

THE BAYT AL-MAQDIS CULTURE IN MADINAH: FROM PROPHETIC STRATEGIC GROUNDING TO SUBSTANTIVE CONTEMPORARY APPLICATIONS IN INDONESIA¹

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ABSTRACT: A deep strategic reading of the Noble Prophetic Biography (*al-Sīrah al-Nabawīyyah*) reveals that the Messenger of Allah ﷺ personally formulated a comprehensive Prophetic strategic plan and demarcated its political and geopolitical roadmap for the Fath of Bayt al-Maqdis and its al-Aqsa Mosque. This Prophetic strategic plan was based on three principal pillars, or three practical operational phases: knowledge-based preparation, political preparation, and military preparation. After establishing a cognitive foundation in Makkah by linking Bayt al-Maqdis to the creed ('Aqīdah), 'knowledge-based preparation' evolved into a more sophisticated strategic phase following the Hijrah to Madinah. This resulted in what I have termed, and what may be described terminologically as "the Bayt al-Maqdis Culture in al-Madinah". Accordingly, the first section of this article examines these four pillars –intellectual sovereignty, the dissemination of Bishārāt, the recitation of *Sūrat al-Isrā'*, and the promotion of dialogic engagement– which form the core of the knowledge-based preparation in Madinah. The subsequent analysis investigates the contemporary application of the Bayt al-Maqdis culture, focusing on the implementation of its four pillars within Indonesian society. It details why Indonesia –due to its unique historical, demographic, and economic landscape– serves as the ideal vanguard for leading the "knowledge-based preparation" essential for the next civilisational opening (Fath) of Bayt al-Maqdis and its al-Aqsa Mosque. Furthermore, the study utilises the "Barakah Circles Theory" to explain Indonesia's emergence as a strategic regional centre of absolute power in Southeast Asia.

KEYWORDS: Holy Land, Sirah, Knowledge-Based Preparation, Intellectual Sovereignty, Prophetic Strategic Plan, Al-Aqsa Mosque, Indonesia.

INTRODUCTION

An in-depth study of the Noble Prophetic Biography (*al-Sīrah al-Nabawīyyah*) reveals that the Messenger of Allah ﷺ personally formulated a comprehensive Prophetic strategic plan and demarcated its political and geopolitical roadmap for the Fath فتح (i.e., introducing new stage and vision, not conquest) of Bayt al-Maqdis. This Prophetic strategic plan rested on three principal pillars, or three

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practical operational phases: knowledge-based preparation, political preparation, and military preparation. The knowledge-based preparation was the longest in duration, spanning twenty-three years, and constituted the foundation and base upon which the political and military preparations were built. The latter two lasted four years of the life of the Prophet Muhammad ﷺ.

The knowledge-based groundwork began in Makkah, where Bayt al-Maqdis was linked to the creed (*‘Aqīdah*). After the Prophetic migration (*Hijrah*) to Madinah, the knowledge-based preparation advanced into a more developed phase of strategic planning. This resulted in what I have termed, and what may be described terminologically as, "*the Bayt al-Maqdis Culture in al-Madinah*". It was built upon four pillars/foundations: the intellectual sovereignty through the establishment of new Islamic terminologies - the Qur'anic term "the Holy Land" (*al-Arḍ al-Muqaddasah*) and the Prophetic term "Bayt al-Maqdis"; the dissemination of hope and glad tidings (*Bishārāt*) regarding the (*fath*) of Bayt al-Maqdis; the nightly recitation of *Sūrat al-Isrā’* (*Banī Isrā’īl*); and the transformation of Bayt al-Maqdis into a subject of dialogue in Madinah. Accordingly, the first section of this article examines the four pillars upon which "*the Culture of Bayt al-Maqdis in al-Madinah*" was established during the time of the Messenger of Allah ﷺ. The second section sheds light on substantive contemporary applications of this culture in our Muslim societies, with special focus on in Indonesia. It also discusses the reasons that qualify Indonesia to be the ideal current location for leading the "knowledge-based preparation" for the next liberation of Bayt al-Maqdis and its al-Aqsa Mosque. In addition, it examines why the new geopolitics theory "the Barakah Circles Theory of Bayt al-Maqdis" argues that Indonesia, from a geopolitical perspective, is regarded as the centre of absolute power in Southeast Asia.

FIRST: THE KNOWLEDGE-BASED GROUNDWORK & THE COMMENCEMENT OF KNOWLEDGE-BASED PREPARATION, THE LINKING OF BAYT AL-MAQDIS TO CREED IN MAKKAH

In Makkah, from the inception of the noble Prophetic mission to the miraculous Night Journey of *al-Isrā’* and *al-Mi’rāj*, beneficial knowledge was imparted and strategic thinking followed. Within this framework, the foundations of the knowledge-based construction of the centrality and significance of Bayt al-Maqdis were laid. This involved the preparation of minds and the cultivation of a deep psychological and spiritual attachment to it. It also entailed the building of the conceptual premises, notions, and terminologies that established and paved the way for future strategic planning towards Bayt al-Maqdis. From that early period in Makkah, the souls, hearts, and minds of the Companions were bound to Bayt al-Maqdis and its al-Aqsa Mosque spiritually, doctrinally (through creed), and intellectually. An entire generation was raised and nurtured intellectually upon this idea, such that Bayt al-Maqdis became engraved in their daily consciousness. They were connected to it through three strong bonds –the spiritual bond (the

Qiblah), the religious (doctrinal) bond, and the political bond– as argued by Khalid Abd al-Fattah El-Awaisi, Professor of Bayt al-Maqdis Studies at Social Sciences University of Ankara, in his lectures (El-Awaisi, 2016). **The spiritual bond (the Qiblah)** was established through the direction of the morning prayer, the evening prayer, and the night vigil prayer (*Qiyām al-Layl*) –as mentioned in Sūrat al-Muzzammil and Sūrat al-Muddaththir– towards the al-Aqsa Mosque, the first *Qiblah* of the Muslims. This continued throughout the entire Makkan period –that is, thirteen years– and for sixteen or seventeen months in Madinah. This made the Companion al-Arqam Ibn Abī al-Arqam and other Companions yearn to see Bayt al-Maqdis and its al-Aqsa Mosque. In its **knowledge religious (doctrinal) dimension**, the knowledge-based bond was established through the narratives contained in the sūrahs of the Qur'an revealed during the Makkan period. These sūrahs recounted the stories of the Prophets who were born, lived, migrated, ruled, or died in Bayt al-Maqdis –such as Sūrat Yūsuf, which was revealed in the Year of Grief; Sūrat Maryam, which speaks of Maryam, Zakariyyā, and Yaḥyā (peace be upon them); Sūrat Ṭā Hā, on account of which 'Umar Ibn al-Khaṭṭāb (may Allah be pleased with him) embraced Islam; and Sūrat al-Tīn and Sūrat al-Isrā'. Indeed, no land has been mentioned in the Qur'an as extensively as Bayt al-Maqdis; at least one-third of the Qur'an is geographically situated in the land of Bayt al-Maqdis. In its **knowledge political and international dimension**, the knowledge-based bond was established through several means. The local and regional significance of Bayt al-Maqdis was highlighted in Sūrat al-Tīn, revealed in the fifth year of the Prophetic Mission. Its international dimension was brought to the fore by following the wars that took place in Bayt al-Maqdis between the Romans and the Persians, as mentioned in Sūrat al-Rūm, revealed in the sixth year of the Prophetic Mission. The corruption and tyranny of Banī Isrā'īl were also discussed, as mentioned in Sūrat al-Isrā' (El-Awaisi, 2022: 354–355, 362–363).

These bonds of beneficial knowledge and strategic thinking were crowned by the miraculous Night Journey of *al-Isrā'* and *al-Mi'rāj* –from al-Masjid al-Ḥarām in Makkah to al-Masjid al-Aqṣā in Bayt al-Maqdis– which brought together all these bonds. It constituted the radical turning point that deepened, expanded, and built upon this knowledge-based construction, further strengthening the knowledge-based, spiritual, and doctrinal attachment in the life of the Muslim.

If this strategic thinking for the knowledge-based establishment of the status of Bayt al-Maqdis began in its early stages in Makkah, it extended, following the Prophetic migration, to Madinah. The Muslims, for instance, had grown accustomed to facing al-Aqsa Mosque in Bayt al-Maqdis in their prayers over a long period, and this continued for sixteen or seventeen months after the Prophetic migration to Madinah before their *Qiblah* was changed to the Ka'bah. Historical evidence indicates that the Prophet Muhammad ﷺ faced al-Masjid al-Aqṣā in prayer for approximately fourteen years and five months –a significantly longer duration than he faced Makkah (El-Awaisi, 2022: 355).

SECOND: THE BAYT AL-MAQDIS CULTURE IN MADINAH

This beneficial knowledge and strategic thinking for the groundwork and knowledge-based establishment of the status of Bayt al-Maqdis began in its early stages in Makkah, within the framework of the knowledge-based preparation in the Prophetic strategic plan for the *fath* of Bayt al-Maqdis during the time of the Prophet Muhammad ﷺ. After the Prophetic migration (*Hijrah*) to Madinah, it advanced into a more developed phase: the phase of strategic planning. This phase gave rise to a living societal culture, which I termed “*the Culture of Bayt al-Maqdis in al-Madinah*”. It built upon four fundamental pillars, within the knowledge-based preparation in the Prophetic strategic plan of the Messenger of Allah ﷺ for the *fath* of Bayt al-Maqdis. These were: The intellectual sovereignty through the establishment of new, authentic Islamic concepts and terminologies –the Qur’anic term “the Holy Land” (*al-Arḍ al-Muqaddasah*) and the Prophetic term “Bayt al-Maqdis” instead of the Roman name (Aelia); the dissemination of hope and glad tidings (*Bishārāt*) regarding the *Fath* of Bayt al-Maqdis; the nightly recitation of *Sūrat al-Isrā’*; and the transformation of Bayt al-Maqdis into a subject of dialogue among the Companions in Madinah.

