Outcomes, a study by Ziad Al-Hassan, 2013

From the Foundation's website, under the link www.alquds-online.org, dated April 5, 2013.

(3) The Concise Palestinian Encyclopedia, (p. 660)

(4) Jerusalem Between Judaization Plans and the Struggle, Nawaf Al-Zaru, (p. 69) - slightly adapted

On 10/08/1990 AD, Zionist police forces, the so-called Border Guard, Zionist intelligence, and settlers stormed the Al-Aqsa Mosque compound from its various gates, surprising Palestinian worshippers with machine guns from all directions. On that morning, the Zionists committed a terrible massacre in the holy sanctuary, which resulted in the death of 23 martyrs and more than 850 wounded, in what became known as the “Black Monday Massacre” (1).

On September 27, 2000, Israeli Prime Minister Ariel Sharon, accompanied by six members of parliament and a military and police force of approximately 300 personnel, provocatively stormed the Al-Aqsa Mosque compound. This act incited the anger of the worshippers, who confronted the provocation. Twelve worshippers were injured by police batons. The following day, Friday, the occupation forces committed a massacre against the worshippers in the mosque, opening fire on them just before the end of prayers. This resulted in the martyrdom of 13 and the wounding of 475 worshippers. This massacre was the spark that ignited the Second Al-Aqsa Intifada (2).

The Zionist Judaization campaign against Jerusalem and the blessed Al-Aqsa Mosque has reached an unprecedented level in the last two years. What the Jews have long tried to conceal has now come to light, especially with the rise of the most extremist and racist Jews to power in the Zionist entity. On August 9, 2012, a bill to divide the Al-Aqsa Mosque between Muslims and Jews was proposed for discussion in the Zionist Knesset. This bill stipulates allocating nine hours daily for Muslims, with no Jews present in the mosque, and nine hours for Jews, during which Muslims would be required to leave the mosque. It also includes a weekly holiday for Muslims, Friday, and a holiday for Jews alone, Saturday! (3).

The Zionists no longer conceal their intentions to Judaize Jerusalem, annex it, and empty it of its inhabitants. They consider this axiomatic in both Jewish religion and politics, which the world must accept. Nothing demonstrates this more clearly than a recent statement reported by Reuters from Yigal Palmor, the Foreign Ministry spokesman

(1) See: Jerusalem Between Judaization Plans and the Struggle, Nawaf Al-Zaru, (p. 115).

(2) Israeli Massacres Against the Palestinian People, Yasser Ali, (p. 71), adapted.

(3) See: The Jerusalem International Foundation, Jerusalem 2012: A Reading of the Course of Events and Outcomes, Ziad Al-Hassan

Zionism - On Tuesday, March 26, 2012, Palmor stated: "Objecting to the Judaization of Jerusalem—as they say—is futile and equivalent to objecting to the Catholic nature of the Vatican or the Islamic nature of Mecca... Naturally, this is inconceivable (1)

The matter was not limited to official Zionist governmental measures toward Jerusalem. Rather, organized groups emerged in occupied Palestine striving to achieve the common goal: stealing what remains of Jerusalem and making it a purely Jewish city.

Among the organized Jewish groups that have worked and continue to work to Judaize Jerusalem, expel its inhabitants, and demolish the Al-Aqsa Mosque are:

(1) The Gush Emunim group

This phrase means "bloc of believers" in Hebrew. It is a religious-nationalist Zionist settler movement that demands maximum Zionism. The movement is not a party, but a popular movement committed only to preserving the Land of Israel. The movement was officially founded in 1947, but its actual establishment was after June 1967. From the perspective of Gush Emunim, retaining the territories occupied after 1967 is a divine imperative that cannot be overridden by humanitarian or practical considerations. The movement focused most of its activity on the settlement process and its escalation, with the aim of reaching a situation in which the West Bank could not be returned to the Arabs. That is, it tries to translate the Zionist policy of the status quo into a solid physical presence through the establishment of settlements (2).

(1) Reuters news agency website, under the link http://ara.reuters.com/article/topNews, dated:

26/3/2013

(2) Al-Masiri's Encyclopedia of the Jews (7/158) - adapted

(2) The Beshevat Atrit Kohanim Organization

The phrase means "Priestly Crown." This movement was founded in 1987. Its followers regularly purchase homes in Jerusalem for Jewish settlement. It has a permanent office in New York for fundraising and holding seminars (1).

(3) The Al-Aqsa Seizure Movement:

Members of this movement openly call for the demolition of the Al-Aqsa Mosque and the expulsion of all Muslim inhabitants from what they call "the Land of Israel." This movement began to emerge in 1968 and was the nucleus of the Gush Emunim movement. Among its goals are also the Judaization of Hebron and the return of the Ibrahimi Mosque to the Jews (2).

(4) The Kach Movement:

(Kach) is a Hebrew word meaning "thus," and it is the name of a Zionist political terrorist group that formulated its emblem as follows: one hand holding the Torah and the other a sword, with the Hebrew word "Kach" written underneath, meaning that the only way to achieve Zionist aspirations is through the Torah and the sword. Kach believes that the Jewish people are a unique and distinguished chosen people, indeed a holy people, whose rights are sacred. Therefore, the holy Jewish people cannot relinquish their sacred rights in the Holy Land and concede parts of it to other (non-holy) peoples. The political orientation of the Kach group is to annex the occupied territories, remove all foreign worship from the Temple Mount/Al-Aqsa Mosque, and expel all enemies of the Jews from the land of Palestine (3).

(1) See: Before the Catastrophe: A Warning of Calamity, Abdul Aziz Kamel, (p. 256).

(2) See: The previous source, (p. 257).

(3) Encyclopedia of the Jews, Al-Masiri (1597) - (160) - adapted

(5) The “Return the Crown to its Former State” Movement:

Led by a man named Yisrael Voichto Never, who mobilizes a violent group of fanatical young men who seize houses and buildings in Jerusalem, claiming they once belonged to Jews. After seizing them, they expel the Arab residents. Voichto Never then arranges the legal aspects of ownership for these houses. The ultimate goal of this movement is to seize the lands of the Muslim Quarter of besieged Jerusalem, the land of the mosque (1).

Among the manifestations of the Judaization of Jerusalem is the Zionist changing of Arabic names in Jerusalem and replacing them with Hebrew Jewish names in order to steal heritage, falsify history, and obliterate the Arab and Islamic landmarks of Jerusalem

Examples of this include replacing the name of the Al-Masharef neighborhood with "Moshe Haim Shapir," the Jaffa Gate with "Awdet Zion," the Mughrabi Gate with "Rehov Beit Mahsi," Solomon's Road with "Al-Mazalleen Street," the Sheikh Jarrah neighborhood with "Eshkol Neighborhood," the Al-Buraq Road with "Yehuda Halevi," Tel Shurfa with "Givat HaMivtar," the Wadi Road with "Rehov HaGai," Aqabat Ghneim with "Shuveh Halkot," the Mujahideen Road with "Derech Sha'ar Herut," Aqabat Darwish with "Khabar Haim," and Jerusalem Airport with "Atarot Airport," in addition to dozens of other Arabic names (2).

Summary of the requirement:

First: The Old Testament is replete with references to Jerusalem, venerating, celebrating, and honoring it—except for what is known as the Five Books of Moses. In the distorted Torah of the Jews, Jerusalem is the dwelling place of the Lord, the refuge of the hearts of the alleged people of God, and a place of holiness unmatched by any other spot in the universe. The scribes of the Torah inserted this Jerusalem of theirs into hundreds of places in the books of the Old Testament, giving it a special status with their Lord and with the Jews.

(1) Before the Catastrophe: A Warning, a Call to Action, Abdul Aziz Kamel, (p. 260).

(2) See: Jerusalem Between the Judaization Plans and the Struggle, Nawaf Al-Zaru, (p. 59).

Second: Jewish and Zionist leaders, both past and present, have exploited the notion of Jerusalem as the "City of God" and the "City of David" to falsely establish the Jews' right to all of Jerusalem. They have attempted to reinforce this claim as an indisputable and self-evident truth by falsifying history and trying to erase the civilization of the indigenous people.

Third: Since their occupation of Palestine, particularly after 1967, the Jews have focused on seizing Jerusalem, Judaizing it, obliterating its Arab and Islamic landmarks, stealing its land and heritage, and expelling its inhabitants or making their lives miserable. They have employed every means to achieve this, starting with military force and imposing themselves on the city, continuing with enacting laws, issuing decrees, and legislating Judaization, and culminating in exerting pressure by all means to displace Jerusalemites and confiscate their rights and properties

Fourth: The Zionist Jews are racing against time to try to change the features of the Holy City, strangling it with Jewish settlements, isolating it from its Arab, Palestinian, and Muslim surroundings, controlling its economy, changing its demographic composition, and altering the names of its streets and landmarks, in order to impose a fait accompli on the world, making it difficult to change or amend it, or perhaps even to discuss it.

Fifth: Jerusalem is a constant for the Jews and Zionism, and talk of its eternal Jewish unity has become the popular commodity that all Jewish politicians are promoting. Therefore, given this situation, it is impossible for today's Zionists to willingly relinquish Jerusalem unless they are forced to do so.

Sixth: Jerusalem is subjected day after day to an escalating and accelerating Judaization campaign, as if the Zionists today are on the verge of a stage in which they intend to forcibly attack the blessed Al-Aqsa Mosque, uproot it, and complete their control over Jerusalem

The fourth requirement:

Solomon's Temple in Jewish belief

"The Temple is a word that corresponds in Hebrew to (Beit HaMikdash), that is: the Holy House, or (Heichal), which is a word that means (the great house in many Semitic languages, and the great or magnificent house is the way in which the dwelling of God was referred to - according to Jewish belief, and one of the most important names of the Temple is (Beit Yahweh), because it is essentially a dwelling of God and not a place of worship, unlike the Kaaba, for example (1).

The Temple occupies a special place in the Jewish consciousness. It is called "Lebanon" because it purifies Israel from its sins and makes it as white as milk. The Jewish conception held that it was located at the center of the world, as it was built in the center of Jerusalem, which is located at the center of the world. The Holy of Holies, which is located in the center of the Temple, is like the navel of the world, and in front of it is the Foundation Stone: the point at which God created the world. The Temple is God's treasure, like the community of Israel, and it is more precious to Him than the heavens, even than the earth, which He created with one hand, while He created the Temple with both hands. Indeed, God decided to build the Temple before He created the universe itself! (2)

The Temple in the Old Testament:

The one who planned the construction of the Temple, or the House of the Lord according to Jewish belief, was David the El. The inhabitants of Jerusalem—the Jebusites—prevented David the El from possessing it initially, so he was forced to settle for taking the stronghold of Zion, as the Torah states: “The inhabitants of Jebus said to David, ‘You shall not enter here.’ So David took the stronghold of Zion, which is the City of David” (3).

Then, at the beginning of his reign, David the El tried to move the Ark of the Covenant to the City of David, which he had made his center, but the Lord refused. So God kept it in the house of a man named Obed-edom for three months (4).

(1) Al-Masiri Encyclopedia of the Jews (4/159) - adapted.

(2) The same source, (4/159) - slightly adapted.

(3) 1 Chronicles 11:5.

(4) See: 1 Chronicles, Chapter 13

But David, who had prepared the arrangements for moving the ark to Jerusalem, appointed someone to carry it from the house of Obed-edom. This was done according to what is written in the Torah: “David built houses for himself in the City of David, and prepared a place for the ark of God and pitched a tent for it. Then David said, ‘No one is to carry the ark of God except the two kings, for the Lord has chosen them to carry the ark of God and to minister to him forever.’ So David gathered all Israel to the two kings.” Jerusalem, for the purpose of bringing up the ark of the Lord to the place that He had prepared for it” (1).

Then the Lord revealed to David that a son of his descendants would build a house for the Lord to dwell in among his people. The Torah states this: “That night the word of God came to Nathan, saying, ‘Go and tell David my servant, “This is what the Lord says: You shall not build me a house to live in, for I have not lived in a house since the day I brought Israel up to this day, but have been wandering from tent to tent, and from one dwelling place to another.”’” I will make a dwelling place for you… I will be with you wherever you rest, and I will cut off all your enemies before you. I will make a name for you like the names of the great ones in the land. I will appoint a place for my people Israel and plant it there, and it will dwell in its place. It will no longer be tossed about, nor will the children of iniquity afflict it again as they did at first… And it will come to pass, when your days are fulfilled, that you should go with your ancestors, that I will raise up a dwelling place for you. After you will come your offspring, who will be of your children, and I will establish his kingdom. He will build me a house, and I will establish his throne forever” (2).

You can imagine this God as portrayed in the Torah here; He is a God specifically for the people of Israel, moving with them in their settlements and travels, from tent to tent, from dwelling to dwelling. Then He intends and decides to build a house for settlement, as an eternal dwelling linked to the eternal possession of His people by the land to which He brought them, an eternal promise and covenant! Therefore, it is not surprising—in the researcher's estimation—that the writer of 1 Chronicles recounts the Lord's impassioned address to His people and the stories of the punishments attributed to David the Most High in the chapters following this text. For the land is now the dwelling place of the Lord, so it is necessary to destroy the enemies of the Lord's people and deliver the land from them! After this

(1) 1 Chronicles 15:1-3.

(2) 1 Chronicles 17:3-12

Then the Torah tells that David, may God be pleased with him, erected an altar to the Lord at Gibeon (1) after he bought land from a man named Ornan the Jebusite. David paid Ornan—in exchange for the land—gold weighing six hundred shekels (2).

The Torah then says that David the Most High prepared building materials for his son Solomon before his death, and commanded him to build the house of the Lord at the Lord's command. “And David said, ‘My son Solomon is young and tender, and the house that will be built to the Lord will be very great in name and glory in all the lands. Therefore I will prepare for it.’ So David made many preparations before his death.” David called his son Solomon and instructed him to build a house for the Lord, the God of Israel. David said to Solomon, “My son, I had a desire to build a house for the name of the Lord my God, but the word of the Lord came to me, saying, ‘You have shed much blood and waged great wars. You shall not build a house for my name, because you have shed much blood on the land in my sight.’” Behold, a son shall be born to you who will be a man of rest, and I will give him rest from all his enemies all around him, for his name shall be Solomon. I will put peace and tranquility in Israel in his days. He shall build a house for my name, and he shall be my son, and I will be his father, and I will establish my throne of his kingdom over Israel forever. “Now, my son, may the Lord be with you, and you will prosper and build the house of the Lord your God, as he has promised you.” (3)

Herein lies the height of biblical contradiction; for its writer, in this text, impugns David the Most High, describing him as a bloodthirsty man, and unqualified to be the builder of the Lord’s house, and instructs his son Solomon the Most High to build it. But the strange thing, as will be shown later, is that the Torah itself describes Solomon only as a polytheist and idolater! Was the supposed Lord unaware of the ultimate fate to which Solomon the Most High would come? This is the familiar biblical confusion and the recurring floundering in matters of Lordship and Divinity

Not only that, but David the Most High, according to the Torah, divided the work of the Temple (the House of the Lord) before his death, and assigned it to the Levites, and the number of those serving in the Temple at that time reached thirty-eight (38) thousand!! The Torah says: “And he gathered together all the leaders of Israel, the priests and the Levites, and the Levites were numbered from the age of thirty years and above,

(1) Gibeon, according to the Torah, was a great city belonging to the Benjaminites, given to the tribe of Aaron. Its inhabitants were the Hivites, who, through their cunning, made peace with Joshua. It was there that David defeated the Philistines. In modern times, it is the small Palestinian village of "Gebe," located six miles northeast of Jerusalem, near the village of Mikhmas. The word "Gebe" is a Canaanite word meaning hill [See: Dictionary of the Bible, George Post (1/312), also: Encyclopedia of Our Country Palestine, Mustafa al-Dabbagh, (8/69)].

(2) See: 1 Chronicles, Chapter 21. The shekel is the origin of the legal weight used by the Hebrews, and in today's weights, the shekel is equivalent to about 15 grams. [See: Dictionary of the Bible, George Post (2/475)].

(3) 1 Chronicles 22:5-11

Their number, according to their leaders, was thirty-eight thousand men. Of these, twenty-four thousand were to supervise the work of the house of the Lord. Six thousand were officers and judges, four thousand were gatekeepers, and four thousand were praising the Lord with the instruments that were made for praise." (1)

And David the Lord gave to his son before his death a model of the house of the Lord (perhaps) something resembling a drawing or plan with its shape, construction, porticoes, vessels, priests, and servants, indicating that this was inspired by the Lord, since it is the eternal dwelling place of the Lord (2)

David's last prayer before his death, according to the Torah, was that the Lord would grant his son success in building the Temple: "O Lord, God of Abraham, Isaac, and Israel, our fathers, preserve these things forever in the mind of your people, and prepare their hearts to you. As for my son Solomon, give him a perfect heart to keep your commandments, your testimonies, and your statutes, and to do all of them, and to build the temple that I have prepared for him." (3)

Four years after Solomon succeeded his father as king, he began, according to the Torah, to build the Temple: "Solomon began to build the house of the Lord in Jerusalem, on Mount Moriah, where he had appeared to his father David, where David had prepared a place in the threshing floor of Araunah the Jebusite. He began building on the second day of the second month of the fourth year of his reign" (4).

The researcher of the Jewish Torah finds no reason for Solomon to delay for four years before beginning to build the aforementioned Temple, since David had already prepared everything necessary and was even about to begin its construction

The writer of 2 Chronicles goes on to describe the construction of the Temple, its walls, pillars, timbers, and nails, specifying their weights, lengths, and prices in minute detail (5).

Despite the vast sums of money and materials allocated for the Temple's construction, its size, as the Torah states, was small. It is described as follows: "These were laid down by Solomon for the building of the house of God."

(1) 1 Chronicles 23:2-5.

(2) See: 1 Chronicles, Chapter 28.

(3) 1 Chronicles (1 Chronicles)

(4) 2 Chronicles 2:1-2.

(5) See: 2 Chronicles, Chapters 3 and 4

The length, measured by the first cubit, was sixty cubits, and the width was twenty cubits, and the portico in front of the length, according to the width of the house, was twenty cubits" (1).

A number of non-Muslim scholars and researchers have questioned the veracity of the Old Testament accounts that described the construction of Solomon's Temple and the money, gold, and silver placed in it. Among them is Will Durant (2), who commented on the description of the Temple, saying: "This Temple was not a church in the true sense, but rather a square enclosure containing several wings, and its main structure was not very large, if we are to believe the only source we rely on for this description (i.e., the Old Testament)" (3).

Other historians also comment on the Old Testament description of the Temple as being overlaid with gold, stating that this is historically impossible and questionable from a critical perspective, thus making its accuracy unlikely for most of the Temple (4).

The Torah states that the Lord chose the Temple as a holy place for Himself on earth, addressing Solomon only after the Temple was completed, saying: "Now my eyes will be open and my ears attentive to the prayer of this place. Now I have chosen and consecrated this house, that my name may be in it forever; my eyes and my heart will be there forever" (5).

This is the story of what is called Solomon's Temple in the Jewish Torah. The Torah scribes celebrated it greatly and exaggerated in their description and veneration of it.

(1) 2 Chronicles 3:3-4.

(2) Will Durant, a contemporary American author, whose thirty-volume work, *The Story of Civilization*, is one of the most famous books chronicling human civilization through its various paths. He dedicated many years to writing it, publishing the first volume in 1935, followed by the remaining volumes. He was among the historians who were somewhat fair to Islam, praising the Prophet of Mercy and the Holy Quran,

and Islamic civilization | Journal of Islamic Research (282/58, 149/68).

(3) *The Story of Civilization*, Durant (3352-336 - slightly adapted)

(4) *David and Solomon in the Old Testament and the Quran*, Dr. Ahmed Issa Al-Ahmad, Kuwait Government Press, Kuwait, 1st edition

1410 AH / 1990 AD, (p. 113) - adapted

2 Chronicles 7:15-16

"But the Temple was not as magnificent as the Torah writers tried to portray it. Its construction and the artistic decorations added to it show that the Israelites had no expertise in this field. The work was carried out by Phoenician engineers and craftsmen who built it according to their own methods and what they had learned from the Egyptians and Mesopotamians. Furthermore, the Temple did not have the importance it later acquired (1)."

In the introductory chapter, the researcher addressed the destruction of the Temple by Nebuchadnezzar of Babylon, in what is known as the first destruction, its subsequent rebuilding with the help of the Persians, and its second destruction by Titus of Rome. See its location (2).

The contradiction in the structure of the Temple doctrine:

The contradiction is evident in the Jews' veneration of what is called Solomon's Temple, and their belief in Solomon himself. The researcher's understanding is that the sanctity of a place and a building depends on the greatness of the builder and his standing with God and His servants. However, the Jewish Torah denigrated the Prophet Solomon and accused him of grave sins that are unforgivable in God's eyes. How can this be reconciled with the lamentations of today's Jews over the glory of Solomon and the ruins of his temple and the house he built for the Lord?!

The Jewish Torah accused Solomon of idolatry and turning away from the worship of God to the worship of idols at the end of his life, meaning that he was sealed with idolatry. This occurred after his wives turned his heart away from God, not to the gods of other peoples, as Solomon, according to the Torah, was afflicted with the love of many women, marrying a thousand of them!

The story of that terrible end for Solomon, which is in the First Book of Kings, comes: “King Solomon loved many foreign women besides Pharaoh’s daughter: Abithites, Ammonites, Edomites, Sidonians, and Hittites, of the nations about which the Lord had said to the Israelites: ‘You shall not intermarry with them, nor they with you, for they will turn your hearts after their gods.’” Solomon clung to them in love. He had seven hundred wives, both princesses, and three hundred concubines, and his wives captivated his heart.

(1) David and Solomon in the Old Testament and the Qur'an, Ahmad Issa al-Ahmad, (p. 115) - slightly adapted.

(2) See: this research before him, (pp. 38, 42).

Now it came to pass, in the time of Solomon’s old age, that his wives turned his heart after other gods, and his heart was not fully devoted to the Lord his God, as was the heart of his father David. Solomon went after Ashtoreth, the goddess of the Sidonians, and Milcom, the abomination of the Ammonites. Solomon did evil in the sight of the Lord, and did not fully obey the Lord, as was the heart of his father David. Then Solomon built a high place for Chemosh, the abomination of the Moabites, on the hill opposite Jerusalem, and for Molech, the abomination of the Ammonites. He did the same for all his foreign wives who burned incense and sacrificed to their gods. Then the Lord was angry with Solomon, because his heart had turned away from the Lord, the God of Israel, who had appeared to him twice and had commanded him concerning this matter, that he should not follow other gods, but he did not keep what the Lord had commanded him. (1)

Solomon, peace be upon him, committed five sins (2):

The first, and the greatest of them, was that he apostatized at the end of his life, which is when one should turn to God. The punishment for apostasy in the Mosaic Law is stoning—even if he was a prophet with miracles—and it is not known from any place in the Torah that the repentance of an apostate is accepted.

The second was that he built high temples for idols on the mountain in front of Jerusalem

Third: He married foreign women from nations with whom God had forbidden union.

Fourth: He married a thousand women, and having many wives was forbidden for the ruler of the Children of Israel.

Fifth: His wives burned incense and sacrificed to idols, so killing them was obligatory, and also because they tempted his heart, so stoning them was obligatory, according to the Torah itself, and Solomon did not carry out the punishment on them.

Also, one of the most important problems that arises for the researcher in understanding the story of the Temple is the Lord's failure to fulfill His promise and covenant by which He swore to Himself when He sanctified the Temple and made it His house and dwelling place forever, since

idolatry quickly entered the Temple, then it was destroyed, expelled, and defeated, and no trace of it remained!!

Just as the Torah took care of the Temple, so did the Talmud, and it went to extremes and became strange, and it dared to speak against God and exaggerated in describing the cosmic catastrophe that occurred after the destruction of the Temple.

1 Kings 1:1-11

(2) Izhar al-Haqq, Rahmatullah al-Hindi (1249/4 - (1250) - adapted

The Talmud states: “And God did not play with the whale after the destruction of the Temple! God confessed his error in destroying the Temple, and he began to weep and spend three-quarters of the night roaring like a lion, saying: Woe to me, for I commanded the destruction of my house, the burning of the Temple, and the plundering of my children!” (1) - Exalted is God far above what they say.

Look at the corruption of the minds and hearts of this type of person, for they have transgressed even against the station of Lordship and Divinity, and they have cursed God with the vilest of words, and then they claim to be His chosen people!

Temple dreams among contemporary Jews:

"The destruction of the Temple forms a fundamental image in the Jewish religious consciousness. It is mentioned at birth and death, and at marriage an empty cup is broken in front of the bride and groom to remind them of the destruction of the Temple (and some ashes may be sprinkled on the groom's forehead). In the past, when a Jew was painting his house, the rabbis would advise him to leave a small square unpainted so that he would remember the event of the destruction of the Temple. Every year, the memory of the destruction of the Temple is commemorated by fasting on the ninth of Av, and at every meal, and with every morning prayer, the (pious) Jews remember the Temple, and pray for the opportunity to return to the Holy Land and participate in building the Temple" (2).

A special prayer is recited at midnight so that God will hasten the rebuilding of the Temple. Jewish law states that a Jew must tear his clothes when he sees the Temple for the first time and again after thirty days have passed since he last saw it! Zionists believe that the emergence of Zionism dates back to the very moment when Titus destroyed the Temple and imposed the Diaspora on the Jews. Zionists date the events of Hebrew history and the histories of members of Jewish communities in Palestine using terms such as "First Temple" and "Second Temple." Ben-Gurion and many Zionist scholars refer to the Zionist entity as "Third Temple." (3)

(1) The Hidden Treasure in the Scandals of the Talmud, Dr. Al-Sharqawi, (p. 176).

(2) Encyclopedia of the Jews, Al-Masiri, (4/160)

(3) The previous source, (4) (160) - adapted

The Torah, as mentioned earlier, claims that Solomon built the Temple on Mount Moriah (the Temple Mount, or Haram al-Sharif, upon which the Al-Aqsa Mosque and the Dome of the Rock are located). This mountain is referred to in English writings as the Temple Mount (1).

Therefore, it is not surprising, in the researcher's estimation, that the Jews focus their Judaization and targeting efforts on the area surrounding the blessed Al-Aqsa Mosque, as they believe that the Temple lies beneath it or in its vicinity.

Since the complete occupation of Jerusalem in 1967, the Zionist occupation has accelerated its excavations beneath and around the Al-Aqsa Mosque with all its might in order to realize its dream of building "Holy Jerusalem," with the alleged Third Temple, intended to be erected in place of the Al-Aqsa Mosque, at its center. However, the occupation has not found any trace of a Jewish presence in the vicinity of the Al-Aqsa Mosque in its quest for a mirage, so it has sought to create such traces by distorting the existing monuments in order to give them a Jewish character alien to the face of the city of Jerusalem (2).

Dr. Roger Garaudy says: “We have an example of historical deception that leads to jeopardizing masterpieces of world art and invaluable elements of Palestinian cultural heritage (Al-Aqsa Mosque and the Dome of the Rock). This example is the excavation and digging work under this great monument, under the pretext of searching for the remains of Solomon’s Temple. This pretext is based on two falsehoods: first, that the Western Wall (which they call the Wailing Wall) adjacent to Al-Aqsa is not at all a remnant of Solomon’s Temple, as archaeologists have determined; and second, that all historians and archaeologists know from the past of its location that nothing of Solomon’s Temple could have remained.”

(1) See: Al-Masiri Encyclopedia of the Jews, (4/160).

(2) Searching for a Mirage: Excavations Under and Around Al-Aqsa Mosque, prepared by: Abdullah Abhais, translated by: Maryam Aitani,

Jerusalem International Foundation, Beirut, August 2012, p. (4) - slightly adapted.

(3) Palestine: Land of Divine Messages, Roger Garaudy, p. (192) - adapted

The Jews have surrounded the Al-Aqsa Mosque with tunnels and excavations to achieve this distant goal. On the southern side of the mosque, the Zionists are working on establishing the City of David. There are 17 excavation sites on this side, 12 of which are active. The most dangerous of these excavations is what is known as the Herodian Road, which is 600 meters long and connects the Western Wall Plaza to the southern entrance of the City of David (1).

As for the western side of the mosque, it is the main artery of the city that the Jews are building under Al-Aqsa. It contains 19 excavation sites, 10 of which are active. The largest excavation on the western side is the network of tunnels of the Western Wall, which is considered the most active and deepest excavation (2).

Meanwhile, the northern excavations are concentrated in the northwestern corner of the Al-Aqsa Mosque, specifically in the area of the Umariyah School, where there are two active excavation sites (3).

Despite the continuation and escalation of these excavations, some archaeologists—even Zionists among them—do not conceal the fact that they have failed to prove any evidence of the existence of the alleged Temple.

We find that Meir Ben-Dov, head of the Hebrew University mission tasked since 1967 with searching for the remains of the Temple in and around the Al-Aqsa Mosque, admitted after much research and effort: “During the course of excavations and studies we have conducted over the past twenty-five years, we have concluded that there is no Temple there; that is, there are no remains of that Temple. If you dig, you will never be able to find any remains of the Temple that indicate the reign of Solomon.” (4)

(1) Searching for a Mirage, Jerusalem International Foundation, (p. 6) - adapted.

(2) Ibid., (p. 6) - adapted.

(3) See: Ibid., (p. 6).

(4) Ibid., (p. 88) - adapted

Today, Jews seek to impose a new reality at Al-Aqsa Mosque in accordance with their belief in the Temple. At the end of 2011, Rabbi Shmuel Eliyahu (1), one of the two chief rabbis of the official rabbinate, called for the Passover sacrifice to be offered on the Temple Mount, and issued a religious ruling that Jews who avoid performing this ritual risk incurring divine and devastating punishment (2).

Establishing a permanent Jewish presence at the mosque has been a constant objective of Zionist movements, both at the level of extremist Jewish associations and at the official level. These associations began calling for ascensions to the Temple Mount on every occasion and exerted pressure in this direction until they reached an agreement with the Israeli police, sponsored by the Speaker of the Knesset, in August 2011. This was immediately followed by the largest mass incursion in the history of the mosque, when more than 500 Jewish settlers stormed it, under heavy protection from the occupation police, on August 9, 2011, which coincided with the holy month of Ramadan (3).

"The Temple has reached such a status among contemporary Jews that they have adopted it as a symbol inscribed on the Zionist flag. It is the six-pointed Star of David. This same star is printed on the edges of Jewish soldiers' helmets and caps, carried on their shoulders, prominently displayed on their tanks, flown with their planes, and launched with their missiles. The Jews have not been ashamed to adopt this religious symbol as the emblem of their state." (4)

It was recently revealed that "the extremist Jewish groups seeking to build the Temple in place of the Al-Aqsa Mosque have completed the preparation of a golden lantern similar to the one used during the Second Temple."

(1) Safed, the capital of Galilee and one of the important cities in northern Palestine, is situated on several hills, approximately 790-840 meters above sea level. Its strategic location has led to its exposure to many military events throughout history. It played a significant role in the Crusades and other conflicts. The Jews occupied it on May 11, 1948, and displaced its Arab inhabitants. | Encyclopedia

The Facilitated Palestinian, (p. 388) - adapted.

(2) The Palestinian Strategic Report for 2011, (p. 258) - slightly adapted.

(3) Ibid., (p. 264) - slightly adapted.

(4) Before the Catastrophe: A Warning and a Call to Action, Abdul Aziz Kamel, (p. 143).

It was made using 42 kg of pure gold, and cost more than one million dollars, donated by the Ukrainian Jewish businessman Vadim Rabinovich (1).

Among the Jewish groups working to expedite the construction of the Temple are:

(1) The "Temple Mount Faithful" organization:

This is a Jewish organization that describes itself as a charitable association. It receives support from the Zionist Ministry of Education, the Zionist army, and the Jerusalem municipality. This organization seeks to deepen awareness of the Temple and biblical Jerusalem among Jews and strives to seize the area of the Al-Aqsa Mosque and its courtyards (2).

(2) The "Temple Mount Faithful" movement:

It was founded in the 1980s, and its center is in Jerusalem. It has an affiliated association called the Temple Mount Faithful. The founder of this movement is an extremist Jew named Gershon Salomon. This movement holds Jewish prayers in the plaza surrounding the Western Wall, next to the Al-Aqsa Mosque, near the Mughrabi Gate (3).

The Temple Mount Faithful attempted to lay the foundation stone for the Third Temple in a ceremony overseen by the group's leader in mid-October 1989. A priest wearing special priestly vestments attended the ceremony. The Temple Mount Faithful are supported by some members of the religious establishment in the Zionist entity (4).

(1) Zionist Policy Towards Jerusalem, Adnan Abu Amer, (p. 81).

(2) See: Before the Catastrophe: Warning and Alarm, Abdul Aziz Kamel, (p. 257)

(3) Before the Catastrophe: Warning and Alarm, Abdul Aziz Kamel (p. 259), adapted.

(4) Encyclopedia of the Jews, Al-Masiri, (4/168).

This group was also permitted to lay the foundation stone for the alleged temple on July 29, 2001, corresponding to the ninth of Av according to the Hebrew calendar, the day Jews believe to be the date of the destruction of the Second Temple in 70 CE (1).

(3) The Temple Mount Fund Association:

"This is a Zionist, Jewish, and Christian association that openly seeks to Judaize the area of the Al-Aqsa Mosque. Its existence was announced in 1983 CE. It has branches in occupied Palestine and in the United States, and its headquarters is in Jerusalem. Its primary goal is the rebuilding of the Third Temple on the Temple Mount" (2).

(4) The Temple Preparatory Movement Association:

"It was founded by a Jew named David Yosef Limonim, and its headquarters are in Jerusalem. This association publishes a monthly magazine entitled 'To the Temple,' and it held an exhibition about the Temple and introducing it in 1997 CE. (3)

When will the Temple be built?

The Jewish belief in the alleged Temple is not without contradiction either. While they agree on the sanctity of the Temple and the necessity of its construction, they differ on the timing of this construction and who should undertake it.

Dr. Abdel Wahab El-Messiri says: "Jewish jurisprudence holds that the Temple must be rebuilt and the sacrificial rituals performed again. For this reason, these rituals were recorded in the Talmud along with

(1) Zionist Policy towards the City of Jerusalem, Adnan Abu Amer, (p. 79).

(2) Before the Catastrophe: A Warning and a Call to Action, Abdel Aziz Kamel, (p. 263) - adapted.

(3) Ibid., (p. 264)

A detailed description of the Temple, and the Jews recite prayers for its rebuilding in their supplications. However, opinions differ regarding the timing and manner of its future construction (1).

The first view is that the Jews must wait until the Messianic Age arrives by God's will, at which point they can begin its construction. Therefore, the Jews should not rush things and rebuild it, as such an act would be heretical and hasten the end. Maimonides maintains that the Temple will not be built by human hands, and Rashi (2) believes that the Third Temple will descend fully formed from heaven.

The second view is the opposite, arguing that the Jews must erect a temporary structure before the Messianic Age and that it is permissible for them to enter the area of Mount Moriah (3).

However, it becomes clear to the researcher that this Jewish legal disagreement does not diminish the magnitude of the danger posed by this doctrine, upon which most parts of their beliefs in the Holy Land are based. It constitutes an imminent and constant threat to the holy sites and the land in Palestine. Furthermore, this disagreement is based on an agreement on the fundamental principle: the necessity of establishing the Temple, sooner or later.

Conclusion:

First: One of the most important Jewish beliefs in the Holy Land is the demolition of the Al-Aqsa Mosque and the construction of the alleged Third Temple on its ruins.

(1) Encyclopedia of the Jews, Al-Masiri, (4/167)

(2) Rashi (1040-1105 CE), an abbreviation of Rabbi Shlomo ben Yitzhak, was one of the most famous Ashkenazi commentators and interpreters of the Talmud. He was the head of a Talmudic school. Rashi was born in France, where he worked in the wine trade. He was familiar with earlier Jewish religious sources, although he did not refer to them. He wrote commentaries on most of the books of the Old Testament, as well as a commentary on the Talmud, verifying its text, defining its terminology, and explaining its difficult vocabulary. This is considered one of his most important works. [Al-Masiri Encyclopedia (5/158) - adapted].

(3) Al-Masiri Encyclopedia of the Jews (4/167) - adapted

Second: The Old Testament paid great attention to the Temple, and the scribes of the Torah amassed evidence of its sanctity and signs of its glory, leading the Jews to yearn for this imaginary Temple, which existed only during limited historical periods and has no basis whatsoever other than the distorted Jewish Torah.

Third: Jewish sources contradicted each other regarding the doctrine of the Temple, as they did with other Jewish beliefs. They blasphemed against God, describing Him in ways unbecoming of a great deity. They also diminished the status of the Prophet Solomon, accusing him of being the last of the idolaters. The contradiction also appeared in the description of the Temple, in its failure to remain as God promised, and in the disagreement over the date of its rebuilding.

Fourth: The Jewish assault on Al-Aqsa Mosque has intensified in the modern era and is steadily escalating. Jewish rabbis now openly declare, with official backing and clear laws, that they seek to control the Noble Sanctuary and that they are about to begin building the Third Temple

Fifth: Contemporary Jews, through their state and through their religious associations and parties, have mobilized all capabilities to achieve the Zionist dream of establishing the alleged temple. They have spent millions for this purpose, dug tunnels, and formulated every conspiracy that the Jewish mind could come up with, in order to eliminate the Muslims' holiest site and their holy city. They believe that they are in the final stages before establishing their temple

Fifth Requirement:

The Jewish Concept of the Messiah and its Relationship to the Holy Land

In this section, the researcher examines a part of the Jewish belief in the end times, namely what they call the Messiah, or Mashiach, and the extent of this belief's connection to the blessed land of Palestine.

"The Jews found themselves neither the best of mankind as they claimed, nor the elite of creation as they hoped. Rather, they did not find themselves in the same position enjoyed by others; instead, they were the target of affliction and calamities. Hence, their thinkers in their later eras (i.e., after the Babylonian captivity) turned to a savior and deliverer who would rescue them from this predicament and place them in the position they desired. They called this savior the awaited Messiah (1).

This human being—in Jewish belief—is a heavenly being, a miraculous creature created by God before the ages. He exists in heaven until the time of his descent arrives, and God will grant him his power upon his descent. He will appear in human form, although his nature combines both divine and human characteristics (2).

The Concept of the Savior in the Old Testament:

Through the researcher's extrapolation of the word "savior" and its derivatives in the Old Testament, this word has its meaning and uses in the Jewish religious intellectual heritage, represented mainly in their Torah. This idea was repeated in its wording more than two hundred (200) times in many places in the books of the Old Testament, with different meanings of its wording and its source

For example, the Torah called the judges saviors, sent by the Lord to the people of Israel after He had become angry with them and given power over them to another people. Among the passages on this subject: ...Then the anger of the Lord burned against Israel, and he delivered them into the hands of plunderers who robbed them; he sold them into the hands of their enemies all around them, and they were no longer able to stand against their enemies. Wherever

(1) Judaism, Dr. Shalabi, p. (210)

(2) The previous source, p. (210), adapted

They went out, and the hand of the Lord was against them to bring them harm, just as the Lord had spoken and as the Lord had sworn to them. So the matter was very difficult for them. Then the Lord raised up judges, and they delivered them from the hand of their plunderers." (1)

And in other places, new deliverers, for the same reason:

…The Israelites cried out to the Lord, and the Lord raised up a deliverer for the Israelites, and he delivered them, Othniel son of Kenaz, Caleb's younger brother." (2)

…The Israelites cried out to the Lord, and the Lord raised up for them a deliverer, Ehud son of Gera, a Benjamite, a left-handed man. The Israelites sent him as a gift to Eglon king of Moab (3).

…After him came Shegar son of Anath, who struck down six hundred Philistines with the ox-goad. He also delivered Israel (4).

…Then the Lord turned to him and said, "Go with this strength of yours and deliver Israel from the hand of Midian. Have I not sent you?" (5).

And when the children of Israel disbelieve and deny the Lord's commands, He threatens them with not being delivered. This is stated in the same

Book of Judges: "Then the Lord said to the children of Israel, 'Have I not delivered you from the Egyptians, the Amorites, the Ammonites, and the Philistines?'" The Sidonians, the Amalekites, and the Maonites oppressed you, and you cried out to me, and I delivered you from their hands. But you have forsaken me and have served other gods; therefore I will not deliver you again. Go and cry out to the gods you have chosen, that they may deliver you in the time of your trouble." (6)

The scribes of the Torah used the Ark of the Covenant of the Lord as a symbol of deliverance for the Israelites from their enemies

The Torah recounts that a battle took place between the Philistines and the Israelites during the time of their prophet Samuel. The Israelites were defeated, so they brought the Ark of the Covenant to the battlefield to deliver them from their enemy. "…The people came to the camp. The elders of Israel said, 'Why has the Lord defeated us today before the Philistines? Take for us from Shiloh!'

16:14-2 1) Judges

9:3 2) Judges

15:3 3) Judges

31:3 4) Judges

14:6 5) Judges

14 - 11: 10 6) Judges

The ark of the covenant of the Lord will come into our midst and deliver us from the hand of our enemies. So the people sent to Shiloh and brought back from there the ark of the covenant of the Lord of hosts... (1).

And strangely, the ark did not deliver them in this battle; rather, they cried out at the end, "The glory has departed from Israel," for the Philistines had stolen the holy ark! (2)

Finally, according to the Torah, the Lord sent King Saul as a savior for the Israelites from the hands of the Philistines, “The Lord opened the ear of Samuel a day before Saul came, saying, ‘Tomorrow, about this time, I will send you a man from the land of Benjamin. You shall anoint him to be ruler over my people Israel, and he shall save my people from the hand of the Philistines, for I have looked on my people, because their cry has come to me’” (3)

The Torah also named David the Savior of the Children of Israel. This is explicitly stated in the Second Book of Samuel: “Now therefore do it, for the Lord has spoken to David, saying, ‘Through the hand of my servant David I will deliver my people Israel from the hand of the Philistines and from the hand of all their enemies’” (4).

And in the Torah, besides what has been mentioned, there are indications that salvation is for the chosen people (the people of Israel), including David’s prayer: “You will deliver the afflicted people, and your eyes will be on the haughty, and you will humble them” (5).

Among them: “For God will save Zion and rebuild the cities of Judah, and they will live there and possess them.” (6)

And in the book of Zechariah: “Thus says the Lord Almighty: ‘I will surely save my people from the land of the east and from the land of the west. I will bring them to Jerusalem, and they will be my people, and I will be their God in truth and righteousness.’” (7)

4-3:4 1) 1 Samuel (

(2) See: The story in the First Book of Samuel, chapters 4 and 5.

16-15:9 3) 1 Samuel (

(4) 2 Samuel 3:18.

(5) 2 Samuel 22:28.

35:69 6) Psalms (

8-7:8 7) Zechariah (

The researcher observes in this text and similar ones that the Torah attempts to link salvation to Jerusalem, in a clear implication that the salvation of the people can only be achieved through control of this city.

And after the era of David and Solomon, the Lord sends saviors to the people as well, according to the text of the Torah: “The Lord gave Israel a savior, and they came out from under the hand of the Arameans. The Israelites lived in their tents as before” (1).

And in some of the prayers of the Torah, you find the concept of saviors for the children of Israel, including: “You delivered them into the hand of their oppressors, and they oppressed them. But in their distress they cried out to you, and you heard from heaven, and according to your great mercies you gave them saviors who rescued them from the hand of their oppressors” (2).

The term "Messiah" is mentioned in the Psalms, and its text reads: "Now I know that the Lord saves his anointed; he answers him from his holy heaven with the saving mighty power of his right hand" (3).

And in it also is a prayer to the Lord: "Save your people, and bless your inheritance; shepherd them and carry them forever" (4).

The hymns of the Torah indicate that salvation comes through the gathering of the people from among the nations, as it says: “Save us, O Lord our God, and gather us from among the nations, that we may praise your holy name, and you may boast in your praise” (5), “O Lord, save us! O Lord, deliver us!” (6).

One of the clearest references to the Savior in the end times is found in the vision of the prophet Isaiah according to the Torah, which mentions a scene that will appear at the end of time, including scenes of the destruction of the earth, its splitting, scattering, and crushing, followed by a mention of salvation for the people of the Lord at the hands of (the saving God).

(1) 2 Kings 13:5.

27:9 (2) Nehemiah

6:20 3) Psalms

9:28 4) Psalms

47:106 5) Psalms

25:118 6) Psalms

The scene begins with the words: “Behold, the Lord will empty the earth and make it desolate; he will overturn its face and scatter its inhabitants” (1).

Then: “The land became defiled under its inhabitants, because they transgressed the laws, they altered the ordinance, they broke the everlasting covenant. Therefore a curse consumed the land, and those who lived in it were punished; therefore the inhabitants of the land were burned up, and only a few people remained” (2).

Then: “The earth was crushed, the earth was split open, the earth was shaken violently… And it shall come to pass in that day that the Lord will call to account the host of heaven on high, and the kings of the earth on the earth; and they shall be gathered together like prisoners in a dungeon, and shut up in confinement. And after many days they shall be given notice.” The moon will be ashamed and the sun will be humbled, for the Lord Almighty reigns in Mount Zion and in Jerusalem, and glory is before his elders.” (3)

Then salvation will come to the Lord’s people: “On this mountain he will destroy the veil that covers all the peoples, the covering that covers all the nations; he will swallow up death forever. The Sovereign Lord will wipe away the tears from all faces and remove the reproach of his people from all the earth, for the Lord has spoken. And it will be said in that day, ‘Behold, this is our God.’” We waited for him, and he saved us. This is the Lord; we waited for him. We rejoice and are glad in his salvation.” (4)

And the awaited Messiah is wondrous, as Isaiah describes him: “For to us a child is born, to us a son is given; and the government will be upon his shoulders, and his name will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the abundance of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and uphold it with justice and righteousness from this time forth and forevermore.” The zeal of the Lord of hosts will accomplish this” (5).

And in the book of Isaiah, the good news of salvation is repeatedly linked to the city of Jerusalem: “Behold, the Lord has proclaimed to the ends of the earth, ‘Say to the daughter of Zion (that is, Jerusalem): Behold, your Savior is coming; behold, his reward is with him, and his recompense is before him.’ They will be called ‘the holy people,’ ‘the redeemed of the Lord,’ and you will be called ‘the sought,’ ‘the city that is not forsaken’” (6).

Isaiah 1:24 (1)

Isaiah 5:24-6 (2)

Isaiah 23:19-24 (3)

Isaiah 7:25-9 (4)

Isaiah 6:9-7 (5)

Isaiah 62:11-12

The idea of salvation in the Old Testament was also linked to the great exile. The researcher finds that the prophet Jeremiah, for example, frequently reminds us of the return, and conveys, in the name of the Lord, promises of eternal salvation to his exiled people, both explicitly and implicitly. Among these promises are: “But you, my servant Jacob, do not be afraid, declares the Lord; nor be dismayed, Israel, for I will surely deliver you from afar, and your descendants from the land of their captivity. Jacob will return and be secure and at ease, and nothing will trouble him, for I am with you, declares the Lord, to deliver you.” “Even if I destroy all the nations to which I scattered you, I will not destroy you; I will discipline you justly, but I will not acquit you completely.” (1)

To demonstrate the extent to which this idea is related to captivity, you find that Isaiah called the Persian king Cyrus, who allowed the Jews to return to Palestine, “the Lord’s anointed,” as it is written in the Book of Isaiah: “Thus says the Lord to his anointed, to Cyrus, whose right hand I have grasped, to subdue nations before him and to untie the loins of kings, to open doors before him, so that gates will not be shut.” (2)

As for Daniel, he saw in his dream the Messiah, the “Son of Man”: “I saw in the visions of the night, and behold, with the clouds of heaven was one like a Son of Man, and he came to the Ancient of Days, and they presented him before him” (3).

As for the end times, this awaited Messiah, the Savior, will rule the world from Jerusalem, according to what is explicitly understood from the text of the Old Testament in the vision of Isaiah, which also says: “In the last days the mountain of the Lord’s temple will be established as the highest of the mountains; it will be exalted above the valleys, and all nations will stream to it. Many peoples will come and say, ‘Come, let us go up to the mountain of the Lord, to the temple of the God of Jacob. He will teach us his ways, and we will walk in his paths.’” For out of Zion shall go forth the law, and from Jerusalem the word of the Lord” (4).

11-10:30 1) Jeremiah (

Isaiah 1:45 (2)

13:7 3) Daniel (

3 - 2:2 4 (Isaiah)

Discussion of the Messiah Idea:

After reviewing an aspect of the Messiah idea in the Jewish Torah, it became clear that it appeared relatively late in Jewish thought, after the Babylonian captivity and subjugation to the Persians. This led some scholars to suggest that the idea of the Messiah was borrowed by the Jews from the Persians (1).

Dr. Al-Masiri says: "The origin of the Messiah doctrine is Persian-Babylonian. The Persian religion is a pantheistic, dualistic religion that revolves around a long struggle between good and evil (the god of light and the god of darkness), a struggle that ends with the victory of good and light. This doctrine began to appear during the Babylonian exile, but it was reinforced when the Persians refused to allow the Jewish ruling family to return to Judah" (2).

Commentators on these biblical texts almost unanimously agree that their source was narrow-minded, deeply hateful nationalism, an attachment to the idea of the divine right to rule (a fiercely jealous theocracy), and a thirst for enormous material gains. All of this springs from the depths of fear and destruction to create a captivating image that appeals to the emotions of these resentful people (3).

Many Jews believe that the prophet Elijah (4) will come at the end of time, heralding the coming of the Messiah. This prophet remains one of the pillars of the mystical in Jewish thought, and much is said about him in the Talmud, the Midrash, and Jewish mystical texts. He is considered by many Jews to be equal to Moses the Great, and he will come at the end of

(1) See Judaism, Dr. Shalabi, (p. 211).

(2) Encyclopedia of the Jews, Al-Masiri (5) (295).

(3) Israeli Religious Thought, Hassan Zaza, (p. 113) - slightly adapted

(4) Elijah: meaning "My God is Yahweh." According to the Torah, he was a man from the inhabitants of Gilead called "the Tishbite," after his village. He was one of the greatest prophets. He was sent to Ahab, king of Israel, to warn him and the Israelites, but the king opposed him. He remained a prophet for fifteen years, and he had wondrous circumstances and miracles. He was raised to heaven in a miraculous way. [See: Dictionary of the Bible, George Post, 1/185-186]

Time to reassure the Jews that they were still on earth performing the rituals, ceremonies and holidays as had been decided for them since ancient times (1)

The reason for the Jews' belief in this prophet is his circumstances and his wondrous miracles that ended with the story of his ascension to heaven mentioned in the First and Second Books of Kings (2), the last of which was: “As they were going along and talking together, suddenly a chariot of fire and horses of fire appeared and separated them, and Elijah was carried up to heaven in a whirlwind” (3).

When speaking of the coming of the Prophet Elijah, Jewish commentators rely on what is stated in the Book of Malachi: “Behold, I will send my messenger, and he will make the way before me. And suddenly the Lord whom you seek will come to his temple, the messenger of the covenant in whom you delight. Behold, he comes,” says the Lord of hosts (4). They say that the aforementioned messenger of the covenant is the Prophet Elijah (5).

It has become a widespread belief among the majority of Jews that the establishment of what is called the State of Israel for the second time on the land of Palestine is for the coming of the awaited Messiah, whom the Jews await, the awaited Jewish King (6).

That faithful Jewish king's universal mission will be to redeem (the people of Israel), to save them from exile, and to return them to Jerusalem, from where he will rule over all the nations of the earth with the Law of Zion (7).

A long period passed without the coming of the Messiah awaited by the Jews, and some Jews seized this opportunity, each claiming to be the Messiah. History records stories of false messiahs from time to time (8).

(1) See: Israeli Religious Thought, Hassan Zaza (pp. 123, 126).

(2) See: The previous source, p. 122.

(3) 2 Kings 2:11.

1:3 4) Malachi

(5) See: Israeli Religious Thought, Hassan Zaza (pp. 126, 127).

(6) Armageddon and the End of America and Israel: A Reading of the Prophecies of the Holy Scriptures, Mansour Abdel Hakim and Al-Husseini Al-Husseini

Ma'di, Dar al-Kitab al-Arabi / Damascus, 1st edition, 2007, p. (13) adapted.

(7) The Jewish Messiah and the End of the World, Rida Hilal, p. (218) adapted.

(8) Judaism, Dr. Shalabi, p. (214)

Among the most famous of those who claimed messianic status in Jewish history are:

(1) Theodosius (1):

He appeared in 44 AD, and a large number of Jews followed him. He wanted to exploit them for his political benefit, so he gathered them on the Jordan River and claimed that he would part the waters of the river like Moses, so that he and the people could cross with him. The Roman military governor of the region learned of this and sent a cavalry regiment that killed a large number of these Jews and cut off the head of this messiah and carried it with them to their commander. (2)

(2) Bar Kokhba:

He led the second Jewish revolt against the Romans and declared a holy war against them around 130 AD. He claimed for himself, or his followers claimed for him, that he was the awaited Messiah. However, after the failure of his revolt and its causing the crushing of the Jews and their expulsion from Palestine, it became clear to the Jews that he was a liar, so they changed his name to "Bar Kokhba," meaning: son of the deceiver or liar. (3)

(3) Abu Isa al-Isfahani (4):

He claimed to be the awaited Messiah during the Abbasid era, stating that the return to Palestine would only be achieved by force. He therefore assembled an army of ten thousand Jewish soldiers, declaring that he would liberate the Jews from the Gentiles, that five prophets had preceded the Messiah, and that he was the Seal of the Prophets. He launched a rebellion against the Abbasid state, which was quickly suppressed, and his army was decisively defeated. Abu Isa or

(1) Theudas is referred to in one place in the Acts of the Apostles (5): (36) as "Theudas." The Bible indicates that he was a liar, and four hundred rebellious men followed him and perished. It is mentioned that another man with the same name appeared ten years later at the end of Herod's reign [see: Dictionary of the Bible, 1/305], George Post.

(2) Israeli Religious Thought, Hassan Zaza (p. 131).

(3) See: the previous source, pp. 133-134, also: Al-Masiri's Encyclopedia of the Jews, (4) 230.

(4) Abu Isa al-Isfahani lived in the eighth century CE. His real name was Ishaq ibn Yaqub. He was born in Isfahan and is considered the founder of a Jewish sect in Persia, the first sect after the destruction of the Second Temple. He apparently lived during the time of the Abbasid Caliph al-Mansur [See: Al-Masiri's Encyclopedia of the Jews (5/ 297-298)].

He fled, but the Jews claimed that he was not killed but entered a cave and disappeared. They also circulated some stories about the miracles he performed (1).

(4) David the Seer (2):

He appeared during the Crusades, which instilled in the minds of some Jews the possibility of returning to occupy Jerusalem and Palestine. David the Seer tried to gather the Jews for the invasion of Palestine, and a large number responded to him, relying on his claim to messianism. He formed an army of Jewish volunteers, telling them that the hour of salvation had come, and promising that he would transport them to Jerusalem at night on the wings of angels. He tried to launch an attack against the Muslims in the town of Amid (3), but the Muslim forces annihilated him and his army. In the end, his father-in-law killed him after receiving a reward from the city's governor. After his death, he became a legend full of supernatural and mythical miracles (4).

(5) Shabbetai Zevi (5):

He appeared in the seventeenth century, amidst the suffering of the Jews in Europe. He was seized by the idea of proclaiming himself the awaited Messiah, so he traveled the lands as a devout ascetic, promoting the imminent arrival of the Messiah in preparation for himself.

(1) See: Judaism, Dr. Shalabi (p.) (215), also: Al-Masiri's Encyclopedia of the Jews, (2985).

(2) David the Seer lived in the twelfth century CE. He is David ibn Solomon, also called David the Seer or the Spiritual One. He called himself Menachem, meaning "the Comforter," one of the titles given to the Messiah. He was born in the city of Amid in the Kurdistan region in 1135 CE. He studied the Torah, Midrash, and Mishnah, and mastered the Arabic sciences that were flourishing at that time. He also learned the arts of Jewish magic and mysticism. In the northeastern Caucasus, his messianic call began among the Jews of the

Mountains | Al-Masiri's Encyclopedia of the Jews (5) (298) - slightly adapted].

(3) Amid is a city in the Jazira region, part of Mosul. Jazira lies between the Tigris and Mosul. Amid is near Mayyafariqin. It was conquered by Iyad ibn Ghanm after a battle, on terms similar to the Treaty of Edessa. [Al-Rawd al-Mu'attar fi Khabar al-Aqtar, Muhammad al-Himyari, .] (3)

(4) See: Israeli Religious Thought, Hassan Zaza, (p.) (138-139), also: Encyclopedia of the Jews, Al-Masiri, (5/299). (5) Shabbetai Zevi (1626-1676 CE) was a false messiah. He was born in Izmir to a father who worked in trade. He studied the Torah and the Talmud and became engrossed in the study of Kabbalah. His psychological life was unstable. Ashkenazi Zvi deliberately violated the law in 1648 CE, declaring himself the Messiah and uttering the name of Yahweh, which is forbidden by Jewish law. He declared the invalidity of all the laws and the written and oral law to confirm his messianism [Al-Masiri Encyclopedia of the Jews, 5/300 - (301) - adapted].

Indeed, Shabbatai entered Jerusalem in May 1665, declaring himself the sole arbiter of the world's destiny. He rode a horse (as expected of the Messiah) and circled Jerusalem seven times with his followers. In 1666, he announced his intention to go to Turkey and depose the Sultan (1).

Shabbatai's end came when the Ottoman Caliph arrested him and imprisoned him. He was then sentenced to death, and the Caliph challenged him: if he was indeed the awaited Messiah as he claimed, he should stop the bullets from being fired at him. Otherwise, he should publicly declare himself a liar in exchange for his life. Shabbatai chose safety and confessed to lying (2).

Summary of the Point:

First: The Jews were drawn to the idea of the awaited Messiah after they were scattered and fragmented. Their religious leaders, both ancient and modern, have tried to connect them to the Holy Land through the idea of the Messiah as the savior of God's people

Second: The Jewish Torah established the concept of the awaited Messiah by elaborating on the idea of the savior in the texts of the Old Testament, whether this savior was a prophet or a king who rescued the Israelites from the crises and calamities that befell them during their past control of the Holy Land, or whether this savior was a supernatural being awaited in the future to gather the scattered Jews in Zion.

Third: The idea of the Messiah continued to haunt the Jews generation after generation, and many false messiahs appeared among them, finding many followers.

Fourth: Messianic tendencies were linked to the political conditions that the Jews experienced in the world throughout the centuries. This adds a new dimension to the great confusion, turmoil, and boundless contradiction that afflicted the Jewish religion throughout the ages.

(1) See: Judaism, Dr. Shalabi, (p.) (215), also: Encyclopedia of the Jews, Al-Masiri, (5/301).

(2) See Judaism, Dr. Shalabi, (p. (218)).

Chapter Two

The Christian Doctrine in the Holy Land

It contains three sections:

Section One: Factors Influencing the Christian Doctrine

Section Two: The Christian Doctrine in the Holy Land and the Refutation of It

Section Three: The Effects of the Christian Doctrine in the Holy Land

Section One:

Factors Influencing Christian Doctrine

This section includes three points:

Point One: Sources of Christian Thought

Point Two: Objective Influences and Circumstances

Point Three: Discussion of the Sources of Christian Doctrine

The First Requirement:

Sources of Christian Thought

Christians base their beliefs on various sources that form the foundation of their religious thought. In the researcher's view, these sources, like Jewish sources, are replete with contradictions, differences, and conflicts, as we will see in this section.

The sources of Christian thought are represented in several matters, namely:

First: The Old Testament:

Christians believe in the Old Testament and consider it sacred. This has led them to a dilemma, as the Old Testament is the book of their Jewish enemies. However, they were compelled to adopt it and attempted to find evidence of Christ's divinity within it, resorting to alteration and modification to align with their beliefs (1).

It was the Christians who coined the term "Old Testament" for the Torah and its thirty-nine books to distinguish it from the "New Testament." Christians have devoted considerable attention to the Old Testament, translating it into many languages (2).

Their belief in the Old Testament is detailed. The Roman Catholic and Orthodox Christians believe in what is contained in the ancient Latin and Greek translations, with a slight difference between them in the number of books that the Orthodox do not consider sacred and doubt, while the Roman Catholics accept them. These books are: (Baruch, 1 Maccabees, and 2 Maccabees). Thus, the Catholics accept forty-six (46) books of the Old Testament. As for the Protestants, they do not accept seven books from among the books of the Old Testament that the Catholics believe in. These are: (Tobit, Judith, Wisdom, Baruch, 1 and 2 Maccabees, and the Priesthood of Jesus son of Sirach)(3).

(1) See: Comparative Religions 2 - Christianity, Dr. Ahmed Shalabi, Al-Nahda Library / Cairo, 10, 1998, (p. 204).

(2) See: The Sacred Books in Religions Preceding Islam, Dr. Ali Wafi, (pp. 13, 22).

(3) In Comparative Religion... Research and Studies by Dr. Muhammad Al-Sharqawi, (p. 24) - slightly adapted

Second: The New Testament:

The New Testament refers to the Gospel, or the collection of Gospels, which is the Christians' direct book. It interprets and directs what is in the Torah to conform to Christian beliefs. The word "Gospel" is a Greek word meaning "reward," which is what you give to someone who brings you good news. It was then applied to the book that contains the good news, i.e., the New Testament (1).

All Christians venerate the books of the New Testament alongside the books of the Old Testament. The New Testament consists of twenty-seven (27) books approved by Christian scholars from among dozens of other similar books in the fifth century AD (2).

The books of the New Testament are divided into three groups and two books. The groups are: the "Collection of Gospels," of which there are four; the "Collection of Pauline Epistles (3)," of which there are fourteen; and the "Collection of Catholic Epistles," of which there are seven. The two books are: the "Book of Acts" by Luke (4).

(1) See Christianity, Dr. Shalabi, (p. 204).

(2) Comparative Religion, Dr. Muhammad al-Sharqawi, p. (25), slightly adapted.

(3) Paul: He was born in Tarsus, in the Roman Empire. He was a Jewish Pharisee, most likely, and his Hebrew name was Saul. He learned Judaism from a young age and was one of the fiercest enemies of Christianity among the Jews. He participated in their persecution. The Bible claims that Jesus Christ appeared to him in a pillar of light, and Paul believed in him and became one of the missionaries of Christianity. He was given the title: "Apostle of Christ to the Gentiles." The disciples were apprehensive of him when he claimed to have met Jesus, but Barnabas (one of the disciples) testified to him and became his companion in spreading Christianity. Fourteen books of the New Testament are attributed to Paul [See: Dictionary of the Bible, George Post 25/1 (259), also: The Sacred Scriptures in Religions Preceding Islam, Dr. Ali.] 81-82 Wafi, p

(4) Luke: Scholars have not agreed on his birthplace or profession. It has been said that he was born in Antioch, and it has also been said that he was a Roman born in Italy. The Bible mentions that he was a physician, and it has also been said that he was a painter. He accompanied Paul on some of his journeys to preach Christianity, so he was a companion or disciple of his. A disagreement arose between them, then Luke was captured and taken to Rome, and his mention ended thereafter. It is agreed that he was not one of the disciples of Christ, nor one of the disciples of his apostles. One of the four Gospels is attributed to Luke, namely the Gospel of Luke, and the Book of Acts of the Apostles [See: Dictionary of the Bible, George, Post 25/1 (259), also: Lectures on Christianity, Muhammad Abu Zahra, Dar Al-Fikr Al-Arabi / Cairo, 3rd edition, 1381 AH / 1961 AD, (p. 49)].

And the Book of Revelation of John (1) (2).

Sheikh Muhammad Abu Zahra (3), may God have mercy on him, said: The Gospels occupy a central and foundational position in Christianity. If the person of Christ and the ideas surrounding him are the emblem of Christianity, then these Gospels contain the accounts of that person, from the time of his conception to the time of his crucifixion, according to their belief, and his resurrection from his grave after three nights, then his ascension for forty nights. Thus, they contain the doctrine of Christ's divinity, according to their claim, and the crucifixion and redemption. That is, they contain the core of Christianity in their view after Christ and its meaning (4).

The four canonical Gospels represent the most important collections of the New Testament, and they alone occupy a large space in this covenant, approaching half of it (5).

As for the four Gospels included in the New Testament, the researcher will address them with some brief explanation, and they are as follows:

(1) John was one of the twelve apostles of Christ. His father, Zebedee, was one of the first converts to Christianity and one of its leading preachers. His mother, Salome, was a great saint mentioned in the Gospels. It is said that John was the most beloved of the apostles to Christ and the closest to his heart. His profession was fishing, and after embracing Christianity, he devoted his efforts to spreading it. He died between 98 and 100 AD. One of the four Gospels, the last to be written, and four other books of the New Testament are attributed to him. Some Christian scholars mention that the attribution of this Gospel to John the Apostle is false. [The Holy Scriptures in Religions Preceding Islam, Dr. Ali Wafi (p.) 78 (79), adapted. See also: Lectures on Christianity, Muhammad Abu.] (51) Zahra, (p.

(2) The Holy Scriptures in Religions Preceding Islam, Dr. Ali Wafi, (p. 86).

(3) Muhammad Abu Zahra (1316-1394 AH): He is Imam Muhammad ibn Ahmad ibn Mustafa ibn Ahmad ibn Abdullah. He was born in al-Mahalla al-Kubra in Egypt. He began his education in a traditional Islamic school (kuttab). He was an Azharite scholar and a memorizer of the Quran. He worked in the Sharia judiciary and progressed through the ranks of teaching. He was chosen as a member of the Islamic Research Academy at Al-Azhar in 1962 CE. He left behind a vast wealth of Islamic sciences and writings on various aspects of Sharia. [See: The publisher's translation (Muhammad Mahmoud al-Khudari) of Sheikh Abu Zahra, in the introduction to the book *Studies in Religions*, which compiles the Sheikh's writings on religions, Dar al-Kitab al-Arabi / Cairo, edition (n.d.)

(4) *Lectures on Christianity*, Muhammad Abu Zahra, (p. 41).

(5) *The Sacred Scriptures in Religions Preceding Islam*, Dr. Ali Wafi, (p. 86).

(1) The Gospel of Matthew (1):

Its author is “Matthew,” one of the disciples of Christ, whom Christ chose as a disciple, as the Gospel states: “While Jesus was going from there, he saw a man named Matthew sitting at the tax collector’s booth. He said to him, ‘Follow me,’ and he got up and followed him… When the Pharisees saw this, they said to his disciples, ‘Why does your teacher eat with tax collectors and sinners?’” When Jesus heard this, he said to them, “Those who are well have no need of a physician, but those who are sick. Go and learn what this means: ‘I desire mercy, not sacrifice.’ For I have not come to call the righteous, but sinners to repentance.” (2)

Matthew wrote his Gospel in Hebrew, or Syriac, or Palestinian Aramaic, there is considerable disagreement about this, but the oldest known version was in Greek. There is considerable disagreement about the date of its composition, as well as about who translated it into Greek. (3)

The contents of the Gospel of Matthew suggest that it is in some way an extension of the Old Testament. It was written to prove that the Messiah came to fulfill the history of the Israelites. The author of the book often quotes passages and prophecies from the Old Testament and indicates that the Messiah acts like the Messiah awaited by the Jews (4).

(2) The Gospel of Mark (5):

(1) Matthew, meaning "Gift of God," one of the twelve apostles, was named Levi before his apostleship. Before his contact with Christ, he was a tax collector for the Romans in Galilee, Palestine. The Jews despised the profession of tax collection. The Gospel of Matthew is attributed to him. It is said that he was killed in Ethiopia in 70 AD [See: Dictionary of the Bible, George Post (2/308-309)]. 13-9:9 2) Matthew (

(3) See: Lectures on Christianity, Muhammad Abu Zahra, pp. 45-46. Also: The Holy Scriptures in Previous Religions (86-87) before Islam, Dr. Ali Wafi, p.

(4) The Torah, the Gospel, the Qur'an and Science, Maurice Bucaille (p. 80), adapted.

(5) Mark, whose name was John, was, according to the Bible, a Jew. It is likely that he was born in Jerusalem. It is likely that Mark was one of Peter's disciples, and it is thought that Mark was the young man who followed Christ on the night of his betrayal. Mark accompanied Paul and Barnabas (his uncle) on their first missionary journey. He is credited with founding the See of Mark in Alexandria, Egypt. The Gospel of Mark, which is one of the four canonical Gospels, is attributed to him. He was probably killed in 67 AD in Egypt. [See: Dictionary of the Bible, George (2/326-327) Post

Its author is Saint Mark, one of the seventy disciples chosen by Christ Almighty—according to the Bible—to spread his message alongside the apostles. There is disagreement regarding its complete attribution to Mark. It has been said that he wrote it under the supervision of Peter (1), the chief of the apostles. Some Christian historians have attributed it to Peter himself. This is a discrepancy regarding the author of this Gospel, and there is no basis for this disagreement (2).

There is also disagreement regarding the time of its composition, between 56 AD and 65 AD. Some have suggested that it was composed in 60 or 63 AD. It was written in Greek, by agreement (3).

The Gospel of Mark remained handwritten for several centuries. Among the hundreds of handwritten manuscripts of the Gospel of Mark, no two versions are exactly alike, and its ending is also disputed (4).

(3) Gospel of Luke:

Its author is Saint Luke, one of the disciples, and it is written at the beginning of his Gospel: “Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the beginning were eyewitnesses and ministers of the word. I myself saw…”

(1) Peter, meaning rock or stone, was the chief of the disciples of Christ. He was previously called Simon. Christ called him Cephas, meaning rock in Syriac, and Peter in Latin. His profession was fishing. According to the Bible, he was the most devoted of the disciples to Christ and dedicated his life to spreading his message. He was arrested and crucified in Rome during the reign of Nero, Emperor of the Roman Empire. He is credited with the greatest role in spreading Christianity in the Roman Empire. He established the Church of Rome, which is headed by the Popes of the Catholic Church. Two of the seven Catholic Epistles are attributed to him. [See: Dictionary of the Bible, George Post (2271 (230), also: The Holy Scriptures in Religions Preceding Islam, Dr. Ali Wafi, . (78)

(2) See: Lectures on Christianity, Muhammad Abu Zahra, (p. (48), also: The Holy Scriptures in Religions Preceding Islam, Dr. Ali Wafi, (p. (87)).

(3) See: Lectures on Christianity, Muhammad Abu Zahra, (p. 48).

(4) Christianity: History, Doctrine, Books, and Schools of Thought, Dr. Mustafa Shahin, Dar al-I'tisam, Cairo, (n.d.), 1991, (p. 173) - adapted

“Since I have investigated everything carefully from the beginning, I am writing to you, most excellent Theophilus, in succession, so that you may know the certainty of the words which you have been taught” (1), and this indicates that he wrote it to a great man named “Theophilus” (2).(3)

There is disagreement regarding this Gospel in several matters: the birth and profession of its author, the recipient of the Gospel—whether it was written to the ruler of the Romans or the Egyptians—and the time of its composition. It has been said to be 53 AD, 58 AD, 60 AD, 63 AD, or 64 AD. However, what historians agree upon is that this Gospel was written in Greek, and that its author was neither one of the disciples of Jesus Christ nor one of the disciples of his disciples. (4)

(4) The Gospel of John:

"This Gospel is attributed to John, son of Zebedee, one of the twelve apostles. It is the most recently composed of the four Gospels and was written in Greek." (5)

However, its attribution to John the Apostle is a matter of disagreement and dispute among Christians. Some deny and reject its attribution to him, including Christian scholars in the second century AD, some of whom considered it a forged book. There is also disagreement about the time of its composition. Some say it was written in 95 AD, 98 AD, or 96 AD, while others say 68 AD, 69 AD, or 70 AD, and some say 89 AD (6).

4 - 1:1 1) Luke (

(2) Theophilus: a name meaning "lover of God" in Greek. He was a famous and beloved man from Greece or Rome who was a close friend of Luke. Therefore, Luke published his Gospel in his name, and the Acts of the Apostles was also written for him. | Dictionary of the Bible,

George Post (300/1) 301/29) - adapted].

(3) The Sacred Scriptures in Religions Preceding Islam, Dr. Ali Wafi (p. 88), adapted.

(4) See: Lectures on Christianity, Muhammad Abu Zahra, (p. 50)

(5) The Sacred Scriptures in Religions Preceding Islam, Dr. Ali Wafi, (p. 88), adapted.

(6) See: Lectures on Christianity, Muhammad Abu Zahra, (pp. 53-54)

This Gospel is considered one of the most dangerous Gospels, as it clearly states the divinity of Christ. In fact, Christian scholars almost unanimously agree that this Gospel was written to prove the divinity of Christ, about which they disagreed, due to the lack of a text in the three Gospels that proves it (1).

In addition to these canonical Gospels, there are a number of Gospels not accepted by Christians, which they have excluded because they contradict their doctrines. The most important of these are another Gospel of Matthew, the Gospel of the Ebionites (2), and the Gospel of Barnabas (3)(4).

As for the rest of the books of the New Testament, there are twenty-three books, which the researcher summarizes as follows:

1. The Book of Acts: Attributed to Saint Luke, the author of the third Gospel, it was written in Greek in 63 AD, according to some accounts. Its subject is the history of the lives of the apostles, Paul, and a group of disciples and followers, such as Mark and Barnabas. In discussing them, it touches upon some doctrines and laws (5).

2. The Epistles of Paul: "There are fourteen (14) epistles, all originally written in Greek, at different times, beginning in 45 AD and ending around 65 AD. Ten of them are letters to various peoples and countries, and four are letters to some of his disciples. These epistles present many doctrines in detail.

(1) Lectures on Christianity, Muhammad Abu Zahra, (pp. 50, 54 - adapted).

(2) The Ebionites: A Christian sect named after its leader Ebion. It had followers until the late fourth century AD, then became extinct. It had a gospel called the Gospel of the Ebionites, written in Aramaic. This gospel affirms all the laws of Moses, considers Jesus the awaited Messiah, and denies his divinity. Regarding the person of Christ, it agrees with Islamic doctrines [The Holy Scriptures in Religions Preceding Islam, Dr. Ali Wafi (p.) (108) - slightly adapted].

(3) Barnabas, whose name means "son of preacher," originally named Joseph. According to the Bible, he was a Levite of Cypriot origin who embraced Christianity during the time of the Apostles and dedicated his life to it. The Gospel of Barnabas and the Book of Acts are attributed to him. The present churches do not recognize this Gospel or this Book. [See: Encyclopedia of the Bible, George Post, 1/223-224]

(4) See: Sacred Scriptures in Religions Preceding Islam, Dr. Ali Wafi, pp. 108-111.

(5) See: The previous source, p

Laws, worship, and ethics, and a large section is devoted to clarifying doctrine, establishing the divinity of Christ, his sonship, and the doctrine of the Trinity (1)

3. The Catholic Epistles: These are seven letters, all originally written in Greek, and written in different periods from 50 AD to 90 AD. These letters occupy only a small portion of the New Testament. They are particularly concerned with refuting newly introduced heresies, in addition to addressing doctrines, laws, worship, and ethics. For this reason, the Pauline Epistles and the Catholic Epistles are called the "Didactic Books" of the New Testament (2)

4. The Book of Revelation: Also called the Prophetic Book, its author is John, the author of the fourth Gospel. It was written in Greek at the end of the first century. It is a dream vision in which many truths of religion and future events were revealed to John. Among its most important contents are the establishment of the divinity of Christ, the establishment of Christ's dominion in heaven, the establishment of the resurrection and the Day of Judgment, and vague symbols about future events (3)

Third: Paul's Ideas and Inspirations:

The researcher touched upon Paul and the books attributed to him in the preceding lines, but the researcher dedicates this section to briefly defining the importance of Paul's role in formulating the Christian religion and its doctrines, which remain to this day.

Paul had a significant role in Christianity later on, as it is attributed to him more than to anyone else. Christians took great care of him, and he possessed qualities and competence in activity, intelligence, and influence over the masses that made him the central figure of the preachers of Christianity, who imposed his views on Christians and compelled them to

(1) The Holy Scriptures in Religions Preceding Islam, Dr. Ali Wafi, p. 116 - slightly adapted.

(2) The previous source, pp. 117 (118) - slightly adapted.

3) See: The same source, p

Forgetting his past as a Jew, one of the fiercest enemies of Christianity, he truly became the founder of modern Christianity (1).

The danger lies in Paul's claim that he was inspired by the revelation of Christ, that the religion he brought was not transmitted from the apostles, and that he did not derive his Gospel and "good news" from the teachings of the disciples, but rather from his own inspirations. After his first inspiration—of which there is no witness other than his claim and Barnabas's testimony to his truthfulness—his words became the foundation of the Christian religion to this day (2).

Paul explicitly stated this inspiration: “I want you to know, brothers and sisters, that the gospel I preached is not of human origin. I did not receive it from any man, nor was I taught it, but it came by revelation from Jesus Christ” (3).

Under the guise of this inspiration, Paul turned Christianity upside down. He denied the higher religion of Christ, which is monotheism, and introduced the divinity of Christ, the doctrine of crucifixion and redemption, and changed the doctrine of the afterlife. He abolished the importance of observing the Law, instead commanding adherence only to the doctrines he himself had written. Thus, Paul founded a new religion that had no relation to the higher religion of Jesus (4).

In this context, it is necessary to point out an important historical issue, which is that Paul's letters are the foundation and the first texts of the New Testament, since they were written between 50 and 60 AD, while the Gospels of the New Testament were not written until after 70 AD. This means that the authors of these Gospels were influenced by Paul's letters, which were written before them, and absorbed his ideas and interpretations of the works of Jesus Christ. Therefore, Paul is present and influential in the New Testament from his very first word, even though these Gospels speak of matters that predate the influence of

(1) See: Lectures on Christianity, Muhammad Abu Zahra, (pp. 72, 76).

(2) See: Christianity (Christianity: A Study and Analysis), Sajid Mir, Dar Al-Salam / Riyadh, 1st edition, 1423 AH/2002 AD, (p. 43).

(3) The Epistle of Paul the Apostle to the Galatians 1:11-12

(4) See: Christianity: A Study and Analysis by Sajid Mir, (pp. 46, 47, (57)).

Paul, and the presence of Paul's ideas and perspective throughout the New Testament demonstrates the profound influence of his thought on Christian life thereafter. (1)

Fourth: Christian Councils

Christians define councils as: consultative bodies within the Christian Church, whose system was established by the apostles during their lifetimes. They convened the first council in Jerusalem in 51-52 AD to address the issue of circumcision among the Gentiles, and the Church subsequently followed their example. (2)

There are two types of Christian councils. (3)

First: Ecumenical or Universal Councils: These were held a few times in the early centuries, attended by representatives of churches from all countries. The reason for their convening was the emergence of strange religious doctrines that the attendees wished to examine.

