

The Violation of the Sanctity of the Sacred House and Its Demolition in the Books of Al-Fitan

Dr. Nabil Ahmed Al-Jedaiah

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Abstract

This study aimed to demonstrate the majesty of the Sacred house of Allah and its place in the hearts of the Islamic Ummah, especially since many major occurrences will befall it at the end of time. Furthermore, it became clear through the study that the house's sanctity will be violated and destroyed, taking place only after the emergence of Gog and Magog. All of the aforementioned is a sign of the proximity of the Hour of Resurrection, and Allah Almighty knows best.

Introduction

All praise is due to Allah, whom we praise and seek help, guidance and forgiveness from. We seek refuge in Allah from the evils within ourselves and from the burden of our evil deeds. Whom he guides Allah, will never be misled; and he whom he misguides, will never have one who will guide him. I bear witness that there is no deity worthy of worship except Allah without partners and that Muhammad is His servant and messenger.

“O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].” Surat Ali 'Imran [verse 102]

“O men! Fear your Lord Who created you from a single being and out of it created its mate; and out of the two spread many men and women.¹ Fear Allah in Whose name you plead for rights, and heed the ties of kinship. Surely, Allah is ever watchful over you.” Surat An-Nisa [verse 1]

“O you who have believed, fear Allah and speak words of appropriate justice.* He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.” Surat Al-‘Ahzab [verse 70-71]

It is well known that the sanctified house of Allah (al-Kaaba) is the first house set for all people, Allah Almighty sayth:

“Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds.” Surat Ali 'Imran [verse 96]

The verse included many of the virtues that Allah Almighty assigned to the Sacred House, including: that the Sacred House is the first house for worshiping the Almighty on earth. Also, that it is a blessed house in all respects, such as regarding the reward of deeds

performed in it, the reward of those who intend it, or the tranquility and reassurance that overwhelms Allah's servants upon seeing it. Moreover, of its virtues that Allah Almighty appointed His servants the pilgrimage to it, and whoever entered it was safe. Allah Almighty sayth: "...And whoever enters it shall be safe..." Surat Ali 'Imran [verse 97]

Among the virtues of the sanctified house of Allah that Allah Almighty made it the (Qibla); adirection of prayer for Muslims, to turn to in their prayers, therefore, the servants prayer is only accepted by directing themselves to it.

Allah Almighty sayth: "We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]..." Surat Al-Baqarah [verse 144]

Furthermore, people attend it with the sense of glorification, sanctification, and refuge.

Allah Almighty sayth: "And [mention] when We made the House a place of return for the people and [a place of] security. And take, [O believers], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who perform Tawaf and those who are staying [there] for worship and those who bow and prostrate [in prayer]." Surat Al-Baqarah [verse 125] Thus, they always return to it, repeat the visit, and never become tired of it.

Also, among its virtues: that the prayer in it is equivalent to one hundred thousand prayers elsewhere - as stated in the famous hadith. In addition, according to a hadith: "Whoever performs pilgrimage to this House, and does not Yarfuth (utter any obscenity or commit sin), will go back as (on the day) his mother bore him."

Moreover, regarding its virtues, the circumambulation around it is considered a great worship, and also the fact that it was built by the angels, Adam, and Abraham.

It is well known that the Kaaba was built seven times. It is stated in the history of Makkah and the sanctified house:

And know that the sum of what has been mentioned with regard to the construction of the Kaaba in the foregoing accounts is that it was built seven times: the first: by the angels or Adam ... the second: by Abraham, peace be upon him, who built on the first basics, third: by giants, fourth: by the Jurhum, fifth: by Quraysh five years before Islam, and the Prophet, may God's prayers and peace be upon him, attended this event. Sixth: by Abdullah bin Al-Zubayr when, in his time, it burned with a spark that flew from Abu Qubais mountain and fell on its curtain and burned. And it was said that: A woman wanted to venerate it, but a spark from her Brazier fell on its veil, and it was burned. Seventh: by Hajjaj ibn Yusuf Al-Thaqafi, which is the part on Hijr-Ismael's side that exists to the present day.¹

¹History of Makkah and the holy Mosque (1/52).