The First Pillar: The Intellectual Sovereignty through Authentic Islamic Concepts and Terminologies

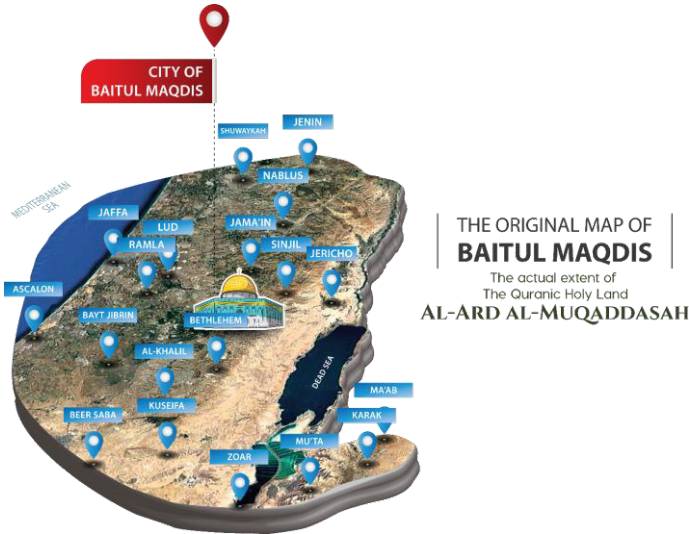
The terminology “Bayt al-Maqdis” is an authentic and central Prophetic designation that was used in the past –after the advent of Islam– in early Islamic sources and narrations to refer specifically to the region that was known at that time as “Aelia”. The Messenger of Allah ﷺ was the first to employ this new Prophetic terminology “Bayt al-Maqdis” to designate the region of “Aelia”. This terminology also featured prominently in early Islam. Rigorous research reveals that the Roman-Byzantine name ‘Aelia’ appears in only a exceedingly small number of Prophetic *Aḥādīth*. By contrast, the terminology “Bayt al-Maqdis” is found to be prevalent in the noble Prophetic *Aḥādīth*. Khalid Abd al-Fattah El-Awaisi² has confirmed that:

The majority of *Aḥādīth*, if not all, on the tongue of the Messenger of Allah used the name Bayt al-Maqdis. There is one *Hadīth* in the *Ṣiḥāḥ (Ṣaḥīḥ Muslim)* that mentions ‘the Mosque of Aelia’, and this may also have been narrated in meaning. However, there are a number of narrations mentioned by the Companions and Successors (*Tābi’ūn*) in which they refer to the ‘Mosque of Aelia’. Some of the Successors “prohibited the use of the name Aelia and instructed the use of Bayt al-Maqdis in its place.

This prohibition –to which Khalid El-Awaisi referred– against naming Bayt al-Maqdis as Aelia was reported, for example, from Mu’āwiyah Ibn Ṣāliḥ, who said: “Do not call Madinah ‘Yathrib’, nor Bayt al-Maqdis ‘Aelia’” (El-Awaisi, 2007: 155, 136). This prohibition will be discussed later in this article.

Furthermore, the boundaries of Bayt al-Maqdis –as argued by Professor Dr Khalid Abd al-Fattah El-Awaisi (2007: 155, 136)– are not administrative or political

boundaries that change with the passage of time or with the change of political authority; “rather, they are **fixed boundaries for this sacred region**” and “**analogous to the boundaries of the two sanctuaries (ḥaramayn) of Makkah and Madinah**”. As indicated by the report (athar) transmitted from ‘Abd Allāh Ibn ‘Umar ؓ, these boundaries date back to the beginning of creation, as with the sanctuary of Makkah. He states: “The Sanctuary (al-Ḥaram) is sanctified in its measure from the heavens and the earth, and Bayt al-Maqdis is sanctified in its measure from the heavens and the earth”. The Messenger of Allah ﷺ cursed whoever alters the boundaries, saying: “**May Allah curse whoever changes the landmarks of the land**” (Ṣaḥīḥ Muslim), and in another narration: “**Cursed is whoever alters the boundaries of the land**” (Musnad al-Imām Aḥmad; El-Awaisi, 2007: 155, 136).



Map 1: The Original Map of Bayt al-Maqdis: the actual extent of the Quranic Holy Land

Terminologies are an echo of concepts, just as concepts require terminologies that express them correctly and precisely. The selection of terminologies is no less important than the construction of the concepts that represent the initial nucleus and the cornerstone in building the conceptions from which the process of preparation emanates. Consequently, there is an urgent need for clarity in these concepts and terminologies. Here, it may be argued that the first foundational knowledge-based step taken by the Messenger of Allah ﷺ, within his strategic plan for the *Fath* of the Holy Land, was to assign a new Prophetic concept and terminology to this Holy Land. Through both the new concept and the new terminology, he established the cornerstone and initial nucleus of the knowledge-based construction, aimed at founding a vision, a frame of reference, an identity, a culture, and a new spirit for the Holy Land. This was intended to lay the groundwork for the formation of an integrated, distinctive

Islamic narrative belonging to the Muslim *Ummah*, as a central step in the preparation –particularly the knowledge-based preparation– for the *Fatḥ* and liberation of this Holy Land. Thus, the terminology "Bayt al-Maqdis" became an authentic, central, and noble Prophetic term in the planning for the future history of the Muslim *Ummah*.

Indeed, this constituted a significant shift and a strategic step –not merely a change of the old name of the region– but rather a deliberate and conscious civilisational replacement of the Roman name of this region with new Islamic concepts and terminologies. The objective was to design and establish an entirely new and distinct identity for the region and to link it to the Islamic narrative. The terminology was thus the first step in changing the narrative. **This resulted in what I have termed, and what may be described terminologically as, "Intellectual Sovereignty"**. This denotes a complete shifting away from secular or colonial classifications and the use of authentic terminologies that are historically grounded and founded upon Islamic terminologies describing the land and its significance (such as emphasising it as the Land of *Barakah*, Hope, and Global Change). This means that what is required of us is the possession of "Intellectual Sovereignty" and liberation from "intellectual slavery", through the revival of those authentic Islamic terminologies: the Qur'anic term "the Holy Land" (*al-Arḍ al-Muqaddasah*) and the Prophetic term "Bayt al-Maqdis," instead of the names currently in use.

Distinguishing Between "Bayt al-Maqdis" & "al-Bayt al-Muqaddas"



Upon examination and scrutiny of the Prophetic *Aḥādīth* of the Messenger of Allah ﷺ available to us in the present time, I found that it is incumbent upon us to distinguish between two terminologies:

The first terminology: Bayt al-Maqdis (بَيْتُ الْمَقْدِسِ, with a *fathḥa* on the *mīm*, *sukūn* on the *qāf*, and *kasrah* on the softened *dāl*) primarily designates the 'Holy City' or the region of Bayt al-Maqdis (the Holy Land), as it appears in the overwhelming majority of cases in the text of the noble Prophetic *Hadīth*. In other words, "the Region of Bayt al-Maqdis" (the Prophetic term) corresponds to "the Holy Land" (*al-Arḍ al-Muqaddasah*, the Qur'anic terminology), and "the City of Bayt al-Maqdis" corresponds to "the Holy City".

The wording in al-Ṭabarānī's *al-Muʿjam al-Kabīr* (Hadīth 2158) reads: “Mounts should not be saddled except to three mosques: *al-Masjid al-Ḥarām*, this Mosque of mine, and **the Mosque of Bayt al-Maqdis**”. Moreover, Imām al-Bukhārī, in the classification of his *Ṣaḥīḥ* (*Ṣaḥīḥ al-Bukhārī*), included within the “Chapters on Voluntary Prayers” Chapter 19, entitled “**Chapter: The Mosque of Bayt al-Maqdis (Masjid Bayt al-Maqdis)**”. Among the Muslim scholars, some used the expression “**the Congregational Mosque of Bayt al-Maqdis**” (*Jāmiʿ Bayt al-Maqdis*), as reported from the ascetic Imām Bishr Ibn al-Ḥārith al-Ḥāfi (d. 227 AH), who said: “Nothing remains of the pleasures of this world except that I lie on my side under the sky in the Congregational Mosque of Bayt al-Maqdis”.

In the following well-known *Hadīth*, narrated by Imām Muslim (in *Kitāb al-Īmān*, *Bāb al-Isrāʾ*, 2/145), the Messenger of Allah ﷺ spoke of his arrival at the City of Bayt al-Maqdis. He then spoke of his subsequent entry into the Mosque of Bayt al-Maqdis (*al-Masjid al-Aqṣā*). On the authority of Anas ibn Mālik ؓ, the Messenger of Allah ﷺ said:

I was brought al-Burāq, which is a tall white mount, larger than a donkey but smaller than a mule, which places its hoof at the extent of its gaze. He said: I mounted it until **I reached Bayt al-Maqdis**. He said: I tied it to the ring to which the Prophets used to tie [their mounts]. He said: **Then I entered the Mosque** and prayed two rakʿahs therein (narrated by Muslim).

As for the narration of Jābir Ibn ʿAbd Allāh ؓ, that the Messenger of Allah ﷺ said:

When Quraysh disbelieved me, I stood in al-Ḥijr, **and Allah displayed Bayt al-Maqdis before me**, whereupon I began informing them of its features whilst looking at it.

There is no doubt that the reference here is not to the description of al-Bayt al-Muqaddas (*al-Masjid al-Aqṣā*) –which the polytheists of Makkah may not have known– but rather to the City of Bayt al-Maqdis (the Holy City). They knew this city and had visited it during their successive commercial journeys to *Bilād al-Shām*. On the miraculous Night Journey, there was no building whatsoever in *al-Masjid al-Aqṣā*. Scholarly studies have established, particularly with the discovery of the Madaba Map,³ that there was no building in the area of *al-Masjid al-Aqṣā* during the time of the Byzantine Romans or the Persians.