Second: Local or Regional Councils: These are those held by churches within their respective territories to approve or reject specific doctrines, or to consider particular local matters

It is noted that these councils—in the researcher's understanding—had a significant impact and importance in shaping the Christian religion and transforming its course. They discussed matters often considered fundamental to the faith. Therefore, these councils were turning points in Christian history and a considerable source for the religion.

The researcher will summarize in the following lines the most important of these (ecumenical) councils and their decisions, offering a general overview without delving into the minutiae and details of their deliberations:

(1) Paul and the Distortion of Christianity, by Haim MacBee, translated by Samira Azmi Al-Zain, International Institute for Humanistic Studies Publications, 2nd edition, 1991, p. 15 - adapted.

(2) O People of the Scripture, come to a common word, by Dr. Raouf Shalabi, Dar Thabet/Cairo, 1st edition, 1410 AH/1989 CE, p. 193 - slightly adapted.

(3) The previous source, p. 194 - adapted

1. The Council of Nicaea (1) in the year 325 AD

This council was held in the city of Nicaea, by order of Emperor Constantine, when he decided to enter Christianity. The general reason for holding it was the Christians' disagreement about the exalted person of Christ and his position with the Lord (the Father), and their contradiction in that. It also had a special reason, which was the emergence of what they call "the heresy of Arius (2)". This heresy was his call for monotheism and his rejection of the divinity of Christ and his war against the Church of Alexandria (3) regarding what it spreads among the Christians!(4).

At this council, Constantine sided with Paul's opinion, after witnessing a great disagreement among the bishops of the council, who numbered about two thousand eight hundred and forty (2840) bishops. Then Constantine sided with three hundred and eighteen (318) bishops who shared his view on the divinity of Christ as God. The council decided on the divinity of Christ with the minority that the emperor sided with, and the council acquired priestly authority over the people, issuing religious orders to them. It decided that the source of religion was no longer books directly, but the mouths of scholars and priests. The council even ordered the burning of all books that contradicted its conclusion! (5)

(1) Nicaea: A city in the region of Istanbul on the eastern bank. It is the city where the fathers of the Christian nation met and where the first councils of this nation were held. On the road from this city to the northern lands of the Romans is the tomb of Abu Muhammad al-Battal on the top of a high hill on the border of the country [Dictionary of Countries / al-Hamawi, (5/333) - adapted].

(2) Arius (256-336 AD) was a priest in the Church of Alexandria. He was a powerful and influential preacher, clear in his arguments and bold in expressing his opinion. In the early fourth century AD, he took it upon himself to oppose the Church of Alexandria's doctrine of the divinity of Christ and his sonship to the Father. He declared that Christ was neither God nor the son of God, but rather a created human being. His followers were called Arians. His doctrine soon became extinct due to his excommunication and condemnation. [See: Al-Fasl, Ibn Hazm (1/109), also: The Holy Scriptures in Religions Preceding Islam, Dr. Ali Wafi (p.) (124) - adapted].

(3) Alexandria: A large city in northern Egypt on the Mediterranean coast. It was called Great Alexandria to distinguish it from thirteen other Alexandrias. It is said that Alexander the Great built it, although there are many different accounts of who built it. See: Al-Hamawi's Dictionary of Countries (1/182-184).

(4) See: Lectures on Christianity, Muhammad Abu Zahra, (pp. 125-126).

(5) See: The previous source, pp. 128-129, (131).

2. The First Council of Constantinople in 381 AD

This council was held in Constantinople (1), presided over by the Patriarch of Alexandria and about one hundred and fifty (150) bishops. It seems that the number was not representative of all the churches, which caused controversy as to whether it was a general council. The reason for its convening was the emergence of a new doctrine of monotheism by a man named Macedonius (2), and to determine the nature of the Holy Spirit, whether it is God or a creature. The council concluded by affirming the divinity of the Holy Spirit and by condemning and expelling Macedonius and his followers. With this council, the Trinity was established in Christianity, and its Persons were completed (3).

3. The First Council of Ephesus (4) in 431 AD:

About two hundred (200) bishops gathered at this council to consider a matter introduced by Nestorius (5), namely, that there is a hypostasis and a nature: the hypostasis of divinity from the Father, and the nature of man born of Mary. The council concluded by affirming the absolute divinity of Christ, that the Virgin Mary is the Mother of God, and that Christ is truly God and man, known by two natures, united in hypostasis. Naturally, it was also decided at the council to excommunicate and expel Nestorius (6).

(1) Constantinople - present-day Istanbul: It is the only large city located on two continents, Asia and Europe. It is situated at the southern end of the Bosphorus Strait, a strait in northwestern Turkey. It has long been one of the most important cities in the world. Constantinople was the capital of the Roman Empire, then the Byzantine Empire, and then Istanbul became the capital of the Ottoman Empire between 857 AH - 1341 AH. During this period, it was known as al-Astana [Supplement to the Journal of Islamic Research, Introduction to Places (76/81)].

(2) Macedonius was Patriarch of Constantinople during the reign of Constantine (son of the founder of Constantinople). He was a follower of Arius's doctrine, which included pure monotheism, the belief that Jesus was a created servant, a human prophet like all the other prophets, and that he was the Spirit and Word of God, and that the Spirit and the Word were created [Al-Fasl Ibn Hazm (1) (110) - slightly adapted].

(3) See: Lectures on Christianity, Muhammad Abu Zahra, (pp. 136 (138)).

(4) Ephesus is a city in Central Asia, near the mouth of the Cayster River, about 30 miles south of Izmir. According to the Bible, Paul visited it around 54 AD, where he preached Christianity to the Jews, and many of them believed. He claimed that the Holy Spirit descended upon them [Encyclopedia of the Bible, George Post (1) 119-120) - adapted].

(5) Nestorius - Nestorius, Patriarch of Constantinople, was a wise man who appeared during the time of Caliph al-Ma'mun. He altered the Gospels according to his own opinion, saying that God Almighty is one in three persons, and that the Word united with the body of Jesus, peace be upon him - not by mixture or manifestation, but by illumination like the illumination of the sun. Nestorianism among the Christians is attributed to him [al-Milal wa al-Nihal, al-Shahrastani, (1)]. 535-536) - with modifications.

(6) See: Lectures on Christianity, Muhammad Abu Zahra, pp. 139 (140).

4. The Second Council of Ephesus in 449 AD:

This council was convened by order of Emperor Theodosius (1), and issued a decree excommunicating all who professed two natures of Christ, after a heresy arose claiming that Christ had one divine nature. The (Catholic) Church of Rome called this council the Council of Thieves and refused to accept its decisions (2).

5. The Council of Chalcedon (3) in 451 AD:

This council upheld the decision of the First Council of Ephesus and rejected the decision of the Second Council of Ephesus. It was attended by the bishops of Rome, the Patriarch of Alexandria, and his bishops. A great disagreement and debate ensued, nearly leading to fighting. The attendees adopted a decision affirming the two natures and two wills of Christ. The Patriarch of Alexandria rejected this decision, so the Emperor exiled him far from Egypt (4).

"The decision of the Council of Chalcedon was the reason for the final separation of the Egyptian Church from the Western Church, to this day. The followers of the Egyptian Church's doctrine that Christ had one nature were called Jacobites (5)" (6).

This is a summary of the most important ecumenical Christian councils. After these councils, Christians did not agree on any council being general or ecumenical. These councils, which the researcher has discussed in detail, are

(1) The researcher did not find a translation for it.

102/12 (2) See: The Story of Civilization, Durant

(3) Chalcedon, one of the ancient cities of Asia Minor, was built around 685 BC on the coast of Bithynia, opposite the site where Constantinople was later built. It appears to have been destroyed in the second century BC, and its inhabitants moved to the city of Nicomedia. It is said that its site is now a small village called Qadi Quwa [St. Takla Haymanot Coptic Orthodox Church website / Egypt, link: http://st-takla.org, accessed April 28, 2013 - slightly adapted].

(4) See Christianity, Dr. Shalabi, (p. 199).

(5) Jacobites - Jacobites - Jacobites: named after a man called Jacob (Baradaeus). They believe in the Trinity, but they claim that the Word became flesh and blood, so that God became Christ, who appeared in His body, indeed, He is Himself [Al-Milal wa al-Nihal, Al-Shahrastani (1/541) - slightly adapted].

(6) Lectures on Christianity, Muhammad Abu Zahra, pp. 144-145) - adapted

The most important councils in terms of determining Christian doctrine, as shown (1).

Many councils followed that were not as important as this precedent, and they are in general: the Second Council of Constantinople in 553 AD, the Third Council of Constantinople in 680 AD, the Council of Rome in 869 AD, and the Council of Constantinople in 879 AD (and these last two councils were the reason for the separation of the Church into Eastern Greek and Western Latin) (2).

The remaining councils are all classified as non-ecumenical except in the view of the Western Church. These are, in general: the Ninth Council of Rome in 1123 AD, the Tenth Council in 1139 AD, the Eleventh Council in 1179 AD, and the Twelfth Council in 1215 AD. Subsequent councils followed, culminating in the Nineteenth Council, which lasted from 1542 AD to 1564 AD and was dedicated to refuting Protestantism. The last of these councils was the Twentieth Council in Rome in 1869 AD, in which they decided on the infallibility of the Pope (3).

Summary of the topic:

First: The Old Testament is considered the primary foundation of Christian doctrine and thought, and it is the largest section of their Holy Book, although there is disagreement regarding the details of the inclusion or exclusion of certain books.

Second: The New Testament occupies the most important position in the sources of Christian doctrine, and the four Gospels are at the forefront of this period, as Christians consider them the foundation of their religion

(1) See: Lectures on Christianity, Muhammad Abu Zahra, (p. 146).

(200) - 1992) See: Christianity, Dr. Shalabi, (p.

(3) See: Lectures on Christianity, Muhammad Abu Zahra, (pp. 151-152).

Third: Historians of Christianity have differed greatly and widely regarding the sources of the Gospels and the books of the New Testament. The disagreement has varied concerning the attribution of these books and the time of their writing. Furthermore, controversy has arisen regarding important figures in Christian history, raising doubts about these books and their authenticity.

Fourth: Paul had the most significant impact on the history and religion of Christianity after Jesus Christ. Christianity is attributed to him to this day. He introduced new elements into it, turning it upside down and transforming it from a purely monotheistic religion to the doctrine of the divinity of Christ. He introduced numerous innovations, and doubts arose about him, making his person, role, and history a subject of research

Fifth: The Christian councils constituted sharp and dangerous turning points in the Christian religion, especially the first four general councils in Nicaea, Constantinople, Ephesus, and Chalcedon. These councils, led by the senior patriarchs and bishops of the Christian Church, rose to defend the doctrine of the Trinity and the divinity of Christ and the Holy Spirit. They stood as an impenetrable barrier against any suspicion of Arianism, Macedonianism, or anything similar, and proceeded to excommunicate and denounce anyone who held a different view.

Sixth: The Christian councils led to the fragmentation of the Church and the Christian religion, and opened the door to affirming the non-human nature of Christ and delving into the divine essence. This tore the Church apart into Eastern and Western, Egyptian, Greek, and Latin branches. The final decision always rested with the holder of political power and authority in the state or the Church, who imposed their opinion on Christianity, even by force, manipulation, or internal alignment

The Second Requirement:

Objective Influences and Circumstances

Many historical events, crises, and circumstances that Christians have experienced throughout their history have had a clear impact on shaping their thought and religion. Numerous factors have affected Christianity, altering its course and making it a religion entirely different from the one with which God, may He be glorified and exalted, sent Jesus.

Among the most important of these objective factors, circumstances, and influences—in the researcher's estimation—are the following:

First: The Loss of the Original Gospel:

In the first requirement, the researcher addressed the Gospel or Gospels as a primary source of Christian doctrine. However, this does not mean that any of these Gospels represent the true, lost Gospel.

Our primary source for knowing the existence of the true Gospel is the Glorious Qur'an, which mentions the Gospel in twelve (12) places in the Book of God (1).

He said: “He has sent down to you the Book in truth, confirming what came before it, and He revealed the Torah and the Gospel” (Al Imran 3:3). He also clarified that God taught Jesus the Torah and the Gospel, saying: “And He will teach him the Book and wisdom and the Torah and the Gospel” (Al Imran 3:48). He came confirming the Torah, bringing guidance and light. “And We sent, following in their footsteps, Jesus, the son of Mary, confirming what came before him of the Torah; and We gave him the Gospel, in which was guidance and a Torah and confirming what came before it” (Al Imran 3:48). Before him was the Torah, and guidance and admonition for the righteous. (46/Al-Ma'idah)

And the Christians themselves, although they believe in the sanctity of the Gospels that we have today, do not attribute them to Jesus, nor do they say that they were revealed to him, but rather they are attributed to some of his disciples. (2)

(29/1) Al Imran 3, 48, 65, Al-Ma'idah 46, 47, 66, 68, 110, Al-A'raf /157, At-Tawbah /111, Al-Fath (Al-Hadid /27).

(2) See: Lectures on Christianity, Muhammad Abu Zahra, (p. 55).

But Christians justify their reliance on the Gospels and Epistles of the New Testament as evidence for the foundations of their beliefs—despite Jesus having no connection to them—by claiming that the saints who brought them received them as revelation (1).

Ibn Hazm, may God have mercy on him, says: “The followers of Christ preached a Gospel that Christ brought them at night, which they do not possess now. Rather, they have four different Gospels, authored by four well-known men. None of these Gospels was written until many years and a long period after Christ’s ascension to God. Thus, it is true that the Gospel which Christ told them he brought them and commanded them to call to has been lost to them, because they do not know its origin (2).

What certainly happened, then, is that the Gospel of Jesus was lost and corrupted. Christianity had no pillar to protect it from its enemies, both internal and external. Jesus’ Christianity fell, and Paul’s Christianity rose upon its ruins (3).

Secondly: The multiplicity and differences of the books:

This matter—in the researcher's understanding—is one of the consequences of the loss of the original, true Gospel (the Gospel of Jesus). The revealed Gospel was either absent or concealed, leading to chaos. This multiplicity became a primary cause of schism and one of the most significant factors that influenced Christianity throughout subsequent eras.

Judge Abdul-Jabbar (4)—may God have mercy on him—says, recounting the Christians' situation in writing the Gospels: "They said, 'The Torah is merely the births of the prophets and the dates of their lives, so we build the Gospel upon that, and each of us mentions what he has memorized.'"

(1) See Christianity, Dr. Shalabi, (p. 227).

(2) Al-Fasl Ibn Hazm (2/139)—slightly adapted.

(3) Comparative Religion: A Study of the Beliefs and Sources of Heavenly and Man-Made Religions, Dr. Tariq Khalil Al-Saadi, Dar Al-Ulum Al-Arabiya, Beirut, 1st edition, 1425 AH/2005 CE, (p.) (139)—slightly adapted

(4) Judge Abd al-Jabbar: Abd al-Jabbar ibn Ahmad ibn Abd al-Jabbar al-Hamadhani al-Asadabadi, Abu al-Husayn: (d. 415 AH / (1025 AD) A fundamentalist judge, he was the sheikh of the Mu'tazilites in his time, and they called him the Chief Justice, and they did not give this title to anyone else. He held the position of judge in Rayy, and he died there. He has many works, including: Purifying the Qur'an from Accusations, Dictations, The Collection on the Comprehensiveness of Religious Obligations, Explanation of the Five Principles, The Sufficient in the Chapters of Monotheism and Justice, Establishing the Proofs of Prophethood, Ambiguous Qur'an, and others.. [Al-A'lam, al-Zarkali, (273/3) - (274) - with slight modification].

From the words of the Gospel, and from what the Christians said about Christ; so some people wrote a Gospel, then others came after them and wrote a Gospel, and they wrote several Gospels, and much of what was in the original was lost to them, and among them were one after another who knew many things in the true Gospel, but they kept silent about them in order to maintain their leadership... and they claim that there were eighty Gospels, and they kept decreasing and shortening until only four Gospels remained, the four Gospels of the four people (1)

And accordingly, “the Christians in the first and second centuries AD had many Gospels other than the four Gospels, and each of their sects had its own Gospel or Gospels, which it relied upon and ignored the other Gospels, or judged them to be false and invalid” (2)

Rahmatullah al-Hindi mentions that the early Christians believed in thirty-eight (38) books, which constitute the first part of the Old Testament, ending with the Book of Malachi. Doubt remained with them regarding nine books of the Old Testament and seven of the New Testament. When a council of Christian scholars convened in 325 AD (it seems to have been the Council of Nicaea), they ruled, after consultation and investigation of these books, that the Book of Judith was to be accepted, and they left the other various books doubtful as they were (3).

Then another council convened in 364 CE, and they added seven more books to their ruling, making them obligatory to accept. These were the Book of Esther, the Epistle of James, the Second Epistle of Peter, the Second and Third Epistles of John, the Epistle of Jude, and the Epistle of Paul to the Hebrews. The Book of John's Visions remained outside these two councils, as it had been. Then another council convened in 397 CE, and it adopted a new set of disputed books: the Book of Wisdom, the Book of Tobit, the Book of Baruch, the Book of Ecclesiastes, the two Books of Maccabees, and the Book of John's Visions (4).

(1) Establishing the Proofs of Prophecy, Judge Abdul Jabbar, Dar al-Mustafa / Cairo, 1st edition, 1386 AH / 1966 CE, (153/1) - slightly adapted.

(2) The Holy Scriptures in Religions Preceding Islam, Dr. Ali Wafi, (p. 106).

(3) See: Izhar al-Haqq, Rahmatullah al-Hindi, (1) 105.

(4) See: The previous source, (1) 107

"After these councils convened, these doubtful books became accepted among the Christian public, and remained so for twelve hundred years, until the Protestant sect emerged. They rejected the rulings of these predecessors regarding the Book of Baruch, the Book of Tobit, the Book of Judith, the Book of Wisdom, the Book of Ecclesiastes, and the two Books of Maccabees, saying that these books must be rejected and are not accepted. They also rejected their rulings regarding some chapters of the Book of Esther and accepted others (1).

The researcher notes that this multiplicity of books and the disagreement surrounding them from the fourth century AD until the middle of the sixteenth century indicates the extent of the loss of sources of Christianity and the disagreement about them among its various sects and groups. How then can it be justified to describe them as sacred and authentic, since many of them—that is, the books—were not even agreed upon in terms of their existence?

Third: Persecutions:

A. Early Persecution:

For persecution began early against the true religion brought by the Messiah. The Quran mentions his people's rejection of him and their disbelief in what he brought. God said: “And We gave Jesus, the son of Mary, clear proofs and supported him with the Holy Spirit. But is it that whenever a messenger comes to you with what your souls do not desire, you become arrogant? And a group [of them] you deny, and a group you kill.” (Al-Baqarah 2:87). And He said: “So when Jesus perceived from them disbelief, he said, ‘Who are my helpers in the cause of God?’ The inheritors [of the faith] said, ‘We are.’” “We are the supporters of God. We have believed in God and bear witness that we are Muslims.” [Al Imran/52]

The Gospels explicitly mention the conspiracies and persecution of Jesus, God, especially by the Jews. For example, it is written: “Then the chief priests, the scribes, and the elders of the people gathered together at the house of the high priest, who was called Caiaphas, and plotted to arrest Jesus by stealth and kill him. But they said, ‘Not during the festival, or there will be a riot among the people.’” (2)

(1) Izhar al-Haqq, Rahmatullah al-Hindi, (1071) - slightly adapted

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This text, and many others in the Gospels, indicate that the decision to assassinate Christ had already been made by the Jewish chief priests.

As for the king of his time, Herod, the decision to assassinate Christ was also made in his presence, as the Gospels state: “On that day some Pharisees came to him, saying, ‘Go away from here, for Herod wants to kill you’” (1).

B. Subsequent Persecutions:

According to the Gospels, the Most High Christ had informed his disciples of the persecutions, calamities, and massacres that would befall them because of his following him, instructing them to remain steadfast. He said to them: “...then

They will hand you over to be persecuted and put to death, and you will be hated by all nations for my name’s sake” (2).

The persecutions continued immediately after Christ lifted up the night, targeting his apostles, disciples, and followers. The Gospels and books of the New Testament speak of some of these persecutions, including killing, imprisonment, and pursuit. At that time King Herod stretched out his hands to harm some of the church, and he put James, the brother of John, to death with the sword (3). Seeing that this pleased the Jews, he returned and arrested Peter again. It was the days of Unleavened Bread. When he had arrested him, he put him in prison, handing him over to four quarters of soldiers to guard him, intending to present him to the people after the Passover. Peter was kept in prison, but the church earnestly prayed to God for him (4).

Among those killed from the apostles of Christ and his disciples were Matthew, who was killed by order of the king of Ethiopia (5), Mark, who was killed in Egypt by the pagans after being tortured, and Luke, who was said to have been killed in

Luke 31:13

Matthew 9:24

(3) James was killed in 44 AD, thus becoming the first of the apostles to be martyred. [O People of the Scripture, come to a common word,

(107) Dr. Raouf Shalabi, p

. 5 -1:12 4) Acts of the Apostles (

(5) Abyssinia: A name given to the nation and their land, and their country is now called Ethiopia. The land of Abyssinia: A high plateau west of Yemen with the sea between them, and its capital today is Addis Ababa. They have ancient ties with the Arabs, and their king has a commendable and praiseworthy stance with

the early Muslims who migrated to it [Supplement to the Journal of Islamic Research, Defining Places (149/81)].

The city of Patras (1), and James the Less (2), who was thrown from a height in Jerusalem and stoned to death, and Peter, who was crucified upside down in Rome—at his own request—in order to differ from the crucifixion of Jesus, according to the Christians, and his crucifixion was by order of Emperor Nero (3), and Paul, who was also killed during the reign of Nero in Rome, and Judas the Apostle (4), who was killed in Persia, and Matthias the Apostle (5), who was stoned to death by the Jews in Jerusalem, and Philip the Apostle (6), who was tortured grievously by the pagans and crucified upside down, and Simon the Apostle (7), who was conspired against by the Jewish priests and sawn in half, and Andrew

(1) Patras: An ancient Greek city located in the west of the country. It is the capital of the modern administrative region of Western Greece and also the center of the region of Achaia, one of the three regions that make up the Western Greece region. [Wikipedia, Patras link /wikipedia.org/wiki, accessed 04/05/2013 - adapted].

(2) James the Less: The son of Alphaeus and Mary. According to the Bible, he was one of the twelve apostles chosen by Christ. Some say he was a brother of Jesus. He preached in the southwestern part of Palestine and then in Egypt. [Dictionary of the Bible, George Post (2/518) - adapted].

(3) Nero is a title for "Lucius" and means "the strong and brave." Nero was the fifth emperor of the Roman Empire (54-68 AD). He ascended the throne as a young boy, succeeding "Claudius." His court ran the state, and the empire enjoyed relative prosperity during his reign. Nero despised all kinds of worship and religions, indulging in lusts and pleasures. He killed his mother, who gave birth to him when he was twenty-two years old. He went so far as to deify himself, and people began to worship and prostrate themselves before him. During his reign, the great fire of Rome occurred. He fabricated the story of its orchestration against the Christians and inflicted severe torture upon them. He committed great atrocities against the nobles of Rome under the pretext of their conspiracy against him. Soon, these people turned against him, and the people hated him because of his terrible crimes. He fled, wandering aimlessly, and killed himself with a dagger in 68 AD [See: The Story of Civilization, Will Durant (10) 125-142].

(4) Jude the Apostle: Also called "Albaus," his title was "Thaddeus." He is believed to have been the brother of James son of Alphaeus or another James. One of the New Testament epistles is attributed to him, in which he calls himself a servant of Jesus Christ and the brother of James. His epistle bears a clear resemblance to the Second Epistle of Peter. [Dictionary of the Bible, George Post 2/533-534 - adapted].

(5) Matthias, meaning "Gift of the Lord," was a disciple of Christ who accompanied him from the beginning of his ministry until his ascension. He was a branch between Christ and Judas Iscariot. Nothing definitive is known about his life and ministry after Christ. [See: Dictionary of the Bible, George Post]

.[(311/2)

(6) Philip: meaning "lover of horses," he was the fifth of the twelve apostles of Christ. He was born in Bethsaida. Christ called him to follow Him. He is mentioned only briefly in the Gospels, and it is said that he went preaching to Phrygia in Asia Minor. He died in Heliopolis. [Dictionary of the Bible, George Post (2/191) - adapted].

(7) Simon: meaning "listener," he was one of the twelve apostles chosen by Christ. He is known as Simon the Zealot or Simon the Zaiter, after the Zealots. [Dictionary of the Bible, George Post (1/580)].

The Apostle (1) who went out to preach after the ascension of Christ in Persia, Greece, and elsewhere, was then arrested by the Greek governor of Patras, severely beaten, paraded naked through the streets, and hung for two days until he died. And Thomas the Apostle (2) who was killed by idolaters in India, stabbed with spears (3).

Thus, this persecution, these killings, executions, and pursuits—in the researcher's estimation—affected the disciples of Christ a few years after his ascension; these were the apostles and closest companions, who were supposedly and obviously entrusted with conveying his message in its pure and original form. This alone is sufficient to explain the confusion and distortion that afflicted the Gospels. If other factors are added to these persecutions, this will undoubtedly have a direct impact on the sources of Christianity, which were later attributed to these individuals, especially since this persecution reached a point where the followers were hunted from one country to another and targeted everywhere

But it did not stop there. Persecution of the successors of the apostles continued at the hands of the Roman state, and persecutions of the followers of the new religion extended throughout the first three centuries. Palestine bore the brunt of these persecutions, as Christianity there was caught between two bitter enemies: the Romans and the Jews. The efforts of these two sides were sufficient to erase the trace of Christianity in Palestine (4).

(1) Andrew: meaning: the honorable one. He was one of the twelve apostles of Christ, the son of Jonah, and the brother of the Apostle Peter, from Bethsaida in Galilee. He was one of the disciples of John the Baptist, and then a follower of Christ until his ascension. Some of his stories are found in the Gospels of Matthew, Mark, and John. He preached his message in Greece and Asia Minor [Dictionary of the Bible, George Post] 1/150 - adapted

(2) Thomas: meaning "twin," he was one of the twelve apostles of Christ. It is said that he hesitated to believe in the resurrection of Christ the Savior and that he was slow to believe, according to the Bible. He went to the East Indies as a missionary, and there he was martyred. Some Eastern Christians today trace their lineage back to him and are known as the Christians of Saint Thomas. [Dictionary of the Bible, George Post] 1/295 - adapted.

(3) See, O People of the Scriptures, come to a common word, Dr. Raouf Shalabi, (pp. 107-109).

4) See: the previous source, (p

Rahmatullah al-Hindi says: “Some priests apologized during the debate between us, saying: ‘The reason for the loss of the chain of transmission among us is the occurrence of calamities and tribulations among Christians for a period of three hundred and thirteen years.’” (1)

Fourth: Influence of Other Beliefs:

Christianity, as has become clear to the researcher, was influenced by ideas and beliefs that predated its existence, or ideas that arose from the state of persecution and religious chaos that followed the raising of the night by Christ, as mentioned above. Among the most prominent ideas that influenced Christianity from the beginning and caused its early deviation were the following:

1. The idea of the Second Coming of Christ:

“The early Christians, including the disciples of Christ, believed that the end of the world was imminent, and that many of those who lived in the first century CE and witnessed the raising of the night by Christ would witness that terrifying end, which would be followed by the return of Christ to Earth.” (2)

The Gospel has referred to this idea in several places, including: “When the Son of Man comes in his glory, and all the holy angels with him, then he will sit on his glorious throne. All the peoples will be gathered before him, and he will separate them one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left.” Then the King will say to those on his right, “Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.” (3)

Thus, the conception at the time when the early Gospels were written was based on the idea that Jesus came to announce the imminent arrival of God’s kingdom, and that he came to advise people to do good so that they might find a way.

(1) Izhar al-Haqq, Rahmatullah al-Hindi (111/1).

(2) Al-Masih fi Masadir al-Aqa’id al-Masihiyya, Ahmad Abd al-Wahhab, Wahba Library / Cairo, 2nd ed., 1408 AH / 1988 CE, (p. (22) - slightly adapted

34-31:25 3) Matthew (

to this kingdom and secure a place for themselves therein, and he called upon the people to await the great revolution that would cleanse the world of injustice and evil (1).

The important and serious matter is that "the writings of the apostolic and discipleial era, most of which were written under the influence of this belief, were not intended by their authors to be a permanent reference for the Church to remain throughout the ages. These writings were written successively to suit the needs of the generation that expected to live through the end of history and the beginning of the opening of the Kingdom of God" (2).

And since this idea was the basis of the work of the followers of Christ God, it was—in the researcher's understanding—a strong basis for influencing all the beliefs of Christianity and its holy books that were written during that time and in the decades that followed.

2. Pagan Beliefs:

Fair-minded Muslim and non-Muslim historians almost unanimously agree—as has become clear to the researcher—that the Christian religion was heavily influenced by ancient pagan religions and beliefs, and adopted a copy or similar version of many ancient pagan ideas, beliefs, and superstitions

Shaykh al-Islam Ibn Taymiyyah, may God have mercy on him, describes the state of Christianity's transformation into a more developed form of paganism than that of the polytheists, saying: "...Their great patriarch would come to a church built for an idol worshipped by the polytheists, and he would devise a scheme to make them worship a creature greater than the idol, such as an angel or a prophet. For example, in Alexandria, the polytheists had a church containing an idol named Michael. The Christians renamed it a church after Michael (the King), and they began worshipping the king after having worshipped the idol and sacrificed to it. This was a shift from associating partners with a created being to associating partners with a created being greater than it. Those people used to build temples and place idols in them named after the planets." (3)

(1) The Fourth Christianity, Dr. Raouf Shalabi, Al-Azhar Library / Cairo, 1st edition, 1980 CE, (p. 31) adapted.

(2) Christ in the Sources of Christian Beliefs, Ahmad Abd al-Wahhab, (p. 22) - adapted

(3) The correct answer for those who changed the religion of Christ, Sheikh al-Islam Ibn Taymiyyah (4/382) - slightly adapted

Shaykh al-Islam further clarifies the matter, saying: “The Christians combined two religions: the religion of the monotheistic prophets and the religion of the polytheists. Thus, their religion contained a portion of what the prophets brought and a portion of what they innovated from the religion of the polytheists in their words and deeds. They also introduced the term 'hypostases,' which is not found in the words of the prophets, and they introduced inscribed idols instead of physical idols, and prayer towards the sun, moon, and stars instead of prayer to them, and fasting in the spring, in order to combine the revealed religion with natural phenomena, and so on.” (1)

Judge Abd al-Jabbar, describing the gradual decline of Christianity into a religion completely different from that brought by the Messiah, says: “Know that the higher religion of the Messiah and the religions of the prophets, peace be upon them, did not change or alter all at once, but rather little by little, in every era and at every time, until their transformation was complete. The people of truth continued to decrease while the people of falsehood increased, until they prevailed and truth died with them.” (2)

In the twentieth century, the researcher Muhammad al-Tanir (3) compiled remarkable and abundant similarities between Christianity and ancient pagan religions, reaching the point of near-identity in many texts and myths. Christianity drew heavily from pagan religions, and this is evident in its doctrines, which are remarkably consistent with ancient Indian, Egyptian, and other pagan religions, especially the doctrines of the Trinity, the Crucifixion, and Redemption (4).

(1) The Correct Answer for Those Who Changed the Religion of Christ, Shaykh al-Islam Ibn Taymiyyah (235).

(2) Establishing the Proofs of Prophethood, Qadi Abd al-Jabbar, (152/1).

(3) Muhammad al-Tathir: Muhammad Tahir ibn Abd al-Wahhab ibn Salim al-Tanir (d. 1352 AH / 1933 CE), a researcher from Beirut, studied there at the American University. He published the newspaper "Al-Musawwar" and resided in the village of Ain Anoub. During World War I, he fled through Hauran and joined the Arab Army. He then traveled to Egypt and returned to Syria, where he died in Dummar, a suburb of Damascus, and was buried there. He authored several books, including: "Pagan Beliefs in the Christian Religion" and "Astronomy" (which he co-authored with his father), among others. [1 Al-A'lam, al-Zarkali, (6/ 173-174)].

(4) The purpose here is not to list these similarities and correspondences. For further information, see "Pagan Beliefs in the Christian Religion," by Muhammad ibn Tahir al-Tanir al-Bayruti, edited by Dr. Muhammad al-Sharqawi, Dar al-Sahwa, Cairo, 1st edition, 1408 AH / 1988 CE

One of the most important reasons for the infiltration of paganism into Christianity was Paul's insistence on preaching in pagan lands, contrary to Christ's supreme command. As a result, some pagans converted to Christianity, and pagan beliefs soon seeped into it, whether from Roman, Greek, or Eastern lands (1).

Will Durant says: "Christianity arose from the mysterious and wondrous suggestion of the coming of the Kingdom, and drew its motivations from the person of Christ himself and his visions. It also drew its strength from the doctrine of resurrection and judgment, and the promise of eternal life. It took the form of the fixed doctrines in Pauline theology, and then grew by absorbing pagan beliefs and rituals; and became a triumphant and victorious church, having inherited what distinguished Rome in terms of patterns and organized genius (2)."

After Durant pointed out Christianity's assimilation of pagan beliefs, he returned to emphasize that it reached the point of adopting these beliefs, saying: "Christianity did not eliminate paganism, but rather adopted it. The dying Greek mind was revived in a new form in the theology and rituals of the Church. The Greek language, which for centuries had held political power, became the instrument of literature and Christian rituals. The hidden Greek rituals were transferred to the hidden and awe-inspiring rituals of the Mass. Several other aspects of Greek culture contributed to this paradoxical result (3)."

Researchers in the history of Christianity have been able to discover important facts, particularly in observing the transformation that the religion of Christ God underwent, which was a serious setback for his message while it was still in its infancy. He made the night an idol to be worshipped, after he himself had come to destroy paganism and idols. Undoubtedly, this religious transformation constituted the most serious religious setback known to history, as pagan worship sprang from a purely monotheistic religion

(1) See: The Influence of Man-Made Religions on Christianity, Dr. Ahmed Ali Ajiba, Dar Al-Afaq Al-Arabiya / Cairo, 1st Edition, 2006.

(2) The Story of Civilization, Will Durant (11/242).

(3) The previous source

Due to the ideas of Paul, who lowered the lofty message of Jesus to the level of the Greco-Roman doctrines prevalent in his time (1).

The result is that pagan beliefs were among the most important factors that influenced Christianity from its early days, and one of the leaders who bore the greatest responsibility for this sin was Paul, to whom most of the deviations of the religion and the Church are attributed.

3. Jewish Infiltration

It became clear to the researcher that Christianity was influenced by Judaism from its inception. After the ascension of Christ, Judaism—with the ills it inherited from its ages—penetrated modern Christianity, destroying it early on and shaping its future with Jewish imprints

Ibn Taymiyyah, may God have mercy on him, says, relating the state of the Christians in their adoption of the Jews: "They established for themselves laws and codes that were not found in the books of the prophets, nor were they indicated by them... and they altered much of what the prophets had legislated. The laws and codes that the Christians possess, which are the tenets of their religion, some of which are from the apostles, and much of which is the innovation of their leaders, despite its contradiction of the law of the prophets, make their religion of the same nature as the religion of the Jews" (2).

The realistic explanation for this infiltration is: "The Jews, on both geographical and psychological levels, were the first followers of the new faith. Therefore, it was natural that Judaism would not have abandoned, without a fight, what was among its principles that could be reconciled with the Christian faith" (3).

And since a strong trend in the first century CE held that the Gospel did not abolish the Law (i.e., the Law of Moses the Most High), this trend dictated that Christianity should be considered merely a Jewish religious innovation."

(1) The History and Doctrines of the Bible: Between the Problem of Legislation and Sanctification, Dr. Yusuf al-Kalam, Dar Safahat, Damascus, 1st edition, 2009, pp. 282-283 (slightly adapted).

(2) The Correct Answer to Those Who Altered the Religion of Christ, Shaykh al-Islam Ibn Taymiyyah (1/343).

(3) Heresy in Christianity, J. Whitler, translated by Jamal Salem, Dar al-Tanweer, Beirut, edition (n.d.), 2007, p. 48 (slightly adapted).

From this arose what became known among Christian thinkers and historians as "Judeo-Christianity," of which the Jew Philo (1) was one of the leading figures. Philo's philosophical reflections left their mark on Christian thought, as he subjected the Old Testament to symbolic interpretation, placing "God" outside any precise definition. Consequently, he incorporated the vocabulary of doctrine into fluid and incomprehensible philosophical issues. This impressed and impressed the early Church Fathers and aligned with their religious heresies, so they later used his innovative symbols (2).

Furthermore, the Jews had an interest and priority—in their view—in undermining Christianity, opposing it, and infiltrating it from its very beginnings. This is because the Jews claimed "that they had a religious status that no one could equal, and from this they established what could be called a religious aristocracy (3)! When Jesus, peace be upon him, came and made all people equal in his preaching, they denied this to him and became his enemies" (4).

Paul, who was of Jewish origin, had an important role in the Jews penetrating Christianity, as it is stated in the New Testament on his authority: “Brothers, I am a Pharisee, the son of a Pharisee. I dream in the hope of the resurrection of the dead” (5). And he said: “For you have heard of my former life in the Jewish religion, that I used to persecute the church of God excessively and destroy it, and that I used to be more advanced in the Jewish religion than many of my peers in my race, since I was more zealous in the traditions of my fathers” (6).

(1) Philo was a Jewish philosopher from Alexandria. His father emigrated to Palestine from Egypt along with thousands of other Jews. His father was a member of the Jewish elite in Palestine. Philo received a complete Hellenistic education. The most important sources of Philo's thought were Platonic philosophy. He was also influenced by Aristotle, the Neo-Pythagoreans, the Cynics, and the Stoics. He attempted to blend the spirit of Greek philosophy (especially) that of Plato with the doctrines of the Jewish religion. [Encyclopedia of the Jews, Al-Masiri, (3/365-366) - adapted]

(2) See: Heresy in Christianity, J. Whitler, (pp. 51-52).

(3) Aristocracy: The word aristocracy historically refers to a form of government dominated by a small number of wealthy citizens with prominent social standing. [World Arabic Encyclopedia www.mawsoah.net, Chapter A]

Dated 11/05/2013

(4) Lectures on Christianity, Muhammad Abu Zahra (p. 23) - slightly adapted.

(5) Acts 23:6.

(6) Paul's Epistle to the Galatians 1:13-14

Luke tells us about Paul, saying: “But Saul was ravaging the church, going from house to house and dragging off men and women and handing them over to prison” (1). And elsewhere: “Now Saul was still breathing threats and murder against the disciples of the Lord. So he went to the high priest and asked him for letters to be sent to the synagogues in Damascus, so that if he found any people from the Way, men or women, he might bring them bound to Jerusalem” (2).

How did this bitter enemy of Christ, his disciples, and his message become a pioneer, founder, and standard-bearer of this religion, to the point that it is attributed to him rather than to Christ?!

One of the features of Paul's Jewishness was that in his discourse he sought to accommodate the Jews despite their hostility to Christianity. He said: “For though I am free from all, I have made myself a slave to all, to win the most. To the Jews I became as a Jew, in order to win the Jews; to those under the law I became as one under the law, in order to win those under the law; and to those outside the law I became as one outside the law” (3).

Paul incorporated some Jewish teachings into the new Christianity to attract the Jewish masses to himself

He also introduced other philosophies and ideas to attract the Romans and others (4)

One of the most important aspects of Paul's responsibility for the infiltration of Christianity is his contribution, along with the Jews, to the loss of the Gospel. For "whoever contemplates the history of the Christian religion will find that those who began the distortion in this religion were some Jews, including Paul," meaning that they contributed to the loss of the Gospel by introducing an alternative to replace it. This may have been the Jews' malicious plan to lose the Gospel, as they found that persecution alone would not be effective. Therefore, some of them worked to feign conversion to

(1) Acts 8:3.

(2) Acts 9:1-2

(3) 1 Corinthians 9:19-21.

(4) Christianity, Dr. Shalabi, p. 116 (adapted).

The religion was tampered with from within, and a new gospel with new doctrines was created, which the Christians would then use to replace the true gospel. This is what happened." (1)

Summary of the Point:

First: External circumstances and influences have plagued Christianity since its inception, especially after the ascension of Christ. The result was the emergence of a new religion completely unrelated to the religion of Jesus.

Second: The loss of the original gospel brought by Jesus was one of the most important factors that led to the deviation of Christianity from the beginning. That gospel has not existed since the early Christian era.

Third: The books and gospels of the Christians multiplied, and each gospel had its supporters and opponents. Many gospels became the subject of debate and discussion, which caused great turmoil in the religion, and Christianity entered a state of confusion, loss, and misguidance

Fourth: The persecutions that Christianity has faced since its inception had a significant impact on the loss of the original source of Jesus' monotheistic religion. These persecutions took on a dual character, between the jaws of the Jews and the Romans, each with its own aims and motives. These persecutions formed a fertile environment for the distortion of the Gospel and the radical change in Christian doctrine.

Fifth: The aforementioned reasons—the loss of the first Gospel, the multiplicity of subsequent Gospels, and the persecutions—paved the way for the introduction of doctrines foreign to the core of the Christian religion. The doctrine of the Second Coming of Christ, pagan beliefs, and Jewish ideas were introduced into it. Paul was credited with reshaping Christianity by introducing all the factors that turned it upside down.

(1) The Influence of Man-Made Religions on Christianity, Ahmed Ajiba, pp. 102-103 - slightly adapted

Third Requirement:

Discussion of the Sources of Christian Doctrine

In the researcher's estimation, the sources of Christian doctrine contain within their fundamental structure the seeds of their own refutation. They contain enough contradictions to obviate the need for much elaboration. If the circumstances in which this doctrine arose, as mentioned in the two preceding points, resulted in an invented doctrine of human origin and historical myths, then it is unnecessary to delve into its details and minutiae.

Nevertheless, the researcher will briefly address the discussion of the sources of Christian doctrine, focusing on points whose importance has become clear to him.

Since Christians believe in the Old Testament and consider it sacred, the discussion of the sources of Jewish doctrine in the third point of the first chapter is referred to. Much of what was said there can be incorporated into what follows, serving as a discussion and refutation of Christian sources.

As for the other sources of Christian doctrine, particularly the New Testament, in addition to what the researcher touched upon in the two preceding points, he will summarize the discussion here—with God's help—in three points:

First: The proven occurrence of distortion:

The Holy Qur’an has pointed to the Christians’ distortion of their books, and Islamic scholars have expanded on proving the distortion, whether from the explicit words of God in the Qur’an, or from the folds of the Holy Book among the People of the Book, as well as from the sayings of Christian scholars, and from the research of Muslim scholars, past and present

The Prophet (peace and blessings be upon him) said, addressing the People of the Book: “O People of the Scripture, why do you mix the truth with falsehood and conceal the truth while you know it?” (Al Imran/71). Al-Tabari (may God have mercy on him) said: “He (may His praise be exalted) means by this: O People of the Torah and the Gospel, why do you mix, he says: Why do you mix the truth with falsehood?” (1).

Ibn Hazm - may God have mercy on him - said: "We do not know how a Muslim can deem it permissible to deny the distortion of the Torah and the Gospel when he hears the words of God ﷻ: 'Muhammad is the Messenger of God; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from God and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its shoot and strengthens it so it grows firm and stands upon its stalk.'" The farmers are pleased with them, so that the disbelievers may be enraged by them. (Al-Fath/29) None of this is in what the Jews and Christians possess of what they claim to be the Torah and the Gospel. Therefore, these ignorant people must believe their Lord, the Exalted and Glorified, that the Jews and Christians have altered the Torah and the Gospel, and they should not revert to foolishness and deny their Lord, the Exalted and Glorified, and believe the Jews and Christians, thus joining them (2)

Ibn Taymiyyah, may God have mercy on him, said: “...unlike the Torah and the Gospel, for among their words are those whose meanings and rulings were altered by the Jews and Christians, or both, in a clear and well-known alteration among their general public...and just as the Christians altered much of what is in the Torah and the prophecies of the news and the laws that the Messiah did not change, then what God abrogated through the tongue of the Messiah from the Torah must be followed by the Messiah” (3).

Rahmatullah al-Hindi, may God have mercy on him, said: “Distortion is of two kinds: verbal and conceptual. There is no dispute between us and the Christians regarding the second kind, because they all concede that it originated with the Jews in the Old Testament in the interpretation of verses that, in their view, refer to the Messiah, and in the interpretation of rulings that are eternal according to the Jews... The first kind remains, and Protestant scholars have outwardly and vehemently denied it in order to mislead the ignorant Muslims.”

(1) Jami’ al-Bayan fi Ta’wil al-Qur’an, al-Tabari (6/503).

(2) Al-Fasl, Ibn Hazm (3181)

(3) Al-Jawab al-Sahih li-man Baddala Din al-Masih, Shaykh al-Islam Ibn Taymiyyah (3/18).

They presented misleading and fabricated evidence in their letters to sow doubt in the minds of the readers. I say: Verbal distortion in all its forms—that is, altering, adding to, and omitting words—is established in the aforementioned books (1).

Those accused of distorting the Gospel—as is historically established and logically and rationally inevitable—fall into three categories: scribes, some clergymen, and enemies of the religion from among the Jews, pagans, and others (2).

As for the most important reasons for the occurrence of distortion in the Gospel, they are (3):

A. That God did not guarantee its preservation as He, Glory be to Him, guaranteed the preservation of the Holy Quran.

B. The persecutions that Christians endured throughout their history.

C. Paul's additions and major distortions of Christian doctrines and laws

Will Durant establishes the reality of deliberate distortion in the Gospels, stating: "The oldest copies we have of the four Gospels date back to the third century. The original copies appear to have been written between 60 and 120 AD. After their writing, they were subjected to errors in transmission over the course of two centuries, and perhaps they were also subjected to deliberate distortion intended to reconcile them with the sect to which the scribe belonged or its purposes. The writers who lived before the end of the first century AD never transmitted anything from the New Testament; rather, what they transmitted was taken from the Old Testament (4)."

Rahmatullah al-Hindi classifies distortion into three types: distortion by substitution, distortion by addition, and distortion by omission. He presents about one hundred examples of distortion from within the Bible (5).

(1) Izhar al-Haqq Rahmatullah al-Hindi (2/427 - slightly adapted).

(2) Evidence of the Distortion of the Holy Bible, Dr. Sharif Salem, Publisher (n.d.), 1st ed., 1426 AH / 2005 CE, (8/1).

(3) See: Distortion and Contradiction in the Four Gospels, Dr. Sarah Al-Abadi, Dar Tayyiba Al-Khadra, Makkah Al-Mukarramah, 1st ed.,

67, 71, 76, 1424 AH / 2003 CE, (p.

11/07) (4) The Story of Civilization, Will Durant (

429-541) (2) (5) See Izhar Al-Haq (

The distortion is evident in the lines of the Gospels, even after the changes and alterations that occurred in them, and after they became - as has been decided - something completely different from the original Gospel of Jesus. The following are some of the most important examples of these distortions, in the researcher's estimation:

1. Distortion of the titles of Christ, God, including the distortions that came with additions between the Gospels of Mark and Matthew (1). These distortions are among the most important and dangerous things that come in the Gospels in the view of the researcher, because they indicate what lies behind them of doctrines that are intended to be inserted into the religion, and they are clear to every discerning person. For example, you find in the Gospel of Mark on the tongue of Christ: “For whoever does the will of God is my brother and sister and mother” (2), and as for Matthew: “For whoever does the will of my Father who is in heaven is my brother and sister and mother” (3).

And in another place, you find in Mark: “He said to them, ‘But who do you say that I am?’ Peter answered him, ‘You are the Messiah!’” (4) But in Matthew: “He said, ‘You are the Messiah, the Son of the living God!’” (5).

Among these, besides the four Gospels, is the distortion by addition in the Book of Acts, which reads: “Philip said, ‘If you believe with all your heart, you may.’ He answered, ‘I believe that Jesus Christ is the Son of God’” (6). Rahmatullah al-Hindi said: This verse is an addition, added by one of the Trinitarians, because of this phrase: I believe that Jesus is the Son of God (7).

2. The Gospel writers distorted words and events from the Old Testament to fit what they recorded in their Gospels. This includes what the writer of the Gospel of Matthew attributed to the Prophet Jeremiah—in the context of mentioning the incident of Christ's arrest at night and his betrayal—when he said: “Then what was spoken by Jeremiah the prophet, who said: ‘And they took the thirty pieces of silver, the price of

(1) See: Christ in the Sources of Christian Beliefs, Ahmad Abd al-Wahhab, (pp. 95 (97)

35:3 2) Mark (

50:12 3) Matthew (

29:8 4) Mark (

16:16 5) Matthew (

(6) Acts 8:37.

(7) Izhar al-Haqq, Rahmatullah al-Hindi (2/505).

The price they set among the children of Israel, and gave it for the potter's field, as the Lord commanded me” (1), since this statement is not found in the Old Testament on the tongue of the prophet Jeremiah, nor is this statement found in all the books of the Old Testament (2)

3. Distortion of certain words to establish the doctrine of the Trinity: Among this is what Rahmatullah al-Hindi commented on from what came in “The First Epistle of John,” which reads: “For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one.” And those who bear witness on earth are three: the Spirit, the water, and the blood. And the three are in the One” (3). He said: “In these two verses, the original expression, according to what their scholars claim, was this much: (Because the witnesses who bear witness are three, namely the Spirit, the water, and the blood, and these three are united in one. Then the Trinity believers added this expression: (In heaven there are three, namely: the Father, the Word, and the Holy Spirit, and these three are one, and the witnesses who bear witness on earth are between the original expression, and this is certainly an addition)” (4).

This is but a drop in the ocean, and a small part of a long list of distortions, which this research is not the place to detail. Refer to the sources that the researcher referred to earlier.

Secondly: The invalidity of the attribution and the break in the chain of transmission:

"For doctrines to be correct, they must be taken from a heavenly book transmitted to us through continuous narration, or one that meets the condition of an unbroken chain of transmission. If these two conditions are not met, then that book does not deserve veneration." (5)

The researcher has already indicated, when discussing the Gospels, that they are not attributed to Jesus the Most High, nor did he know of them at all, and that the original Gospel has undoubtedly been lost.

10-9:27 (1) Matthew (

(2) See: Izhar al-Haqq, Rahmatullah al-Hindi (2/493).

(3) 1 John 5:7-8.

(4) Izhar al-Haqq, Rahmatullah al-Hindi, (2/498).

(5) Distortion and Contradiction in the Four Gospels, Dr. Sarah al-Abadi, (p. 54).

So, what is the basis for these Gospels? How valid is their attribution to revelation and inspiration? And what is their relationship to the leader and prophet of the religion, Jesus Christ? These questions remain, constantly casting doubt on the origins of Christianity. Researchers, both ancient and modern, have traced the sources of Christianity but have not found any reliable basis for it as a foundational religion and belief. Here is a brief overview of the discussions of scholars and researchers regarding the issue of the Gospels' chain of transmission.

Ibn Taymiyyah, may God have mercy on him, said: "...unlike the People of the Book, for if copies of the scriptures were lost, they would not have a continuous transmission of them verbatim, since only a few, if they did, could preserve them, and their preservation was not trustworthy. Therefore, after the cessation of prophethood among them, the People of the Book altered their scriptures, either by changing some of their rulings and meanings, or by changing some of their wording, unless they corrected it. This is why they do not have the chain of transmission that Muslims have, nor do they have any discussion of the transmission of knowledge, its reliability, its criticism, or the conditions of the transmitters of knowledge, as Muslims do." (1)

As for the Gospel, the Sheikh of Islam affirms what historians, both Christian and non-Christian, agree upon regarding its attribution to individuals. He says: “As for the Gospel in their possession, they acknowledge that Christ did not write it at night, nor did he dictate it to those who wrote it. Rather, it was dictated after Christ’s ascension by Matthew and John, who had been companions of Christ, and not memorized by a large number of people reaching the level of tawatur (mass transmission), and by Mark and Luke, who did not see Christ in heaven. These men stated that they mentioned some of what Christ said and some of his stories, and that they did not fully recount his sayings and deeds. The transmission of two, three, or four people is susceptible to error, especially since they erred regarding Christ himself, even confusing him with the crucified one.” (2)

And despite the agreement that the Gospels have absolutely no connection to Christ God, their attribution to their well-known authors is still questionable. “The results of research and study, and the examination of internal and external evidence, do not encourage the belief that those men whose names we find on the covers of the Gospels are the ones who actually authored them.” (3)

(1) The correct answer to those who changed the religion of Christ, Sheikh al-Islam Ibn Taymiyyah (26/3).

(2) (397/2), (2) The previous source

(3) On the reliability of the Gospels, Muhammad al-Saadi, Islamic Call Society, Tripoli, Libya, 1st edition, 1985, (p. 14).

It appears to the researcher that the main reason for doubting the attribution of the Gospels to their authors is that there is, initially, a gap between the time of the Gospels' writing and the time of their appearance.

Maurice Bucaille says in this regard: "The Gospels that later became official—that is, canonical—were known very late, even though their compilation was completed at the beginning of the second century. It is almost always difficult to determine whether the accounts were based on written texts that the writers witnessed, or whether they merely recalled fragments of oral tradition from memory" (1).

Bucaille doubts the validity of describing the authors of the Gospels as apostles or companions of Jesus Christ, saying about Matthew: "What is the character of Matthew? Let's put it simply: it is no longer acceptable to say that he was one of the companions of Jesus Christ" (2).

And about the Gospel of Mark, he says: "It is the shortest and oldest of the Gospels, but it is not the book of an apostle. All it is is a book written by a disciple of an apostle, and he is an unskilled writer. He is the most absurd of all the Gospel writers" (3).

As for the Gospel of John, he says: "Who is the author? This is a debatable question, as opinions differ greatly on this subject... The unique observations given by the greatest Christian writers on the question of the author of the fourth Gospel all confirm the ambiguity surrounding his identity (4) (5)

And if the researcher studies the Gospels of the New Testament (which are the most important part for Christianity), he will conclude with confusion and bewilderment in attributing these Gospels in detail to their authors.

(1) The Torah, the Gospel, the Qur'an and Science, Maurice Bucaille (p.) (75), slightly adapted.

(2) The previous source, (p. (81)).

(3) The same source, pp. 84-85, adapted.

(4) The same source, (p. (90), adapted.

(5) As for Luke, there is no disagreement that he was not one of Christ's disciples or apostles, as the researcher conveyed when translating him in the first section of this chapter (p. 307).

If you examine the Gospel of Matthew, you will find nothing to indicate that Matthew the Apostle is its author. The writer speaks in the third person, not the first person. And if we know that Matthew wrote his Gospel in Hebrew—and it is definitively known that the original Hebrew text is lost, and what we have is a translation—then it is impossible to definitively attribute the current Gospel to Matthew, based on the impossibility of definitively attributing it to Matthew (1).

As for the Gospel of Mark, Sheikh Muhammad Abu Zahra quoted some Christian historians as saying that Peter wrote the Gospel known as the Gospel of Mark and attributed it to himself, even though Mark was the chief of the Apostles, and the second of his disciples. The Sheikh then commented on this, saying: “The truth is that this difference, although seemingly chronological, is in its essence and meaning a difference in the identity of the author of this Gospel. So who is the author?” (2).

Regarding the Gospel of Luke, in addition to the controversy surrounding the identity of its author, its composition, and the people for whom it was written, the author of the Encyclopedia Britannica (3) doubts its attribution to him. He argues that Luke was a disciple of Paul, yet no trace of Paul's ideas can be found in the Gospel of Luke. The encyclopedia concludes: "In short, the author of this Gospel remains unknown (4)."

As for the Gospel of John, its attribution to John the Apostle is a matter of dispute among Christians themselves. Some Christian scholars have denied its attribution to the Apostle, claiming instead that it was written by another John unrelated to the first. However, this Gospel is distinguished from all other Gospels by its introduction of the supreme divinity of Christ and its inclusion of Trinitarian expressions not found in other Gospels. Furthermore, the style of writing in the Gospel raises additional doubts.

(1) See On the Reliability of the Gospels, Muhammad al-Saadi, (p. 15).

(2) Lectures on Christianity, Muhammad Abu Zahra (p.) (48), slightly adapted.

(3) The Encyclopedia Britannica: or "Britannica," is a general English-language encyclopedia published by Encyclopedia Britannica Ltd. The articles in the encyclopedia are aimed at educated and cultured readers and are written by 100 full-time staff and more than 4,400 expert contributors. It is considered one of the most famous, accurate, comprehensive, and well-informed encyclopedias [Wikipedia, link to Encyclopedia Britannica /wikipedia.org/wiki, accessed May 2015].

(4) On the Reliability of the Gospels, Muhammad al-Saadi, (p.) (19), quoted from the Encyclopedia Britannica (2/954) - adapted

Regarding its attribution to its author, he speaks in it in the third person, not as a witness to the events, and concludes by confirming that he neither saw nor heard the events he wrote about, but rather attributes them sometimes to an absent person, sometimes to a group, and sometimes to a singular speaker (1).

The break in the chain of transmission is not limited to the four Gospels, but extends to other Christian books. For example, the Council of Nicaea in 325 AD did not recognize many of these books, as it did not recognize (Paul's Epistle to the Hebrews, the Second Epistle of Peter, the Second and Third Epistles of John, the Epistle of James, the Epistle of Jude, and the Book of Revelation). The authenticity of these books was not established until 364 AD, and before this date they were not considered canonical. Between the last of their books to be written down—according to their claim—and their recognition and acceptance of them, there were more than twenty-five years and two hundred (250) years (without a single narrator to transmit them)! (2)

This inconsistency in attribution and the break in the chain of transmission between the Gospels and their authors is—in the researcher's understanding—a truly astonishing matter. How can Christians adhere to a doctrine whose origin is known with certainty to be human, yet there is disagreement about the people who formulated it, doubts surround them, and conflicting accounts exist about them?! This alone is sufficient to invalidate the Christian religion entirely. One finds no more eloquent description of this situation than the words of truth: "Say, 'O People of the Scripture, you are [standing] on nothing until you uphold [the law of] the Torah, the Gospel, and what has been revealed to you from your Lord.' And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. So do not grieve over them." The disbelieving people (Al-Ma'idah 68)

Third: Contradictions in the Gospels:

Scholars have elaborated on the contradictions in the Gospels—as they appear to the researcher—just as the average researcher is bewildered and captivated by the contradictions he reads in the Gospels. They contain things that would never occur to anyone to find in a book that is claimed to be holy, or that supposedly leads to revelation in some way, as its custodians claim.

(1) See: Lectures on Christianity, Muhammad Abu Zahra, (pp. 50-51), also on the reliability of the Gospels, Muhammad al-Sa'di (20-19), p.

(2) Lectures on Christianity, Muhammad Abu Zahra, (pp. 91-92 - adapted).

Imam Ibn Hazm, may God have mercy on him, elaborated on the contradictions in the Gospel, devoting a significant portion of his book, Al-Fasl, to this topic. He began by saying: "As for the Gospel and the books of the Christians, we will, God willing, present the explicit lies in their Gospels and the contradictions within them, to such an extent that anyone who sees them will have no doubt that they are devoid of reason and utterly misguided." (1)

Then, may God have mercy on him, he presented many contradictions in the Gospels and addressed them in detail, offering numerous rebuttals to the Christians that occupied the majority of the second part of Al-Fasl

In the nineteenth century, the writer Ahmad al-Shidyaq (2) authored a valuable book on the contradictions of the Gospel, which he titled "The Arguments of Interpretation in the Contradictions of the Gospel." He stated at the beginning: "When I saw that the contradictions in the four Gospels were numerous and could not be enumerated, nor could any compiler possibly compile them, I turned to one of them—the Gospel attributed to Matthew—and countered it with the other three Gospels in a way that utterly refuted the opponent and confounded him completely." (3)

The importance of the great work of Sheikh Rahmatullah al-Hindi, known as "The Manifestation of Truth," is not lost on anyone. In it, he elaborated on the distortion of the Old and New Testaments and their differences and contradictions.

The French scholar Maurice Bucaille also addresses the same issue, discussing the contradictions and even the inconsistencies of the Gospel narratives. Before presenting examples, he says, expressing his disapproval: "The astonishment of Christians is often

(13/2), (1) Al-Fasl, Ibn Hazm (

(2) Ahmad al-Shidyaq (1804 - 1887 CE): Ahmad Faris ibn Yusuf ibn Mansur al-Shidyaq, a scholar of language and literature, was born in

the village of Ashqout (in Lebanon). His parents were Maronite Christians who named him Faris. He traveled to Egypt and studied literature under its scholars. He then traveled to Malta, where he managed the American printing press. He traveled throughout Europe, then to Tunisia, where he converted to Islam and took the name Ahmad Faris. He was invited to Istanbul and stayed for several years. He then published the newspaper al-Jawa'ib in 1277 AH, which ran for 23 years. He died in Istanbul, and his body was transferred to Lebanon. [Al-A'lam, al-Zarkali, (193/1)].

(3) The disputes of interpretation in the contradictions of the Gospel, Ahmad Faris Al-Shidyaq, edited by: Muhammad Ahmad Amayreh, Dar Wael/Amman, 1st edition, 2003 AD, (p. (14)). And “al-zabr” with something: throwing it, “yu’t”: he suppresses with the argument, and “yablat” it: he cuts it off [same source and same page].

One of these contradictions, when they are found, is among the Gospels, because they have repeatedly heard the strong assertion that their writers were eyewitnesses to them. (1)

Will Durant confirms the certainty of the contradictions in the Gospels, saying: "The point is that there are many contradictions between some Gospels and others, that they contain historical points of dubious accuracy, many dubious stories similar to those told about pagan gods, many incidents that seem to have been deliberately included to prove the prophecies in the Old Testament, and many passages that may have been intended to provide a historical basis for a later Church doctrine or rite." (2)

The most important points or origins to which the contradictions in the Gospels lead—as has become clear to the researcher—can be summarized in several points, as follows:

A - The contradiction between the Gospels and the Old Testament (Torah) is a clear contradiction, and this contradiction contains elements that undermine the foundations of Christian doctrine. Christians believe in the Old Testament as a holy book, supplementing it with the New Testament, and they cite Old Testament prophecies to prove their beliefs about Christ, the night, and his end (3).

As an example of this contradiction between the two testaments, especially in bringing forth evidence for Christ's ultimate end from Old Testament prophecies, consider what is stated in the Gospel of Matthew: “This was to fulfill what was spoken through the prophet Isaiah, who said: ‘Behold, my servant whom I have chosen, my beloved in whom my soul delights; I will put my Spirit on him, and he will proclaim justice to the nations.’” He will not quarrel or cry out, nor will anyone hear his voice in the streets. A bruised reed he will not break, and a smoldering wick he will not quench, till he brings justice to victory. And in his name the nations will put their hope.” (4)

Returning to the Book of Isaiah, we find the following text: “Behold my servant, whom I uphold, my chosen one in whom my soul delights; I will put my Spirit on him, and he will bring justice to the nations. He will not cry out or raise his voice or make it heard in the streets; a bruised reed he will not…”

(1) The Bible, the Qur’an and Science, Maurice Bucaille, (p. 121).

(2) The Story of Civilization, Will Durant

(3) See: Al-Fasl, Ibn Hazm (21/2-(25)), also on the reliability of the Gospels, Muhammad al-Sa'di, (pp. 38(40)).

. 21-17:12 4) Matthew (

He cracks, but a smoldering wick he will not quench; he brings forth justice to safety. He will not grow faint or be discouraged till he has established justice on the earth; and the coastlands will wait for his law." (1)

The writer of the Gospel of Matthew omitted the phrase "will not grow faint or be discouraged" so that the text would be consistent with the end of Christ on the cross—or so he claimed! (2)

B. The contradictions and differences between the Gospels: This is one of the most serious problems that the Gospel writers fell into. They differ greatly from one another, both within a single Gospel and in the contradictions and differences between the various Gospels. (3)

And among the examples of contradiction in the same Gospel is what came in the Gospel of Luke on the tongue of the Most High Christ: "He turned and rebuked them, saying, 'You do not know what kind of spirit you are of, for the Son of Man did not come to destroy men's lives, but to save them.' So they went to another village (4), but he soon says, that is, Christ - in the same Gospel: 'I went mad to bring fire on the earth, and how I wish it were already kindled!... Do you think I came to bring peace on earth?' No, I tell you, rather there will be division." (5)

Sometimes he came with a message of peace and salvation, and sometimes he came to sow war and division on earth, and the difference between the two statements is only a few lines in the Gospel!

Such contradictions within the same Gospel are well-known in the New Testament—as the researcher noted—and the average reader can perceive them and raise questions about many of the differences and contradictions, not to mention many times more if the Gospels were examined side by side. What the researcher mentioned is a simple example, in which the contrast is clear, and it undoubtedly indicates the profound contradictions behind it.

Isaiah 42:1-4.

(2) On the reliability of the Gospels, Muhammad al-Saadi, (pp. 39-40) - adapted.

(3) See: Lectures on Christianity, Muhammad Abu Zahra, (pp. 41-49), also: Christ in the Sources of Christian

Beliefs, Ahmad Abd al-Wahhab, (pp. 55-60).

Luke 9:55-56 Luke 12:51-49

The contradiction in essential issues such as the contradiction in the issue of the lineage of Christ between the Gospel of Luke (1) and the Gospel of Matthew (2), as well as their contradiction with the lineage of his ancestors mentioned in the Old Testament (3), as well as the clear contradiction in the issue of the arrest of Christ and his imprisonment, then his trial and crucifixion - according to their claim - then his resurrection, and the contradiction in the location of Christ's calling, whether it is in the province of Judea as in the Gospel of John (4) or in the land of Galilee as in the rest of the Gospels (5), and the most important of these contradictions - in the researcher's understanding - is the contradiction in the doctrine of the divinity of Christ; as it was mentioned in the Gospel of John without the other three Gospels (at least before John was written down) (6).

Ahmad al-Shidyaq says, "You often find one of the Gospel writers mentioning, for example, a religious doctrine, or an important matter, or a divine ruling about Jesus the Most High, and no one else mentions it, or that he mentions a hadith and then moves on to another without any connection, and then you see that the rest of that hadith has been mentioned by someone else without mentioning its beginning. Such a flaw and confusion cannot come from the revelation of God, and if one of the authors of our time committed such a thing, no one among the people would excuse him for it (7)."

Th - Contradiction with History: This constitutes further evidence of the contradiction and inconsistency of Christian books, as the momentous events, great occurrences, and scenes mentioned therein should not have escaped the notice of the witnesses of that time, both the elite and the common people. However, these events mentioned in the Gospels were not recorded by any historian other than the Gospel writers. Among the most important of these strange events is the terrible earthquake and the scattering of the graves at the crucifixion and resurrection of Christ, according to their claim - (8). The text of this terrible and frightening event is found in the Gospel of Matthew as

3:23-38:1) See: Luke (

1:1-16:2) See: Matthew (

(3) See: 1 Chronicles 3:1-24.

(4) See: John 3:22

(5) See: Matthew 19:1, also: Mark 1:14, also: Luke 1:26

(6) See: The Debates of Interpretation, Ahmad al-Shidyaq, pp. 20 (22); also: Lectures on Christianity, Muhammad Abu Zahra, pp. 86 (89); also: Christ in the Sources of Christian Beliefs, Ahmad Abd al-Wahhab, pp. 70 (80).

(7) The Debates of Interpretation, Ahmad al-Shidyaq, p. 17 - slightly adapted.

(8) See: Lectures on Christianity, Muhammad Abu Zahra, p. 90

Next: “Then Jesus cried out again with a loud voice and breathed his last. At that moment the veil of the temple was torn in two from top to bottom.” The earth shook, the rocks split, and the tombs opened. Many bodies of the saints who had fallen asleep were raised and came out of the tombs after his resurrection. They entered the holy city and appeared to many people. Now the centurion and those with him who were guarding Jesus, when they saw the earthquake and what had happened, were very afraid and said, “Surely this was the son of Jesus Christ.” God! (1)

This great earthquake was repeated the day after the crucifixion of Christ, according to the Gospel writer himself, who says: “After the Sabbath, just before dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb. And behold, there was a great earthquake, for an angel of the Lord came down from heaven and came and rolled back the stone from the door, and sat on it. His appearance was like lightning, and his clothing was as white as snow. And from Fearing him, the guards trembled and became like dead men. The angel answered and said to the women, “Do not be afraid, for I know that you are looking for Jesus, who was crucified. He is not here; he has risen, just as he said.” “Come and see the place where the Lord lay, and go quickly and tell his disciples, ‘He has risen from the dead. Look, he is going ahead of you into Galilee; there you will see him.’” (2)

Not only that, but the end of the world, according to the Gospels, was scheduled for the first century AD. Christ called his twelve disciples to him at night, as recorded in the Gospel of Matthew, and instructed them to deliver his message. Then he said to them, “...for truly I tell you, you will not finish going through all the towns of Israel before the Son of Man comes” (3), meaning that his second return to earth would occur before his disciples finished preaching in the “towns of Israel” (4).

These texts and similar ones from the myths of the Bible are, in the researcher's understanding, among the errors into which the authors of these books fell by God's decree, to serve as a witness for history and for future nations to the falsehood and invalidity of what these falsifiers wrote

Another historical contradiction is what the writer of the Gospel of Matthew attributed to Jesus Christ in the last paragraph of his Gospel, when he said: “Go therefore and condemn all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to

54:27 1) Matthew

7:28 2) Matthew

23:10 3) Matthew

(4) See: Christ in the Sources of Christian Beliefs, Ahmed Abdel Wahab, (p. 102).

They shall keep all that I have commanded you. And surely I am with you always, to the end of the age" (1). The historical problem that arises from this text is that the formula of the Trinity contained in the text was not known and did not have influence in the era in which that Gospel was written (2).

Another historical contradiction is what is stated in the Gospel of Matthew: "Josiah begat Jeconiah and his brothers at the time of the Babylonian captivity" (3). The point of contradiction here was mentioned by Rahmatullah al-Hindi, who said: It appears from this that Jeconiah (4) and his brothers were sons of Josiah, that Jeconiah had brothers, and that they were born at the time of the exile to Babylon. All three of these are incorrect. As for the first: because Jeconiah was the son of Jehoiakim (5) son of Josiah, so he is the son of the son, not the son. As for the second: because he had no brothers, although his father Jehoiakim had three brothers. As for the third: because Jeconiah was eighteen years old at the time of the exile to Babylon, not that he was born at the time of the exile to Babylon (6).

C. Contradictions in the copies and translations of the New Testament: This is established among Christian scholars, both ancient and modern, who acknowledge that those who most harmed the Gospels—and the New Testament in general—were the scribes, whose greatest sin was the distortion and alteration they themselves committed, leading to contradictions.

20-19:28 1) Matthew (

(2) See: Christ in the Sources of Christian Doctrines, Ahmed Abdel Wahab, (p.) (61), quoting the German church historian Dr. Adolf Hernck.

11:1 3) Matthew (

(4) Jeconiah: meaning "Yahweh has established," also called Jehoiachin. He was the son of Jehoiakim and his successor in 598 BC. He was 18 years old when he ascended to the throne, but his reign lasted only 3 months and 10 days. Nebuchadnezzar then conquered the city and took him to Babylon along with his family and the leaders of the people. He remained a prisoner in Babylon for 37 years. [1. Dictionary of the Bible, George Post (2/540) - slightly adapted]

(5) Jehoiakim: meaning "Yahweh has established." He was the firstborn of Josiah and the brother of Jehoahaz, who succeeded him as king. His name was Eliakim, but Pharaoh Necho changed it when he installed him as king. He burned the scroll of the prophet Jeremiah and mistreated him because he denounced him for his injustice, greed, and extravagance. [Dictionary of the Bible, George Post (2/539) (540) - slightly adapted]

(6) Izhar al-Haqq, Rahmatullah al-Hindi, (2) 540

Undoubtedly, copying occurred, as the number of scribes and copies increased, leading to confusion and contradictions among them. Errors accumulated generation after generation until a version burdened with mistakes, contradictions, and alterations reached us (1).

The differences in translations included contradictions in major doctrinal issues for Christians, such as the Trinity, the nature of Christ as a night, the mother of Christ as a night, the nature of his mission, as well as matters related to judgment, punishment, the Day of Judgment, and other fundamental beliefs (2).

At the end of this section, the researcher quotes some of the words of Sheikh Muhammad Abu Zahra - may God have mercy on him - when he detailed the conditions and specifications of a religious book to be considered authoritative. He said: "That book should not be contradictory or inconsistent, with its parts undermining one another. Its teachings should not conflict, nor its accounts contradict each other. Rather, each part should complement and complete the other, because what comes from God does not differ, separate, or contradict itself. Indeed, wise people, in their statements and writings, strive to ensure that their words do not contradict each other and that their thinking does not differ" (3).

Summary of the Point:

First: Scholars of history and religion—ancient and contemporary, Christians, Muslims, and others—agree that the Gospels we have today are neither the inspired word of God nor the words of Jesus, but rather the writings of individuals whose names, lineages, integrity, and contemporaneity with Jesus are not agreed upon or conspired against. The result is that the Gospels are disconnected and have no basis whatsoever.

Second: The books of the Old and New Testaments contradict each other, as do the Gospels, despite their undeniable corruption and inconsistency. Researchers and scholars have documented countless examples of contradictions and distortions in the Gospels and the books of the Old and New Testaments, leaving no room for doubt that they cannot serve as a source of doctrine, law, or methodology. Rather, they are the work of humans who have no connection whatsoever to divine revelation.

(1) See: Differences in Translations of the Holy Bible, Ahmed Abdel Wahab, (pp. 24-25).

2) See: The previous source, p. (

(3) Lectures on Christianity, Muhammad Abu Zahra, (p. 79).

Section Two

The Christian Doctrine in the Holy Land and the Response to Them

It includes four points:

Point One: Sanctity and Blessing in the Christian Doctrine

Point Two: Types of Sanctity and Blessing in the Christian Tradition

Point Three: The Christian Belief in the Religious and Historical Right to the Holy Land and a Discussion of Them

Point Four: Conflict and Divergence Among Christian Denominations Regarding This Doctrine

First Requirement:

Sanctity and Blessing in the Christian Doctrine

There is no doubt that Christianity has sacred concepts, which can be discerned by anyone who carefully examines the Holy Scriptures, especially the Gospels accepted by Christians, as well as their other books.

And if it is known, as mentioned previously, that Christians believe in both the Old and New Testaments, then this obligates Christians to what the Old Testament contains regarding sanctity and blessing, as the researcher reviewed in the first chapter of this study.

It is strange that the Torah of the Jews—which Christians believe in and revere—speaks of the superiority of the Jews over all other peoples of the world, and sanctifies the Jews as a race, a people, and a history. This contradicts the Christian stance towards the Jews throughout history.

In this section, the researcher reviews some of what is mentioned in Christian sources regarding the meanings of sanctity, and what the Gospel writers have depicted in terms of halos of sanctity and transcendence, classifying them under specific headings, according to what became clear to the researcher after studying the texts of the Gospels:

First: The Sanctification of Christ:

The Gospels elevated Christ to a sublime status, making him the most sacred being in the universe, even giving him authority over all things, with or without God.

For the Gospels mentioned the alleged address of God to him that came from heaven, declaring that Jesus was His son –

Exalted is God above what they say, as it says: “As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him, and a voice from heaven saying, ‘This is my beloved Son, in whom I am well pleased’” (1).

22:3 1) Matthew 3:16-17, see also: Mark 1:11, Luke (

It is not hidden that this heavenly call confirms the sanctity of a position from God, for what honor, blessing and holiness could surpass the Lord sending one of His sons, as they claim, to the earth to speak to the people?!

And since this is the status of Jesus in the eyes of the Gospel writers, it is not surprising that the Gospels mention that the prophet whom the Gospels call John the Baptist (1) declares that he is not worthy to be the strap of the sandal of Christ God, despite what the Gospels mention of the distinguished status of this John, “And he preached, saying: ‘After me comes one who is more powerful than I, the straps of whose sandals I am not worthy to stoop down and untie. I baptized you with water, but he will bind you with the Holy Spirit’” (2).

The Gospel writers, as has become clear to the researcher, attempted to accurately fabricate the dialogues that supposedly took place between the Jews and Christ, except to establish the beliefs of these writers and those behind them, concerning Christ and his eternal and everlasting holiness. Among these dialogues, in which Jesus, the Son of God, explained to the Jews that God sanctified him and sent him to the world, is this: “The Jews answered him, saying, ‘We are not stoning you for any good work, but for blasphemy, because you, a mere man, claim to be God.’ Jesus answered them, ‘Is it not written in your Law, “I said, ‘You are gods’?”’” If he says “gods” to those to whom the word of God came—and the Scripture cannot be broken—then why do you say to him whom the Father set apart as his own and sent into the world, “You are blaspheming,” because I said, “I am the Son of God”? (3)

Therefore, there is no doubt that this sanctity which the Christians bestowed upon a human being (Jesus, who worshipped God and was His messenger) will form one of the foundations of this religion. Thus, the researcher will address in some detail the aspects of this sanctity that the Christian sources have bestowed upon the supreme Christ.

Among the attributes of sanctity and exaltation that the Gospels have added to the Christ are the following:

(1) John the Baptist: He is Yahya ibn Zakariya, who is mentioned in the Holy Quran. The Christian Gospel calls him John the Baptist because he baptized people in water for repentance from sins, according to the beliefs of the followers of this religion. He was a prophet who lived during the time of Jesus Christ and was one of his relatives. He had a significant role in the call to Islam in the Levant and Palestine. The Jews imprisoned him, and then their king, Herod, killed him and presented his head on a golden platter to a prostitute who had requested it. [See: Stories of the Prophets, Ibn Kathir, (p. 444), also: Dictionary of the Bible, George Post, (2/545)].

7:1 2) Mark

36-33:10 3) John

a) He taught him everything:

As it is written in the Gospel of John: “…many believed in his name when they saw the signs he performed. Yet Jesus did not entrust himself to them, because he knew all things. He did not need anyone to testify about a person, for he himself knew what was in each person” (1).

b) His forgiveness of sins:

God Almighty confirmed in our great Quran His absolute right to forgive sins, saying: “And who forgives sins except God?” (Al Imran/135). But the authors of the Gospel attributed the absolute forgiveness of sins to Jesus, so it came on the tongue of Christ: “…but so that you may know that the Son of Man has authority on earth to forgive sins” (2).

And Christ, according to the Gospel, gives a woman forgiveness of sins one day, and the people disapprove, but he affirms this attribute: “Then he said to her, ‘Your sins are forgiven.’ And those who were with him began to say to themselves, ‘Who is this who even forgives sins?’ But he said to the woman, ‘Your faith has saved you; go in peace’” (3).

His Lordship:

The Gospels described Jesus as a lord, and in doing so transgressed against the position of the Great Lord, who said in His final book: “Say, ‘Is it other than God I should seek as a lord while He is the Lord of all things?’” (Al-An’am/164).