Previous studies

I did not find any scientific studies about the violation of the sanctity of the sanctified house and its demolition and all that is published on networking sites in the World Wide Web are nothing but fragments and glimpses, and even the content of the books of al-fitan does not reveal the major purpose this study aims at.

Among these books:

- The end in seditions and epics, Abu al-Fidaa Ismail bin Omar bin Kathir, investigation of: Muhammad Ahmed Abdel Aziz, Dar al-Jeel, Beirut - Lebanon, 1408 AH.
- The book of Al-Fitan, Abu Abdullah Naim bin Hammad Al-Marwazi, No. 228 AH, investigation by: Samir Amin Al-Zuhairi, Al-Tawhid Library, Cairo, 1412 AH, 1st edition.
- Encyclopedia in the seditions, epics and the portents of the Hour, Muhammad Ahmad Al-Mobaid, Al-Mukhtar Institution for Publishing and Distribution / 1425AH-2006AD,.
- The rumor of the portents of the Hour, Sharif Muhammad bin Rasool al-Husseini al-Barzanji, investigation by: Hussein Muhammad Ali Shukri, 1426 AH - 2005 CE, 3rd edition.

Research methodology

This study is based on tracking the sayings of scholars on each of the issues, transcribing them, and discussing them when necessary for clarification.

Research approach

The selected approach in this research was the inductive approach, in addition to applying a descriptive analytical approach.

A. I searched in the books of seditions (Al-Fitan) and the portents of the Hour on all issues related to the violation of sanctity of the sanctified house and the demolition of the Kaaba then looked into the authors opinions, sayings and narratives on this issue, and outlined the general framework of the research based on which the research plan was written.

B. I referred the verses to its Suras.

C. I extracted the hadiths from the Sunnah's books such as: Al-shahihs, Sunnas and Musanads, if it was in the two Sahihs or one of them, I regarded it sufficient otherwise, I extracted it from the other Sunnah books, and indicated the degree of its authenticity or unreliability as mentioned by scholars and other researchers.

D. I explained unfamiliar language, proverbs, and terms.

Research Plan

In order to understand the general framework of the issue under research; the violation of sanctity of the Sacred House and the demolition of the Kaaba in the books of seditions (Al-Fitan), it was divided into six topics and a conclusion.

The first topic: The repeated invasions of the Sacred House in previous times.

The second topic: performing pilgrimage to the Sacred House at the end of time, and the time when the Kaaba was destroyed.

The third topic: The statement in the Almighty saying: " Have they not seen that We made [Makkah] a safe sanctuary."

The fourth topic: the strength of the invading army of the Kaaba and the description of its leader.

The fifth topic: - The type of treasure that the invading army will bring out.

The sixth topic: The effect of the violation of sanctity of the Sacred House and the demolition of the Kaaba.

May Allah make my work acceptable, and that the truth seekers and scholars will benefit from it. Only Allah leads to prosperity and guides to the straight path.

Introduction: the meaning of the Kaaba and its location.

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The Sixth topic: The effect of the the violation of sanctity of the Sacred House and the demolition of the Kaaba.

Introduction: the meaning of the Kaaba and its location

First: The meaning of the Kaaba: Ibn Faris said: "The kaf, the a'in, and the ba' are considered a proper origin indicating both growth and height. For instance the heel of the leg, which is the bone connecting two ends one at the foot and the other at the leg is called Ka'b. The house of Allah Almighty, is said to be called Kaaba because of its protrusion and square shape. Also, Al-Kaaba was the name of Rabia's house around which circumambulation was performed. The Kaaba is said to be a room. It is also said that a woman Ka'abat that is she's a Ka'eb if her breasts protrude."²

²Mu'jam Maqaiis Al-lugha/ Lexicon of Language Standards (5/150).

Sahib Al-Lisan said: "Kaaba means a squared house, and Ki'ab is its plural thus the Sacred House is a Kaaba because of its square shape. وَقَالُوا: كَعْبَةُ الْبَيْتِ فَأُضِيفَ، لَأَنَّهُمْ دَهَبُوا بِكَعْبَتِهِ إِلَى تَرْبَعِ أَعْلَاهُ.