Map 3: Madaba Map of the City of Bayt al-Maqdis (Aelia)

Among the earliest *Faḍā'il* (merits) books to employ the expression "al-Bayt al-Muqaddas" in their titles is the book *Faḍā'il al-Bayt al-Muqaddas* by Imām Abū Bakr Muḥammad ibn Aḥmad ibn Muḥammad al-Wāsiṭī al-Maqdisī –a scholar of the fifth century AH– who was a teacher at al-Aqsa Mosque in the year 410 AH/1019 CE, that is, before the Crusader occupation. Another is the book *al-Rawḍ al-Mughras fī Faḍā'il al-Bayt al-Muqaddas* by Tāj al-Dīn 'Abd al-Wahhāb ibn 'Umar al-Ḥusaynī al-Shāfi'ī al-Dimashqī, a scholar of the ninth century AH/fifteenth century CE (d. 875 AH/1470 CE), who completed its writing in 872 AH/1467 CE. Among later works is the book *Riḥlatī ilā al-Bayt al-Muqaddas* by the great scholar of al-Sham, Jamāl al-Dīn al-Qāsimī al-Dimashqī (1283–1332 AH).

The Intellectual Sovereignty, the "Uprising" of Terminology and our Urgent Current Need to Revive Prophetic and Qur'anic Terminologies

Thus, the matter extends beyond a mere reconsideration of naming, thereby revealing our urgent existing need to the intellectual sovereignty of the Muslim Ummah and to liberate the terminology. Terminology is a weapon; or as the Moroccan philosopher Tāhā 'Abd al-Raḥmān (2002: 79) argues:

The time has come for us to wage a terminological battle in which we confront the terminologies of the Judaised philosophical space with terminologies that repel the conditions of Judaisation, for the power of terminology has become no less than the power of weaponry.

This means that the liberation of occupied land begins first with the liberation of minds, which itself begins with the liberation of the terminologies. The selection of terminologies –as we have previously clarified– is no less important than the construction of the concepts that represent the initial nucleus and the conceptual foundation for systematic preparation, leading change, liberation, and civilisational development (*'umrān*) emanate. Consequently, there is an urgent need for clarity in these concepts and terminologies. The neglect of this pivotal and fundamental aspect leads to deficiencies and catastrophic consequences in societal consciousness and in its preparatory trajectory towards change, liberation, and civilisational development.

As for Imām 'Abd al-Salām Yāsīn –the founder of the Justice and Charity Organization (*Jamā'at al-'Adl wa-l-Iḥsān*) in Morocco– he argues that “we wish to be **distinctive in our expression** so that our *jihād* may be woven upon our Prophetic pattern” (Yāsīn, 1981: 13). He adds: “**Names overflow with their meanings and realities onto the named entities when borrowed**” (Yāsīn, 1998: 500–504). He argues forcefully:

We do not move between words merely for the sake of distinctiveness in expression. **The word, the expression, and the mode of address have a direct bearing on action.** If we do not dispense with expressions that originated in a history other than ours, on a land other than ours, that issued from a mentality contrary to our thought, and that were employed for purposes unrelated to our objectives, we risk being swept by deviant expression away from our intent, into deviation in our *jihād* (Yāsīn, 2001: 8).

Within the framework of regulating the terminologies and their importance, Shaikh Muḥammad Ṣāliḥ al-Munajjid (1 July 2005) argues that:

the alteration and replacement of *Sharīʿ* names is distortion, and a matter of extreme gravity, because the names that Allah and His Messenger have designated must remain, for they are among the indicators of the *Sharīʿah*. Among the injustices done to words are the alteration of their expressions, the alteration of their significations, and the injustice done to words by changing their meanings or changing their expressions is of greater peril than the injustice done to living beings by disfiguring their form... There are *Sharīʿ* terminologies that the *Sharīʿah* has established, and if these *Sharīʿ* terminologies are altered, religions are corrupted, laws and rulings are changed, and Islam is diminished.

He cites several examples, including: the naming of Ṭaybah and al-Madīnah instead of Yathrib; and al-Jumuʿah (Friday) instead of the Day of ʿArūbah.

The *Sharīʿah* introduces names for matters that existed in the pre-Islamic period (*Jāhiliyyah*), whereby the old name is replaced by a new name. Friday was called in the *Jāhiliyyah* the Day of ʿArūbah, and Allah the Almighty introduced this name: 'O you who believe, when the call to prayer is made on the Day of al-Jumuʿah, hasten to the remembrance of Allah' (Sūrat al-Jumuʿah: 9). Thus, the texts came with this designation, and the old name was abrogated until it became as though it were no longer a thing mentioned. The name of the Prophet's ﷺ city was Yathrib, and he named it Ṭaybah and al-Madīnah. It is not permissible for us to alter this name after he designated it. Thus, the old name became a matter of ancient history, something of the past, while its *sharīʿ* name is this one. So, it is with many matters of varying importance, yet the principle is one: naming what has come in the Qur'an and the Sunnah by the same name.

Some of the Successors (*Tābiʿūn*) prohibited the use of "Aelia" and urged the use of "Bayt al-Maqdis" in its stead. For example, the Successor, the *Hāfiẓ* Imām Muʿāwiyah Ibn Ṣāliḥ (d. 158 AH/775 CE), was born during the time of ʿAbd al-Malik ibn Marwān around the year 80 AH. He was a vessel of knowledge, and Sufyān al-Thawrī and others narrated from him. It is reported that he said: **"Do not call Madīnah 'Yathrib,' nor Bayt al-Maqdis Aelia"** (El-Awaisi, 2007: 155). Similarly, Kaʿb al-Aḥbār (d. 62 AH/682 CE) disliked that Bayt al-Maqdis be called Aelia and urged that it be called "Bayt al-Maqdis". Al-Wāsiṭī narrated in his *Faḍāʾil*, as did al-Zarkashī in his book *ʾIlām al-Sājīd bi-Aḥkām al-Masājīd*, on the authority of Kaʿb al-Aḥbār, that he said: **"Do not say Aelia, but say Bayt Allāh al-Muqaddas (the Holy House of Allah)... Do you know what the likeness of Bayt al-Maqdis is before Allah...?"** In another narration by al-Ḥamawī in *Muʿjam al-Buldān* (5/194): **"Do not call Bayt al-Maqdis Aelia but call it by its name (Bayt al-Maqdis)"** (El-Awaisi, 2007: 136).⁴

In the context of his call to revive the terminology Bayt al-Maqdis, Dr Hammām Saʿīd (16 April 2018) - Professor of *Ḥadīth* and its Sciences – argues that **"there is no doubt that Islamic terminologies occupy their place in the *Sharīʿah* to a certain extent, just as rulings occupy their place as well"**. He affirms that **"the**

Prophet ﷺ designated this region and this sacred part of al-Sham as 'Bayt al-Maqdis'". He adds that "there is no doubt that this terminology is always associated with the word bayt [home]..." He negates that the Messenger ﷺ ever used the word "al-Quds", affirming: "As for the use of the word al-Quds, this has not appeared in any authentic *Hadīth* from the Prophet ﷺ". He concludes by stating:

It is therefore fitting for us to return back to this terminology as it was transmitted in the *Sunnah* from the Prophet, so that it may be distinctive to us and distinctive to this *Ummah*, and that we do not adopt the terminologies of others in this matter.

Dr Muḥammad Khālid Mubārakī (2015: 11) pauses at the verse of Allah: "O you who believe, do not say 'rā 'inā' but say 'unẓurnā' and listen, and for the disbelievers there is a painful punishment" (al-Baqarah: 104). He argues that:

The word 'rā 'inā' is a good and wholesome word meaning consideration and compassion; however, this expression was terminologically, among the Jews, a term of abuse, as Ibn 'Abbās stated: the Muslims used to say to the Prophet ﷺ 'rā 'inā' in the sense of request and desire from *murā'ah* (consideration), meaning 'attend to us,' yet in the tongue of the Jews it was an insult. Thus, Allah said: 'Do not say rā 'inā,' even though it is a good word, 'but say unẓurnā'.

He then cites al-Qurṭubī's statement after presenting various exegeses of the verse: "In this verse there are two proofs: the first, regarding the avoidance of expressions that carry [harmful] ambiguity; and the second, regarding the blocking of pretexts (*sadd al-dharā'ī*)".

"Bayt al-Maqdis": The Most Excellent, Comprehensive, Profound, Universal, & Powerful of Terminologies

After a careful and prolonged study –spanning more than three decades (thirty years)– I found that the terminology "Bayt al-Maqdis" **is not a mere renaming of the region, but rather a liberation of the nomenclature and a return to its Islamic, historical, and geographical identity.** It is the most excellent, comprehensive, profound, universal, and powerful of terminologies, and it is incumbent upon us to use it and disseminate it for the following eight reasons:

1. It represents a return to the authentic source and its origin through the revival of Qur'anic and Prophetic terminologies, particularly the Prophetic term used by our exemplar, the Messenger of Allah ﷺ, about whom Allah said: "There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and (who) remembers Allah often" (al-Aḥzāb: 21). By doing so, we take an additional step closer to the excellent exemplar –al-Muṣṭafā ﷺ– and revive one of his abandoned, indeed forgotten and obscured, practices (*sunan*). Some of us may find this burdensome or rationalise excuses to avoid practising or employing it. "Say: If you love Allah, then follow me, and Allah will love you and forgive you your sins, and Allah is Forgiving, Merciful" (Āl 'Imrān: 31); or as reported from al-Muṣṭafā ﷺ: "Whoever revives my *Sunnah* has indeed loved me, and whoever loves me shall be with me in Paradise".
2. The comprehensiveness, seriousness, and strength of the terminology, particularly its sacred and fixed geographical boundaries –akin to the boundaries of Makkah and

Madinah, as reported from ‘Abd Allāh ibn ‘Umar ﷺ. These religious boundaries do not change with the passage of time or with the change of political authority. Moreover, the Messenger of Allah ﷺ cursed whoever alters the boundaries, saying: **“May Allah curse whoever changes the landmarks of the land”** (*Ṣaḥīḥ Muslim*), and in another narration: **“Cursed is whoever alters the boundaries of the land”** (*Musnad al-Imām Ahmad*). So, how much graver, then, if these boundaries are religious, sacred, and fixed.