The Gospel writer went so far as to attribute the belief in the divinity of Christ to a prophet of God, namely David, as it is written in the Gospel of Mark: “Then Jesus answered, while he was teaching in the temple, ‘How can the scribes say that the Messiah is the son of David? For David himself said by the Holy Spirit, “The Lord said to my Lord, ‘Sit at my right hand until I make your enemies a footstool for your feet.’” And David himself calls him “Lord.” So how can he be his son? (4)

25-23:2 1) John (

(2) Matthew (9:6, see also: Mark 2:10, Luke 5:24.

50-48:7 3) Luke (

37-35:12 4) Mark (

In all other Christian books—apart from the four Gospels—there is no shortage of descriptions of Christ as divine. Most of the descriptions of Jesus are as "Our Lord Jesus Christ": "...two men who gave their lives for the name of our Lord Jesus Christ" (1).

Jesus is a heavenly being:

In order to prove this idea, the Gospel writers arranged a heavenly wedding for the birth of the Most High Christ. The writer of the Gospel of Luke mentioned in the context of the story of his birth: "...and suddenly there appeared with the angel a multitude of the heavenly host praising God and saying: Glory to God in the highest, and on earth peace, good will toward men" (2).

And the evidence of Christ being a holy heavenly being in the concept of the Gospels continued, so the writer of the Gospel of John claimed that Christ, who described himself as heavenly, said: "Jesus answered... If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man who is in heaven" (3).

And in another place, the Messiah declares to the Jews more clearly that he is sent down from heaven! He says: "He said to them, 'You are from below; I am from above. You are of this world; I am not of this world'" (4).

And the writer of this Gospel - which is the most dangerous of the Gospels as mentioned above - puts on the tongue of Christ the statement that he is "the bread of life that comes down from heaven"! "Then Jesus said to them: ...for the bread of God is that which comes down from heaven and gives life to the world." They said to him, "Sir, give us this bread at all times." Jesus said to them, "I am the bread of life" (5).

And since Jesus is a heavenly being, his existence is not linked to earthly causes. Therefore, he existed even before Abraham, as Jesus says—according to the Gospel writer—"Your father Abraham rejoiced to see my day, and he saw it."

1) Acts 15:12-26

2) Luke

3) John

3) John

6) John

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And he rejoiced. Then the Jews said to him, “You are not yet fifty years old, and have you seen Abraham?” Jesus said to them, “Truly, truly, I say to you, before Abraham was, I am.” (1)

C) Jesus, the Savior of Humanity:

If this was the state of Christ in the Christian sources during his life, did his story end with the alleged crucifixion? No, rather his blood was shed for the redemption of the world. It is holy blood of great importance, according to the Gospel—and it was shed for the redemption of all humanity!

The Gospels told of the idea of a savior for mankind, and it was present with the narration of the story of the birth of Christ at night, as it said: “The angel said to them, ‘Do not be afraid! I bring you good news of great joy that will be to all the people. Today in the town of David a Savior has been born to you; he is the Messiah, the Lord.’” (2)

For this reason, John the Baptist described him as the Lamb of God! “The next day John saw Jesus coming toward him and said, ‘Look, the Lamb of God, who takes away the sin of the world!’” (3).

The idea of the holy blood that was shed for the redemption of humanity and the forgiveness of sins came clearly in the Gospel: “And he (Jesus) took the cup, and when he had given thanks, he gave it to them, saying, ‘Drink from it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins’” (4).

The Gospel has affirmed that the only way to salvation is through faith in the Savior Christ, who is the Son of God, whom He gave for this sublime purpose: “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him” (5).

58-56:8 1) John (

11:2 2) Luke (

29:1 3) John

24-23:14 4) Matthew 26:27-28, see also: Mark (

3:16-18 (5) John 3

The author of the Gospel of John resorts to a strange interpretation of Jesus' salvation of humanity, deciding – on the tongue of Christ – that his flesh is to be eaten and his blood to be drunk in reality, and that eating his flesh and drinking his blood is eternal life! "Jesus said to them, 'Very truly I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.'" "Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood remains in me, and I in him. Just as the living Father sent me and I live because of the Father, so whoever eats me will live because of me. This is the message that came down from heaven." (1)

As the researcher has determined, if the Gospel commentators have an interpretation of this text and similar ones, what is undisputed—among those who read the text—is that it speaks of the idea of the salvation of humanity at the hands of the Messiah, the Savior.

H) The Divinity of Christ:

This dangerous doctrine is not explicitly mentioned in the four Gospels except in the Gospel of John, whose texts clearly introduce the concepts of the divinity of Christ as God and his equality with the Creator. The Quran condemns this due to its danger and judges those who say it to be disbelievers, as stated in the verse: "And indeed, those who say, 'God is the Messiah, the son of Mary,' have disbelieved." (Al-Ma'idah 5:17)

The writer of this Gospel quotes Jesus, the God, as saying that he is from God: "You know me and you know where I am from. I have not come of my own accord, but he who sent me is true, whom you do not know. I know him because I am from him, and he sent me" (2).

Even more serious is Jesus' declaration to the Jews—according to the Gospel—that he and God are one!: "...he who has given them to me is greater than all, and no one can snatch them out of my Father's hand. I and the Father are one" (3).

The Gospel writer clearly reveals his doctrine, explaining the meaning of Christ's divinity, which he repeats in his Gospel, clarifying that "Jesus is in the Father and the Father is in Jesus," and that "the Father dwelt in Jesus." This explanation

1) John (58-53:6)

2) John (29-28:7)

3) John (30-29:10)

He puts it again on the tongue of Jesus, and its text is: “He who has seen me has seen the Father. How can you say, ‘Show us the Father’? Do you not believe that I am in the Father and the Father is in me? The words that I speak to you I do not speak on my own authority, but the Father who dwells in me does the works. Believe me that I am in the Father and the Father is in me” (1).

(h) Christ is holy:

The Gospel writers described Christ as the Holy One, a description unique to the Majestic One, and one of His Most Beautiful Names, which His Holy Book recorded: “Whatever is in the heavens and whatever is on the earth glorifies God, the King, the Holy One, the Mighty One, the Wise One” (Al-Jumu’ah 62:1).

Among the places in the Gospels where Christ is described as the Holy One is in the Gospel of Mark: “What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!” (2).

And the Lord had called him "Holy" when He announced to His mother that she was pregnant - according to the Gospel: "Then Mary said to the angel, 'How can this be, since I am a virgin?' And the angel answered her, 'The Holy Spirit will come upon you, and the power of the Most High

will overshadow you; therefore the child to be born will be called holy, the Son of God'" (3).

What confirms—according to the researcher's understanding—that the word "Holy" which the Gospel uses for Christ has a special sacred connotation, is the occurrence of the same word in reference to God in Jesus' prayer to his Lord, raising his eyes to the heavens, saying: "Holy Father, keep them in your name, which you have given me, that they may be one as we are one" (4).

Indeed, some letters of the Bible describe God alone as holy, as in the Book of John the Theologian: “Who will not fear you, Lord, and glorify your name? For you alone are holy; all nations will come and worship before you, for your judgments have been revealed.” (5)

1) John (1)

24:1 2) Mark (2)

34:1-35 3) Luke (3)

11:17 4) John (4)

(5) Revelation 15:4

Secondly: The Sanctification of Christ's Disciples

The Gospel writers recorded what establishes a special sanctity and a status surrounded by an aura of veneration and reverence for Christ's disciples, or apostles. This is justified in the researcher's understanding, as these writers were keen to place this sanctity in those to whom the Christian religion was later attributed. It is known that this religion, as previously established, has no share in Christ, and therefore, the followers of Christ, who carried this distorted religion, must obtain a degree of authority that qualifies them to pass on the religion that they claimed to have received from Christ.

Among the attributes of sanctity and exaltation that the Gospels ascribed to Christ's disciples are the following:

A - The disciples were in whom the Spirit of God dwelt:

The author of the Gospel of Matthew claimed that Christ gave the following commandment to his disciples and apostles: “Behold, I am sending you out as sheep in the midst of thorns; so be wise as serpents and innocent as doves. But beware of men, for they will deliver you over to councils, and in their synagogues they will flog you. And you will be brought before governors and kings for my sake, as a witness to them and to the Gentiles.” “When they hand you over, do not worry about how or what to say, for you will be given what to say at that time. For it will not be you speaking, but the Spirit of your Father speaking through you…” (1).

In the researcher's understanding, there is something dangerous in this text, for it contains an explicit justification for the loss of the Law and the manipulation of religion. This is because the alleged Jesus advises his alleged disciples not to worry or care about what they will say when the governors and oppressive rulers attack them and fight them for their religion, for it is God who will speak through them at that time. The writer of this text wanted to give absolute sanctity to what these disciples or followers would say later, on the one hand, and to allow the manipulation of the fundamentals of the religion brought by the alleged Messiah, on the other. And this is what actually happened, and God knows best.

1) Matthew 16:10 - 20

B - The disciples were given great authority:

And Christ, according to the Gospel writer Luke, gave his disciples great authority, unmatched by any other, and their names were written in the highest heavens. This was not only for the twelve closest disciples, but for the seventy.

There is an explicit text about this: “The seventy returned with joy, saying, ‘Lord, even the demons submit to us in your name!’ He said to them, ‘I saw Satan fall like lightning from heaven.’” “Behold, I have given you authority to tread on snakes and scorpions and over all the power of the enemy, and nothing shall harm you. Yet do not rejoice in this, that the spirits submit to you, but rejoice rather that your names are written in heaven.” (1)

Rather, Christ gave them a little of what God had reserved for him, so with this authority they heal every disease and every weakness, and every unclean spirit, according to the claim of the distorted Gospel - “Then he called his twelve disciples together and gave them authority over unclean spirits, to cast them out, and to heal every disease and every weakness” (2).

But the Gospel writer soon falls into contradiction, as is the case with the Gospels—for the disciples, who were in authority, found themselves in a predicament. They could not all heal a sick person, so they called for Christ at night and asked him, and he healed the sick person immediately (3). When they asked Christ why they could not, he told them: “Because of your lack of faith. Truly I tell you, if you have faith as small as a mustard seed, you can say to this mountain, ‘Move from here to there,’ and it will move” (4).

This is one of the wonders of the Holy Scriptures, for how could he give them authority to cast out demons, heal every disease, and cure every affliction, when they did not have even a mustard seed of faith in their hearts?!

20 - 17:10 1) Luke (

(2) Matthew 10:1, see also: Mark 6:7, Luke 9:1.

19 - 14:17 3) See: Matthew (

20:17 4) Matthew (

And one of the greatest gifts that Christ bestowed upon his disciples—according to the Gospel of Matthew—was given to Peter the Apostle, as he entrusted him with the keys to the Kingdom of Heaven and Earth to decide what would be in Heaven and Earth, as stated in the text: “Jesus answered and said to him, ‘Blessed are you, Simon son of Jonah! For flesh and blood did not reveal this to you, but my Father who is in heaven. And I say to you that you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it.’” And I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven” (1).

This error committed by the author of this Gospel, in the researcher's understanding, contradicts sound reason, common sense, and observable reality. It is not established—even in the Gospels themselves—that Peter used this authority. Moreover, no human being can believe that a weak mortal could decide matters concerning heaven and earth. Furthermore, it is known that this ruler of the kingdom was later executed by crucifixion upside down in Rome, by order of Emperor Nero. So where is his great authority?

This wonder disappears if you know that the same Gospel, in the same chapter – in a strange contradiction – describes Peter as the devil and the stumbling block, the unsavior, and working for the people!! All this on the tongue of Christ himself, to whom the kingdom was given by the command of the Lord, as he came after the story of the kingdom with a few words: “From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders, the chief priests and the teachers of the law, and be killed, and on the third day be raised to life.” Then Peter took him aside and began to rebuke him, saying, “Far be it from you, Lord! This shall never happen to you!” But he turned and said to Peter, “Get behind me, Satan! You are a stumbling block to me; for you are not setting your mind on the things of God, but on the things of men.” (2)

T - The status of the disciples above the prophets:

For it is written in the Gospel that Christ said to his disciples: “Blessed are the eyes that see what you see! For I tell you that many prophets and kings desired to see what you see and did not see it, and to hear what you hear and did not hear it.” (3)

19-17:16 1) Matthew (

33:8 2) Matthew 16:21-23, see also: Mark (

17:13 3) Luke 10:23-24, see also: Matthew (

Jesus himself said it, and this is not surprising if you know that these disciples are not of the world at all, just as Jesus is—as the author of the Gospel of John claims—“I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world. I do not ask that you take them out of the world, but that you protect them from the evil one. They are not of the world, just as I am not of the world. Sanctify them in the truth.” Your word is truth. As you sent me into the world, so I have sent them into the world. For their sakes I sanctify myself, that they also may be sanctified in truth” (1).

Third: Sanctification of the Law:

The word “law” and its derivatives appear in the four Gospels in thirty-six (36) places (2), which means that the Gospels—and the New Testament in general—have given great attention to the matter of the law

And "the Law" in the Gospel concept is the supreme law of Moses, including its moral, ritual, and political laws. The moral law is represented by the Ten Commandments that God gave to Moses on the tablets. The ritual law is represented by the religious rites and the code of worship, including prayer, fasting, sacrifices, purification, and so on. The political law is based on the moral law and refers to the relationship of the Lord with the people and the land (3).

The following indicates the sanctity of the Law for the Gospel writers, and consequently for the Christians who believe in it

(1) Christ's supreme affirmation that he came to fulfill the Law, not to abolish it; for he said to his people: “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly I tell you, until heaven and earth disappear, not one letter, not one stroke of a pen, will disappear from the Law until everything is accomplished.” (4)

19:14-17 (John)

3, 27, 24, 23 2 2) Matthew 5:17, 18, 7:12, 11:13, 22:35, 36, 40, 23 23, Luke (

17:1 17:5 307 25:10, 26, 45:11, 46, 52 3:14, 16:16, 17, 24 44, John

1931:18 ،25:15 34:12 34:10 ،17،58 ،51 ،49 ،23 ،1987 ،45

(3) See: Dictionary of the Bible, George Post (2) 433 434).

18 - 17:5 4) Matthew (

(2) Christ's admission – according to the Gospel of Luke – addressing the Jews, that the passing away of heaven and earth is easier than the loss of one stroke of the law! "But it is easier for heaven and earth to pass away than for one stroke of the law to be lost" (1).

(3) Christ the God, after his alleged resurrection, testified before his disciples to what was written in the Law about this resurrection, saying to them: "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms." Then he opened their minds so they could understand the Scriptures. (2)

(4) The Gospels frequently cite the rulings or prophecies found in the Law, whether in the debates attributed to Christ the Messiah with the Jews, in the sayings of Christ the Most High, or in the transmitted texts, such as:

- "But this was so that the word written in their Law might be fulfilled: 'They hated me without a cause'" (3).

. "And also in your Law it is written that the testimony of two men is true" (4).

- "Moses in the Law commanded us to stone such things. What do you say?" (5).

- "Teacher, which commandment in the Law is the greatest?" (6).

- "As it is written in the Law of the Lord: 'Every firstborn male shall be called holy to the Lord.' They are to offer a sacrifice according to what is said in the Law of the Lord: 'A pair of turtledoves or two young pigeons'" (7).

17:16 1) Luke (

44:24 2) Luke (

25:15 3) John (

17:8 4) John (

5:8 5) John (

36:22 6) Matthew (

24-23:2 7) Luke (

Fourth: The Sanctification of the Church:

The author of the Dictionary of the Bible said: "The meaning of the Greek word translated as 'church' is 'assembly.' If it refers to a civil assembly, it is translated as 'assembly,' and if it refers to a religious assembly, it is translated as 'church.' The word 'church' has several meanings, including: referring to the community of believers in general, which is the universal church; referring to a community of Christians in a specific city, such as the Church of Jerusalem; and referring to the building dedicated to Christian worship. Paul used the word 'church' to mean the body of Christ (1).

The word 'church' appears in the four Gospels only in two places in the Gospel of Matthew, namely:

1- The alleged statement of Christ God to his chief disciple, Peter, in the incident of giving him the kingdom of heaven and earth (mentioned above): “And I say to you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it.” (2)

2- The explanation attributed to Christ God regarding the role of the church in people's relationships, and the text of this statement: “If your brother sins against you, go and tell him his fault between you and him alone. If he listens to you, you have gained your brother.” If he refuses to listen, take one or two others with you, so that every matter may be established by the testimony of two or three witnesses. If he refuses to listen to them, tell it to the church. And if he does not listen to the church, let him be to you as a pagan and a tax collector. Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” (3)

In this last text—in the researcher’s understanding—is what reveals the seriousness of the matter of the church and its importance in the view of the writer of the Gospel of Matthew, for he made the final word in disputes to it, and whoever does not acknowledge its judgment is a pagan, and its word is the one to be relied upon in heaven and on earth

(1) Dictionary of the Bible, George Post 2672 (268) - slightly adapted.

18:16 2) Matthew (

18:15-18 3) Matthew (

The rest of the books of the New Testament have elaborated on the mention of the church, especially in the Book of Acts and the letters of Paul. One of Paul's commandments during his (missionary) journeys was: "Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God, which he purchased with his own blood" (1).

For this reason, Christians revered the heads of churches with their various titles, believing that God had placed in their hands what He had not placed in anyone else's hands. Therefore, whatever they do on earth, God does in heaven. If people sin, they are the ones who accept repentance and forgive sins. In their hands is the salvation of the living and the dead. Religious councils granted the Pope religious powers that raised him to the rank of forgiving sins. The Council of Rome, held in 869 AD, decided that Christians throughout the world should submit to the head of the Church of Rome. The Council of Rome, held in 1215 AD, decided that the Papal Church has the right to forgive and grant it to whomever it wishes. The Council of Rome, held in 1869 AD, decided that the Pope is infallible (2).

The clergy in the Church exercised and expanded this authority, selling indulgences and issuing decrees of excommunication, even against kings and dignitaries. It became widespread among Christians that God forgives those favored by the Church Fathers, so indulgences proliferated and became commonplace. All churches subject to the Papacy practiced them. The sinner would pay a sum of money in exchange for a

certificate inscribed with "Our Lord Jesus Christ, have mercy on you" (or write the name of the one to be forgiven) (3)

One of the fundamental and profoundly influential aspects of Christianity—in the researcher's estimation—concerning the status and sanctity of the churches, is their separation of the most critical issues in the Christian faith, such as the divinity of Christ, his nature, the Trinity, the Persons, and other doctrinal issues addressed by Christian councils, as presented in the first section.

(1) Acts 20:28

(2) See: Between Islam and Christianity, by Abu Ubaidah al-Khazraji, edited by Dr. Muhammad Shama, Wahba Library, Cairo, 2nd edition, 1395 AH/1975 CE, p. (77). Also: Christianity, by Dr. Shalabi, p.

(3) The previous source, from the comments of Dr. Muhammad Shama on the book, p. (77) - slightly adapted

"The authority of the Church of Rome extended to all other churches, not only in interpretation, legislation, and the explanation of the Holy Scriptures, and other matters that the Church of Rome reserved for itself, but also in the obligation of Christians to obey bishops and spiritual fathers without question, as they obey God, and as Jesus obeyed his Father—according to them. It is astonishing that Christians made Jesus a god, and then placed the bishops in the position of Jesus, that is, they also placed them in the position of gods, for the position of gods is easily attainable for them (1).

Fifth: The Sanctification of the Cross

The Christians took great care of the cross in their books and practices, and this cross became their emblem, relying on the greatest historical and religious falsehood, which the Glorious Qur'an refuted, demonstrating its absurdity and falsehood in its statement: "And their saying, 'Indeed, we killed the Messiah, Jesus, the son of Mary, the Messenger of Allah.' But they did not kill him, nor did they crucify him; but it was made to appear so to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain. Rather, Allah raised him to Himself. And ever is Allah Exalted in Might." (wise). (157-158/Women)

The cross is mentioned in the four Gospels in seventeen (17) places (2), and also in the letters of Paul in eleven (11) places (3)

The writers of the New Testament gave the cross a special place and sanctity, as is evident from the passages in which the cross is mentioned in their books.

(202) (1) Christianity, Dr. Shalabi, (p.)

9 2) Matthew 10:38, 16:24, 27:32, 40, 42; Mark 10:21, 15:30, 32; Luke 14:17, 27:23, 25, 31; John 14:14, 27:23

(3) Paul's letter to the Corinthians 1:17, 18, Paul's letter to the Galatians 5:11, 6:12, 14, Paul's letter to the Ephesians 2:16, Paul's letter to the Philippians 2:8, 3:18, Paul's letter to the Colossians 1:20, 14:2, Paul's letter to the Hebrews 12:2

And it was among the words of Jesus Christ, according to their claim: “Whoever does not take up his cross and follow me is not worthy of me” (1). And in another place: “Then Jesus said to his disciples: If anyone would come after me, let him deny himself and take up his cross and follow me” (2).

A man comes to Christ God seeking eternal life, and His commandment to him is: “You lack one thing: Go, sell all that you have and give to the poor, and you will have treasure in heaven. Then come, follow Me, carrying your cross” (3).

What is the secret of this cross that brings eternal life and is a symbol of following Christ, salvation, and happiness? Indeed, whoever does not carry the cross is not worthy to be a disciple of the Most High Christ, “And whoever does not carry their cross and follow Me cannot be My disciple” (4).

"So, the veneration of the cross preceded the crucifixion of Christ on the night they claim, and the meaning of carrying the cross for them is to despise life and prepare for death in the most gruesome way; that is, crucifixion on a cross, as is done to criminals and sinners (5)

"And carrying the cross - as the Christian book says - is a sign of self-denial, following the example of Christ in this denial, and walking behind their savior and redeemer (6)

And the cross, in Paul's understanding, is (the power of God). You see him saying in his letters: “For Christ did not send me to preach, but to preach the gospel—not with wisdom and eloquence, lest the cross of Christ be emptied of its power. For the message of the cross is beauty to those who are perishing, but to us who are being saved it is the power of God” (7).

38:10 1) Matthew (

23:9 2) Matthew 16:24, see also: Mark 8:34, Luke (

21:10 3) Mark (

27:14 4) Luke (

(5) Christianity, Dr. Shalabi, p. 174 - slightly adapted.

(6) Lectures on Christianity, Muhammad Abu Zahra, p. 113 - slightly adapted.

(7) Paul's Epistle to the Corinthians 1:17, 18

In his letters, Paul introduces a new and remarkable concept of the cross, saying: “But far be it from me to boast except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world” (1).

He boasts of nothing but the cross, not Christ himself, because the world has been crucified upon it! How so? The author does not explain

The cross has another source of sanctity, according to Paul—or whoever wrote his letters—which is that the cross raised Jesus to sit at the right hand of God's throne, as he says: “Jesus, the founder and crowner of our faith, who for the joy set before him endured the cross, disgracing himself with shame, and sat down at the right hand of God’s throne” (2).

The veneration of the cross among Christians is done by carrying it, or by drawing it on their chests with a hand gesture, drawing the cross on their chests in the air when they remember something important or are going through a hardship, or by hanging the cross on chains around their chests. They may make the cross from gold, wood, or any other metal (3).

And in the dark ages that Christianity went through, "people not only venerated the images that they claimed represented Christ, but they also venerated the wood of the cross; so much so that the cross became, in the eyes of the simple-minded, a talisman with wondrous magical power. The people gave free rein to their instincts and transformed relics, images, and sacred statues into idols, to which people prostrated themselves, kissed, lit candles, burned incense before, crowned with flowers, and sought miracles through their hidden influence" (4).

Ibn al-Qayyim - may God have mercy on him - says, commenting on the Christians' veneration of the cross: "How can one criticize a nation that unanimously crucified its deity and god, then turned to the cross and worshipped and venerated it, when it should have burned every cross it could burn and utterly despised it, since it was on it that their god was crucified, whom they say

(1) Paul's Epistle to the Galatians 6:14

(2) Paul's Epistle to the Hebrews 12:2.

(3) Christianity: History, Doctrine, Books, and Schools of Thought, Dr. Mustafa Shahin, (p. 117) - adapted.

(4) The Story of Civilization, Will Durant (158/14)

Sometimes they say that he is God, sometimes they say that he is his son, and sometimes they say he is the third of three. So she denied the right of her Creator and disbelieved in Him with the greatest disbelief and reviled Him with the ugliest reviling - to deny the right of His servant and messenger and disbelieve in Him! (1)

Summary of the point:

First: The sacred things of the Christians have taken a large share of extremism and excess, and the Christian sources spoke about the stories of the sacred things in a way that contradicts sound minds and upright natures, and contradicts reality and history, and tends towards superstitions and myths that are drawn from pagan cultures, and human innovations in which there is no trace of revelation or prophecy in any way

Second: The Messiah, or Jesus, or the Savior—the one they know and speak of, not Jesus the Most High, the servant of God and His Messenger—is considered the greatest of the Christians' sacred figures. They bestowed upon him a great aura of sanctity, elevating him to the level of divinity, absolute knowledge, forgiveness of sins, eternal existence, and immortality. The Gospel writers delved into recounting the miracles and attributes of the Messiah, thus transforming the religion from monotheism to polytheism, idolatry, and the worship of humans and crosses.

Third: The writers of the New Testament granted the disciples of the Messiah, or the Apostles, a degree of sanctity and veneration that no prophet's followers ever received. They gave them great authority and control over the kingdom of heaven and earth, and a rank above that of the prophets

Fourth: The Gospels and the books of the New Testament gave sanctity to the Law, or the supreme Law of Moses, and focused on linking the teachings of the Law to the events of the life of the false Christ, his false crucifixion, and his alleged resurrection, and frequently used it as evidence to support the narrative woven by the authors of these books.

(1) Guidance for the Perplexed, Ibn Qayyim al-Jawziyya, (pp. 32-33).

Fifth: Christians bestowed upon the Church and its leaders a sanctity, status, and authority that even the prophets and messengers did not claim. The Church and its fathers had the right to forgive sins, excommunicate from God's mercy, exclusively interpret the Holy Scriptures, and decide on the most important matters of doctrine and metaphysics.

Sixth: Christians venerated and sanctified the cross, making it the symbol and emblem of their religion. They considered it proof of their alleged adherence to the Messiah, whom they call the Lord Jesus. The cross became the primary sign by which Christians are known, in a strange contradiction to the implications of the crucifixion of their God. They fabricated explanations for these contradictions that defy sound logic

The Second Requirement:

Types of Sanctity and Blessing in the Christian Tradition

It goes without saying that the researcher clarifies that what has been extrapolated and deduced from the books of the Old Testament constitutes an argument against Christians in discussing the types of sanctity, sanctification, and blessing. The researcher has already addressed in detail the types of sanctity and blessing in terms of meaning, source, and evidence in the Torah, or the Old Testament (1).

However, since the New Testament is a body that is not in harmony with the Old Testament in terms of language, style, events, time, and some concepts and doctrines—as the researcher discussed in the first section of this chapter—it was necessary for the New Testament to have its own interpretations and indications regarding sanctity and its related matters. Therefore, the researcher will follow the same approach in extrapolating the New Testament, searching within the folds of its writers' uses of the concepts of sanctification and blessing, and then classifying them into specific headings, with God's help

As for the source of sanctification, it is often both human and divine. This contradiction exists within the structure of Christianity, as previously explained, since they call Christ "our Lord Jesus." In their view, he is both human and divine, and therefore it is difficult to determine the source of sanctification and blessing among Christians, as humanity is intertwined with lordship and divinity.

The Holy Spirit:

Ibn Hazm, may God have mercy on him, said: "Some Christians said: Since it is necessary for the Almighty Creator to be living and knowing, it is necessary for Him to have life and knowledge. His life is what is called the Holy Spirit, and His knowledge is what is called the Son." (2)

(1) See: this research before you, (pp. 146-164).

(2) Al-Fasl Ibn Hazm (113/1) - slightly adapted

Ibn Taymiyyah, may God have mercy on him, says: “The Christians thought that the Holy Spirit is an attribute of God, and they made it His life and power, and He is Lord. This is a mistake on their part, for none of the prophets called the life of God, nor His power, nor any of His attributes the Holy Spirit. Rather, the Holy Spirit—in more than one place in the words of the prophets, peace be upon them—refers to what God sends down upon the hearts of the prophets, such as revelation, guidance, and support, and it also refers to the angel.” (1)

The author of the Dictionary of the Holy Bible says: “The third person of the Trinity is called the Holy Spirit. It is called Spirit because it is the creator of life, and Holy because one of its special actions is to sanctify the heart of the believer. It is called the Spirit of God and the Spirit of Christ in view of its special relationship with them.” (2)

It became known that the Christians had decided in their council held in Constantinople in 381 AD on the divinity of the Holy Spirit

But the notion of the Holy Spirit as God involves much contradiction and strangeness when examining the texts of the New Testament. Therefore, tracing the meanings of the Holy Spirit among the New Testament writers provides an indication of the types of holiness among Christians. We find in the meanings of the Holy Spirit, its manifestations, its role, and its actions, many implications, which the researcher details below:

1. The Virgin Mary conceives by the Holy Spirit

For the Gospel states that Mary, the mother of Christ, conceived by the Holy Spirit, “Now the birth of Jesus Christ was as follows: When His mother Mary was betrothed to Joseph, before they came together, she was found to be with child through the Holy Spirit” (3). ...for that which is conceived in her is of the Holy Spirit” (4).

(1) The Correct Answer to Those Who Changed the Religion of Christ, Sheikh al-Islam Ibn Taymiyyah (20/2) - slightly adapted.

(2) Dictionary of the Bible, George Post, (497/1).

18:1 3) Matthew

20:1 4) Matthew

This amount—that is, her carrying the Holy Spirit—does not contradict the Holy Quran, if the Holy Spirit is meant to be Gabriel, as God, peace and blessings be upon him, said in the clear revelation: {And [mention] the one who guarded her chastity, so We breathed into her [through Our Spirit], and We made her and her son a sign for the worlds.} (Al-Anbiya 91).

Al-Qurtubi said: “So We breathed into her through Our Spirit means: We commanded Gabriel to breathe into her garment, and by that breath We brought forth the Messiah in her womb.” (1)

But do the Christians mean Gabriel by the Holy Spirit? This is something that their words, structures, and meanings cannot bear, as will be discussed later.

2. Baptism (2) with the Holy Spirit:

Baptism by water, for example, performed by John the Baptist according to the Gospels (3), may be understood as a religious rite, but the New Testament introduces a new method of baptism by the Holy Spirit and fire, performed by the supreme Christ.

Matthew says: “I baptize you with water for repentance, but he who comes after me is more powerful than I, whose sandals I am not worthy to

carry. He will baptize you with the Holy Spirit and fire” (4).

(1) Al-Jami’ li-Ahkam al-Qur’an, al-Qurtubi (11/338).

(2) Baptism is one of the holy sacraments in the eyes of Christians, and it is one of their most important religious rites. They claim it aims to erase original sin, so that the person is born anew and subsequently received into the fold of the Christian faith. The first Christian method of baptism involved immersing the child entirely in holy water, which was gradually replaced by sprinkling. This process was performed only by a bishop, accompanied by a prayer to the Holy Spirit to enter the body of the baptized child, anointing the forehead with holy oil, and gently tapping the cheek. In this manner, similar to what was practiced in equestrian ceremonies, the young Christian is confirmed in his faith and consequently has all the rights and obligations of a Christian. [The Story of Civilization, Will Durant (15/16) - adapted].

(3) See: Mark 1:8, John 1:33, Acts 1:5.

11:3, 4) Matthew

What is the relationship between the Holy Spirit and fire that baptism should be performed with them? And how does Christ combine God and fire in baptism?! And since John was a prophet, why didn't he also baptize with the Holy Spirit? Or is this baptism the prerogative of the Son of the Father, as they claim?

This meaning becomes clear when John explains the reason for this specialization of Jesus as (the Son of God), as John says: “I myself did not know him, but he who sent me to baptize with water told me, ‘The one on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.’ And I have seen and testified that this is the Son of God” (1).

And if (Jesus) baptizes with the Holy Spirit, then his disciples are commanded to baptize in the name of the Father and of the Son and of the Holy Spirit, “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (2).

3. Lying about the Holy Spirit:

The Gospel makes lying and blasphemy against the Holy Spirit a grave and unforgivable sin, and its punishment is eternal judgment, as it is written in Matthew: “And whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come” (3).

And in Mark: “Whoever blasphemes against the Holy Spirit has no forgiveness ever, but is guilty of eternal condemnation” (4).

4. The Holy Spirit speaks through human beings:

The commandment of Christ, God, to his disciples was: “When they take you away to hand you over, do not worry beforehand about what you are to say, and do not be anxious. But say whatever is given you at the time, for it is not you who speak, but the Holy Spirit.” (5)

1 John 33:1-34

2 Matthew 19:28

32:12 3 Matthew

29:3 4 Mark

11:13 5 Mark

In the Book of Acts, a wondrous event occurred involving the descent of the Holy Spirit and His speaking through those present, as they began to speak in tongues: “Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each one of them, and they were filled with...”

All of this is from the Holy Spirit, and they began to speak in other tongues as the Spirit enabled them to utter words (1).

This necessitates that Christians believe God speaks through human tongues, and this is perfectly understandable—in the researcher's estimation—if one knows that Christians consider the words of their leaders and monks to be sacred, and that they grant humans bliss and torment in the afterlife, since this Holy Spirit may also be speaking through their tongues!

5. God bestows the Holy Spirit:

Although the Holy Spirit is God, and a side of the triangle of holiness for Christians, the Lord (the Father) may give the "Holy Spirit" to those who ask Him. It is written in Luke: "If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give the Holy Spirit to those who ask Him!" (2).

And as the Father gives the Holy Spirit, He also sends Him in the name of Jesus, as Jesus says in the Gospel of John: “The Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have told you” (3).

And Peter says in the Acts of the Apostles: “We are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey him” (4).

So how can the Holy Spirit be God, and then God give Him to His servants?! This is a clear contradiction that no rational person would accept. Ibn Hazm, may God have mercy on him, commented on this contradiction, saying: "And you say that the three are one, and that each one is the other, so the Father is the Son and the Son is the Father, and they are the Holy Spirit, and they are not

(1) Acts 2:2-4.

13:11 2) Luke (

26:14 3) John (

(4) Acts 5:32

The Holy Spirit is different from them, and this is the very essence of confusion, and their Gospel refutes this by saying in it: I will sit at the right hand of

6. The Holy Spirit descends upon people:

For among what the angels said to Mary, as the Gospel writer mentioned: “The angel answered and said to her, ‘The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God’” (3).

Concerning the mother of John the Baptist, the writer of Luke says: “When Elizabeth heard Mary’s greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit” (4). As for her husband: “And his father Zechariah was filled with the Holy Spirit” (5).

And when Peter fell into a crisis, the Holy Spirit soon came upon him until he was filled with it, “And when they had placed them in the middle, they began to ask them, ‘By what power and by what name did you do these things?’ Then Peter was filled with the Holy Spirit and said to them, ‘Principals of the people and elders of Israel…’” (6).

And when Peter and those with him prayed, they were all filled with the Holy Spirit at once, “And when they had prayed, the place where they were gathered together was shaken, and they were all filled with the Holy Spirit, and they spoke the word of God boldly” (7).

And when the Holy Spirit comes, power is generated: “But you will receive power when the Holy Spirit comes upon you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (8).

(1) Here Ibn Hazm – may God have mercy on him – refers to their saying in the Gospel on the tongue of David the Most High: “The Lord said to my Lord, ‘Sit at my right hand until I make your enemies a footstool for your feet’” [Matthew 22:44].

(112/1), (2) Chapter, Ibn Hazm

35:1 3) Luke (

41:1 4) Luke (

67:1 5) Luke (

(6) Acts 4:7-8.

(7) Acts 4:7-8.

(8) Acts 1:8

7. The Holy Spirit is given in abundance:

The Holy Spirit may descend upon a group of people all at once, so that He may encompass them all. This actually happened, according to the writer of the Acts of the Apostles: “When the apostles in Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them. When they arrived, they prayed for them that they might receive the Holy Spirit, because the Spirit had not yet come upon any of them, although they had just been baptized in the name of the Lord Jesus.” They laid their hands on them, and they received the Holy Spirit. When Simon saw that the Holy Spirit was given through the laying on of the apostles’ hands, he gave them money, saying, “Give me this authority also, so that anyone on whom I lay my hands may receive the Holy Spirit” (1).

The researcher notes in this text the extent of the confusion and strangeness in the concept of the Holy Spirit. It descends upon a large group of people merely by the laying on of hands, which arouses the astonishment of someone who recently converted and is paying money to purchase the power to give the Holy Spirit by the anointing of the hand!

In another place the Holy Spirit poured out on all those present at Peter’s lecture, which amazed the crowds: “While Peter was speaking these things, the Holy Spirit came on all who heard the word. And the believers who were circumcised, all who had come with Peter, were amazed that the gift of the Holy Spirit had been poured out on the Gentiles also” (2).

And in accordance with this supreme property of the Holy Spirit, an anointing of the hand of the Holy Spirit transformed Paul from a Jew, one of the fiercest enemies of Christianity, into its greatest saint and sole standard-bearer. All this by an anointing of the hand of the Holy Spirit, without any supporting evidence or witnesses, save for a few anonymous ones. Read this in the Book of Acts: Then Ananias went and entered the house and laid his hands on him, and said, “Brother Saul, the Lord Jesus, who appeared to you on the road by which you came, has sent me so that you may see and be filled with the Holy Spirit.” Immediately something fell from his eyes as though… He saw the peels, and immediately he received his sight. He got up, was baptized, and took some food and was strengthened. Saul stayed with the disciples who were in Damascus for some days, and immediately began to preach.

19:14-19 1) Acts of the Apostles

45:44-10 2) Acts of the Apostles

In the synagogues, he proclaimed Christ as the Son of God. All who heard this were astonished and said, “Isn’t this the same man who destroyed those in Jerusalem who called on this name? And why has he come here to bring them in chains before the chief priests?” (1)

When Paul was consecrated by the Holy Spirit, he went forth like an arrow preaching the gospel, and he began to bestow the Holy Spirit in the same way he had received it. You find him laying his hands on twelve men, and the Holy Spirit came upon them all at once: “When Paul laid his hands on them, the Holy Spirit came upon them, and they began to speak in tongues and to prophesy. All the men were about twelve” (2).

Therefore, it is not surprising that Paul describes the Holy Spirit in one of his letters as “dwelling in him,” as he says: “Guard the good deposit entrusted to you, with the help of the Holy Spirit who dwells in us” (3).

Indeed, the Holy Spirit may address a group of (teachers) directly, giving them a set of instructions and commands. It is written: “Now in Antioch there were prophets and teachers in the church: Barnabas, Simon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch), and Saul. While they ministered to the Lord…”

And they fasted. Then the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.” (4)

Christians may find many interpretations to manipulate these words that appear in their Gospels, such as the indwelling of the Holy Spirit and the filling of bodies with it, and similar words and descriptions. However, in the researcher's understanding, these interpretations do not add anything to the truth, as they relate to matters of doctrine and the unseen world. If the Holy Spirit is God, how can He indwell things? And if He is not God, then they must explain His nature and reality.

Types of Sanctification and Blessing

Many types, forms, and methods of sanctification are mentioned in the New Testament, in addition to the sanctification and sanctification of

the Holy Spirit. The researcher presents examples of them as follows:

1) Acts 9:17-21

7-6:19 2) Acts of the Apostles

(3) 2 Timothy 1:14

2-1:13 4) Acts of the Apostle

(1) Glorifying the Father's Name:

The author of the Gospel of Matthew believes that persistence in prayer is undesirable, even futile, for the Father in heaven knows well what believers need. Therefore, prayer is nothing but glorifying the Father's name in a form taught to people by Christ God, according to the author, as he says on the tongue of Jesus: "...And when you pray, do not make great and empty words as the Gentiles do, for they think they will be heard because of their many words. Do not be like them, for your Father knows what you need before you ask him." Therefore, you should pray in this way: “Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as it is in heaven.” (1)

And as the Father is described as holy, He is also mentioned in the Gospel as “the Blessed One.” In Mark it says: “Then the high priest asked him again, ‘Are you the Christ, the Son of the Blessed One?’” (2)

(2) The Father sanctifies His Son and His followers:

The author of the Gospel of John claimed that Christ, God, argued with the Jews, attributing to himself the sanctification of his Father in heaven and his sending into the world, saying: “So why do you say to him whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’? If I do not do the works of my Father, do not believe me; but if I do them, even though you do not believe me, believe the works, so that you may know and believe that the Father is in me and I am in him” (3).

Notice how the writer of this Gospel tries to insert the issue of the Trinity, the divinity of Christ, and his union with the Father into every occasion and alleged argument.

And as the Father sanctified his Son, he blesses the followers of this Son, as the Son of Man calls them on the day of his alleged return, as they sit at his right hand, saying to them: “Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.” (4)

2:11 1) Matthew 6:7-10, see also: Luke (

61:14 2) Mark (

38:36-38 3) John (

34:25 4) Matthew (

(3) Jesus sanctifies himself and his disciples:

Jesus addresses his Father in heaven, according to the Gospel, and supplicates to him with many prayers. Among what he said concerning his disciples was: “As you sent me into the world, so I have sent them into the world. And for their sakes I sanctify myself, that they also may be truly sanctified.” (1)

As if the author of the Gospel of John, according to the researcher's understanding, corrected himself when he mentioned Christ addressing his Lord while raising his eyes to heaven, which opened a gap to reveal the contradiction of the Lord turning to the Lord in prayer, so the author feared that someone might imagine that (Jesus) is a servant of God and in need, so he hastened to affirm his ability to sanctify himself and others, in order to reintroduce the issue of integration and the Trinity, and God knows best

And in the story of Christ's resurrection from his tomb—according to their claim—he, Jesus, breathes holiness anew upon his disciples and gives them absolute holiness, reaching the point of granting them the attributes of God, saying to them: “Peace be with you! As the Father has sent me, I send you.” And when he had said this, he breathed on them and said to them, “Receive the Holy Spirit. If you forgive anyone’s sins, their sins are forgiven; if you do not forgive them, they are not forgiven.” (2)

And Christ blesses them, who moments before his ascension to heaven, as it says in Luke: "...and lifting up his hands he blessed them. And while he was blessing them, he withdrew from them and was taken up into heaven" (3).

Thus, holiness and absolute blessing are transferred from Jesus—who, they claim, forgives sins—to his disciples, so that each one of them becomes a forgiver of sins and a giver of rewards!

In this sense, the true founder of Christianity, Paul, establishes a concept of sanctification, showing that the holy and the sanctified are of one origin, for there is a fusion between them. He says in one of his letters: "Because

1) John (19:18-17)

2) John (23:21-20)

3) Luke (50:51-51)

He who sanctifies and all who are sanctified are from one. For this reason he is not ashamed to call them brothers, saying, “I will proclaim your name to my brothers, and in the midst of the congregation I will praise you.” (1)

(4) The Temple Sanctifies Things:

The writer of the Gospel of Matthew recounts Jesus addressing the Jews, rebuking them for swearing by the gold of the temple rather than the temple itself, since the temple is the source of sanctity for what is placed in it. He says, “You blind fools! Which is greater, the gold or the temple that sanctifies the gold?” “Whoever swears by the altar, it is nothing, but whoever swears by the offering on which he is bound by it. You blind fools! Which is greater, the offering or the altar that sanctifies the offering?” (2)

This holiness, which is transmitted by touch, wiping, and placing, falls under a rule that Paul wrote in one of his letters about the concept of sanctification. This rule says: “If the firstfruits are holy, so is the dough; if the root is holy, so are the parts.” (3)

Among the uses of the word (temple) in holiness is what Paul gave as an example of the holiness of Jesus. He likened the prophets and Jesus to a holy temple in the Lord, whose cornerstone is (Jesus), and whose foundations are the prophets and messengers. Paul said in one of his letters: “So then you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole building, being joined together, grows into a holy temple in the Lord.” To the Lord, in whom you also are being built together into the dwelling place of God in the Spirit” (4).

The researcher notes that Paul offered strange interpretations and more than ambiguity and allegory in his discussion of holiness and the Holy Spirit in the books and letters attributed to him in the New Testament.

(1) Hebrews 2:11-12.

19-17:23 (2) Matthew (

(3) Romans 11:16

(4) Ephesians 2:19-22

(5) The Holy Kiss:

One of the wonders of the Holy Scriptures is that holiness extends from God to individuals and groups, even reaching the most minute human behaviors, which are then described as holy. Among these behaviors is the "holy kiss," which Paul introduced, mentioning it four times in his letters, instructing (believers) to exchange holy kisses. He says: "Greet one another with a holy kiss. The churches of Christ greet you." (1)

(6) The Blessed Chalice and the Consecrated Bread

Paul speaks of the cup of blessing that Christians drink, and describes it as a communion of the blood of Christ, and the bread that they break is a communion of the body of Christ. “The cup of blessing that you bless, is it not a communion of the blood of Christ? The bread that you break, is it not a communion of the body of Christ?” (2).

Paul explains the mystery of this holy cup and this blessed bread in the same letter, saying: “The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, ‘Take and eat; this is my body, which is broken for you; do this in remembrance of me.’ In the same way, after supper, he took the cup, saying, ‘This cup is the new covenant in my blood.’” Do this, whenever you drink it, in remembrance of me. For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes.” (3)

These texts and similar ones formed the basis of a Christian ritual: the Lord’s Supper or Communion. This symbolizes the Last Supper of Jesus Christ with his disciples, when he shared bread and wine with them. The bread symbolizes the body of Christ, broken for the salvation of humanity, while the wine symbolizes his blood, shed for the same purpose, according to their belief. In the Lord’s Supper, some bread is eaten with the wine, and whoever eats

(1) Romans 16:16. See also: 1 Corinthians 16:20,

2 Corinthians 13:12, 1 Thessalonians 5:26.

(2) 1 Corinthians 10:16

(3) 1 Corinthians 11:23-26

He ate of it and drank, as if he had eaten of the flesh of Christ and drunk of his blood; thus, a mingling occurred between him and Christ and his teachings (1).

Summary of the point:

First: The writers of the New Testament paid great attention to the concept of the Holy Spirit, and they gave it a degree of holiness that qualified it to be consistent with their belief in the divinity of the Holy Spirit. The formulations of the Gospels and the New Testament differed in their description of the Holy Spirit. It is a spirit that may be incarnate, may speak, may dwell in people and groups, may pass from person to person or group, and may pass through breath, anointing, indwelling, or merging. The Holy Spirit is considered the most influential source of holiness, the maker of saints, and the transformer of the hearts of the faithful, according to the concept of the authors of the New Testament

Secondly: The forms of holiness and blessing, and the methods of granting and receiving them, are numerous in the New Testament. The meanings of sanctification are confused and contradictory, as in the Old Testament. Sanctification may be bestowed as a gift, and it may be transferred from one human being to another, from heaven to earth and vice versa, from Jesus to his disciples, and from his disciples to the world. A person may be holy, food may be holy, drink may be holy, and even a kiss may be holy, as well as other objects, meanings, behaviors, and so on.

(1) Christianity, Dr. Shalabi, (p. 173) adapted

Third requirement:

The Christians' belief in the religious and historical right to the Holy Land and their discussion

Introduction:

The researcher starts in this requirement from two premises:

The first: The Jews and Christians agree on the first and largest part of the Bible in their view - which is called the Old Testament, which states in many of its texts - as mentioned in the first chapter, the right of the Jews to the Holy Land, as an eternal possession from a religious and historical standpoint

And the Christians – as is known – believe in the Old Testament verbatim, and they sanctify it, and they cite it, and their Gospels cite what is mentioned in the Law and the Old Testament in general; in terms of events, prophecies, doctrines and rulings. Some texts of the New Testament, as has become clear to the researcher, refer to the alleged sacred divine promise made in the Old Testament to Abraham and his descendants, the few sons of Isaac and Jacob. However, it is noted that the texts of the New Testament that cite that promise hint at its support and approval, but with the transfer of this right and promise to the followers of Christ, God, since he came to complete the Law and renew the religion after the deviation and unbelief of the Jews. These meanings and concepts of Christian origin will be discussed in detail by the researcher in this section

Second: The texts of the New Testament, as the researcher has determined, indicate the sanctity of the land of Palestine and its importance to the bearers of the new religion, Christianity. Therefore, in their belief, this land is the birthplace of Christ and the land of his (prophecy, miracles, persecution, crucifixion, and resurrection, according to their claim). This belief is supported by their sacred texts, and it has effects, consequences, and applications on the ground that demonstrate its importance and essential nature for the few followers of Christ.

The researcher will not pay much attention to the vague spiritual interpretations and explanations offered by Christian theologians, which often distort the already distorted religious texts and give them broad meanings

It does not align with the wording and meaning of the sacred text, as reliance will be placed primarily on the texts; for they are—in the researcher's understanding—the source of religious inquiry and doctrinal evidence.

If one ignores the clear religious text and turns to the pronouncements of these theologians, one will find oneself lost in a labyrinth of superstitious interpretations; for these theologians "believe in the customary authority of the Church and in an irrational theology, and in the monopoly of religious life through the Mass, which denies life and the earth; by believing in a kingdom other than the earth and outside the time and space we know, a kingdom to which it aspires above this world" (1).

The New Testament's stance on the sacred promise:

The researcher elaborated on the statement – in response to this requirement from the first chapter – regarding the Jews' claim to the religiously sacred land of Palestine, relying on the texts of the Old Testament that gave them this right as an inheritance, according to a divine promise to Abraham, the friend of God. So what is the position of the New Testament on this alleged sacred promise? And what is their guidance regarding it? For it is known, as the researcher indicated in the introductory chapter, that the Christians and the Jews have always been adversaries over this blessed land, and in this case, the religious text that the two sides believe in should have been consistent with this enmity. Therefore, according to the researcher's understanding, the writers of the New Testament were keen to give temporary legitimacy to the text of the sacred promise in the Old Testament, while modifying it to be compatible with the new inheritance for humanity that was bestowed by the appearance of Christ as a prophet on this land, through his call which faced bitter persecution from the Jews, up to the enormous cosmic event represented by his crucifixion and his alleged resurrection

Therefore, the New Testament indicates, both implicitly and explicitly, the transfer of the sacred promise and the inheritance of the descendants of Abraham and Isaac, peace be upon them, to Christ God, and consequently to his followers and believers.

(1) Journal of Islamic Research, (2/591).

The Gospel states that the angel of the Lord announced to the mother of Christ before she conceived him that he would inherit the throne of (his father) David the Most High and would have the kingdom over the house of Jacob forever, as it says in the Gospel of Luke: “The angel said to her, ‘Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and give birth to a son, and you shall name him Jesus.’” This one will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, and he will reign over the house of Jacob forever; his kingdom will never end.” (1)

In this text and others like it that will follow, there are endless problems in the researcher's view, for at its core there is an irreparable fracture. How can Christ, the God, be attributed to David, the God in the first place? And on what basis does God, or the Son of God, as they claim, have a lineage and inherit his father's throne?! Then how can the alleged Lord reign over the House of Jacob after it has been established among them that he is the controller of the kingdom of heaven and earth?! Then how could the author of the Gospel claim that there is a heavenly decree that Christ, the Night, will reign forever over the House of Jacob and that his reign will have no end, when history has refuted this claim entirely?! And so on with other contradictions; but we are compelled to deal with and discuss this contradiction, as it exists at the very foundation of the religion – as mentioned previously.

After the birth of Christ, the same distorted Gospel writer claims that his Virgin Mother considered his birth a fulfillment of the divine promise to Abraham, the God, and said in her praise of the Lord: “He has helped his servant Israel, in remembrance of mercy,

As He spoke to our fathers, to Abraham and to his descendants forever.” (2)

In the same vein, Zechariah (the father of John the Baptist), after being filled with the Holy Spirit, reiterates that the Lord, through the birth of Jesus, has fulfilled His holy covenant, the oath He swore to our fathers. He says: “Blessed be the Lord, the God of Israel, for he has visited and redeemed his people, and has raised up for us a horn of salvation in the house of his servant David, just as he spoke by the mouth of his holy prophets, who from the world began salvation from our enemies and from the hand of all who hate us, to show mercy to us.” Our fathers, and he remembers his holy covenant, the oath he swore to Abraham our father... (3).

33-30:1 1) Luke

55-54:1 2) Luke

73-68:1 3) Luke

If you look at the last two texts, in the places where the Virgin Mary and Zechariah cite texts in the Old Testament, namely: “to Abraham and his descendants forever,” “the oath that he swore to our father Abraham,” you will not find that these texts were mentioned in the Old Testament except in the place of God’s holy and eternal promise to Abraham the Most High and his descendants to give them the promised land (1), that is: the holy land of Palestine. Therefore, this is a text from the writer of this Gospel that the Lord has fulfilled his previous promise given to Abraham the Most High, and has given it to Christ the Most High.

The writer of the Gospel of Matthew quoted Christ himself as giving his disciples the good news of the inheritance of the earth: “When he saw the crowds, he went up on the mountain, and when he sat down, his disciples came to him, and he opened his mouth and taught them, saying: …Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek, for they will inherit the earth.” (2)

Then he confirms this meaning to them in the same council: “For in the same way they persecuted the prophets who were before you. You are the salt of the earth; but if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot. You are the light of the world. A town built on a hill cannot be hidden…” (3).

And as long as the disciples and followers have this position with which Christ consoles them at night, lamenting the persecution of the Jews, and promising them the inheritance of the earth, this is a text that negates it from the Jews since the advent of the supreme Christ

It is also stated in the Acts of the Apostles that Peter declared to the Jews that the inheritance of the prophets or (the fathers), especially God’s promise to Abraham that all the nations of the earth would be blessed through his offspring, had passed on to (Jesus), who is the possessor of the inherited blessing, as Peter said to the Jews: “You are the children of the prophets, and the covenant that God made with our fathers, saying to Abraham, ‘Through your offspring all the families of the earth shall be blessed’—first to you, when God raised up his servant Jesus, whom he sent to bless you through the Lord of each one of you, to deliver you from your wickedness” (4). .

16-14:13 1) See: Genesis (

5-1:5 2) Matthew (

14-12:5 3) Matthew (

26-25:3 4) Acts of the Apostles (

Peter even asserts that Christ inherited his father David's throne, saying in his argument with the Jews: “Brothers, Jesus, to tell you plainly about the patriarch David, that he died and was buried, and his tomb is with us to this day. Being a prophet, and knowing that God had sworn to him with an oath that he would raise up a son from his loins according to the flesh to sit on his throne, he foresaw and spoke of the resurrection.” Christ, that his soul was not abandoned to Hades, nor did his body see decay; this Jesus God raised up, and of these we are all witnesses.” (1)

It is known that David was a king and ruler, and the Jews consider his reign—as mentioned in the research—to be the strongest evidence of their right to inherit his throne in the Holy Land. If (Jesus) inherited his throne, this contradicts the researcher's understanding of reality, since Christ, God, never ruled at all, but was persecuted. So how can it be justified to describe him as having inherited the throne of David, God? Unless the writer of the text meant the transfer of the inheritance of the Holy Covenant to the followers of Jesus, as will be shown in the texts

The writers of the New Testament frequently include such texts - as has become clear to the researcher - which are brought from within the folds of the Old Testament to confirm their new beliefs, and to explain the sayings, actions, and oddities of (Jesus) that fill the New Testament. Among these texts are those that suggest the transfer of the blessing stipulated for the descendants of Abraham and Jacob - peace be upon them - from the Jews to them, contrary to what the Jews believe about their exclusive right to the blessing, and that they are God's people and His chosen ones

The one who spoke most about the sacred promise in the New Testament - as the researcher noted - was the leader of Christianity, Paul, as he spoke about it both implicitly and explicitly. Paul spoke much in strange terms on this matter, as on every matter. And this is Peter acknowledging Paul's cryptic pronouncements, saying: “...what our beloved brother Paul also wrote to you according to the wisdom given to him, as in all his letters as well, speaking in them about these things, in which there are some things hard to understand, which are distorted by the unlearned and the unsteady, as are the other Scriptures.” To their own destruction” (2).

32:29:2 1) Acts of the Apostles

(2) 2 Peter 3:15-16

But we have no need for its riddles in what Paul has said about this promise, since he speaks frankly about the transmission of the promise through the chain of Abraham to Jesus. The author of the Acts of the Apostles quotes him as saying to the Jewish crowds: “O men of Israel, and you who fear God, hear: This God of the people of Israel chose our fathers and raised up the people in exile in the land of Egypt, and with a raised arm he brought them out of it.” For about forty years he put up with their customs in the wilderness, and then he destroyed seven nations in the land of Canaan and divided their land among them by lot. After this, about 450 years later, he gave them judges until the prophet Samuel. Then they asked for a king, and God gave them Saul son of Kish, a man of the tribe of Benjamin, for 40 years. After that, he removed him and made David king for them. David also testified about him, saying, “I have found David son of Jesse a man after my own heart, who will do the following: “All my will was done, that from the offspring of this man, according to the promise, God raised up a Savior for Israel, Jesus” (1).

Then Paul concludes by saying: “But God raised him from the dead, and he appeared many days to those who had gone up with him from Galilee to Jerusalem, who are his witnesses to the people. And we proclaim to you the good news that was promised to our fathers” (2).

Paul's repeated attempts to persuade the Jews, citing the prophecies and the promise given to the patriarchs in the Torah, are not limited - in the researcher's estimation - to convincing them to believe in his message, but he is talking about God's promise to the patriarchs, and it is known that this promise, which is repeated frequently in the Old Testament, was about the inheritance of the Holy Land, and consequently the completion of the Holy Trinity, and supremacy over the worlds

Therefore, you find in Paul's interpretations of the inheritance of the prophets' promise of the Holy Land, his statement in some of his letters that God's promise to the descendants of Abraham and Isaac, peace be upon them, had not yet been fulfilled in his time, hinting that what is meant by this inheritance is Christ God and his followers, as he says: “By faith Abraham, when he was called, obeyed to go out to the place he was to receive as a gift. So he went out, not knowing where he was going.” By faith he became a stranger in the land of promise, living in tents with Isaac and Jacob, heirs with him of the same promise. For he was waiting for the city with foundations, whose maker and builder is God. Through faith Sarah herself also received power to bear children, and though she was of age she bore children, because she considered him faithful to his promise. Therefore he was born again of one, and he of death, like the stars in the sky.

13:16-23

13:13-32

“The heavens are as numerous as the sand on the seashore, which is not numbered in faith. All these died, though they did not receive the promises, but they saw them from afar, and believed them, and greeted them, and acknowledged that they were strangers and foreigners on the earth.” (1)

The researcher understands from this text that Paul wants to prove that the ancient (fathers) came to this land without will, but the Lord drove them to it, and they are strangers and the land is not their homeland, and they died and God’s promise of inheriting the Holy Land, especially the Holy City, was not fulfilled for them, since the holy promise intended was for the Messiah, the heir of this land, and the maker and creator of its city, as he claims

Another of Paul's interpretations of God's promise to Abraham of the inheritance of the world is that this promise was not for the people of the Law (i.e., the Jews), but for the people of faith (perhaps meaning the Christians and followers of Christ), because the promise to Abraham was before the Law (2). As he says in another letter to the people of the land: “For the promise to Abraham or to his offspring that he should be heir of the world was not made through the Law, but through the righteousness of faith. For if those who are of the Law are its heirs, faith is made useless and the promise is nullified. For the Law produces wrath, since where there is no The law is not a transgression; it is a matter of faith, so that it may be a matter of grace, that the promise may be secure to all the offspring, not only to those who are of the law but also to those who are of the faith of Abraham, who is the father of us all.” (3)

And when Paul wanted to connect the followers of Christ to the holy promise given to the descendants of Israel in the Old Testament, he introduced a new interpretation, saying: “Not all who are of Israel are Israelites, nor are all children because they are descendants of Abraham. Rather, it is through Isaac that your offspring is reckoned.” That is, the children of the flesh are not the children of God, but the children of the promise are counted as offspring... (4).

Indeed, Paul was even more explicit when he decided that the one meant exclusively in the lineage of Abraham was the Most High Christ, and of course, this Christ is the one who gave Paul the authority to be his successor on earth and the bearer of his banner.

(1) Hebrews 11:8-13

(2) For the alleged promise is mentioned in the Book of Genesis, and this was hundreds of years before Moses the Most High—the author of the Law—and the researcher discussed

this in its place in the first chapter of this study.

(3) Romans 4:13-16.

(4) Romans 9:6-8

You find him, Paul, saying: “But the promises were spoken to Abraham and to his offspring.” He does not say, “to offsprings,” as if referring to many, but rather, “to your offspring,” who is Christ (1).

This – in the researcher’s estimation – is one of the strangest interpretations of the promise and inheritance that Paul mentioned; for the word “offspring” cannot refer to a single individual (2), especially in the context of the repeated promise in the Old Testament, which is often accompanied by phrases such as: “I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, your offspring also can be counted” (3). So how can Paul claim that what is meant by “your offspring” is the Messiah? This is one of the greatest delusions and confusions

It seems that Paul copied the idea of the sons of God, and the people of God, from the Jews, and repeated it, describing the followers of his new religion as "children of God through faith in Christ" and "those who have put on Christ," promising them the inheritance of God's promise to the prophets, as he says: "For you are all children of God through faith in Christ Jesus. For all of you who were baptized into Christ have put on Christ. There is neither Jew nor Gentile, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus." “If you belong to Christ, then you are Abraham’s seed, and heirs according to the promise.” (4)

Paul, through this strange interpretation—according to the researcher’s understanding—wants to resolve the problem of the followers of Christ not being his descendants, so as to inherit God’s promise. He decides that everyone who believes in Christ as Lord—according to his claim—is (the Son of God), and therefore is from his lineage, and consequently from the lineage of Abraham, so he is an heir to the promise!

And since Paul interpreted the sacred promise as being for Christ God and his followers, he offered his justification for this, since Christ, who supposedly shed his blood, did so that those who believed in him might receive the promise of eternal inheritance, as Paul states in his letters, in which he says: “How much more, then, will be the blood of Christ, who through the eternal Spirit offered himself to God without question?”

(1) Galatians 3:16

(2) Ibn Manzur said in Lisan al-Arab: "Nasl" means creation, and "nasl" means offspring and progeny. "Nasala" (to beget) is the verbal noun of "nasala" and "ansala." "Tanasallu" means they begot one another. "Tanasal banu fulan" means the sons of so-and-so multiplied. "Tanasallu" means they begot offspring from one another. "Naslat an-naqah bi-walad kathiran" [Lisan al-Arab, Ibn Manzur, (6/4413) - slightly adapted].

16:13 3) Genesis (

(4) Paul's Epistle to the Galatians 3:26-29

He cleanses your consciences from dead deeds, so that you may serve the living God. For this reason he is the mediator of a new covenant, so that those who were terrified—since death came to redeem the transgressions of the first covenant—may receive the promise of the eternal inheritance" (1).

The researcher notes from the preceding texts that Paul - the founder of Christianity - wants to jump with the sacred promise and the inheritance of the prophets from Abraham the Night to the Messiah the Lord with convoluted interpretations, to bypass Moses the Most High and the Law, and thus to establish the new doctrine that Paul brought, even though his interpretation at that time (especially in his saying about Abraham the Lord: the father of us all) does not necessarily limit this inheritance to the followers of his religion; since with this principle of faith the inheritance or promise may be transferred to the Seal of the Prophets, Muhammad the Lord, and his followers, and they are more deserving of it in terms of the correct faith that is on the religion of Abraham the Most High

But you find Christians—even to this day—when interpreting these texts, making an exception for Ishmael. For example, Father Antonius Fikry (2) says in his commentary on the Bible: "The Jews boast of being descendants of Abraham, and the Apostle responds to them that not all of Abraham's children by blood are children of promise. Ishmael, for example, does not claim descent from Abraham based on the promise. Note that the promise was through Isaac, who is a symbol of Christ. Both are from a womb that cannot beget (beget) according to nature. The promise, therefore, is specific to the coming of Christ, who is not according to nature. Therefore, the true Israelite is the one who believes in the promise, that is, believes in Christ." (3)

This priest is refuted by the fact that making an exception for Ishmael is a clear contradiction of the claim that the election and the promise of inheriting the land and prophecy are according to faith and not according to lineage. So why is Ishmael excluded without

(1) Epistle to the Hebrews 9:14-15

(2) Antonius Fikry: He is a priest at the Church of the Virgin Mary in Al-Faggala, Cairo, Egypt. He has authored numerous books, including: Commentaries on the Old Testament, Commentaries on the New Testament, The Seven Sacraments, and Symbols in the Bible, among others. He has also written many discussions, articles, and essays on the Gospels and Christianity. [See the website of St. Takla Haymanot Coptic Orthodox Church / Egypt, link: http://st-takla.org, accessed June 6, 2013].

(3) Website of St. Takla Haymanot Coptic Orthodox Church, Egypt, link: http://st-takla.org, accessed

June 6, 2013

Peace be upon Isaac?! This is only because the authors of the New Testament and those who believe in it, such as the priest, follow the Jewish belief in singling out one generation over another in the selection and the sacred promise.

Paul's words in the New Testament contain some racist statements—in the researcher's view, no less racist than the Jews' preference for their own kind, but rather an extension of it. Among these is his comparison of the descendants of Ishmael, the night, in humanity to slavery, and the descendants of Isaac—the night—leading to Christ, the free, to freedom. He says: “For it is written that Abraham had two sons, one by the slave woman and the other by the free woman. But the one by the slave woman was born according to the flesh, while the one by the free woman was born through the promise. All this is Roman, for these are the two covenants, one of which is from the Lord.” Mount Sinai, the father of slavery, is Hagar, for Hagar is Mount Sinai in Arabia. But it corresponds to the present Jerusalem, which is in slavery with her children; but the heavenly Jerusalem, our mother, is free, for it is written: “Rejoice, you barren woman who did not bear children.” Shout aloud, you who have not been in labor, for the children of the desolate woman are more than the children of the married woman. But we, brothers and sisters, are like Isaac, children of promise. Now as it was then that he who was born according to the flesh persecuted him who was born according to the Spirit, so it is now also. But what does the Scripture say? Expel the slave woman and her son, for the son of the slave woman shall not inherit with the son of the free woman. Therefore, brothers,

we are not children of a slave woman, but children of a free woman.” (1)

Father Antonios Fikry confirms the racist interpretation contained in this text, saying: "The apostle resorts to a new analogy, using the image of Abraham's two wives, Sarah the free woman and Hagar the slave. Sarah the free woman gives birth to a son according to God's promise and against nature, a son to whom God gives life from death. Hagar the slave gives birth to a son in a natural way like all people. The apostle compares the covenant of grace and freedom in Jesus Christ with the covenant of the Law they received at Sinai. Paul likens the covenant at Sinai to Hagar, Sarah's slave, who gave birth to Ishmael. This covenant is the covenant of slavery, and he compares it with Isaac, the son of promise, who is not a son according to nature. Thus, God's people passed from the covenant of slavery at Sinai, which is the covenant of circumcision and the Law, to the covenant of freedom in Christ, the promised offspring" (2).

(1) Paul's Epistle to the Galatians 4:22-31.

(2) Website of St. Takla Haymanot Coptic Orthodox Church, Egypt, link http://st-takla.org, dated

07/06/2013

The Holy Land in the New Testament:

First: The following is the birthplace of Christ:

Christ was born in Bethlehem, which the Gospel calls (Bethlehem of Judea), “Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, wise men from the east came to Jerusalem” (1).

The Gospel writers mentioned that the prophecy of the birth of Christ at night in Bethlehem was mentioned in the Old Testament, “They said to him: In Bethlehem of Judea, for thus it is written by the prophet: ‘And you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for out of you shall come a ruler who will shepherd my people Israel’” (2).

But when you examine the Old Testament, you find a text that differs in both wording and meaning from this prophecy found in Matthew. The text in the Old Testament reads: “But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times” (3).

The intention here is not to delve into this text, for the problems with the texts in the Bible are endless. Rather, the intention is to mention the status of Bethlehem among Christians in the New Testament, and the reason for it

The Gospel tells that an angel of the Lord appeared to a group of simple shepherds in the vicinity of Bethlehem, and told them of the birth of the Messiah at night and gave them the good news that he was the Savior of the people of Israel (and that he was the Messiah, the Lord), and that he would be born in (the City of David), as it says in Luke: “Now there were shepherds out in the fields in that region, keeping watch over their flocks at night. And behold, an angel of the Lord stood by them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, ‘Do not be afraid!’” “For behold, I bring you good news of great joy which will be to all the people. For unto you is born this day in the city of David a Savior, who is Christ the Lord.” (4)

1:2 1) Matthew

6-5:2 2) Matthew

2:5 3) Micah

11-8:2 4) Luke

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The researcher notes that this text calls Bethlehem the City of David, even though the City of David, according to the biblical understanding, is Jerusalem or (the Fortress of Zion), as frequently mentioned in the Old Testament (1). Furthermore, Christ himself called Jerusalem the City of the Great King, as previously stated.

In short, Christ was born in Bethlehem, in the land of Palestine. The researcher addressed the political conditions that prevailed in Palestine at that time in the introductory chapter.

The New Testament refers to Jesus as (Jesus of Nazareth) in many places. For example, the author of the Gospel of Mark recounts the story of a blind man pleading with Jesus: "When he heard that it was Jesus of Nazareth, he began to cry out, 'Jesus, Son of David, have mercy on me!'" (2).

Even Satan called him by that name and cried out when he saw him, saying, "Ah! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!" (3).

According to the Christians, the Messiah is called a Nazarene, and his followers are called Nazarenes, after the city of Nazareth in Palestine, which is never mentioned in the Old Testament, but is mentioned in the Gospels. It was despised among the Jews, and the Messiah was associated with it (4).

However, some Christian scholars have stated that the original Greek version of the New Testament refers to "the Messiah of Nazareth," and it has been mistranslated as "the Messiah of Nazareth." They emphasize that the word "Nazarene" is a purely sectarian term and has no connection to the city of Nazareth; that is, this designation is nothing more than

(1) See, for example: 2 Samuel 5:7, 1 Kings 2:10, 1 Chronicles 11:5, 2 Chronicles

Isaiah 5:2, 35:37

47:10 2) Mark (

24:1 3) Mark (

(4) See: Dictionary of the Bible, George Post (2/406).

Born of specific political circumstances, the two main players were the Jews on one side and the Romans on the other (1).

Second: Jerusalem in the New Testament:

The city of Jerusalem, which the New Testament calls (Jerusalem), or the Holy City, is mentioned in many places in the New Testament, and was the focus of attention of the authors of these books, as has become clear to the researcher.

The writers of the New Testament called the city of Jerusalem by several names besides Jerusalem - namely:

(1) The Heavenly City of God:

As Paul says in his letters: “But you have come to Mount Zion, to the city of the living God, the heavenly Jerusalem, to myriads of angels in assembly” (2).

Paul says in the same letter: “For he was waiting for the city with foundations, whose maker and builder is God” (3).

(2) The Holy City:

The New Testament calls Jerusalem the Holy City in many places, as in Matthew, for example: “And they came out of the tombs after his resurrection and entered the holy city and appeared to many” (4).

In the Book of Revelation, Jerusalem is described as the holy city descending from heaven, prepared by the Lord like a bride! “And I, John, saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared like a bride

adorned for her husband” (5).

(1) See: The Holy Blood and the Holy Grail, by Michel Begent, Henry Lincoln, and Richard Lee, translated by Muhammad Al-Waked, Dar

. (459) Al-Awa’il / Damascus, 2nd edition, 2008, (p.

(2) Hebrews 12:22.

(3) Hebrews 11:10

53:27 4) Matthew (

(5) Revelation 21:2

(3) The City of the Great King

For it came on the tongue of Christ, according to the writer of the Gospel of Matthew, that he called the city of Jerusalem the City of the Great King, asking his followers to refrain from swearing by the holy city, in opposition to the Jews, saying: “But I tell you, do not swear at all: either by heaven, for it is God’s throne; or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King” (1).

(4) The Great City:

In the Book of Revelation, Jerusalem is also described as the great city, as it says: “Then he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, coming down out of heaven from God” (2).

Christian sources relate that Palestine was the place of Christ’s call to peace, and at its heart was the city of Jerusalem, or “Jerusalem.” The New Testament presents situations, stories, and teachings that give the Holy Land a special and extraordinary status, sometimes bordering on myth, as has become clear to the researcher

The first covenant of (Jesus) with (Jerusalem), as mentioned by the authors of the Gospels, was that he was consecrated to the Lord in the temple (in Jerusalem) after his birth, in accordance with the law, “When the days of her purification were completed, according to the law of Moses, they brought him up to Jerusalem to present him to the Lord, as it is written in the law of the Lord: ‘Every firstborn male shall be called holy to the Lord’” (3).

The same Gospel mentions that his parents used to take him to Jerusalem every year during his childhood: “His parents went to Jerusalem every year at the Passover” (4).

It was Jesus’ connection with Jerusalem that when he began his ministry, the devil took him on a trial trip to the holy city, brought him into it, and led him up to the pinnacle of the temple, commanding him to throw himself down so that the Lord would protect him if he was the Son of God. Matthew says: “Then the devil took him to the holy city and made him stand on the pinnacle of the temple,”

53:27 (1) Matthew

(2) Revelation 21:10

Luke 22:23 (3)

Luke 22:41 (4)

He said to him, “If you are the Son of God, throw yourself down, for it is written: ‘He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.’ Jesus said to him, ‘It is also written: “Do not put the Lord your God to the test.”’” (1)

In the midst of Jesus’ calling and teaching his disciples, he reminds them that his end will be exclusively in Jerusalem, that it is the time of his crucifixion and resurrection, and that he must enter it in order to suffer and be killed and rise on the third day - according to their claim - “From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders, chief priests and teachers of the law, and be killed, and on the third day be raised” (2).

And while he was going up to (Jerusalem), he secretly told his twelve disciples on the way that he would be tried and killed in this town. “As Jesus was going up to Jerusalem, he took the twelve disciples aside by the way and said to them, ‘Behold, we are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and the teachers of the law, and they will condemn him to death’” (3).

So (Jerusalem) is therefore closely linked, according to the New Testament, to God’s appointment for the ascension of (Jesus), and to his resurrection, “And when the days of his ascension had come, he set his face to go to Jerusalem” (4).

Before he set out, a strange incident happened to him - according to the Gospel writer, for Moses of God and Elijah the Prophet appeared to him on the mountain and spoke to him about the inevitable and imminent time of his departure to (Jerusalem), as follows: “About eight days after these words, he took Peter, John, and James and went up on a mountain to pray. And while he was praying, the appearance of his countenance changed, and his clothing became dazzling white.” And behold, two men were talking with him, Moses and Elijah, who appeared in glory and spoke about his departure, which he was about to accomplish at Jerusalem” (5).

And it is strange that the one who is claimed to be the beloved Son of God would have God send him two of his prophets who had passed away long before him, to speak to him about the time of his death and resurrection, and that the focus of their conversation would be on (Jerusalem)!

7-5:4 1) Matthew (

33-32:10 2) Matthew 16:21, see also: Mark (

18-17:20 3) Matthew (

51:9 4) Luke (

Luke 9:28-31

When the Messiah came upon (Jerusalem), he began to weep over it, according to the Gospel, and prophesied its ruin and destruction over the heads of its inhabitants, and promised it days of wrath and revenge that would leave nothing and spare nothing, but it would remain trampled by all nations until the end of time! “As he drew near, he looked at the city and wept over it, saying, ‘If only you, even you, had known, even on this day, what would bring you peace! But now it is hidden from your eyes. For the days will come upon you when your enemies will build an embankment against you and surround you and hem you in from every side. They will demolish you and your children within you, and they will not leave a stone in you.’” Stone” (1).

And he adds to that in the same book, he says: “When you see Jerusalem surrounded by armies, then know that its desolation is near. Then let those who are in Judea flee to the mountains, and those who are in it flee out, and those who are in the countries not enter it, for these are the days of vengeance, to fulfill all that is written.” “Woe to the pregnant women and to the nursing mothers in those days, for there will be great distress on the land and wrath against this people. They will fall by the mouth of the sword and be carried away captive to all the nations, and Jerusalem will be trampled underfoot by the nations until the times of the nations are fulfilled” (2).

The Gospels tell the story of Christ's entry into Jerusalem, the city's uproar and its welcoming of him, his debate with the priests and elders (3), his public storming of the temple, its destruction because of its worldly manifestations, and his description of it as having become a "den of thieves." "Jesus entered the temple of God and drove out all who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves, and said to them, 'It is written: "My house shall be called a house of prayer," but you have made it a den of thieves!'" (4)

Then the last act of Christ God (in Jerusalem) was to revile her with scathing scorn, threatening her with woe, ruin, and destruction, according to the Gospel writer: “O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you! How often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were unwilling! Look, you are left desolate among you!” (5)

19:41-44 (1) Luke

19:41-44 (2) Luke

(3) See: Matthew Chapter 21.

12:21 (4) Matthew

13:13-35 (5) Matthew 23:37-38, also: Luke

Indeed, one of the most astonishing things Christ, God, said about Jerusalem—according to their claim—was that it was a place of death, and that no prophet could ever perish outside of it! “...for it is impossible for a prophet to perish outside of Jerusalem!” (1).

This text is extremely strange, in the researcher's estimation; for is it conceivable that all of God's prophets died or perished in Jerusalem?!

The researcher is astonished by the abundance of violent and shocking words in the Gospels, attributed by the scribes to Christ, God, such as these last texts, in which the prophet, God, supposedly calls down woe and destruction upon his people, foretells ruin, destruction, and burning, and prophesies atrocities and painful scenes, as if the writer wanted to take revenge on a specific people or on a city for its own sake!

And the Jerusalem that the Gospel writers spoke of witnessed a tremendous event, unprecedented in history! For when Christ was crucified, as they claim - and his famous great cry, it happened that the graves were scattered and many saints came out of their graves and walked around the streets of Jerusalem, and many people saw them! “Then Jesus cried out again with a loud voice and gave up his spirit, and behold, the veil of the temple was torn in two from top to bottom.” The earth shook, the rocks split, and the tombs opened. Many bodies of the saints who had fallen asleep were raised and came out of the tombs after his resurrection. They entered the holy city and appeared to many people. (2)

Who are these saints? Where in Jerusalem did they appear? Why hasn't history recorded this event, nor known the names and circumstances of these saints who were resurrected?! Unless the Jerusalem the author of the text is talking about is another city on another planet

The above was during the life of Christ, God. After his alleged crucifixion and purported resurrection, according to the Gospel, he made a point of meeting with his disciples and followers, reminding them of God's promise to them and urging them to settle in Jerusalem, the first step in their journey. "And he said to them, 'This is what is written: The Messiah must suffer and rise from the dead on the third day, and repentance for the forgiveness of sins must be preached in his name to all nations, beginning with

33:13 1) Luke

53-50:27 2) Matthew

Jerusalem, and you are witnesses of these things. And behold, I am sending to you the promise of my Father. But remain in the city of Jerusalem until you are clothed with power from on high." (1)

In the researcher's understanding, this text establishes the Gospel writer's basis for the launch of Christianity from the land where Christ was crucified at night and, according to their claim, rose from his grave. He gives this land absolute sanctity, since it was there that the alleged God appeared on earth, considering it the explicit and sole starting point for preaching about him, with his followers remaining to wait for "power from on high" that will descend upon the land of (Jerusalem). This also alludes to the earlier claim of the transfer of the sacred promise to the followers of (Jesus the Savior).