It was named a Kaaba because of its height and squareness. And every squared house is a Kaaba for the Arabs Kaaba. Rabiaahad a house around which people circumambulated that was called aKaaba and it was said to be called "Tha'lKaabat" , and Al-Aswad Ibn Ya'fur mentioned in his poetry:

"And the house "Thi'lKaabat" in Sindad"

The Kaaba is a room; due to its square shape, Ibn Sayyidah said.³

"As for the sanctified house, the Kaaba is pronounced with a short vowel "Fatha" and is called Kaaba for its height and square shape. And every squared house is a Kaaba for the Arabs".⁴

Al-Qurtubi said: "The Kaaba was named Kaaba because it has a square shape and Arab houses are mostly rounded. It was said that the reason for calling it a Kaaba is its protrusion and prominence since every protrusive and prominent object is called a Kaaba whether it is rounded or not. In addition, the heel of the leg and the linkage between the two tubes are called Kaaba. Kaaba also refers to the protrusion of a women's breasts. It was named a House because it has a roof and walls, which is the nature of houses, even if it does not have inhabitants. Allah Almighty called it "Al-haram" which means prohibition due to the prohibition of carrying out some actions in its territory. The Prophet, All Prayers and Blessings of Allah be upon him, said: "Allah and not the people has made Makkah a sanctuary"⁵

Linguistically, Kaaba refers to every protrusive, squared and high object and the Kaaba received this name due to its height relative to its surroundings, as well as being square.

Second: The location of the Kaaba

The first thing that God created on earth, is the place where Kaabais located- as stated in some accounts that were passed on to us, then Allah leveled the earth from beneath it. It is considered the navel of the earth, the center of the world, and the mother of cities.⁶ Bakkah is around Makkah, around Makkah is the sanctuary "Al-Haram", and around the sanctuary is the world. It is As stated in recent studies, the center of the universe.

Al-Azraqisaid based on Sa'eed ibn al-Musayyib's narration that Ka'ab al-Ahbar said: «The Kaaba was a sludge on water forty years before the Almighty God created the heavens and earth, and from this point the earth was leveled.»⁷

³ Lisan Al Arab/ The Tongue of the Arabs (1/718).

⁴ Tahdhib al-Lughah /Refining the language (1/211).

⁵ Al-Jami' li Ahkam al-Qur'an/ The collection of the provisions of the Qur'an (6/324).

⁷ Akhbar Makkah/ News of Makkah (1/31).

He also narrated based on the narration of Hamid and Hisham following him: I heard a mujahid say: "Allah Almighty created this house before creating anything of earth."⁸

Ibn Abbas said: «When the throne of Allah was on water before he created the heavens and the earth, He sent the Almighty wind⁹ that hit the water making it produce stones¹⁰, in this position of what seemed like a dome Allah leveled the earth underneath it and thus it span then Allah Almighty anchored it with mountains and the first mountain placed in it was Abu Qubais. This is the reason Makkah was called Um Al Qura.¹¹

Dr. Hussein Kamal Al-Din, head of the Visual Engineering Department at the Faculty of Engineering at the University of Riyadh, said: He concluded something similar to a geographical theory that confirms that Makkah is the center of the land on the globe.

This theory was developed after years of research and work with scholars from Egypt and other countries.

He states: " what is worth mentioning in this introduction is that after I put the first guidelines of this research, and the continents were drawn, I found that Makkah is the center of a circle that passes by the ends of all the continents, so the land on the surface of the globe is distributed around Makkah in an organized manner, and that the city of Makkah is the center of the Earth's land, As Allah Almighty sayth: "And thus We have revealed to you an Arabic Qur'an that you may warn the Mother of Cities [Makkah] and those around it and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze." Surat Ash-Shuraa [Verse 7]

He added¹²: It was observed that when drawing a circle with having Makkah the center of the city and its borders outside the seven continents, the circumference is almost in line with the outer borders of the continents, and this indicates that the location of Makkah is the center of the land on the surface of the globe. Allah Almighty said: "And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you...." Al-Baqarah [Verse 143]

⁸ Ibid (1/32)

⁹ A wind blowing in speed . See Lisan Al-Arab / the tongue of Arabs(9/348)

¹⁰ A stone in which plants grow. See: Iifadat al'anam bidhikr 'akhbar balad allah alharam ma' taeliqih almusamaa bi'itmam alkalam/ Benefiting the people by mentioning the news of Allah's Sacred Country with its commentaries which are called the completion of speech (1/278).