3. Its gravitas and its psychological impact upon Muslims, particularly the connotations evoked by the word "bayt" (home), with its intimation of a personal and intimate relationship with this holy place. There is also the elevation towards experiencing the psychology of the Companions who undertook the *Fath*.
4. It transforms the dynamics and establishes the foundations for the creation of action rather than reaction and contributes to the clarification and orientation of the compass.
5. It provides the *Ummah* with a powerful concept and terminology of its own, restoring and foregrounding the Islamic doctrinal dimension of the cause.
6. It revives the "value-based and historical capital" of the Muslims and contributes to the formation of the Islamic identity and narrative of this Holy Land.
7. It furnishes new backgrounds, premises, and foundations for reasoning, understanding, deduction, realisation, and action.
8. It carries significations and requirements, and is an integral part of the preparation, as it lays a fundamental building block for our *Ummah* in its knowledge-based construction for the next liberation of Bayt al-Maqdis –indeed, the initial nucleus and the cornerstone of this preparation.

The Second Pillar: Dissemination of Hope and Bisharat (Glad Tidings) Regarding the Futuhat of Bayt al-Maqdis (El-Awaisi, 2022: 357–358)

An in-depth study of the Prophetic Biography (*al-Sīrah al-Nabawīyyah*) reveals an important Prophetic strategic practice (*sunnah*) in planning for the future. This was embodied in the dissemination of hope and the giving of glad tidings (*Bishārāt*), particularly during difficult circumstances and in the absence of hope (despair). For this reason, the beginning –or among the earliest knowledge-based steps taken by the Messenger of Allah ﷺ– was the instilling of hope in the souls of the Companions by delivering successive glad tidings on multiple occasions that the Muslims would liberate (*Yuftahūn*) Bayt al-Maqdis.

For example, the Prophet informed Shaddād ibn Aws –who died and was buried in the Raḥmah Cemetery in the City of Bayt al-Maqdis in the year 58 AH/677–678 CE– that:

The Levant (al-Shām) shall be liberated (*Yuftah*), and Bayt al-Maqdis shall be liberated (*Yuftah*), and you and your descendants shall be leaders (*a`immah*) therein, if Allah wills.

In this glad tidings, there is a clear affirmation of the success of the liberating of Bayt al-Maqdis, whereby Shaddād and his descendants would become leaders in Bayt al-Maqdis. During the Expedition of Tabūk in the year 9 AH/630 CE, the Prophet Muhammad ﷺ continued to convey the same message to his

Companions. In the authentic *Hadīth* narrated by Imām Aḥmad on the authority of ‘Awf ibn Mālik al-Ashja’ī (d. 73 AH), he said:

I came to the Prophet ﷺ, and he said: "‘Awf?" I said: Yes! He said: "Enter." I said: All of me or part of me? He said: "Rather, all of you." He said: "Count, O ‘Awf, six signs before the Hour. The first of them is my death." He said: I wept profusely until the Messenger of Allah ﷺ began to calm me. I said: One. "And the second: the *Fath* (liberation) of Bayt al-Maqdis." I said: Two. "And the third: a pestilence that shall afflict my *Ummah*, seizing them like the plague of sheep (*qu‘āṣ al-ghanam*)." I said: Three. "And the fourth: a tribulation (*fitnah*) that shall occur in my *Ummah*" – and he magnified it. I said: Four. "And the fifth: wealth shall overflow among you such that a man will be given one hundred dinars and will be displeased with it". I said: Five. "And the sixth: a truce between you and the Banū al-Aṣfar, and they shall march against you under eighty banners (*ghāyah*)." I said: what is a *ghāyah*? He said: "A banner; under each banner twelve thousand [soldiers]. The encampment of the Muslims on that day shall be in a land called al-Ghūṭah, in a city called Damascus" (El-Awaisi, 1997: 60, 54).

In this, there is a clear affirmation that Bayt al-Maqdis would not be liberated (*Yuftah*) during the lifetime of the Prophet Muhammad ﷺ, but rather after his passing.

This second pillar of the Bayt al-Maqdis Culture in Madinah confirms that the cause is not merely a longing for a sacred place, but rather a clear, declared, and confirmed strategic objective. The glad tidings were not a means of raising morale, but rather part of a meticulous strategic plan to consolidate the certainty that the *Fath* was not a mere possibility but an ordained destiny. As the second example illustrates, its specification in this sequence –after the death of the Prophet ﷺ– transfers the liberating of Bayt al-Maqdis from the category of general aspirations to the category of a clear, temporally defined, and phased objective in the future of the Muslim *Ummah*. It thus makes the objective part of future foresight. This means that what is required of us is certainty, and the dissemination of Hope and *Bisharat* (glad tidings). This applies particularly to the upcoming good news about **the promise** of ultimate victory, **the next** liberation of Bayt al-Maqdis and its Al-Aqsa Mosque, the demise/disappearance/**the end** of the "buffer state/Israel, and **the rise** of the second universality of Islam (‘*umrān*) from Bayt al-Maqdis to the globe.

The Third Pillar: The Recitation of Sūrat al-Isrā’ Every Night and Sūrat al-Kahf Every Friday (El-Awaisi, 2022: 358–360).

Prophet Muhammad ﷺ would not sleep each night until he had recited Sūrat al-Isrā’. The Mother of the Believers, ‘Ā’ishah رضي الله عنها, said: “The Prophet ﷺ never went to sleep (upon his bed) until he had recited (Surat) Banu Isra’il (Al-Isra) and Al-Zumar”. (narrated by al-Tirmidhī in his *Ṣaḥīḥ* (2920), al-Nasā’ī in *al-Sunan al-Kubrā* (10548), and Aḥmad (24388), and authenticated by various scholars, including al-Albānī, Ibn Hajar al-Asqalani, and Shuaib al-Arnaout).

As for *Sūrat al-Kahf*, it is recommended to recite it every Friday, and it is regarded as among the practices (*sunan*) of Friday. Al-Barā' Ibn 'Āzib (may Allah be pleased with them both) narrated: "I heard the Prophet ﷺ recite in the 'Ishā' (prayer) *Sūrat al-Tīn wal-Zaytūn*, and I have never heard anyone with a more beautiful voice than his" (agreed upon). However, there is no doubt that this noble Prophetic guidance of reciting *Sūrat al-Isrā'* every night before sleeping, and his constant adherence to it ﷺ, together with the recitation of *Sūrat al-Kahf* every Friday, reflects a profound Prophetic wisdom. It falls within the framework of preparing the *Ummah* intellectually and binding it to the Holy Land (Bayt al-Maqdis) in its past, present, and future. There is a connection between *Sūrat al-Tīn*, *Sūrat al-Isrā'*, and *Sūrat al-Kahf* and the Holy Land (El-Awaisi, 2022: 273–275).

There is no doubt that *Sūrat al-Isrā'* –"the heart of the Qur'an"– concludes with a magnificent glad tidings:

And say: Praise be to Allah, Who has not taken a son and has no partner in sovereignty and has no protector out of weakness, and magnify Him with great magnification (*al-Isrā'*: 111).

It constitutes an integrated programme for the life of the Muslim who prepares for the liberation of the Holy Land, whether in the time of the Messenger ﷺ or in our present time. The *sūrah* instills hope in the Muslim, gives glad tidings of victory and empowerment (*tamkin*), and strengthens his certainty in the fulfilment of the promise of Allah –"the All-Opener, the All-Knowing" (*al-Fattāh al-'Alīm*). This promise admits of no dispute or debate, and shall inevitably come to pass, whether sooner or later. The *sūrah* speaks of and links the past, present, and future; indeed, it engages in foresight of the future. It also demarcates the landmarks of the global Islamic resurgence and the path to universality. Moreover, it elucidates the effects of the unique position of the Holy Land (Bayt al-Maqdis) upon the rest of the world within the historical, contemporary, and future frameworks –in terms of its being the centre of *Barakah*, hope, and global change, not in the Holy Land (Bayt al-Maqdis) alone, but in the entire world.

The distinguished scholar of Qur'anic exegesis (*tafsīr*), Dr Aḥmad Nawfal, argues that *Sūrat al-Isrā'*,

Is the charter of victory for the *Ummah* of *al-Isrā'* over its foremost adversary, the *Ummah* of Israil. This charter encompasses doctrinal education, or the doctrinal, devotional, ethical (the ethical system and ethical orientations), social, and financial guidance, as well as the political and mobilisational programme for this *Ummah* (Nawfal, 2014: 10).

He adds elsewhere that "*Sūrat al-Isrā'* is the programme for achieving victory for the *Ummah* of *al-Isrā'* over the *Ummah* of Israel, and the charter for achieving victory" (Nawfal, 2014: 122).

As for *Sūrat al-Kahf* –a Makkan *sūrah* like *Sūrat al-Isrā'* – it concludes with an important directive: "Whoever hopes for the meeting with his Lord, let him do righteous deeds and associate none in the worship of his Lord" (*al-Kahf*: 110). The

sūrah instils hope in the Muslim, delivers glad tidings, provides him with the light that illuminates the path, and alerts him to the importance of trusting in Allah's power to shape the future and direct the course of history. The *sūrah* contains immense challenges that would appear to the human mind as incomprehensible or illogical wonders. These are presented within a framework of historical narratives for the purpose of foresight of the future through the description, explanation, understanding, interpretation, realisation, direction, and guidance of the events. The *sūrah* addresses four historical narratives pertaining to future matters or complete historical cycles. These illustrate and elucidate the divine laws and principles (*sunan*) of Allah that govern this universe and life, from which we derive lessons, admonitions, and foresight of the future. These four narratives –which cover seventy-one verses out of a total of one hundred and ten– are: the Companions of the Cave and al-Raqīm; the Two Gardens; Mūsā (the following Prophet) and al-Khiḍr (the one followed, who came from the realm of the unseen and possessed knowledge beyond the capacities of the human mind); and the righteous sovereign wielding global authority, Dhū al-Qarnayn.

If the other three pillars pertain to the Muslim community in Madinah, this pillar of the Bayt al-Maqdis Culture in Madinah possesses a personal, daily, and constant dimension. It is an individual practice upon which this culture rests, and its importance was consolidated at the personal and daily level. This consistent recitation of *Sūrat al-Isrā'* every night was not arbitrary. Rather, it served as a perpetual reminder of the mission, the promise, the conditions for the fulfilment of the promise, and the qualities of the generation that would fulfil the divine promise. It nourished both the spiritual and strategic dimensions. *Sūrat al-Isrā'* thus constitutes the roadmap for the next liberation of Bayt al-Maqdis and its al-Aqsa Mosque.