The author of the Acts of the Apostles confirms this, for in this wondrous spiritual encounter, that is, after the resurrection, Jesus commanded his followers not to leave Jerusalem! "He appeared to them for forty days and spoke about the things pertaining to the kingdom of God. While he was with them, he commanded them not to leave Jerusalem, but to wait for the promise of the Father, which you heard from me" (2).

As Christ promised them, they would be his witnesses in Jerusalem and from there to the ends of the earth, by the power of the Holy Spirit which he had bestowed upon them: "But you will receive power when the Holy Spirit comes upon you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (3).

The researcher notes that the Gospel authors have devoted most of Christ's life in Jerusalem to the issue of the "end of Jesus" and the beginning of the new post-Christian Christianity, as if the purpose of Jerusalem is to settle the claim of the New Testament—the starting point for the new call based on the story of Christ's crucifixion, redemption, resurrection, and the promise of his second coming

Therefore, we find that the author of Acts mentions that the disciples began their preaching after Christ Most High from Jerusalem. How could it be otherwise, since it is now an essential part of Jesus' final commandment in his earthly appearance after

1) Luke (26:24-49)

2) Acts (3:1-4)

(3) Acts 1:8

His resurrection?! "...Then Peter stood up with the eleven and raised his voice and said to them: 'Men of the Jews and all who live in Jerusalem, let this be known to you, and pay attention to my words...'" (1).

Even the sick from all the countries were brought to (Jerusalem) where the disciples, who healed their sick of every disease (they had already been given authority to do so by Jesus), and the number of disciples multiplied in the holy city. And a multitude from the surrounding towns gathered to Jerusalem, bringing the sick and those tormented by unclean spirits, and they were all healed" (2), "And the word of God continued to grow, and the number of disciples increased greatly in Jerusalem, and a great multitude of priests obeyed the faith" (3).

One of the most important people who began his call from the Holy City was Paul, the new founder, and the surprise disciple to whom the Lord appeared and instructed him to lead the caravan - according to their claim - "When Saul came to Jerusalem, he tried to join the disciples, and they were all afraid of him, not believing that he was a disciple." Barnabas took him and brought him to the apostles, and told them how he had seen the Lord on the road and that the Lord had spoken to him, and how he had boldly proclaimed the name of Jesus in Damascus. So he went in and out in Jerusalem with them, boldly proclaiming the name of the Lord Jesus" (4).

Paul soon became the leader of Christianity, and considered the purpose of his work to be the service of Jerusalem, as he says in one of his letters: "I therefore urge you, brothers and sisters, by our Lord Jesus Christ and by the love of the Spirit, to join me in my struggle by praying to God for me, that I may be rescued from the unbelievers in Judea, and that my ministry for Jerusalem may be acceptable to the saints" (5).

Christian Holy Sites in Palestine:

Based on this sanctity and the alleged status of the city of Jerusalem and Bethlehem in the New Testament texts of Christ and his followers, the Christians established holy sites for themselves in these lands and associated them with

(1) Acts 2:14

(2) Acts 5:16

(3) Acts 6:7

28-26:9 (4) Acts

(5) Romans 15:30-31

The historical events narrated in these books, as well as the Christian doctrines inherited from their authors, are among the most important of these Christian holy sites. One of the most important is the Church of the Holy Sepulchre, located in Jerusalem. Its construction is attributed to Helena (1), the mother of the Roman Emperor Constantine, who converted to Christianity. Christians claim that six years into Constantine's reign, a vision of a cross appeared to him from heaven, prompting him to convert to Christianity. His mother, Helena, traveled to Jerusalem in search of the wood of Christ (which Christians believe Jesus was crucified upon). Upon arriving in Jerusalem, she retrieved the wood of the cross and established the Feast of the Cross. She built a church over the tomb where Christians believe Jesus was buried, and she also built the area opposite the tomb, known at that time as "al-Darkara," as well as the Church of the Holy Sepulchre (2), the Church of Mount Zita (3), the Church of the Ascension of Jesus (4), the Church of Gethsemane (4), which contains the tomb of Mary, peace be upon her, and other structures. She also destroyed the Temple of the Temple.

(1) Helena - Helena: Mother of Emperor Constantine, the first of the Roman kings to convert to Christianity and remain steadfast in his religion. Helena conceived him from his father "Constantius". When "Constantius" became Caesar, "Diocletian" asked him to leave "Helen" and marry Theodora, the stepdaughter of "Maximinian". So he divorced her, and she converted to Christianity after her son assumed power in the empire, and she later influenced her son the emperor to embrace the new religion [See: The Story of Civilization by Will Durant (11/382-383)].

(2) Church of the Nativity in Bethlehem - This church was built by Helena, mother of Emperor Constantine, between 326 and 333 AD. It is built over what is believed to be the cave where Jesus Christ, son of Mary, was born in Bethlehem. It was also formerly called the Church of Mary. It is one of the oldest Christian churches in the world, and Christians consider it the second holiest place after the Church of the Holy Sepulchre in Jerusalem. [The Concise Palestinian Encyclopedia (p. 119) - adapted].

(3) Mount of Olives - Mount Tur: It was named the Mount of Olives because of the abundance of olive trees on it. The neighborhood of Tur is located on it, and it is now one of the suburbs of Jerusalem. It rises 826 meters above sea level and overlooks the Old City of Jerusalem from the east. It is the place where it is believed that Jesus Christ took refuge to escape the harm of the Jews. Islamic and Christian holy sites were built on it. [The Concise Palestinian Encyclopedia (p. 119) - adapted].

(4) The Church of Gethsemane - The Church of Our Lady Mary is located in the Kidron Valley, in a middle place between Silwan, the Mount of Olives and the Lions' Gate. The church contains the tombs of the Virgin Mary and her parents, as well as the tomb of Joseph the Carpenter. It was built between 450 and 457 AD. [Palestinian National Information Center, www.wafainfo.ps, dated 09/06/2013]

The sacred rock was brought to the ground, and it was in the mosque. She ordered that the city's refuse and garbage be thrown in its place, so the site of the Noble Rock became a garbage dump. (1)

Shaykh al-Islam Ibn Taymiyyah, may God have mercy on him, said: "The (garbage) only appeared during the time of King Constantine, when his mother, Helena of Harran, brought it forth when she came to Jerusalem. She chose three Jews and asked them to show her the location of the cross, but they refused. So she punished them with imprisonment and starvation. They then showed her its location in a garbage dump, and she retrieved it, placed it in a golden casing, and carried it. She then built the Church of the Garbage in its place." (2)

Ibn al-Qayyim, may God have mercy on him, said: "Constantine asked the Bishop of Jerusalem to request the location of the tomb and the cross, to build churches, and to begin by building the Church of the Holy Sepulchre. Helena, his mother, said, 'I have vowed to go to Jerusalem and request the holy places and build them.' So the king gave her a large sum of money, and she went with the Bishop of Jerusalem and built the Church of the Holy Sepulchre in the location of the cross." (3) Bishop

Christians believe in their literature that the white marble circle in the Church of the Holy Sepulchre in Jerusalem is the center of the world, and the Resurrection is their central and fundamental event, the heart of the Christian faith. Without the Resurrection, there is no Christianity and no meaning to the doctrine. Therefore, Jerusalem, the site of the Resurrection, is the center of the Christian world and the starting point of Christianity to the world (4).

In the fourth century AD, Christians began building churches and monasteries in Jerusalem. They wanted—often to spite the remaining Jews—to transform the character of the city into a holy Christian city, after they had previously considered it to have become a pagan city. They would occupy the city during their main festivals and began to transfer the rituals.

(1) See: Al-Uns al-Jalil fi Tarikh al-Quds wa al-Khalil, Mujir al-Din al-Hanbali al-Alimi, edited by Adnan Nabata, Dandis Library / Amman, 1420 AH / 1999 AD, (1) (170). Also: Tarikh al-Quds al-Ma'ruf Tarikh Urshalim, Khalil Sarkis, Library

(101) - 100 Religious Culture, Port Said, 1st ed., 1421 AH/2001 CE, (p.

(2) The Correct Answer for Those Who Changed the Religion of Christ, Sheikh al-Islam Ibn Taymiyyah, (3/141).

(3) Guidance for the Perplexed, Ibn Qayyim al-Jawziyya, (p. 218).

(4) Jerusalem: Palestinian Islamic and Christian Studies, Jiries Khoury, Adnan Musallam, and Musa Darwish, Al-Liqa' Center for Religious and Heritage Studies / Jerusalem, 1st ed., 1996 CE, (p. 37) adapted

And the usual religious rites in Rome to the heart of Jerusalem), and they added to them rites consistent with the texts of the Bible, so their Bible became a tourist guidebook in Jerusalem, Bethlehem, and the surrounding areas. They introduced new holidays, occasions, and rituals, including marching in processions from Bethlehem to Jerusalem, celebrating the birth of Christ, and holding religious processions on the slopes of the Mount of Olives (1).

The Christians were eager to establish their presence in Jerusalem and throughout Palestine,

because they felt their existence in this land was threatened. They began to spread throughout the land of Palestine to make it difficult to eradicate them afterwards. Their main fear was from the Jews and the pagan rulers. Therefore, by the year 390 AD, the city of Jerusalem had acquired Christian characteristics, with monks and nuns spreading throughout it, and Christians came to represent the majority of its inhabitants, according to the accounts of Christian historians (2).

The Jerusalem International Foundation recently classified about thirty Christian holy sites in the city of Jerusalem, the most important of which are: - in addition to what has been mentioned above - the Via Dolorosa, which is the path that Christ supposedly walked through Jerusalem - carrying the cross from the Roman governor's palace to the site of his crucifixion. This path is divided into 14 stations. Among these sites are the Monastery of John the Baptist, the Monastery of Abraham, the Monastery of the Sultan, the Church of the Three Marys, the Church of the Virgin Mary, the Church of the Prison of Christ (the place where Christ was imprisoned overnight in the house of the Jewish priest), several places on the Mount of Olives, the Church of the Ascension, and the Church of the Apparition of Gabriel to the Virgin Mary (3).

Discussion of Christian Beliefs in the Holy Land:

In addition to the discussion mentioned earlier in this section, the researcher records a number of observations on Christian beliefs in the Holy Land, the most important of which are:

(1) See: Jerusalem: One City, Three Beliefs, by Karen Armstrong, translated by Dr. Fatima Nasr and Dr. Muhammad Anani, Dar Sotor, Cairo, 1st edition, 1998, pp. 332-335.

(2) See: The previous source, p. 329.

(3) See: Al-Quds International Foundation, official website, link: www.alquds-online.org, dated June 9, 2013

First: The Christians' belief in the Holy Land is not based on divine revelation, and this is a fundamental matter in matters of belief and sanctification. The Christians rely in their narratives about the Holy Land on their holy book (the tourist guide), and this book differs in its origins and branches as mentioned in the first section - and the Christians do not agree on its authors, nor on the periods of its writing, and no real chain of transmission is known for it, so how is it permissible to base a religious and doctrinal matter on it?!

And all that has been transmitted in their belief in the Holy Land is only from a group of those whom the Christians call messengers, and they are not messengers. "And we demand from them proof that they are messengers of God, and they have no proof for that, for it is not proven that they are messengers of God unless it is proven that Christ is God, and their proof that Christ is God is either by reason or by revelation, and reason does not prove that, rather it makes it impossible, and they do not claim that it is proven by reason, but rather they claim that its existence is proven by revelation... But it is said to them in this context: You cannot prove that Christ is God except with these books, and you cannot validate these books except by proving that the disciples are infallible messengers of God, and you cannot prove that they are messengers of God except by proving that Christ is God, so that becomes an impossible circular argument."(1).

Secondly: All Christian holy sites in Palestine are built on the symbolic basis of religious beliefs whose falsehood has been proven. The Church of the Holy Sepulchre (the most sacred place in the eyes of Christians) was built on the ruins of an alleged buried cross. The basis of its symbolism, in the researcher's understanding, rests on the Christian belief in the crucifixion and resurrection of Christ. The churches, monasteries, and Christian shrines surrounding the Church of the Holy Sepulchre are built on the same basis. Their pilgrims believe that Christ is God, they believe in the Trinity, and they worship Christ as a separate entity from God. These beliefs are also a subject of debate among Christians. They have differed and contradicted each other on these matters of belief, as previously explained. They do not agree on the place of his crucifixion, its date, his grave, the nature of his resurrection, or even the nature of Christ himself. Consequently, this refutes their belief in the holy sites that symbolize these problematic beliefs.

(1) The Correct Answer for Those Who Changed the Religion of Christ, Sheikh al-Islam Ibn Taymiyyah (2/398) - adapted

And Christian historians themselves acknowledge that the religious and spiritual life of Christians in (Jerusalem) specifically before the Islamic conquest had reached its peak of superstition and myths, as the Christians copied the (laments) of the Jews - when they were subjected to exile, persecution and expulsion from (Jerusalem) and they began to carry with them the remains of the Holy Cross, the sponge (1), the spear that pierced the side of Christ at his death, the cup from which he drank at the Last Supper, and other things, and the Christians established for themselves a complete sacred geography based on the myths that they had once despised, as they came to consider Jerusalem to be the center of the world, the source of life, fertility and salvation (2).

Third: The limited geography of Christian sanctity compared to their belief in Christ is not surprising – in the researcher's understanding – for how can certain places be sanctified, such as the site of a worn wooden cross, or a path, or a mountain, or the like, if the matter concerns the person of God and Lord as they believe? Is the inheritance of the incarnate Lord limited to a small, limited piece of land?! And if (their Lord Jesus) was given – and even his disciples – the kingdom of heaven and earth, and the Holy Spirit descends upon them in groups and individually! What need then is there for the inheritance of the Holy Land?! It becomes clear to the researcher that this problem is a branch of a larger issue into which the Christians have entangled themselves, namely, when they asserted the divinity of the exalted Christ and his sonship to God Almighty

Therefore, you see them always inclined towards obscure and strange interpretations that have no acceptable basis in language and logic. You see their priests and monks expressing the holiness of (Jerusalem) in their sermons and literature by saying: We want to find God here on earth instead of exhausting ourselves forever trying to reach heavenly things, and by saying: How can the city not become holy after it witnessed the salvation of the world? It did not sin in the incident of the crucifixion, and the cross was not a disgrace and shame but glory and a crown for Jerusalem, and by saying: The places

(1) The sponge here refers to what is mentioned in the Gospels, that the alleged killers of Christ put vinegar on a sponge and gave it to him to drink while he was on the cross, in order to further humiliate him [see: Matthew 27:48, Mark 15:36, John 19:29]. (2) Jerusalem, One City, Three Faiths. Karen Armstrong, (pp. 365, 368), adapted

The holy places in Jerusalem help Christians connect with divine power; they are the places where God touched our world! (1)

Emperor Constantine, who did not attend the opening of the church he had completed in Jerusalem in 335 AD, was reassured by the attending archbishop, who said: His absence from Aelia would not diminish his Christian practice, for the Word could visit him in Constantinople as easily as it would visit him in the New Jerusalem! (2)

But this limited geography of Christian sanctity began to expand, often for political reasons, from the time of Constantine onward. The map of sacred geography expanded, no longer confined to the boundaries of the Holy Land mentioned in the Bible, i.e., the places where Christ walked. Instead, it came to include what the Christians built afterward in terms of buildings, monasteries, and churches, thus transforming the place into a holy place, with the Holy Jerusalem at its heart. (3)

Fourth: The Christians' claim – in the researcher's understanding – that the cross is a symbol of redemption and salvation, and that the alleged crucifixion of Christ at night was a natural and correct event, and even a glory for Jerusalem (as mentioned above) – contradicts the texts of their Holy Book, which reported the story of Christ weeping over (Jerusalem), his sorrow for it, and his informing that the city specialized in killing prophets, describing it by saying: “O Jerusalem, O Jerusalem, you who kill the prophets and have mercy on those sent to you” (4). Christ, according to their Holy Book, did not indicate in any of his words that glory and pride would be for Jerusalem because its people would kill him. This does not negate the sanctity of the city, but rather the intention is to refute the Christians in their sanctification of specific places, and their flimsy justifications for this sanctification. And God knows best

(1) See: Jerusalem: One City, Three Faiths, Karen Armstrong, (pp. 318-320).

(2) Ibid., p. 317 - adapted.

(3) Ibid., p. 358 - adapted.

37:23 4) Matthew

Summary of the argument:

First: The Christian belief in the Holy Land, in its entirety, obligates them to share the Jewish belief in it, given their faith in and reverence for the Old Testament. They are partners in this belief, and any differences are human and indicate contradictions in the fundamentals of their faith, thus confirming the weakness of both groups' beliefs on this matter.

Second: The New Testament explicitly and implicitly refers to the transfer of the alleged divine promise to Abraham of the inheritance of the Holy Land to the Messiah and his followers.

Third: The writers of the New Testament emphasized the religious importance of the city of Jerusalem in particular, considering it the center of the religion that should spread throughout the world.

Fourth: The Christians adopted for themselves holy sites made by their own hands in the Holy Land. These sites are mostly connected to their belief in Christ as God, especially the issue of his alleged crucifixion, his fabricated resurrection, and his purported path of suffering. These holy sites had no basis in established revelation or prophetic command

Fifth: Christians have no religious or historical right to Palestine. What was said in response to the Jews regarding their similar claim applies to Christians as well. The religious right is refuted by two fundamental issues: the lack of proof of the alleged first divine promise and its absurdity, and the invalidity of the Christians' belief in the exalted Messiah. Their Messiah is a god and lord who is worshipped and crucified. These beliefs are contradictory and invalid according to both religious law and reason, and are therefore refuted. The Christians' alleged religious right is linked to these beliefs. If the principle is invalid, the branch is also invalid. The Christians' historical right is refuted by what was established in response to the Jews regarding the prior right of the original inhabitants of the land, the Arabs, and their subsequent Muslim Arab heirs. The lack of proof of the religious and historical right does not mean that Christians have no right to live on the land of Palestine, especially since the Christians of Palestine are Arabs, and the conquest by Umar acknowledged their presence and preserved their right to worship and live in safety

Fourth Requirement:

The Confusion and Divergence of Christian Denominations Regarding This Doctrine

It became clear to the researcher that the confusion of Christians regarding their belief in the Holy Land is - often - a branch of their confusion regarding the foundation of their doctrines. This is because the Christians' veneration of the land is due to the alleged events that took place on it, and due to their fundamental belief in Lordship, Divinity, and Prophethood.

"And because of the confusion in the Christian religion, countless sects and denominations arose, from the beginnings until our present era. This is because the issues that Christianity publicly proclaimed are not of a nature that can be proven negatively or positively, due to their deep immersion in the unseen and their extreme ambiguity, to the point that it is impossible to formulate them in human language, however precise and expansive it may be. Language will always remain incapable of encompassing a content that is absolute and beyond limits and restrictions, such as Divinity in its essence, names, and attributes (1)."

The New Testament writers, in the researcher's estimation, were aware of the inherent contradiction in sanctification. For example, the writer of the Gospel of Matthew was careful to include, on the authority of Christ God, the following text: “Do not cover what is holy to dogs, nor cast your pearls before swine, lest they trample them under their feet, and turn and swallow you up” (2). This text

points to the necessity of keeping sacred things hidden, because revealing them opens the door to their nullification.

Father Antonius Fikry says in his interpretation of this text: “The meaning of this verse is that we should not offer or speak about our sacred things to mockers. The mysteries of the Kingdom of God are only given to those who truly value them and accept them with reverence and awe. The holy things are likened here to precious pearls that we must protect. Therefore, we must know what to offer and to whom to offer it” (3).

(1) Christian Sects and Denominations from the Beginnings until the Rise of Islam, Nihad Khayyata, Dar al-Awa'il / Damascus, (n.d.), pp. 71-72 - adapted. 6:7 2) Matthew (

(3) Commentary on the Holy Bible, Father Antonios Fikry, website of the Coptic Orthodox Church of St. Takla Haymanot, Egypt, dated 10/06/2013 http://st-takla.org Link

Among the aspects of the Christians' confusion regarding their belief in the Holy Land are the following:

First: The position of the Christians of the first century:

The Christian belief in the Holy Land is based on the final form of Christianity that was established long after the exalted Christ, and it is based on what is mentioned in the New Testament regarding the events and stories of the life of Christ, the night, and the special status of Jerusalem and places within it. It was mentioned in the previous section how the exalted Christ gave his followers an order not to leave Jerusalem in his last meeting with them

But you find that Christian historians assert that the Christianity that dominated the Church in the first century AD was Judeo-Christianity, which disavowed and rejected Pauline Christianity, even clashing with it in some places. This small group formed a Jewish sect faithful to Jewish holy sites, practices, and temple rituals. Its dominance—throughout the first century AD—was not confined to Jerusalem and Palestine, but was widespread, predating the Pauline message. It even considered Rome an important center, and its Gospel reached Africa before any other Gospel (1).

Commenting on this fact, Maurice Bucaille says: "It is important to know these facts to understand in what atmosphere of conflict between sects the Gospels were written, and to clarify that the texts we have today began, after many source modifications, around 70 AD, in an era when the two rival sects were at their fiercest opposition, and that the Judeo-Christians were still the dominant ones (2)."

It is astonishing that Paul, the true founder of Christian doctrines, including the doctrine of the Holy Land, "was seen as a traitor to the idea of Christ by his family and by the apostles who remained in Jerusalem, yet he created Christianity at the expense of those whom Christ himself surrounded to spread his teachings" (3).

(1) See: The Bible, the Qur'an and Science, Maurice Bucaille, (pp. 71-72).

(2) Ibid., p. 72.

(3) Ibid., p. 73, adapted

Second: The Position of the Arians

These are the followers of Saint Arius, who was cursed, excommunicated, expelled, and condemned at the Council of Nicaea, as mentioned previously.

The ideas of this sect were considered heresy and apostasy by Orthodox Christianity, and posed a threat to the Christian faith, the Pauline faith, during the first ten centuries of Christian history. The Church's disagreement with the Arians rests on one point: the Arians' view of Christ as a human being and not as God (1).

This doctrine found acceptance among a group of Christians, especially some bishops and emperors. Arius's idea of the Most High God was well-received by them, as they were more inclined to identify with this God than with a weak, passive God who submits without resistance to martyrdom and avoids contact with the world (i.e., the Most High Christ, according to them) (2).

It is no secret that this Unitarian doctrine—which Christianity considered heresy and blasphemy—is a doctrine that eliminates the Christian belief in Christ as God, and consequently, the Holy Land and the holy sites based on the idea of Christ's divinity, his crucifixion, his suffering, and his salvation of the world.

Third: The Role of Constantine

In the previous section, the researcher addressed part of the role of Emperor Constantine and his mother Helena in establishing many churches in Palestine, the most important of which is the Church of the Holy Sepulchre. He had the most significant impact on establishing

the Christian doctrine in the Holy Land, through his role in the Council of Nicaea.

At the Council of Nicaea, which Constantine led and directed in 325 AD, Christ was declared "God" by vote (the result of the vote was 218 in favor, 2 against, thus confirming that the Father is the Son). A year later, Constantine ordered the destruction of all copies that contradicted the Orthodox teachings. He also allocated sums of money

(1) See: Christian Sects and Denominations from the Beginnings until the Rise of Islam, Nihad Khayyata, (p. 81).

(2) Ibid., p. (83) - slightly adapted

He established a fixed budget for the Church, and then in 331 AD he commissioned a new committee to prepare new copies of the Bible, allocating the necessary funds. This was one of the decisive factors in the entire history of Christianity (1).

At this crucial moment, Orthodoxy seized the opportunity, revising, editing, and rewriting the documents in its possession to conform to its principles. This was the moment when most of the decisive changes to the New Testament were introduced (2).

In short, this emperor, who had a significant impact on the presence of Christianity in Palestine, oversaw the formulation of Christian doctrine according to the distorted Pauline school. Consequently, he produced a distorted Christian thought about the events of the life of Christ in the Holy Land, and the resulting Christian sanctities and future beliefs.

Fourth: The Decentralization of "Jerusalem":

Although the New Testament calls Jerusalem the City of God, and claims that Christ commanded his apostles to remain there, considering it the starting point of the religion, the reality of the churches in Christian history contradicts this. The great schism occurred within the Church, dividing it into Eastern and Western branches. One of the most important precursors to this schism was that the Western Church, beginning in the fourth century AD, began to dominate church life in the Christian world for several centuries, distorting doctrines, rituals, and laws, and making the Pope the head and supreme ruler of the entire ecumenical Church. The Eastern Church saw this as a departure from the Christian faith and a clear distortion of the teachings of Jesus and the apostles. (3)

(1) The Holy Blood and the Holy Chalice, Michael Begent, Henry Lincoln, and Richard Lee, (pp. 515-516) - adapted. (2) Christian Sects and Denominations from the Beginnings until the Rise of Islam, Nihad Khayata, (p. 20) - adapted

(3) See: Christian Sects and Schools of Thought from the Emergence of Islam to the Present Day, Saad Rustum, Dar Al-Awail / Damascus, 2nd Edition, 2005 AD (36)

Therefore, the researcher has traced the Christian denominations present in Jerusalem as a model of the deep-rooted disagreement and the old-new conflict between Christian denominations, and the impact of this on their overall beliefs.

The Christian denominations in the city of Jerusalem include about eight main denominations and groups, which are

as follows (1):

A. Greek Orthodox (2):

This denomination represented the majority of Jerusalem's Christians in the nineteenth century and controlled most of the holy sites in Jerusalem and its vicinity. A violent conflict occurred within this denomination in Jerusalem between Greek monks and Arab Christians due to the Greeks' monopoly on the highest religious positions in the Church.

B. Roman Catholic (3):

(1) See: The Christians of Jerusalem, Ahmad Hamed Al-Qudah, Center for Arab Unity Studies, Beirut, 1st edition, 2007, (pp. 201-210). See also: Al-Quds International Foundation, official website www.alquds-online.org, dated June 11, 2013. See also: Palestine Al-Safir Al-Arabi Magazine, Dar Al-Urwa Al-Wuthqa, Beirut, Issue 18, published on:

(20) October 15, 2011, (p

(2) The Greek Orthodox - Eastern Church: This is a sect of Christians who believe in the procession of the Holy Spirit from the Father only, without the Son, unlike the Western Church. It separated from the Western Roman Catholic Church and held a council in Constantinople in 879 AD, called the Greek Eastern Council. This council canceled the decision of the previous Western Latin Council in 869 AD regarding the procession of the Holy Spirit. This council was the reason for the separation of the church [See: Lectures on Christianity, Muhammad Abu Zahra, (p. 150)].

(3) Roman Catholics: Followers of the Roman Catholic Church, which represents the largest gathering of Christians in the world, with an estimated one billion followers. The Catholic Church is led by the Pope, who is the Bishop of Rome, from his seat in Vatican City. One of the holiest places for Catholics is St. Peter's Basilica in the Vatican in Rome. The Catholic Church considers itself the legitimate and sole heir to the Apostolic See, extending from Peter to the Pope today, and thus inheriting the mission of the Apostles. This Church recognizes the decisions of all the Ecumenical Councils from Nicaea until the last council in the last century [See: Christian Sects and Denominations from the Emergence of Islam until Today, Saad Rustum, (pp. 68-69)].

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This is the denomination that split from the Greek Orthodox Church. The Church of St. Anne (whom Christians believe to be the mother of the Virgin Mary) belongs to them. The church is located north of the Al-Aqsa Mosque, as does the Church of St. Anphrys, and several other monasteries.

The Latins:

They belong to the Western Catholic Church. They are not independent of it, but rather more like a bishopric or metropolitan see, headed in Jerusalem by a patriarch called the Latin Patriarch of Jerusalem. They are remnants of the Crusades in the Levant. This denomination was deprived of a resident ecclesiastical head in Jerusalem until the mid-19th century. It was then revived due to political circumstances. Other Christian denominations in Jerusalem did not welcome the return of the Latins, and a long and bitter dispute ensued between them and the Orthodox Church over the leadership of the Church of the Holy Sepulchre. Among their holy sites in Jerusalem is the Latin Monastery, northwest of what is known as the Christian Quarter.

The Copts (1):

The first group of them arrived in Jerusalem at the dedication of the Church of the Holy Sepulchre in the middle of the fourth century. They were followers of the Coptic Patriarch in Egypt, and they had in Jerusalem the “Deir al-Sultan,” which is one of the ancient monasteries in Jerusalem, and it is located near the Church of the Holy Sepulchre. It has special importance to the Copts, and the Copts disputed its ownership with the Ethiopians (2). There is also in Jerusalem for the Copts a monastery called the “Deir Mar Antonios” north of the Church of “Saint Helena,” as well as the “Deir Girgis” which was built in the Ottoman era near the Jaffa Gate

(1) The Copts are followers of the Egyptian Church, which separated from the authority of the Western Church after the Council of Chalcedon in 451 AD. They turned to their local rites and Egyptian methods of worship, asserting their national identity against the ecclesiastical hegemony of Western Europe. The Copts consider Saint Mark to be the founder of their church [See: History of Eastern Christianity, Aziz Suril Atiya, translated by Ishaq Ubaid, Supreme Council of Culture / Egypt, 1st edition, 2005, (pp. 19, 33)].

(2) The Ethiopians are the Christians belonging to the Ethiopian Church. They are classified among the Orthodox (non-Chalcedonian) churches. The Ethiopian Church was linked to the Coptic Patriarchate in Cairo, but it later became independent. Its congregation numbers around thirty million [Christian Sects and Denominations from the Rise of Islam to the Present Day, Saad Rustum, (p. 63 - adapted)].

C. The Ethiopians:

They arrived in Jerusalem in the mid-fourth century. They were followers of the Coptic Patriarchate of Egypt and lived in Deir al-Sultan with the Copts. They had disputes with the Latins in Jerusalem. Their holy sites include Deir al-Habash, adjacent to the Church of the Holy Sepulchre, and the Church of the Ethiopians, located outside the walls of the Old City.

H. The Syriacs (1):

They split in 1662 into Orthodox and Catholics. They lived in Jerusalem in their own quarter known as the Syriac Quarter. Despite their small numbers, they oversaw a part of the Church of the Holy Sepulchre, sharing it with other denominations. They also had Deir al-Suryan, where their bishop resided, formerly known as the Church of St. Mark.

I. The Protestants

They appeared in Jerusalem in 1820 AD through missionary work. The Christian sects opposed their presence and clashed with them, as did the Ottoman state. However, they returned to work again in the 1830s. They have a house in Jerusalem on the Via Dolorosa and a church on the Mount of Olives.

Dr. Maronites (2):

(1) The Syriacs are the Christians belonging to the group of Orthodox (non-Chalcedonian) churches. The name of their church is: "The Patriarchate of Antioch and All the East for the Syriac Orthodox," and its headquarters is Damascus. Its flock in the world is estimated at about 3 million Syriacs. Therefore, its patriarch is called: the Supreme Head of the Syriac Orthodox Church in the world [Christian Sects and Denominations from the Emergence of Islam until Today, Saad Rustum, p. (63) - adapted].

(2) The Maronites - Maronism: Followers of John Maron," who became famous for his opinion in 667 AD, saying that Christ has two natures, but one will and one desire. For this reason, the Sixth General Council in Constantinople met to discuss this new sect, and the council decided to excommunicate Maron, condemn him, and curse him and everyone who follows his doctrine. The followers of this sect were persecuted and fled to Mount Lebanon, until the Roman Church brought them closer to it, until they declared obedience to the Catholic Church and union with it in 1182 AD [Lectures on Christianity, Muhammad Abu Zahra (p) (164) - adapted].

These people had no real presence in Jerusalem before 1860 AD, when a number of Maronites came from Lebanon and settled in Jerusalem. They then worked to establish religious activity there, founding the Maronite Patriarchate on Mount Zion in Jerusalem.

In short, the churches in Jerusalem belong (as an affiliate) to a diverse spectrum of different churches and denominations, which are in conflict over the fundamentals of Christian doctrine.

Conclusion:

First: The Christian belief in Jerusalem and Palestine is a belief directly related to divinity and lordship. The Christian pilgrimage sites to Jerusalem are, in their view, the places where God walked, suffered, was crucified, and resurrected, and so on. Consequently, the disagreement on these matters and the existing turmoil among the Christian sects and denominations undermine the foundation of their belief in the Holy Land

Second: The doctrine of monotheism, which emerged in the first century CE—that is, before the Gospels and the New Testament—clearly points to a flaw in the beliefs of later Christians (followers of Paul) regarding all matters related to Christ and the land of Palestine, and the alleged events that took place there, which formed the basis for the later belief that it was the spiritual center of Christianity.

Third: There is a striking paradox in Christian history: Constantine, the conqueror of the golden age of Christianity and the founder of its churches in and around Jerusalem, who claimed to have seen the cross, was the same person who oversaw the distortion of the New Testament, the burning of copies of the Gospels that contradicted his apparent opinion, and the establishment of the doctrines of the Trinity and the divinity of Christ, by the force of political power!

Fourth: The ecclesiastical weight in Western Europe, and the relatively low status of the Church of Jerusalem throughout Christian history compared to other churches, indicates a disturbance in the fundamental Christian belief that Jerusalem is the origin of Christianity, the place of Christ's commandment at night, and the site of the descent of the Holy Spirit upon the apostles and followers.

Fifth: The number of Christian churches and denominations in the city of Jerusalem increased significantly, and they vied for sovereignty over Christian holy sites. Each established its own sanctuaries, monasteries, and temples. Their conflict stemmed from disagreements over their doctrinal foundations and differences in the origin of the religion

Section Three:

The Effects of Christian Doctrine in the Holy Land

It includes three points:

Point One: The Crusades in the Holy Land

Point Two: Christian Zionism and its Role in Establishing the Jewish Presence in the Holy Land

Point Three: Manifestations of Contemporary Western (Christian) Support for the Jews in the Holy Land

The First Requirement:

The Crusades in the Holy Land

In the first section of the introductory chapter, the researcher addressed the period of the Crusades in the Holy Land (1), as a stage in the history of Christians in this land, a period characterized by violence, bloodshed, and loss of life.

The intention in this requirement is to address the Crusades not from a historical perspective or a narration of events, but rather from the perspective of the religious motives, causes, and circumstances, and to link these wars to the Christian doctrine concerning the Holy Land.

Violence in the New Testament:

The researcher's understanding of the deep roots of violence in Christian thought is not limited to what is mentioned in the New Testament alone, but also includes what is mentioned in the Old Testament—which the researcher elaborated on in the first chapter (2)—because of the Christians' belief in and veneration of the texts of both Testaments, and because their God, who urged them to fight in the Old Testament, is the same God in the New Testament, but in the New Testament, He sent His Son, according to their claim, in a suicide operation for the redemption of humanity. This is the pinnacle of violence cloaked in a mythical spiritual guise!

Despite the widespread Christian propaganda promoting the teachings of the Bible, particularly the Gospels, as advocating peace, harmony, love, and coexistence, the truth that becomes clear to any careful student of the New Testament texts is that it contains—like the Old Testament—explicit calls for violence, even attributed to Christ, according to its authors—in various forms, most notably:

(1) See: this research before you, (pp. 58 (64)).

(2) See: this research before you, (pp. 238-242).

1. Christ came to bring a sword, fire, and division to the earth:

This came explicitly and clearly on the tongue of Christ, according to the Gospel writer, as it is stated in the Gospel of Matthew: “Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man’s enemies will be those of his own household.” (1)

As also said by Christ: “I have come to bring fire on the earth, and how I wish it were already kindled! I have a baptism to undergo, and how distressed I am until it is completed! Do you suppose I have come to bring peace on earth? No, I tell you, but rather division.” (2)

These texts can only be interpreted as a call for violence, killing, and taking up arms against those near and far. Far be it from God’s prophet to bring a message of the sword and reject the message of peace, or to be sent to destroy homes and societies. But these are the lofty desires of those who attributed their ideas to Christ

2. Christ Commands the Sale of Possessions and the Purchase of Swords:

As it is stated in the Gospel of Luke, Christ commanded his followers to sell their personal belongings and purchase swords, as it reads: “Then he (Christ) said to them, ‘But now, whoever has a purse, let him take it, and likewise a bag. And whoever has no sword, let him sell his cloak and buy one.’” (3).

And is the purchase of swords for spreading peace and love?! Or for fighting and slaughtering?! Undoubtedly, it is for fighting. And since Christ, in reality, did not fight, there is no doubt that the Gospel writers inherited the teachings of bearing arms from those who came long after Christ, and who borrowed from the Gospel literature the sword and the cross, and went out to fight under the slogans of “Our Lord Jesus Christ the Savior” and “The City of God,” and others!!

1) Matthew 34:10

2) Luke 49:12

3) Luke 22:36

3. Without the shedding of blood there is no forgiveness

Paul wrote in his letter to the Hebrews: “For almost everything is cleansed according to the law with blood, and without the shedding of blood there is no forgiveness.” (1)

Such words and open-ended phrases written in the New Testament remain accessible to the followers of this book, including their call for violence and bloodshed. For how can they obtain forgiveness unless they shed blood?!

4. The victory of the nations is linked to blood

Even though the New Testament contains ambiguous words and flexible concepts, you can understand, in the chapter on violence, the connection between the victory of believers in the Son of God over the nations and the witness of blood! Blood is one of the three witnesses on earth, as this amazing theory came in the Epistle of John, where he says: “Who is it that overcomes the world, except the one who believes that Jesus is the Son of God? This is he who came by water and blood, Jesus Christ.” Not by water only, but by water and blood and the Spirit, for the Spirit is the truth. For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one. And there are three that bear witness on earth: the Spirit, the water, and the blood; and the three are one. (2)

5. The symbolism of the sword in the hand of the Lord:

And in the scene of violence in the New Testament, you find the symbolism of the sword in the Book of Revelation of John the Theologian. The image of the Lord, according to them, in this vision, is that of a violent, fighting god carrying a sword, and even a sharp, double-edged sword comes out of his mouth. You see him striking the nations with the sword, taking peace from the earth, and setting the nations against one another!

And among what is stated in this vision: “And in his right hand he had seven stars, and a sharp, double-edged sword coming out of his mouth…” (3), “Then another horse came out, red; and to him who sat on it was given power to take peace from the earth and to put some of them to death.”

(1) Hebrews 9:22

(2) 1 John 5:5-8

(3) Revelation 1:16

Some of them, and a great sword was given to him (1), “and out of his mouth comes a sharp sword with which to strike down the nations. He will rule them with an iron scepter, and he will tread the winepress of the fury and wrath of God Almighty” (2), “and the rest were killed by the sword of him who sits on the horse, which comes out of his mouth, and all the birds have their fill of their flesh” (3).

All this, even if Christians find explanations and interpretations for it, is for every discerning person a symbol of violence, sowing hatred among nations, and fighting under the pretext of carrying the "sword of the Lord."

And if you are surprised, Paul, in his letter to the Hebrews, describes his Lord as a "consuming fire"!: "For our God is a consuming fire." (4)

This is a glimpse of some of what is mentioned in the New Testament regarding texts that incite violence, killing, and bloodshed, which, along with other factors, formed the basic background for the Crusades, which are the subject of discussion here.

The Religious Zeal of the Crusades

The religious background is evident starting with the blatant religious name of these brutal, aggressive wars. Although some historians say that these wars were not called the Crusades from the beginning, but rather came later in the late twelfth century, the names given to these invaders from the beginning of their conquests are no less important, in the researcher's estimation, in terms of their clear religious connotations, than the symbol of the cross

For these were described with titles such as: “Pilgrims,” “Pilgrimage,” “Journey to the Holy Land,” “Project of Jesus Christ,” and “Crossbearers” (5)

(1) Revelation 6:4.

(2) Revelation 19:15.

(3) Revelation 19:21.

(4) Hebrews 12:29

(5) See: The Nature of the Crusades, Qasim Abdo Qasim, (pp. 9-10).

The researcher is surprised by the fact that some Arab and Muslim writers downplay the importance of the religious factor in the Crusades, considering that the cross in Christian thought was never a symbol of aggression and wars, arguing that describing the Crusades as religious is unfair to the Christians of the East who suffered from them. The researcher responds to these people by saying that the idea of the cross carries the factors of violence and wars in itself and its structure, as it symbolizes crucifixion, killing and bloodshed for the sake of salvation. Moreover, emphasizing the religious and doctrinal dimension of these wars does not contradict the rejection of them by some Eastern Christians and their view of them as a colonial and aggressive project. Moreover, their rejection of the idea of the Crusades does not absolve Christianity - as a deviant religion - from responsibility for this era, the darkest in its history.

Will Durant says at the beginning of his discussion of the Crusades: "The Crusades were the final act of the medieval drama; perhaps the most remarkable event in the history of Europe and the Near East. In them, the two great religions—Christianity and Islam—finally resorted, after centuries of debate and discussion, to the ultimate arbiter in the conflict between humankind, namely, the supreme court of war. In them, every development of the Middle Ages, every expansion in trade and the Christian religion, and every fervor in religious doctrine reached its culmination." (1)

This American historian describes the Crusades as a war between two religions with historical antecedents. However, the truth—in the researcher's understanding—is that these wars were nothing but a blatant aggression against the Muslim nation under the banner of the cross, which is supposedly a symbol of sacrifice and redemption, as the Christians claim. Undoubtedly, the Muslims rose up to defend their religion and their holy land against this aggression

As a stark example of this religiously fervent zeal and the overwhelming desire for war against Muslims, the call for the Crusades did not originate solely from the Christian political leadership in the West, but came from the very top of the Christian religious hierarchy in Europe at that time, namely

(11/15) The Story of Civilization, Will Durant

Pope Urban II (1) declared it a holy war in a speech to the clergy, the poor, and the common people in late 1095 AD, at the conclusion of a religious (holy) synod, calling on Christians to make a donation to liberate the tomb of Christ in Jerusalem from the infidels, so that the Lord's war would break out. He called them to make a holy pilgrimage to the land of Jesus, but it was an armed pilgrimage, and his call was met with calls of support and great enthusiasm, and the people shouted: The Lord wants it (2)

In the researcher's understanding, Urban's speech was a historical speech par excellence, as it represented the first spark and the legal and religious basis for the Crusades. Therefore, the text of this speech gives great indication of the nature of this devastating war that lasted for two centuries

And here is something of what was stated in this historic address: “O Frankish people! Beloved and chosen people of God, from the borders of Palestine and from the city of Constantinople, sad news has come announcing that a cursed race, furthest from God, has become tyrannical and oppressive in those lands, the lands of the Christians. Let the holy shrine of Christ, our Lord and Savior, which is now possessed by unclean nations, and other holy places that have been defiled and desecrated, stir your zeal. Purify your hearts, then, from the filth of hatred, and put an end to the strife among you, and make your way to the holy shrine, and wrest this land from that wicked race, and possess it yourselves. Jerusalem is a land unparalleled in its fruits; it is a paradise of delights. The great city, situated in the center of the world, cries out to you to rise up and save it. So undertake this journey willingly and zealously, so that you may be rid of

your sins, and be assured that for this you will attain imperishable glory in the Kingdom of Heaven (3)

(1) Urban II: Born Otto y Lageri, he is known for launching the First Crusade in history (1095-1099 CE). He held the papal throne for eleven years, from 1088 CE (480 AH) to 1099 CE (492 AH). He was the one who decided on the Crusades against the Islamic East. Urban was an intelligent and eloquent politician, a gifted orator, and also bold and decisive. He was well-informed about the affairs of the world at his time. [Wikipedia, the free encyclopedia, link Urban II /wikipedia.org/wiki, accessed June 12, 2013 - adapted].

(2) See: Jerusalem: One City, Three Faiths, Karen Armstrong, (pp. 449, 450).

(3) The Story of Civilization, Will Durant (15/15-16).

"And the voices of this enthusiastic crowd rose, saying, 'It is the will of God!' Urban echoed this cry and called upon them to make it their war cry. He ordered those going to the Crusade to place the sign of the cross on their foreheads or chests. Some nobles immediately stepped forward, knelt before the Pope, and dedicated themselves and their possessions to God. Thousands of common people followed their example, and monks and hermits left their cells to be 'soldiers of Christ,' in the literal sense of the word, not in its metaphorical sense." (1)

Earlier religious roots:

This rallying around the calls for the Crusades had its religious and intellectual basis, even among the common people in Europe. "The ideas surrounding the end of the world after the first millennium (the suffering of Christ on the cross, and ideas related to the afterlife) were one of the wellsprings of the Crusader idea. Ideas, tales, stories, and legends about the imminent end of the world with the completion of the first millennium after Christ became widespread in Europe towards the end of the 10th century and the beginning of the 11th century" (2).

Indeed, mythical accounts of sacred signs related to the Day of Judgment were prevalent among Christians in the West at that time. People, both educated and uneducated, accepted them as truths, such as the news of a plague of locusts, the stars raining down from the sky, and other accounts related to the Day of Judgment mentioned in the Book of Revelation (3). This formed an incentive to travel to the place that would witness the coming of the Savior, namely Jerusalem (4).

(1) The Story of Civilization, Will Durant (15) (16).

(2) The Nature of the Crusades, Qasim Abdo Qasim, (p. (13)).

(3) In the Revelation of John the Theologian 6:13, the account of the falling stars reads: “And the stars of heaven fell to the earth, as a tree of religion sheds its fallen leaves when a great wind shakes it.” And in the same Revelation 9:3, the account of the locusts reads: “And out of the smoke came locusts on the earth, and they were given authority, as do scorpions of the earth have authority.”

(4) See: The Nature of the Crusades, Qasim Abdo Qasim, (p. 15).

It was also common in Europe to get rid of sins and atone for sins by paying money to the church, or by making a pilgrimage to Palestine. The pilgrimage took a lot of effort, time and money from people, but the religious sentiment that the popes and Christian priests spread in the hearts of the masses who were herded from the church like sheep made these people make every effort to make a pilgrimage to Palestine. This matter was an additional factor and a prelude to accepting the idea of the Crusades (1).

From this perspective, it is not surprising that the Crusaders' descriptions of what they considered their "victory" are linked to the myths and religious dreams the Church inherited, connected to the belief in the Holy Land. For example, you find the Crusader Raymond of Toulouse (2), in expressing his euphoria over victory and the fulfillment of Christian dreams, saying on the day the Crusaders occupied Jerusalem: "This day will be famous throughout all future ages, for it has transformed our efforts and sorrows into joy and jubilation. This day is proof of the truth of all Christianity, a humiliation of paganism, and a renewal of the faith. It is the day the Lord has made, so let us rejoice and be glad from now on, for the Lord has revealed himself to his people and blessed them!" (3)

As is evident, this expression by Toulouse—just as in Urban's earlier speech—contains quotations from Jewish expressions and ideas such as: the beloved chosen people, the people blessed by the Lord, Jerusalem, the land of delights, the earthly paradise, and others that confirm the Crusaders' deep attachment to the sacred religious text concerning the land of Palestine.

(1) See: The Nature of the Crusades, Qasim Abdo Qasim, (p. 16).

(2) Raymond of Toulouse: Known to medieval Arab historians as Raymond of Sangil, he was Duke of Narbonne in France. He participated in the First Crusade and took part in the siege and capture of Jerusalem in 1099. He also captured the Krak des Chevaliers castle west of Homs and built the Tripoli Citadel. It is said that he was offered the crown of the Kingdom of Jerusalem, but he refused to own a place where Jesus was tortured. After the First Crusade, he traveled to Constantinople and was a guest of its Byzantine emperor. [1 Wikipedia, the free encyclopedia, link Raymond of Toulouse /wikipedia.org/wiki, dated 2013/06/12 - adapted]

(3) Jerusalem: One City, Three Faiths, Karen Armstrong, (p. 454).

The historian H.G. Wells (1) described the Crusades as: "the fruit of centuries of Christian proselytizing, a great wave of fervor that swept through the Western world, and at that time Western Christianity discovered itself for the first time (2)."

Thus, in accordance with this cultural and religious heritage, knights, the poor, priests, and common people rushed towards their sacred duty, as defined by their monks and imprinted in their minds: to fight for Jerusalem and the legacy of Christ. When they set out under this banner, they burned everything in their path, wreaking havoc and destruction on all that fell into their hands. The Christians of Europe were known for their absolute, callous cruelty and fanatical religious zeal (3).

The brutal, bloody consequences:

Undoubtedly, this rush and this frenzied zeal came at a heavy price, paid first by the Muslims of Jerusalem with their blood, and indeed by the entire Muslim nation for centuries to come

Christian historians who accompanied the Crusades on the day of the capture of Jerusalem described the scene in unbelievable terms, conveying images of horror and criminality that would make one's soul recoil. These pilgrims to the tomb of Christ proceeded to kill all the Muslims and all the Jews in the Holy City, leaving no one alive. They seized all the property; it was enough for a Crusader to enter a house or a palace, and it would become his property, with no other Crusader disputing his ownership. One of the Crusaders who witnessed the event said: "He rode

(1) H.G. Wells (1866-1946), whose full name was Herbert George Wells, was an English writer, thinker, journalist, sociologist, and historian. He is considered one of the founders of science fiction literature and gained fame thanks to his novels belonging to that genre. At the end of World War I, in 1920, he published A Short History of the World in two volumes. His writings and predictions of events sparked considerable controversy in Europe. He published his last book in 1945, which presents a pessimistic view of the future of humanity. [Wikipedia, the free encyclopedia, link: Herbert_George_Wells /wikipedia.org/wiki, accessed: 12/06/2013 - adapted].

(2) A Short History of the World, H.G. Wells, translated by: Abdul Aziz Tawfiq Jawid, Arab Book House, Egypt, edition (n.d.), 1958. (448)

(3) See: Jerusalem, One City, Three Faiths, Karen Armstrong, (p. 451).

The men, at least, were in the Temple and Solomon's Portico, and the blood reached their knees and the bridles of their horses. This was indeed a magnificent, just divine judgment that decreed that the place which had long suffered from the infidelity of the infidels should be filled with their blood. (1)

It is strange that this blind, bloody violence did not spare some of the Eastern Christians who were living in Jerusalem under the protection of the Muslims in peace and security. They were subjected to looting, pillaging, and terror. The Crusaders seized most of the buildings and properties in the Holy City, whether they belonged to Muslims or to Christians belonging to the Eastern Church. They converted the Dome of the Rock into a church and used the Al-Aqsa Mosque for their own interests. They greatly reduced its size and divided it into sections. They took one section as a church, another section as a residence for the Knights Templar (2), and the rest they used as a storehouse for their ammunition. They took the underground chambers under the mosque as a storehouse for their horses (3).

Hills describes the end of the massacre, saying: "The Crusaders had fought their way to the Church of the Holy Sepulchre, overcoming all resistance in the city, and there they knelt in prayer, covered in blood, tired and weary, weeping with joy." (4)

You can imagine that the Christian monks viewed this Crusade against the lands of Islam as "a divine act akin to the Exodus of the Israelites from Egypt," and that the Franks had become "God's new chosen people" because they carried the message that the Jews had lost. One of their monks made a strange and astonishing claim.

(1) Jerusalem: One City, Three Faiths, Karen Armstrong, (pp. 453-454) - adapted

(2) The Knights Templar: An organization whose real name was: "The Order of the Poor Knights of Christ and the Temple of Solomon." It is said that it was founded in 1118 AD by a nobleman from Champagne named Hughes de Payens, no more than twenty years after the arrival of the Crusades in the Levant. They formed a functional, combative, and settler group in the Islamic world, and a functional, financial, and intermediary group in the Western world. They claimed that their main mission was to protect the pilgrimage routes to the Holy Land. It is said that they started with only nine knights and continued for about nine years, and their fame spread throughout Europe. [See: Encyclopedia of the Jews, Al-Masiri, (6/144), also: The Holy Blood and the Holy Grail, Michel Begent, Henry Lincoln, and Richard Lee, (pp. 83-85)]. (3) History of Jerusalem, Arif Pasha Al-Arif, Dar Al-Maaref / Cairo, 2nd edition, 1951 AD, (p. 74).

(4) A Short History of the World by H. G. Wells, (p. 451).

This implies that the Crusader invasion of Jerusalem is considered the most important event in history since the crucifixion, and that the enemies of Christ will soon reach Jerusalem and the events of the Resurrection will begin! (1)

Other motives:

In addition to the aforementioned explanation of the religious motive, zeal, and Christian fanaticism that drove the Crusaders to a terrible battle and a fierce war against the lands of the Muslims, especially the Holy Land, it is clear that there were other motives for these wars, such as the economic motive, the political motive, the social motive, and other motives and reasons, which are not detailed here. (2)

The religious motive—in the researcher's understanding—does not at all mean that those who went out into these frenzied wars were religious in the true sense. Rather, their actions from the beginning of their campaigns—of debauchery, immorality, violation of prohibitions, and bloodshed—as previously explained—are contrary to any true religion or sound human nature. What is meant by the religious motive is the false religious mobilization and the distorted religious background built on a false doctrine in the Holy Land.

Conclusion:

First: The Crusades are the ultimate embodiment of the corruption inherent in the Christian doctrine inherited from the creators of this man-made, pagan religion. It is not the monotheistic religion brought by Christ (may God be pleased with him), and it is the practical application of the false belief in the person of Jesus Christ, son of Mary (may God be pleased with him). It is the inevitable result of the extremist thought that equated God with His creation, made God dwell on earth, and made Him a crucified and suffering deity, descending into a grave and returning from His shroud!

(1) Jerusalem: One City, Three Faiths (Karen Armstrong, pp. 454-455) - adapted.

(2) See: The Story of Civilization, Will Durant (15) (19) (25), also: The Nature of the Crusades, Qasim Abdo Qasim, (p. 47 and onwards), also: The Story of the Crusades, Dr. Ragheb Al-Sarjani, Iqraa Foundation / Cairo, 2nd edition, 2009, (65)-63

Second: The Holy Bible – for Christians – in both its Old and New Testaments, is a book that glorifies and calls for violence, the sword, fire, and terrorism. It commands the shedding of the blood of those who disagree and describes God's prophets as lovers of blood and fire. Consequently, the Crusades are – to a considerable extent – a violent practical application of these sacred texts.

Third: The Crusades are among the most heinous events in all of history, in their disregard for human life, the taking of innocent lives, and the shedding of forbidden blood in sacred lands and holy sites. They are among the darkest pages in Christian history, especially with regard to the land of Palestine.

Fourth: Christians – especially the Catholic Christians of the West – have not appreciated the favor that Islam bestowed upon them, beginning with the great Pact of Umar, continuing through centuries of tolerance under the protection of Islam and its people, and culminating in the great and unparalleled religious freedom they enjoyed under the Islamic state

Fifth: The Crusades are among the most prominent manifestations of the civilizational, religious, and human backwardness inherited by the Western Christian Church. Therefore, these wars were the beginning of the fall of this Church, which was founded on unjustly consuming people's money, oppression, aggression, domination over people, usurping divine authority, and falsely and slanderously monopolizing the attributes of divinity!

The Second Requirement:

Christian Zionism and its Role in Establishing the Jews in the Holy Land

The worst consequence of the Christian doctrine in the Holy Land—as has become clear to the researcher—is the merging of this doctrine with the Jewish doctrine, despite the differences and enmity between them. This has produced Christian sects and denominations that support the Jews in Palestine and seek to establish their entity on a religious and doctrinal basis.

The main reason for this convergence between Judaism and Christianity is "the tendency of some Christian beliefs to advocate adherence to the Torah and its literal interpretation, considering the texts of the Torah an inseparable part of the Christian faith, and the descent of some Christian sects to the point of exaggeration in Judaizing, until their religious and political discourse became indistinguishable from the Jewish orientation, and they even sided with and allied themselves with Jewish Zionism" (1)

These groups are often called "Christian Zionism," meaning Christianity that believes in settling Jews in the land of Palestine. This tendency is not new to the Christian world; rather, it has existed for many centuries, especially since the 16th century CE, after the emergence of what was called the Protestant Reformation movement, and after the Bible—especially the Old Testament—was translated into the local languages of the West. Western Christians were increasingly influenced by what was mentioned in the Old Testament regarding the promises to the Jews of the land of Canaan as their homeland, and as the place that would witness the coming of the Messiah to that (holy people) (2).

(1) Judaized Christianity in the Service of Global Zionism, Issa al-Yaziji, New National House, Damascus, 1st edition, 2004 CE, p. 101 - adapted.

(2) See: Christian Sects and Denominations from the Emergence of Islam until Today, Saad Rustum (p.) (319).

With the launch of the Reformation movement by Martin Luther in Europe, "the Jews of Europe realized that they had their historic opportunity to penetrate Christian thought, with a force that would guarantee them the achievement of their goals, which they had been unable to achieve for hundreds of years by all means (1).

This is because Luther, at the beginning of his life, called for the study of the Hebrew language, and focused on the role of the Torah in Christian life. He aimed to convert the Jews to Christianity, and to fulfill the biblical prophecy related to saving the Jews and establishing their state in Palestine. After Luther despaired of converting them, in the last stage of his life, he expressed hatred of the Jews, and demanded their expulsion. However, his call to get rid of them was by pushing them back to their land (Judea), and not to any other place (2).

Since Protestantism was the nucleus of this Judaizing Christian thought, the migration of Protestants from Europe to the United States—who constituted the majority of immigrants—led to the dominance of their church and the spread of their doctrine. These immigrants were influenced by Judaism in a complex way: theologically, historically, biblically, and politically. This influence produced a formula for coexistence between Protestantism and Judaism that has persisted to this day, especially in extremist trends and movements (called fundamentalism) (3).

The influence and effectiveness of this sect have increased in the last two centuries, especially in the United States of America, where several Protestant trends and organizations have coalesced and openly declared themselves as "Christian Zionists." They established a center for themselves in Jerusalem, which they called the "International Christian Embassy in Jerusalem" (4).

(1) Wolves in Sheep's Clothing: A Brief History of American Fundamentalism, Emile Amin, Dar Al-Marikh, Cairo, 1st edition

(39) 1427 AH/2006 CE, (p.

(2) The Jewish Messiah and the End of the World, Reda Hilal, (p. (49)).

(3) See: A Treatise on Protestant Fundamentalism and American Foreign Policy, Samir Marqas, Al-Shorouk Library / Cairo,

(6) 1st ed., 1422 AH/2001 CE, (p.

(4) See: Christian Sects and Schools of Thought from the Emergence of Islam to the Present Day, Saad Rustum (p.) (320).

"This relationship between Protestant Christianity and Judaism led to Protestant belief incorporating many of the spiritual and doctrinal teachings of the Jews, and later Zionism, as there became a strong Protestant tendency to believe that the meaning of the awaited Messiah should await the return of the Jewish state, and thus they met with the Zionist movement in its principles" (1)

"Christian Zionism began to enjoy a new revival after the establishment of the Zionist state, and the restorationist idea began to spread widely in extremist (fundamentalist) Protestant circles in the United States, which insist that the State of Israel is the literal fulfillment of the prophecy in the modern era and is the good news of the thousand happy years, that is, the incarnation or incarnation that happened once and temporarily in history from a Catholic perspective, became a literal, permanent and material incarnation in the form of the Zionist state and in the events of modern history" (2).

These Judaizing trends led to the formulation of a Protestant-Jewish religious framework, based on the Torah, which resulted in the promotion of terms such as: shared Judeo-Christian heritage, Judeo-Christian ethics, and the moral and ethical obligation to support (Israel)... The dangerous aspect is that this trend spread in the churches of the ruling upper class in the United States over more than two hundred years of America's existence, which influenced the formulation of its foreign policy (3).

This Christian Zionist tendency would have remained a theoretical or marginal tendency – in the researcher's understanding – had it not become a deeply rooted, ingrained, and active tendency in the reality of the Christian West, which represents the greatest material power in today's world.

(1) A Treatise on Protestant Fundamentalism, Samir Marqas, (p. 7) adapted

(2) Al-Masiri's Encyclopedia of the Jews (6/138) - adapted.

(3) A Treatise on Protestant Fundamentalism, Samir Marqas, (pp. 10-11) - slightly adapted

“You will find that the Evangelicals (1) in the United States number about sixty million, and in recent years they have risen to strategic leadership positions, ranging from the Republican presidency and membership in Congress (2), and the management of major companies. The (fundamentalist) branch of this American Evangelical movement constitutes about 25% of the Evangelicals, and it is the most active branch among the wings of the movement, and it is the one that monopolizes radio and television preaching, and it is the most growing branch in the Western Christian world. It is noteworthy that the (Christian Zionist) tendency is the most active among these fundamentalists” (3).

Although Protestantism is accused of giving rise to Christian Zionism, there are those among other Christian denominations traditionally opposed to Protestantism who helped it survive and expand. The Vatican (4) (Catholic) contributed to the growth of this movement by deviating from its traditional position of rejecting the Torah as part of the Christian faith, and by coming to consider it as such. The Torah is now recited in their prayers as the word of God before the Epistles of Paul and the Holy Bible. Furthermore, the Vatican has adopted other positions that express...

(1) Evangelicals: A wide spectrum of theological beliefs, churches, and organizations. The term "Evangelical" in most of Europe and the Middle East refers to the historical churches of the Protestant Reformation. In North and South America, and to some extent in Africa and Asia, the meaning differs. In the West, this term refers to a movement within Protestant Christianity that focuses on the experience of the second birth and the Bible as the infallible word of God, and the expectation of the imminent return of Christ. In America, there are three main evangelical currents: the left wing, the center, and the fundamentalist [Christian sects and denominations from the emergence of Islam until today, Saad Rustum (p) - 322 323 - adapted].

(2) Congress: A term derived from a Latin word meaning "conference," referring to any group of people representing bodies, regions, or countries who meet to discuss their problems. In America, the word "Congress" refers to the supreme legislative body in the United States of America. [The Arab World Encyclopedia www.mawsoah.net, Chapter K, dated: 2013/06/13 AD] (3) Christian Sects and Schools of Thought from the Emergence of Islam to the Present Day, Saad Rustum, (p. (323) adapted)

(4) The Vatican is the smallest independent state. Vatican City covers an area of forty-four hectares, but its spiritual influence encompasses millions of Catholic Christians worldwide. The term Vatican is the name given to both the city and the state, and is often used to refer to the Pope or the Vatican government. It is located on Vatican Hill in northwest Rome, near the west bank of the Tiber River. [Supplement to the Journal of Islamic Research, Defining Places (267/81)]

The extent of the growing Jewish influence in the Vatican and among its prominent figures, perhaps the most important and dangerous of which is the papal declaration (exonerating the Jews from the crucifixion of Christ)! (1)

Pioneers of Christian Zionism

The main reason for Christian Zionism reaching a state of power, influence, and support for the Jews was the arrival of this tendency - as mentioned previously - to the ruling class and decision-makers. The researcher will mention in the following lines some important examples of the pioneers and theorists of Christian Zionism. The examples are numerous and cannot be contained in the pages of this research, but they are indications of figures who had a special weight in Christian Zionism, which preached Palestine for the Jews

"One of the most important American figures who widely promoted the political form of Christian Zionism was William Blackstone (2), author of the book "The Messiah Is Coming" in 1878 AD, who organized the first efforts of the American lobby in support of establishing a Jewish state in Palestine. Six years before the World Zionist Congress held by Herzl, Blackstone launched an intensive campaign to gather support from members of the American Senate and all sovereign institutions in America, reaching the point of urging the American president to support this direction" (3)

(1) Judaized Christianity in the Service of World Zionism, Issa Al-Yaziji, (p. (101)

(2) William Blackstone (1841-1935) was a non-Jewish Zionist who used Christian and secular rhetoric. He was an American businessman from Chicago who spent millions on missionary work and spearheaded a campaign for the return of Jews to Palestine as a prelude to the return of Jesus Christ and the beginning of the Golden Millennium. His book, "Jesus Is Coming" (1878), had a significant impact on popular American Protestant evangelical circles. It was one of the most widely read books, selling over a million copies and being translated into 84 languages, including Hebrew. The number of Christian leaders who were influenced by the book exceeded the number influenced by any other book published over several decades. Blackstone's importance lies in the fact that he transferred Christian-tinged Zionism from the world of missionary work and doctrine to the world of political practice. [Al-Masiri Encyclopedia of the Jews, (6/168)].

(3) Christian Sects and Denominations from the Rise of Islam to the Present Day, Saad Rustum (p.) (333) - adapted

The British clergyman William Hechler (1) was also deeply involved in this Christian Zionist thought. Hechler described Herzl's book, *The Jewish State*, saying: "It is the first practical, objective, and serious attempt to teach the Jews how to unite again to form a nation in the Promised Land that God promised them." Hechler was fascinated by calculations aimed at determining the end of the world, the beginning of the millennial golden age, and the conversion of the Jews to Christianity. He included these calculations in his book, *The Restoration of the Jews to Palestine According to the Teachings of the Prophets*, published in 1884. He wrote about his final and decisive conclusions regarding the imminent eternal salvation and affirmed his conviction that Zionism was the ultimate solution to achieve salvation (2).

Arthur Balfour, the author of the infamous promise, was also a Christian Zionist. He believed in the return of Christ to Earth to rule the world for a thousand years and leaned towards the Zionist movement on a doctrinal basis (3).

Balfour, along with his Zionism, believed in the religious factor in the service of politics. He also declared the importance of missionary institutions in serving political goals (4). One of the aims of the Balfour Declaration was to revive Zionist hopes, strengthen colonial ambitions, and sow doubt among Muslims regarding the validity of their Quran, in terms of language, creed, and law (5).

(1) William Hechler (1845-1931 CE) was a Christian Zionist born in India, where his father worked as an Evangelical Christian missionary. In 1871 CE, he worked as a missionary in Nigeria, and then in 1874 CE, he worked as a teacher for the children of Frederick, Grand Duke of Baden, uncle of Kaiser Wilhelm II, Kaiser of Germany. In 1882 CE, Hechler participated in a meeting held by some prominent Christians to discuss the possibility of settling Yiddish-speaking Jewish immigrants in Palestine. He then traveled to Constantinople carrying a letter to the Ottoman Sultan from Queen Victoria requesting permission to settle Russian Jews in the Holy Land. | Encyclopedia of the Jews

.])1686(, Al-Masiri

(2) Encyclopedia of the Jews, Al-Masiri (6/168) - adapted.

(3) See: Christian Sects and Schools of Thought from the Emergence of Islam to the Present Day, Saad Rustum (p.) (331).

(4) Journal of Islamic Research (22/300) - adapted.

(5) See: The previous source, (2/469)

This, in the researcher's estimation, indicates the seriousness of the transformation that has occurred in Western Christian thought, as Christianity, through Jewish influence, has changed from being one of the fiercest enemies of Judaism to a haven for Jewish and Zionist ideas, especially in the Protestant Christian West.

The Happy Millennium and the Battle of Armageddon (1).

The Book of Revelation in the New Testament speaks of the coming wrath of the Lord. The writer of the book, in the aforementioned vision, presents terrifying scenes of seven angels pouring out their wrath upon the people of the earth, one after another (2). Towards the end of this scene it says: “Then he gathered them together to the place which in Hebrew is called Har Megiddo. And the seventh angel poured out his bowl into the air. And a loud voice came from the temple in heaven, from the throne, saying, ‘It is finished!’ And there were shouts, thunder and lightning, and an earthquake.” A great earthquake, the like of which has never happened since mankind was on earth. So great an earthquake! (3)

The extremism and fanaticism of some evangelical fundamentalists—of which Christian Zionism is one manifestation—reached its peak when they delved into the interpretation of this alleged prophecy mentioned in the New Testament. Studies indicate that increasing numbers of Christians are attached to the theory of "Armageddon," believing that Christ promised Christians a new heaven and a new earth. Since this is the case, they should not worry about the fate of the earth. Let the whole world go to hell so that Christ may bring a new heaven and a new earth to the chosen few! (4)

A 1985 study showed that 61 million Americans regularly listened to evangelists telling them of the inevitability of the Battle of Armageddon, all broadcast regularly across 1,400 stations.

(1) Armageddon: A word composed of two words: "Har," meaning "hill," and "Megiddo," the name of a city in Palestine, "Megiddo," near which lie several strategically important mountains, making the city an arena for many battles.

Military battles in the ancient world | Encyclopedia of the Jews, Al-Masiri, (6/143)

(2) See: Revelation of John the Theologian, Chapter 16.

(3) Revelation of John the Theologian 16:16-18

(4) Prophecy and Politics, Grace Halsell (p.) (20), slightly adapted

Religious in America, and 80,000 evangelical pastors broadcast daily through 400 radio stations, most of them proponents of this theory! (1)

These interpreters of sacred prophecies, in addition to the doctrine of "Armageddon," rely on what was mentioned about the thousand years in which the Messiah of the end times will rule the earth with his followers, which was also mentioned in the Book of John the Theologian, and it says: "And I saw thrones, and they sat on them, and were given authority And I saw the souls of those who had been slain for the testimony of Jesus and for the word of God... and they lived and reigned with Christ for a thousand years. But the rest of the dead did not live until the thousand years were completed. This is the first resurrection. Blessed and holy are those who share in the first resurrection. The second death has no power over them, but They will be priests to God and to Christ, and will reign with him for a thousand years" (2).

So what is this supposed happy millennium in which this existential battle is embodied on earth at the end of time?

Here Judaism and its influence on this idea reappear. "The millennial doctrine has its roots in Judaism, but it has become a central idea in Protestant Christianity. Many Protestant Christians believe that when the Messiah (or the Messiah, according to the Jewish vision, referred to as the Millennial King) returns, he will rule the world as the holy king, he and the saints, for a thousand years, sometimes referred to as the "Days of the Messiah" or "Days of Christ." This is a period in which peace and justice will prevail in the world of history and nature, and in human and animal society (3).

Thus, Christian Zionists believe that the Messiah will come to establish the Millennial Kingdom. His coming will be preceded by many disturbances in the form of wars in the Holy Land, and these disturbances will be followed by

(1) See: Prophecy and Politics, Grace Halsell, (pp. 23(26)

(2) Revelation 20:4-6.

(3) Encyclopedia of the Jews, Al-Masiri, (1396).

The Battle of Armageddon—which they claim is the end-times battle between good and evil—and they clearly imply that this battle is nothing but an atomic war (1).

Adherents of this doctrine believe that these events—that is, the destructive wars—"will be the end of the present age, and a necessary prelude to the Second Coming of Jesus Christ. Before humanity reaches the stage of self-destruction, (Jesus) will return with an army of saints to destroy the forces of the Antichrist, God's greatest enemy—in the Battle of Armageddon. The turmoil will end with the dawn of the thousand-year period, a thousand-year era of peace ruled by a spiritual elite of (renewed Christians)" (2).

Based on this understanding, these evangelicals who believe in sacred prophecies are complicit in the Jewish usurpation of the land of Palestine. They believe, for example, that according to the prophecies, the Jews must remove the Al-Aqsa Mosque to build the Temple on its ruins. Therefore, some of them consider the Zionists who planned to demolish the Al-Aqsa Mosque to be heroes, and even generously funded them! (3)

Not only that, but the adherents of these beliefs among the Christians have surpassed even the Jews in declaring the superiority of the Jewish race. They believe that in the end-times battle, the Lord will destroy two-thirds of the world, including a large part of the world's Jews, and mercilessly exterminate most of the world's peoples. All of this, they claim, the Lord will do for the sake of His ancient people, the Jews, because He wants His people to bow down before His Son, the Messiah. For this reason, He will destroy two-thirds of the Jewish people for the salvation of the rest and the redemption of the Land of Israel! (4)

This doctrine, despite its contradictions, is contrary to all logic and religion. Is it conceivable that God would destroy humanity and wipe out life from the face of the earth for the sake of a few people? Furthermore, if this god's goal is destruction, killing, and annihilation of humanity, then who will the alleged Messiah rule with a thousand years of peace?

(1) The War Between American and Arab Churches (Middle East Council of Churches Report on New Western Evangelical Movements Towards the Middle East), Dar al-Wahda, Beirut, 1st ed., 1988, p. 9 (adapted).

(2) Ibid., p. 18.

(3) See: Prophecy and Politics, Grace Halsell, p. 21.

(4) See: Ibid., p. 35

And security? Will he rule over himself and his saints? What is the wisdom in this truncated rule?! It is a doctrine that expresses a hateful, racist Jewish vision, believing in superiority over all races.

It is noteworthy that many researchers of biblical and evangelical prophetic texts occupy sensitive positions in the political, military, and religious establishments. It is inconceivable that their political and military decisions would not be influenced by the ideas and beliefs they hold (1).

One of the most important Christian political leaders who embraced this view is US President Ronald Reagan (2), whom some theologians believe accepted this doctrine because it provided him with the theological basis for his strategic convictions, which asserted that a nuclear war could be won (3).

When Reagan was a candidate for the US presidency in 1980, he continued to talk about Armageddon, saying in his interviews and statements: "We may be the generation that witnesses Armageddon," "The end of the world may be in our hands," "(Israel) is the only stable democracy we can rely on as the site of Armageddon," "The destruction of the world may happen very quickly, and history will reach its climax," and "Between the covers of the Bible are all the answers to the problems we face today," and other statements that indicate his intense enthusiasm for the Armageddon theory! (4).

It is extremely dangerous for convictions based on these dark, obscurantist ideas to reach the seat of power in the world's largest country, especially one that claims to be vigilant in protecting human rights and maintaining world peace.

(1) Armageddon and the End of America and Israel, Mansour Abdel Hakim and Al-Husseini Al-Husseini Maadi, (p. 32).

(2) Ronald Reagan (1911-2004): The 40th President of the United States from 1981 to 1989. Prior to that, he was the 33rd Governor of California from 1967 to 1975. He worked in acting before entering politics, which he began in the early 1950s. At the time of his death, he was suffering from Alzheimer's disease. He was over 93 years old at the time of his death, and he was about 70 years old when he was elected. [1 Wikipedia, the free encyclopedia, link

Ronald_Reagan /wikipedia.org/wiki, accessed June 16, 2013 - adapted].

(3) The War Between American and Arab Churches, Middle East Council of Churches, (p. 19).

(4) See: Prophecy and Politics, Grace Halsell, (pp. 49-51).

Christian Zionist Organizations

This doctrine originated in the Western Protestant Church and found its way to Christians worldwide. Its adherents established organizations and groups to support these ideas, seek to spread them, and mobilize materially and morally for them. Among the most prominent organizations that embraced Christian Zionist thought were the following:

1. The Knights Templar

This was a Christian Zionist settlement society whose roots go back to the 17th century. It was reorganized in 1861 under the name of the German Temple Society. Its motto was: "For the renewal of the religious and social life of God's people." Naturally, this renewal process would be carried out through a clear Zionist formula: the exodus of the chosen people, or the righteous remnant, from the land of captivity and exile (Europe, which was rife with moral sin and idleness), and their entry into the Promised Land, or Zion (the colonization of Palestine), and the establishment of an ideal (Zionist) society (1).

2. The Mormon Movement

A religious movement whose real name is: (The Church of Jesus Christ of Latter-day Saints), which arose in the 1820s. The leader of the movement claimed that he received a revelation from the Lord through an angel named Moroni—hence the name by which they became known—instructing him not to join any of the existing churches, because they were all false. Then he received another revelation that the Lord had chosen him to be His instrument to restore the true or correct Church. The angel guided him to a place where he found golden scrolls, which he translated and published in 1830 under the title (The Book of Mormon) (2).

The Mormons in the United States played an important role in proselytizing for Zionist doctrines and ideas of the return of the Jews and their gathering in Palestine. With the issuance of the Balfour Declaration, the Mormons expressed their joy.

(1) Encyclopedia of the Jews, Al-Masiri (6/ 144-145) - adapted.

(2) Ibid. (6) (147) - adapted

The urgent need to fulfill the promise and gather the Jews in Palestine, in order to establish the Kingdom of Heaven. Two Mormon leaders traveled to Palestine on the fourth anniversary of the Balfour Declaration and expressed their astonishment at the Christian and Muslim rejection of the Jewish settlement movement. They also declared that Americans favored the return of the Jews to Palestine because they were devout Christians! (1)

3 Jehovah's Witnesses:

A Protestant Christian religious group that originated in the United States in 1872. Its followers believe in a number of messianic (Zionist) ideas. The group's common name stems from its belief that the true name of God is Yahweh, and that the true name of Christians is Witnesses. In 1879, the group founded the monthly magazine *Tower of Zion* and *The Herald of the Coming of Christ*, whose circulation increased over time. Jehovah's Witnesses believe that there are 144,000 deeply faithful believers throughout history who will be born as spiritual children of God and will participate in ruling the world with Christ. The Kingdom of Christ is not separate from Earth; the Millennium Kingdom will be established here, a kingdom in which everything is perfect, for the world will be filled with justice after it has been filled with injustice (2).

4. The Round Table Organization:

It is a religious organization founded in 1979 by a number of fundamentalist and political Christian leaders. The organization's goal is to organize meetings between political leaders and fundamentalist and evangelical leaders in general, and to prepare seminars to educate the religious about politics. Among its most prominent activities are the annual breakfast gatherings it holds to pray for Israel and support its policies and objectives. It has made it a practice to issue a statement after the prayer blessing Israel in the name of 50 million Christians who believe in the Torah in the United States (3).

(1) Al-Masiri's Encyclopedia of the Jews, (1496) - adapted.

(2) (1506), the same source (

(3) Christian Sects and Denominations from the Emergence of Islam until Today, Saad Rustum (p) (347) - slightly adapted

5. International Christian-Zionist Leadership Conference

Organized by the group known as the International Christian Embassy in Jerusalem in 1985 in Switzerland, it gathered approximately 500 participants. The conference organizers stated that it was held "primarily in response to the miracle of God returning His people to their land." They also stated, "Our purpose is to examine the historical roots and biblical basis of the Christian position regarding Israel." The concluding statement included unreserved support for the Zionist entity and was accompanied by warnings to any person or group that did not share the conference attendees' opinion (1).

6. Temple Mount Foundation

This is a Christian Zionist organization with a presence within the Zionist entity. Its goal is focused on establishing the Temple in Jerusalem. Several committees, institutes, and organizations have branched out from it to serve its purposes. For this organization, the construction of the Jewish Temple constitutes one of the last signs preceding the Second Coming of Christ (2).

7. American Christian Bank for Israel Support:

It is one of the American Christian organizations that dedicates itself to serving the Zionist entity and its Judaization and expansionist policies, especially in purchasing, controlling, and acquiring Arab lands for the purpose of building Jewish settlements in the West Bank (3).

These are some of the active organizations and associations. Otherwise, the pressure groups and Christian Zionist organizations in the West—especially in the United States—cannot be enumerated. Some are small groups, some are groups that are content with events and activities in solidarity with the Zionist entity, some specialize in writing letters to local media, opinion leaders, politicians, and local officials, and some dedicate themselves to showing films and printing magazines and publications.