¹¹ Akhbar Makkah/ News of Makkah (1/32).

¹²Journal of Islamic Research, issue / Shawwal, Dhul Qi'dah, Dhul Hijjah 1395 AH and Muharram, Safar Rabi` Al Awal 1396 AH.

The first topic

The repeated invasions of the Sacred House in previous times.

The Sacred House has been through many tribulations by the enemies of Allah Almighty and those who are ignorant of the religion. These ordeals that caused disturbance, turned security into fear, obstructed circumambulation around the House for a period of time, and took away blissful rituals and peace turning it to ruins and leaving it without companions, because the fear of death filled the souls. Among the ordeals to which the Sacred House of Allah was subjected are the following:

First: The attempt of Tuba's Kings¹³ to demolish the Sacred House:

The archeology books mentioned that three kings, each of whom was called a Tuba', wanted the Sacred House badly, and were determined to demolish it. The first one was resisted by the Khuza'ah tribe which at that time was responsible for the affairs of the House, and the second one met the same fate and returned empty handed, while the third was the one whose story was mentioned in the Qur'an in a complete surah called Surat Al-Fil. The Almighty sayth: "Have you not considered, [O Muhammad], how your Lord dealt with the companions of the elephant? * Did He not make their plan into misguidance? * And He sent against them birds in flocks, * Striking them with stones of hard clay, * And He made them like eaten straw. Surat Al-Fil [Verse 1-5]

Al-Azraqi, based on Ibn Ishaq's narration, said: "The first Tuba' marched to the Kaaba, and wanted to demolish and destroy it. At that time, the House and Makkah's affairs were under Khaza'a's responsibility, therefore, Khaza'a, fought him more fiercely until he returned, and so was with the following Tuba'. The Tuba's who wanted to demolish and destroy the Kaaba were Three. It was before these incidents that some of the Tuba's walked on land and when they entered Makkah glorified The House. "14

Al-Azraqi based on the narration of Musa bin Isa Al-Madini narrated: "While Tuba' with their duff were in Jmdan between Amaj and Asfan, their animals started to amble, and it went dark, so he called rabbis, people of the book, who were with him and asked them, they said: Do you have certain intentions with regard to this House? He said: I want to demolish it, they said: It is better for you to cover it with a veil, and offer sacrifices at it, and he did so, and thus the darkness swept away. Al-Azraqi based on the narration of Ibn Ishaq said: They marched until they reached Jmdan between Amaj and Asfan. They stopped, darkness befell and severe wind began to blow, so he called the rabbis-the people of the book who were accompanying him and asked them, they said: Do you have ill intentions regarding this house? He told them what Alhziion have told him, as well as what he was intending to do, the rabbis said: By Allah, they seek nothing but your destruction, and the perishment of your people, this is the house of God, and whoever had had ill intentions towards it perished. He

¹³ Ibn Kathir said in Al-Tafseer/ Interpretation (7/256): "people of Humair known also as Sabaeans- called any king ruling them Tuba' similar to Khosrow the king of the Persians, Caesar the king of the Romans, the Pharaoh the king of Egypt, and Negus, the king of Ethiopia And others . "

¹⁴ Akhbar Makkah, News of Makkah (1/132).