The Fourth Pillar: Bayt al-Maqdis Became a Subject of Dialogue Among the Companions in Madinah: In-Depth Dialogues Concerning Bayt al-Maqdisi (El-Awaisi, 2022: 358).

The Prophet's sustained preparation successfully integrated Bayt al-Maqdis into the daily lives of the Companions. It evolved from a strategic objective into a central topic of communal dialogue, as evidenced by the Companions –male and female ﷺ– frequent inquiries regarding its merits and history particularly in Madinah, where the spread of the Bayt al-Maqdis Culture and its prominent presence in their dialogues and lives is evident. This cultural integration was evident when the Companions debated and compared the relative merits of the Prophet's Mosque and al-Masjid al-Aqṣā in the presence of the Prophet Muhammad ﷺ –as in the *Hadīth* narrated by Abū Dharr al-Ghifārī ﷺ. It also occurred in the posing of clarificatory questions to the Prophet Muhammad ﷺ about Bayt al-Maqdis and its Mosque, as with Maymūnah bint Sa'd, the freedwoman (*mawlāh*) of the Messenger of Allah ﷺ, when she asked him: "Give us a ruling regarding Bayt al-Maqdis"; or the question of Abū Dharr about the first and second mosques established on earth. We shall address here examples of

these in-depth dialogues: concerning vows to pray in al-Masjid al-Aqṣā while it was under occupation; the comparison regarding the merit of prayer between the mosques; and concerning migration to Bayt al-Maqdis for its civilisational development (‘*umrān*). We conclude these examples with an in-depth dialogue about Bayt al-Maqdis with the servant and freedwoman of the Prophet ﷺ.

In-Depth Dialogues Concerning Vows to Pray in al-Masjid al-Aqṣā While It Was Under Occupation

As Bayt al-Maqdis became a subject of dialogue among the Companions, some of them expressed an intense desire to visit Bayt al-Maqdis and pray in al-Masjid al-Aqṣā. The following are three cases that occurred in Madinah. One involved a Companion who vowed to pray in Bayt al-Maqdis when the *Fath* of Makkah were to occur. Others vowed to pray in Bayt al-Maqdis if Allah cured them of their illness, as occurred with a female Companion who consulted the Mother of the Believers, Maymūnah bint al-Ḥārith رضي الله عنها, in this matter. These vows by the Companions, male and female, gave rise to in-depth dialogues concerning Bayt al-Maqdis, whether among themselves or with the Messenger of Allah ﷺ (El-Awaisi, 2022: 363–367).

1. The first case in Madinah dates to the day of the *Fath* of Makkah (Friday, 20 Ramaḍān, 8 AH), involving a Companion who vowed to pray in Bayt al-Maqdis when the *Fath* happens. Imām Aḥmad narrated (22/12, *ḥadīth*: 14856) on the authority of Jābir Ibn ‘Abd Allāh رضي الله عنه that a man said on the day of the *Fath* of Makkah: “O Messenger of Allah, I have vowed that if Allah grants you the *Fath* of Makkah, I shall pray in Bayt al-Maqdis”. The Messenger of Allah ﷺ said to him: “Pray here”. He asked a second time, and he ﷺ said: “Pray here”. He repeated the question a third time, and he ﷺ said: “That is your affair, then”. In an additional narration from some of the Companions, the Messenger of Allah ﷺ said to this man: “By Him Who sent Muhammad with the truth, were you to pray here, it would suffice you for every prayer in Bayt al-Maqdis”; or in the narration of Abū Dāwūd: “By Him Who sent Muhammad with the truth, were you to pray here, it would suffice you for a prayer in Bayt al-Maqdis”.
2. As for the second case in Madinah, the Mother of the Believers Maymūnah رضي الله عنها asked the Messenger of Allah ﷺ –after her marriage to the Prophet ﷺ: “O Messenger of Allah, I have imposed upon myself [a vow] that if Allah grants you the *Fath* of Makkah, I shall pray in Bayt al-Maqdis”. The Messenger of Allah ﷺ said to her: “You will not be able to do that; the Romans stand between you and it”. The Mother of the Believers Maymūnah رضي الله عنها said: “I shall come with a bodyguard who goes and returns”. The Messenger of Allah ﷺ said: “You will not be able to do that but send oil to be used for lighting lamps therein, and it shall be as though you had visited it”. The Mother of the Believers Maymūnah رضي الله عنها responded to the directive of the Messenger of Allah ﷺ: “Maymūnah used to send money to Bayt al-Maqdis every year to purchase oil for lighting lamps in Bayt al-Maqdis, until she died, and she bequeathed [the continuation of] this” (*al-Maghāzī* by al-Wāqidi: 2/866 and 906; *Imtā‘ al-Asmā‘*: 4/2). This dialogue took place between the Messenger of Allah ﷺ and his wife, the Mother of the Believers Maymūnah bint al-Ḥārith رضي الله عنها. Her marriage contract was concluded in Makkah in Dhū al-Qa‘dah of the seventh year after the Hijrah, following the completion of

'Umrat al-Qaḍā' (al-Hudaybiyyah). He married her on his return journey to Madinah when she was twenty-six years of age.

3. As for the third case in Madinah, it involves a female Companion who vowed to pray in Bayt al-Maqdis if Allah cured her of her illness. Imām Aḥmad narrated in his *Musnad* (408/44, *ḥadīth*: 26826) that a woman fell ill and said: "If Allah cures me, I shall go out and pray in Bayt al-Maqdis". She recovered and prepared to depart, whereupon the Mother of the Believers Maymūnah bint al-Hārith رضي الله عنها came to greet her. The woman informed her of this, and Maymūnah said: "Sit down, eat what I have prepared, and pray in the Mosque of the Messenger ﷺ, for I heard the Messenger of Allah ﷺ say: 'A prayer therein is superior to a thousand prayers in all other mosques, except the Mosque of the Ka'bah'".

It is evident from the foregoing that, despite this attachment, longing, and yearning to visit Bayt al-Maqdis and its al-Aqsa Mosque, the Messenger of Allah ﷺ did not permit them to visit, because Bayt al-Maqdis was under Byzantine occupation. However, within the in-depth dialogues with them, he provided them with an alternative, within his compassionate noble Prophetic directives in this regard. This prohibition became a catalyst for the Companions to place liberation at the top of their priorities. In this way, the leadership involved the Companions and transformed the priority of liberation into one of their own priorities.

However, these in-depth dialogues concerning vows to pray in al-Masjid al-Aqṣā while it was under occupation highlighted the eagerness of the Companions رضي الله عنهم, to receive knowledge and learning directly from the Prophet ﷺ. They also brought to light a highly important matter that elucidates the relationship between al-Masjid al-Aqṣā and the Ka'bah. This emerged clearly in the dialogue of the distinguished Companion Abū Dharr with the Messenger of Allah ﷺ. On the authority of Abū Dharr al-Ghifārī رضي الله عنه: "I said: O Messenger of Allah, which mosque was established on earth first? He said: al-Masjid al-Harām. I said: Then which? He said: al-Masjid al-Aqṣā. I said: How long was between them? He said: Forty years. And wherever the time of prayer overtakes you, pray, for it is a mosque" (narrated by al-Bukhārī (3425), Muslim (520), and al-Nasā'ī (690), all with slight variations).

Many people assume that al-Masjid al-Aqṣā was built by Ibrāhīm عليه السلام forty years after his construction of the Noble Ka'bah, as in the *ḥadīth* of Abū Dharr al-Ghifārī رضي الله عنه. However, the Qur'anic verses clarify that Allah guided Ibrāhīm عليه السلام to the location of the noble Ka'bah: "And when We designated for Ibrāhīm the site of the House" (Sūrat al-Hajj: 26). He and his son Ismā'īl عليه السلام raised the foundations of the noble Ka'bah: "And when Ibrāhīm was raising the foundations of the House, and Ismā'īl, [saying]: Our Lord, accept from us; indeed, You are the All-Hearing, the All-Knowing" (Sūrat al-Baqarah: 127). Moreover, scholarly studies confirm that the first construction of al-Masjid al-Aqṣā preceded the existence of the Canaanites, Ibrāhīm عليه السلام, and Sulaymān عليه السلام. Among the numerous studies by leading *ḥadīth* scholars on the *ḥadīth* narrated by Abū Dharr al-Ghifārī رضي الله عنه is the study of al-Ḥāfiẓ Ibn Ḥajar. He favoured the view of Ibn al-Jawzī and considered it more plausible than others, supporting it by stating:

I have found that which corroborates it and supports the view of those who said that Ādam was the one who founded both mosques. Ibn Hishām mentioned in *Kitāb al-Tijān* that when Ādam built the Ka'bah, Allah commanded him to proceed to Bayt al-Maqdis and build it, so he built it and performed rites of worship therein. The building of the House by Ādam is well known (El-Awaisi, 2022: 368).

In summary, these in-depth dialogues revealed a close relationship between the noble Ka'bah in Makkah and al-Masjid al-Aqṣā in Bayt al-Maqdis. This was evident in the first and second cases in Madinah involving vows to pray in al-Masjid al-Aqṣā when the Faḥ of Makkah occurred, and in the verse and other authentic Prophetic *Aḥādīth*. The *ḥadīth* narrated by Abū Dharr al-Ghifārī ؓ affirms the existence of a twinning relationship between the two mosques. This close relationship between the two mosques dates to the dawn of human history and the era of Ādam, who was the first human being, together with his progeny, to establish this tangible and spiritual relationship. Ādam was the first human to build al-Masjid al-Aqṣā in Bayt al-Maqdis, forty years after the building of al-Masjid al-Ḥarām in Makkah.