(The War Between American and Arab Churches, Middle East Council of Churches, pp. 12-13, slightly adapted.)

(1) (2) Christian Sects and Denominations from the Rise of Islam to the Present Day, Saad Rustum (pp.) 349-350, slightly adapted.

(3) The previous source, p. (357).

And giving lectures, some of which organize demonstrations and marches in support of the Jews in Palestine, and so on (1).

It is observed from the above that these associations, organizations, banks—and many others—work around the clock to provide every possible support to the Zionist entity occupying the land of Palestine, in the name of religion, the Torah, the Gospel, and Christ, and use their political, financial, and moral influence to serve this Zionist project.

Summary of the point:

First: The sources of Christianity, especially the Bible with its two testaments, produced Christian sects and groups in the West, which the Jews lured into believing in the literal interpretation of the Old and New Testaments, thus falling into the trap of the Jews, establishing their superiority as a race and as a chosen people, and allocating them the kingdom of the land of Palestine, as a sign of the coming of the alleged Messiah.

Second: Protestant Christianity raised the banner of reform, but it increased the corruption of the distorted Christian religion on top of its doctrinal corruption, and added Jewish features to it, especially in the sects that branched off from it, such as fundamentalist evangelicals, Christian Zionists, and others

Third: Christian Zionism in the West worked to serve the Zionist entity and consolidate the Jewish presence in Palestine. The Jews were able to rely on this most important sector of non-Jewish Zionists, and a large majority of the world's Christians began to work automatically in favor of the Jewish Zionist project on the land of Palestine, with its clearly religious character.

(1) See: Christian Sects and Denominations from the Rise of Islam to the Present Day, Saad Rustum, (p. 360).

Fourth: Fundamentalist evangelicals and Christian Zionists have embraced the doctrine of the happy millennium at the end of times and the decisive battle of Armageddon, which reflects a low level of racism and religious extremism. This doctrine leads millions of people astray into myths and legends that are far removed from true religion and contradict what sound minds and innate human nature recognize as the mercy, justice, and wisdom of God the Creator towards His servants.

Fifth: Belief in the Armageddon theory has reached the level of political and religious leaders in the Christian West. Many of these leaders now believe in the prophecies found in the Bible and base their positions, values, and policies upon them. Such a belief undoubtedly influences its adherents in their political, military, and intellectual decisions and orientations

Sixth: The beliefs and ideas of what is known as Christian Zionism have increased the division of Christianity, especially between the Christians of the East and the West, and have brought Christian beliefs regarding the land of Palestine into the throes of an East-West Christian conflict. However, the flawed religious basis of these beliefs is what is under consideration, as there is no way to resolve these Christian disputes except by invalidating the work of the distorted book that is the origin of these ideas with what it contains of falsehood, invalidity and distortion

Third Requirement:

Manifestations of Contemporary Western (Christian) Support for the Jews in the Holy Land

In the researcher's understanding, the Jews have found what they were looking for in the new Western Christian doctrine. Because of this strange understanding of end-times events in the Holy Land, they have gained support and backing for their entity, which usurped the land of Palestine, from the Christian West in all fields, especially from the head of the global power in the West, the United States.

The enormous—and illogical—support that the Zionist entity enjoys from this West is obvious to everyone. There is no explanation for this other than the intellectual and doctrinal harmony between the Jews of today and the Christianity that rules the West, which has embodied the Crusades in new forms.

Among the most important manifestations of Western (Christian) support for the Jews in Palestine in the modern era—as has become clear to the researcher—are the following:

First: Military Support:

The story of Western military support for the Jews began before the occupation of Palestine in 1948. British officers were providing assistance to Jewish military organizations in Palestine, supplying them with weapons and training them, while simultaneously restricting Arabs from arming themselves to confront these organizations (1).

The history of British forces in Palestine is replete with stories of British officers, adherents of strict Protestant doctrine, who provided military support based on ideological grounds. They considered themselves soldiers in the service of fulfilling the Jews' biblical dreams and viewed their missions as sacred.

(1) See: The New Crusaders: The Eighth Campaign... A Study of the Reasons for American and British Bias (towards Israel), Youssef Al-Aasi Al-Tawil, Madbouli Library / Cairo, 1st edition, 1997, p. (57).

The officers actively helped in forming the Jewish army in Palestine and also contributed to fighting the Palestinian rebels (1).

It is also no secret that one of the most important reasons for the Jewish control of Palestine in the 1948 war was the secret American and British military support for the Jews during the truce period in late May of that year. Encouraged by this military support, the Jews did not adhere to the condition of not arming themselves during the truce, and thus acquired a huge amount of equipment and weapons during the truce period, which tipped the balance of power in this war (2).

Since that date, Western military aid—especially American aid—has flowed to the Jewish state and continues to this day

As recent data from the past few years shows, for example, that "the United States authorized the export of more than (47) million rounds of ammunition to the Zionist entity between 2007 and 2009 alone. This ammunition is enough to wound or kill ten times the number of Palestinians living under occupation. Furthermore, America transferred approximately (500) different types of weapons to the Hebrew state during the past decade. Therefore, it has become unlikely that the Zionist army will carry out any operation without using American weapons, even routine tasks such as patrolling. This will continue for many years, as in 2007, the Jews signed a memorandum of understanding with America stipulating the supply of a total of $30 billion worth of weapons to the Zionist entity between 2009 and 2018 (3)."

And you can imagine that "two months after the Zionist entity killed 1,400 Palestinians during the war on Gaza (2008/2009), the United States did not punish the Zionist entity for misusing its weapons in this brutal manner, nor did it punish it for what Amnesty International called war crimes.

(1) See: The New Crusaders, Youssef Al-Assi Al-Tawil, pp. 58-60.

(2) See: The previous source, p. 77.

(3) Policy paper on US military aid (to Israel), by Josh Ruebner, Director of the National Initiative at the US Campaign to End the Israeli Occupation, published by the Palestinian Center in Washington, D.C., and republished by Al-Zaytouna Center for Studies

and Consultations. Link: www.alzaytouna.net, dated: June 17, 2013

The United States was accused of fueling the conflict by sending these weapons. Indeed, just two months later, President Barack Obama (1) supplied the Jewish state with (300) new containers of weapons! (2).

One of the strange paradoxes of this desperate American support for the entity recently is that, despite the reduction in the American defense budget as a result of the difficult economic situation the United States is experiencing, it recently announced (June 2013) that it would transfer an additional $268 million to the Hebrew state to support the missile interceptor system, bringing the total additional military support to $488 million by the end of 2014. This came after a decision by the Armed Services Committee of the US House of Representatives at the beginning of June, with the emphasis that this generosity is not part of the annual military support provided by the United States, which amounts to $3.1 billion annually (3).

American military support for the Zionist entity has been expressed by all American leaders since the establishment of the entity, the most recent being US President Barack Obama, who affirmed in his speech to the Jewish public – in March 2012, when he visited occupied Palestine – his country's absolute and unrestricted commitment to supporting the military superiority of the Hebrew state, saying: "I am proud that the security relationship between the United States and (Israel) is now stronger than ever before. There are more military exercises

(1) Barack Obama, whose full name is Barack Hussein Obama Jr., born in 1961, is the 44th President of the United States of America, serving from January 20, 2009, until June 2013. He is the first African-American president to reach the White House, having defeated his opponent John McCain. He received the 2009 Nobel Peace Prize for his efforts in strengthening international diplomacy and cooperation between peoples, before completing a year in office. [Wikipedia, link: Barack Obama /wikipedia.org/wiki, accessed: June 18, 2013].

(2) Policy paper on US military aid to Israel, Josh Ruebner, Al-Zaytouna Centre for Studies and Consultations, link: www.alzaytouna.net, accessed: June 17, 2013.

(3) Al-Quds Al-Arabi Newspaper / London, Issue (7459), published on June 12, 2013, p. (4) - adapted

Joint, and more exchanges between our political, military, and intelligence officials than ever before; and we have the largest program to date to help you maintain a qualitative military edge (1).

Western military support is not limited to the United States. Among the most prominent Western countries that support the Zionist entity militarily is Germany. For example, the Merkava tank, which is considered one of the most efficient and maneuverable tanks in the world, had its armor and gun developed in Germany, in addition to its engine being German-made. German support is not limited to this tank but extends to warships, vessels, and air force aircraft, which contain technologies and parts manufactured and developed in Germany. Despite Germany's declaration that it will not supply the Zionist entity with offensive weapons for political reasons, the German submarines received by the Jewish state prove otherwise. Between 1998 and 2000, Germany supplied the Hebrew state with three submarines, 80 percent of which were financed by the German taxpayer (2).

This support—without a doubt—is what enables the Jewish entity in Palestine to commit the most heinous crimes and use these deadly weapons against the defenseless Palestinian people and the peoples of the Arab region.

Second: Economic Support:

Western Christianity, through its existing states, governments, and systems, supports the Jews in Palestine economically, both directly and indirectly.

As for direct support, the United States of America stands at the forefront, providing the Zionist entity in Palestine with enormous material support, sometimes even at the expense of the American citizen. As a living and recent example of this continuous support since the establishment of the entity, the Christian Science Monitor revealed

(1) U.S. Department of State website www.iipdigital.usembassy.gov/st/arabic, dated June 18, 2013. (2) Al-Quds Al-Arabi newspaper, issue (5379), article by Abdel-Azim Mahmoud Hanafi, Director of the Kinana Center for Research and Studies, Cairo, dated September 13, 2006, p. (18), slightly adapted

The American newspaper Monitor (1) recently (June 2013) revealed that Israel has cost the United States $1.6 trillion (1.6 trillion dollars) since 1973. This means that every American citizen has paid $5,700 to the Zionist entity, based on the current US population. The (declared) annual expenditures to support Israel exceed three billion dollars. This amount represents only the portion known to the majority of Americans, who believe it is spent appropriately to serve democracy and strategic interests in the region (2).

The American economist Thomas Stover (3) presented the same American newspaper with facts about American economic support for the Jewish state, noting that the funds raised by Jewish charitable organizations in America in the form of grants have reached $60 billion since 1973. The United States has also guaranteed the Jewish state $10 billion in commercial loans and $600 billion in housing loans during the same period (4).

This economic support is not limited to the United States, although it is the largest supporter. Germany is the second largest trading partner of the Hebrew state after the United States, with bilateral trade valued at approximately $4.8 billion. A rise in direct German investments in the Zionist entity has also been observed. In addition, business associations from both sides established a joint business council in 2005 to support relations between

(1) Christian Science Monitor: An American daily newspaper published Monday through Friday in Boston, Massachusetts. The newspaper is owned by the Church of Christ and focuses on political affairs, although it includes a religious article in each issue. The print edition ceased publication in 2009 due to continuous losses, but it retained its online edition. | Wikipedia, the free encyclopedia. Link: Christian Science Monitor /wikipedia.org/wiki, accessed June 17, 2013

(2) Al-Quds Al-Arabi Newspaper / London, Issue (7459), published on 12/06/2013 AD, (p. (4) - slightly adapted. (3) The researcher did not find a translation for it.

(4) Al-Quds Al-Arabi Newspaper, Issue (7459), (p.) (4) - slightly adapted

Both sides are involved in the field of free trade, and Germany is also the biggest supporter of the Zionist entity with regard to the issue of signing preferential trade agreements between the Zionist entity and the European Union (1).

There is no greater evidence of Western economic support—and German support in particular—than the German Reparations Agreement, also known as the Luxembourg Agreement (2). This agreement, signed in September 1952 between the Zionist entity and the Federal Republic of Germany, committed Germany to paying reparations to Jewish survivors of the Holocaust (3) and to the State of Israel, as the state that inherits the rights of the Jewish victims and is responsible for the rehabilitation of the majority of Jewish survivors. Under this agreement, the Federal Republic of Germany paid the State of Israel an estimated 3 billion West German marks over 12 years, between 1953 and 1965. The German government also committed to paying a monthly pension to every Jew, wherever they may be, if they can prove that they were persecuted by the Nazi regime in Europe from 1933 until the end of World War II (4).

"The agreement solved the problem of the financial shortage that the Zionist entity suffered from, which led to a reduction in the rate of inflation from 66% in 1952 to 4-5% annually in subsequent years.

German payments constituted a large part of the Hebrew state's budget resources for 12 years" (5).

(1) Al-Ahram Egyptian Newspaper (Al-Ahram Digital), issue dated 01/07/2008, article by: Samia Bibars, link: . Dated 06/18/2013 - slightly adapted, digital.ahram.org.eg/articles

(2) Luxembourg is one of the Benelux countries (an economic union between three Western European kingdoms). Luxembourg is located in Western Europe, between Germany, France, and Belgium, and is one of the smallest countries in Europe in terms of area and population [Wikipedia, the free encyclopedia, link Luxembourg /wikipedia.org/wiki, dated 24/07/2013 - slightly adapted].

(3) Holocaust: A Greek word meaning the complete burning of a sacrifice. It is translated into Hebrew as "Shoah" and sometimes into Arabic as "al-Muharraqa" (the burning). Originally, "Holocaust" was a Jewish religious term referring to the sacrifice offered to God, which was not merely roasted but completely burned on the altar. Therefore, the Holocaust was considered one of the most sacred rituals. However, in Jewish terminology, it refers to the genocide that Jews claim to have suffered at the hands of the Nazis in Germany. [Al-Masiri Encyclopedia of the Jews (2/395) - adapted].

(4) Wikipedia, the free encyclopedia, link to the Luxembourg Convention/wikipedia.org/wiki/wiki, dated 06/18/2013. Adapted.

(5) Ibid

This agreement, in its current form, is perhaps an unprecedented event in history, one that—in the researcher's understanding—has cumulative effects beyond the economic dimension. Through it, the Jews establish their narrative of the alleged Holocaust, not to mention its significant propaganda impact on the Zionist entity.

One of the most important forms of indirect Western support for the economy of the Hebrew state is tourism to the holy sites. Since the occupation of Palestine, the Jews have allowed Jewish and Christian tourists to visit the Holy Land, especially the occupied city of Jerusalem. Tourists flock to the area, guided by Jews or Christians complicit with the Jews in their religious theories. The Jews reap significant economic returns from this religious tourism, with approximately 100,000 tourists visiting Jerusalem annually. This generates revenues for the Zionist entity of no less than one billion dollars annually (1).

Where the World Christian Embassy in Jerusalem, in cooperation with the State Tourism Authority, organizes organized tourist trips for Jews and Evangelical Christians who believe in a religious system based on the idea that the countdown to the end of history has begun and that the Land of Israel will witness supernatural events. The tourists who flock annually in the thousands spend millions of dollars in support of the Zionist economy (2).

Third: Political and Moral Support:

This support takes many diverse forms, to the point that it is difficult to enumerate them all, as many of the aforementioned forms of economic and military support are considered part of the efforts of Western countries in providing political and moral support to the Zionist entity.

(1) See Prophecy and Politics, Grace Halsell, (p. 92).

(2) See: The previous source, (p. 94).

The seeds of this support can be traced back to "the decisive political role played by Western evangelical Christians in facilitating the tasks of the Zionist movement. Indeed, the first Zionist slogan, 'A land without a people for a people without a land,' was coined by these Christians, and Herzl came to use it sixty years later." (1)

"This early political support for the Jews extended to our present era. The United States was the first country in the world to officially recognize the Zionist entity just eleven minutes after the Jews declared the establishment of their state on May 14, 1948. This was nothing but a decision made by the Americans, under direct and clear pressure from the deeply rooted Zionist lobby, which has long occupied the White House." (2)

Many Christian politicians steeped in Zionist religious ideas emerged in the West, and especially in America, to widely support the Jews and provide them with all kinds of moral, political, and even financial support on every occasion. Among the most prominent of these—and the first American—was Jerry Falwell (3), who founded an organization he called the Moral Majority. Falwell believes that the United States should support the Zionist entity not only for the sake of Israel, but also for the sake of America. He accompanies his political views with verses from the Torah and millennial doctrines, and seeks to spread the idea that hostility towards Israel is hostility towards God! (4).

This Falwell was among the most prominent attendees around President George W. Bush in 2000 at his inauguration as President of the United States, in a clear indication that Israel is deeply present in

(1) The War Between American and Arab Churches, Middle East Council of Churches, (p. 51), adapted.

(2) See: Wolves in Sheep's Clothing, Emile Amin, (p. 159).

(3) Jerry Falwell (1933-2007) was an American fundamentalist Christian minister who founded Thomas Road Baptist Church in Lynchburg, as well as Liberty University. He held extreme views on topics such as homosexuality, abortion, and secularism. He was pro-Israel and anti-Islam, describing the Prophet Muhammad (peace be upon him) as a terrorist. [Wikipedia, link: Jerry_Falwell/wikipedia.org/wiki, accessed: 2013/06/16].

(4) See: The War Between American and Arab Churches, Middle East Council of Churches, (p. 74).

Through its most prominent representative in America, this presence would allow it to steer the course of events later on, which was indeed the case during the years of this president's rule (1).

This is but one example of the nature of the personalities who occupy the helm of power in the largest Western Christian countries, which explains—in the researcher's understanding—the unconditional and unwavering support for the Zionists in Palestine by these successive American governments and administrations.

The list goes on, detailing the names, titles, deeds, and activities of these Zionists residing in the American White House. Each has their role and influence, which clearly extends into the future, shaping an active and powerful public opinion in America's strategy (2).

Perhaps the American Zionist organization AIPAC (3) expresses the extent of the political and moral support that America bestows upon the Zionist entity in Palestine. As an example of this, you find that the 44th AIPAC Political Conference, held in March 2003, emphasized the depth of the relationship and support, as Jews and Americans, in the presence of more than 1,000 figures, discussed together the topic of "reshaping the Middle East" - according to the Zionist vision, of course. The speeches at this conference began with a statement by an American Christian missionary who said: "God gave the land of Israel to the Jewish people... and no one can, not the United Nations, nor the European Union, nor Russia, nor any quartet or trio, if

(1) Wolves in Sheep's Clothing, Emile Amin, (p. 219) - adapted.

(2) See: the previous source, p. 228

(3) AIPAC, which in its specific meaning means the Zionist lobby, and is called: the American Israel Public Affairs Committee, is one of the most important pressure groups. Its mission, as its name indicates, is to pressure American legislators to support the Zionist state. This is done in several ways, including gathering the various energies of Jewish and Zionist associations and directing their movement towards specific policies and goals that usually serve (Israel). The lobby also tries to turn the power of wealthy members of Jewish groups, especially those capable of funding election campaigns, and members of Jewish groups in general (those who have what is called the Jewish vote) into a tool of pressure on decision-makers in the United States, by dangling the aid and votes that the candidate can get if he supports the Zionist state and which he will inevitably lose if he does not [Al-Masiri Encyclopedia of the Jews (6/344) - slightly adapted].

He can decide anything about this land that doesn't belong to them! The Bush administration demands additional efforts from the Israeli people for peace! (1) It is outrageous to ask

This political support—as no one doubts—extended to official relations between Jews and the West. Through this complex religious orientation, the West made the Jewish entity in Palestine a state above the law, daring to shed blood and violate honor, disregarding international laws, customs, and treaties, and committing whatever atrocities it pleased under a Western, and especially American, cover—a visible reality that needs no proof.

The Western Protestant world, led by the United States, was not alone in the Christian world in supporting the Jewish entity on religious grounds

Indeed, you find great harmony and alignment between the Popes of the Vatican—who represent the Catholic Christian world in the West—and the Zionist Jews occupying Palestine. These Popes have consistently received Jews, sought closeness to them, recognized their state, and even apologized to them for the shortcomings of their predecessors regarding the persecution and suffering of Jews in Europe. They have remained completely silent about the crimes and atrocities committed by Jews in and around Palestine, made frequent visits to the land of Palestine under Jewish occupation, and bowed before the monuments erected by Jews to commemorate what is known as the Holocaust, which Jews claim they suffered in Europe (2).

One of the most significant manifestations of this support was the Vatican's official recognition on June 30, 1993, of the "current status of the Zionist entity occupying the land of Palestine" (3).

(1) A Crusade by All Measures, Dr. Zainab Abdul Aziz, Arab Book House / Damascus - Cairo, 1st Edition, 2003 (pp. 59-60) - adapted

(2) See: Judaized Christianity in the Service of Global Zionism, Issa Al-Yaziji, (p. 121).

(3) A Crusade by All Measures, Dr. Zainab Abdul Aziz, (p. 36)

This Catholic-Jewish alliance, from a clearly political standpoint, is not—in the researcher's understanding—a political phenomenon or an issue related to shared interests, but rather support and backing with clear religious underpinnings.

Fourth: Cultural and Media Support:

The forms of Western cultural and media support for the Zionist entity and the Jews in Palestine have multiplied. Christian lobby organizations in the West have proliferated and become the most prominent defenders of the Jews occupying Palestine. These organizations have established television networks known as "Televangelical" (i.e., television evangelicals). These stations and radio stations broadcast continuous propaganda for the Jews in Palestine, preaching the doctrine of Armageddon and the superiority of the Jews, and covering vast areas of the Christian world (1).

It is no secret what role these media outlets play in shaping the cultures of Western peoples, in a direction that supports and backs the Jews on a directed intellectual and ideological basis

Pat Robertson (2) is considered one of the most prominent founders of media support for Zionism and the Jews in the land of Palestine. He was one of the most influential and powerful evangelicals of all time. He began his project with a small television station in America in 1961. Today, the Robertson Corporation owns a large international television network, a satellite, and international correspondents. The corporation broadcasts its programs to 180 countries, and its programs are broadcast in 71 languages, through the latest and most advanced equipment in the field of television broadcasting.

(1) See: The War Between American and Arab Churches, Middle East Council of Churches, (p. (73)).

(2) Pat Robertson: Born in 1930, an American Baptist minister, he ran for the US presidential election in 1988. Robertson also founded the Christian Broadcasting Network (CBN), which has become a huge media empire. He founded a university called the Christian Broadcasting Network University in 1977 (now Regent University), a charitable relief agency known as Operation Mercy International Relief and Development, and a law firm known as the American Center for Law and Justice, which specializes in defending the cases of religious Christians in American public life. He also hosts a television program called "The 700 Club," which is one of the most famous programs of the Christian right in America and is broadcast on various American channels. He is known for his extreme hostility towards Islam and his insults against the Prophet Muhammad (peace be upon him). [Wikipedia, the free encyclopedia, link: Pat Robertson /wikipedia.org/wiki.] 2013/06/16 - Adapted

Robertson is deeply involved in politics, and his organization is desperately defending the Zionist entity, exploiting this broad space (1).

Moreover, cultural support was not limited to the programs and ideas broadcast and disseminated by the media. Rather, Protestant Christian writers, thinkers, and scholars "embarked on writing lengthy works on biblical visions that give the Jews, who are seen as traditional enemies of the Church, a distinguished position in Christian thought. After the Reformation, European Christians became more interested in the Jews and changed their attitude towards them" (2).

Therefore, it was not surprising to find that the titles of books and articles published in America and some European countries in the aftermath of the 1967 war carried a religious style derived from biblical texts, such as: "And they triumphed on the seventh day," "Israel's holy war," "David and Goliath," "Strike, O Zion," and others (3).

Finally, it is difficult to list or even summarize all the manifestations of Western support for the Zionist entity. However, the message of Western support—and American support in particular—is clear in its intent and purpose. This was declared by the current American president (Obama), who said to the Jews occupying Palestine: “But know for certain that those who cling to the doctrine of denying Israel’s right to exist may also like to deny the land beneath their feet or the sky above them, because Israel will not vanish into thin air. And today I want to tell you, especially the youth, that there is nothing wrong here as long as there are United States of America. You are not alone.” (Obama said this in both English and Hebrew.) (4)

(1) See: The War Between American and Arab Churches, Middle East Council of Churches, (pp. 76-77).

(2) Prophecy and Politics, Grace Halsell, (p. 103).

(3) The New Crusaders, Youssef Al-Assi Al-Tawil, (p. 83 - slightly adapted).

Dated 18/06/2013, www.iipdigital.usembassy.gov/st/arabic 4) U.S. Department of State website

"If we continue to trace the policies of American presidents toward the Arab-Zionist conflict, we will always find that their religious backgrounds played a decisive role in shaping their policies, which were biased toward the Jewish state" (1).

This Western support—in all its forms and others—grew the hearts of the Jews occupying Palestine and provided them with the backing that Zionism had long dreamed of. Therefore, it is not surprising that the Zionist entity's ambassador to the United Nations, Benjamin Netanyahu, stood before a gathering of Christian Zionists in February 1985, acknowledging their crucial role in the existence of a Zionist entity on the land of Palestine, saying: "...There has been an ancient longing in our Jewish tradition to return to the land of Israel, and this dream, which has haunted us for 2000 years, was unleashed by Christian Zionists" (2).

Conclusion

First: The Christian West supports the Zionist entity in Palestine with all its material, military, economic, political, and media power, and has sought and continues to seek to consolidate its existence by all means, on a clear religious basis, since the existence of this entity is linked—according to their claim—to the fulfillment of biblical prophecies about the end of history.

Second: The Western Christian support for the Jews, based on these religious claims, is a great contradiction, since these Westerners, who claim to sanctify the concepts of life and construction, are now pushing with all their might toward the end of history, the coming destruction, and “Armageddon” with its immense destructive character. This indicates confusion and disorder in these concepts and reflects the extent of the deep Jewish infiltration of Christianity, forcibly dragging it toward achieving Jewish goals.

(1) The New Crusaders, Youssef Al-Asi Al-Tawil, (p. 85).

(2) Prophecy and Politics, Grace Halsell, (p. 107).

Third: The United States bears the greatest responsibility for the crime of supporting the Zionists since the establishment of their state on the land of Palestine, and stands at the forefront of their supporters in all fields. The survival of the Zionist entity is contingent upon the continuation of this support.

Fourth: All the justifications that can be mentioned in the context of justifying Western support for the Jews cannot obscure from the discerning critic the fact that this support is primarily ideological, followed by the language of shared interests. Consequently, understanding the true nature of this support makes one aware of the nature of the battle raging on this land

Chapter Three

The Belief of Muslims in the Holy Land

It contains three sections:

Section One: Sources of the Belief of Muslims in the Holy Land

Section Two: The Belief of Muslims in the Holy Land

Section Three: The Effects of the Belief of Muslims in the Holy Land

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Section One:

Sources of Muslim Belief in the Holy Land

Includes two points

Point One: Sources of the Religious Right of Muslims in the Holy Land

Point Two: Sources of the Historical Right of Muslims in the Holy Land

Introduction:

The researcher has found, through studying the beliefs of both Jews and Christians in the Holy Land and their effects, that the foundation of these beliefs lies in the sources of thought and religion for each group.

This demonstrates the critical role of the religious source in establishing the doctrine of sanctity, as the texts of the Bible (for Jews and Christians) have become the reference point for all that has become of the Jewish belief in the Holy Land.

It has become clear that the religious and historical factors have become largely intertwined with regard to the Jewish and Christian beliefs concerning Palestine, as both factors have been subjected to significant falsification and confusion.

Since it has become established and certain that the sources of the Jewish and Christian beliefs have been subject to alteration and distortion for a long time, it is self-evident that, when considering the Muslim belief in this land, one must examine the sources that established the foundations of this belief.

For Muslims—as will be explained later, God willing—there is a firm methodology regarding the fundamentals of belief and religion, and this methodology is the deciding factor in the final judgment between the three faiths

In the first section of this chapter, the researcher will present glimpses of the origins of the true Islamic religion. These origins are the basis for what will follow in the Muslims' view of Palestine. The researcher will also touch upon the origins of the belief in the historical right to distinguish between us and what the people of the two previous religions claimed about this right

The First Requirement:

Sources of the Religious Right of Muslims in the Holy Land

All the beliefs, worship, and thoughts of Muslims are traced back to two great and undisputed sources: the Holy Qur'an and the purified Sunnah of the Prophet.

First: The Holy Qur'an:

"The Qur'an is the word of God, from Him it originated without modality, and He revealed it to His Messenger as a revelation. The believers truly affirmed this and were certain that it is the word of God in reality, not created like the speech of humankind. Whoever hears it and claims it is the speech of humans has disbelieved, and God has condemned and criticized him, and threatened him with Hellfire, where He said: {I will cast him into Hellfire} [Al-Muddaththir 26]. When God threatened Hellfire for those who said: {This is nothing but the word of a human being} (Al-Muddaththir 25), we knew and were certain that it is the word of the Creator of humankind, and it does not resemble the speech of humans (1)."

It is the final book, which falsehood cannot approach from any direction. God—whose word He has revealed—has described it in a way that qualifies it for a sublime status unmatched by any other book on earth, from its revelation until the Day of Judgment.

For among the characteristics of this magnificent Qur'an—which the books of the Jews and Christians lack today—are the following statements in His words describing this book:

(1) That it is undoubtedly from God:

(82/An-Nisa') God said: "Do they not then reflect upon the Qur'an? Had it been from [any] other than God, they would have certainly found therein much inconsistency." And He said: "This Qur'an could not have been fabricated by anyone other than God, but it is a confirmation of what came before it and a detailed explanation of the Scripture. There is no god but God." (1) Explanation of Al-Tahawiyyah Creed, Sadr ad-Din Muhammad ibn Ala' ad-Din Ali ibn Muhammad ibn Abi al-'Izz al-Hanafi, Adhra'i as-Salihi ad-Dimashqi, edited by: Ahmad Shakir, Ministry of Islamic Affairs, Endowments, Da'wah and Guidance, Saudi Arabia, 1st edition, pp. 127-128, 1418 AH.

From the Lord of the Worlds (Yunus 37). And He said: And indeed, you receive the Qur'an from One Wise and Knowing (An-Naml 6). And He said

The revelation of the Book, in which there is no doubt, is from the Lord of the Worlds (As-Sajdah 2).

This characteristic of the Glorious Qur'an is not available to any other book revered by other religions, that is, the ones they have in their hands today, as they have been subjected—as has been established—to alteration and have become filled with human words and fabrications.

(2) He is the One who guarantees its preservation from distortion:

For God attributed to Himself the preservation of the Qur'an, and affirmed it—that is, the preservation—with all the affirmations known to the Arabs, saying: “Indeed, We have sent down the Reminder, and indeed, We will be its Guardian.” (Al-Hijr 15:9)

Sufyan ibn Uyaynah (1), may God have mercy on him, said: “God, Blessed and Exalted is He, said in the Torah and the Gospel: ‘They were not entrusted with the Book of God’ (Al-Ma'idah 5:44), so He entrusted its preservation to them, and it was lost. And He said: ‘Indeed, We have sent down the Reminder, and indeed, We will be its Guardian,’ so God, Glorified and Exalted is He, preserved it, and it was not lost.” (2)

(3) It is a miracle unlike any human statement:

God said: “And if you are in doubt about what We have revealed to Our servant, then produce a chapter like it and call upon your witnesses other than God, if you should be truthful.” (Al-Baqarah 23) And He said: “Say, ‘Even if mankind and jinn gathered together to produce the like of this Qur’an, they could not produce the like of it, even if they were to each other assistants.’” (Al-Isra 88)

(1) Sufyan ibn Uyaynah (107-198 AH): Sufyan ibn Uyaynah ibn Abi Imran Maymun al-Hilali, the great Imam, the Hafiz of his time, the Sheikh of Islam, Abu Muhammad al-Hilali al-Kufi, then al-Makki. He sought hadith as a young boy, met the great scholars, and acquired a vast amount of knowledge from them. He mastered it, excelled in it, compiled it, authored works, lived a long life, and people flocked to him. The highest chains of transmission (isnad) ended with him, and people traveled to him from all over the land. He connected the descendants to the ancestors. [Siyar A'lam al-Nubala', al-Dhahabi (4558 (456) - slightly adapted].

(2) Al-Jami' li-Ahkam al-Qur'an, al-Qurtubi (6/10) - slightly adapted

And it was God's decree that this verse should appear in Surah Al-Isra, which has great significance in establishing the Muslims' faith in the Holy Land. This includes those who claim to have the right to this land, the Jews and Christians, among those humans and jinn who were unable to produce anything like this Quran. So they produced incomplete books of their own in which they lied about God, the Most High. These books became destructive after their distortion—unlike the infallible Quran, and God knows best.

And God said: “Or do they say, ‘He has revealed it?’ Say, ‘Then produce a surah like it and call upon whomever you can besides God, if you should be truthful.’”

(38/Yunus)

(4) It came as an explanation of everything:

God said: “Shall I seek a judge other than God, when it is He who has revealed to you the Book explained in detail? And those to whom We gave the Scripture know that it is revealed from your Lord in truth, so never be among the doubters.” (Al-An’am 114) And God, may the peace and blessings of God be upon him, said: “And We have revealed to you the Book as a guide for all things and as guidance and mercy and good tidings for the Muslims.” (An-Nahl 89)

Imam al-Shafi'i (1), may God have mercy on him, said: "Explanation is a comprehensive term for meanings that are united in their origins and branched out in their branches. The least that can be said about those united and branched meanings is that they are an explanation for those to whom the Qur'an was addressed."

(1) Imam Al-Shafi’i (150 - 204 AH): Muhammad ibn Idris ibn Al-Abbas ibn Uthman ibn Shafi’ ibn Al-Sa’ib ibn Ubayd ibn Abd Yazid ibn Hisham ibn Al-Muttalib ibn Abd Manaf ibn Qusayy ibn Kilab ibn Murrah ibn Ka’b ibn Lu’ayy ibn Ghalib, the Imam, the scholar of the age, the defender of Hadith, the jurist of the nation, Abu Abdullah Al-Qurashi, then Al-Muttalibi Al-Shafi’i, the Meccan, born in Gaza, a relative of the Messenger of God and his cousin, for Al-Muttalib is the brother of Hashim, the father of Abd Al-Muttalib. The Imam was born in Gaza, and his father Idris died young, so Muhammad grew up an orphan in his mother’s care, and she feared for him being neglected, so she moved him to his place of origin when he was two years old, so he grew up in Mecca, and he took up archery, then he took up Arabic and Sharia, so he excelled in that and advanced, then he loved jurisprudence, so he became the leader of the people of his time [Siyar A’lam Al-Nubala’, Al-Dhahabi (10) 6 - 7 - with modification].

With his tongue, they are close in their equality with him, even if some of them are more emphatic in expression than others, and they differ with those who are ignorant of the Arabic language."(1)

(5) That it is absolutely perfect:

God said: "Praise be to God, who has sent down upon His servant the Book and has not made therein any crookedness." (Al-Kahf/1), and He said: "An Arabic Qur'an, without any crookedness, that they may become righteous." (Az-Zumar/28), and He, the Most High, said, describing His Noble Book: "And falsehood cannot approach it from before it or from behind it; [it is] a revelation from a Wise, Praiseworthy One." (Fussilat 42).

Ibn Abbas said: "Falsehood cannot approach it. The Torah, the Gospel, the Psalms, and all other books before it do not contradict it, nor will there be a book after it that contradicts it. It is said: The Torah, the Gospel, the Psalms, and all other books before it do not contradict it, nor will there be a book after it that contradicts it." (2)

(6) Its complete clarity and its ease for people:

God, may God bless him and grant him peace, said in His Great Book: "And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?" (Al-Qamar 54:17).

And where do the books of the Jews and Christians stand in relation to this great characteristic of the Qur'an? For those books, as the researcher previously explained, are filled with obscure meanings, visions, dreams, symbols, and talismans, which cause confusion for every person, especially regarding the fundamentals of belief.

(7) It is the decisive factor in disputes:

This characteristic is one of the most important characteristics of the Qur'an. You find this in His saying: {And We have not revealed to you the Book except that you may make clear to them that wherein they differ and as guidance and mercy for a people who believe} (An-Nahl/64).

(1) Ar-Risalah, Imam Muhammad ibn Idris Ash-Shafi'i, edited by: Ahmad Shakir, Al-Halabi Library / Egypt, 1st edition, 1358 AH/1940 CE,

(2) Tanwir al-Miqbas min Tafsir Ibn Abbas, al-Fayruzabadi (p.) (404).

Those Jews and Christians who denied this characteristic and differed concerning the Scripture were described by God as misguided and deviant, as He said: “That is because God has sent down the Book with the truth. And indeed, those who differ concerning the Scripture are in extreme dissension.” (Al-Baqarah 2:176). That is, they deserved this severe punishment because God revealed His Book to His Messenger Muhammad and to the prophets before him, establishing the truth and refuting falsehood. These people mocked God’s verses. Their own scripture commanded them to reveal and spread knowledge, but they disobeyed and rejected it. This final Messenger called them to God, enjoined what is right and forbade what is wrong, yet they rejected him, opposed him, denied him, and concealed his true nature. They mocked God’s verses revealed to His messengers, and for this reason, they deserved this punishment. Punishment and retribution (1)

(8) Its dominance over previous books:

This characteristic of the Great Qur’an is what is based on the resolution of the claims of the Jews and Christians and their argument based on what is in their books of falsehood mixed with some truth, as God resolves this in His saying: “And We have revealed to you the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what God has revealed and do not follow their desires away from what has come to you of the truth.” (Al-Ma’idah/48).

And it was said regarding the meaning of “and a Guardian over it”: “A trustee, a witness, and a judge.” All of these are narrated from Ibn Abbas, and likewise from others. All these statements are close in meaning, for the name “Guardian” encompasses all of this. He is a trustee, a witness, and a judge over every book before it. God, the Exalted, made this great book, which He revealed, the last and final of the books, the most comprehensive, the greatest, and the most perfect of them, as He gathered in it the merits of what came before it and added to it perfections that are not in any other. For this reason, He made it a witness, a trustee, and a judge over them all, and He, the Exalted, guaranteed its preservation with His own noble Self. (2)

(1) Tafsir al-Qur'an al-'Azim, Ibn Kathir, (1/258).

(2) The previous source (2/82) - with modifications

And Islam, as brought by the Quran, is the religion of God, which He has chosen for all mankind. He said: “Indeed, the religion with God is Islam. And those who were given the Scripture did not differ except after knowledge had come to them – out of jealous animosity among themselves. And whoever disbelieves in the verses of God, then indeed, God is swift in reckoning.” (Al Imran 3:19)

These are some of the characteristics of the Glorious Quran, which the researcher has striven to distinguish from the countless other characteristics of God’s Book. How could someone like him possibly enumerate them all? In the characteristics mentioned above, a clear distinction becomes apparent to every discerning mind between the holy books of the Jews and Christians and the eternal Book of God, which He has given this superiority over all other books

In conclusion: "The Holy Quran is the foremost source from which Muslims derive matters of belief and other rulings. It was God, the Almighty, who spoke it and revealed it to His Messenger through Gabriel. God, the Exalted, has guaranteed its preservation and protection from addition or subtraction. It remains as it was on the day it was first revealed, with neither addition nor subtraction." (1)

The Promise of the Land to Muslims in the Holy Quran:

The inheritors of the Holy Land, or those promised it, according to the perspective of the Holy Quran, derive their religious right to the land from God's appointment of them as His vicegerents therein. The criterion for this is their adherence to His commands and their attainment of piety. God revealed in His Book firm principles (2) regarding this matter, which must be

pondered and their meanings considered. The most important of these is:

(1) The Principle of Absolute Sovereignty:

Absolute sovereignty belongs to no one but God. This principle is elaborated upon extensively and abundantly in the Holy Quran

(1) The Methodology of Reasoning on Matters of Belief According to the People of the Sunnah and the Community, Uthman bin Ali Hassan, Al-Rushd Library / Riyadh, 2nd Edition, 1413 AH / 1993 CE, (77/1) - slightly adapted

(2) The researcher deduced the titles and contents of these rules from the explicit and implicit meanings of the noble Qur'anic verses that contain these rules

God said: “Say, ‘To whom belongs the earth and all that is in it, if you should know?’ They will say, ‘To God.’ Say, ‘Then will you not remember?’” (Al-Mu’minun 84-85). This is a question about the ownership of the earth and all that is in it: “They will say, ‘To God,’ but yet they do not mention this truth while they direct their worship to other than God.” (1)

This principle establishes from the outset that the earth and all that is in it belong entirely to God. This is what Muslims believe, in contrast to the Jews and Christians, who associated others with God in worship and then divided God’s earth according to their whims

It is noteworthy that the Almighty has linked His absolute ownership of the earth and what is in it with the corruption of the beliefs of the Jews and Christians, as if God is warning them that they have no dominion, no promise, and no succession over His earth, as long as they are in this corruption of belief and behavior, and God knows best what He intends

And consider the words of God, peace and blessings be upon him, describing the corruption of the Christians: “And they say, ‘God has taken a son.’ Exalted is He! Rather, to Him belongs whatever is in the heavens and whatever is on the earth. All are obedient to Him.” (Al-Baqarah 2:116), and also: “…And do not say, ‘Three [gods].’ Give them what is best for you. Indeed, God is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is God as Disposer of affairs.” (An-Nisa 4:171), and also: They said, “God has taken a son.” He has no son. Glory be to Him! He is the Self-Sufficient. To Him belongs whatever is in the heavens and whatever is on the earth. (Yunus/68)

And his saying, peace and blessings be upon him – rebuking the Jews and Christians together: “The Jews and the Christians say, ‘We are the children of God and His beloved.’ Say, ‘Then why does He punish you for your sins? Rather, you are human beings from among those He has created. He forgives whom He wills and punishes whom He wills. And to God belongs the dominion of the heavens and the earth and whatever is between them, and to Him is the final destination.’” (Al-Ma'idah 5:18)

(2) The Principle of Inheritance of the Land:

This is a rule built upon the first rule; for the King, the Owner of the Earth, bequeaths it to whomever He wills of His servants. However, these heirs must possess a quality that accompanies them in order to inherit God's earth: piety.

(1) In the Shade of the Qur'an, by the martyred Sheikh Sayyid Qutb Ibrahim Hussein al-Sharabi, Dar al-Shuruq / Beirut - Cairo, 17th edition, (4/2478), 1412 AH

God Almighty said: Moses said to his people, “Seek help from God and be patient. Indeed, the earth belongs to God; He gives it as an inheritance to whomever He wills of His servants. And the [best] outcome is for the righteous.” (7:128)

The martyr Sayyid Qutb (1), may God have mercy on him, says: “The earth belongs to God, and God gives it as an inheritance to whomever He wills of His servants, according to His law and wisdom. So those who call to the Lord of the Worlds should not look at any of the outward appearances of things that might make observers think that the tyrant is firmly established in the earth and will not be removed from it... For the owner and possessor of the earth is the one who decides when to expel them from it, and the ultimate outcome is for the righteous... whether the time is long or short... So let no anxiety about the fate stir in the hearts of those who call to the Lord of the Worlds, nor let the movement of the disbelievers in the lands deceive them into thinking that they will remain (2).”

And since the absolute owner of the earth is God, its ultimate inheritance belongs to its Creator, both it and all that is on it. God said: “Indeed, it is We who will inherit the earth and all that is on it, and to Us they will be returned.” (Maryam 40), meaning: We cause its inhabitants to die, so we inherit it, and to Us they will be returned on the Day of Resurrection, and We will reward each according to his deeds. (3)

(1) Sayyid Qutb (1906-1966 CE): The great literary critic and scholar, Sayyid Qutb Ibrahim, was born in Asyut, Upper Egypt

He worked as a teacher in Egypt from 1933. He authored his first Islamic book in 1945 (Artistic Imagery in the Qur'an). He lived as a preacher of reform, and in 1947 he embraced Islam, becoming an Islamic reformer. He then became one of the most prominent pioneers of contemporary Islamic thought. His creed and thought were those of the righteous predecessors. He wrote about and confronted contemporary ignorance. He authored a large number of works, most notably: In the Shade of the Qur'an, This Religion, Milestones, Islam and the Problems of Civilization, Our Battle with the Jews, The Foundations of the Islamic Worldview, and others. He was arrested several times during the era of Gamal Abdel Nasser, the last time being in 1965. He was then sentenced to death in August 1966, and the sentence was carried out at dawn on Monday, August 29, 1966. [See: From the Luminaries of Islamic Da'wah in Egypt, Counselor Abdullah Al-Aqeel, Media Center]

(1) 93-100, Arabic/Egypt, 4, 1432 AH/2011 CE

(2) In the Shade of the Qur'an, Sayyid Qutb (3/1355) - slightly adapted.

(3) Al-Jami' li-Ahkam al-Qur'an, al-Qurtubi, (11/109).

(3) The Principle of Succession and Empowerment:

This is also based on the principle of inheritance; for if God bequeaths His land to one of His servants, He appoints him as His successor therein, and his actions are the determining factor in the continuation of this succession.

The Truth said: They said, “We were persecuted before you came to us and after you came to us.” He said, “Perhaps your Lord will destroy your enemy and make you successors in the land, so that He may see how you will act.” (Al-A'raf/129)

And succession is only by the will, decree, and wisdom of God. “Is He [not best] who responds to the desperate one when he calls upon Him and removes evil and makes you successors on the earth? Is there a deity with God? Little do you remember.” (An-Naml/62)

This succession may be in money, land, or other things. This meaning is detailed in the Qur’an in more than one place, as the King said: “And your Lord is the Rich, the Possessor of Mercy. If He wills, He can do away with you and replace you with whomever He wills, just as He produced you from the descendants of another people.” (Al-An’am / 133). He also said: “Believe in Allah and His Messenger and spend out of that in which He has made you successors. For those of you who believe and spend, there is a great reward.” (Al-Hadid (7)).

As for the conditions of succession and empowerment, they are faith, righteous deeds, obedience to God’s commands, worship of Him, not turning away from His straight path, and following His messengers - peace be upon them. These meanings are mentioned within the rule of succession in the Qur’an

For the Truth said regarding the conditions of the promise of succession and empowerment: “Allah has promised those of you who believe and do righteous deeds that He will surely grant them succession in the land, just as He granted it to those before them, and that He will surely establish for them their religion which He has chosen for them, and that He will surely replace their fear with security. They will worship Me, not associating anything with Me. But whoever disbelieves after that - then it is those who are the defiantly disobedient.” (An-Nur 55). And He also said: “Those who, if…” They were their people in the land. They established prayer and gave zakah and enjoined what is right and forbade what is wrong. And to Allah belongs the outcome of all matters. (Al-Hajj 22:41) He also said: “And to Thamud We sent their brother Salih. He said, ‘O my people, worship Allah as you worship Him.’”

“There is no god for you other than Him. He created you from the earth and settled you in it, so seek His forgiveness and then repent to Him.” (Hud/61) He also said: “And We have already written in the Psalms, after the Reminder, that the earth will be inherited by My righteous servants.” (Al-Anbiya (105))

As for the consequences of violating these conditions, they are (replacement, destruction, and punishment). He said: “But if they turn away, then I have conveyed to you that with which I was sent to you. And my Lord will replace you with another people, and you will not harm Him at all. Indeed, my Lord is Guardian over all things.” (Hud 57). He also said: “Have they not seen how many generations We destroyed before them, whom We had established in the land as You have not been established, and We sent down rain upon them in showers and made rivers Rivers flow beneath them, so We destroyed them for their sins and raised up after them another generation. (Al-An’am 6) He also said: Then there came after them a generation who neglected prayer and followed their desires; so they will meet destruction. (Maryam 59) He also said: And if you turn away, He will replace you with another people; then they will not be like you. (Muhammad 38)

In accordance with the principle of succession, and the superiority of piety and faith, the Great Qur’an decides who the supreme successors of the father of the prophets, Abraham, are, saying: “Indeed, the closest of people to Abraham are those who followed him, and this Prophet, and those who have believed. And Allah is the ally of the believers.” (Al Imran/68)

Sayyid Qutb, may God have mercy on him, says: “That is God’s promise to those who believe and do righteous deeds from the nation of Muhammad, peace and blessings be upon him, that He will grant them succession on earth, establish for them their religion which He has chosen for them, and replace their fear with security. That is God’s promise, and God’s promise is true, and God’s promise will come to pass, and God will not break His promise. So what is the reality of succession on earth? It is not merely dominion, subjugation, conquest, and rule. Rather, it is all of that on the condition that it is used for reform, development, construction, and the realization of the path that God has prescribed for humanity, so that it may follow it and reach, through it, the level of perfection destined for it on earth, befitting a creation that God has honored.” (1) Work

(2528-2529/4) (1) In the Shade of the Qur’an, Sayyid Qutb

(4) The Rule of Circulation:

The Holy Qur’an has indicated in many places that God alternates His earth among His creation, according to their deeds, so there is no survival except for the benefit of the faith, while the corrupt and the misguided have no destiny but destruction or replacement

He said: “And it is He who has made you successors on the earth and raised some of you above others in degrees [of rank] that He may try you in what He has given you. Indeed, your Lord is swift in punishment; but indeed, He is Forgiving and Merciful.” (Al-An’am 165) “He has made you successors on the earth, meaning: He has made you inhabit it generation after generation, century after century, and successor after predecessor, that He may try you in what He has given you, meaning: that He may test you in what He has bestowed upon you and tried you with it (1).”

And He said: “And remember when He made you successors after the people of ‘Ad and settled you in the land, [where] you take for yourselves palaces from its plains and carve out homes from the mountains. So remember the favors of Allah and do not commit abuse on the earth, spreading corruption.” (Al-A’raf 7:74). And He also said: “Does He guide those who inherit the earth after its [former] inhabitants? If We willed, We could afflict them for their sins and seal over their hearts, so they would not…” They hear (Al-A'raf/100). And He also said: Then We made you successors in the land after them so that you might see how you would act. (14/Yunus)

And God made the dwelling of the believers in the land after the disbelievers a gift to them for their faith, a fitting reward, as He said: And you will dwell in the land after them. That is for whoever fears My standing before Me and fears My threat. (Ibrahim/14).

And He said, describing the state of the earth's transfer from the corrupt to the reformers: "How many gardens and springs did they leave behind, and meadows and noble dwellings, and comforts in which they delighted! Thus it was, and We caused another people to inherit them. So neither heaven nor earth wept for them, nor were they given respite." (Ad-Dukhan 25-28)

(1) Tafsir al-Qur'an al-'Azim, Ibn Kathir (2/244).

Rather, God has promised every tyrant who oppresses the land of the believers that he will depart from it, even if after a while:

And indeed, they were about to drive you out of the land to expel you from it. And then they would not have remained after you except for a little while. (Al-Isra 76)

The preceding clear principles from the Book of God undoubtedly apply to the Holy Land of Palestine and put an end to the conflict over it from the perspective of the Quran, which is dominant over all other books.

If one wishes, in the researcher's understanding, to measure nations according to the Creator's standard for succession on Earth, then the Muslim nation is undoubtedly the one entitled to succession since the advent of the Prophet Muhammad (peace and blessings be upon him). It is the only nation among all religions that achieves true monotheism and believes in the Seal of the Prophets. Monotheism is the foundation of faith, and consequently, it is the foundation of inheritance, succession, and empowerment

But the Qur'an, whose characteristics, as mentioned previously, include explaining everything, paid special attention to the land of Palestine and Al-Aqsa. It is mentioned in the Qur'an in contexts of praise and blessing. This status of Palestine in Islam will be explored by the researcher—God willing—in the second section of this chapter.

Secondly: The Prophetic Sunnah

The Prophetic Sunnah refers to what is attributed to the Prophet, whether in word, deed, tacit approval, or description (1).

It was narrated from Sheikh al-Islam Ibn Taymiyyah, may God have mercy on him, that he said: “The Prophetic hadith, when used without qualification, refers to what was narrated about him after his prophethood, whether in word, deed, or tacit approval. His Sunnah is established in these three ways. Whatever he said, if it was a report, must be believed. If it was legislation, whether obligatory, prohibited, or permissible, it must be followed. The verses indicating the prophethood of the prophets also indicate that they are infallible in matters of faith.”

(1) Rules of Modernization from the Arts of Hadith Terminology, Muhammad Jamal al-Din ibn Muhammad Sa'id ibn Qasim al-Hallaq al-Qasimi, Dar al-Kutub al-'Ilmiyya, Beirut, edition (n.d.), (p. 61). See also: Directing Attention to the Principles of Hadith, Tahir ibn Salih ibn al-Sam'uni al-Jaza'iri, edited by Abd al-Fattah Abu Ghudda, Maktabat al-Matbu'at al-Islamiyya, Aleppo, 1st edition, 1416 AH/1995 CE. (1/1)

They inform about it on behalf of God, and their information is always true. This is the meaning of prophethood, which implies that God informs him of the unseen, and that he informs people of the unseen. The Messenger is commanded to call people to Islam and convey to them the messages of his Lord (1).

The scholars of jurisprudence sought out the Messenger of God, the legislator who sets the rules for those who strive to reach the truth after him, and clarifies for people the constitution of life. Thus, they focused on his sayings, actions, and tacit approvals that establish and confirm rulings (2).

The fundamental importance of the Sunnah, in the researcher's understanding, lies in the fact that the Prophet of God is the Seal of the Prophets, and his message is the final message. He said: “Muhammad is not the father of any of your men, but he is the Messenger of God and the Seal of the Prophets. And God is ever, of all things, Knowing” (Al-Ahzab 40).

The Sunnah holds a great position in the religion of Islam, making it the second source of the principles of belief and legislation in the Islamic religion, after the Holy Qur'an, for several reasons.

(1) The position of the Sunnah in the Qur'an:

The Glorious Qur'an guided us to the status of the Prophetic Sunnah, as God linked obedience to Him with obedience to His Prophet, saying: “Whoever obeys the Messenger has obeyed God; but whoever turns away - We have not sent you as a guardian over them.” (An-Nisa’ 4:80) And He said: “Say, ‘Obey God and the Messenger.’ But if they turn away, then indeed, God does not like the disbelievers.” (Al Imran 3:32) And He also said: “O you who have believed, obey God and obey the Messenger and those in authority among you. But if you disagree over the matter of the Messenger and those in authority among you…” And refer anything back to God and the Messenger, if you truly believe in God and the Last Day. That is better and more suitable for final determination. (An-Nisa'/59)

And God commands you to follow the Messenger in what he commands and forbids. And whatever the Messenger has given you, take it; and whatever he has forbidden you, refrain from it. And fear God; indeed, God is severe in punishment. (Al-Hashr/7)

(1) Rules of Hadith Transmission from the Arts of Hadith Terminology, Muhammad Jamal ad-Din al-Qasimi (1/62)

(2) The Sunnah and its Place in Islamic Legislation, Mustafa bin Husni as-Siba'i, Islamic Office / Damascus - Beirut, 3rd edition,

. (49) 1402 AH/1982 AD, (p

Indeed, obedience to the Messenger is the very purpose of the message. He said: {And We did not send any messenger except to be obeyed by permission of Allah} (An-Nisa'/64). Therefore, it was: {The Prophet is closer to the believers than their own selves} (Al-Ahzab/6).

The Quran warns against disobeying the Prophet (peace and blessings be upon him): {So let those who disobey his command beware, lest a trial afflict them or a painful punishment befall them} (An-Nur/63).

(2) The Sunnah complements the Quran:

The Messenger of God, may God bless him and grant him peace, is the one who conveys the message from his Lord. O Messenger, convey that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And God will protect you from the people. Indeed, God does not guide the disbelieving people. (Al-Ma'idah 5:67) The Messenger has no duty except to convey the message. And God knows what you reveal and what you conceal. (Al-Ma'idah 5:99)

And God has clarified the complementary function between the Qur'an and the Sunnah of the Prophet, as He said: {And We have revealed to you the Reminder so that you may explain to the people what was revealed to them and so that they may reflect.} (An-Nahl 16:44). ---

Muslims need to know the explanation of the Messenger of God, along with their need to know the Book of God. The Qur'an cannot be understood in its true form, nor can God's intent be known from many of its verses of rulings, except by referring to the Messenger of God, to whom God revealed the Book so that he might explain to the people what was revealed to them from their Lord. Hence, Muslims, past and present—except for some deviant sects—have agreed that the Sunnah of the Messenger of God, peace and blessings be upon him, whether in word, deed, or tacit approval, is one of the sources of Islamic legislation, which every follower of Islamic law cannot do without in knowing what is permissible and forbidden (1).

(1) The Sunnah and its place in Islamic legislation, Mustafa al-Siba'i, (p. (376)).

(3) The Sunnah is a Preserved Revelation

The Prophetic Sunnah is a revelation from God, as stated in the Glorious Qur'an: {Nor does he speak of [his own] desire. It is not but a revelation revealed.} (An-Najm 3-4)

Ash-Shafi'i, may God have mercy on him, said: "Whatever the Messenger of God established in matters for which God has no ruling, he established by God's ruling. And whatever he established, God has obligated us to follow it, and He has made obedience to Him in following it, and disobedience to it in turning away from following it is disobedience to Him, for which He has not excused any of His creation." (1)

Ibn Hazm - may God have mercy on him - said: “Thus it is clear to us that revelation is divided from God Almighty to His Messenger into two parts: one of them is a recited revelation composed in a miraculously structured way, which is the Qur’an, and the second is a narrated and transmitted revelation that is not composed, nor miraculously structured, nor recited, but it is read, which is the report that came from the Messenger of God, and it is what God Almighty explained to us. Thus it is clear that all of his words are preserved by God’s preservation, and it is guaranteed to us that nothing of it will be lost, since what God God preserves is certainly not lost, and it is all transmitted to us.” (2)

And He said: “God has indeed been gracious to the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error.” (Al Imran/164)

Al-Shafi'i, may God have mercy on him, said: "I heard from one of the scholars of the Qur'an whom I trust say: 'Wisdom is the Sunnah of the Messenger of God.' This is similar to what he said, and God knows best, because the Qur'an mentions wisdom and follows it, and God mentions it to His creation by teaching them the Book and wisdom. Therefore, it is not permissible—and God knows best—to say 'wisdom' here except as the Sunnah of the Messenger of God, because it is linked to the Book of God, and God has made obedience to His Messenger obligatory, and has made it incumbent upon people to follow

(1) Al-Risalah, Al-Shafi'i, (p. 88).

(2) Al-Ihkam fi Usul al-Ahkam, Ibn Hazm al-Andalusi, Al-'Asimah Press / Cairo, edition (n.d.), (87/1-88).

His command, therefore it is not permissible to say of his statement: It is obligatory except for the Book of God and then the Sunnah of His Messenger, for what we have described, that God Almighty made belief in His Messenger linked to belief in Him (1)

(4) The glad tidings of all the messages with Muhammad ﷺ:

Allah, may the peace and blessings of Allah be upon him, said: “Those who follow the Messenger, the unlettered Prophet, whom they find mentioned in their scriptures, in the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong, who makes lawful for them the good things and prohibits for them what is forbidden, and relieves them of their burdens and the shackles that were upon them. So those who believe in him, honor him, support him and follow the light which has been sent down…” Those who are with him are the successful ones. (157/Al-A'raf)

Sayyid Qutb, may God have mercy on him, said: “This is a great piece of news, testifying that the Children of Israel received certain news of the unlettered Prophet through their prophets Moses and Jesus, peace be upon them, long ago. They received certain news of his mission, his attributes, the methodology of his message, and the characteristics of his religion. He is the unlettered Prophet. He commands people to do good and forbids them from doing evil. He makes lawful for them what is good and prohibits for them what is evil. He removes from those of the Children of Israel who believe in him the burdens and shackles that God knew would be imposed upon them because of their disobedience. The unlettered Prophet removes them from them when they believe in him… And with this early communication to the Children of Israel—through their exalted prophet Moses—God revealed not only the future of His religion, but also the bearer of its banner, the path of its followers, and the abode of His mercy. Thus, no excuse remained for the followers of all previous religions after this early communication of certain news.” (2)

(5) The reliability of transmitting the Sunnah:

The preservation of the Sunnah was not in vain. Rather, God provided this nation with the means to preserve the Sunnah of the Messenger of God. Among these means are those related to him, his method of instilling the Sunnah in the hearts of his Companions, and those related to the Companions, may God be pleased with them, and their intense care for the hadith of the Messenger of God.

(1) Al-Risalah, Al-Shafi'i (p.) (78).

(2) Fi Zilal al-Qur'an, Sayyid Qutb (3/1378) - slightly adapted

Their followers also contributed greatly to this, including the rules and methodologies established by scholars to preserve the Sunnah from extraneous and fabricated material (1)

The methods, methodologies, and rules of the scholars of Hadith among the Muslims after the era of the Messenger of God, may God bless him and grant him peace, became a source of pride and a model of accuracy in transmission and scrutiny of narrations. They paid great attention to the chain of transmission and the text, and they were concerned with the science of criticism and authentication. They stipulated conditions for accepting a narration from a narrator, and they were concerned with investigating errors and changes in wording. They divided and classified hadiths according to their strength and weakness, and so on, as is detailed in the books of Hadith science. This confirms the great attention that the Prophetic Sunnah received from the Muslim scholars until they preserved it from extraneous and fabricated material, in fulfillment of God's preservation of His revelation (2)

The purpose of this review of several characteristics of the Prophetic Sunnah and its great status in Islam, as the second of the fundamental sources of Islamic creed and legislation, is to demonstrate the importance of the soundness of the source as the basis upon which beliefs are accepted or rejected.

It became clear to the researcher that what is mentioned in the purified Prophetic Sunnah regarding the status of the Holy Land for Muslims is based on the aforementioned Quranic principles and rules concerning the inheritance of the land, the promise of it, and its sanctity. This is not surprising, as it has been established that the Prophetic Sunnah complements and confirms the Holy Quran, in addition to being the second part of divine revelation. Therefore, it is inconceivable that the Sunnah would contradict the Quran in these rules or others.

The researcher will, God willing, present—in the second section of this chapter—the status of the Holy Land in the Prophetic Sunnah.

(1) Methodology of Reasoning on Matters of Belief, Uthman bin Ali Hassan (1/90)—slightly adapted.

(2) See: The previous source (1) 98 (102).

Summary of the requirement:

First: The authentic sources of Islamic thought (sources of beliefs and legislation) are traced back to two great sources: the Book of God, the Exalted, and the Sunnah of His Prophet.

Second: The sources of Islamic belief and thought are distinguished by being divine sources, based on preserved revelation, and untouched by human tampering or distortion, as God Himself guaranteed their preservation. The Qur'an is transmitted entirely through continuous narration (tawatur), and the Sunnah includes both mutawatir and non-mutawatir narrations, but it is preserved by God Almighty.

Third: The sources of the Muslims established fundamental rules and concepts regarding God's promise to them of ownership of the earth, their stewardship of it, and their inheritance of it. The essence of these rules is that monotheism, faith, and piety are the basis for distinguishing between people in God's appointment of them as His stewards on His earth.

Fourth: The Muslim nation—according to the established rules of the Qur'an and Sunnah—is the nation qualified to bear the trust of God's appointment of them as His stewards on His earth, due to their embodiment of monotheism among all other nations. This monotheism (which includes obedience to God and His Messenger) is the basis for the matter of inheriting the earth

Fifth: Studying and scrutinizing the religious source is essential and decisive for judging the beliefs and ideas of nations and sects regarding a particular issue. If the origin (the source) is sound, then the branch (the thought) will be sound, and vice versa

The Second Requirement:

Sources of the Muslims' Historical Right to the Holy Land

In the first chapter, the researcher reviewed the Jewish claims to a historical right to Palestine (1), and the Christian claims in the second chapter (2). Through discussing the claims of both groups regarding this right, many aspects of the Muslims' historical right to the Holy Land became clear. Therefore, the researcher will not repeat what has already been discussed, as it can be reviewed in its proper place.

In addition to what has already been discussed, the researcher understands the Muslims' historical right to Palestine to be based on two sources that form the basis for inheriting the land: a divine historical source and a human historical source. These are explained below:

First: The Divine Historical Source:

This source is the primary one and deserves attention. By the divine historical source, the researcher means that the Muslims' historical right to this land is based on the history of religions, as this land is the land of the heavenly messages and the land of the prophets. If the historical right is based on inheriting the land from ancestors according to their religion, this confirms the Muslims' right to the Holy Land

For the virtue of the place where Jerusalem is located is historically established, and is mentioned in numerous texts of the Qur'an and Sunnah. Undoubtedly, this virtue dates back to ancient times, for many prophets and messengers were born and died in this place, and it was the site of many divine messages and revelations. The greatest events of ancient history took place there (3).

(1) See: this research before you, (pp. 190-197).

(2) See: this research before you, (pp. 385-410).

(3) Palestine: A Pictorial History, Dr. Tariq Suwaidan, (p. 16).

Many Muslim scholars have elaborated—as has become clear to the researcher—on the historical right of the Arabs, the ancestors of Muslims, to this land on an ethnic and national basis. They have presented hundreds of historical proofs and the results of archaeological discoveries, demonstrating that this land is of Canaanite Arab origin, which is beyond doubt. However, some of these scholars have, perhaps unintentionally, criticized the prophets of God (peace be upon them) in an attempt to refute the historical right of the Jews to Palestine, as if these prophets were Jews. This contradicts the principles of Islam and a fundamental tenet of the Muslim faith.

God said: “The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in God and His angels and His books and His messengers, [saying], ‘We make no distinction between any of His messengers.’ And they say, ‘We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination.’” (Al-Baqarah 2:285)

Al-Qurtubi said: “Meaning: They say, ‘We believe in all the messengers, and we do not disbelieve in any of them, nor do we differentiate between them as the Jews and Christians did.’” (1)

So, it was the Jews and Christians who differentiated between the prophets in matters of faith, and Islam came to correct this deviation in differentiation. How then can it be permissible for a Muslim to criticize one of God's prophets in order to refute the Jews and Christians?

It has become clear—as previously explained—that the Jews of today, for example, have no basis in their lineage to Abraham, Isaac, Jacob, and Moses, peace be upon them, in terms of race and ancestry. Rather, they base their historical right on a claim of lineage, while it has been definitively proven that the Arabs who became Muslims are from the noble lineage of Abraham, so their right to it is more compelling and prior.

Nevertheless, the Qur'anic methodology that establishes the religious right of Muslims to inherit the land is not based on lineage, race, or nationality, as explained in the previous section. Even assuming that differences exist regarding lineage due to the passage of time, let the judgment be based on the religion of the (disputed) forefathers.

(1) Al-Jami' li-Ahkam al-Qur'an, al-Qurtubi (4253).

While Jews and Christians consider their holy book their greatest historical document, as theology and history are intertwined for them, for Muslims, as previously mentioned, the Holy Quran is the historical and future constitution.

"The narrative aspect—which constitutes a large part of the Quran—is undeniably based solely on reception and learning. The Quran recounts the stories of past nations, groups, prophets, and historical events with their precise and accurate details, as if witnessed by an eyewitness, spanning a vast period of time that extends deep into history to the very beginning of the universe, leaving no room for intellectual effort or keen insight (1)."

Sheikh Muhammad Rashid Rida - may God have mercy on him - (2) says: “Approximately three-quarters of the Qur’an consists of stories and directs attention to the lessons learned from the conditions of nations in their disbelief and faith, their misery and happiness. Nothing guides a person like examples and events. If we obey the command and guidance, and consider the conditions of past nations... this consideration will have an effect on our souls, leading us to follow good examples and emulate the accounts of those nations in what was the cause of happiness and empowerment on earth, and to avoid what was the cause of misery, destruction, and ruin. From this, the importance of the science of history and its benefits and fruits becomes clear to the intelligent person, and he is filled with astonishment and bewilderment when he hears that many religious figures from a nation whose book is this oppose history in the name of religion and turn away from it, saying: There is no need for it.”

(1) Studies in Qur’anic Sciences, Manna’ al-Qattan, Al-Risalah Foundation / Beirut, 35th edition, 1419 AH / 1998 CE, (p. (43)).

(2) Muhammad Rashid Rida (1282-1354 AH) Muhammad Rashid ibn Ali Rida ibn Muhammad Shams al-Din ibn Muhammad Baha' al-Din ibn Mulla Ali Khalifa al-Qalamuni, originally from Baghdad, of Husayni lineage, was one of the men of Islamic reform. He was a writer and scholar of Hadith, literature, history, and exegesis. He was born and raised in al-Qalamun, near Tripoli, Syria, and studied there and in Tripoli. He became devout and composed poetry in his youth and wrote for some newspapers. Then, in 1315 AH, he traveled to Egypt and became a student of Sheikh Muhammad Abduh. He then published the magazine (al-Manar) to disseminate his views on religious and social reform. He died and was buried in Cairo. His most famous works include the magazine (al-Manar), (Tafsir al-Qur'an al-Karim), (Tarikh al-Ustadh al-Imam al-Sheikh Muhammad Abduh), (al-Wahy al-Muhammadi), (Yusr al-Islam wa Usul al-Tashri' al-'Amm), (Shubhat al-Nasara wa Hujaj al-Islam), and others [al-A'lam, al-Zarkali, (6/125 (126) - with modifications].

To him, and it is of no benefit to him. How can he not be astonished and perplexed when the Quran proclaims that knowing the conditions of nations is among the most important things this religion calls for? (1)

Among the types of Quranic narratives are the stories of the prophets, peace be upon them, which include their call to their people, the miracles with which God supported them, the stance of the obstinate towards them, the stages of the call and its development, and the fate of the believers and the deniers. (2)

This definitive Quranic narrative establishes a certain, historically proven fact, beyond dispute: that all of God's prophets and messengers, peace and blessings be upon them, were Muslims, and they were sent with Islam in the form that Muhammad brought, i.e., in the fundamentals of belief.

The historical right of Muslims to the Holy Land—in the researcher's understanding—is established from many aspects, the most important of which is that all the prophets were sent with the religion of Islam, and that they gave glad tidings of Muhammad. The historical basis for this is the eternal Book of God, the Holy Quran

God, may God bless him and grant him peace, said: “Indeed, the religion with God is Islam.” (Al Imran/19)

So Noah, may God bless him and grant him peace, was sent with the message of Islam, addressing his people: “But if you turn away, then I have not asked you for any payment. My payment is only from God, and I have been commanded to be of the Muslims.” (Yunus/72)

And this is Abraham, the Most High, the father of the prophets and the friend of the Merciful, who lived in the Holy Land and was buried there (3). The People of the Book disputed his lineage, but the Qur'an definitively established the truth of his religion and his successors, saying: "O People of the Scripture, why do you argue about Abraham when the Torah and the Gospel were not revealed until after him? Then will you not reason? Here you are..."

(1) Tafsir al-Manar, Muhammad Rashid ibn Ali Rida, Egyptian General Book Authority / Cairo, ed. (n.d.), 1990 CE, (1) (56) - slightly adapted.

(2) Mabahith fi Ulum al-Qur'an, Manna' al-Qattan, (p. 306) adapted.

(3) See: Qisas al-Anbiya', Ibn Kathir, (p. 115, (149)

You have argued about that of which you have knowledge, so why do you argue about that of which you have no knowledge? And Allah knows, while you do not know. Abraham was neither a Jew nor a Christian, but he was a true believer, a Muslim, and he was not one of the polytheists. Indeed, the closest of people to Abraham are those who followed him and this Prophet and those who have believed. And Allah is the ally of the believers. (Al Imran 65-68)

God Almighty rebukes the People of the Book, the Jews and the Christians, for the claim of each of the two groups that Abraham was of their religion and way. God exonerated him from them and showed the extent of their ignorance and the lack of their intellect in His saying: “And the Torah and the Gospel were not revealed until after him.” That is, how could he be of your religion when what was prescribed for you was only prescribed after him, with long periods of time? This is why He said: “Do you not understand?” until He said: “Abraham was neither a Jew nor a Christian, but he was a true believer, a Muslim, and he was not of the polytheists.” So He showed that he was of the true religion of God, which is the intention to be sincere and to deliberately turn away from falsehood to the truth, which is contrary to Judaism, Christianity, and polytheism (1).

Indeed, God has confirmed the fact that all the prophets of the Children of Israel after Abraham belonged to Islam, and the testament of Abraham and Jacob to their sons regarding the religion of Islam, where He said: “And who would turn away from the religion of Abraham except one who has made himself a fool? And We have chosen him in this world, and indeed, in the Hereafter he will be among the righteous. When his Lord said to him, ‘Submit,’ he said, ‘I have submitted to the Lord of the worlds.’ And Abraham and Jacob enjoined upon their sons [the same], ‘O my sons, indeed God has chosen for you this religion, so do not die Except as Muslims, or were you witnesses when death approached Jacob, when he said to his sons, “What will you worship after me?” They said, “We will worship your God and the God of your fathers, Abraham, Ishmael, and Isaac – one God. And we are Muslims [in submission] to Him.” That was a nation which has passed on. It will have what it earned, and you will have what you earn. And you will not be questioned about what they used to do. And they said, “Be Jews.” Or [whether] Christians, that you may be guided. Say, "Rather, [we follow] the religion of Abraham, inclining toward truth, and he was not of the polytheists." Say, "We have believed in Allah and in what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Descendants, and in what was given to Moses and Jesus and what was given to the prophets from their Lord. Make no distinction between any of them, and we are Muslims [in submission] to Him." (Al-Baqarah 2:130-136)

(1) Stories of the Prophets, Ibn Kathir, (p. (139)).

Then the Qur’an makes the matter clearer so that the believers may be certain: “Or do you say that Abraham, Ishmael, Isaac, Jacob and the Tribes were Jews or Christians? Say, ‘Are you more knowing than God? And who is more unjust than one who conceals a testimony he has from God? And God is not unaware of what you do.’” (Al-Baqarah/140).

Sayyid Qutb - may God have mercy on him - says: “This stage begins by confronting the People of the Book, the Jews and the Christians, with the absurdity of their position as they argue about Abraham the Night. The Jews claim that he was a Jew, and the Christians claim that he was a Christian, while Abraham the Night predates Judaism and Christianity, predates the Torah and the Gospel, and arguing about him in this manner is mere sophistry that is not based on evidence... and it establishes the truth of what Abraham was upon, the highest... He was upon Islam... the upright religion of God, and His allies are those who follow his path, and God is the ally of all believers... and thus the claims of these and those fall away, and the path of Islam that connects the Messengers of God and the believers in them throughout the ages becomes clear (1).”

The Quran recounts the supplication of Abraham and Ishmael, peace be upon them, that God would keep them steadfast in Islam and that their descendants would be Muslims. Part of their supplication was: “Our Lord, make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of Repentance, the Merciful.” (Al-Baqarah 2:128)

And God answered the supplication of His friend Abraham and his son, the Prophet Ishmael, at night. Muhammad, peace and blessings be upon him, was the embodiment of that answer. (2)

And God and the successors of Abraham are God... And the closest of people to Abraham are those who followed him, and this Prophet, and those who have believed. And God is the ally of the believers. (Al Imran/68)

(1) In the Shade of the Qur'an, Sayyid Qutb, (1/409).

(2) The Messengers and the Messages, Dr. Omar Suleiman Al-Ashqar, Dar Al-Nafais / Jordan, 1st edition, 1429 AH / 2008 CE, (p. 162).

As for Lot's house at night, God described it to you as being Muslim, saying: {And We found not therein any but a house of Muslims}

(Adh-Dhariyat/36).

As for Solomon, whom the Jews frequently mention, attributing themselves to him and his alleged temple, Croesus says in his letter to the Queen of Sheba: {...In the name of God, the Most Gracious, the Most Merciful. Do you exalt yourselves above me? Come to me in submission} (An-Naml/30-31).

As for Moses the High, whom the Jews consider their greatest leader and after whom they take their name, though he is innocent of them—his command to the Children of Israel was to embrace Islam and nothing else. God said: “And Moses said, ‘O my people, if you have believed in God, then rely upon Him, if you are Muslims.’” (Yunus 84). Therefore, the magicians of Pharaoh said when they believed: “Our Lord, pour upon us patience and let us die as Muslims.” (Al-A'raf 126).

So, if the Jews base their entire historical right on the claim that their forefathers inhabited the Holy Land and were promised it, then the decisive Quran came to refute the Jews. This sacred text, in the researcher's understanding, is the greatest historical document, which Muslims should hold fast to, certain of their lineage to all these prophets, and that they are their true heirs

As for Jesus the Most High, in whom the Christians delved and believed what they believed in him and thus associated partners with God - his disciples bore witness to their submission to God. God said: “So when Jesus perceived from them disbelief, he said, ‘Who are my helpers in the cause of God?’ The disciples said, ‘We are the helpers of God. We have believed in God, and bear witness that we are Muslims.’” (Al Imran/52).

The glad tidings of Jesus Christ of God concerning Muhammad (peace be upon him) were explicit in the text of the Qur'an: “And when Jesus, son of Marsam, said, ‘O Children of Israel, indeed I am the Messenger of God to you, confirming what came before me of the Torah and giving good tidings of a Messenger to come after me, whose name is Ahmad.’” (As-Saff 6)

In conclusion, if one applies the Quranic principles regarding the inheritance of the land and succession to it, as an established religious truth, along with the historical fact clarified by the Quran that all the prophets came with the call of Islam and gave glad tidings of Muhammad as the Seal of the Prophets, then this Quranic methodology inevitably leads to the conclusion that Muslims have a right to the Holy Land, and that it is their land, as it is the birthplace of God's religion, to which belongs the only true religion, which is Islam.

Second: The Human Historical Source

This historical source refers to what history books have recorded about those who inhabited the Holy Land since ancient times, and the extent of each of the disputing parties' right to this land, from a purely human historical perspective.

Despite the importance and priority of the divine historical source in establishing historical rights, the researcher will briefly address the historical source that proves the Muslims' right to the land of Palestine, while emphasizing the importance of ensuring that the researcher's understanding of the historical source adheres to the aforementioned principles of the Quranic methodology

For example, it is not permissible to be biased towards paganism because it is Arab, or to diminish the status of God's prophets sent to the Children of Israel. Nor should relying on historical sources affect a Muslim's belief in loyalty and disavowal, and so on. (1)

The importance of human historical sources—as becomes clear to the researcher—is evident in several matters, the most important of which are:

First: The Jews occupying the land of Palestine are disbelievers in the Holy Quran and in God's Prophet to all mankind, Muhammad. Therefore, they must be confronted before the court of history, for it contains proofs that refute every claim they make to a historical right to this land. It is inconceivable to argue with the Jews using only the Quran.

(1) See: The Jewish Belief in the Promise of Palestine: An Exposition and Critique, Muhammad bin Ali Al Omar, Al Bayan Magazine, Riyadh, 1st edition, p. 240, 1424 AH/2003 CE

Second: Addressing Western material civilization, in many of whose circles a purely scientific view prevails. These people should be addressed in their own language, which they understand, namely, with independent and objective scientific and historical evidence that combines to prove the right of Muslims and Arabs to this land, to the exclusion of others.

Third: Dismissing the assertion of historical right from the sources of human history is a loss of one of the meanings of jihad through knowledge, writing, and the word. Establishing this right for people—especially those not subject to the concepts and laws of the Quran and Sunnah—confronts the lies of the Jews and those behind them, and refutes their claims and their systematic falsification of history.

The right of Muslims to Palestine, from a human historical perspective—in the researcher's understanding—is divided into two parts, which are explained below:

First: The Arabs' precedence in inhabiting Palestine:

The Old Testament, sacred to Jews and Christians, clearly and explicitly recounts the Canaanites' precedence in inhabiting the land of Palestine. This is a human source (though it has been altered by human hands) that acknowledges this fact (1).