said: What to do? They said: have good intentions by glorifying it , covering it, making a sacrifice at it, and benevolence towards people. And he did, as a result darkness swept away, the wind ceased, and their camels and animals started moving. Tuba' ordered the killing of Aalhzlion, so their heads were cut off and They were crucified, as if it was enticed by the envy that Quraish was the one responsible for house. They presumed walking until they reached Makkah. their weapons were in Qu'iqu'an, it is said: that it was the reason it was called Qu'iqu'an, and their horses were at Ajyad, it is said that the area was called Ajyadafter the horses of Tuba'. Their cooking places (Matabekh)in the mountain trail which was called Abdullah bin Amer bin Kariz; Therefore this mountain trail was called (Matabekh). Tuba' king settled in Makkah for days, each day slaying a hundred camel not taking anything of it for himself or his army. Rather they offered it to the people to take the amount they need, then birds ate from it, and in the evening wild animals got hold of it. Then he covered the house completely with Al-asab fabric, and made a door with a Persian latch. Ibnjrejsaid: Tuba' was the first to veil the house fully. He dreamt that it should be covered with the Anta' and so he did, then he dreamt that it should be covered with the wasa'el / the hibra fabric from Asab Yemen and so he did and he put a door for it to be closed, as the house had never been closed before its placement.¹⁵

Al-Suhaili said: "When Tuba' went to the house to sabotage it, he got a disease that caused his head to produce pus that ran down and stank so that no one could come close to him from the length of a spear. It was said, that wind was sent which tied his hands, feet, and skin, and they - his people were in a state of complete darkness, until their horses bled and thus the place was called Al-Raf. He called the doctors to ask about his disease, what they saw astonished them and they could not cure him. The rabbis asked him: Perhaps you had some intentions regarding this house? He said: Yes, I wanted to demolish it, and they said to him: Repent to God because it is the house of God and he commanded avoiding prohibitions in the sanctuary and so he did which cured him from the disease.

Al-Suhayli commented on this narration: "I am certain that this narration is true, Allah - the Almighty - says "whoever intends [a deed] therein of deviation [in religion] or wrongdoing - We will make him taste of a painful punishment." Surat Al-Hajj [Verse 25]

In the verse "Who intends a deed "bitholm" / of injustice" , the (ba) indicates the correctness of the meaning and that those who have unjust intentions towards the Sacred House even without taking action are tortured emphasizing its status as a sanctuary. Such as the incident in which Allah destroyed Ashab Al-Fil before reaching it.¹⁶

Second: Abraha al-Ashram, and the story of Ashab Al-Fil

Scholars have mentioned that in the era of Abd al-Muttalib, the chief of Quraysh, Al-Fil /elephant incident took place. Ashab Al-Fil were the tyrants of Abyssinia who ruled Yemen after Humair. Abraha ibn Al-Sabah Al-Ashram was one of the kings of Abyssinia, and he was the one who built a church in Sana'a as he was a Christian. No building at the time

¹⁵ Akhbar Makkah/ News of Makkah (1/132-134)

¹⁶ Al-Rawd Al-Anef (1/92)

matched its beauty and it was called by Arab authors "Al-Qalis".¹⁷ After it was built, Abraha wrote to Negus: "O king, I have built you a church unprecedented to a king before you, and I am not finished until I redirect the Arab's pilgrimage to it. When the Arab were informed about Abraha's letter to Negus, a man from Al nus'a¹⁸ became angry, and headed to the church, where he sat and defecated, then came out. Abraha was told about this incident and he said: Who did this? It was said that it was a man from the people of the house in Makkah, which Arab pilgrims attend to, When he heard you say: (to redirect the Arab's pilgrimage) he became angry, came to the church and sat intending to show that it is not worthy. At that Abraha became angry, and swore to go to the House to demolish it. Therefore, he sent a man to Bani Kinanato invite them to perform the pilgrimage at the church, but they killed the man. This increased Abraha's anger and resentment, so upon his order Abyssinians made preparations then marched along with their elephants. When the Arabs heard of it, they deplored it, and believed they must fight him, since he wanted to destroy the Kaaba the house of God.