In-Depth Dialogues Comparing the Merit of Prayer between the Mosques

These in-depth dialogues also reveal important comparisons regarding the virtue of prayer between the mosques. Al-Ḥākim narrated in *al-Mustadrak* and authenticated it, on the authority of Abū Dharr al-Ghifārī ؓ, who said:

We were discussing in the presence of the Messenger of Allah ﷺ: which is more meritorious – the Mosque of the Messenger of Allah ﷺ or **the Mosque of Bayt al-Maqdis (al-Masjid al-Aqṣā)**? The Messenger of Allah ﷺ said: 'A prayer in this Mosque of mine is superior to four prayers therein, and what an excellent place of prayer it is. Soon there shall come a time when, for a man to possess a piece of land the size of his bow's curve (or his horse's tether) from which he can see Bayt al-Maqdis, **it will be better for him than the entire world**' - or he said: **'better for him than the world and all that is in it.'** (Narrated by al-Ḥākim, who authenticated it, and concurred by al-Dhahabī and al-Albānī (1416 AH/1996 CE: 954–955).

An In-Depth Dialogue Concerning Migration to Bayt al-Maqdis for Its Civilisational Development

An in-depth dialogue also comes to the fore concerning the directive of the Messenger of Allah ﷺ to the Companions, male and female ؓ, to migrate to Bayt al-Maqdis for its civilisational development (*'umrān*). For example, it is reported on the authority of Dhū al-Aṣābi' ؓ, who said:

I said: O Messenger of Allah, if we are tried after you with survival, where do you command us [to go]? He said: **'You must go to Bayt al-Maqdis**, for perhaps there shall be born to your offspring who will go to and from **that Mosque'** (narrated by Imām Aḥmad in his *Musnad*, *ḥadīth* no. 16632, and al-Ṭabarānī in *al-Mu'jam al-Kabīr*, *ḥadīth* no. 4115).

Here, the Messenger of Allah ﷺ directs him to go to Bayt al-Maqdis. There is no doubt that he did not direct him to reside inside the Mosque of Bayt al-Maqdis (al-Masjid al-Aqṣā), but rather in the land surrounding the Mosque –that is, the city or the region.

An In-Depth Dialogue About Bayt al-Maqdis with the Servant and Freedwoman of the Prophet ﷺ

These in-depth dialogues were not confined to the senior Companions, male and female ﷺ, but extended to servants and freed-persons (*mawālī*). This demonstrates that the Bayt al-Maqdis Culture in Madinah was comprehensive and encompassed all segments of the Muslim community in Madinah. Imām Aḥmad (6/463) narrates that Maymūnah (bint Sa‘d), the freedwoman (*mawlāh*) of the Prophet ﷺ, said:

“O Prophet of Allah, give us a ruling regarding Bayt al-Maqdis”. He said: “It is the land of the Gathering and the Resurrection. Go to it and pray therein, for a prayer in it is equivalent to a thousand prayers elsewhere”. She said: “What do you say of one who is unable to bear the journey to it or to reach it?” He said: “Then let him send oil to be used for lighting lamps therein, for whoever sends a gift to it shall be as one who has prayed therein”.

The second part of the *ḥadīth*, which we sometimes overlook (whether deliberately or with good intention) –“for whoever sends a gift to it shall be as one who has prayed therein”– requires the clarification of an important historical and geographical matter. This matter is well known to experts and those engaged in Bayt al-Maqdis Studies: namely, how could al-Masjid al-Aqṣā be lit with oil when there was no building in al-Masjid al-Aqṣā at that time? **Scholarly studies have established, particularly with the discovery of the Madaba Map, that there was no building whatsoever in that area during the time of the Byzantines or the Persians, prior to the first Islamic *Fath* and liberation of Bayt al-Maqdis.** There is no doubt that this was a noble Prophetic directive to attend to the illumination of the buildings of Bayt al-Maqdis –before al-Masjid al-Aqṣā was rebuilt and developed after the first *fath* at the hands of the Commander of the Faithful, ‘Umar Ibn al-Khaṭṭāb ؓ– in the literal sense of the word. It may also refer to the illumination and liberation of minds. The liberation of the mind is a pivotal step on the path of preparation before the liberation of the Holy Land from occupation, so that it may play its role in spreading light and radiating *Barakah* from "the centre of the centre of the *Barakah*". This includes providing all forms of support, assistance, and backing for its civilisational development (*‘umrān*) with whatever the individual, communities, and the *Ummah* possess, in the figurative sense.

Making Bayt al-Maqdis a subject of dialogue transformed it from an abstract idea in the mind, or an objective for the future, into a tangible and living focus that occupied the entire Muslim community in Madinah. It became part of daily life and a focal point of the Muslims' daily discourse and discussions. It was thus transformed from an elitist idea into a popular, grassroots culture. This is an essential and critically important point.

This means that what is required of us –in the knowledge-based preparation for the next liberation of Bayt al-Maqdis and its al-Aqsa Mosque– is to make Bayt al-Maqdis a principal and central focus of discussion in our communities on a continuous basis. In addition, we must integrate the cause of Bayt al-Maqdis into public discussions and academic and societal spaces as a priority. Bayt al-Maqdis must become a permanent, living subject and an integral part of the public and academic conversation and discourse, as well as social media discussions.

In summary, the continuous knowledge-based preparation of the Companions, whether in Makkah or Madinah –which was not interrupted even after the transition to political and military action in the sixth year of the Hijrah– made Bayt al-Maqdis a living image in the minds and perceptions. Emotions, sentiments, hearts, and minds became attached to it, and the Bayt al-Maqdis Culture in Madinah was established, disseminated, and developed around it. Moreover, the Qur'anic verses and the noble Prophetic *Aḥādīth* that spoke of Bayt al-Maqdis and its al-Aqsa Mosque consolidated the knowledge-based construction of Bayt al-Maqdis. They affirmed its status as a source of hope, *Aman* (peaceful coexistence and mutual respect), and radical change and its inception, and as an inspiring place for the Muslims. The Prophetic glad tidings also affirmed to the Muslims that they would liberate (*Yaftahun*) Bayt al-Maqdis and clarified to them that the *Fath* of Bayt al-Maqdis would not take place during the lifetime of the Prophet Muhammad ﷺ, but rather after his passing. Indeed, some of the Companions considered burying the Messenger ﷺ in Bayt al-Maqdis, the burial place of the Prophets.

Consequently, the knowledge-based groundwork and the commencement of knowledge-based preparation, together with the linking of Bayt al-Maqdis to creed in Makkah, constituted some of the most important foundations upon which the Prophetic strategic plan for the *Fath* of Bayt al-Maqdis was established. The gradual development of this preparation after the migration to Madinah – through establishing, disseminating, and developing the four-pillared "Bayt al-Maqdis Culture in Madinah"– reinforced these foundations further. The subsequent political and military steps that were built upon these foundations proved to be strong and fruitful.

In conclusion, during the building of the first Islamic state in Madinah, the Messenger of Allah ﷺ continued to bind the Companions, male and female ﷺ, to Bayt al-Maqdis through numerous bonds –which had begun in Makkah before and after the event of the miraculous Night Journey of *al-Isrā'* and *al-Mi'rāj*. He undertook the channelling of emotion, or the rationalisation of the feelings and sentiments that had emerged towards Bayt al-Maqdis, until the Bayt al-Maqdis Culture in Madinah was formed. He established a new Prophetic concept and terminology, "Bayt al-Maqdis", and maintained the nightly Prophetic recitation of *Sūrat al-Isrā'* every night. He planted hope and delivered glad tidings – continuously, permanently, and in a compelling manner– of the inevitability of the *Fath* of Bayt al-Maqdis. He drew a new image of Bayt al-Maqdis that made clear it

was a central strategic objective on the path to universality. Indeed, among his final will and testaments ﷺ was the dispatching of the expedition of Usamah ibn Zayd ؓ and his insistence upon it whilst on his deathbed. Thus, Bayt al-Maqdis became a knowledge-based and dialogical cause –indeed, a local cause– for the community of the Companions ؓ. They understood and, moreover, grasped the importance and status of Bayt al-Maqdis in their present and future. There was firmly established within them complete certainty –indeed, the absolute certainty (‘Ayn al-Yaqin)– that the *Fath* of Bayt al-Maqdis would inevitably come to pass, and that after the *Fath* it would become the centre of universality.

Considering this understanding and realisation of the importance of the knowledge-based preparation, there is an urgent need to highlight the importance of the knowledge-based preparation, "the forgotten priority", in the next liberation of Bayt al-Maqdis and its al-Aqsa Mosque. This has been neglected over the past one hundred years and disregarded by our scholars and the vital forces within our Muslim *Ummah*. There is also an urgent need for a serious, radical, and immediate remedy for this neglect, particularly considering what is occurring locally, regionally, and internationally, and the relentless attempts to liquidate the cause. For no *Ummah* can liberate its land while the minds of its sons and daughters are occupied and colonised by the very power that occupies its land and plunders its resources.

The liberation of the Muslim mind precedes the liberation of the land. We have learned from the Messenger of Allah ﷺ and from the study of the movement of history that the knowledge-based dimension represents the foundation upon which other preparations and actions must be built, particularly political and military action. **Since the knowledge-based *Fath* precedes the political and military *Fath*, and the liberation of the mind precedes the liberation of the land,** knowledge (in the sense of realisation) must precede political and military action for the liberation of the land. Indeed, every action that is not built upon a knowledge-based foundation is inevitably destined to fail. Political and military action without an organised, systematic knowledge-based construction and an integrated knowledge-based system is a catastrophe. The neglect of the liberation of minds, the disregard of the knowledge-based dimension, and the failure to undertake organised and systematic knowledge-based preparation in readiness for the next liberation of Bayt al-Maqdis and its al-Aqsa Mosque constitute a calamity of the gravest order.

Based on the primary Islamic sources, theories of international relations, and the movement of history, I harbour not the slightest doubt that the next liberation of Bayt al-Maqdis and its al-Aqsa Mosque will take place in our era and in the current generation of the youth of our Muslim *Ummah*. However, this next liberation of Bayt al-Maqdis requires the entire Muslim *Ummah*.