Ancient history books, corroborated by modern archaeological discoveries, state that the first inhabitants of Jerusalem and its surroundings were the Jebusites. They were the original builders of Jerusalem, which was called Jebus in their time. They were a branch of the early Arabs who originated in the heart of the Arabian Peninsula and then migrated to this land with other Canaanite tribes around 3000 BCE. (2)

(1) See: this research before you, (p. 225 and onwards), through the texts cited by the researcher from the Old Testament, which include a statement about the existence of the Canaanites prior to the existence of the Israelites in the Holy Land.

(2) The History of Jerusalem, Arif al-Arif, (p. 11) - adapted

This is not surprising, as all the peoples who migrated from the Arabian Peninsula are Arab peoples whose ethnic, linguistic, and economic origins trace back to the Arab nation, which branched out and whose migrations took on different names, including the Canaanites (1).

The first reference to Canaan appears in the excavations of Tell el-Amarna (2), which date back to the fifteenth century BC. These excavations referred to the land west of the Jordan River, including Syria, by this name (3).

As for the name Philistine, which the Arabs Arabized and pronounced as Palestine, it is derived from the name of the people who inhabited the northern and southern plains of Palestine, called the Philistines (4).

The Jews used the name Philistine to the point of making it synonymous with drunkard and debaucher, but historical fact tells us that the Philistines—who certainly predated the ancient Israelites—were of a much higher level of civilization than the Israelites (5).

The English historian H.G. Wells indicated in his book, A Short History of the World, that the Semitic Arabs settled in the land of Syria, including the land of Palestine, in ancient times dating back to more than 3000 BC (6).

(1) A Short History of the Ancient Near East, Dr. Naim Farah, Dar Al-Fikr / Beirut, no edition, p. (5), slightly adapted.

(2) Tell el-Amarna: This name is given to the group of ruins and tombs located 300 km south of Cairo on the east bank of the Nile River. Clay tablets written in cuneiform script were found at this site in 1887 AD. They are considered an important historical source for Syria and Palestine between 1385-1355 BC. [The Concise Palestinian Encyclopedia, p. (474)

(3) The History of Ancient Palestine, Zafarul Islam Khan, p. (16), adapted.

(4) The previous source, p. (18).

(5) The same source, (p. 25) adapted

(6) See: A Short History of the World, H. G. Wells, (pp. 143-144).

The researcher previously pointed out that the Torah, which Jews and Christians believe in, explicitly and explicitly testifies to the existence of a king and a kingdom for the inhabitants of the land of Palestine, even before the migration of the Prophet Abraham (1)

Therefore, "the Canaanites were a Semitic Arab people, and sometimes their name is applied to all the non-Israelite tribes in Palestine. The Canaanites remained in the land of Palestine for centuries, and no invading power was able to uproot them from it. Therefore, there is no doubt that the Arabs of Palestine today are the descendants of their ancestors, the Canaanites, Jebusites, and Philistines, who remained in the land despite all the Jewish tyranny and continuous foreign invasions" (2).

Modern science indicates that "the first known traces in Palestine date back to the Canaanites and Amorites, two peoples who migrated from the Arabian Peninsula to the north and settled in the Levant, specifically in Palestine. This is established and clear in the history of Palestine, and all Eastern and Western historians agree on it. Therefore, the first recorded history of the first inhabitants of Palestine is that of the Canaanite and Amorite Arabs" (3)

These peoples—who inhabited Palestine and its surroundings—left their mark on history. They interacted with neighboring peoples, influencing and being influenced by them culturally (4).

It suffices for the researcher to point to a fact recorded by historians: "The Canaanites, whom the Greeks called Phoenicians, were the first maritime nation in history. They traversed the seas, establishing maritime routes between East and West, founding colonies, and spreading their own civilization and that of others in various regions. They were exemplary traders whose ships were familiar to ancient peoples. One of their most important activities was circumnavigation."

(1) See: This research before you, (p.) (195).

(2) The History of Ancient Palestine, Zafarul Islam Khan, pp. 29 (30), adapted.

(3) Palestine: An Illustrated History, Dr. Tariq Suwaidan, (p.) (25), slightly adapted

(4) Landmarks of the History of the Ancient Near East, Muhammad Abu al-Mahasin Asfour, Dar al-Nahda al-Arabiya, Beirut, 2nd ed., (without date) 274, (p

Around Africa... They are also credited with reaching Britain and trading with it, obtaining tin in exchange for pottery, salt, and copper vessels (1)

The Canaanites also played a significant role in the history of human civilization, particularly in advanced metalworking, iron and wood industries, agriculture, military arts, and engineering works related to water networks using tunnels. The greatest contribution of Canaanite civilization to humanity was the invention of the alphabet (2)

The discussion of Canaanite civilization is very lengthy (3), but the intention here is to provide a brief overview of the identity of the first known inhabitants of the land of Palestine and their civilization.

Second: Palestine under Islam:

And after the Arabs entered the religion of God in multitudes, and the unlettered Arab Prophet ﷺ brought them out of darkness into light by the permission of their Lord to the path of the Almighty, the Praiseworthy (Ibrahim 1), the historical right of the Arabs and Muslims in Palestine was established, and the human historical right was reinforced by the divine historical right.

Thus, the launch of the Prophetic mission to the worlds became a turning point in the history of this blessed land, as it became the meeting point between earth and heaven (where the Isra and Mi'raj took place).

This event was one of the things with which God favored His noble Prophet, so that he might ascend to a great assembly on a great night. Even if no other event had occurred during the time of the Prophet that honored that place except this one, it would have been sufficient. But the care of the Prophet ﷺ

(1) Landmarks of the History of the Ancient Near East, Muhammad Abu al-Mahasin Asfour, (p. 279) adapted

(2) See: Arabs and Jews in History, Dr. Ahmed Sousa, (pp. 10-16).

(3) For further reading, see: The History of Ancient Palestine, Zafarul Islam Khan; also: Arabs and Jews in History, Dr. Ahmed Sousa; also: A Brief History of the Ancient Near East, Dr. Naim Farah; also: Our Country Palestine, Mustafa al-Dabbagh, Part One

He went to the Holy Land, preparing and working to cleanse it from the defilement of Roman Christian polytheism (1).

Here is a divine indication of the beginning of a new phase in the history of this land and the Muslims' eternal relationship with it. It is not without reason that God ordained the Ascension to the highest heavens from Jerusalem, and Jerusalem and Al-Aqsa have the right to be proud of the conquest of the Messenger of God, a spiritual conquest before the practical conquest that followed (2).

The event of the Night Journey and Ascension, with all its greatness, was not the only indication in his life of the new history that was beginning to be written. Rather, there was a practical history and events that took place during his time that laid the foundation for the conquests that followed during the time of his successors, may God be pleased with them.

Among the most important of these events were: his dispatching the Battle of Mu'tah (3) towards Syria, in the eighth year of the Hijra, and the Battle of Tabuk (4), which he led himself in the ninth year of the Hijra, towards the same destination. Then, before his death, he dispatched the army of Usama ibn Zayd towards Syria, which was his last expedition (5).

Then the Companions of the Messenger of God carried the banner for him after him. “The first battle fought by the Muslims against the Romans during the caliphate of Abu Bakr al-Siddiq, may God be pleased with him, was in the land of Palestine (6).” When Abu Bakr, may God be pleased with him, finished with the matter of the apostates, he saw the need to direct the armies to the Levant. So he wrote to the people of Mecca, Taif, Yemen, and all the Arabs in Najd, calling them to arms.

(1) See: Before the Catastrophe: A Warning and a Call to Arms, Abdul Aziz Kamel, (p. 117).

(2) See: The Danger of Global Judaism to Islam and Christianity, Abdullah al-Tall, (p. 123).

(3) Mu'tah: A village in the Balqa region on the borders of the Levant. Swords were forged there, and the Mushrafiyyah sword is named after it. It is the site of the expedition in which the Messenger of God, may God be pleased with him, sent the three Muslim army commanders, Zayd ibn Harithah, Ja'far ibn Abi Talib, and Abdullah ibn Rawahah, were martyred. [Hamawi Dictionary of Countries (2205) - with modifications].

(4) Tabuk is a place between Wadi al-Qura and the Levant. It is said to be a pool belonging to the sons of Sa'd from the Banu 'Udhra. Tabuk is between al-Hijr and the beginning of the Levant, four stages from al-Hijr, about halfway to the Levant. It is a fortress with a spring, palm trees, and a wall attributed to the Prophet. It is said that the people of the thicket to whom Shu'ayb, peace be upon him, was sent were there. [Mu'jam al-Buldan al-Hamawi (2) 14 - with modifications]. (5) See: Al-Sirah al-Nabawiyyah, 'Abd al-Malik ibn Hisham al-Ma'afiri, edited by: Jamal Thabit, Muhammad Mahmud, and Sayyid Ibrahim, Dar al-Hadith, Cairo, edition (n.d.), 1427 AH / 2006 CE.

(6) Futuh al-Buldan, Ahmad ibn Yahya ibn Jabir ibn Dawud al-Baladhuri, Dar wa Maktabat al-Hilal, Beirut, edition (n.d.), 1988 CE. (140)

For jihad and to entice them with the spoils of the Romans, so the people hastened to him, some out of piety and others out of greed, and they came to the city from every direction. He appointed three banners for three men (1).

However, Abu Bakr al-Siddiq, may God be pleased with him, passed away before the conquest of Palestine was completed. Then the blessing was completed upon the Muslims with the completion of the conquest of Palestine and Jerusalem during the caliphate of Umar ibn al-Khattab (2).

The battles and successive conquests of the Muslims in the Levant and Palestine, and their victories in their battles, were of grave importance for the future of the world and history (3).

With the glorious Islamic conquest, the Muslims laid their pure hands upon that place, which throughout history had been the scene of conflicts and wars, to the point that history has not known a city upon which armies from various peoples of the earth flocked as they flocked upon Jerusalem. And they—the Muslims—continued to rule this holy place for thirteen consecutive centuries (4).

And what right is established for a nation greater than the right of the nation of Islam to the land of Palestine, since this land lived under the rule of the Muslims for more than thirteen centuries, a period that did not last for anyone else

In addition to the message of the Islamic conquest, which is essentially the spreading of God's religion in His land, there is a legitimate historical dimension to the Islamic conquests of the Levant and Palestine, mentioned by some writers and historians, since "in comparison between the Islamic conquests and the conquests that preceded them at that time, i.e., the Persian, Greek, and Roman, the Arab Islamic conquests are the only ones that have the right to be based on

(1) Al-Kharaj wa Sina'at al-Kitaba (Land Tax and the Art of Writing), Qudama ibn Ja'far, edited by: Muhammad Hussein al-Zubaidi, Dar al-Rashid / Baghdad, 1st edition, 1981,

(284)

. (299) 289 2) See: the previous source, p. (

(3) Tarikh Filastin al-Qadim (History of Ancient Palestine), Zafar al-Islam Khan, (p. 136)

(4) Qabl al-Karitha Nadhir wa Nafir (Before the Catastrophe: A Warning and a Call to Action), Abdul Aziz Kamil, (pp. 11, 15) adapted

To a previous existence of its people, through waves of migration over centuries, from the Arabian Peninsula to Iraq, the Levant, Palestine, and Africa (1)

Summary of the argument:

First: The fundamental and certain historical source for proving the historical right of Muslims to Palestine is the Holy Quran. It is the most reliable historical revelation from the All-Knowing, the All-Wise. This right is based on the fact that the call of Islam is the call of all the prophets who lived in and entered Palestine. Therefore, Palestine is the cradle of the religion of Islam for all the prophets—peace be upon them—and the people most deserving of its historical inheritance are the Muslims, whom all of God's prophets commended and foretold their Prophet.

Second: History, known to all historians, unanimously proves that the Canaanite Arabs and the tribes that descended from them were the first known lineage to inhabit this land, more than 5,000 years ago.

Third: The Islamic conquest of Palestine was the meeting point between the ancient history of the Arabs and the new, glorious history on this holy land, which began with the entry of Islam (the legacy of the prophets) into Palestine once again at the hands of the Arab Muslims

(1) Palestine, Bayan al-Hout (p. 81) - adapted

Section Two:

The Muslim Belief in the Holy Land

It includes three points:

Point One: The Concept of Sanctity and Blessing among Muslims

Point Two: The Status of the Holy Land in Islamic Belief

Point Three: The Holy Land and the End Times Events

First Requirement:

The Concept of Sanctity and Blessing among Muslims

Islam has organized the issue of sanctity and veneration, regulating and rectifying it from the errors of pre-Islamic ignorance and the chaos of Judaism and Christianity. After this organization and regulation, no consideration is given to any artificially created sanctities, nor is there any value in anything for which there is no authentic report.

The researcher referred at the beginning of the introductory chapter to the concept of sanctity and blessing from a linguistic and terminological perspective among Muslim linguists and scholars. See there (1).

It becomes clear from these definitions that sanctity and blessing among Muslims are lofty meanings that encompass purity, cleanliness, prosperity, veneration, glorification, and reverence, as well as goodness, growth, and increase.

If you look at the pure source of the Muslim creed, you will find the difference between the upright Islamic concept of sanctity and the concept of the People of the Book, the Jews and Christians. The difference is vast. How could it be otherwise, when it has been established that the beliefs of Muslims are drawn from the original source, which falsehood cannot approach from any direction (2).

Al-Quddus (The Holy) is God, the Most High:

God has singled out this great name, which contains all meanings of glorification and transcendence, as He said: He is God, there is no god but He, the King, the Holy, the Peace, the Giver of Faith, the Guardian, the Exalted in Might, the Compeller, the Supreme. Glory be to God above what is said.

(1) See this research before you, (pp. 4-17).

(2) Taking into consideration that this issue (i.e., sanctification, blessing, and the like) has led astray some groups of Muslims, who have venerated graves and shrines, and sanctified saints and righteous people in a way that is only befitting of the Lord of the Worlds. These people are not an authority on Islam, but rather the trustworthy Muslim scholars have refuted them in a way that clarifies all ambiguity and explains the position of the righteous predecessors, may God be pleased with them all [see, for example: Fath al-Majid, commentary on the Book of Tawhid, by Abd al-Rahman ibn Hasan ibn Muhammad ibn Abd al-Wahhab al-Najdi al-Hanbali, Maktabat al-Safa / Cairo, 1st edition, 1424 AH / 2003 CE, (pp. 233-241)].

They associate partners with Him (Al-Hashr 23). He also said: “Whatever is in the heavens and whatever is on the earth glorifies Allah, the Sovereign, the Holy, the Exalted in Might, the Wise” (Al-Jumu’ah 1).

Imam Al-Ghazali (1), may God have mercy on him, said: “Al-Quddus (The Holy) is He who is free from every description that can be perceived by the senses, imagined by the mind, conceived by thought, or conceived by the conscience, or determined by reasoning.” (2)

On the authority of Aisha, she said: “The Messenger of God, peace and blessings be upon him, used to say in his bowing and prostration: ‘All-Glorified, All-Holy, Lord of the angels and the Spirit.’” (3)

Sanctification is implicit in explicit glorification, and glorification is implicit in explicit sanctification, because negating blame is affirming praise... And God Almighty combined them in Surah Al-Ikhlas, saying: “Say, He is God, the One, God, the Eternal Refuge.” This is sanctification. Then He said: “He neither begets nor is begotten, nor is there to Him any equivalent.” This is glorification. And both matters relate to His singularity and oneness and the negation of any partner or likeness to Him.” (4)

(1) Al-Ghazali (450-505 AH): The Sheikh, the Imam, the Ocean of Knowledge, the Proof of Islam, the Wonder of the Age, Zayn al-Din Abu Hamid Muhammad ibn Muhammad ibn Muhammad ibn Ahmad al-Tusi, al-Shafi'i, al-Ghazali, the author of numerous works and of extraordinary intelligence. He first studied jurisprudence in his hometown, then moved to Nishapur, where he became a close student of the Imam of the Two Holy Mosques. He excelled in jurisprudence in a short period and became skilled in theology and dialectic, to the point that he became the foremost debater. He began writing on the principles of jurisprudence, jurisprudence, theology, and philosophy. Ibn al-Najjar said: "Abu Hamid is the undisputed Imam of the jurists, the undisputed spiritual guide of the nation, the leading mujtahid of his time, and the very eminent scholar of his era. He excelled in the school of thought, its principles, disputes, dialectic, and logic. He studied philosophy and philosophy, understood their arguments, and undertook to refute them. He was extremely intelligent, perceptive, possessed keen insight, and delved deeply into meanings." Among his works are: "Al-Basit," "Al-Wasit," "Al-Wajiz," "Ihya' Ulum al-Din," and "Al-Mustasfa" on the principles of jurisprudence Jurisprudence, The Incoherence of the Philosophers, Explanation of the Beautiful Names of God, and The Niche of Lights [Siyar A'lam al-Nubala', al-Dhahabi (19) - with modifications]. (2) The Supreme Purpose in Explaining the Meanings of the Beautiful Names of God, Imam Abu Hamid Muhammad ibn Muhammad al-Ghazali, Dar al-Salam (85), Cairo, 1st edition, 1429 AH/2008 CE, (p.

(3) Sahih Muslim, Book of Prayer, Chapter on What is Said in Bowing and Prostration, No. 977, p. 233).

(4) The Names and Attributes, al-Bayhaqi, Ahmad ibn al-Husayn Abu Bakr, edited by Abdullah ibn Muhammad al-Hashdi, Maktabat al-Sawadi, (1/106-108), Jeddah, 1st edition, (no date)

The martyr Sayyid Qutb, may God have mercy on him, said: “Al-Quddus (The Holy) is a name that radiates absolute holiness and absolute purity, and it casts this purifying radiance into the conscience of the believer, thus cleansing and purifying his heart, so that it becomes worthy of receiving the blessings of the Holy King, and of glorifying and sanctifying Him (1).

The Holy Spirit, Gabriel Al-Alami:

The Holy Spirit, in the Islamic understanding, does not descend upon people, entering and leaving, and speaking through the mouths of believers, as is the case with the Christians—as has been previously explained in their creed (2)—rather, the meaning of the Holy Spirit is governed by what God Almighty and His noble Prophet have clarified.

The term (the Holy Spirit) is mentioned in the Qur'an—using this wording—in four places, three of which are in the hadith about Jesus, and one in the hadith about the revelation of the Qur'an to Muhammad, peace and blessings be upon him.”

God said: “And We gave Jesus, the son of Mary, clear proofs and supported him with the Holy Spirit” (Al-Baqarah 2:87, 253). He also said: “When God said, ‘O Jesus, son of Mary, remember My favor upon you and upon your mother when I supported you with the Holy Spirit’” (Al-Ma’idah 5:110).

Also: {Say, "The Holy Spirit from your Lord has left it with the truth to make firm those who believe and as guidance and good tidings for the Muslims."} (An-Nahl/102).

At-Tabari, may God have mercy on him, said: "The Holy Spirit is the exalted Gabriel. God called Gabriel a 'spirit' and attributed it to 'holy' because God created him as a spirit from Himself, without a father having begotten him. So He called him a 'spirit' and attributed it to 'holy,' and holiness is purity (3)."

Al-Qurtubi, may God have mercy on him, said regarding the verse in Surat An-Nahl: "The Holy Spirit means the night-given Gabriel, who brought down the entire Qur'an, its abrogating and abrogated verses (4)."

(3533) (6) (1) In the Shade of the Qur'an, Sayyid Qutb

(2) See: this research before you, (pp. 372 (379)).

(3) Jami' al-Bayan fi Ta'wil al-Qur'an, al-Tabari (2/321-322 - with modifications).

(4) Al-Jami' li-Ahkam al-Qur'an, al-Qurtubi, (10) (177).

"And Gabriel, who is (the trustworthy spirit mentioned in His saying: 'The trustworthy spirit brought it down' (Ash-Shu'ara' 193), and he is the spirit meant in His saying: 'The angels and the Spirit descend therein by permission of their Lord for every matter' (Al-Qadr 4), as he is also the spirit that He sent to Mary: 'Then We sent to her Our Spirit, and he appeared to her as a perfectly formed man' (Maryam 17)" (1).

And the Muslims' belief in the Holy Spirit, which is a branch of their belief in the righteous angels, is neither added to nor subtracted from that

Al-Bayhaqi (2), may God have mercy on him, said: “Belief in angels is organized into meanings, the first of which is: affirming their existence. The second is: assigning them their proper stations and affirming that they are servants of God and His creation, like humans and jinn, commanded and obligated, and they are only capable of what God has decreed for them. Death is possible for them, but God has set for them a long term, so He does not take their souls until they reach it. They are not described in a way that would lead to associating partners with God, nor are they called gods as the ancients claimed. The third is: acknowledging that among them are messengers of God whom He sends to whomever He wills of mankind. It is also possible that He sends some of them to others. This is followed by acknowledging that among them are the bearers of the Throne, those who stand in rows, the keepers of Paradise, the keepers of Hell, the scribes of deeds, and those who drive the clouds. The Qur’an has mentioned all or most of this (3).”

(1) The World of the Righteous Angels, Dr. Omar Suleiman Al-Ashqar, Dar Al-Nafais / Jordan, 1st Edition, 1429 AH / 2008 AD, (p. 21).

(2) Al-Bayhaqi (384-458 AH): He is the memorizer, the learned scholar, the reliable jurist, the Sheikh of Islam, Abu Bakr, Ahmad ibn al-Husayn ibn Ali ibn Musa al-Khasrujirdi, al-Khorasani. Bayhaq is a group of villages in the district of Nishapur. May God bless his knowledge. He authored beneficial works. He secluded himself in his village, devoting himself to collecting and writing. Al-Bayhaqi followed the path of scholars, content with little, and exemplary in his asceticism and piety. He was unique in his time in memorization and unparalleled among his peers in mastery and precision. He was one of the senior companions of al-Hakim and surpassed al-Hakim in various branches of knowledge. He wrote hadith, memorizing it from his youth, and became a jurist, excelling in the science of jurisprudence. He traveled to Iraq, the mountains, and the Hijaz, then authored works. His writings approach a thousand volumes, a feat unmatched by anyone before him. [Siyar A'lam al-Nubala', al-Dhahabi.] 18/164, 167 - with modifications

(3) The Branches of Faith, Imam Abu Bakr Ahmad ibn al-Husayn al-Bayhaqi, edited by Dr. Abd al-Ali Abd al-Hamid Hamid, Al-Rushd Library, Riyadh, 1st edition, 1423 AH/2003 CE. (296/1)

In conclusion, the Holy Spirit is an angel of God, indeed the greatest of His angels. He is Gabriel, the Exalted, and he is God's Messenger to His Messengers on Earth. He descends only by God's command. Thus, the meaning is firmly established by the text of God's word, and no human being can claim to possess the Holy Spirit.

The Source of Sanctity and Blessing

The source of sanctity and blessing in Islam is God alone, as it is clear that all the terms related to sanctity in the Glorious Qur'an are connected, in both word and meaning, to God.

The source of the sanctity of Mecca is not human; rather, it is God who sanctified and blessed it, as He says: {Indeed, the first House [of worship] established for mankind was that at Mecca - blessed and a guidance for the worlds.} (Al Imran 3:96)

"The Holy Kaaba is the first house established on Earth for worship and dedicated to it, by the command of God to Abraham, the Most High, to raise its foundations and dedicate it to those circumambulating it, those in seclusion, and those bowing and prostrating in prayer. He made it blessed and a guidance for all mankind." (1)

"God did not initially intend for the direction of prayer to be towards the Kaaba, because they venerated it as the house of the Arabs and placed their idols within it. Placing idols in the Kaaba is a testament to its inherent sanctity. The sanctity did not originate from their idols; rather, they sought to protect these idols by placing them in the Kaaba." (2)

Similarly, the sanctity of the land of Palestine, or any other land, in our Holy Quran is not of human origin or invention. Rather, God Himself described it as such. You will not find the words "sanctification" and "blessing" in the Quran except attributed to God

He said: “O my people, enter the Holy Land which God has assigned to you and do not turn back, for then you will be losers.” (Al-Ma’idah 5:21) And He also said: “And We caused the people who were oppressed to inherit the eastern and western parts of the land which

(1) Al-Jami’ li-Ahkam al-Qur’an, (1) (435).

(2) Tafsir al-Sha’rawi - Al-Khawatir, Muhammad Metwally al-Sha’rawi, Akhbar al-Yawm Press / Cairo, (n.d.), 1997, (624/1).

We have blessed it (Al-A'raf 7:137). He also said: Glory be to Him Who took His servant by night from the Sacred Mosque to the Farthest Mosque, whose surroundings We have blessed (Al-Isra' 17:1). He also said: Indeed, I am your Lord, so remove your sandals. Indeed, you are in the sacred valley of Tuwa (Ta-Ha 20:12). He also said: And We placed between them and the cities which We had blessed [other] prominent cities (Saba' 34:18). He also said: And He placed therein He placed firm mountains over it and blessed it and determined therein its sustenance in four days, equal for those who ask. (Fussilat/10)

And blessings upon people only occur by the command of God, the Exalted and Majestic. He said: It was said: “O Noah, disembark with peace from Us and blessings upon you and upon the nations with you and his mother. We will punish them; then a painful punishment will afflict them from Us.” (Hud 48) He also said: “They said, ‘Are you amazed at the decree of God? The mercy of God and His blessings are upon you, O people of the house. Indeed, He is Praiseworthy and Glorious.’” (Hud 73) He also said: “And He has made me blessed wherever I am.” (Hud 31) He also said: And We blessed him and Isaac. And among their descendants are those who do good and those who clearly wrong themselves. (As-Saffat 37:113)

Therefore, the Muslims' veneration of the Messenger of God (peace and blessings be upon him) is not of their own accord, but rather it is by the command of God, and by God's veneration of him

He said: “So those who believe in him, honor him, support him and follow the light which has been sent down with him - it is they who will be successful.” (Al-A'raf/157). He informed us that success is only achieved through belief in him and supporting him. There is no disagreement that support here means veneration. He said: “That you may believe in God and His Messenger and honor him and respect him.” (Al-Fath/9). He clarified that the right of the Messenger of God over his nation is that he be honored, respected, and revered, and not treated with familiarity and affability as the disbelievers treat one another. (1)

The meaning of veneration for the Messenger of God (peace and blessings be upon him) is evident from the absolute obligation to obey him and submit to his command, as is clear in His saying: {It is not for a believing man or a believing woman, when God and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair.}

(1) Al-Minhaj fi Shu'ab al-Iman, Imam Abu Abdullah al-Husayn ibn al-Hasan al-Halimi, edited by Hilmi Muhammad Fawda, Dar al-Fikr / Beirut, 1st edition, 1399 AH / 1979 CE, (2) (125) - slightly adapted

(Al-Ahzab/36), “He did not give any of those addressed a choice in obeying His Messenger if he commanded, but He obligated them, and there is no reason more conducive to glorification than the obligation of obedience.”(1)

Even in the context of supplication, the request for blessing is not from anyone other than the Most Merciful, “And say, ‘My Lord, cause me to land at a blessed landing place, and You are the best of those who bring about landings.’” (Al-Mu’minun/29)

And the greeting (2) is not blessed except from God, “So greet one another with a greeting from God, blessed and good.” (An-Nur/61)

Likewise, things and inanimate objects are not blessed except by the grace of God. (And We sent down from the sky blessed rain and made grow thereby gardens and grain for harvest.) (Qaf 9).

And consider His words: (And if the people of the towns had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth; but they denied [the truth], so We seized them for what they were earning.) (Al-A'raf 96).

It is stated in Tafsir al-Manar: “We opened for them various kinds of blessings from heaven and earth, which they had never known, either together or separately. If by the blessings of heaven is meant the intellectual knowledge of revelation, the spiritual lights of faith, and the divine inspirations, then the meaning is that the benefit of faith and following the Messengers—peace be upon them—is the perfection of human nature, both spirit and body, and its ultimate goal is happiness in both worlds—this world and the hereafter. If by the blessings of heaven is meant rain, and by the blessings of earth vegetation, as has been said, then the meaning is that these are gateways of blessings that will not be blessings for them other than those they have known in their characteristics, growth, stability, their state within them, and their effect upon them. Thus, the blessings (3)

(1) Al-Minhaj fi Shu’ab al-Iman al-Halimi (2) 126.

(2) Compare this with the sacred greeting and the sacred kiss that the researcher referred to when discussing the types of sanctity among

the Christians, (this research, p. 383).

(3) Tafsir al-Manar, Muhammad Rashid Rida, (23/9).

And only God blesses times: {Indeed, We sent it down on a blessed night. Indeed, We were ever warners.} (Ad-Dukhan 44:3).

Sayyid Qutb, may God have mercy on him, said – in the shade of this verse: “The Qur’an was not revealed in its entirety on that night, just as it was not revealed in its entirety during Ramadan. Rather, it began to connect with this earth, and this night was the appointed time for this blessed connection. This is sufficient to explain its revelation on the blessed night. And indeed, that night is truly blessed, the night on which that opening was granted to humanity.” (1)

And the Glorious Qur'an is the blessed and sacred word of God. How could it not be, for it is the word of the Holy King? God Almighty said: “And this is a Book We have revealed, blessed and confirming what was before it, so that you may warn the Mother of Cities and those around it.” (Al-An'am 6:92) He also said: “And this is a Book We have revealed, blessed, so follow it and fear God that you may receive mercy.” (Al-An'am 6:155) He also said: “And this is a blessed reminder which We have revealed. So will you deny it?” (Al-Anbiya 21:50) He also said: “A Book We have revealed to you, blessed.” That they may ponder its verses and that those of understanding may take heed. (Sad/29)

The sanctity of the Qur’an is manifested in the oath of the Most Merciful in His Noble Book: “So I swear by the positions of the stars. And indeed, it is a great oath, if you only knew. Indeed, it is a noble Qur’an. In a written record. None touch it except the purified. A revelation from the Lord of the worlds.” (Al-Waqi’ah/75-80)

Muslims understood the value, greatness, and sanctity of their Qur'an from its very first revelation. They endeavored to elevate it to the exalted status befitting the word of the Lord, and they pledged to preserve and protect it from any tampering. Among these is what was narrated on the authority of Ibn Umar, who said: "The Messenger of God forbade him from traveling with the Qur'an to enemy territory, for fear that the enemy might seize it." (2)

(3208) (5) (1) In the Shade of the Qur'an, Sayyid Qutb

(2) Shu'ab al-Iman, al-Bayhaqi, Chapter on the Reverence of the Qur'an, Section on the Protection of the Qur'an by Travelers to Enemy Territory, No. 2091 (3/544), and authenticated by al-Albani [Sahih al-Jami', No. 6825, (2/1153)]

It is stated in Shu'ab al-Iman: "Part of venerating the Quran is for the reciter to seek healing from what he knows of it, and to seek blessings by reciting it for himself and others, whether sick, sad, fearful, resident, or traveler, with or without supplication, and to follow it with prayer and supplication. Another aspect is for everyone to rejoice in what God has bestowed upon him through the Quran, like the rich rejoice in their wealth and the powerful in their power, and to magnify God's favor upon him through it and praise Him, may His name be glorified." (1)

"Undoubtedly, this sanctity of the Quran draws attention to it and inspires the believers to strive for it, so they encompass it with knowledge and submit to its teachings in practice. This is what has motivated Muslims in every era and region to dedicate themselves to preserving the Book of God, even in our present time. So what about the era of the Companions, which was an era of knowledge, light, piety, guidance, dissemination, and calling to Islam?" (2)

Results of the Islamic understanding of sanctity:

According to the researcher's understanding, this correct and balanced Islamic concept of sanctity and blessing necessarily leads—if applied and adhered to—to results that are all good for humanity, the most important of which, and God knows best, are:

1. Liberation from the shackles of injustice and human tyranny arising from the glorification of individuals and surrounding them with halos of sanctity.

2. Feeling the awe of sacred things, appreciating their status, and placing them in their proper position, for they are sacred things that are limited and governed by certain transmission. This is vastly different from the chaos of sacred things built upon human fabrications, superstitions, and myths.

3. Opening horizons for people to use their intellect and reason in matters that improve their worldly affairs, based on a correct understanding of Islam and its sacred things, and not restricting them with the constraints of venerating individuals and things, or isolating themselves under the pretext of not violating sacred things.

(1) Al-Bayhaqi's Shu'ab al-Iman (3/329).

(2) Manahil al-Irfan fi Ulum al-Qur'an, Muhammad Abd al-Azim al-Zarqani, edited by Fawaz Ahmad Zumurli, Dar al-Kitab al-Arabi, Beirut, 1st edition, 1415 AH/1995 CE, (2551) - slightly adapted

The failure to adhere to God's upright path in His veneration, and to submit to Him, His law, and His prophets to the exclusion of all other human beings, is what created the deviation in the veneration of created beings.

"The first step in this deviation was the veneration of the memory of the small group of believers who were carried in the ark with Noah! Then this veneration developed generation after generation, until their sacred spirits were embodied in useful trees and stones. Then these things developed until they became objects of worship, and behind them were priests and custodians who made people worship them—in the name of these alleged deities—in one of the many forms of pre-Islamic ignorance. This is because deviating one step from the path of absolute monotheism—which directs the feeling of veneration to none but God alone and acknowledges servitude to none but God alone—one step of deviation inevitably leads, over time, to further steps and deviations whose extent only God knows." (1)

As an example of the Islamic understanding of sanctity, “Islamic jurisprudence - although it is a collection of opinions of some scholars - these opinions must be based on a legal text from the Book of God Almighty or the Sunnah of the Messenger of God, even the opinions based on consensus, analogy and other supporting evidence must ultimately return to the Book and the Sunnah. From here it becomes clear to us that the aspect of sanctity in Islamic jurisprudence is in regard to its sources. Therefore we have seen jurists - throughout the ages - reject every opinion that is not supported by the Sharia, no matter who said it. So where is this from positive jurisprudence, most of whose rulings are based on whims, purposes and pleasing those in power, and which wears a new guise every time” (2).

Sheikh Muhammad Rida says: “Belief in God elevates souls above subservience and enslavement to leaders who have humiliated humanity through religious authority—which is the claim of sanctity and intercession with God, and the claim of legislating and speaking on behalf of God without His permission—or through worldly authority—which is the authority of kingship and tyranny. Servitude to other than God Almighty reduces humanity to the level of subjugated animals or cultivated plants. Belief in the Hereafter and in angels teaches a person that they have a life in a higher, unseen world than this one, so they do not accept being

(1) In the Shade of the Qur'an, Sayyid Qutb (4/1896) - slightly adapted

(2) Kuwaiti Encyclopedia of Islamic Jurisprudence, Ministry of Awqaf and Islamic Affairs in Kuwait, Dar al-Salasil / Kuwait, 2nd edition, 1404 AH/1983 CE, (1/21) - adapted

His striving and working to serve this body in particular, because that makes him not care about anything but animalistic matters, and he does not accept for himself first to be a lowly slave to a human being like him for a religious or worldly title, and God has honored him with faith, and the imams of religion in his view are only conveyers of what God has legislated, and the imams of the world are implementers of God's rulings, and religious submission is only to God and His law, not to their persons and their titles (1).

The martyr Sayyid Qutb, may God have mercy on him, compares the effects of the Islamic understanding of sanctity with the European Christian understanding, saying: "No sacred authority has ever ruled in the history of Islam, claiming that its right to rule and legislate is derived from its kinship or mandate from God. Meanwhile, the 'sacred right'—of the Church and the Popes on one side, and of the emperors who claimed for themselves a sacred right like that of the Church on the other—remained in Europe in the name of the 'Son' or the composite of the Trinity, until the Crusaders came to the land of Islam as conquerors. When they apostatized, they took with them from the land of Islam the seed of revolution against the sacred right. Later, the revolutions known as the Reformation were based on the influence of Islam, the clarity of the Islamic worldview, the denial of sanctity to humankind, and the rejection of the delegation of authority, because in the Islamic creed there is only divinity and servitude." (2)

Summary of the point:

First: Islam has made sanctity and blessing a matter of divine decree, leaving no room for interpretation, no way to distribute sanctities and blessings, and no consideration for expansion or excess, unlike what the Jews and Christians have done in this important aspect, both in belief and practice.

Second: The sole source of sanctity and blessing in Islam is God, the Great, the Holy, who bestows blessings upon whomever He wills and sanctifies whatever He wills. None of His servants disputes this with Him. Anything for which revelation in the Quran or Sunnah has not designated it as sacred or revered is not to be considered sacred or revered, nor can any claim to such sanctity or reverence be made concerning it.

Third: A correct understanding of the issue of sanctity, reverence, blessing, and reverence protects against human errors and excesses, spreads tranquility, and removes the factors of confusion and turmoil in the consequences of this belief.

(1) Al-Manar Commentary, Muhammad Rashid Rida, (2/91-92).

(2) In the Shade of the Qur'an, Sayyid Qutb (2) 819) - adapted

The Second Requirement:

The Status of the Holy Land in Islamic Belief

Islam has given the land of the Levant, Palestine, and Jerusalem a great and exalted status. It has a generous share of praise, commendation, and elevation in the Book of God, the Sunnah of His Prophet, and the sayings of the scholars of the Ummah. And in the authentic and explicit revelation, there is enough to render much of what is weak or doubtful unnecessary.

1. The Land of the Night Journey and Ascension

God has immortalized the holy land of Palestine for you with a verse in His Noble Book, saying: “Glory be to Him Who took His servant by night from the Sacred Mosque to the Farthest Mosque, whose surroundings We have blessed, to show him some of Our signs. Indeed, He is the All-Hearing, the All-Seeing.” (Al-Isra’ 1)

Most of the early scholars, including al-Qurtubi (may God have mercy on him), said: “He made the Al-Aqsa Mosque the destination of the Isra’ (Night Journey), and the Muslims believed that it was a physical journey while awake, and that he rode the Buraq in Mecca and reached Jerusalem, prayed there, and then was taken on the Night Journey in his physical body.” (1)

Al-Tabari said: “His saying: ‘to the Al-Aqsa Mosque’ means the mosque of Jerusalem. It is called Al-Aqsa because it is the farthest of the mosques that are visited, and the reward for visiting it is sought after the Sacred Mosque.” (2)

“If Al-Aqsa and the Holy Land had no other virtue than this verse, it would be sufficient for them, because if its surroundings are blessed, then the blessing within it is multiplied.” (3)

And in the Hadith of the Night Journey: The Messenger of God, peace and blessings be upon him, said: “I was brought the Buraq... I rode it until I came to Jerusalem, and I tied it to the ring to which the prophets used to tie it. Then I entered the mosque and prayed two rak'ahs in it, then

(1) Al-Jami' li-Ahkam al-Qur'an, al-Qurtubi, (10/208).

(2) Jami' al-Bayan fi Ta'wil al-Qur'an, al-Tabari (17/333)

(3) Al-Uns al-Jalil bi-Tarikh al-Quds wa-al-Khalil, Mujir al-Din al-Hanbali (1/226) - slightly adapted

I went out, and Gabriel came to me with a vessel of wine and a vessel of milk. I chose the milk, and Gabriel said: You have chosen the natural way. Then he took us up to heaven... (Hadith) (1)

And God permits Muhammad ﷺ to lead humanity on this miraculous journey, so he meets the prophets and leads them in prayer in the Holy Land, so that the leadership is for him and his nation, as it came in some hadiths of the Night Journey, on his authority he said: (I saw myself in the Hijr and Quraysh were asking me about my Night Journey, so they asked me about things from Jerusalem... and I saw myself in a group of prophets... then the time for prayer came and I led them in prayer...) (2).

"This is a great and noble distinction for this honored mosque, with the gathering of this large assembly and the vast multitude of prophets, as the apparent meaning of this wording is that those mentioned in this preceding hadith prayed in it as followers, led by the Chosen One, from Adam and those below him. This did not occur in any other land. Then the scholars differed regarding his prayer with the prophets that night, whether it was a prayer of supplication and remembrance, or the well-known prayer. The second is more correct and preferable (3).

Furthermore, what increases the honor of Al-Aqsa and Palestine is the obligation of prayer - the greatest pillar of Islam - on the night of the Isra'. Regarding this, Al-Qurtubi said: "As for the obligation of prayer and its form when it was obligatory, there is no disagreement among the scholars and the group of biographers that prayer was only obligatory in Mecca on the night of the Isra' when he ascended to heaven, and this is stated in the Sahih and other sources (4)." The researcher points out that the story of the obligation of prayer is mentioned in the continuation of the last hadith mentioned above, so it should be consulted in the two Sahihs and other sources

What greater virtue and status could there be for Al-Aqsa Mosque than God linking it to the Sacred House (the Kaaba), to the Prophet of the Worlds, and to the highest heavens, in a single event, a single sign, and an eternal miracle?

(1) Agreed upon by Al-Bukhari, Book of Prayer, Chapter: How Prayer Was Prescribed During the Night Journey, No. 349, p. 51. Muslim, Book of Faith, Chapter: The Night Journey of the Messenger of God (peace and blessings be upon him) to the Heavens and the Prescribing of Prayers, No. 163, p. 101. (2) Sahih Muslim, Book of Faith, Chapter: Mention of the Messiah, son of Mary, and the Antichrist, No. 172, p. 106. (3) The Arouser of Passion for Visiting Jerusalem and Syria, Shihab al-Din Abi Mahmud ibn Tamim al-Maqdisi, edited by Ahmad al-Khatimi, Dar al-Jil, Beirut, 1st edition, 1415 AH/1995 CE, p. 268 - slightly adapted

(4) Al-Jami' li-Ahkam al-Qur'an, Al-Qurtubi, (10/210).

2. Land blessed by God:

The Qur'an mentions the land of Jerusalem and its surroundings as sacred and blessed in many verses of the Wise Reminder, and the researcher has referred to some of them previously.

A- He said: "O my people, enter the Holy Land which God has assigned to you and do not turn back, for then you will be losers." (Al-Ma'idah 5:21). The majority of commentators have said that the Holy Land is Jerusalem and what surrounds it. (1)

B - And He said: "And We caused the people who were oppressed to prosper in the eastern and western parts of the land which We had blessed."

(Al-A'raf/137), "which We have blessed," according to the majority, "it is the land of Sham (2)," and Al-Farra' said: "The land is the land of Sham and Egypt, and its east and west are the eastern and western directions of it (3)," and Al-Tabari excluded Egypt, explaining that this is far from the understanding in the discourse, with its departure from the sayings of the people of interpretation and the scholars of interpretation... Then he conveyed the agreement of a large group of scholars that it is the land of Sham (4).

T - And He said: "And We delivered him and Lot to the land which We had blessed for the worlds" (Al-Anbiya/71). As-Sam'ani (5), may God have mercy on him, said: "It means the Levant, and its blessing is the abundance of its waters and trees, and the general fertility in it, so that the poor and the rich live in it with a good life. It is said: Its blessing is the abundance of prophets in it. And in the verse there is another saying: that what is meant by the land which was blessed is Mecca, and it was said: Egypt, and the most correct is the first (i.e., the Levant);

(1) See: Tafsir al-Qur'an al-Azim Ibn Kathir, (2/48).

(296/2), 2) The previous source (

(3) Al-Jami' li-Ahkam al-Qur'an, Al-Qurtubi, (7/272).

(4) See: Jami' al-Bayan fi Ta'wil al-Qur'an, al-Tabari, (76/13 77).

(5) Al-Sam'ani (426 - 489 AH): Abu Al-Muzaffar Mansur bin Muhammad bin Abdul-Jabbar bin Ahmad Al-Tamimi, Al-Sam'ani, Al-Marwazi, the eminent scholar, the Mufti of Khorasan, the Sheikh of the Shafi'is. Abdul-Ghafir said in his history: He was unique in his time in virtue, method, asceticism, and piety, from a house of knowledge and asceticism. He studied jurisprudence with his father and became one of the leading scholars of reasoning. Among his works are: the interpretation, the dictations, the proof, and the slander. He was a staunch supporter of the people of Hadith, Sunnah, and Jama'ah, and he was a thorn in the eyes of the opponents and an argument for the people of Sunnah. [Siyar A'lam Al-Nubala', Al-Dhahabi (114/19 (116) - with modifications].

Because it is well known that he and his wife went out - meaning: Abraham the Most High - to Harran, then from Harran to the Levant. As for Lot, God, he is the nephew of Abraham, and he went out with him"(1)

Th - And He said: And Solomon, the wind, blowing forcefully, proceeding by his command to the land which We had blessed. And We are ever, of all things, Knowing. (Al-Anbiya/81). Al-Qurtubi said: “which We had blessed”: meaning the Levant. It is narrated that it would carry him and his companions to wherever he wanted, then return him to the Levant"(2).

A: He said: “And We placed between them and the towns which We had blessed, towns that were visible” (Saba’/18). On the authority of Ibn Abbas, he said: “The towns which We had blessed” with water and trees, meaning Jordan and Palestine (3).

H: The Qur’an contains other indications of the great importance of the land of Palestine, the Levant, and Jerusalem, including its oath: “By the fig and the olive, and Mount Sinai, and this secure city” (At-Tin 1-3). Ibn Abbas said regarding “By the fig and the olive”: “God swore by the fig, this fig of yours, and by the olive, this olive of yours.” It is said that they are two mosques in the Levant, and it is said that they are two mountains in the Levant, and it is said that the fig is the mountain on which Jerusalem is located, and the olive is the mountain on which Damascus is located (4). Qatadah said: “The fig is the mountain on which Damascus is located, and the olive is the mountain on which Jerusalem is located (5).”

Some of the imams said: These are three places to which God sent a prophet, one of the resolute prophets, the bearers of the great laws. (The first) is the place of the fig and the olive, which is Jerusalem, to which God sent

(1) Tafsir al-Qur’an, As-Sam’ani, (3/392).

(2) Al-Jami' li-Ahkam al-Qur'an, al-Qurtubi, (11) (322).

(3) Tanwir al-Miqbas min Tafsir Ibn Abbas, al-Fayruzabadi, (p. 360).

(4) The previous source (p.) (514) - slightly adapted

(5) Tafsir al-Qur'an, al-Sam'ani, (6/253).

It contains Jesus, son of Mary, the Exalted, (and the second) Mount Sinai, which is the Mount Sinai where God spoke to Moses, son of Imran, the Exalted, (and the third) Mecca, which is the secure city, and it is to Mecca that Muhammad was sent (1).

Kh: God said: “And We have already written in the Psalms, after the Reminder, that the earth will be inherited by My righteous servants” (Al-Anbiya’ 105). Some scholars said: It is the Holy Land, which will be inherited by the nation of Muhammad, peace and blessings be upon him (2).

The sum of these verses is that they speak of the status of the Holy Land and what surrounds it, that is, the Levant, including Palestine. It is a blessed and holy land, by which God swore and made it the place for the supplications of His prophets and messengers. And God knows best.

3. The First Qibla:

He said: “And thus We have made you a middle nation so that you will be witnesses over mankind and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that it would be evident who would follow the Messenger from who would turn back on his heels.” (Al-Baqarah/143).

And in the authentic hadith on the authority of al-Bara’ ibn ‘Azib: (that the Messenger of Allah prayed towards Jerusalem for sixteen or seventeen months, and he liked that his qiblah should be towards the Kaaba. And that he prayed, or prayed, the ‘Asr prayer, and some people prayed with him. Then a man from among those who had prayed with him went out and passed by the people of the mosque while they were bowing. He said: I bear witness by Allah that I prayed with The Prophet (peace and blessings be upon him) was facing Mecca, so they turned towards the Kaaba as they were. Those who died facing the qibla before it was changed to the Kaaba were men who were killed, and we did not know what to say about them. Then God revealed: {And God would never let your faith go to waste. Indeed, God is ever Kind and Merciful to mankind.} (Al-Baqarah 2:14) (3).

(1) Tafsir Ibn Kathir, (4/643) - slightly adapted

(2) The Passion for Visiting Jerusalem and the Levant, Shihab al-Din al-Maqdisi, (p. 73).

(3) Sahih al-Bukhari, Book of Interpretation, Chapter on the saying of God Almighty: “The foolish among the people will say, ‘What is wrong with them?’ And they are not [concerned] with their qiblah, which they used to face. Say, ‘To God belongs the east and the west. He guides whom He wills to a straight path.’” (Al-Baqarah/142), No. 4486, (p. 539).

Scholars have differed on whether praying towards the blessed Al-Aqsa Mosque before the change was an independent judgment of the Prophet, or a Quranic revelation from God, which was later abrogated, with two opinions (1).

"From the sum of the narrations related to this event, it can be deduced—in general—that the Muslims in Mecca had been facing the Kaaba since prayer was ordained, and that after the Hijra they were directed towards Jerusalem by divine command to the Messenger, then the final Quranic command came: {So turn your face toward the Sacred Mosque. And wherever you are, turn your faces toward it.} (Al-Baqarah 2:144, 150), which abrogated it" (2).

4. The second mosque on earth:

It is stated in Sahih, on the authority of Abu Dharr, who said: I said: O Messenger of Allah, which mosque was established on earth first? He said: (The Sacred Mosque). I said: Then which? He said: The Farthest Mosque. I said: How much time was there between them? He said: Forty years. Then wherever the time for prayer finds you after that, pray there, for the virtue is in it) (3).

Ibn Hajar (4) - may God have mercy on him - said: "The reference is to the beginning of the construction and laying the foundation of the mosque. Abraham was not the first to build the Kaaba, nor was Solomon the first to build the Temple in Jerusalem. We have narrated that the first to build the Kaaba was Adam, then his descendants spread throughout the earth. It is possible that some of them laid the foundation of the Temple in Jerusalem, then built

(1) See Sahih Muslim with the commentary of al-Nawawi, Abu Zakariya Muhyi al-Din Yahya ibn Sharaf al-Nawawi, Dar Ihya al-Turath al-Arabi, vol. 9, p. 5, Beirut, 1392 AH.

(2) In the Shade of the Qur'an, Sayyid Qutb (125/1) - with modifications.

(3) Agreed upon, al-Bukhari, Book of the Hadith of the Prophets, no. 3366, p. 408; Muslim, Book of Mosques and Places of Prayer, no. 520, p. 245

(4) Ibn Hajar al-Asqalani (773-852 AH): Ahmad ibn Ali ibn Muhammad al-Kinani al-Asqalani, Abu al-Fadl, Shihab al-Din, Ibn Hajar, one of the leading scholars of knowledge and history. His origins were from Ashkelon (in Palestine), and he was born and died in Cairo. He was fond of literature and poetry, then turned to Hadith. He traveled to Yemen, the Hijaz, and other places to hear from scholars, and his fame grew, so people sought him out to learn from him. He became the Hafiz of Islam in his time. Al-Sakhawi said: “His works spread during his lifetime, and kings exchanged them as gifts, and prominent figures copied them.” He was eloquent, a reciter of poetry, knowledgeable about the days of the ancients and the news of the later ones, and handsome. He held the position of judge of Egypt several times, then retired. As for his writings, they are very numerous and significant. [Al-A’lam, al-Zarkali (178/1) - with modifications].

Ibrahim built the Kaaba according to the text of the Quran, and Al-Qurtubi said similarly: The hadith does not indicate that when Ibrahim and Solomon built the two mosques, they were initiating their construction, but rather that it was a renewal of what had been established by others (1)

5. Encouragement to travel to Al-Aqsa:

Islam encourages traveling to the blessed Al-Aqsa Mosque, and made it one of the most important places to visit among the holy sites. Islam attached the hearts of Muslims to this great House of God.

It is stated in the authentic hadith narrated by a large group of Companions on the authority of the Prophet (peace and blessings be upon him), who said: “Travel is not undertaken except to three mosques: the Sacred Mosque (in Mecca), the Prophet’s Mosque (in Medina), and Al-Aqsa Mosque.” (2)

And in a hadith traced back to the Prophet, he said: “One should not travel except to three mosques: to the Sacred Mosque (in Mecca), to this mosque of mine (in Medina), and to the Mosque of Jerusalem (in Jerusalem).” The narrator was uncertain which one (3).

Ibn Hajar said: “Al-Bukhari (4), may God have mercy on him, titled a chapter on the virtue of prayer, even though the hadith does not mention prayer, to clarify that the intended meaning of traveling to mosques is the intention to pray in them, because the word ‘mosques’ implies prayer (5).”

(1) Fath al-Bari, Ibn Hajar, (6/408-409).

(2) Agreed upon by Al-Bukhari, Book of the Virtue of Prayer in the Mosques of Mecca and Medina, Chapter on the Virtue of Prayer in the Mosques of Mecca and Medina, No. 1189, p. (144). Muslim, Book of Hajj, Chapter on "Journeys should not be undertaken except to three mosques," No. (648) 1397, p.

(3) Sahih Ibn Hibban, Muhammad ibn Hibban al-Tamimi, Abu Hatim al-Darimi al-Busti, edited by: Shu'ayb al-Arna'ut, Al-Risalah Foundation, Beirut, 2nd edition, 1414 AH / 1993 CE, No. 2772 (7/7), and authenticated by Al-Albani [Al-Silsilah al-Sahihah, Nasir al-Din al-Albani, Maktabat al-Ma'arif / Riyadh, 1st edition, 1415 AH / 1995 CE, No. 997 (697/2)].

(4) Al-Bukhari (194-256 AH): Abu Abdullah Muhammad ibn Ismail ibn Ibrahim ibn al-Mughirah ibn Bardizbah, the author of Sahih al-Bukhari, whose work has the highest chain of transmission (isnad) of the six canonical hadith collections back to the Prophet (peace and blessings be upon him) in many of the hadiths. This is because Abu Abdullah was the oldest of the group and the earliest to have met the leading scholars. He sought knowledge from a young age, and although he was blind, God cured him. He compiled Sahih al-Bukhari from approximately six hundred thousand hadiths, and it took him sixteen years to complete it. He wrote from over a thousand sheikhs, each of whom narrated ten thousand hadiths or more. His knowledge, memory, and understanding were remarkable, and the imams of Islam praised him highly. His book became accepted by all Muslims after him. May God have mercy on him. [See: Siyar A'lam al-Nubala', al-Dhahabi, (12/391-407)].

(5) Fath al-Bari, Ibn Hajar, (3/63)

Shaykh al-Islam Ibn Taymiyyah (may God have mercy on him) said: “The imams are unanimously agreed on the authenticity of this hadith and its application. If a man vows to pray in a mosque or shrine, or to perform i'tikaf there, or to travel to it, other than these three, it is not obligatory upon him according to the consensus of the imams... However, if he vows to go to al-Aqsa Mosque for prayer or i'tikaf, he is obligated to fulfill this vow.” (1)

He also said elsewhere: “As for traveling to Jerusalem to pray there, perform i'tikaf, recite the Quran, engage in remembrance of God, or supplicate, it is a recommended and prescribed act according to the consensus of Muslim scholars.” (2)

In general, the hadiths about undertaking journeys indicate that Islam does not permit traveling to a mosque with the intention of praying there except in these three mosques. This reconnects al-Aqsa to the Two Holy Mosques, and it confirms the verse of Isra' (Night Journey). And God knows best.

6. The reward for visiting al-Aqsa and praying there:

Many hadiths have been narrated about the virtue of praying in the Al-Aqsa Mosque, as well as about visiting and serving it, and donating money for its maintenance, restoration, and lighting. Many of these hadiths – as has become clear to the researcher – have been discussed by hadith scholars, with comments, weakening, and the like. There is no need to mention them, as what is known with certainty from the verses of the Book and the authentic Sunnah is sufficient without mentioning them. There is no harm in referring to them for reference or study

Among the authentic hadiths on the reward of going to the Al-Aqsa Mosque to pray there is what was narrated by Abdullah ibn Amr, on the authority of the Messenger of Allah (peace and blessings be upon him): “When Solomon, son of David, built the Temple in Jerusalem, he asked Allah for three things: He asked Allah for a judgment that would coincide with His judgment, and he was granted it. He asked Allah for a kingdom that would not be granted to anyone after him.”

(1) Al-Fatawa al-Kubra, Ibn Taymiyyah (5/289).

(1/175), (2) The previous source

So it was given to him, and when he finished building the mosque, he asked God that no one should come to it except for the purpose of praying there, that He would cleanse him of his sins as on the day his mother bore him (1).

This hadith contains a great benefit, which is the connection of believers, from the first to the last, to the bond of religion and monotheism, since Solomon, may God be glorified and exalted, made an absolute supplication for the believers, asking that He forgive them if they came to the Al-Aqsa Mosque. It also contains the great virtue of Al-Aqsa, as his coming there resembled the pilgrimage to the Sacred House of God, and God knows best.

The matter of the Al-Aqsa Mosque occupied the Companions of the Messenger of God, may God bless him and grant him peace, to the point that they would discuss which of the two mosques was greater in importance, the Prophet's Mosque or the Al-Aqsa Mosque, and the Messenger of God, may God bless him and grant him peace, would clarify the matter for them

On the authority of Abu Dharr, who said: “We were discussing, while we were with the Messenger of Allah (peace and blessings be upon him), which of the two is better: the mosque of the Messenger of Allah, or the mosque of Jerusalem. The Messenger of Allah (peace and blessings be upon him) said: ‘A prayer in this mosque of mine is better than four prayers in it. And what an excellent place of prayer it is! And soon there will be a time when a man will not have more ground than the length of his horse’s tether (2) from which he can see.’” Jerusalem is better for him than the whole world - or he said: better than the world and what is in it) (3).

(1) Musnad of Imam Ahmad ibn Hanbal, Abu Abdullah Ahmad ibn Muhammad ibn Hanbal al-Shaybani, edited by: Shu'ayb al-Arna'ut, Adil Murshid, and others, Al-Risalah Foundation, 1st edition, 1421 AH/2001 CE, Musnad of Abdullah ibn Amr, no. 6644, (11/219 (220)). Sunan al-Nasa'i, Abu Abd al-Rahman Ahmad ibn Shu'ayb al-Nasa'i, edited by: Heritage Research Office, Dar al-Ma'rifah, Beirut, 5, 1420 AH, Book of Mosques, Chapter on the Virtue of Al-Aqsa Mosque and Prayer Therein, no. 692, (364/2). Al-Albani said: Authentic, [Sahih al-Jami', no. 3853 (1) 420)].

(2) Al-Shatan: a rope, and it is said: a long, tightly twisted rope, used for drawing water and tethering horses. The plural is ashtan [Lisan al-Arab, 4/2264], Ibn Manzur

(3) Al-Mu’jam Al-Awsat, Sulayman ibn Ahmad ibn Ayyub ibn Mutayr Al-Lakhmi Al-Shami, Abu Al-Qasim Al-Tabarani, edited by: Tariq ibn Awad Allah ibn Muhammad and Abd Al-Muhsin ibn Ibrahim Al-Husseini, Dar Al-Haramayn / Cairo, edition (without), 1415 AH, No.: 6983 (103/7). Al-Mustadrak ‘ala Al-Sahihayn, Al-Hakim Al-Nisaburi, with Al-Dhahabi’s comments, Book of Tribulations and Battles, No.: 8553 (554/4). Al-Hakim said: This hadith has a sound chain of transmission, but they did not include it, and Al-Dhahabi agreed with him

This hadith explicitly states that prayer in Al-Aqsa Mosque is equivalent in reward to a quarter of prayer in the Prophet's Mosque in Medina. And if we know that prayer in the Prophet's Mosque is equivalent to a thousand prayers, as he said: "A prayer in this mosque of mine is better than a thousand prayers elsewhere, except for the Sacred Mosque (in Mecca)" (1).

Thus, the reward for prayer in Al-Aqsa Mosque exceeds the reward of two hundred and fifty prayers elsewhere, and the virtue is further enhanced by his saying: "And what an excellent place of prayer it is!"

7. The General Virtues of the Levant:

Since the blessings have encompassed Al-Aqsa and its surroundings, it is not surprising that hadiths about the virtues of the Levant are frequently narrated from the Messenger of God, as Al-Aqsa and Palestine are the jewels of the Levant. The Levant is divided into five parts, with Palestine being the foremost among them all. This is the consensus of the early scholars (2).

The purified Prophetic traditions mention the virtues of this blessed land, compelling Muslims to love it, settle in it, guard its borders, and defend it as an inheritance of the prophets and Muslims throughout the ages.

On the authority of Zayd ibn Thabit, may God be pleased with him, who said: “We were with the Messenger of God, peace and blessings be upon him, compiling the Qur’an from parchments, and the Messenger of God said: ‘Blessed is Syria!’ We said: ‘Why is that, O Messenger of God?’ He said: ‘Because the angels of the Most Merciful have spread their wings over it.’” (3)

(1) Agreed upon by al-Bukhari: Book of Prayer, Chapter on the Virtue of Prayer in the Mosques of Mecca and Medina, No. 1190, (p. 144)

Muslim: Book of Hajj, Chapter on the Virtue of Prayer in the Mosques of Mecca and Medina, No. 1394, (p. 646).

(2) See: Muthir al-Gharam ila Ziyarat al-Quds wa al-Sham, Shihab al-Din al-Maqdisi, (p. 85).

(3) Sunan al-Tirmidhi, Abu Isa Muhammad ibn Isa al-Tirmidhi, edited by: Ahmad Muhammad Shakir, Muhammad Fuad Abd al-Baqi, and Ibrahim Atwa Awad, Mustafa al-Babi al-Halabi Library and Printing Company / Egypt, 2nd edition, 1395 AH/1975 CE, Chapters on Virtues, Chapter, No. 3954 (734/5). Al-Tirmidhi said it is a good hadith, and it was authenticated by al-Albani [al-Silsilah al-Sahihah, 21/2) No. 503

And it is from God’s blessing to this good land that He made it a refuge for the hearts of the believers, and urged His noble Messenger to live in it. On the authority of Abdullah bin Hawalah (1), he said: The Messenger of God, may God bless him and grant him peace, said: “You will be divided into armies: an army in Syria, an army in Iraq, and an army in Yemen.” I said: “O Messenger of God, choose for me.” He said: “Go to Syria. Whoever refuses, let him go to his Yemen and drink from its pools, for God has guaranteed Syria and its people for me.” (2)

Indeed, the Messenger of God, may God bless him and grant him peace, described a group from the people of Syria as steadfast and patient in obeying God's commands until the Hour is established, and described them as the victorious ones. He linked the corruption of the people of Syria to the decrease of goodness in the world, saying: “If the people of Syria become corrupt, then there is no good in you. A group from my nation will remain victorious, and those who forsake them will not harm them until the Hour is established.” (3)

And in another narration with this meaning and an additional connection between the Levant and jihad and steadfastness, and making it the heartland of the believers, he said: “A group from my nation will always be victorious over the people. God will raise the hearts of some people so that they fight them and God will provide for them from them until the command of God comes, and they will be in that state. Indeed, the heartland of the believers is the Levant, and goodness is tied to the forelocks of horses until the Day of Resurrection.” (4)

In summary, the status of the Holy Land in Islam—especially Jerusalem and its surroundings—is based on three main pillars: that Jerusalem is the house built and maintained by the prophets, and that

(1) Abdullah ibn Hawala (d. 80 AH), al-Waqidi traced his lineage to Banu Amir ibn Lu’ay, and it was said that he was from the Azd, which is the more well-known. He was known as Abu Hawala. He settled in the Levant. Narrators from there included Abu Idris al-Khawlani, Jubayr ibn Nufayr, Marthad ibn Wada’a, and others. He came to Egypt, and narrators from there included Rabi’a ibn Laqit al-Tujaybi. He narrated hadiths about the virtues of the Levant. He died in the Levant. [Al-Isti’ab fi Ma’rifat al-Ashab, Ibn al-Athir, (3/894) - with modifications].

(2) Al-Mustadrak 'ala al-Sahihayn (with al-Dhahabi's commentaries), al-Hakim al-Naysaburi, Kitab al-Fitan wa al-Malahim, no. 8556 (4/555). Al-Hakim said: Its chain of narration is authentic, but it was not included in the two Sahihs (al-Bukhari and Muslim). Al-Dhahabi agreed with him.

(3) Musnad Ahmad, Musnad al-Makkiyyin, no. 15596 (24/362). Sunan al-Tirmidhi, Abwab al-Fitan, Bab ma ja'a fi al-Sham, no. 2192 (4/485). Al-Tirmidhi said: It is good and authentic. Al-Albani authenticated it in al-Silsilah al-Sahihah, no. 403 (1/760).

(4) Musnad Ahmad, Musnad of the Shamiyyin, No. 16965 (164/28), Sunan al-Nasa’i, Book of Horses, No. 3563 (524/6), Sahih Ibn Hibban, Chapter on Hijaz, Yemen, Sham, Persia and Oman, No. 7307 (296/16). Al-Albani said: Its chain of narration is authentic according to the conditions of Muslim [Al-Silsilah al-Sahihah, No. 1935 (571/4)].

It is the first qibla towards which Muslims turned in prayer, and it is the place to which Muhammad (peace be upon him) was taken on his Night Journey, and from which he ascended to heaven (1). From these great foundations stem all the virtues and merits mentioned in the Holy Land.

Summary of the Point:

Firstly: The Holy Land was distinguished by a lofty status in the authentic sources of Islam. It was described by God as a blessed and pure land, and it has a great significance in the religion and thought of Muslims, from the very beginning of Islam until the Day of Judgment and the end of time.

Secondly: The final (theoretical) transfer of the prophets' legacy to the nation of Muhammad (peace be upon him) was embodied in the land of Palestine through the miracle of the Night Journey and Ascension, paving the way for the practical transfer (conquest and rule), which began during his time, was recommended by him, and was completed by his successors after him

Third: Al-Aqsa Mosque occupies the third rank among the holy mosques of Islam. It is the third of the three holiest sites for Muslims on earth, and it has enjoyed the care of Muslims since the time of the Prophet and thereafter. God immortalized it in His Holy Book, with a verse that explicitly states its blessing and that of its surroundings, and many verses that refer to it.

Fourth: Al-Aqsa, the Levant, and the Holy Land are the Prophet's (peace be upon him) testament to his nation: "You must go to the Levant. Blessed is the Levant. The heartland of Islam is the Levant. A group from my nation will remain on the truth. If the people of the Levant become corrupt, then there is no good in you..." etc.

(1) The Passion for Visiting Jerusalem and the Levant, Shihab al-Din al-Maqdisi, (p. 12) - adapted

Third Requirement:

The Holy Land and the Epics of the End Times

Islam provided the definitive word on the relationship between the Holy Land and the epics of the end times (1), as well as on matters related to the signs of the Hour, transcending all the myths and legends brought by the Jews and Christians in this regard, and resolving contradictions with true revelation, in which there is no room for myth, error, or illusion.

The researcher will limit himself to some of the authentic narrations on this issue, because it is a matter of belief in which it is not permissible to rely on weak or speculative evidence.

Jewish Corruption in the Holy Land:

Surah Al-Isra, in its opening verses, links the Sacred Mosque (Masjid al-Haram) and the Farthest Mosque (Masjid al-Aqsa), and immortalizes the miracle of the Night Journey and Ascension (Isra and Mi'raj). This signaled the eternal end of any non-Islamic religious authority over the Holy Land

But the Qur'an, after this opening, mentions two instances of corruption by the Children of Israel in this land, saying: "And We decreed to the Children of Israel in the Scripture, 'You will surely cause corruption on the earth twice, and you will surely reach [a state of] great arrogance.' So when the first of the two promises came to pass, We sent against you servants of Ours, possessing great might, and they ransacked [your] homes. And it was a promise fulfilled. Then We gave you back the advantage over them and aided you with wealth and children." And We made you more numerous in manpower. If you do good, you do good for yourselves; and if you do evil, it is against yourselves. Then when the final promise comes, they will disgrace your faces and enter the Temple as they entered it the first time, and utterly destroy all that they have conquered. (Al-Isra 17:4-7)

As for the location of this Jewish corruption, a large group of scholars agreed that it was in

the Holy Land

(1) Al-Malahim is the plural of Malhama: it is a great battle involving killing, and it has also been said to mean the place of fighting. "Lahmtu al-qawm" means I killed the people until they became flesh. "Alhama al-rajul ilhaman" and "istalhama istilhaman" mean he became embroiled in war and found no escape. [Lisan al-Arab, Ibn Manzur, . (4012/5)]

Al-Sam'ani said: "The land mentioned is the land of Syria and the land of Jerusalem" (1). A similar statement is found in the interpretations of Al-Tabari and Ibn Kathir regarding the verses of Surah Al-Isra' (2). Al-Qurtubi said: "You will surely cause corruption in the land," meaning the land of Syria, Jerusalem, and what is adjacent to it (3).

"So, in connection with the Al-Aqsa Mosque, God mentions in the Book of Moses what He decreed for the Children of Israel, of calamity, destruction, and displacement twice, due to their transgression and corruption, while warning them of a third and fourth time: {And if you seek refuge, We will return (4)}

Scholars have differed, as has become clear to the researcher—both ancient and modern—regarding the interpretation of these two instances of corruption, with many opinions. The origin of this difference—and God knows best—is the abundance of corruption among the Jews, to the point that it is no longer known which of their corruptions is meant by the Holy Qur'an

Ibn Kathir reported from a group of Companions, Followers, and scholars that those who first had power over the Children of Israel were Goliath and his soldiers. It was also said that it was Sennacherib, the king of Mosul (5), and his soldiers, and it was also said that it was Nebuchadnezzar, the king of Babylon, and his soldiers (6).

Some contemporary scholars said that the first time the Children of Israel were corrupted was during the time of the Prophethood after the mission of Muhammad (may God bless him and grant him peace), and they were the Jews of Medina and the Arabian Peninsula, and their corruption was their plotting and transgression against the Messenger of God.

(1) Tafsir al-Qur'an, al-Sam'ani, (3) 218.

(2) See: Jami' al-Bayan fi Ta'wil al-Qur'an, al-Tabari (17/355), also: Tafsir al-Qur'an al-'Azim, Ibn Kathir, (3/35).

(3) Al-Jami' li-Ahkam al-Qur'an, al-Qurtubi, (10/214).

(4) Fi Zilal al-Qur'an, Sayyid Qutb (4/2209).

(5) Sennacherib (705-688 BC): King of Assyria, son of Sargon II. He spent his reign trying to consolidate the foundations of the empire. He launched six military campaigns against the Chaldeans, Arameans, Elamites, and Egyptians. He besieged Babylon and then destroyed it after it fell into his hands in 689 BC. He then suppressed a rebellion that arose against him in Palestine with the support of Egypt, and he conquered forty-six cities, Jerusalem not being among them, and he took a large number of captives [Encyclopedia of the Jews, Al-Masiri (4/93) - adapted]. (6) See: Tafsir al-Qur'an al-'Azim, Ibn Kathir (3/35).

And his companions, and that the servants who were given power over them were therefore the Muslims of that time. As for the second corruption, it is what they are doing today in terms of tyranny, arrogance, violation of prohibitions, bloodshed, and other things (1).

However, Sheikh Dr. Yusuf al-Qaradawi (2) rejected and weakened this statement, mentioning reasons for this, and concluded that the two corruptions had indeed occurred. He cited the consensus of the early commentators on this, and he believed that the Jews of today are subject to the divine law: “And if you return, We will return” (Al-Isra’/8) (3).

Since the difference in interpretation occurred between the early and later scholars, there is no way—in the researcher’s understanding—to be certain of God’s intention regarding the two corruptions of the Children of Israel. However, what is definitively established is that God threatened them with a repeat of the same fate every time they return to corruption. This means that in their corruption in the Holy Land, they are inevitably under the sword of God’s wrath and His giving power to His servants over them, until God’s promise of their final destruction comes to pass

The Muslims' Victory Over the Jews at the End of Time:

The corruption and tyranny of the Jews have brought upon themselves what no human being can bear. The Just King has decreed for them a continuous worldly punishment until the Day of Judgment, in addition to the more severe and grievous punishment on the Day of Reckoning, as He said: “And when your Lord proclaimed that He would surely send against them until the Day of Resurrection those who would afflict them with the worst torment.” (Al-A'raf 7:167)

(1) See: Fiqh al-Jihad, Dr. Yusuf al-Qaradawi, Wahba Library, Cairo, 1st edition, 1430 AH/2009 CE, (2/1102).

(2) Yusuf al-Qaradawi: Yusuf Abdullah Ali al-Qaradawi was born in Egypt on September 9, 1926, and grew up there. He memorized the Holy Quran and mastered its recitation before the age of ten. He completed his education at Al-Azhar University. He engaged in Islamic propagation from his early youth, participated in the Islamic movement, and suffered greatly for its sake. He is a prominent figure of the modern era in terms of knowledge, preaching, and jurisprudence. He is the head of the International Union of Muslim Scholars [Al-Qaradawi's website under the title: A Brief Overview of Al-Qaradawi, link: www.qaradawi.net, dated June 27, 2013 - adapted].

(3) See: The Jurisprudence of Jihad, Al-Qaradawi (11032-1104).

And further to clarify the verses of destruction and God's ultimate victory for His servants over the Jews, the glad tidings came in the second part of the divine revelation through the tongue of the truthful and trustworthy one, who explained the outcome of the final battle between the Muslims and the Jews in this land.

It was narrated on the authority of Ibn Umar that the Messenger of God, peace and blessings be upon him, said: “The Jews will fight you, and you will be victorious over them, until the stone will say: ‘O Muslim, there is a Jew behind me, so kill him.’” (1)

Ibn Hajar said: “And in the hadith: the appearance of signs near the Hour, from the speech of inanimate objects such as trees and stones. Its apparent meaning is that they speak literally, and it is possible that it is metaphorical, meaning that hiding will not benefit them. The first is preferable. And in it is that Islam will remain until the Day of Resurrection. And in his saying: (The Jews will fight you), it is permissible to address a person while intending someone who is similar to him, because the address was to the Companions, and what is intended is those who will come after them by a long time. But since they share with them the origin of faith, it was appropriate that they be addressed with that hadith.” (2)

And in a narration on the authority of Abu Hurayrah, God explicitly states that this battle is one of the signs of the Hour, as the Messenger of God said: “The Hour will not come until the Muslims fight the Jews, and the Muslims will kill them, until the Jew hides behind the stone and the tree, and the stone or the tree will say: O Muslim, O servant of God, there is a Jew behind me, so come and kill him, except for the boxthorn tree (3), for it is one of the trees of the Jews” (4).

The researcher understood several things from this Prophetic tradition: First, that this great tradition explains one aspect of the renewed attack on the Jews, mentioned in the opening verses of Isra' (the Night Journey). Second, that this tradition is not an invitation to wait until God permits the approach of the Hour and the fighting of the Jews, but rather it is one of the signs of prophethood. Therefore, Al-Bukhari, may God have mercy on him, placed it in the chapter on the signs of prophethood. The final battle will be as follows.

(1) Sahih Al-Bukhari, Book of Virtues, Chapter on the Signs of Prophethood in Islam, No. 3593, p. 434.

(2) Fath Al-Bari, Ibn Hajar, 6/610.

(3) The Gharqad: a type of thorny tree known in the land of Jerusalem, where the Antichrist and the Jews will be killed. Abu Hanifa Al-Dinawari said: When the hawthorn grows large, it becomes a gharqad [Sahih Muslim with Al-Nawawi's commentary, 18/45].

(4) Sahih Muslim, Book of Tribulations and Signs of the Hour, Chapter: The Hour will not come until a man passes by the grave of another man and wishes he were in the place of the dead man because of the calamity, No. 2922, (p. 1429).

But other battles and epics may precede it, as has already been the case throughout history to this day. Third: This hadith incites believers to fight the corrupt Jews, for only action and jihad bring God's favor, not inaction and failure to confront the Jews.

The Holy Land, the home of the Caliphate before the Hour:

The return of the Caliphate according to the original Prophetic methodology is the glad tidings of the Messenger of God (peace and blessings be upon him) to this nation, and it will inevitably occur, as he said: “Prophethood will remain among you as long as God wills it to remain, then He will remove it when He wills to remove it. Then there will be a Caliphate according to the Prophetic methodology, and it will remain as long as God wills it to remain, then He will remove it when He wills to remove it. Then there will be a tyrannical monarchy, and it will remain as long as God wills it to remain, then He will remove it when He wills to remove it.” He willed to raise it up, then it will be a tyrannical monarchy, and it will be as God willed it to be, then He will raise it up when He willed to raise it up, then it will be a caliphate on the path of (1) (Prophethood)

And our truthful and trustworthy Prophet informed us that our holy land will be the center of the caliphate at the end of time, and after that the signs of the last hour will occur on earth

It was narrated on the authority of Abdullah ibn Hawalah, who related from the Prophet: (...Then he placed his hand on my head or crown and said: "O Ibn Hawalah, when you see the Caliphate established in the Holy Land, then earthquakes, calamities, and great events will be imminent, and the Hour will be closer to people on that day than this hand of mine is to your head.") (2).

This contains a clear statement that the Caliphate will be established in the Holy Land not long before the Hour. This is one of the great prophetic glad tidings, and God knows best

(1) Musnad Ahmad, Musnad of the Kufans, no. 18406, 30 (355), and authenticated by Al-Albani [As-Silsilah As-Sahihah, no. 5, .[(34/1)

(2) Musnad Ahmad, Hadith of Abdullah ibn Hawalah, no. 22487, (151/37), Al-Mustadrak 'ala As-Sahihayn, Book of Tribulations and Battles, no. 8309 (471/4), and Al-Hakim said: This hadith has a sound chain of narration, but they (Al-Bukhari and Muslim) did not include it, and authenticated by Al-Albani.] (1293-1294/2) 7838: Sahih Al-Jami', no

The Holy Land in particular, and the Levant in general, are linked to the major signs of the Hour. Many hadiths suggest a close connection between this land and the end of the world. These hadiths corroborate and explain one another. What one concludes from examining the hadiths about tribulations, battles, and the signs of the Day of Judgment is that the Holy Land and its surroundings have a serious and momentous significance in the end times.

The major signs were preceded by a minor sign: the conquest of Jerusalem. The Prophet (peace and blessings be upon him) indicated that its conquest is one of the signs of the Hour, saying: “Count, secretly, the signs before the Hour: my death, then the conquest of Jerusalem…” (1).

Among the major events and epics that are considered among the major signs of the Hour is a great battle that will take place on the land of Syria, between the Muslims and the West, in fulfillment of the hadith of the Messenger of God, may God bless him and grant him peace: “The Hour will not come until the Romans descend upon al-A'maq or Dabiq (2). Then an army from Medina, consisting of the best people on earth at that time, will go out to them. When they line up in battle, the Romans will say, ‘Let us fight those of us who were taken captive.’ The Muslims will say, ‘No, by God, we will not let you fight us.’” And among our brothers, they will fight them, and a third will be defeated, and God will never forgive them, and a third will be killed, the best of martyrs in God's sight, and a third will conquer, never to be tempted again, and they will conquer Constantinople. While they were dividing the spoils, having hung their swords on the olive trees, Satan cried out to them: “The Messiah has come after you!” In your families, so they go out, and that is false. Then when they come to Syria, he goes out. While they are preparing for battle, secretly arranging the ranks, the prayer is called, and he descends.

(1) Sahih al-Bukhari, Book of Jizya and Truce, Chapter on what is warned against regarding treachery and the saying of God: “And if they intend to attack you, then sufficient for you is

. (385) God (Al-Anfal /62),” No.: 3176, (p

(2) Al-A’maq and Dabiq are two places in Syria, near Aleppo [Sahih Muslim with the commentary of al-Nawawi (21/18)].

Jesus, son of Mary, will lead them in prayer. When the enemy of God sees him, he will melt away like salt in water. If he were left alone, he would melt away until he perished, but God will kill him with His own hand and show them his blood on his spear. (1)

This hadith combines the great battle between the Romans and the Muslims on the land of Syria, the emergence of the Antichrist, and the descent of Jesus, son of Mary, the Most High

And in the hadith are numerous benefits, indications, and guidance for the time of the great battle, the most important of which—as the researcher understands it—is that the battles of the end times require doctrinal preparation and steadfastness that leaves no room for retreat before the enemies of God. This is clear from his statement: “Then a third will be defeated, and God will never forgive them.” Another benefit is that the battles of the end times are characterized by mobilization, alignment, and alliances. This is understood from his statement: “Then an army will march out against them from Medina... and when they line up, the Romans will say, ‘Leave us alone with those who have taken captive from among us so we may fight them.’ No, by God, we will not leave you alone with our brothers.” Another benefit is the warning against great, unprecedented tribulations, such as the emergence of... The Antichrist.

"And Jesus the Most High will head, after his descent, to Jerusalem in the blessed Holy Land

because all the battles will be in this land in the heart of the Levant - he will head to Jerusalem to kill the Antichrist, and there he will join with the victorious group that has prepared to fight the Antichrist" (2).

Jesus, may God bless him and grant him peace, will kill the Antichrist in the Holy Land. Our Prophet, may God bless him and grant him peace, specified the place of the Antichrist's killing, as it is stated in the hadith: (...he will pursue him until he catches him at the gate of Lod (3) and kills him. Then Jesus, son of Mary, will come to a people whom God has protected from him, and he will wipe their faces and tell them of their ranks in Paradise. While he is thus, God will reveal to Jesus: I have brought forth servants of Mine who have no power over anyone else.) By fighting them, then lead My servants to Mount Sinai, and God will send

(1) Sahih Muslim, Book of Tribulations and Signs of the Hour, Chapter on the Conquest of Constantinople, the Emergence of the Antichrist, and the Descent of Jesus, Son of Mary. (1417) No.: 2897, p.

(2) The Events of the End Times and the End of the World, Sheikh Muhammad Hassan, Fayyad Library / Egypt, 1st Edition, 1428 AH/2007 CE, (pp. 451, 465) - with modifications

(3) Chapter on Lod, a town near Jerusalem [Sahih Muslim with the commentary of al-Nawawi, (68/18)].

Gog and Magog, and they will descend from every direction. The first of them will pass by Lake Tiberias (1) and drink all that is in it. The last of them will pass by and say: There was once water in this place! ... (Hadith) (2)

This hadith also contains a portion of the story of Gog and Magog, about whom God Almighty informed us in His Book: “Until when Gog and Magog are let loose, and they swarm down from every elevated place” (Al-Anbiya 96). The hadith also indicates that they will pass through the Holy Land and will cause corruption there.

If you connect the descent of Jesus (peace be upon him) with the victorious group that the Messenger of God (peace and blessings be upon him) informed us about in the Holy Land and the Levant, you will find that he will undoubtedly descend during the time of that steadfast group adhering to the Sharia of Islam in the Holy Land, and he will descend ruling according to this noble Sharia

He said: “A group from my nation will continue to fight for the truth, prevailing until the Day of Resurrection.” He said: “Then Jesus, son of Mary, will descend, and their leader will say: ‘Come and lead us in prayer.’ He will say: ‘No, some of you are leaders over others. This is God’s honor for this nation.’” (3)

And in the hadith of Abu Hurairah, he said: “By Him in Whose Hand is my soul, the son of Mary will soon descend among you as a just ruler. He will break the cross, kill the swine, abolish the jizya (tribute tax), and wealth will overflow to such an extent that no one will accept it.” (4) (One)

Indeed, the time of Jesus is the final golden age for the religion of Islam on God’s earth. It is a time of complete dominance for the religion of Islam, a time of absolute security and prosperous living. A description of the time of the descent is found in the authentic hadith

(1) Lake Tiberias: It is like a pool, surrounded by mountains, and many rivers flow into it from the direction of Banias, the coast, and the Greater Jordan. A great river branches off from it and irrigates the land of the Lesser Jordan, which is the Jordan Valley. The city of Tiberias is on the mountainside overlooking the lake. [Mu'jam al-Buldan, al-Hamawi (1/352) - slightly adapted].

(2) Sahih Muslim, Book of Tribulations and Signs of the Hour, Chapter on Mentioning the Antichrist, His Description, and What He Has With Him, No. 2937, p. 1438.

(3) Sahih Muslim, Book of Faith, Chapter on Explaining the Descent of Jesus, Son of Mary, as Ruler According to the Sharia of Our Prophet Muhammad (peace and blessings be upon him), No. 156. (94)

(4) Agreed upon by al-Bukhari, Book of Sales, Chapter on Killing the Pig, No. 2222, p. 261; Muslim, Book of Faith, Chapter on the Descent of Jesus, Son of Mary, as Ruler According to the Sharia of Our Prophet Muhammad, No. 155, p. 93

The Messiah, the Antichrist, said: “He will call people to Islam, and in his time God will destroy all religions except Islam. And in his time God will destroy the Antichrist. Then security will prevail on earth until lions graze with camels, leopards with cattle, and wolves with sheep, and children will play with snakes, and they will not harm them. He will remain for forty years.” A year, then he dies, and the Muslims pray over him. (1)

The land of gathering and resurrection:

Al-Qurtubi said: “The gathering (al-hashr) is of four kinds: two gatherings in this world and two gatherings in the Hereafter. As for the one in this world, it is His saying: {It is He who expelled those who disbelieved among the People of the Scripture from their homes at the first gathering} (Al-Hashr 2). Az-Zuhri said: They were from a tribe that had not been afflicted by exile, and God had decreed exile for them. Had it not been for that, He would have punished them in this world. The first gathering they were brought in this world was to Syria. Ibn Abbas said: Whoever doubts that the gathering is in Syria should read this verse, and that the Prophet (peace and blessings be upon him) said to them: ‘Go out.’ They said: ‘Where to?’ He said: ‘To the land of the gathering.’ Qatadah said: This is the first gathering. Ibn Abbas said: They were the first of the People of the Scripture to be gathered and expelled from their homes... As for the second gathering: their gathering is near the Day of Resurrection. Qatadah said: A fire will come and gather people from the East to Morocco, they will stay with them wherever they stay, and rest with them wherever they rest, and eat from those who remain behind. This is established in the authentic hadith.” (2)

And in the interpretation of this verse according to the Sunnah, it says: “And His saying: ‘The first gathering,’ means: Syria, to which most of them were driven; because it was narrated in the hadith that a fire will come and drive people to Syria, and for that reason, it was said of Syria that it is the land of the gathering.” (3)

(1) Musnad Ahmad, Musnad of the Companions who narrated many hadiths, Abu Hurairah, no. 9270 (15) (154), and authenticated by Al-Albani [Al-Silsilah

Al-Sahihah, no. 2182, (214/5)].

(2) Al-Jami’ li-Ahkam al-Qur’an, Al-Qurtubi (2/18-3) - with slight modification

(3) Sharh Sahih al-Bukhari, Abu al-Hasan Ali ibn Khalaf ibn Abd al-Malik ibn Battal al-Bakri al-Qurtubi, edited by: Abu Tamim

Yasser bin Ibrahim, Al-Rushd Library / Riyadh, 2nd edition, 1423 AH/2003 AD, (353/6).

It is authentically reported on the authority of Abu Dharr, may God bless him and grant him peace, that he said: The Messenger of God, may God bless him and grant him peace, said: “The Levant is the land of gathering and resurrection.” (1)

It is also authentically reported on his authority that he informed us of a fire that will gather people towards the Levant and the Holy Land, saying: “...As for the first of the signs of the Hour, it is a fire that will gather people from the East to the West...” (2).

It was narrated on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: “People will be gathered in three ways: some willing, some fearful, two on one camel, three on one camel, four on one camel, and ten on one camel. The rest of them will be gathered by the Fire, which will rest with them wherever they rest, stay with them wherever they stay, wake with them wherever they wake, and be with them wherever they be in the evening.” (3)

It is stated in Umdat al-Qari: “They said: This gathering will be at the end of the world, before the Day of Resurrection, as mentioned in the hadith that follows: (You will meet God barefoot, naked, walking, and uncircumcised) (4), and because of the mention of evening and morning, and the movement of the fire with them, which is a fire that will gather people from the east to the west... This gathering will be before the Hour comes, and people will be gathered alive to Syria. As for the gathering from the graves to the place of standing, it is different from this image of riding on camels and taking turns on them” (5)

And the explicit instruction of the Messenger of God to the believers to remain in Syria at the time of the emergence of this fire that will gather people came, as it was narrated on the authority of Ibn Umar who said: I heard the Messenger of God, may God bless him and grant him peace, say: (A fire will emerge from the

(1) Musnad al-Bazzar - Al-Bahr al-Zakhkhar, Abu Bakr Ahmad ibn Amr ibn Abd al-Khaliq ibn Khallad ibn Ubayd Allah al-Ataki, known as al-Bazzar, edited by: Mahfouz al-Rahman Zayn Allah, Adil ibn Saad and Sabri Abd al-Khaliq al-Shafi’i, Maktabat al-Ulum wa al-Hikam / Madinah al-Munawwarah, 1st edition, 1988 CE (until 2009 CE), Musnad Abi Dharr al-Ghifari, No.: 3965, (382/9), and authenticated by al-Albani [Sahih al-Jami’, No.: 3726, (693/1)].

(2) Sahih al-Bukhari, Book of the Narrations of the Prophets, Chapter on the Creation of Adam, peace be upon him, and his Descendants, No. 3329, p. 401. (3) Agreed upon. Sahih al-Bukhari, Book of Softening Hearts, Chapter on How the Gathering Will Be, No. 6522, p. 782. Sahih Muslim, Book of Paradise and the Description of Its Bliss and Its Inhabitants, Chapter on the End of the World and the Explanation of the Gathering on the Day of Resurrection, No. 2861, p. 1402.

(4) Sahih al-Bukhari, Book of Softening Hearts, Chapter on How the Gathering Will Be, No. 6524, p. 782.

(5) Umdat al-Qari, Commentary on Sahih al-Bukhari, Badr al-Din Mahmud ibn Ahmad al-Ayni, Dar Ihya al-Turath al-Arabi, Beirut, no. (ed.), no. (d.), pp. 23-105 - adapted

Hadramawt (1) - or in Hadramawt - before the Day of Resurrection, the people will be gathered. We said: O Messenger of God, what do you command us to do?

He said: Go to Syria (2).

"The people will be gathered," meaning: the Fire will gather them and drive them towards what is mentioned in the end, "what do you command us to do?" meaning: at that time, "He said: Go to Syria," meaning: take its path and stay with its group, for it will be safe from the physical or metaphorical reach of the Fire at that time, due to the protection of the angels of mercy over it (3).

And here is the hadith of Abdullah bin Amr, who said: The Messenger of Allah, may God bless him and grant him peace, said: “I saw as if the pillar of the Book was taken from under my pillow, so I followed it with my gaze, and behold, it was a radiant light which was directed towards Syria. Indeed, faith will be in Syria when tribulations occur.” (4)

What an honor, and what a testament of pride from the Prophet of the worlds for the blessed land of Sham, for it is the home of faith and the refuge of the believers when tribulations and battles occur at the end of time. It is the focus of attention and the epicenter of conflict, where no situation will stabilize until Islam prevails and it comes under the protection of the victorious servants of God. And where is this sacred status—whose origin and branch are the oneness of God, servitude to Him, the establishment of His rule, and the application of His law—compared to the myths of the Jews regarding their awaited Messiah, or the Christians regarding their alleged God?!

(1) Hadramawt is the name of a place and the name of a tribe. Hadramawt is a vast region east of Aden near the sea, and around it are many sands known as Al-Ahqaf. It contains the tomb of Hud [Al-Hamawi Dictionary of Countries (270/2) - slightly adapted].

(2) Musnad Ahmad, Musnad of the Companions Who Narrated Many Hadiths, no. 4536 (8/135); Sunan al-Tirmidhi, Chapters on Tribulations, Chapter on What Has Been Narrated: The Hour Will Not Come Until a Fire Emerges from the Direction of the Hijaz, no. 2217 (4/498). Al-Tirmidhi said: This is a good and authentic hadith. It was authenticated by al-Albani [al-Silsilah al-Sahihah, no. 2768 (6/636)].

(3) Tuhfat al-Ahwadhi bi Sharh Jami' al-Tirmidhi, Abu al-'Ala' Muhammad ibn 'Abd al-Rahman ibn 'Abd al-Rahim al-Mubarakfuri, edited by 'Abd al-Wahhab ibn 'Abd al-Latif, al-Maktabah al-Salafiyyah / Madinah al-Munawwarah, 2nd edition, 1383 AH / 1963 CE (6/464).

(4) Al-Mustadrak 'ala al-Sahihayn with the commentaries of al-Dhahabi, Book of Tribulations and Battles, No. 8554 (555/4). Al-Hakim said: This is a sound hadith according to the conditions of the two Sheikhs (al-Bukhari and Muslim), but they did not include it in their collections. Al-Dhahabi agreed with him, and al-Albani authenticated it. [Takhrij Ahadith Fada'il al-Sham by Abu al-Hasan Ali ibn Muhammad al-Rabi'i Muhammad Nasir al-Din al-Albani, Maktabat al-Ma'arif / Riyadh, 1st edition.] (12) 1420 AH / 2000 CE, (p

Summary of the point:

First: The Holy Land is linked to the end of the world, the Day of Judgment, and the true promise. It is the stage for the final scene in the universe, before the final judgment and the gathering before the Lord of all creation.

Second: The victorious group that God prepares to carry out His command and strive in His cause during the great battles in the Holy Land is undoubtedly the group of Muslims, with whom the supreme Jesus will unite, coming committed to its law, that is, Islam. At that time, sovereignty over the earth will belong to the religion of God, not to any earthly religion.

Third: The news of the battles and tribulations in the Holy Land should motivate Muslims to work for the sake of God, to rise above falsehood, to prepare and be ready for the day of the great battle, to seek refuge in God from the great tribulations, and to adopt the characteristics of the victorious group that will prevail over God's command

Fourth: The events of the end times contain both glad tidings and warnings, and this is consistent with the nature of the message of Islam, “And warn mankind and give good tidings to those who believe” (Yunus 2). While these verses and events are promising for the future of Islam, they also call for holding fast to the rope of religion and remaining steadfast during trials, otherwise, “the earth does not sanctify anyone, but rather it is a person’s deeds that sanctify him” (1).

(1) Al-Muwatta’ of Malik ibn Anas, edited by Muhammad Mustafa al-A’zami, Zayed bin Sultan Al Nahyan Foundation, UAE, 1st edition, 1425 AH/2004 CE, Book of Judgments, Chapter on the Comprehensive Judgment and its Dislike, No. 2842, (1117/7).

Third Section:

The Effects of Muslim Belief in the Holy Land

It includes four points:

First Point: The Islamic Conquest of the Holy Land

Second Point: The Endowment of Palestine in Islam

Third Point: The Obligation of Jihad to Reclaim the Holy Land

Fourth Point: The Islamic Ruling on Neglecting Any Part of the Holy Land

The First Requirement

The Islamic Conquest of the Holy Land

The Islamic conquest of the Holy Land was one of the first fruits of the Muslims' belief in the land of Palestine. The Companions (may God be pleased with them) began to put this belief into practice. After the Isra and Mi'raj (Night Journey and Ascension) and the Prophet's (may God's prayers and peace be upon him) testament, it was no longer acceptable to the Companions to leave the inheritance of the prophets in the Holy Land in the hands of the Christians and pagan Romans, or in the hands of any other nation that did not profess pure monotheism.

As mentioned previously, attempts and preparations to conquer the Holy Land began during the time of the Prophet (may God's prayers and peace be upon him), then during the time of his successor, Abu Bakr (may God be pleased with him), and the blessing and favor were completed during the time of Umar ibn al-Khattab (may God be pleased with him).

Among the most prominent events that wrote a new history for this land were the Battle of Ajnadayn, the Battle of Yarmouk, and the conquest of Jerusalem by Umar ibn al-Khattab. The following is a summary of these events and their results:

The Beginnings of the Conquest:

After Abu Bakr finished the Wars of Apostasy, he headed towards Syria immediately. He appointed three brigades for three men: Yazid ibn Abi Sufyan (1), Shurahbil ibn Hasana (2), and Amr ibn al-As. Abu Bakr ordered Amr to go directly to Palestine, and Yazid and Shurahbil to take the Tabuk route. With each commander was

(1) Yazid ibn Abi Sufyan ibn Harb ibn Umayya ibn Abd Shams ibn Abd Manaf. He was the best of the Banu Abi Sufyan. He was called Yazid al-Khayr (Yazid the Good). He embraced Islam on the day of the conquest of Mecca, and he witnessed Hunayn. The Messenger of God, may God bless him and grant him peace, gave him one hundred camels and forty ounces of silver from the spoils of Hunayn. Al-Siddiq, may God be pleased with him, appointed him and gave him instructions, and he went out to see him off on foot. It is said that he died in the plague of Amwas in the year 18 AH, and it is said in the year 19 AH after he conquered Caesarea [Al-Isti’ab, Ibn Abd al-Barr, (4/1575-1576) - with modifications].

(2) Sharhabil bin Hasana, who is Sharhabil bin Abdullah bin Al-Muta’ bin Abdullah, who had an ally from Kinda for Bani Zuhra. He was named after his mother Hasana, who was a freed slave of Muammar bin Habib bin Wahb bin Hudhafa bin Jumah. Sharhabil was one of the emigrants to Abyssinia, counted among the notables of Quraysh, and he was the emir of a quarter of the quarters of Sham during the conquest. He died in the plague of Amwas in the year 18 AH, at the age of sixty-seven. [Al-Isti’ab, Ibn Abd Al-Barr, 2/698 (699) - with modifications].

Among them were seven thousand five hundred men, then they were gathered together as twenty-four thousand, and Abu Bakr appointed Amr to Palestine, Sharhabil to Jordan, and Yazid to Damascus (1).

Perhaps one of the greatest things the researcher has found regarding the strength of motivation among the Companions, may God be pleased with them - and their desire to accomplish what the Messenger of God, may God bless him and grant him peace, intended in terms of conquering the Holy Land - is what Al-Tabari mentioned in his history, from letters between the Caliph Abu Bakr, may God bless him and grant him peace, and Amr ibn al-Aas. In one of them, from Amr to the Caliph, it says: “I am an arrow from the arrows of Islam, and you, after God, are the one who shoots them and gathers them. So look for the strongest, most feared, and best of them and shoot something with it if it comes to you from any direction.” (2)

The ethics and greatness of Islam are manifested in the advice of Abu Bakr to his army when they set out for Syria. On the authority of Ibn Umar, he said: “Abu Bakr sent Yazid ibn Abi Sufyan to Syria, and he walked with them for about two miles. Then it was said: ‘O successor of the Messenger of God, why don’t you turn back?’ He said: ‘No, I heard the Messenger of God, peace and blessings be upon him, say: “Whoever’s feet are covered with dust in the cause of God, God will forbid them from the Fire (3).” Then he decided to turn back, so he stood up in The army, so he said: I advise you to fear God, do not disobey, do not embezzle, do not build, do not demolish a church, do not uproot palm trees, do not burn crops, do not cut down a fruitful tree, do not kill an old man or a young boy, and you will find people who have dedicated themselves to the One to whom they dedicated themselves, so leave them to what they dedicated themselves to. And you will come to a land where various kinds of food are available to you morning and evening, and you will not see any kind of food without mentioning the name of God over it. (4)

So where are these refined Islamic instructions compared to the instructions of the alleged Torah and the fabricated Talmud, which command the slaughter of everything into which a soul has been breathed!

(1) See: Al-Kharaj wa Sina'at al-Kitabah, Qudamah ibn Ja'far (1/285).

(2) Tarikh al-Tabari (3/389)

(3) Sahih al-Bukhari, Book of Jihad and Expeditions, Chapter: He Whose Feet Became Dusty in the Path of God, No. 2811, p. (342).

(4) Al-Muntazam fi Tarikh al-Muluk wa al-Umam (The Regular in the History of Kings and Nations), Jamal al-Din Abu al-Faraj Abd al-Rahman ibn Ali ibn Muhammad al-Jawzi, edited by Muhammad Abd al-Qadir Atta and Mustafa Abd al-Qadir Atta, Dar al-Kutub al-Ilmiyya / Beirut, 1st edition, 1412 AH / 1992 CE, (4/115). (116)

"When Amr ibn al-As, may God be pleased with him, arrived at the first district of Palestine, he wrote to Abu Bakr, informing him of the enemy's large numbers and equipment, the vastness of their territory, and the strength of their fighting force. So Abu Bakr, may God be pleased with him, wrote to Khalid ibn al-Walid, may God be pleased with him,

while he was in Iraq, ordering him to march to Syria (1).

"The first battle between the Muslims and their enemy was in a village near Gaza called Da'in (2). They fought a fierce battle there, but God, may God be pleased with him, made His allies victorious, defeated His enemies, and scattered their forces. This was before Khalid arrived. Then news reached them that six Roman commanders had encamped at al-Araba (3). So Abu Umama al-Bahili (4) marched against them with the Muslim army, defeated them, and killed one of the commanders. Then he pursued them and defeated them again. The Muslims gained good booty. From the time they departed from the Hijaz to the site of the battle, the Muslims did not pass through any territory without conquering it without fighting, and it came into their hands" (5).

The Battle of Ajnadayn:

The researcher mentioned in the introductory chapter that this important battle took place in the Ajnadayn region of Palestine in 13 AH, led by Khalid ibn al-Walid, may God be pleased with him, during the reign of Caliph Abu Bakr.

This battle was unprecedented in the history of Islam, as victory in it—in the researcher's understanding—meant a great deal to both sides, the Muslims and the Romans.

(1) Al-Kharaj wa Sina'at al-Kitaba (Land Tax and the Art of Writing), Qudama ibn Ja'far, (1/285).

(2) Da'in, a district near Gaza in the Palestinian territories of the Levant, where the Muslims inflicted a defeat upon the Romans. This was the first war between them. [Dictionary

.] (2/417), Al-Buldan (Countries), Al-Hamawi

(3) Al-'Araba, a place in the land of Palestine where Abu Umama al-Bahili inflicted a defeat upon the Romans when he was sent by Yazid ibn Abi Sufyan. [Dictionary] (4/96), Al-Buldan (Countries), Al-Hamawi

(4) Abu Umamah al-Bahili, Suday ibn Ajlan ibn Wahb, Abu Umamah al-Bahili, his nickname became more commonly used. He lived in Homs (d. 81 AH). Sufyan ibn Uyaynah said: Abu Umamah al-Bahili was the last of the Companions of the Messenger of God (peace and blessings be upon him) to remain in Syria. Abu Umamah al-Bahili was among those who narrated many hadiths from the Prophet, and a group of the Successors narrated from him. [Al-Isti'ab, Ibn Abd al-Barr,

.] 2/736) - with modifications (

(5) Al-Kharaj wa Sina'at al-Kitabah, Qudamah ibn Ja'far (1/286) - with modifications

Therefore, the Romans mustered nearly one hundred thousand fighters against them, and the Muslims fought them fiercely. Khalid fought valiantly that day, and then God granted him victory over his enemies, scattering them and killing many of them. When news of this great battle reached Heraclius, his heart sank, he was overcome with fear, and he fled from Syria (1)

Khalid wrote to Abu Bakr: (...We met their forces at Ajnadayn, and they had raised their crosses and sworn by their religion that they would not flee or be defeated. So we went out to them and sought God's help, relying on God, our Creator. God granted us patience and victory, and God decreed defeat for our enemies. We fought them in every valley, and the total number of those we counted who were killed from among the polytheists was fifty thousand. As soon as Khalid's letter reached Abu Bakr and he read it, he fell prostrate in gratitude, and the Muslims in Medina did likewise with him) (2)

The Romans did not comprehend this resounding defeat, so they regrouped in the area of al-Yaqousa (3). The Muslims met them there, routed them, and defeated them, killing many of them. Their remnants fled to the cities of Syria. Abu Bakr died while the Muslims were in al-Yaqousa (4).

One of the most prominent battles after Ajnadayn—and before Yarmouk and Jerusalem—was the conquest of Damascus, which was one of the decisive battles in the history of Syria. The Muslims besieged Damascus for months, and great battles took place between them and their enemies, the Christians and their Jewish allies. Then, when the Romans despaired of victory, they resorted to peace, and the Muslims entered the city, first by war and then by peace (5).

(1) See: Futuh al-Buldan by al-Baladhuri, (1/116-117).

(2) Futuh al-Sham by al-Waqidi, (1) 60-(61) - adapted

(3) Al-Yaqousa - Al-Waqousa: A valley in the Levant, in the land of Hauran, where the Muslims camped during the time of Abu Bakr Al-Siddiq, on the Yarmouk River, to invade the Romans. A great defeat for the Romans occurred there in a major battle in which a large number of them perished. [Mu'jam Al-Buldan, Al-Hamawi,

.] 5/355) - with modifications (

(4) See: Futuh Al-Buldan, Al-Baladhuri, (1/117-118).

(5) See: Futuh Al-Sham, Al-Waqidi, (1) 63-71).

This, in the researcher's estimation, indicates the seriousness of the transformation that has occurred in Western Christian thought, as Christianity, through Jewish influence, has changed from being one of the fiercest enemies of Judaism to a haven for Jewish and Zionist ideas, especially in the Protestant Christian West.

The Happy Millennium and the Battle of Armageddon (1).

The Book of Revelation in the New Testament speaks of the coming wrath of the Lord. The writer of the book, in the aforementioned vision, presents terrifying scenes of seven angels pouring out their wrath upon the people of the earth, one after another (2). Towards the end of this scene it says: “Then he gathered them together to the place which in Hebrew is called Har Megiddo. And the seventh angel poured out his bowl into the air. And a loud voice came from the temple in heaven, from the throne, saying, ‘It is finished!’ And there were shouts, thunder and lightning, and an earthquake.” A great earthquake, the like of which has never happened since mankind was on earth. So great an earthquake! (3)

The extremism and fanaticism of some evangelical fundamentalists—of which Christian Zionism is one manifestation—reached its peak when they delved into the interpretation of this alleged prophecy mentioned in the New Testament. Studies indicate that increasing numbers of Christians are attached to the theory of "Armageddon," believing that Christ promised Christians a new heaven and a new earth. Since this is the case, they should not worry about the fate of the earth. Let the whole world go to hell so that Christ may bring a new heaven and a new earth to the chosen few! (4)

A 1985 study showed that 61 million Americans regularly listened to evangelists telling them of the inevitability of the Battle of Armageddon, all broadcast regularly across 1,400 stations.

(1) Armageddon: A word composed of two words: "Har," meaning "hill," and "Megiddo," the name of a city in Palestine, "Megiddo," near which lie several strategically important mountains, making the city an arena for many battles.

Military battles in the ancient world | Encyclopedia of the Jews, Al-Masiri, (6/143)

(2) See: Revelation of John the Theologian, Chapter 16.

(3) Revelation of John the Theologian 16:16-18

(4) Prophecy and Politics, Grace Halsell (p.) (20), slightly adapted

As for the course of the battle and its outcome, “Heraclius gathered a large army of Romans and their allies, numbering around two hundred thousand (1), and appointed one of his close associates as their commander. He resolved to fight the Muslims, and the Muslims gathered and returned to them. They fought at Yarmouk in the fiercest and most brutal battle. The Muslims numbered twenty-four thousand that day, and the Romans and their followers were routed that day so that they would not be tempted to escape. God killed around seventy thousand of them, and their remnants fled” (2)

History has recorded great acts of heroism by the Muslims that surpass description, and scenes and epics before which one cannot help but acknowledge the great merit of the Companions of the Messenger of God, may God bless him and grant him peace - may God be pleased with them - who conquered this blessed land with their blood and redeemed it with their lives, and fought the enemies of God in it with the fiercest fighting. Were it not for their steadfastness, their struggle, and their vigilance in guarding this land, the worshippers of the cross would have devoured it since the dawn of Islamic history

On the day of Yarmouk, approximately three thousand Muslim mujahideen were martyred, as narrated by the historians of the battles and biographies (3).

This was the first conquest that God granted him over Umar, may God be pleased with him, twenty nights after the death of Abu Bakr (4).

Al-Waqidi (5) - may God have mercy on him - said, after mentioning a number of the heroic deeds of the Companions in Palestine: "By God, besides Whom there is no other god, the Knower of the unseen and the seen, I have relied only on truth in the accounts of these conquests, and I have transmitted their narrations only from trustworthy sources, and on the basis of truth, to establish the virtues of the Companions of the Messenger of God, may God bless him and grant him peace, and their jihad... for were it not for them

(1) Al-Waqidi mentioned in Futuh al-Sham that Heraclius's (five) armies numbered six hundred thousand fighters, and the commander of all these armies

was Mahan [See: Futuh al-Sham, Al-Waqidi, (149/1)].

(2) Futuh al-Buldan, Al-Baladhuri, (136/1-137) - with modifications

(3) Al-Bidaya wa'l-Nihaya, Ibn Kathir, (9/565) - with modifications.

(4) Al-Muntazam fi Tarikh al-Mulum wa'l-Umam, Ibn al-Jawzi (4/123).

(5) Al-Waqidi: Muhammad ibn Umar ibn Waqid al-Aslami, their freedman, al-Waqidi, al-Madini, the judge (d. 207 AH). He was the author of numerous works and accounts of the Prophet's campaigns. The eminent scholar, Imam Abu Abdullah, was a repository of knowledge, despite his universally acknowledged weakness. He heard from the younger generation of the Successors and those after them in the Hijaz, the Levant, and elsewhere. Al-Khatib said, "He is one of those whose fame spread throughout the east and west of the earth, and his books were widely circulated in various fields of knowledge, including the Prophet's campaigns, biographies, biographical dictionaries, and jurisprudence." He was generous and noble, renowned for his munificence. Muhammad ibn Sallam al-Jumahi said, "Al-Waqidi was the scholar of his time." [Siyar A'lam al-Nubala', al-Dhahabi (9/454-457) - with modifications].

By the will of God, the land would not have been for the Muslims, and the knowledge of this religion would not have spread. May God reward them, for they strove in the way of God as was His due, and they supported His religion, and they stood firm to meet the enemies, and they exerted their utmost effort, and they supported the religion until they removed disbelief from its throne, and it retreated without a doubt. And the Almighty King said of them: “Among them are some who have fulfilled their vow, and among them are some who await [their turn]” (Al-Ahzab/23) (1).

The Umarid Conquest of Jerusalem:

The Muslim conquests in Palestine continued at an accelerating pace, and God granted the Muslim soldiers, in the fifteenth year of the Hijra, the conquest of Caesarea, Beisan (2), Gaza, and Jerusalem, as mentioned by Al-Tabari (3).

"And it was in the fifteenth year of the Hijra that Umar ibn al-Khattab ordered Amr ibn al-As to engage the ruler of Jerusalem. So he descended upon the Romans while they were in their fortresses, and their commander was Artaban, who was the most cunning of the Romans and the most far-reaching in the lowlands. He had stationed a large army in Ramla and a large army in Jerusalem. Amr was stationed at Ajnadayn, unable to do anything against Artaban. Then they advanced on Ajnadayn, and Artaban was defeated and took refuge in Jerusalem. Artaban wrote to him: 'Do not tire yourself, for the one who will conquer is a man whose name consists of three letters.' So he knew that it was Umar, and Amr wrote to him informing him that the victory was being reserved for him. So he called out to the people and went out until he reached al-Jabiyah (4)" (5)

(1) Futuh al-Sham, al-Waqidi, (179/1) - slightly modified.

(2) Baysan is a city in the Syrian lowlands, and it is said to be the tongue of the land, and it is between Hauran and Palestine [Mu'jam al-Buldan, al-Hamawi,

.] 1/2) - Adapted (

.)607(-603/3(,3) See: Al-Tabari's History (

(4) Al-Jabiyah: A village in the Damascus region of the Golan, near Marj al-Saffar in northern Hauran, and near it is a hill called Tell al-Jabiyah [Al-Hamawi's Dictionary of Countries (2/91) - Adapted].

(5) The Virtues of Jerusalem, Jamal al-Din Abu al-Faraj Abd al-Rahman ibn Ali ibn Muhammad al-Jawzi, edited by: Dr. Jibril Sulayman

Jabbour, Dar al-Afaq al-Jadida, Beirut, 2nd edition, 1400 AH / 1980 AD, (p. (122)).

It is stated in Al-Tabari's history: "While Umar was encamped at Al-Jabiyah, the people rushed to arms. He said: What is the matter with you? They said: Do you not see the horses and swords? He looked, and there was a group (1) flashing with swords. Umar said: They are under protection, do not be alarmed and grant them security. So they granted them security, and it turned out they were the people of Jerusalem. So they gave him [the land] and registered with him concerning Jerusalem and its surrounding area, and Ramla (2) and its surrounding area. Thus, Palestine became divided in two, half with the people of Jerusalem, and half with the people of Ramla, and they are ten districts (3). Palestine is equivalent to all of Syria, and those who made peace with God regarding Palestine were the common people of Jerusalem and Ramla" (4).

And God wrote to the people of Jerusalem: "I have granted you security for your lives, your wealth, your families, your prayers, and your churches. Do not burden yourselves beyond your capacity. Whoever among you wishes to join his security will have security, and you will pay the land tax as you do the cities of Palestine" (5).

Then Umar proceeded from al-Jabiyah to Jerusalem, and Aelia and all its lands were conquered by him. He entered the mosque through the gate through which the Messenger of God entered on the night of the Isra' (Night Journey). It is said that he recited the Talbiyah when he entered Jerusalem, and he prayed the greeting of the mosque in the mihrab of David the Most High. He led the Muslims in the morning prayer the following day, reciting Surah Sad in the first rak'ah and prostrating with the Muslims, and Surah al-Isra' in the second rak'ah (6).

Then Umar laid the foundation stone for the Al-Aqsa Mosque anew, in a manner befitting its sanctity and status. He immediately began cleaning the area of the rock and removing the dirt that had accumulated as a result of the Jewish-Christian conflict.

(1) Al-Kurdus: a large group of horses. It is also said: a group of large horses [Lisan al-Arab, Ibn Manzur, (5/3850)].

(2) Ramla: A great city in Palestine, it was a stronghold for Muslims, and a group of scholars and imams lived there and were named after it. Sulayman ibn Abd al-Malik rebuilt it and constructed its mosque, and it flourished during his reign. [See: Mu'jam al-Buldan, al-Hamawi, (3/69)

(3) Kura: A name that applies to a specific region of land, such as Syria, Palestine, Iraq, and the like. [Jami' al-Usul fi

Ahadith al-Rasul, Ibn al-Athir, (7/339)]

(4) Tarikh al-Tabari (3/608) - with modifications.

(5) Fada'il al-Quds, Ibn al-Jawzi, (p. 123).

(6) See: Tarikh al-Tabari (3/10 (611)), also: Al-Bidayah wa al-Nihayah, Ibn Kathir (9/656).

The Muslims stood cleaning with him, chanting takbir and tahlil, and the call to prayer rang out once more throughout Jerusalem and its surroundings. The Companions stood listening to the call to prayer, their hearts humbled and their eyes filled with tears (1).

A Look at the Islamic Conquest of Palestine

With this great conquest by Umar, Palestine entered a new chapter in its history, returning to the embrace of the Arabs and settling once more within the domain of Islam after a long period. It returned to its Arab roots, deeply embedded in history, and to the authentic religion of its forefathers and the prophets and messengers who inhabited it throughout history.

No injustice today, no bloodshed, no coercion in religion, no revenge against the People of the Book and those with whom treaties had been made. Thus came the Covenant of Umar, whose name entered history and became a reference point for the tolerance of Islam and its favor upon all the nations that inhabited the Holy Land

Roger Garaudy says: In reality, it was not a conquest, nor a military victory, but a liberation. For in 638 CE (the year of the conquest of Palestine), it was not the Arabs who arrived in Palestine, but Islam. The Arabs had been there for more than three thousand years, since the first Semitic migration from the Arabian Peninsula (2).

In the researcher's understanding: It was a conquest, a military victory, and a liberation. A conquest because it came with the motive of bringing people into the religion of God, based on the objectives of Islam. This is evident in the course of the conquest, its events, and the presentation of Islam and peace to the people before the fighting. Some Arab converts to Christianity participated in fighting the conquering Muslims (3). It was a military victory because the Muslims had fought many battles before it in Palestine, as previously explained, and they even besieged Jerusalem and nearly took it. And it was a liberation for the reason mentioned by Professor Garaudy above.

(1) See: Al-Tabari's History (3/611 (612)), also: Futuh al-Sham, Al-Waqidi, (1/230).

(2) Palestine, Land of Divine Messages, Roger Garaudy, (p. 141) - slightly adapted.

(3) See: Futuh al-Sham, al-Waqidi, (1) (155).

Although some Arabized Christians of the Levant participated in fighting the Muslims as mercenaries in the Roman armies, or out of zeal for the alleged Christian faith (1), history tells us that the entire Arab population in Palestine, who were under Byzantine oppression, welcomed the conquering Muslim Arabs with joy and anticipation. Even though they were not yet Muslims, they trusted the religion of Islam as the only one capable of protecting them from tyranny and oppression. This sympathy, along with other factors, explains how the fate of Palestine was decided and its new features emerged after a single battle, the Battle of Yarmouk (2).

"Contrary to the intolerance shown by the Byzantine emperors, the arrival of Islam in Palestine appeared to be a liberation for the Jews and Christians (heretics), and for all the inhabitants of the region, except for the occupiers" (3).

Anyone who contemplates the events of the conquest of Jerusalem - which is the jewel of the Holy Land - will clearly see the enthusiasm of the Muslims and the intensity of their attachment to God's promise to them to enter the Al-Aqsa Mosque; as they longed to fulfill the will of the Messenger of God, and to reach the point of meeting between the earth and the sky, the ascension of their most honorable Prophet

Al-Waqidi, may God have mercy on him, said: "I have heard that the Muslims spent that night as if they were awaiting someone to come to them, so great was their joy at fighting the people of Jerusalem. Every emir wished to conquer it, so that he might enjoy praying there and seeing the relics of the prophets. He said: When dawn broke, the call to prayer was given, and the people performed the dawn prayer. He said: Yazid, may God be pleased with him, recited to his companions: {O my people, enter the Holy Land which God has assigned to you and do not turn back, for then you will be losers} (Al-Ma'idah 5:21). It is said that God caused the emirs to recite this verse on that night."

(1) Among these Arabized Christians was the army of Jabalah ibn al-Ayham, which the Romans had positioned as a garrison for their army and an advance guard for their massive forces in the Battle of Yarmouk. The Romans had hoped to defeat the Arabs by using Arabs against them, but God broke their power through the unsheathed sword of God and the Muslim heroes with him. Ibn al-Ayham's army was defeated and fled before the Muslim vanguard. This was a devastating blow to the morale of the Roman army. Many miracles occurred for the Muslims in this battle, and there were wondrous instances of their heroism

and patience. [See: Futuh al-Sham, al-Waqidi (1/155-165)].

(2) See: Palestine, Land of Divine Messages, Roger Garaudy, (p. 142).

(3) The previous source, p. 142 - slightly adapted

The prayer was that they recited this verse, as if they were all at the same appointed time. When they finished praying, they called out: "The call to arms! The call to arms! O horses of God, mount up!" (1)

With the same understanding of the Muslims' message towards the Holy Land, the dialogue took place between Abu Ubaidah ibn al-Jarrah and the Christian patriarchs on the walls of Jerusalem. Their leader said to him: "What do you want from us in this holy city? Whoever intends to go there is likely to incur God's wrath and be destroyed." Abu Ubaidah replied: "Yes, it is sacred, and from it our Prophet was taken on the Night Journey to heaven, and he drew near to his Lord as close as two bow lengths or nearer. It is the source of the prophets, and their graves are in it. We are more entitled to it than you, and we will remain on it until God grants it to us, just as He granted it to us." (2)

After Umar entered the Holy City, he began touring its quarters, moving among its monuments and wonders, and remembering God's favor upon him, for He had opened the City of the Prophets at his hands, adding it to the Islamic holy sites. Behold, the Holy Kaaba, nestled in the heart of Mecca, has been connected for some time with the Prophet's Mosque in Medina, and today it is linked with the Al-Aqsa Mosque in Jerusalem, the city of the prophets. Thus, the Muslims—having opened Jerusalem and added it to the glories of Islam—have united all religions on one level, and have demonstrated that Islam is the religion that inherits all that preceded it from among the religions (3).

It is no wonder, then, that the entry of Umar became a historical event and a prominent landmark in the history of this holy place, spoken of by generations to this day, and indeed until God inherits the earth and all that is on it.

(1) Futuh al-Sham, al-Waqidi, (1) (222).

(2) The previous source, al-Waqidi (2241-225 - adapted).

(3) A Tour Through the Era of the Rightly Guided Caliphs, Dr. Muhammad Al-Sayed Al-Wakil, Dar Al-Mujtama' / Jeddah, 5th Edition, 1416 AH / 1995 AD, (p. 204) - slightly adapted

Summary of the Topic

First: The Islamic conquest of Palestine, and Jerusalem in particular, was one of the most important conquests of the Muslims. It held significance related to Islamic doctrine and the special sanctity of the place, and it was a turning point in the history of the Islamic state. With it—that is, with this conquest—the Islamic triangle of sanctity (Meccan, Medinan, and Jerusalem) was completed.

Second: The Companions of the Messenger of God (may God bless him and grant him peace)—may God be pleased with them—sacrificed much pure blood for the conquest of Palestine and Jerusalem. The land of Palestine witnessed epics and acts of heroism that confirm the Muslims' intense desire for complete sovereignty over this land for the religion of the Lord of the Worlds

Third: The tolerance of Islam and its complete eligibility to lead humanity became apparent through the ethics of the Muslims in their conquests and their prioritization of their goals. The worship of people by their Lord is their first and highest goal. They only fight those who fight them or stand between them and the spread of the religion of God, which He has chosen for all His servants. In their fighting, they are disciplined by what Islam has prescribed of human dignity. After their victory, they do not know revenge, burning, or looting, nor do they provoke people regarding their religion and sacred things, even the followers of false religions! Their motto in this is: “There is no compulsion in religion” (Al-Baqarah/256).

The Second Requirement:

The Endowment of Palestine in Islam

When the Muslims conquered the blessed land of Palestine, their conquest was in one of two ways: either by treaty or by force. History and Islamic scholars confirm—as has become clear to the researcher—that most of the land of Palestine was conquered by force, not by treaty. Based on this, a legal ruling was established concerning the ownership of this conquered land, to whom it would belong, the extent to which it was permissible to dispose of it, and its limits. Among these rulings related to the land of Palestine, and other lands conquered by Islam, is what is known as endowed land, or land subject to kharaj (1), as will be discussed later.

The Concept of Endowed Land:

In Lisan al-Arab, it states: “It is said that so-and-so endowed his land in perpetuity, meaning he made it a permanent endowment that cannot be sold or inherited” (2).

Ibn Faris said: “The root of the word ‘waqf’ indicates a permanent attachment to something, and then it is used as a basis for analogy” (3).

(1) The kharaj is the tax levied on the land, and all lands are divided into four categories. The first is land that Muslims have revived; this is tithe land, and kharaj cannot be levied on it. The second category is land whose owners have converted to Islam; this is tithe land, and kharaj cannot be levied on it. The third category is land taken by force and coercion. There are two opinions regarding this: The first is that it becomes booty to be divided among the conquerors and remains tithe land, and kharaj cannot be levied on it. The second opinion is that the imam has the choice between dividing it among the conquerors, in which case no kharaj is levied on it, or dedicating it to the Muslim community, making it an endowment for the benefit of Muslims, and kharaj is levied on it. The fourth category is land taken by treaty. This is of two types: The first is land whose inhabitants have left it until it was liberated without fighting. This becomes an endowment for the benefit of Muslims, and kharaj is levied on it as a perpetual rent. The second type is land whose inhabitants have remained and made peace with us to keep it in their possession with kharaj. This is of two types: The first is that They relinquish ownership of it to us upon making peace, and this land becomes an endowment for the Muslims. The second option is that they retain it as part of their possessions and make peace with us regarding it by paying a tribute levied upon it. This is a jizya [Al-Ahkam al-Sultaniyya, Qadi Abu Ya'la, Muhammad ibn al-Husayn ibn Muhammad ibn Khalaf ibn al-Farra', edited by Muhammad Hamid al-Fiqi, Dar al-Kutub al-'Ilmiyya / Beirut, 2nd edition, 1421 AH / 2000 CE, pp. 162 (164) - adapted]. (2) Lisan al-'Arab, Ibn Manzur, (5/1).

(3) Mu'jam Maqayis al-Lughah, Ibn Faris (6/135).

In Islamic law, an endowment (waqf) is defined as: "The preservation of an asset under the ownership of the endower and the donation of its usufruct, or: the preservation of an asset from ownership, while donating its usufruct, so that the asset is transferred to God's ownership in one respect (1)

The Messenger of God (peace and blessings be upon him) endowed some of the lands that came into his possession and did not divide them, and he did divide some of what came into his possession (2)

Islamic scholars have designated land conquered by force as 'fay' (3) land for the Muslims, as well as endowed land and land subject to kharaj (land tax), as stated in Al-Ahkam Al-Sultaniyya on the authority of Imam Ahmad (4), may God have mercy on him: 'Every land from which its inhabitants were expelled without fighting is 'fay' (meaning endowed land),' and he said: 'What is conquered by force is 'fay' for the Muslims.' It has also been said: 'Land subject to kharaj is what the Muslims conquered and it became theirs, then they gave it back to its people and added a tax to it, and that tax continues for the Muslims forever.' Thus, land subject to kharaj is called 'conquered land' among us (5).

"As for land that is taken by treaty on the condition that it remains in their hands in exchange for a tax they pay on it, this is of two kinds: The first is that you make peace with them on the condition that the ownership of the land belongs to us, so by this treaty it becomes an endowment of the House of Islam, and it is not permissible to sell it or mortgage it, and the tax is a rent that is not waived from them by their conversion to Islam, and its tax is taken

(1) Definitions, Ali bin Muhammad bin Ali al-Jurjani, edited by: Ibrahim al-Abyari, Dar al-Kitab al-Arabi / Beirut, 1st edition, 1405 AH, (p. (328) - with modifications

(2) The Book of Land Tax, Abu Zakariya Yahya bin Adam bin Sulayman, edited by Hussein Mu'nis, Dar al-Shuruq / Cairo, 1st edition, 1987 AD, (59)

(3) Fay': What God has given to the people of His religion from the wealth of those who differed with them in religion without fighting, either by evacuation, or by reconciliation on the basis of jizya, or other, and booty is more specific than it, and voluntary gain is more specific than it [Al-Ta'rifat by Ali Al-Jurjani, (p. 217)].

(4) Imam Ahmad (164-241 AH): He is truly an Imam and a Sheikh of Islam in truth. Abu Abdullah, Ahmad ibn Muhammad ibn Hanbal ibn Hilal al-Shaybani al-Marwazi, then al-Baghdadi, one of the eminent Imams. He sought knowledge at the age of fifteen, and the number of his teachers from whom he narrated in his Musnad is two hundred and eighty-odd. Abd al-Razzaq said: I have not seen anyone more knowledgeable or more pious than Ahmad ibn Hanbal. Qutaybah said: Were it not for al-Thawri, piety would have died out, and were it not for Ahmad, they would have introduced innovations into the religion. Ahmad is the Imam of the world. Harmalah said: I heard al-Shafi'i say: I left Baghdad and I did not leave behind a man better, more knowledgeable, more learned, or more pious than Ahmad ibn Hanbal. [See:

Siyar A'lam al-Nubala', al-Dhahabi (11) 177-195 - with modifications].

(5) Al-Ahkam al-Sultaniyyah, Abu Ya'la al-Farra', (p. 148) - with modifications

If they were transferred to other Muslims, and they became people of covenant through this treaty, then if they paid the jizya (poll tax) for their persons, it is permissible for them to remain there permanently. If they refused to pay the jizya, they would not be compelled to do so, nor would they be allowed to remain there for a year without paying the jizya (1).

Ahmad said in one narration: “What was conquered by force is booty for the Muslims, and what they agreed upon in a treaty is theirs; they must pay what they agreed upon. Whoever among them embraces Islam is exempt from the jizya, and the land is booty for the Muslims.” He has thus clarified that the land is booty, and this is understood to mean that the land belongs to us (2).

Many of al-Shafi'i's followers (may God have mercy on him) held that the land conquered by force was endowed by Umar to all Muslims, and he allowed it to remain in the hands of its owners with a tax levied on the land itself, which served as rent paid annually, even if its duration was not fixed, due to the general benefit derived from it. By his endowment, it became like what God bestowed upon His Messenger... The revenue collected from it is spent on public interests and is not considered booty subject to the fifth (khums), because it has already been subject to the fifth. Nor is it limited to the army, because it was endowed to all Muslims, and its expenditure is for their general interests, including the army's provisions, fortifying the borders, building mosques and bridges, leasing rivers, and the stipends of those who serve the public interest, such as judges, witnesses, jurists, reciters of the Quran, imams, and muezzins. This prevents the sale of the land itself. Opposition to it is based on usufruct, transfer of ownership, and the permissibility of disposal, not on the establishment of ownership, except for what has been newly planted or built upon it. (3)

Umar ibn al-Khattab's stance on this:

The Companions, may God be pleased with them, asked Umar ibn al-Khattab to divide what God had bestowed upon them from Iraq and Syria, saying: "Divide the lands among those who conquered them as you divide the spoils of war." But he refused.

(1) Al-Ahkam al-Sultaniyya, Abu Ya'la al-Farra', p. 148.

(2) The same source, p. 148.

(3) Al-Ahkam al-Sultaniyya wa al-Wilayat al-Diniyya, Abu al-Hasan Ali ibn Muhammad ibn Habib al-Mawardi, edited by Ahmad Mubarak al-Baghdadi, Dar Ibn Qutayba / Kuwait, 1st edition, 1409 AH / 1989 CE, p. 226 - slightly adapted

May God grant them that, and he said: God has made those who come after you partners in this booty; if you were to divide it, nothing would remain for those who come after you." (1)

"And Umar consulted with the companions of the Messenger of God regarding the division of the lands that God had granted to the Muslims from the land of Syria; and some people spoke about it, and wanted to divide for them their rights and what they had conquered, so Umar said: What about those Muslims who come and find the land with its inhabitants (2), which has been divided and inherited from the fathers and taken possession of? This is not a sound opinion... So if the land of Iraq and Syria is divided with its inhabitants, what will be used to defend the borders? And what will be left for the offspring and widows in this country and in other lands of Syria and Iraq?" (3)

"And Umar insisted on dedicating the land as a waqf, despite the argument of some Muslims who said to him: 'Do you dedicate what God has bestowed upon us by our swords to people who were not present and did not witness, and to the sons of the people and their sons' sons who were not present?' Umar, may God bless him, would not say more than: 'This is my opinion.' They said: 'Then consult.' He said: 'So he consulted the early Muhajirun, and they differed, so he sent to ten of the Ansar: five from the Aws, and five from the Khazraj (4) from their elders and nobles; and he consulted with them, and among what he said was: 'I have decided to dedicate the lands with their non-Muslim inhabitants and impose on them the kharaj and on their necks the jizya, which they pay, so that it becomes booty for the Muslims; the fighters and the offspring, and for those who come after them' (5)

(1) Al-Kharaj, Abu Yusuf Yaqub ibn Ibrahim ibn Habib ibn Sa'd ibn Habta al-Ansari, edited by: Taha Abd al-Raouf Sa'd and Sa'd Hassan Muhammad, Al-Azhar Library for Heritage / Egypt, edition (n.d.), (p. (34)

(2) Al-`Uluj: plural of "`Alj," and `Alj means a man from among the non-Arab infidels [Lisan al-`Arab, Ibn Manzur, (4/3065)].

(3) Al-Kharaj, by Abu Yusuf, (p. 35) - adapted

(4) The Aws and Khazraj, who are the sons of Aws and Khazraj, the sons of Haritha ibn Tha'laba ibn Amr Muzayqiya ibn Mazin ibn al-Azd. Both tribes are called Banu Qayla. They ruled Yathrib before Islam. They settled there when the Azd left Yemen, and they remained there until the Prophet (peace and blessings be upon him) migrated. They believed in him and supported him, so they were called the Ansar (Helpers). Many clans branched out from them and spread throughout the Islamic conquests, east and west. [Qala'id al-Juman fi al-Ta'rif bi-Qaba'il Arab al-Zaman, Abu al-Abbas Ahmad ibn Ali al-Qalqashandi, edited by Ibrahim al-Ibyari, Dar al-Kitab al-Masri - Dar al-Kitab al-Lubnani, 2nd edition, 1402 AH / 1982 CE, (p. 93 - adapted).] (5) Al-Kharaj, by Abu Yusuf (p. 36 - adapted).

Omar Allah mentioned his justifications to them - in addition to what was mentioned previously - and expressed his concern for the borders of the Muslims, and his keenness for this land to remain in their hands and under their authority, so he said: “Do you see that these borders must have men who are stationed there? Do you see that these great cities must be filled with armies and the stipends paid to them? So where will these people be given from if the lands and the infidels are divided?” They all said: The opinion is your opinion; so what you said and what you saw is good. If these borders and these cities are not filled with men, and what they are given to strengthen themselves with is not paid to them, the people of disbelief will return to their cities. So he said: The matter has become clear to me” (1).

It was narrated on the authority of Umar, in a clear account, that he was concerned that the Muslims might become complacent and abandon jihad. "When the Muslims increased in number, Umar ibn al-Khattab consulted God regarding the lands of the Sawad (2), and they differed in their opinions. One said: 'Divide them and give them their lands,' and another said: 'Leave them as they are.' Umar said: 'You have differed, so I see something else. If you rely on the land and agriculture, you will abandon jihad' (3).

He was aware of the rights of future generations to this land, so he said: 'Were it not that the last of the people would be left with nothing, God would not have granted the Muslims a single village without dividing it into shares, as He did with Khaybar (4). But I fear that the last of the people will be left with nothing (5).'"

And Omar supported his position on not distributing and dividing the country with the Holy Quran after reflection, saying: “I have found proof, God said to him in His Book: {And what God bestowed upon His Messenger from them - for which you did not spur on any horse or camel, but God gives authority to His messengers over whom He wills, and God is over all things competent.} (Al-Hashr/6), until he finished with the matter of

(1) Al-Kharaj, by Abu Yusuf, (p. 36).

(2) Al-Sawad refers – mostly – to the countryside and villages of Iraq that the Muslims conquered during the reign of Umar ibn al-Khattab. It was named so because of its blackness with crops, palm trees, and other trees, since it bordered the Arabian Peninsula, which had neither crops nor trees. When they left their land, the greenery of crops and trees appeared to them, so they called it al-Sawad [Mu'jam al-Buldan, al-Hamawi, 3/272]. (3) Al-Amwal, Hamid ibn Zanjawayh, edited by Shakir Dhiyab Fayyad, King Faisal Center / Riyadh, edition (n.d.) (1) 211). (4) Khaybar: The place mentioned in the Prophet's expedition. It is a region eight barid from Medina for those heading to Syria. This name is given to the province, and this province includes seven fortresses, farms, and many palm trees [Mu'jam al-Buldan, al-Hamawi, 2/409]. (5) Al-Kharaj, Yahya ibn Adam (p.) (82), slightly adapted

Banu Nadir (1), and this is general for all villages. Then He said: “What Allah has bestowed upon His Messenger from the people of the towns - it is for Allah and for the Messenger and for [his] near relatives and orphans and the needy and the wayfarer, so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take it; and what he has forbidden you - refrain from it. And fear Allah; indeed, Allah is severe in punishment.” (Al-Hashr 7). Then He said: The poor emigrants who They were expelled from their homes and their possessions, seeking bounty from Allah and [His] pleasure and supporting Allah and His Messenger. Those are the truthful ones. (Al-Hashr 8) Then He was not satisfied until He mixed others with them. He said: “And those who settled in the city and [embraced] the faith before them love those who emigrated to them and do not find in their hearts any need for what they have been given and give preference to them over themselves, even though they are in dire need. And whoever is protected from the stinginess of his soul - it is those who will be the successful.” (Al-Hashr 9). This, as far as we know, and God knows best, is specifically for the Ansar. Then He was not satisfied until He included others with them, saying: “And those who came after them say, ‘Our Lord, forgive us.’” “For us and our brothers who preceded us in faith. And do not place in our hearts any resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.” (Al-Hashr 59:10) This was a general statement for those who came after them. This booty was distributed among all of them. How could we divide it among these people and leave those who came after them without a share? So he agreed to leave it and collect its revenue.” (2)

Judge Abu Yusuf (3), may God have mercy on him, said: “What Umar, may God have mercy on him, saw in refraining from dividing the lands among those who conquered them, when God made him aware of what was in His Book regarding this, was a divine guidance for him in what he did, and in it was the best for all Muslims. And in what he saw in collecting its revenue and dividing it among the Muslims, there was general benefit for their community. For if this were not dependent on people in the grants and provisions, it would not

(1) Banu Nadir: They were a group of Jews whose homes and palm groves were on the outskirts of Medina. The Messenger of God (peace and blessings be upon him) besieged them until they surrendered, agreeing to leave and to keep whatever camels could carry of belongings and wealth, but not weapons. God revealed the beginning of Surah Al-Hashr concerning them. [Fath al-Bari, Ibn Hajar, (7/330) - with modifications].

(2) Al-Kharaj, by Abu Yusuf, (p. 37).

(3) Judge Abu Yusuf (113-182 AH): He was the eminent scholar, the learned hadith expert, the Chief Justice, Abu Yusuf, Yaqub ibn Ibrahim ibn Habib ibn Hubaysh ibn Sa'd ibn Bujayr ibn Mu'awiyah al-Ansari al-Kufi. He narrated hadith from Imam Abu Hanifah al-Nu'man and accompanied him for seventeen years. Imam Ahmad ibn Hanbal narrated hadith from him. Al-Dhahabi said: "Abu Yusuf reached a level of leadership in knowledge

that was unsurpassable, and al-Rashid greatly honored him." [See: Siyar A'lam al-Nubala' (8) 535-538].

The borders were being fortified, and the armies were unable to march in jihad. And it was not safe to assume that the disbelievers would return to their cities if they were emptied of fighters and mercenaries. And God knows best where good lies. (1)

It is worth mentioning that the dialogue that took place between Umar (may God be pleased with him) and some of the Companions regarding the division of the land indicates his intense concern for the interests of the Muslims, their unity, and his awareness of the extent of their collective responsibility. This applies consequently to the land of Palestine, and the responsibility of the Muslim community for it, not specific individuals. His refusal to divide the land is just to them and to their brothers who will come after them. (2)

The land of Palestine is subject to kharaj (land tax):

By analogy with the divisions of land mentioned by the scholars in the researcher's discussion above, the land of Palestine is classified by these scholars as having been mostly conquered by force, not by treaty.

For it was the cities that were taken by treaty, and they are few and limited within the fortresses. However, most of the land was taken by force. Thus, the cities of the Levant were all taken by treaty, but not their land... because all the land of the Levant was taken by force, except for the cities specifically, for they were all taken by treaty. (3)

Al-Tabari quoted a group of scholars as saying: "All the lands were taken by force except for a few fortresses (4)

Even when Umar ibn al-Khattab conquered Jerusalem, although he entered the city peacefully, it was after fighting and skirmishes. The result was that they gave him something to pay for what was surrounded by their fortress, and what was outside would belong to the Muslims. Umar ibn al-Khattab came and approved this, then returned to the city (5)

(1) Al-Kharaj, by Abu Yusuf, (p. 38).

(2) Ownership of the Land of Palestine from the Islamic Conquest until the Middle of the Fourth Century AH, Dr. Riyad Shahin, Journal of the Islamic University of Gaza, Volume 8, Issue 2, Part 1, 2000 CE, (pp. 318-319).

(3) Al-Amwal, Abu Ubayd al-Qasim ibn Sallam, edited by: Abu Anas Sayyid ibn Rajab, Dar al-Huda Dar al-Fadilah / Egypt -

(399, 189/1), Saudi Arabia, 1st edition, 1428 AH / 2007 CE

4) Al-Tabari's History (3/587)

(5) See: Al-Baladhuri's Futuh al-Buldan, (1/140-141) - adapted

"And since the land of Palestine is included in the land conquered by force, it is implicitly included by the decision made by Umar ibn al-Khattab (may God be pleased with him) and his companions (1), meaning that Palestine became a land subject to kharaj (land tax), an endowment for the Muslim nation" (2)

"It seems that Umar ibn al-Khattab (may God be pleased with him) intended, by dedicating the land to the Muslim nation until the Day of Resurrection, to preserve its unity and Islamic identity, and to highlight the collective responsibility of the nation in preserving the land and protecting it from being subject to individual bargaining and the individual's relinquishment of it to others. Therefore, by converting the land conquered by force into endowment lands, Umar wanted to demonstrate the unity of the nation through its adherence to the land, and to return that responsibility for the land to the entire Muslim community, without placing this responsibility in the hands of an individual or generation who could later exploit and manipulate this responsibility, and thus manipulate the fate of the entire nation" (3)

The ruling on disposing of land subject to kharaj endowment:

The preceding words of the Commander of the Faithful, Umar al-Faruq (may God be pleased with him), indicate the impermissibility of disposing of land subject to kharaj (land tax), the waqf (endowment) land established by Umar and the Muslims during his time and after him. However, the buying and selling of this land has been the subject of various opinions among the jurists, and there is considerable detail, which is not relevant here.

But in summary, even though the jurists differed regarding the ruling on conquered land and what should be done with it, what is undisputed among the imams is that in any land whose inhabitants have made peace on the basis of kharaj, it is not permissible to alter what has been established. Also undisputed is that the land of Syria was considered waqf and kharaj was imposed upon it

(1) The decision to dedicate the land subject to kharaj (land tax) as a waqf (endowment) was not a decision made solely by Umar ibn al-Khattab. Rather, a group of Companions—may God be pleased with them—both those who were present at his time and those who came after him, held the same view. This was an opinion suggested to him by Ali ibn Abi Talib and Mu'adh ibn Jabal, and it was the view adopted by Sufyan ibn Sa'id. This is the opinion of those who gave the Imam the choice in making conquered land booty and us [see: Al-Kharaj wa Sina'at al-Kitabah (Land Tax and the Art of Writing), Qudamah ibn Ja'far, (p. 206)].

(2) Ownership of the Land of Palestine, Dr. Riyad Shahin, (p. 321).

(3) The previous source, p. 320, with modifications

Kharaj land throughout the Islamic era. In the Ottoman era, the law specific to the province of Syria, which was established in the year (955 AH / 1548 CE), stipulated that most of the lands of Syria were kharaj lands (1).

The Companions, the Successors, and the early Muslims prohibited and did not permit the sale, purchase, or disposal of kharaj land. It is stated in the Sultanic Ordinances: “Kharaj land cannot be granted as a form of ownership because it is divided into two types: one type where the land is held as a waqf (endowment) and its kharaj is rent, so the ownership of a waqf cannot be accompanied by a grant, sale, or gift; and another type where the land is owned and its kharaj is jizya (poll tax), so it is not permissible to grant a property whose owners have been identified” (2).

For example, you find in what was narrated in this regard that a man “bought land from kharaj land, then he came to Umar and informed him. Umar asked, ‘From whom did you buy it?’ He said, ‘From its people.’ Umar said, ‘So these people—the Muslims—did you sell them anything?’”

They said: No. He said: Then go and seek your money where you put it. (3)

It was reported from Umar ibn al-Khattab that he forbade anyone from buying anything from the land subject to kharaj or their slaves, and he said: “It is not permissible for a Muslim to accept humiliation on his neck.” (4)

And this was the practice of the caliphs after Umar. Umar ibn Abd al-Aziz’s (5) view regarding the land of Sawad and similar lands was that it was land of fay’ (booty), and for this reason he prevented its inhabitants from selling it. It was reported that he used to write to

(1) Ownership of the Land of Palestine, Dr. Riyad Shahin (p.) (321) - slightly adapted.

(2) Al-Ahkam al-Sultaniyya, al-Mawardi, (p. (289)).

(3) Al-Kharaj, Yahya ibn Adam (p. (93)).

(4) The previous source, p. (93)

(5) Umar ibn Abd al-Aziz (63) 101 AH): Ibn Marwan ibn al-Hakam ibn Abi al-As ibn Umayya, the Imam, the Hafiz, the scholar, the mujtahid, the ascetic, the devout, the master, the true Commander of the Faithful, Abu Hafs, the Qurayshi, the Umayyad, the Medinan, then the Egyptian. Umar was governor of Medina during the reign of al-Walid - 93 AH, and he led the people in Hajj many times, and he assumed the caliphate after Sulayman ibn Abd al-Malik. He was one of the imams of ijtihad, and one of the rightly guided caliphs. He was trustworthy and reliable, he had jurisprudence, knowledge, and piety, and he narrated many hadiths. He was a just imam. [1 Siyar A'lam al-Nubala', al-Dhahabi (1145 - 116) - with modifications]

Some of his officials said: “After this, he prevented the people of the land from selling what was in their possession, for they were only selling to Muslims.” (1)

It is clear, then, that Umar ibn Abd al-Aziz, may God have mercy on him, followed the path of his predecessor, Umar ibn al-Khattab, and the Companions, and considered the land subject to kharaj (land tax) an endowment for the nation, and that the People of the Book (dhimmis) could cultivate the land and benefit from it in exchange for paying kharaj, but they were not entitled to sell it. (2)

And Palestine continued to pay kharaj—as kharaj endowment land—from the Islamic conquest until the middle of the fourth century AH (tenth century CE). (3)

It became common in the history of Muslims after the Islamic conquest that the land of Palestine was endowed land, or at least most of it—land subject to kharaj (land tax) and endowed. Even if the collection of kharaj from its inhabitants was suspended for periods, and circumstances changed and states changed, its people and the Muslims continued to dedicate large areas of it to the interests of Muslims. For example, but not limited to, Ottoman documents have recently been found proving that vast areas of Palestine are endowed land, the establishment of which dates back to the Mamluk era. These documents prove the extent and breadth of the geographical area of endowed land in Palestine (4).

The most important conclusion from these documents is that Jewish settlement in the land of Palestine—in the modern era—has altered the geographical and demographic features of these endowed lands. Their names have changed, and their features have been altered, with the aim of Judaizing them and stripping them of their Arab and Islamic identity (5).

(1) Al-Amwal, Abu Ubayd al-Qasim ibn Sallam (179/1).

(2) Land Ownership in Palestine, Dr. Riyad Shahin (p.) (324) - adapted.

(3) Ibid., (p.)

(4) See: Old Waqf Documents in the Jerusalem Records, Dr. Ibrahim Rabay'a, a paper presented to the International Conference (Waqf in the Levant), University of Jordan, Amman, (n.d.), 2006, (p.) (7).

(5) See: Ibid., (p.) (7).

Summary of the requirement:

First: The land of Palestine is an endowment for all Muslims from its conquest until the Day of Resurrection. It was endowed by Umar ibn al-Khattab, and the Companions, may God be pleased with them, approved of this. The Successors and the early generations of the Muslim community followed this practice.

Second: Umar ibn al-Khattab, the Faruq of the Ummah, may God be pleased with him, linked the endowment of the land of Palestine and the lands of Sawad in general with preserving the flame of jihad, protecting the borders, remaining on the land, and guarding it. This was a foresight on his part, as the Muslims' preservation of the land's endowment status—in addition to its inherent and established sanctity—will undoubtedly motivate them to protect it, fight for it, and sacrifice everything to maintain it.

Third: The endowment status of the land of Palestine means that it is not permissible to dispose of it, sell it, surrender it, or bargain over it. Whoever does so is a traitor to the Muslims' trust and a breaker of their covenant

Fourth: This legal ruling concerning Palestine being a Muslim endowment (waqf) until the Day of Judgment places a new trust and a profound responsibility upon all Muslims and their leaders, in addition to their responsibilities towards the site of their Prophet's Night Journey to God and the rest of the land of Palestine. This is the responsibility of preserving the legal and historical legacy of the Companions, which they watered with their blood, sealed with their lives, and entrusted to the shoulders of subsequent Muslims.

Fifth: The Jews who have usurped the land of Palestine today are violating this land endowed to Muslims, and indeed, they are violating the most sacred of these endowments, such as mosques, cemeteries, and lands, in addition to shedding blood and violating honor, which God has forbidden most severely and grievously

Third Requirement:

The Obligation of Jihad to Reclaim the Holy Land

The jihad of Muslims in the Holy Land is closely linked to all that has been said previously about the status of Palestine, Jerusalem, and Al-Aqsa, their connection to the end-times battles, the glorious Islamic conquest of these lands, and their endowment. All of the above compels Muslims to wage jihad in the cause of God on this land and to establish the authority of Islam and Muslims over it, no matter the cost.

How could it be otherwise when Islam has added to all of the above the obligation of jihad for the sake of the land and the holy sites, so that the word of God may be supreme? This is undoubtedly a greater incentive for Muslims to be more eager for jihad and sacrifice for this blessed land, and more likely to make them steadfast in jihad until this land enjoys peace and Islam.

In the researcher's understanding, Muslims embarked on jihad under the auspices of religion and history. Islam commands them to wage jihad and urges them to do so, and history teaches them that fighting for the sake of the land, the holy sites, and humanity is the only guarantee of stability and security

Jihad in Islam holds a lofty position and a great status, and these lines cannot encompass its full scope. However, the researcher will suffice with mentioning some of the clear verses of revelation regarding the virtue of jihad, its status, and Islam's encouragement of it for great goals and noble purposes.

Jihad in the Holy Quran:

1. God mentioned to you in His Book the great status of the mujahideen and their superiority over those who stay behind from jihad, saying: “Not equal are those believers who sit [at home], except those with disabilities, and those who strive in the cause of God with their wealth and their lives. God has preferred those who strive with their wealth and their lives over those who sit [at home] by a degree. And to each God has promised the best [reward]. But God has preferred the mujahideen over those who sit [at home] with a great reward.” (An-Nisa’/95)

2. And Allah, may the peace and blessings of Allah be upon him, made jihad a path to success and triumph, saying: “Those who emigrated and were driven out of their homes and suffered harm in My cause and fought and were killed - I will surely remove from them their misdeeds and admit them to gardens beneath which rivers flow, as a reward from Allah. And with Allah is the best reward.” (Al-Tawwab 195) And He said: “O you who have believed, fear Allah and seek the means of approach to Him.” And strive in His cause that you may succeed. (Al-Ma’idah 35) And He said: Those who believed and emigrated and strove in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah. And it is they who are the successful. (At-Tawbah 20)

3. And God linked true faith with striving in the cause of God, saying: “And those who believed and emigrated and strove in the cause of God and those who gave refuge and aided – it is they who are the believers, truly. For them is forgiveness and a noble provision.” (Al-Anfal 8:74) “The believers are only those who have believed in God and His Messenger and then doubt not but strive with their wealth and their lives in the cause of God. It is they who are the truthful.” (Al-Anfal 8:74) (Al-Hujurat (15)).

4. And God made jihad in His cause better than serving the pilgrims and maintaining the Sacred Mosque, so He said: “Do you consider providing water for the pilgrims and maintaining the Sacred Mosque equal to one who believes in God and the Last Day and strives in the cause of God? They are not equal in the sight of God. And God does not guide the wrongdoing people.” (At-Tawbah/19).

5. And God, may God bless him and grant him peace, commanded jihad and made it good, saying: “Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of God. That is better for you, if you only knew.” (At-Tawbah 9:41) And He said: “And strive for God with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham. He is your example. [It is] the way of the Muslims before.” (Al-Hajj 22:78)

6. And He promised to guide the mujahideen in it, saying: “And those who strive in Our cause - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.” (Al-Ankabut/69).

7. God, may God bless him and grant him peace, made jihad a sign of success in trials, as He said: “And We will test you until You know those of you who strive in the cause of God and those who are patient, and We will test your affairs.” (Muhammad 31)

8. And God made jihad for him - coupled with faith - the best trade with the Most Merciful and salvation from the Fire, as He said: “Indeed, God has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of God, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah, the Gospel, and the Qur’an. And who is more faithful to his covenant than God? So rejoice in your transaction which you have contracted. And that is what is the great attainment.” (At-Tawbah/111), and He said: “O you who have believed, shall I remind you of a transaction that will save you from a painful punishment? Believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is better for you, if you only knew.” (As-Saff/11-10), and He said: “So let those fight in the cause of Allah who sell the life of this world for the Hereafter. And whoever fights in the cause of Allah…” “In the cause of Allah, he will be killed or will be victorious. Then You will grant him a great reward.” [An-Nisa’/74]

9. And God has made clear the purposes of jihad, which are protecting the religion, restraining the might of the disbelievers, protecting the oppressed, and repelling the plots of the aggressors. He said: {Fight in the way of God those who fight you, but do not transgress limits; for God does not love transgressors.} (Al-Baqarah 2:190). He also said: {Fight them until there is no more persecution and the religion is solely for God. But if they repent, then there is to be no aggression except against the oppressors.} (Al-Baqarah 2:193). And He said: {And what is [the matter] with you that you do not fight in the way of God?} Fight in the cause of Allah and for the oppressed among men, women, and children who say, “Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper.” [An-Nisa’ 4:75] And He said: “Fight in the cause of Allah; you are not held responsible except for yourself. And urge on the believers. Perhaps Allah will restrain the might of those who disbelieve. And Allah is stronger than the disbelievers.” (A mightier punishment and more severe punishment than the women / 84), and He said to him: “Will you not fight a people who broke their oaths and plotted to expel the Messenger, and they are your Bedouin for the first time you fear them? But Allah is more worthy of your fear, if you are believers.” (At-Tawbah / 13), and He said: “Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory.” (Al-Hajj / 39).

10. God also threatened those who prefer the world and its pleasures to striving in His cause, and He threatened those who lag behind and apostatize from His religion with replacement by a people who strive in His cause, saying: Say, "If your fathers and your sons..."

And your brothers, your wives, your relatives, wealth which you have acquired, trade which you fear may decline, and dwellings which you are pleased with are more beloved to you than Allah and His Messenger and jihad in His cause. So wait until Allah brings about His command. And Allah does not guide the disobedient people. He does not guide the disobedient people. (At-Tawbah 9:24) And He said: O you who have believed, whoever of you reverts from his religion Then Allah will bring forth a people whom He loves and who love Him, humble towards the believers, firm against the disbelievers, striving in the cause of Allah and not fearing the blame of a critic. That is the favor of Allah; He gives it to whom He wills. And Allah is all-Encompassing and Knowing. (Al-Ma'idah/54)

11. And God commanded most of the believers to exert their utmost effort in preparing for jihad in the cause of God, saying: "And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of God and your enemy and others besides them whom you do not know [but] whom God knows. And whatever you spend in the cause of God will be fully repaid to you, and you will not be wronged." (Al-Anfal 8:60)

Indeed, these clear verses are sufficient to urge the believers to jihad and incite them to fight in the cause of God, so that the word of God may be supreme, to preserve the religion, and to liberate the land and humanity

Jihad in the Prophetic Sunnah:

The Sunnah came confirming and detailing the obligation of jihad in the Holy Qur'an, and the hadiths of the Messenger of God came repeatedly urging jihad and explaining its status with God, and detailing what the Qur'an summarized. The researcher presents a selection of the most important hadiths that were authentically narrated from the Prophet of God regarding jihad and guarding the frontiers in the cause of God

(1) On the authority of Abu Hurairah, may God bless him and grant him peace, on the authority of the Prophet, may God bless him and grant him peace, who said: "God has guaranteed for whoever goes out in His cause - nothing drives him out except faith in Me and belief in My Messengers - that I will return him with what he has gained of reward or spoils, or admit him to Paradise. Were it not that I would make it difficult for my nation, I would not have stayed behind a military expedition. I wish that I could be killed in the cause of God, then brought back to life, then killed again, then brought back to life, then killed again." (1)

(1) Agreed upon, Al-Bukhari: Book of Faith, Chapter on Jihad being part of Faith, No. 36, p. (14), Muslim: Book of Leadership, Chapter on the virtue of Jihad and going out in the way of God, No. 1876, p. (953).

(2) On his authority, he said: A man came to the Messenger of God, may God bless him and grant him peace, and said: Show me a deed that is equivalent to jihad. He said: I do not find it. He said: When the mujahid goes out, can you enter your mosque and stand in prayer without getting tired, and fast without breaking your fast? He said: Who can do that? (1)

(3) On his authority, he said: I heard the Messenger of Allah (peace and blessings be upon him) say: “The example of the one who strives in the cause of Allah—and Allah knows best who strives in His cause—is like the example of the one who fasts, stands in prayer, is humble, bows, and prostrates.” (2)

(4) On the authority of Abu Umamah: A man said: “O Messenger of Allah, grant me permission to travel.” The Prophet (peace and blessings be upon him) said: “The travel of my nation is striving in the cause of Allah.” (3)

(5) On his authority, it was narrated that the Messenger of Allah (peace and blessings be upon him) said: “You must engage in jihad in the cause of Allah, for it is one of the gates of Paradise. Through it, Allah removes worry and grief.” (4)

(6) The Messenger of Allah (peace and blessings be upon him) said: “Any Muslim man who shoots an arrow in the cause of Allah (peace and blessings be upon him), whether it hits its target or misses, will have a reward like that of freeing a slave from the descendants of Ishmael.” (5)

(7) The Messenger of Allah (peace and blessings be upon him) said: “A place the size of a whip in Paradise is better than this world and all that is in it, and a morning or evening spent in the cause of Allah is better than this world and all that is in it.” (6)

(1) Agreed upon. Al-Bukhari: Book of Jihad and Expeditions, Chapter on the Virtue of Jihad and Expeditions, No. 2785, (p. 339). Muslim: Book of Leadership, Chapter on the Virtue of Jihad and Going Out in the Cause of Allah, No. 1878, (p. 954).

(2) Sunan an-Nasa'i, Book of Jihad, Chapter: The Example of the Mujahid in the Cause of Allah, No. 3127 (6/326). Authenticated by al-Albani [Sahih al-Jami', No. 5850 (2/1018)].

(3) Al-Mustadrak 'ala as-Sahihayn, Book of Jihad, No. 2398 (2/83). Al-Hakim said: This hadith has a sound chain of narration, but it was not included in the two Sahihs (Bukhari and Muslim). Adh-Dhahabi agreed with him, and it was authenticated by al-Albani [Sahih al-Jami', No. 2093 (1/421)].