SERIOUS CURRENT ATTEMPTS TO APPLY "THE BAYT AL-MAQDIS CULTURE IN MADINAH" IN OUR MUSLIM SOCIETIES

Having focused on knowledge-based preparation in my research over the past three decades, I arrived some time ago at the quintessence (cream of the cream) of my research on knowledge-based preparation. This was perhaps a year or more than a year ago, during one of the Salah al-Din Camps in Indonesia, which commenced in April 2024. I have termed this quintessence, and it may be designated as, "the Bayt al-Maqdis Culture in Madinah" –as elucidated in this article. We can, with complete ease and facility, currently apply it in the societies in which we live, within the framework of strategic planning for the next liberation of Bayt al-Maqdis and its al-Aqsa Mosque. Since "*knowledge is a tree and action is its fruit, and one who does not act upon one's knowledge is not deemed a scholar*", as al-Khaṭīb al-Baghḏādī stated in his work *Iqtidā' al-'Ilm al-'Amal*, I am currently working on the practical application (action) of this understanding and realisation (knowledge). This takes the form of the establishment, dissemination, and development of "the Bayt al-Maqdis Culture" with its four pillars, in a number of Muslim countries, foremost among them: Indonesia, Malaysia, Türkiye, and Bangladesh. I have made this mission my primary priority, dedicating whatever remains of my life in this transient world to establishing this culture as a lasting legacy. I also advise and encourage whoever wishes to work and prepare to attend to it and act upon it during this decisive juncture of our future history.

A Competitive Initiative for Applying the Four Pillars to Disseminate "The Bayt al-Maqdis Culture in Madinah" in Our Muslim Societies

By the grace, and guidance of Allah, we now have five (5) communities in the following Muslim countries/regions: the Salah al-Din Community (Indonesia), the Maqdisiyyūn Community (Malaysia), the Fātiḥīn Community (Türkiye), the Maqdisiyyūn Community (Bangladesh), and the Fātiḥīn Community (for Arabic speakers in West Asia: Diploma/Certificate in Bayt al-Maqdis Studies - in Arabic). These are gatherings of those in whom knowledge-based investment has been made in each of these countries. Their aims include strengthening the bonds of Islamic brotherhood among them, exchanging experiences, skills, and activities undertaken by members, and establishing, disseminating, and developing "the Bayt al-Maqdis Culture" in their countries/countries of residence. This serves as a strategic step in the strategic planning for the knowledge-based preparation for the next liberation of Bayt al-Maqdis and its al-Aqsa Mosque. The establishment of these communities also facilitates networking among them for activities and events at the level of the Muslim world, particularly in Indonesia, Malaysia, Türkiye, and Bangladesh.

To benefit from the competencies, capacities, and skills of the members of these communities, and to encourage them to work towards establishing, disseminating, and developing the Bayt al-Maqdis Culture in their countries/countries of residence, a competitive initiative was announced for each community separately. This initiative sought the best practical projects –individual

or collective– that make an effective contribution to the application and implementation of the four pillars for establishing, disseminating, and developing the Bayt al-Maqdis Culture in the members' countries. The project is required to incorporate at least one of the four pillars of the Bayt al-Maqdis Culture in Madinah:

1. The intellectual sovereignty through the use and dissemination of authentic Islamic terminologies: the Qur'anic term "the Holy Land" (*al-Ard al-Muqaddasah*) and the Prophetic terminology "Bayt al-Maqdis".
2. The dissemination of hope and glad tidings regarding the *Fath* of Bayt al-Maqdis.
3. The nightly recitation of *Sūrat al-Isrā'* (the forgotten *Sunnah*).
4. Bayt al-Maqdis as a subject of dialogue among the Companions.

True to form, the Salah al-Din Community in Indonesia was the forerunner, being the first to announce the first cycle of this competitive initiative for the dissemination of "the Bayt al-Maqdis Culture" in Indonesia, followed subsequently by the other communities. The Salah al-Din Community in Indonesia was also the first to distribute prizes to the winning members of the competition at the conclusion of the Fifth Salah al-Din Camp on 19 October 2025, which consisted of special gifts from al-Aqsa Mosque. Likewise, it was the forerunner in announcing, on 12 November 2025, the second cycle of the competition for the dissemination of "the Bayt al-Maqdis Culture" in Indonesia.

Indonesia: The Ideal Current Location for Leading the "Knowledge-Based Preparation" for the Next Liberation of Bayt al-Maqdis⁶

The new geopolitics theory – "the *Barakah* Circles Theory of Bayt al-Maqdis" – argues that Indonesia possesses an exceptional, dominant, strategic geopolitical position, and is a significant regional power. From a geopolitical perspective, **it is regarded as the centre of absolute power in Southeast Asia**. It is the largest state in Southeast Asia, possessing a vast landmass, the fifteenth largest country in the world by area, and the seventh if its waters are included. It is a **maritime archipelagic state** –indeed, one of the largest archipelagic states in the world– comprising more than seventeen thousand islands, large and small.

It holds a **dominant strategic position**, situated at the crossroads of global trade transit routes, overlooking - indeed surrounded by –important maritime passages. Indonesia lies at the intersection of two continents and two oceans: Asia and Australia, and the Indian Ocean and the Pacific Ocean. It also encompasses important global waterways, such as the Strait of Malacca, the Sunda Strait, the Lombok Strait, and the Makassar Strait. The Strait of Malacca, which connects the South China Sea to the Indian Ocean, is among the world's strategic passages, through which 40% of global maritime trade passes. By virtue of this position, Indonesia commands a large share of global trade and is regarded as one of the vital junctures and passages for global trade routes.

Moreover, the diversity of its terrain –comprising highlands, lowlands, and coastlines– and its fertile land have made it a source of extensive and varied

resources: raw and mineral, across numerous fields. For example, as a **leading agricultural state**, Indonesia is distinguished by its diverse strategic agricultural products (such as spices and coffee), which meet its domestic needs and are exported abroad.

Complementing its intellectual potential, Indonesia's vast natural resources provide the material foundation necessary for its leadership in this global initiative. For instance, it is the world's largest producer of nickel and tin, and it strategically focuses on the production of nickel, which is a fundamental element in the manufacture of electric vehicles, with its production exceeding that of the rest of the world. It has thus become a leader in battery manufacturing in the region and is invested in transformative industries: armaments, automobiles, railways, and electronics.

There is no doubt that Indonesia is a **regional economic power**, ranking first economically in Southeast Asia. It is also a rising global economic power, ranked sixteenth globally (belonging to the G20 group), and is expected to join the list of the ten largest global economies by 2030. However, it aspires to become one of the five largest economies globally: China, the United States, Japan, India, and Indonesia. It plans to become "Golden Indonesia" in 2045, on the centenary of Indonesia's independence from Western colonialism, by becoming the world's fifth largest economy. This is to be achieved through focusing on three fundamental factors: harnessing its vast natural resources, strengthening its technological capacity, and investing in human development through education.

From a **demographic perspective**, Indonesia ranks first among Muslim countries and is the largest in terms of population, with its population exceeding 284 million, of whom 87% are Muslims. Indonesia is also the fourth most populous country in the world.

Within its deep, rich, and lengthy history, Indonesia suffered from colonial powers –regional and international– that occupied and dominated it. It fell under Western occupation and colonialism for an exceedingly long and harsh period from the sixteenth century onwards at the hands of numerous colonial states: Portugal (1512–1605), the Netherlands (1605–1799), France (1808–1811), England (1811–1815), and the Netherlands (1816–1945), interspersed with the Japanese occupation in 1942. It is remarkable to note that Indonesia gained its independence in 1945 through its continuous and sustained resistance to the coloniser, and not as a concession from the coloniser. Indonesia resisted this colonialism fiercely throughout this lengthy colonial period until it attained its independence in 1945. Supporting all attempts of liberation and independence from all colonised lands became a constitutional Indonesian trust. The first paragraph of the Indonesian Constitution is emphatic against colonialism, stating: *“Freedom and independence are fundamental rights of all peoples. Therefore, it has become imperative to abolish all forms of colonialism throughout the world, as it is contrary to the principles of humanity and justice”*.

If geography is the stage and history is the play, then the understanding and realisation of this equation elucidates the close connection between the historical and geographical framework of states. This connection applies largely in Indonesia, whose history has been profoundly shaped by its geography. One might perceive Indonesia's geographical distance from Bayt al-Maqdis in terms of physical distance as a negative point. The opposite is, in fact, true: this distance is a positive point in the making of Indonesia's future history towards Bayt al-Maqdis. This geographical distance will play the greatest role in shaping its future history towards Bayt al-Maqdis and affirms –from a geopolitical perspective– the importance of Indonesia in leading the knowledge-based preparation for the next liberation of Bayt al-Maqdis and its al-Aqsa Mosque.

In summary, what Indonesia possesses in terms of geopolitical advantages and capabilities –from the geographical, historical, economic, and demographic perspectives– together with its considerable interest and investment in education and its distinguished educational infrastructure (in schools, universities, mosques, and institutions), makes it fertile ground for the knowledge-based preparation for Bayt al-Maqdis. It is the ideal location –indeed, at the forefront of Muslim countries currently capable of making an effective contribution to and leading the forgotten priority of "knowledge-based preparation" for the next liberation of Bayt al-Maqdis and its al-Aqsa Mosque. Indonesian youth will play a decisive role in this "knowledge-based preparation", which will position Indonesia as a pioneering state in this field.