(4) Al-Mu'jam al-Awsat by at-Tabarani, No. 8334 (8/181). Authenticated by al-Albani [Sahih al-Jami', No. 4063 (2/750)].

(5) Musnad Ahmad, Musnad of the Syrians, Hadith of Amr ibn Abasa, No. 17023 (248/28), and authenticated by Al-Albani [Sahih.] (531/1), 2739: Al-Jami’, No.

(6) Agreed upon by Al-Bukhari: Book of Softening Hearts, Chapter: The Likeness of This World in the Hereafter, No. 6415, p. (771). Muslim: Book of Leadership, Chapter: The Virtue of Going Out in the Morning and Evening in the Cause of God, No. 1881, (p. 955).

(8) On the authority of Abu Hurairah, he said: I heard the Messenger of God, may God bless him and grant him peace, say: “Standing for an hour in the cause of God is better than standing in prayer on the Night of Decree at the Black Stone.” (1)

(9) On the authority of Mu’adh ibn Jabal Allah, who said: I heard the Messenger of Allah, may God bless him and grant him peace, say: “Whoever fights in the cause of God, from among the Muslim men, for the duration of a camel’s milking, Paradise is guaranteed for him. And whoever sincerely asks God for martyrdom and then dies or is killed, he will have the reward of a martyr. And whoever is wounded in the cause of God or suffers a calamity, it will come on the Day of Resurrection as bright as it was.” Its color is like saffron and its scent is like musk. And whoever is wounded in the cause of God, then the mark of the martyrs is upon him (2).

(10) On the authority of Abu Sa'id al-Khudri, may God be pleased with him, that the Messenger of God, peace and blessings be upon him, said: “O Abu Sa'id, whoever is content with God as his Lord, with Islam as his religion, and with Muhammad as his Prophet, Paradise is guaranteed for him...” Then he said: “And another [blessing] by which the servant is raised one hundred degrees in Paradise, the distance between each degree being like the distance between the heavens and the earth.” He said: “And what is it, O Messenger of God?” He said: Jihad in the way of Allah, Jihad in the way of Allah (3).

And regarding the virtues of Jihad and its status in Islam, in addition to what has been mentioned, there are countless hadiths and narrations, as well as in the biographies of the Prophet, his Companions, and his Caliphs – may Allah be pleased with them.

Jihad in Palestine in particular:

Islam singled out the land of Palestine for Jihad and ribat (guarding the frontier). On the authority of Ibn Abbas, may Allah be pleased with him, he said: The Messenger of Allah, peace and blessings be upon him, said: “The beginning of this matter is prophethood and mercy, then it will be caliphate and mercy, then it will be kingship and mercy, then they will fight over it like donkeys fighting over their prey. So you must engage in Jihad, and the best of your Jihad is ribat, and the best of your ribat is Ashkelon” (4).

(1) Shu'ab al-Iman by al-Bayhaqi, Chapter on Guarding the Frontiers in the Cause of God, No. 3981 (140/6), and authenticated by al-Albani. [Sahih al-Jami', No. 6636 (1127/2)]

(2) Musnad Ahmad, Musnad al-Ansar, Hadith of Mu'adh ibn Jabal, No. 22014 (342/36), Sunan al-Nasa'i, Book of Jihad, Chapter on the Reward of One Who Fights in the Cause of God for the Time It Takes to Bring a She-Camel, No. 3141 (333/6), and authenticated by al-Albani. [Sahih al-Jami', No. 6416 (1095/2)]

(3) Sahih Muslim, Book of Leadership, Chapter on the Explanation of What God Has Prepared for the Mujahid in Paradise in Terms of Degrees, No.: 1884, (p. 956) (4) Al-Mu'jam Al-Kabir, Abu Al-Qasim Al-Tabarani, edited by: Hamdi bin Abdul-Majid Al-Salafi, Dar Ibn Taymiyyah / Cairo, 2nd edition, 1404 AH / 1983 AD, No.: 11138, (88/11), and Al-Albani said: Its chain of narration is good and the hadith has a similar supporting narration from the hadith of Hudhayfah, Al-Silsilah Al-Sahihah, No.: 3270, (802/7)]

This preference for jihad and steadfastness on the land of Palestine is evident in the many hadiths that came about the victorious, steadfast, and manifest group, such as his saying: “If the people of Syria become corrupt, then there is no good in you. A group from my nation will remain victorious, and those who abandon them will not harm them until the Hour comes.” (1)

And as he said: “You will be organized into armies: an army in Syria, an army in Iraq, and an army in Yemen.” I said: “O Messenger of God, choose for me.” He said: “Go to Syria… for God has guaranteed me Syria and its people.” (2)

All these hadiths and others narrated concerning the virtues of the Holy Land and Syria clearly demonstrate the merit of guarding this land and striving in its defense. For how can a group be considered to be on the side of truth if it does not strive to reclaim this land from its usurpers among the disbelievers, nor does it guard the borders of this blessed holy land?!

Ibn Qudamah al-Maqdisi (3), may God have mercy on him, said: “The best place for guarding the frontiers is at the most dangerous border, because they are in greater need, and residing there is more beneficial. Ahmad said: The best place for guarding the frontiers is at the most dangerous. Abu Abdullah was asked: Where do you prefer a man to settle with his family? He said: Every city that is a stronghold for the Muslims, like Damascus. He also said: The land of Sham is the land of the Gathering.” (4)

Abu Abdullah (i.e., Imam Ahmad) was asked: What are these hadiths that have come down to us: “God has guaranteed me Sham,” and similar ones? He said: There are so many about it. He was told: This refers to the border regions, but he denied it and said: Where is the land of Jerusalem? (5)

(1) Its source has been previously cited.

(2) Its source has been previously cited

(3) Ibn Qudamah al-Maqdisi (541-620 AH): The eminent scholar, the exemplary imam, the learned jurist, the Sheikh of Islam, Muwaffaq al-Din Abu Muhammad Abdullah ibn Ahmad ibn Muhammad ibn Qudamah al-Maqdisi. He traveled to Baghdad to seek knowledge, and also sought it in Damascus and elsewhere. He was the leading scholar of the Levant in his time. Ibn al-Najjar said: He was trustworthy, authoritative, noble, abundant in virtue, pious, devout, following the path of the Salaf. He possessed light and dignity; a person could benefit from seeing him before hearing his words. Umar ibn al-Hajib said: He is the imam of imams and the mufti of the nation. God bestowed upon him abundant virtue… We have not seen his like. [See: Siyar A'lam al-Nubala', al-Dhahabi (22/165-167)]. (4) Al-Mughni Sharh Mukhtasar al-Kharqi, Abdullah ibn Ahmad ibn Qudamah al-Maqdisi, Dar Ihya' al-Turath al-'Arabi / Beirut, 1st edition,

9/168, 1405 AH/1985 CE

(5) Al-Mughni Ibn Qudamah Al-Maqdisi, (9/168).

Shaykh al-Islam Ibn Taymiyyah (may God have mercy on him) said: “Residing in the Muslim border regions, such as the Syrian and Egyptian border regions, is better than residing near the three mosques (in Mecca, Medina, and Jerusalem). I know of no disagreement among scholars on this point, and more than one of the imams has explicitly stated it. This is because guarding the borders is a form of jihad, while residing near the borders is, at best, a form of pilgrimage.” (1)

Jihad according to the scholars of Islam:

The scholars of Islam have stated that jihad (especially the jihad of repelling the enemy and fighting to defend the land of the Muslims) is obligatory by the consensus of the Ummah. How could it be otherwise, when the virtue of jihad in the cause of God Almighty has been mentioned in the Qur’an and Sunnah? If jihad is not obligatory when the lands of the Muslims are violated and their land is stolen, then when is it obligatory? The researcher will now review some of the statements of the scholars regarding jihad

It was narrated from Imam Ahmad - may God have mercy on him - that he said: "Nothing is equal in my view to jihad and ribat (guarding the frontier). Ribat is a defense of Muslims and their families, and a source of strength for the people of the frontier and for those engaged in warfare. Ribat is the foundation and branch of jihad, and jihad is superior to it due to the hardship, toil, and difficulty involved." (2)

Ibn Hazm - may God have mercy on him - said: "If an imam were to forbid fighting the people of war, it would be obligatory to disobey him in that matter, because he has commanded disobedience, so there is no obedience or submission to him. He said: {So fight in the cause of God; you are not held responsible except for yourself.}

(An-Nisa'/84). This is an address directed to every Muslim, so everyone is commanded to engage in jihad, even if he is not with them.

(1) Al-Fatawa al-Kubra, Ibn Taymiyyah (3/531).

(2) Al-Mughni, Ibn Qudamah al-Maqdisi (9/167) - with modifications

(3) Al-Muhalla, Abu Muhammad Ali ibn Ahmad ibn Saeed ibn Hazm al-Andalusi al-Qurtubi al-Zahiri, Dar al-Fikr / Beirut, edition (n.d.), 351/7, (n.d.)

He also says: “Jihad is not permissible except with the permission of the parents, unless the enemy attacks a group of Muslims; then it is obligatory upon everyone who can help them to go to their aid, whether the parents give permission or not.” (1)

And there were scholars who worked and fought in the land of Syria and Palestine who wrote with their knowledge and struck with their swords in the cause of God, to preserve the glories of the Muslim nation and to expel the invading occupiers. Among them was Nur ad-Din Mahmud (2), who reached a great degree of courage and love for jihad, and God granted him victory, and he made the Crusaders taste the bitterness of defeat. “So much so that he was told: ‘For God’s sake, do not risk yourself and Islam and the Muslims, for if you are killed in battle, not one of the Muslims will remain alive.’ Nur ad-Din replied: ‘And who is Mahmud that this should be said to him? Who before me has preserved the lands and Islam? It is God, besides Whom there is no other god.’” (3)

He was extremely keen on the borders of the Muslims. When earthquakes struck the land of Syria in 552 AH, he rose up to fight the Crusaders and raid them to distract them from the lands of Islam and cut off their ambitions there. He continued in this until the Muslims rebuilt all their walls and fortresses that had been destroyed by the earthquakes (4).

The meaning of obligation: Ibn Qudamah al-Maqdisi, may God have mercy on him, said: “Jihad is a communal obligation, such that if a sufficient number do not undertake it, then all people are sinful. If a sufficient number undertake it, then it is lifted from the rest of the people. Jihad is a communal obligation according to the majority of scholars... The meaning of sufficiency in jihad is that a group rises up for jihad who are sufficient in fighting them, either they are soldiers with official records for this purpose, or they have

(292/7), (1) The previous source

(2) Nur ad-Din Mahmud (511-569 AH): The Just King, Nur ad-Din Abu al-Qasim, Mahmud ibn al-Atabak Qasim ad-Dawla Abi Sa'id Zangi ibn al-Amir al-Kabir Aqsunqur, the Turkish Sultan Malikshahi. Nur ad-Din was the standard-bearer of justice and jihad. One rarely sees his like. He besieged Damascus, then conquered it, remaining there for twenty years. He conquered many fortresses, defeated the Prince of Antioch, killing him along with three thousand Franks, and established Sunni Islam in Aleppo, suppressing the Shi'a. His armies conquered Egypt and expelled the Shi'a from it. Ibn al-Jawzi said: He waged jihad and seized over fifty cities and fortresses from the infidels. I have studied the biographies of the earlier kings, and I have not seen among them, after the Rightly Guided Caliphs and Umar ibn Abd al-Aziz, a better biography than his, nor one more diligent in seeking justice. [Al-Kamil fi al-Tarikh, Ibn al-Athir, (9/394), also Siyar A'lam an-Nubala', al-Dhahabi (20/531-535), with modifications].

(3) Al-Kamil fi al-Tarikh, Ibn al-Athir, (9/395) - slightly adapted

(4) See: Al-Kamil fi al-Tarikh, Ibn al-Athir, (9/237).

They prepared themselves for it voluntarily, so that if the enemy targeted them, they would be protected, and there would be those at the borders who would repel the enemy from them (1)

He also said: “Jihad is obligatory in three situations: First: If the two armies meet and the two lines face each other, it is forbidden for those who are present to leave, and it is obligatory for them to stay. Second: If the disbelievers descend upon a town, it is obligatory for its people to fight them and repel them. Third: If the Imam calls upon a people to mobilize, it is obligatory for them to mobilize with him (2)

Among the scholars of the nation who clarified the status of jihad and elevated its importance was the Sultan of Scholars, al-`Izz ibn `Abd al-Salam (3), may God have mercy on him - as he said: “For the best of deeds after faith in God is jihad in the way of God;

Because it involves the annihilation of the enemies of God Almighty and the purification of the earth from them, the rescue of Muslim captives from their hands, and the protection of Muslim lives, wealth, honor, and children... Therefore, God has magnified the reward for the seeker and the sought, the victor and the vanquished, the killer and the killed, and He has resurrected the slain in it after their death, and compensated them for the lives they sacrificed for His sake with an eternal, everlasting life, which no describers can describe nor any knowers comprehend. (4)

(1) Al-Mughni Ibn Qudamah al-Maqdisi (9/162) - with modifications.

(2) Al-Mughni Ibn Qudamah al-Maqdisi (9/163) - with modifications

(3) Al-Izz ibn Abd al-Salam (577 - 660 AH): Abd al-Aziz ibn Abd al-Salam ibn Abi al-Qasim ibn al-Hasan al-Sulami al-Dimashqi, Izz al-Din, nicknamed Sultan al-Ulama, a Shafi'i jurist who reached the rank of ijtihad. He was born and raised in Damascus, and visited Baghdad in the year 599 AH, where he stayed for a month, and returned to Damascus. He took over preaching and teaching at the Zawiya of al-Ghazali, then preaching at the Umayyad Mosque. When al-Salih Ismail ibn al-Adil surrendered the fortress of Safed to the Franks willingly, Ibn Abd al-Salam denounced him and did not mention him in the sermon, so he became angry and imprisoned him, then released him and he went to Egypt, where its ruler, al-Salih Najm al-Din Ayyub, appointed him as judge and preacher and enabled him to command and forbid. Then he withdrew and stayed at his house, and died in Cairo. Among his books are the Great Commentary, The Comprehensive Guide to the Evidences of Rulings, Encouraging Muslims to Live in the Levant, and others [Al-A'lam, al-Zarkali, (21/4) - with modifications].

(4) The Rulings and Virtues of Jihad, by Izz al-Din Abd al-Aziz ibn Abd al-Salam al-Sulami, edited by Nazih Kamal Hammad, Dar al-Wafa Library

. (53) Al-Wafa / Jeddah, 1st edition, 140 AH/1986 CE, (p

He also says: “Since lives and money are sacrificed in jihad, God, may God bless him and grant him peace, placed those who sacrificed themselves in the highest and most honorable ranks of the obedient, due to the honor of what they sacrificed, along with eradicating disbelief and destroying its people, exalting the religion, and protecting the blood of Muslims” (1).

Shaykh al-Islam Ibn Taymiyyah, may God have mercy on him, explains that defensive jihad—as is the case for the people of Palestine today—is the most obligatory of duties, by all means and capabilities. He, may God have mercy on him, said: “As for defensive fighting, it is the most severe type of repelling an aggressor against sanctity and religion, and it is obligatory by consensus. There is nothing more obligatory after faith than repelling an aggressor who corrupts religion and worldly life. No conditions are required for it; rather, it is repelled according to one’s ability. This has been stated by scholars, our companions and others. It is necessary to differentiate between repelling an unjust, infidel aggressor and pursuing him in his own land. Jihad includes what is done with the hand, and what is done with the heart, through preaching, argumentation, speech, opinion, planning, and industry. It is obligatory to the utmost of one’s ability, and it is obligatory for those who remain behind due to a valid excuse to protect their families and property from the warriors.” (2)

He also says: “If the enemy enters the lands of Islam, there is no doubt that it is obligatory to repel him, starting with those nearest to him,

since all the lands of Islam are like one town, and it is obligatory to mobilize to defend it without the permission of a parent or creditor.” (3)

Sayyid Qutb, may God have mercy on him, says, explaining the purpose of jihad: “The Muslim community must destroy every power that obstructs the path of calling to Islam and conveying it to people freely, or that threatens the freedom to embrace the faith and tempts people away from it. It must continue to strive until tempting the believers in God becomes impossible for any power on earth, and the religion of God prevails. This does not mean forcing people to believe, but rather the supremacy of God’s religion on earth, so that no one who wishes to enter it fears, and no power on earth can prevent them from conveying God’s religion, responding to it, and remaining upon it. Furthermore, there must be no situation or system on earth that obscures God’s light and guidance from His people and leads them astray from God’s path by any means or tool.” (4)

(1) The Rulings and Virtues of Jihad, al-‘Izz ibn ‘Abd al-Salam, (p. 54)

(2) The Major Fatwas, Ibn Taymiyyah (5/538)

(3) The previous source

(4) In the Shade of the Qur'an, Sayyid Qutb, (187/1).

Sheikh Yusuf al-Qaradawi says: “The first type of jihad obligatory upon the nation in this era is the jihad of liberation from the remnants of colonialism, which still sinks its claws into parts of it, and regions of the abode of Islam that must be left to the Muslims and liberated from all foreign domination. Foremost among these regions are the land of the Isra and Mi'raj (the Prophet's Night Journey and Ascension) and the land of the Al-Aqsa Mosque. It is established in Islamic jurisprudence that Muslims in Palestine must mobilize, lightly and heavily armed, to expel the infidel enemy who has occupied their land. This is an individual obligation upon all of them, each according to their ability. Individual rights are waived here, to the point that a woman may go out for jihad without her husband's permission, and a son without his father's permission... If the people of Palestine are unable to expel the enemy and liberate the land—or if they are negligent and cowardly—then it is incumbent upon their nearest neighbors to fight alongside them—or to take their place if they remain inactive—until they expel the invading infidel enemy.” (1)

This is but a drop in the ocean, and it alludes to many similar statements made by Islamic scholars.

Summary of the point

First: Jihad is one of the greatest deeds in the sight of God after faith. It is the pinnacle of Islam and the spiritual journey of the nation of Muhammad. It brings goodness and a great standing with God Almighty and with people, while abandoning it brings humiliation and disgrace.

Second: Jihad in Palestine is an individual obligation upon its inhabitants and then those who follow them, until it is completely liberated from the usurping infidels. It will not be liberated except by fulfilling this obligation and acting upon it, and nothing else.

Third: The early and later scholars of the nation urged jihad, and the nation is unanimously agreed upon its obligation and necessity, especially in repelling the aggressor and rescuing the land of the Muslims and their captives.

(1) Fiqh al-Jihad, Yusuf al-Qaradawi (2/ 1183-1184).

Fourth Requirement:

The Islamic Ruling on Relinquishing Any Part of the Holy Land

Since the holy land of Palestine has occupied this lofty religious status in the creed, thought, and history of Muslims, and since it is firmly established in the conscience of every Muslim who truly knows his religion that the land of Palestine is a sign in the eternal Book of God, the inheritance of the prophets and messengers, the testament of the Messenger of God (peace and blessings be upon him) and his rightly guided successors, the place of jihad and the mujahideen until the Day of Judgment, and the refuge of the believers and the victorious group, then this is sufficient to establish a legal basis for the Islamic ruling on relinquishing the blessed land of Palestine.

Is it permissible for a Muslim, after believing in his Lord, the Exalted, and in His Messenger and in the Glorious Quran, to doubt for a moment that it is permissible for him to even think of relinquishing a grain of sand from this holy land?!

Muslims, whose religious sources are firmly established on a true and certain divine revelation, beyond dispute and untouched by human hands, should be the most zealous of all people regarding their Prophet's Night Journey and its surroundings. It is absolutely impermissible for Jews and Christians to be more zealous for this land than they are, for their history is stained with betrayal of God and His noble prophets by distorting their Lord's Book and attributing to Him great falsehood and slander.

One of the implications of the individual obligation of jihad—in the researcher's understanding—is that relinquishing any part of Palestine, whether large or small, is religiously forbidden. How can jihad there be an individual obligation, in which lives and wealth are sacrificed, and the nation is mobilized with its resources and equipment, and then it be permissible for it, or some of it, to cede a portion of it to its enemy!

Scholarly Rulings on the Ruling of Relinquishing Palestine

After the calamity befell the Holy Land in the modern era, with its occupation by the outcasts of the world and the enemies of God, the Jews, Muslim scholars have stood up since the beginnings of the Jewish occupation until this day, defending the land of Palestine with their knowledge and fatwas, and explaining to the people the sanctity of this land, and the impermissibility of giving up a grain of its soil, or making peace with the Jews on the basis of dividing it, or recognizing any right for them in it

Fatwas Before the Occupation

A large number of Palestinian scholars gathered in Jerusalem on the 20th of Shawwal, 1353 AH, corresponding to the 26th of January, 1935 CE, and unanimously issued a fatwa prohibiting the sale of land in Palestine to Jews. They explained that this would tempt Muslims away from their religion and their land, and would fulfill the aims of the infidel Zionists. The scholars condemned the Arab brokers and intermediaries who sell land in Palestine to Jews, considering them to be allies of the Jews and preventing mosques from being built and the name of God from being mentioned therein. They declared that selling land is a betrayal of God, His Messenger, and the believers. The scholars considered the permissibility of selling land to Jews to be an act of disbelief, and that whoever does so should not be prayed over nor buried in Muslim cemeteries. They further stated that it is obligatory to ostracize and boycott him, even if he is a close relative, and that remaining silent about it or being content with what he does is absolutely forbidden. (1)

The following year, specifically on February 14, 1936, a second conference of Palestinian scholars was held in Jerusalem as well. The conference concluded by prohibiting Jewish immigration, prohibiting the sale of land to Jews, and supporting the formation of the nucleus of a Palestinian army to defend the land and holy sites (2).

It seems that such conferences were met with the reality on the ground, as the Jews had begun to control Palestine by force and arms with the help of the occupation during a time of Islamic weakness. However, these positions of the scholars remained timeless, affirming the principle of the sanctity of the holy land and Islam's firm stance on it.

More than thirteen years before the Jewish occupation of Palestine, Sheikh Muhammad Rashid Rida issued a fatwa on the prohibition of enabling Jews or others to control the holy land, saying: "Whoever sells any part of the land of Palestine and its surroundings to the Jews or the British is like one who sells them the Al-Aqsa Mosque, and like one who sells the entire homeland; because what they buy is a means to endanger the Hijaz. The neck of the land in these lands is like the neck of the

(1) See: Fatwa of Muslim Scholars Prohibiting the Ceding of Any Part of Palestine, a collection of scholars, Dar al-Furqan/Amman. (66-76, 1st ed., 1990), p.

(2) See: Fatwas of Muslim Scholars on the Prohibition of Giving Away the Land of Palestine, Dr. Salem Salama, Association of Palestinian Scholars, Gaza. (24-25, 1st ed., 2007), p

The human being is from his body, and in this way it is considered by Islamic law to be one of the general Islamic benefits, not one of the private personal properties. The ownership of the land of Islam by a belligerent is invalid, and it is a betrayal of God, His Messenger, and the trust of Islam. I do not mention here all that the perpetrator of this betrayal deserves, but I suggest to everyone who believes in God, His Book, and His Messenger, the Seal of the Prophets, to spread this legal ruling in the country along with the call to boycott these traitors - who insist on their betrayal - in everything from socializing and dealings and marriage and speech to even returning greetings." (1)

In 1937, the scholars of Najd categorically rejected the idea of establishing a Jewish state in Palestine or partitioning Palestine. They sent a religious edict to the king at the time, which stated: "We have learned that there is a desire to make Palestine a Jewish government and an Arab Islamic government. It is not hidden from you, may God preserve you, that granting authority to the Jews in the land of Islam is invalid and forbidden, because it brings the greatest danger and the most severe harm to Islam, its people, the Two Holy Mosques, and the holy lands. Everyone who has religious zeal and Arab pride abhors this, rejects it, and is disgusted by it with the greatest disgust. God is jealous for him, his religion, and his sanctity with the greatest jealousy... We, the scholars of the Muslims, do not permit this, nor do we approve of it, nor do we accept it in any way." (2)

A fatwa was also issued in July 1937 by the scholars of Iraq, in which they affirmed the obligation to resist the establishment of a Jewish state in Palestine, and that this is the duty of every Muslim. (3)

The call of the scholars of Al-Azhar Al-Sharif (4) came in 1947 CE to the Arabs and Muslims regarding the obligation of jihad to save Palestine and Al-Aqsa Mosque after the decision to partition Palestine. This call stated: "The matter is grave."

(1) Al-Manar Magazine, Muhammad Rashid bin Ali Rida, Dhu al-Qi'dah 1353 AH / 1935 CE, (34) 612).

(2) Reminding the Soul of the Hadith of Jerusalem and its Sanctity, Dr. Sayyid Hussein Al-Afani, Dar Al-Afani / Cairo, 1st edition, 1421 AH / 2001 CE, (4) 13 (14) with slight modifications, from Al-Fath Magazine, Issue 563, issued on 12/06/1356 AH

(3) See: Fatwas of Muslim Scholars on the Prohibition of Neglecting the Land of Palestine, Dr. Salem Salama, (p. (51)).

(4) Al-Azhar Mosque is one of the most important mosques in Egypt and the most famous in the Islamic world. It has been a mosque and university for more than a thousand years. It was established for the purpose of spreading the Shiite doctrine when Egypt was conquered by Jawhar al-Siqilli, the commander of Al-Mu'izz li-Din Allah, the first Fatimid caliph in Egypt. However, he was Sunni in doctrine. Historians have differed on the origin of the name of this mosque, and it seems that the Fatimids named it Al-Azhar in honor of Fatima al-Zahra, the daughter of the Messenger of God, and in praise of her memory. [Wikipedia, the free encyclopedia, link: Al-Azhar Mosque /wikipedia.org/wiki, dated 07/06/2013 - adapted].

This is the day of reckoning. Let every Arab and every Muslim, in the farthest reaches of the earth and the nearest, give of himself and his wealth to repel the plots of the schemers and the aggression of the aggressors. Prepare among yourselves battalions of jihad, and fulfill God's obligation upon you. Know that jihad has become an individual obligation upon every capable person or person, and whoever shirks this duty has incurred God's wrath and a grave sin. (1)

Oh, if only the Arabs and Muslims had heeded this call! Oh, if only they had acted according to God's command and declared it a pure jihad, and expelled the Jews from the land of Islam! But they—except for a few—have adopted banners that are far removed from Islam, and have cloaked themselves in Arabism, nationalism, and fanaticism that have left nothing for future generations but defeat and humiliation!

Fatwas after the occupation:

Sixty-three scholars from Al-Azhar issued a fatwa in 1956 AD prohibiting peace with the Jews or recognizing them in any part of Palestine. Their fatwa stated: “We know what God has taken from us in terms of covenant and pledge in clarifying the truth, that jihad is the only way to liberate Palestine, and that it is not permissible under any circumstances to recognize the Jews in any part of the land of Palestine, and no person or entity has the right to recognize the Jews on the land of Palestine, or to give up any part of it to them, or to recognize any right for them in it (2).

In February 1968, a fatwa was issued by the scholars of the International Islamic Conference held in Pakistan, stating: "Make peace with the Jews (the belligerent occupiers of Palestine and some other Muslim lands, and Al-Aqsa Mosque in particular) is not permissible according to Islamic law, because it entails acknowledging the usurper's usurpation and recognizing his right to what he has seized. Therefore, it is not permissible for Muslims to make peace with these aggressor Jews, because that would enable them to remain as a state in the land of these holy Islamic lands. Rather, all Muslims must exert their utmost efforts to liberate these lands and rescue Al-Aqsa Mosque and all other Islamic holy sites from the hands of the usurpers." (3)

(1) Oh, Jerusalem!, Dr. Sayyid Al-Afani (174) - slightly adapted.

(2) The Road to Jerusalem, Jamal Abdul-Hadi, Dar Al-Wafaa / Cairo, 5th edition, 2001, (3) (214).

(3) Fatwas of Muslim Scholars on the Prohibition of Relinquishing the Land of Palestine, Dr. Salem Salama (p.) (56) - slightly adapted

The martyred scholar and mujahid, Abdullah Azzam (1) – may God have mercy on him – clarified the importance of the Palestinian cause, the obligation of jihad in it, and the prohibition of relinquishing it until the last Jew is expelled from it. Among his statements was: “The sin of our generation’s inaction in contemporary issues – such as the Palestinian cause – is greater than the sin of the fall of previous Islamic lands, which past generations witnessed. Whoever among the Arabs is able to wage jihad in Palestine, then Palestine is the foremost issue of Islam, the heart of the Islamic world, and it is the blessed land with which he must begin.” (2)

He also said: “No treaty may include recognition or acknowledgment of the infidels’ possession of even an inch of Muslim land, because the land of Islam does not belong to anyone. Therefore, no one has the right to negotiate over it. The land belongs to God, then to Islam. No one may dispose of another’s property, and no one may sell what he does not own. Therefore, it is never permissible to negotiate with the Jews over Palestine. If jihad becomes obligatory, then peace is nullified.” (3)

This legitimate understanding of the sanctity of the land of Palestine, which Sheikh Azzam understood, and fought for in the farthest reaches of the lands of Islam, and was martyred for, is what is most needed by today’s politicians who are at the forefront of the issues of the nation, and whose quiver is empty of this understanding and filled with material calculations and worldly standards, leaving behind defeats, concessions, initiatives and pleas, until the state of the Muslims has reached what it has reached

(1) Abdullah Yusuf Azzam (1941-1989 CE): The courageous scholar, mujahid, preacher, and reformer, the leader of the Arab mujahideen in Afghanistan. He was born in Silat al-Harithiya, Jenin. He obtained a Bachelor's degree in Sharia from Damascus University in 1966 CE and left for Jordan in 1967 CE, joining the mujahideen battalions of the Muslim Brotherhood in Jordan. He received his doctorate in Sharia from Cairo in 1973 CE and worked as a Sharia professor at universities in Jordan, Saudi Arabia, and Pakistan. Since 1982 CE, he has been engaged in jihad in Afghanistan against the Russians, where he played a prominent and well-known role. He was martyred along with his two sons in an assassination operation when his car was bombed while he was on his way to deliver the Friday sermon at a mosque in Peshawar, Pakistan, on November 24, 1989 CE. [See: From the Luminaries of Islamic Da'wah in Palestine and Jordan, Counselor Abdullah al-Aqil, Arab Media Center / Egypt, 2nd ed.,

.] 117-121, 1432 AH/2011 CE, p

(2) Encyclopedia of Great Treasures: What Has Been Narrated from the Eminent Imam, the Martyr Abdullah Azzam, Martyr Azzam Media Center / Peshawar -

Pakistan, 1st Edition, 1417 AH / 1997 CE, (1/127) - Adapted

3) The previous source (1/137).

Continuing the role of the scholars of the Muslim nation, and especially the scholars of the Holy Land, a conference of Muslim scholars was held at the blessed Al-Aqsa Mosque on November 1, 1991, following discussions about the imminent conclusion of a permanent peace agreement between some Palestinian politicians and the occupying Jews. A group of Muslim scholars in and around Jerusalem rose up and unanimously issued a fatwa prohibiting any peace agreement with the Jews and any participation in a conference for this purpose. They argued that such an agreement would legitimize the Jewish presence on the blessed land of Palestine and their aggression against homes, holy sites, and property, which is religiously invalid. Therefore, jihad is obligatory and incumbent upon them in Palestine until the Jews are expelled from every last inch of it (1).

This conference concluded with the scholars stating: "A peace agreement with the Jews is invalid religiously, morally, and according to international custom. The Muslim nation is not bound by it, nor does it bear its responsibilities, and it has the right to deal with it in whatever way it deems appropriate, both now and in the future" (2).

Sheikh Abdul Aziz bin Baz (3), may God have mercy on him, issued a fatwa on the obligation to liberate Palestine from the hands of the Jews and expel them from it. He said: “The Palestinian cause is an Islamic cause first and foremost, but the enemies of Islam have exerted tremendous efforts to distance it from the Islamic path and to make non-Arab Muslims believe that it is an Arab cause... I believe that a solution to this issue cannot be reached except by considering it an Islamic cause and by joining forces.”

(1) See: Wa Qudsah, Dr. Sayed Al-Afani, (24/4 - (26)).

(2) The previous source (4) (27) - slightly adapted

(3) Abdul Aziz bin Baz (1330-1420 AH): Abdul Aziz bin Abdullah bin Abdul Rahman bin Muhammad bin Abdullah bin Baz was born in 1330 AH in Riyadh. He was sighted, then contracted an eye disease in 1346 AH, which weakened his vision until he lost it completely in 1350 AH. He memorized the Holy Quran before reaching puberty, then diligently pursued knowledge under scholars in Riyadh. When he excelled in Islamic sciences and language, he was appointed to the judiciary in 1350 AH. He dedicated himself to research and teaching day and night, and his official positions did not distract him from this, which increased his insight and deepened his understanding of many sciences. 1 The official website of Sheikh Ibn Baz Link

.] Dated 06/07/2013 AD www.binbaz.org.sa/life

Among the Muslims to save it, and to wage an Islamic jihad against the Jews, until the land returns to its people, and until the Jewish outcasts return to the countries from which they came" (1).

Sheikh Ibn Baz also said: "I advise the wealthy and those in authority to extend a helping hand to their brothers in the struggling Palestine to reclaim their land and achieve victory over the enemies, God willing" (2).

On July 22, 2000, a fatwa was issued by the Dar al-Ifta in Jerusalem and the Palestinian Territories regarding the ruling on compensation for Palestinian land. It stated: "Compensation for Palestinian land is like selling it, exactly the same, and it is absolutely impermissible according to Islamic law... because Palestinian land is not a commodity to be bought and sold. It is a blessed and sacred endowment. There is a vast difference between compensation for the land and compensation for the damages suffered by the refugees who were unjustly displaced from their homes. The phrase 'the right of return and compensation together' is permissible according to Islamic law, while the phrase 'return or compensation' is not permissible" (3).

The Association of Palestinian Scholars (4) issued a fatwa on January 25, 2007, declaring as an apostate anyone who believes it is permissible to relinquish any part of Palestine to the Jews. The fatwa stated: "Relinquishing the right of the Palestinian people to return to their land, Palestine, means relinquishing Muslim ownership of the land and its status as an Islamic endowment. If selling the holy lands in the Levant to non-Muslims is impermissible and forbidden by Islamic law, and if Muslim scholars throughout the world have previously issued fatwas criminalizing such an act and declaring as apostates those who believe it permissible, then what about those who relinquish the land by relinquishing the right of our Muslim Palestinian people to return to

(1) Collection of Fatwas and Articles of Ibn Baz, Abdul Aziz bin Abdullah bin Baz, General Presidency for Scientific Research and Ifta, Riyadh, (n.d.), (n.d.) (346/1) - slightly adapted

(2) Journal of Islamic Research (121/32)

(3) Fatwas of Muslim Scholars on the Prohibition of Neglecting the Land of Palestine, Dr. Salem Salama, (p. 93 - adapted).

(4) The Association of Palestinian Scholars: A comprehensive association of Palestinian scholars, founded by a group of Palestinian scholars, starting from the blessed Al-Aqsa Mosque, in 1412 AH / 1992 CE, under the leadership of Sheikh Hamed Suleiman Al-Bitawi - may God have mercy on him. Since it was necessary for the association to exist wherever Palestinians reside, branches were established in the Gaza Strip, Lebanon, Yemen (www.rapeta.org/Rapta/ar/?page=about), Sudan, and other countries. [See: The Association's official website, link

.] Dated 07/07/2013 CE

His holy land?! So, speaking about him—and about whoever approves of his actions, his words, or remains silent about them, whether Arab or non-Arab, and who is knowledgeable about the result and is satisfied with it—is tantamount to disbelief and apostasy from the religion of Islam by believing it to be permissible."(1)

The fatwa also states: "Whoever relinquishes the right of return nullifies the endowment of the Commander of the Faithful for the land of Syria for the descendants of Muslims... and supports the expulsion of Muslims from their homes. He is an oppressor and prevents the mosques of God—foremost among them Al-Aqsa, the first Qibla of the Muslims—from having His name mentioned in them. He strives for their destruction. He takes the Jews as allies. He is harmful and a traitor to God, His Messenger, and the believers. He is an unbeliever and an apostate from the religion of God. Thus, he becomes one of the three whose blood is permissible to shed."(2)

Dr. Yusuf al-Qaradawi was asked on 12/07/2011 about the Sharia ruling on giving up Jerusalem, and he said: "It is not permissible for a Muslim - whether in a position of authority or not - to give up any part of the land of Islam. The land of Islam is not the property of a president, nor an emir, nor a minister, nor a group of people, to give up under any pressure or circumstance. Rather, the duty of individuals and groups is to wage jihad, mobilize, and resist to liberate any land occupied by the enemies, or to recover it if it has been usurped. The entire nation is collectively responsible for this. Neither ruler nor ruled has the right to neglect this matter. If a generation of the nation is incapable or negligent, it is not permissible for it to impose its incapacity or negligence on all future generations of the nation until the Day of Resurrection, so that they give up what they are not allowed to give up" (3).

Al-Qaradawi issued a fatwa categorically prohibiting Palestinian refugees from accepting financial compensation in exchange for relinquishing the land of Palestine. He said: "Therefore, we issued our fatwa prohibiting the acceptance of compensation for the land of Palestine by displaced refugees around the world, even if it amounts to hundreds of billions, for the lands of Islam are not for sale."

(1) Fatwas of Muslim Scholars on the Prohibition of Relinquishing the Land of Palestine, Dr. Salem Salama, (p. 94 - adapted). (2) Ibid., (p. 95) adapted.

(3) Minbar Al-Aqsa website, link: www.minbaralaqsa.com, dated 06/07/2013

Nor may it be relinquished or compensated under any circumstances. If this ruling applies to any Islamic land, how much more so when that land is the Holy City of Jerusalem (1).

Summary of the Point:

First: Islamic scholars have forbidden the relinquishment of any part of the land of Palestine, as it is Islamic endowment land, a blessed and sacred land, belonging to all Muslims from its conquest until the Day of Judgment. No person or entity, regardless of their authority, is permitted to relinquish, squander, sell, bargain, or negotiate over a single grain of sand from the land of Palestine.

Second: Muslim scholars in the Arab and Islamic world, and in Palestine in particular, have risen to defend the sanctity and endowment status of the land of Palestine. They have issued fatwas criminalizing the sale or relinquishment of Palestine, both before and after the Zionist occupation, and continue to do so to this day. They have urged, and continue to urge, the nation to wage jihad to reclaim the land of Palestine

Third: Making peace with the Jews and establishing a permanent peace with them, or recognizing their sovereignty over the land of Palestine, or accepting material compensation in lieu of the land of Palestine or any part thereof, believing this to be permissible and that the Jews have a right to it, is apostasy from Islam and a betrayal of God, His Messenger, and the believers. Whoever does this commits the most heinous of sins and the gravest of crimes against the religion, the land, and future generations of Muslims.

(1) Minbar Al-Aqsa website, link: www.minbaralaqsa.com, dated 06/07/2013 - slightly adapted

First: Research Findings

Praise be to God, by whose grace good deeds are accomplished, and by whose bounty all beings are blessed. Just as I praised Him, the Exalted, in the introduction, I praise Him again in the conclusion, and I thank Him for His guidance.

And I send prayers and peace upon the bestowed mercy, the granted favor, the illuminating lamp, and upon his family and noble companions, and those who follow them in goodness until the Day of Judgment. After that:

The researcher placed his direct conclusions at the end of each section of the research under the title: (Summary of the Section). In the researcher's estimation, the sum of these summaries yields the research findings in their various parts.

However, the researcher will present here, at the end of this research, the general conclusions he reached through his exploration of this critical topic, which touches upon the core of the Palestinian issue, the most important and sensitive flashpoint of conflict in the world today.

The most important of these findings reached by the researcher are the following:

First: The ongoing conflict on the land of Palestine encapsulates the underlying conflict between the three major religions in today's world: Islam, Christianity, and Judaism. While the most prominent conflict in the modern era on the soil of the Holy Land is primarily between Muslims and Jews, Christians (especially Western Christians, particularly the Zionist Protestants) undoubtedly stand firmly and powerfully in the background of the conflict. Without Western Christian support, the Jews would have no foothold in the blessed land of Palestine.

Second: The conflict on the land of Palestine has a deeply religious background. It is an ideological conflict in essence and appearance, even if its manifestations are disguised and concealed behind modern labels, political circumstances, and the usual Jewish deception. There is absolutely no room to deny the fact that the fundamental backgrounds of the conflict are

ideological. This fact entails important and serious consequences, which are, in brief:

a) The necessity for the sons of the Islamic nation and future generations of Muslims to understand that the attack on Palestine is ideological, and therefore the response to it must be to mobilize the nation's energies in all their forms in order to resolve the conflict in favor of Islam. This is not a matter of politics, nationalism, or Arabism, but rather a matter of religion and worship, preserving the trust of God's stewardship over the nation, acting upon the commandment of the Messenger of God, his successors, and the predecessors of the nation, and safeguarding the nation's civilizational heritage that extends across the centuries.

b) The obligation to confront the (false) Jewish and Christian beliefs regarding the Holy Land with the pure, pristine, and correct Islamic creed. If this confrontation is neglected, the painful result will be the superiority of the disbelievers over the Muslims, thanks to their adherence to their (distorted) creed as a tool to perpetuate the usurpation of Palestine, while the Muslims chase after the mirage of solutions far removed from God's path. This is the very essence of loss and defeat

This understanding of the nature of the conflict gives Muslims quick interpretations of the behavior of the occupying Jews and those behind them regarding the holy land of Palestine. The massacres, wars, settlements, walls, Judaization of Jerusalem, desecration of holy sites, restrictions on Muslims, and the systematic destruction of Al-Aqsa Mosque all have a religious basis in the Torah and Talmud. Confronting it requires the Qur'anic, Prophetic, Islamic basis, and nothing else from weak earthly documents

Any Arab Muslim politician or diplomat (and especially a Palestinian one) who does not acknowledge the background of this conflict and its ideological reality is proceeding towards the loss of the land and holy sites. The rules of modern diplomacy, and theories of contemporary politics and interests, must pause at length regarding the Palestinian issue, and the ideological dimension must be present, otherwise politicians will fall into the quagmire of Jewish and Western Crusader treachery and betrayal. Accordingly, a politician who addresses the enemies of the nation or its adversaries while devoid of the correct doctrine and sound understanding of the conflict, his representation of the Palestinian cause is a disaster and a crime that Muslims cannot remain silent about

Third: Muslims, Jews, and Christians agree on the following regarding their beliefs about the Holy Land:

a) The three faiths rely on their primary religious sources to establish their respective rights to the Holy Land.

b) The three faiths venerate the land of Palestine, granting it a lofty status, high rank, and great merit, surpassing all other places on earth (except for the Two Holy Mosques for Muslims).

c) The land of Palestine is associated by the three faiths with end-times events, the epics of the end times, the awaited Messiah, and other matters of the afterlife and the end of the world.

d) Holy places exist for the three faiths in Palestine, especially in the city of Jerusalem.

Fourth: Muslims, Jews, and Christians differ in their beliefs about the Holy Land regarding the following:

a) The proven distortion and unreliability of the sources upon which the Jews and Christians rely in their determination of their belief in the Holy Land and their right to it, as human manipulation has affected these sources, according to the agreement of fair-minded people, and their sources contradict and conflict with each other, and with sound science and sound reason, while the sources of the Muslims, from the Qur'an and the authentic Prophetic Sunnah, have been preserved from distortion and alteration, as God Almighty has guaranteed their preservation. Accordingly, their belief, that is, the Muslims' belief, regarding this land, is based on revelation, and its source is heavenly and free from human tampering

The Jews believed in the superiority of their race, and that they were (God's chosen people), so the outcome in this land - in their claim - belongs to them to the exclusion of other races or religions, while the Christians considered themselves the children of God, His beloved, and the successors of the Lord Christ - in their claim - and therefore they are the heirs of the right in this land as the cradle of the Messiah, the night and the end of him, whom they consider a god with God. As for the Muslims, they believe that superiority is not in race or lineage, but rather in monotheism, faith, piety, and following, and they are the heirs of this land based on the superiority of their religion and that it is God's final religion for the worlds, not based on the superiority of their race, ethnicity, nationality, or anything else

The beliefs of Jews and Christians regarding the end-times events that will take place in the Holy Land are excessively imaginative and mythical, lacking any supporting evidence, and stemming from human visions, prophecies, and fantasies. They also contain a clear racist tendency. Muslims, on the other hand, have divinely revealed beliefs, based on God's revelation, leaving no room whatsoever for human interpretation.

The behavior of Jews towards their enemies and opponents throughout history in this land has been characterized by cruelty, violence, bloodshed, and the taking of lives. The same applies to Christians during their periods of conquest of this land, regardless of who the opponents and enemies were. However, Jews and Christians lived under the protection of the Muslim state for centuries in security and peace, and their periods of coexistence under the Islamic state were the golden ages in their history on this land

Fifth: The Jews have been working to undermine, plot against, and deceive Christianity since its very inception. They have had numerous battles and campaigns against it, until they have left it a religion closer to Judaism, a human construct. They have succeeded in converting a large segment of Christians from historical enemies into friends and advocates of Judaism and its false doctrines, culminating in Western Christian recognition, in particular, of the Jews' right to Palestine, and even the recognition of their superiority over humanity!

Sixth: The researcher has seen the importance of the subject of sanctification and the belief in the sanctity of places, things, people, and so on, and the role of this sanctification in shaping beliefs and ideas, and consequently behaviors and practices. It is of utmost importance to understand the concepts of sanctification, holiness, and blessing, and their types among different religions, in order to interpret their practices and actions based on these beliefs, and thus to judge them

Seventh: There is no way to understand and interpret doctrines, and to study the practices resulting from them, except by studying the religious and intellectual sources from which people derive their beliefs, and by delving into the depths of their books, and by examining the texts that people worship with, sanctify and consider their constitution. It is from the religious source alone that one can judge the beliefs of a sect, community or religion, and by it one can oblige opponents. It is the subject of consideration, reflection and analysis for every researcher of the backgrounds of religions, and the details of beliefs, among the people of these religions and communities

Eighth: All claims of religious and historical right to Palestine by Jews or Christians are baseless and invalid, with no foundation in religion or history. Muslims are the rightful owners of this land, and neither they nor any of them may relinquish, deny, or compromise this right. Rather, it is a religious obligation upon Muslims to defend this right through jihad and fighting until they reclaim the land of Palestine from any invading force. If they fall short in this duty, they are sinful and have neglected to implement God's law and adhere to His commands.

Second: Recommendations

In conclusion to this humble research, the researcher offers a number of recommendations, summarized in the following points:

Ascending (1) The necessity of focusing in the education of the youth of the Islamic nation—especially the generations of Palestine—on highlighting the true nature of the battle between Muslims and their enemies who have usurped the Holy Land, and avoiding falling into the quagmire of a distorted political culture that reduces the Palestinian cause to a conflict over the 1967 borders, and suggests the possibility of negotiating parts of the land of Palestine, recognizing the Jews' right to sovereignty over a part of it, or coexistence and peace, the two-state solution, and other dangerous, alien slogans.

(2) I recommend to students of knowledge and researchers specializing in creed, schools of thought, and religions, to further investigate the sacred texts of the Jews and Christians, as they are fertile ground for research and objection against their sanctification, due to the contradictions and violations of science, reason, and religious law they contain. In my estimation, there are a number of topics that require study and research that I have come across during this research, the most important of which are:

A. Instances of distortion in the similar stories between the Qur'an and the Old Testament.

B. Contradictions and differences in the instances of repetition of narratives in the Old Testament

T. Points of divergence and similarity in the concept of Lordship and Divinity between the Old and New Testaments.

Th. Dissonance and contradiction between the four Gospels and the rest of the books of the New Testament.

(3) The necessity of working with all available means to acquire influential media outlets by those concerned with the Palestinian cause, including groups, associations, parties, organizations, businesspeople, and others, as well as exploiting

Existing media outlets, in order to disseminate the truth about the conflict on the land of Palestine, must ensure that this truth is reinforced with appropriate terminology and media output, and must not leave the field open to those who tamper with and disregard the land and the cause. This is due to the proven importance of media and its various platforms in the modern era, such as satellite channels, radio, the internet, newspapers, magazines, smart devices, and others.

(4) The importance of preachers and orators fulfilling their assigned role in enlightening people about the truth of the historical conflict taking place on the land of Palestine. This role entrusted to preachers, orators, and students of knowledge must be preceded by equipping preachers and orators with the doctrinal and political knowledge related to the land of Palestine, so that they can convey this accurate understanding to the general public in an appropriate manner, correcting the imported cultures disseminated through misleading media that constantly invade Muslim homes

(5) It is necessary for politicians, concerned intellectuals, sincere journalists, spokespeople for jihad and resistance movements, teachers, and all those with a noble message to all bear their responsibilities in political, media, and educational discourse that is consistent with the heritage of Muslims, their history, and their right to this land. They must strive to clarify the position of Islam, Muslims, Arabs, and Palestinians on the issue of Palestine, based on their sound and solid understanding of the nature of the conflict. This requires—in the researcher's understanding—avoiding the trivialization of the Palestinian issue, studying authentic and reliable history, and being wary of terms that are alien to the concepts and cultures of Muslims, which are invading today's world and which, unfortunately, some sincere people are being led astray by

These are the most important results and the most prominent recommendations that I reached in this humble research. I ask God to teach me what benefits me, and to benefit me with what He has taught me, and to increase me in knowledge and deeds. He is the All-Hearing, the Near, the One Who Answers prayers. Despite the great effort and hardship I exerted in preparing this research, I confess that this effort does not give the subject its due completely. All its goodness is from God, because absolute perfection belongs to God alone, and its evil and error are from myself and Satan, and imperfection is from the attributes of His creation

I thank Allah Almighty for enabling me to complete this research, for which I endured a considerable amount of hardship and effort. However, it is the effort of one with limited means, the product of a novice student. I claim no credit for it except through the grace of my Lord, to Whom be abundant praise and thanks, first and last.

And our final supplication is that all praise belongs to Allah, Lord of the Worlds, and may Allah's peace and blessings be upon our Prophet Muhammad, his family, and his companions.

Researcher: Hudhaifa Samir Al-Kahlout

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18	﴿ أَمْ كُنتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي . . . ﴾	133	486،31

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27	﴿ لاَ إِكْرَاهَ فِي الدِّينِ ﴾	256	545
28	﴿ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللّهِ وَمَلآئِكَتِهِ وَكُتُبِهِ . . ﴾	285	483
	سورة آل عمران		
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30	﴿ شَهِدَ اللّهُ أَنَّهُ لاَ إِلَهَ إِلاَّ هُوَ وَالْمَلآئِكَةُ وَأُوْلُوا الْعِلْمِ قَآئِماً بِالْقِسْطِ لاَ إِلَهَ إِلاَّ هُوَ . . . ﴾	18-19	20
31	﴿ إِنَّ الدِّينَ عِندَ اللّهِ الإِسْلاَمُ وَمَا اخْتَلَفَ الَّذِينَ أُوْتُوا الْكِتَابَ إِلاَّ مِن بَعْدِ . . . ﴾	19	469
32	﴿ قُلْ أَطِيعُوا اللّهَ وَالرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّ اللّهَ لاَ يُحِبُّ الْكَافِرِينَ ﴾	32	476
33	﴿ وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَاةَ وَالإِنجِيلَ ﴾	48	319
34	﴿ فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنصَارِي إِلَى اللّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ . . . ﴾	52	322، 488
35	﴿ يَا أَهْلَ الْكِتَابِ لِمَ تُحَآجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَاةُ وَالإِنجِيلُ إِلاَّ مِن . . ﴾	65-68	485
36	﴿ مَا كَانَ إِبْرَاهِيمُ يَهُودِيّاً وَلاَ نَصْرَانِيّاً وَلَكِن كَانَ حَنِيفاً مُّسْلِماً . . . ﴾	67	28، 134، 486
37	﴿ إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللّهُ وَلِيُّ الْمُؤْمِنِينَ ﴾	68	473، 486، 487
38	﴿ يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنتُمْ تَعْلَمُونَ ﴾	71	335
39	﴿ وَمَن يَبْتَغِ غَيْرَ الإِسْلاَمِ دِيناً فَلَن يُقْبَلَ مِنْهُ ﴾	85	20
40	﴿ كُلُّ الطَّعَامِ كَانَ حِلاًّ لِّبَنِي إِسْرَائِيلَ إِلاَّ مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ . . ﴾	93	28

41	﴿ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكاً وَهُدًى لِّلْعَالَمِينَ ﴾	96	502،80
42	﴿ وَمَن يَغْفِرُ الذُّنُوبَ إِلاَّ اللَّهُ ﴾	135	353
43	﴿ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولاً مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ . . . ﴾	164	478
44	﴿ لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُواْ إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاء سَنَكْتُبُ مَا قَالُواْ . . . ﴾	181	187
45	﴿ فَالَّذِينَ هَاجَرُواْ وَأُخْرِجُواْ مِن دِيَارِهِمْ وَأُوذُواْ فِي سَبِيلِي وَقَاتَلُواْ وَقُتِلُواْ . . . ﴾	195	558
سورة النساء			
46	﴿ مِّنَ الَّذِينَ هَادُواْ يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ ﴾	46	115
47	﴿ يَا أَيُّهَا الَّذِينَ آمَنُواْ أَطِيعُواْ اللَّهَ وَأَطِيعُواْ الرَّسُولَ وَأُوْلِي الأَمْرِ مِنكُمْ . . . ﴾	59	476
48	﴿ وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلاَّ لِيُطَاعَ بِإِذْنِ اللّهِ ﴾	64	477
49	﴿ فَلْيُقَاتِلْ فِي سَبِيلِ اللّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالآخِرَةِ وَمَن يُقَاتِلْ فِي سَبِيلِ اللّهِ . . . ﴾	74	559
50	﴿ وَمَا لَكُمْ لاَ تُقَاتِلُونَ فِي سَبِيلِ اللّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاء وَالْوِلْدَانِ . . ﴾	75	559
51	﴿ مَّنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللّهَ وَمَن تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظاً ﴾	80	476
52	﴿ أَفَلاَ يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ اللّهِ لَوَجَدُواْ فِيهِ اخْتِلاَفاً كَثِيراً ﴾	82	464
53	﴿ فَقَاتِلْ فِي سَبِيلِ اللّهِ لاَ تُكَلَّفُ إِلاَّ نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ . . . ﴾	84	559
54	﴿ لاَّ يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُوْلِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللّهِ . . . ﴾	95	557
55	﴿ وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ . . . ﴾	158-157	365
56	﴿ . . . وَلاَ تَقُولُواْ ثَلاَثَةٌ انتَهُواْ خَيْراً لَّكُمْ إِنَّمَا اللّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ . . . ﴾	171	470
سورة المائدة			
57	﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ . . . ﴾	3	20
58	﴿ فَبِمَا نَقْضِهِم مِّيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ . . . ﴾	13	115،84
59	﴿ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ﴾	17	356
60	﴿ وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاء اللّهِ وَأَحِبَّاؤُهُ قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُم . . ﴾	18	470،138
61	﴿ يَا أَهْلَ الْكِتَابِ قَدْ جَاءكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ ﴾	19	23

62	﴿ وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ . . ﴾	26-20	33
63	﴿ يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا . . . ﴾	21	9، 502، 511
64	﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴾	35	558
65	﴿ يُحَرِّفُونَ الْكَلِمَ مِن بَعْدِ مَوَاضِعِهِ ﴾	41	186
66	﴿ وَكَيْفَ يُحَكِّمُونَكَ وَعِندَهُمُ التَّوْرَاةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ . . . ﴾	44-43	84
67	﴿ وَقَفَّيْنَا عَلَى آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ وَآتَيْنَاه . . . ﴾	46	319
68	﴿ وَلْيَحْكُمْ أَهْلُ الْإِنجِيلِ بِمَا أَنزَلَ اللَّهُ فِيهِ ﴾	47	51
69	﴿ وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ . . . ﴾	48	468
70	﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ . . ﴾	54	560
71	﴿ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا ﴾	64	187
72	﴿ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَانًا وَكُفْرًا وَأَلْقَيْنَا بَيْنَهُمُ . . . ﴾	64	244
73	﴿ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ . . . ﴾	67	477
74	﴿ قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَاةَ وَالإِنجِيلَ . . . ﴾	68	342
75	﴿ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللهِ وَالْيَوْمِ الآخِرِ . . . ﴾	69	22
76	﴿ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا ﴾	82	187، 244
77	﴿ مَّا عَلَى الرَّسُولِ إِلاَّ الْبَلاَغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴾	99	477
78	﴿ إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَى وَالِدَتِكَ إِذْ أَيَّدتُّكَ . . . ﴾	110	10، 500
سورة الأنعام			
79	﴿ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ مَّكَّنَّاهُمْ فِي الأَرْضِ . . . ﴾	6	473
80	﴿ وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا ﴾	92	505
81	﴿ أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكَماً وَهُوَ الَّذِي أَنزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلاً . . . ﴾	114	466
82	﴿ وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِن يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِن بَعْدِكُم مَّا يَشَاء . . ﴾	133	472
83	﴿ وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴾	155	505

84	﴿ قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ ﴾	164	353
85	﴿ وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ . . . ﴾	165	474
	سورة الأعراف		
86	﴿ وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ . . ﴾	74	474
87	﴿ وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ . . . ﴾	96	17، 504
88	﴿ أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِن بَعْدِ أَهْلِهَا أَن لَّوْ نَشَاءُ أَصَبْنَاهُم بِذُنُوبِهِمْ . . . ﴾	100	474
89	﴿ ثُمَّ بَعَثْنَا مِن بَعْدِهِم مُّوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا فَانظُرْ . . . ﴾	103	32
90	﴿ رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴾	126	488
91	﴿ وَقَالَ الْمَلَأُ مِن قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ . . . ﴾	127	32
92	﴿ إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴾	128	57، 186، 471
93	﴿ قَالُوا أُوذِينَا مِن قَبْلِ أَن تَأْتِيَنَا وَمِن بَعْدِ مَا جِئْتَنَا قَالَ عَسَىٰ رَبُّكُمْ أَن يُهْلِكَ . . . ﴾	129	472
94	﴿ وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا . . . ﴾	137	502، 511
95	﴿ وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰ أَصْنَامٍ لَّهُمْ . . . ﴾	138	108
96	﴿ إنا هدنا إليك ﴾	156	24
97	﴿ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِي التَّوْرَاةِ . . . ﴾	157	479
98	﴿ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴾	157	479، 503
99	﴿ وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَىٰ يَوْمِ الْقِيَامَةِ مَن يَسُومُهُمْ سُوءَ الْعَذَابِ ﴾	167	523
	سورة الأنفال		
100	﴿ وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ . . . ﴾	60	560
101	﴿ يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِن يَكُن مِّنكُمْ عِشْرُونَ صَابِرُونَ . . . ﴾	65-66	253
102	﴿ وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوا وَّنَصَرُوا أُولَٰئِكَ هُمُ . . ﴾	74	558
	سورة التوبة		
103	﴿ أَلَا تُقَاتِلُونَ قَوْمًا نَّكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُم بَدَءُوكُمْ . . . ﴾	13	559

104	﴿ أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ . . . ﴾	19	558
105	﴿ الَّذِينَ آمَنُواْ وَهَاجَرُواْ وَجَاهَدُواْ فِي سَبِيلِ اللّهِ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً . . ﴾	20	559
106	﴿ قُلْ إِن كَانَ آبَآؤُكُمْ وأَبْنَاؤُكُمْ وإِخْوَانُكُمْ وَأَزْوَاجُكُمْ . . . ﴾	24	560
107	﴿ وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللّهِ ﴾	30	187
108	﴿ اتَّخَذُواْ أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَاباً مِّن دُونِ اللّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ . . . ﴾	31	91
109	﴿ انفِرُواْ خِفَافاً وَثِقَالاً وَجَاهِدُواْ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ اللّهِ . . . ﴾	41	558
110	﴿ إِنَّ اللّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللّهِ . . ﴾	111	559
سورة يونس			
111	﴿ أَنذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُواْ ﴾	2	532
112	﴿ ثُمَّ جَعَلْنَاكُمْ خَلاَئِفَ فِي الأَرْضِ مِن بَعْدِهِم لِنَنظُرَ كَيْفَ تَعْمَلُونَ ﴾	14	474
113	﴿ وَمَا كَانَ هَذَا الْقُرْآنُ أَن يُفْتَرَى مِن دُونِ اللّهِ وَلَكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ . . . ﴾	37	464
114	﴿ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُواْ بِسُورَةٍ مِّثْلِهِ وَادْعُواْ مَنِ اسْتَطَعْتُم مِّن دُونِ اللّهِ . . . ﴾	38	466
115	﴿ قَالُواْ اتَّخَذَ اللّهُ وَلَداً سُبْحَانَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ ﴾	68	470
116	﴿ فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُم مِّنْ أَجْرٍ إِنْ أَجْرِيَ إِلاَّ عَلَى اللّهِ وَأُمِرْتُ . . . ﴾	72	485
117	﴿ وَقَالَ مُوسَى يَا قَوْمِ إِن كُنتُمْ آمَنتُم بِاللّهِ فَعَلَيْهِ تَوَكَّلُواْ إِن كُنتُم مُّسْلِمِينَ ﴾	84	488
سورة هود			
118	﴿ وَمِن قَبْلِهِ كِتَابُ مُوسَى إِمَاماً وَرَحْمَةً ﴾	17	117
119	﴿ قِيلَ يَا نُوحُ اهْبِطْ بِسَلاَمٍ مِّنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَى أُمَمٍ مِّمَّن مَّعَكَ وَأُمَمٌ . . . ﴾	48	17، 503
120	﴿ فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ﴾	49	186
121	﴿ فَإِن تَوَلَّوْاْ فَقَدْ أَبْلَغْتُكُم مَّا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْماً . . . ﴾	57	473
122	﴿ وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحاً قَالَ يَا قَوْمِ اعْبُدُواْ اللّهَ مَا لَكُم مِّنْ إِلَهٍ غَيْرُهُ . . . ﴾	61	472
123	﴿ قَالُواْ أَتَعْجَبِينَ مِنْ أَمْرِ اللّهِ رَحْمَتُ اللّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ . . . ﴾	73	503
124	﴿ وَلِلّهِ غَيْبُ السَّمَاوَاتِ وَالأَرْضِ وَإِلَيْهِ يُرْجَعُ الأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ . . . ﴾	123	167

سورة يوسف			
125	﴿ وقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُم مِّنَ الْبَدْوِ ﴾	100	31
126	﴿ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴾	101	21
سورة إبراهيم			
127	﴿ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ ﴾	1	493
128	﴿ وَلَنُسْكِنَنَّكُمُ الْأَرْضَ مِن بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴾	14	474
129	﴿ رَبَّنَا إِنِّي أَسْكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِندَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا . . . ﴾	37	75
سورة الحجر			
130	﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾	9	465
سورة النحل			
131	﴿ وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴾	44	477
132	﴿ وَمَا أَنزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً . . . ﴾	64	467
133	﴿ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴾	89	466
134	﴿ قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِن رَّبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ﴾	102	500
سورة الإسراء			
135	﴿ سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى . . . ﴾	1	509، 503، 16
136	﴿ وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ . . . ﴾	7-4	521
137	﴿ مَّنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ . . ﴾	15	135
138	﴿ وَآتَيْنَا دَاوُودَ زَبُورًا ﴾	55	37
139	﴿ وَإِن كَادُوا لَيَسْتَفِزُّونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذًا لَّا يَلْبَثُونَ خِلَافَكَ إِلَّا قَلِيلًا ﴾	76	475
140	﴿ قُل لَّئِنِ اجْتَمَعَتِ الْإِنسُ وَالْجِنُّ عَلَى أَن يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ . . . ﴾	88	465
سورة الكهف			
141	﴿ الْحَمْدُ لِلَّهِ الَّذِي أَنزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَل لَّهُ عِوَجَا ﴾	1	467

سورة مريم			
142	﴿ فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَراً سَوِيّاً ﴾	17	501
143	﴿ وَجَعَلَنِي مُبَارَكاً أَيْنَ مَا كُنتُ ﴾	31	17
144	﴿ إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴾	40	471
145	﴿ أُوْلَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ مِن ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ . . . ﴾	58	28
146	﴿ فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غَيّاً ﴾	59	473
147	﴿ وَمَا كَانَ رَبُّكَ نَسِيّاً ﴾	64	167
سورة طه			
148	﴿ إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴾	12	503،10
سورة الأنبياء			
149	﴿ وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَاهُ أَفَأَنتُمْ لَهُ مُنكِرُونَ ﴾	50	505
150	﴿ وَنَجَّيْنَاهُ وَلُوطاً إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴾	71	511
151	﴿ وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا . . . ﴾	81	512
152	﴿ وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِن رُّوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِّلْعَالَمِينَ ﴾	91	372
153	﴿ حَتَّى إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ ﴾	96	528
154	﴿ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴾	105	513،473
سورة الحجّ			
155	﴿ أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ ﴾	39	559
156	﴿ الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ . . ﴾	41	472
157	﴿ وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ . . . ﴾	78	558
سورة المؤمنون			
158	﴿ وَقُل رَّبِّ أَنزِلْنِي مُنزَلاً مُّبَارَكاً وَأَنتَ خَيْرُ الْمُنزِلِينَ ﴾	29	504
159	﴿ قُل لِّمَنِ الْأَرْضُ وَمَن فِيهَا إِن كُنتُمْ تَعْلَمُونَ * سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴾	85-84	470

سورة النور			
160	﴿ يُوقَدُ مِن شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ ﴾	35	17
161	﴿ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ . . . ﴾	55	538، 472
162	﴿ فَسَلِّمُوا عَلَى أَنفُسِكُمْ تَحِيَّةً مِّنْ عِندِ اللَّهِ مُبَارَكَةً طَيِّبَةً ﴾	61	504
163	﴿ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴾	63	477
سورة الفرقان			
164	﴿ تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ ﴾	1	16
سورة الشعراء			
165	﴿ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴾	193	501
166	﴿ بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ﴾	195	12
سورة النمل			
167	﴿ وَإِنَّكَ لَتُلَقَّى الْقُرْآنَ مِن لَّدُنْ حَكِيمٍ عَلِيمٍ ﴾	6	465
168	﴿ وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ . . ﴾	15	37
169	﴿ . . . بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * أَلَّا تَعْلُوا عَلَيَّ وَأْتُونِي مُسْلِمِينَ ﴾	31-30	488
170	﴿ فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ﴾	52	186
171	﴿ أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ . . . ﴾	62	472
سورة العنكبوت			
172	﴿ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴾	69	558
سورة الروم			
173	﴿ الم * غُلِبَتِ الرُّومُ * فِي أَدْنَى الْأَرْضِ وَهُم مِّن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ . . . ﴾	6-1	55
سورة السجدة			
174	﴿ تَنزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِن رَّبِّ الْعَالَمِينَ ﴾	2	465
سورة الأحزاب			
175	﴿ النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ﴾	6	477

176	﴿ فَمِنْهُم مَّن قَضَى نَحْبَهُ وَمِنْهُم مَّن يَنتَظِرُ ﴾	23	540
177	﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَن يَكُونَ لَهُمُ الْخِيَرَةُ . . . ﴾	36	503
178	﴿ مَّا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ . . . ﴾	40	476
سورة سبأ			
179	﴿ وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرًى ظَاهِرَةً ﴾	18	503، 512
سورة الصافات			
180	﴿ وَبَارَكْنَا عَلَيْهِ وَعَلَى إِسْحَاقَ وَمِن ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ مُبِينٌ ﴾	113	503
سورة ص			
181	﴿ وَاذْكُرْ عَبْدَنَا دَاوُودَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ﴾	17	37
182	﴿ كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴾	29	505
183	﴿ وَوَهَبْنَا لِدَاوُودَ سُلَيْمَانَ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ﴾	30	37
سورة الزمر			
184	﴿ قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ ﴾	28	467
سورة فصلت			
185	﴿ وَجَعَلَ فِيهَا رَوَاسِيَ مِن فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً . . . ﴾	10	503
186	﴿ لَّا يَأْتِيهِ الْبَاطِلُ مِن بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴾	42	117، 467
سورة الدخان			
187	﴿ إِنَّا أَنزَلْنَاهُ فِي لَيْلَةٍ مُّبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ ﴾	3	505
188	﴿ كَمْ تَرَكُوا مِن جَنَّاتٍ وَعُيُونٍ * وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ * وَنَعْمَةٍ . . . ﴾	28-25	474
سورة محمد ﷺ			
189	﴿ وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ ﴾	31	559
190	﴿ وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُم ﴾	38	473
سورة الفتح			
191	﴿ لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ ﴾	9	503

192	﴿ مُّحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ . . . ﴾	29	335
	سورة الحجرات		
193	﴿ إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴾	13	186
194	﴿ قَالَتِ الْأَعْرَابُ آمَنَّا قُل لَّمْ تُؤْمِنُوا وَلَكِن قُولُوا أَسْلَمْنَا ﴾	14	21
195	﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ . . . ﴾	15	558
	سورة ق		
196	﴿ وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبَارَكًا فَأَنبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ﴾	9	504
197	﴿ وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ ﴾	38	154
	سورة الذاريات		
198	﴿ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ ﴾	36	488
	سورة النجم		
199	﴿ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ * وَمَا يَنطِقُ عَنِ الْهَوَىٰ * إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴾	4-2	79
200	﴿ أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ * وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ * أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ . . . ﴾	23-19	77
201	﴿ أَفَمِنْ هَٰذَا الْحَدِيثِ تَعْجَبُونَ * وَتَضْحَكُونَ وَلَا تَبْكُونَ * وَأَنتُمْ سَامِدُونَ ﴾	61-59	79
202	﴿ فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴾	62	79
	سورة القمر		
203	﴿ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴾	17	467
	سورة الواقعة		
204	﴿ فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ * وَإِنَّهُ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ * إِنَّهُ لَقُرْآنٌ كَرِيمٌ . . . ﴾	80-75	505
	سورة الحديد		
205	﴿ آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنفِقُوا مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ فَالَّذِينَ آمَنُوا مِنكُمْ . . . ﴾	7	472
	سورة الحشر		
206	﴿ هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِن دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ ﴾	2	529
207	﴿ وَمَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ . . . ﴾	6	550

208	﴿ مَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى . . . ﴾	7	551
209	﴿ لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِن دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلاً مِّنَ اللَّهِ . . . ﴾	8	551
210	﴿ وَالَّذِينَ تَبَوَّؤُوا الدَّارَ وَالْإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ . . . ﴾	9	551
211	﴿ وَالَّذِينَ جَاؤُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ . . . ﴾	10	551
212	﴿ لَا يُقَاتِلُونَكُمْ جَمِيعاً إِلَّا فِي قُرًى مُّحَصَّنَةٍ أَوْ مِن وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ . . . ﴾	14	256
213	﴿ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ . . . ﴾	23	498
سورة الصف			
214	﴿ وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُم مُّصَدِّقاً . . . ﴾	6	488
215	﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ . . . ﴾	11-10	559
216	﴿ كُونُوا أَنصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنصَارِي إِلَى اللَّهِ . . ﴾	14	50
سورة الجمعة			
217	﴿ يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ﴾	1	499 ،357
سورة المدثر			
218	﴿ إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴾	25	464
219	﴿ سَأُصْلِيهِ سَقَرَ ﴾	26	464
سورة النازعات			
220	﴿ إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴾	16	10
سورة التين			
221	﴿ وَالتِّينِ وَالزَّيْتُونِ * وَطُورِ سِينِينَ * وَهَذَا الْبَلَدِ الْأَمِينِ ﴾	3-1	512
سورة القدر			
222	﴿ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ﴾	4	501
سورة الإخلاص			
223	﴿ قُلْ هُوَ اللَّهُ أَحَدٌ * اللَّهُ الصَّمَدُ * لَمْ يَلِدْ وَلَمْ يُولَدْ * وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴾	4-1	499

ثانياً: فهرس الأحاديث النبوية

م	الحديث	الصفحة
1	(أُتِيتُ بِالْبُرَاقِ ... فَرَكِبْتُهُ حَتَّى أَتَيْتُ بَيْتَ الْمَقْدِسِ، فَرَبَطْتُهُ بِالْحَلْقَةِ ...)	509
2	(إِذَا رَأَيْتَ الْخِلَافَةَ قَدْ نَزَلَتْ الْأَرْضَ الْمُقَدَّسَةَ، فَقَدْ دَنَتْ الزَّلَازِلُ وَالْبَلَايَا وَالْأُمُورُ ...)	525
3	(إِذَا فَسَدَ أَهْلُ الشَّامِ فَلَا خَيْرَ فِيكُمْ، لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي مَنْصُورِينَ ...)	519، 563
4	(اعْدُدْ سِتًّا بَيْنَ يَدَيِ السَّاعَةِ: مَوْتِي، ثُمَّ فَتْحُ بَيْتِ الْمَقْدِسِ ... الحديث)	526
5	(الْأَرْضَ لَا تُقَدِّسُ أَحَدًا وَإِنَّمَا يُقَدِّسُ الْإِنْسَانَ عَمَلُهُ)	532
6	(الشَّامُ أَرْضُ الْمَحْشَرِ وَالْمَنْشَرِ)	530
7	(... أَمَّا أَوَّلُ أَشْرَاطِ السَّاعَةِ فَنَارٌ تَحْشُرُ النَّاسَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ ...)	530
8	(انْتَدَبَ اللهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ- لَا يُخْرِجُهُ إِلَّا إِيمَانٌ بِي، وَتَصْدِيقٌ بِرُسُلِي ...)	560
9	(أَنّ رَسُولَ اللَّهِ ﷺ: صَلَّى إِلَى بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا أَوْ سَبْعَةَ عَشَرَ...)	513
10	(أَنَّ سُلَيْمَانَ بْنَ دَاوُدَ ﷺ لَمَّا بَنَى بَيْتَ الْمَقْدِسِ سَأَلَ اللَّهَ ﷻ خِلَالًا ثَلَاثَةً ...)	516
11	(إنَّ سِيَاحَةَ أُمَّتِي الجِهَادُ في سَبيلِ اللهِ ﷻ)	561
12	(إِنَّكُمْ مُلَاقُو اللهِ حُفَاةً عُرَاةً مُشَاةً غُرْلًا)	530
13	(إِنَّ مِنَ الشَّجَرِ لَمَا بَرَكَتُهُ كَبَرَكَةِ المُسْلِمِ)	17
14	(إنّ رسولَ الله ﷺ كان يقول في ركوعه وسجوده: سبّوحٌ قدّوسٌ ...)	499
15	(إِنِّي رَأَيْتُ كَأَنَّ عَمُودَ الْكِتَابِ انْتُزِعَ مِنْ تَحْتِ وِسَادَتِي، فَأَتْبَعْتُهُ بَصَرِي فَإِذَا هُوَ ...)	531
16	(أُولَئِكَ قَوْمٌ إِذَا مَاتَ فِيهِمُ الْعَبْدُ الصَّالِحُ أَوِ الرَّجُلُ الصَّالِحُ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا...)	78
17	(أولُ هذا الأمرِ نبوةٌ ورحمةٌ، ثمَّ يكونُ خلافةٌ ورحمةٌ، ثمّ يكون مُلكاً ورحمةً، ...)	562
18	أَيُّ مَسْجِدٍ وُضِعَ فِي الْأَرْضِ أَوَّلَ؟ قَالَ: (الْمَسْجِدُ الْحَرَامُ، قَالَ: قُلْتُ: ثُمَّ أَيٌّ، ...)	514
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ملخص البحث

تناول الباحث بالمقارنة والتحليل عقائد كلّ من اليهود والنصارى والمسلمين في الأرض المقدّسة، إذ وقع البحث في أربعة فصول، أولها فصلٌ تمهيدي بيّن فيه الباحث المفهوم العام للقدسية والبركة لغة واصطلاحاً، وعلاقتهما بالاعتقاد عند أهل الملل المختلفة، كما تضمّن الفصل التمهيدي إيجازاً عاماً بتاريخ كلّ ملة من الملل الثلاث موضع البحث في الأرض المقدسة، أي أرض فلسطين.

وناقش الباحث في الفصل الأول عقيدة اليهود في التقديس وفي الأرض المقدّسة، في أربعة مباحث؛ تفصّل هذه المباحث العوامل المؤثرة على العقيدة اليهودية، ثم اعتقادهم الخاص بأرض فلسطين، ثم الصهيونية وعلاقتها بهذه العقيدة، وختم الفصل بالآثار المترتبة على عقيدة اليهود في الأرض المقدّسة.

وجاء الفصل الثاني مبيناً لعقيدة النصارى في الأرض المقدّسة، مقسّماً إلى ثلاثة مباحث؛ أوضح فيها الباحث العوامل المؤثرة على العقيدة النصرانية بوجه عام، ثم فصّل في اعتقاد النصارى في أرض فلسطين، وختم الفصل ببيان آثار عقيدة النصارى في الأرض المقدّسة.

أما الفصل الثالث، فخصصه الباحث لآخر الملل زماناً وأعظمها قدراً ومكاناً، وهي ملّة الإسلام الخاتمة، وقسّم الباحث الفصل إلى ثلاثة مباحث، بيّن في أوّلها مصادر عقيدة المسلمين في الأرض المقدّسة، وفي ثانيها فصّل في عقيدة المسلمين في أرض فلسطين المباركة، وفي المبحث الأخير أوضح الباحث آثار عقيدة المسلمين في هذه الأرض.

وختم الباحث هذا البحث بجملة من النتائج والتوصيات التي خلص إليها.

والحمد لله رب العالمين

Abstract

The researcher compares & analyzes doctrines of Jews, Christians & Muslims in the Holy Land. The research is divided into four chapters, the first chapter is introductory, the researcher clarifies the general concept of sacredness and blessing & their relationship with the religions, the introductory chapter also included a briefing on the history of each religion in the Holy Land (Palestine).

The first chapter explains the doctrine of Jews in sanctification in the Holy Land. This chapter is divided into four sections; the sections explain the factors that affecting the Jewish doctrine, their doctrine in land of Palestine & the Zionism & its relationship to this doctrine. The end of the chapter discusses the implications of the Jews doctrine in the Holy Land.

The second chapter explains the doctrine of Christians in the Holy Land. This chapter is divided into three sections; the researcher explains the factors affecting the Christian doctrine in general, the doctrine of Christians in the land of Palestine & the effects of Christian doctrine in the Holy Land.

The third chapter discusses the last & greatest religion, which is the religion of Islam. The researcher divided the chapter into three sections. In the first section, he clarifies the doctrine of Muslims in the Holy Land. In the second section, he explains the doctrine of Muslims in the land of Palestine. In Section last section, he explains the effects of Muslims' doctrine in this land.

The researcher ends his research with conclusions & recommendations.