Practical Evidence of Indonesia's Pioneering Role in the Knowledge-Based Preparation for the next Liberation

What has been accomplished in the field of knowledge-based preparation in Indonesia over the past two years (April 2024 – April 2026) far exceeds what was accomplished over three decades (1994–2024) of knowledge-based preparation. This confirms the pioneering role of Indonesia in the knowledge-based preparation for the next liberation. Among the practical and operational evidences of this pioneering role of Indonesia is that, within a period of one and a half years (April/May 2024 – October/November 2025), six (6) Salah al-Din Camps were organised in Indonesia across four levels: beginner (4 days), intermediate 1 (3 days), intermediate 2 (3 days), and advanced (3 days). These were attended by an elite cohort of Indonesian youth (more than one thousand five hundred / 1,500) from various parts of Indonesia, comprising university lecturers, mosque Imams, social media influencers, media professionals, young business leaders, employees, university students, activists, and volunteers in humanitarian relief work. The Salah al-Din Camp, the first of its kind in Indonesia pertaining to Bayt al-Maqdis –at this decisive juncture for our Muslim *Ummah* in its future history– is a rigorous and comprehensive strategic knowledge-based preparatory program that prioritises systematic, interactive engagement. It is organised by the Young Business Leaders Union (SUMU) affiliated with the Muhammadiyah Association, which is one of the largest Islamic associations in the world, in collaboration with

a number of institutions in Indonesia. Among these collaborations were two partnerships with the Aqsa Working Group: in November 2024 for the Third Salah al-Din Camp, and in November 2025 for the Sixth Salah al-Din Camp. In a practical step for the graduates of the Salah al-Din Camps who were awarded the title "*al-Maqdisi*", aimed at disseminating knowledge about Bayt al-Maqdis in Indonesia, "the Salah al-Din Community" was established in Indonesia in mid-2025. Its purpose is to make an effective contribution to the establishment, dissemination, and development of "the Bayt al-Maqdis Culture" in Indonesia, as a strategic step in the strategic planning for the knowledge-based preparation for the next liberation of Bayt al-Maqdis and its al-Aqsa Mosque. In an advanced step towards the institutionalisation of the Salah al-Din Community in Indonesia, discussions and arrangements took place that led to the drafting of a constitution/internal regulations. On 28 December 2025, an executive leadership (*Khadim*: servant-leader) of the Salah al-Din Community in Indonesia was elected, which convened its first meeting on 2 January 2026.

In a serious, beneficial, and systematic strategic development for the knowledge-based preparation for the next liberation of Bayt al-Maqdis and its al-Aqsa Mosque, "Ummah International" was launched in Indonesia on 14 June 2025. This was undertaken within the framework of creating action at this decisive historical juncture in our future history and the rare golden historical opportunity before us. Ummah International is a serious, systematic, and practical global strategic initiative for Muslim business leaders and professionals, centred on working towards the knowledge-based preparation for the next liberation of Bayt al-Maqdis and its al-Aqsa Mosque. Ummah International serves as the overarching framework (and legal entity) under whose umbrella the Salah al-Din Community and its programmes operate. In addition to the Salah al-Din Camp as one of its programmes, Ummah International launched its membership system on 1 March 2026. This serves as a strategic framework that combines the Prophetic Islamic values of knowledge-based preparation with modern organisational discipline for the next liberation of Bayt al-Maqdis and its al-Aqsa Mosque. In the near future, Ummah International also plans to establish the Bayt al-Maqdis Endowment Fund (*Waqf*) as an initiative aimed at providing sustainable funding for projects to revive the Bayt al-Maqdis Culture.

At the level of publishing –as an example– five (5) editions of the Indonesian translation of the book *The Strategic Planning for the Next Liberation of al-Aqsa Mosque: In Light of Bayt al-Maqdis Theories and Models for the Interpretation, Direction of Contemporary Events, and the Making of Future History* were published in Indonesia in less than one year (from January to September 2025). Prior to this Indonesian translation, the sixth edition of the book in Arabic had been published in Indonesia in 2024. In October 2025, the Indonesian translation of the book *Mapping IslamicJerusalem: A Rediscovery of the Geographical Boundaries* by Professor Dr Khalid Abd al-Fattah El-Awaisi was also published in Indonesia. At the beginning of 2026, the Indonesian translation of the Curriculum for Future

Leaders, Part One: *The Prophets and Bayt al-Maqdis* (Teacher's Book and Student's Book) was published in Indonesia, translated from Arabic to Indonesian by the translation team of the Salah al-Din Community in Indonesia. Part Two, *A Step Towards Bayt al-Maqdis* (Teacher's Book and Student's Book), of the curriculum is expected to be published this year (2026) or the following year (2027) after its review is completed by the translation team of the Salah al-Din Community in Indonesia.

In an unprecedented initiative of its kind in Indonesia, the Aqsa Working Group, in collaboration with the Salah al-Din Community, organised a large-scale, systematic, and well-attended event on Tuesday, 4 Jumādā al-Thānīyah 1447 AH, corresponding to 25 November 2025, at the al-Taqwā Mosque in the Sufah Gelinsi Centre in the city of Bogor. The event was attended by more than two thousand (2,000) participants, male and female, commemorating the passage of 1,431 Hijri years since the first Islamic *Fath* of Bayt al-Maqdis and the entry of the Commander of the Faithful, al-Fārūq `Umar Ibn al-Khaṭṭāb, into al-Aqsa Mosque on 4 Jumādā al-Thānīyah 16 AH, corresponding to 4 July 637 CE. The organisation of this systematic and serious event for preparation abroad falls within the strategic planning for the involvement of the Muslim *Ummah* in preparation for the next liberation.

Finally, this strategic endeavour aims at the knowledge-based preparation for the next liberation of Bayt al-Maqdis and its al-Aqsa Mosque, particularly the revival and reconstruction of the Bayt al-Maqdis Culture in Indonesia. This is undertaken in emulation of what the Messenger of Allah ﷺ successfully accomplished in Madinah by way of knowledge-based preparation on the path to the liberating of Bayt al-Maqdis.

CONCLUSION

The in-depth study of the noble Prophetic Biography –as elucidated in this article– has revealed the quintessence (cream of the cream) of the knowledge-based preparation in Madinah, which I have termed, and which may be designated as, "the Bayt al-Maqdis Culture in al-Madinah". Its four pillars are: the intellectual sovereignty through the establishment of new Islamic terminologies –the Qur'anic term "the Holy Land" (*al-Ard al-Muqaddasah*) and the Prophetic term "Bayt al-Maqdis"–; the dissemination of hope and glad tidings (*Bishārāt*) regarding the *Fath* of Bayt al-Maqdis; the nightly recitation of *Sūrat al-Isrā`/Sūrat Banī Isrā`īl*; and the transformation of Bayt al-Maqdis into a subject of dialogue in Madinah.

This analysis demonstrates our current capacity to implement these pillars within our own societies –foremost among them Indonesia, Malaysia, Türkiye, and Bangladesh– within the framework of strategic planning for the next liberation of Bayt al-Maqdis and its al-Aqsa Mosque. The article has particularly highlighted the serious current attempts to apply "the Bayt al-Maqdis Culture in Madinah" in Indonesia, and the geopolitical reasons that qualify Indonesia to be the ideal

current location for leading the "knowledge-based preparation" for the next liberation of Bayt al-Maqdis and its al-Aqsa Mosque.

The establishment, dissemination, and development of "the Bayt al-Maqdis Culture in Madinah" with its four pillars is my utmost priority, and I devote my focus to it for whatever remains of my life in this transient world. I also advise and encourage whoever wishes to work and prepare to attend to it and act upon it during this decisive juncture of our future history. All praise be to Allah, by Whose grace good deeds are accomplished, for He is the possessor of all success, right guidance, sound judgment and right direction. I beseech Allah, the Lord of the Mighty Throne, to accept this work and to make it a step that brings us closer to the liberation of Bayt al-Maqdis and its al-Aqsa Mosque. I also beseech Him, Glorified and Exalted, to honour us all by witnessing the prayer of *Fath* and liberation in the liberated al-Aqsa Mosque free from occupation.

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ENDNOTES

- 1 The origin of this article traces back to what I wrote under the title "First: Knowledge-Based Preparation/Construction" within "Chapter Seven – The Strategic Planning Model: The Prophetic Strategic Plan and Its Political and Geopolitical Roadmap for the Fath of Bayt al-Maqdis" in my book (El-Awaisi, 2022: 354–361). It was subsequently revised, developed, and expanded - and published in the peer-reviewed international journal: *Journal of Bayt al-Maqdis Studies* (Issue 2, Volume 25, Winter 2025), pp. 173–186. After its publication, it was further revised, developed, and expanded, as appears in the present article before you.
- 2 This affirmation was provided in writing by Professor Dr Khalid El-Awaisi to the researcher on 26 September 2018, when they were discussing this point. See also Chapter Three of (El-Awaisi, 2022: 169–216).
- 3 The Byzantine Madaba Map is part of a mosaic floor of an ancient Byzantine church in the city of Madaba (Jordan) and is now housed within the Church of Saint George.
- 4 There is an important observation that must be noted here. When the second of the Muslim Caliphs, 'Umar Ibn al-Khaṭṭāb ؓ, Fath the Holy Land (Bayt al-Maqdis), he used in his historical document known as the 'Uhdāt al-'Umariyyah ('Umar Assurance of Aman) the term that was prevalent among the people at that time, namely "Aelia", which referred to a geographical region centred on the city of Aelia - "Aelia Capitolina" - and he did not use the term "Bayt al-Maqdis" because it was not known to them at that time. He thus addressed them with the term they recognised. From an administrative point view, the Arab Muslims did not change its name immediately; rather, they used "Aelia" alongside "Bayt al-Maqdis" until the early years of the Umayyad period, when coins bearing the same name were minted. Among the administrative practices of the Rightly Guided Caliphs (the first four Caliphs) upon the Fath of a region was to simply ratify the previously established administrative arrangements without introducing significant modifications.
- 5 Also narrated by al-Ṭabarānī in al-Awsaṭ (6983) and (8230); al-Ḍiyā' al-Maqdisī in *Faḍā'il Bayt al-Maqdis* (18); al-Ṭaḥāwī in *Mushkil al-Āthār* (608) in abridged form; Abū al-Qāsim al-Ḥāmiḍ in his *Juz'* (100); al-Ṭabarānī in *Musnad al-Shāmiyyin* (2714) and (2769); al-Bayhaqī in *Shu'ab al-Īmān* (3849); and Ibn 'Asākir in *Tārikh Dimashq* 1/174 and 175 and 5/379. See these verification references in: Al-Naysābūrī, 1439 AH/2018 CE: 285–286, ḥadīth no. 8764.
- 6 The details and evidences upon which the researcher argues in his new geopolitics theory –"the Barakhah Circles Theory of Bayt al-Maqdis"– that Indonesia possesses an exceptional, dominant, strategic geopolitical position, and is a significant regional power, and is regarded from a geopolitical prospective as the centre of absolute power in South East Asia, can be found in the Indonesian translation of the book *The Strategic Planning for the Next Liberation of al-Aqsa Mosque*, pp. 229–232. In addition, it is added in the 7th edition of the book in Arabic language, which will be published in 2026.