A man of Yemen's chiefs and kings, who was called Thu Nafr told his people and the rest of the Arabs about Abraha's intention of war and the demolition of the Kaaba and called them to battle in the defense of the Sacred House. Some responded to his calling and when the armies confronted, Al-Nafr and his companions were defeated. Abraha took Thu Nafr as a prisoner, and when he wanted to kill him, he said to him O king perhaps not killing me will be beneficial for you and so he spared his life, and only imprisoned him, as Abraha was a patient man. Then he set out to achieve what he came out for, until he reached the land of Khath'am where Nufayl bin Habib Khathaami confronted him and informed him that in his tribe Khath'am there are Shahrani and Nahisi tribes and that they are supported by other Arab tribes. They fought and Abraham defeated and imprisoned him, then when he intended to kill him Nufayl said to him: O king, do not kill me, I am your guide in the land of Arabs, and my two tribes: Shahrani and Nahisi are at your command with full obedience, and so he released him. Nufayl accompanied Abraha to guide him, when they reached Taif, Masoud bin Mattab with men from Thaqeef, said to him: O king, we are your servants and obedient followers, we do not oppose you, this house, - referring to Laat - is not the one you want rather the house that is in Makkah. We shall send with you the one who will guide you to it, so he went past them. They sent Abu Righal with him. They marched until they reached Al-Mugmas valley¹⁹ where Abu Righal died. His grave was stoned by the Arabs, and it became the grave to be stoned by the people in Al-Magmas. A poet said:

stone his grave every year, as people stone the grave of Abu Righal

¹⁷ Al-Qalis is derived from the reduction of something if it rises, and this church was ruined during the time of Al-Safah, the first successors of the Abbasids, for he ruled over Yemen. He took its wood which was studded with gold and the silver plated pots that were worth quintals of gold. See: Muhammad, the Messenger of God, p. (17).

¹⁸ Ibn Manzur said in Lisan Al Arab/ the Tongue of the Arabs (1/167): "Al-Nus'a with the short vowel (fatha) on the N and (Sukun) on the S. Allah mentioned Al-Nase' in his book meaning the delaying of some months."

¹⁹ Mugmas: First with the short vowel (damma) followed by the short vowel (Fatha), and then the sign of emphasis (Shaddah) on the M. It is the past participle of dipping something in water and refers to a place near Makkah on the way to Taif, where Abu Righal died and his grave was stoned because he was the guide of sahib Al-Fil. See: Mu'jam al-Buldān (5/161).

"At Al-MugmasAbraha sent a man from Abyssinia who was called Al-Aswad Ibn Maqsud on one of his horses. When he reached Makkah, he seized the possessions of the Tihama– the people of Quraish and others, and captured two hundred camels owned by Abdul Muttalib bin Hashim, who was at the time the chief of Quraish and its leader. Quraysh, Kananah, Huthail, and whoever was at the sanctuary realized his intention to battle, and they knew that they had no power to fight back, so they surrendered .

Abraha sent HnathHumairi to Makkah, and told him: ask the people who the chief of this country is. then say to him: The king says to you: I have not come to fight you, but I came to demolish this house, if you will not resist me, there is no need for me to shed blood. If he does not intend to fight me then bring him to me. When Hnath entered Makkah, he asked about the chief of Quraish and was told: Abd al-Muttalib ibn Hashim (bin Abd Manaf ibn Qusai) he went to him and told him the words of Abraha. Abdul Muttalib said to him: By God we want no war, and we have no power to bear it. This is the house of God, and his friend Abraham, peace be upon him, or as he said, If God protects it from you so it shall be, it is his house and sanctuary but if he opens the way for you, we shall not protect it. Hnath said to him: Come with me, he commanded me to bring you to him.

Abdul Muttalib went with him along with some of his sons. When they reached the military, he asked about thiNafar who was his friend, so he entered in his cell and said to him: O thaNafar, can you compensate for what has befell us? He said to him what does a prisoner have when there is a king waiting to kill him in the morning or evening. I only know Anis, the rider of the elephant who is a friend of mine. I shall send to him and intercede for you, praise you, and let him ask for permission for you to see the King so you could talk to him as you please. He will intercede for you if he will be able to do so. Abdul Muttalib said : that is sufficient for me. Thus ThaNafar told Anis: Abdul Muttalib is the chief of Quraish, and the owner of Makkah's caravan. He feeds the people of the plain, as well as wild animals in the mountains tops. The king has captured two hundred camels of his, therefore ask permission for him to see the king, and help him as you can, he said: I shall do.

Anis spoke to Abraha, and told him: O king, this is the chief of Quraish at your door asking for permission to see you. He is the owner of Makkah's caravan, and he feeds people of the plain, as well as wild animals in the mountains tops. Grant him permission to see you so he could speak to you (and be good to him). He said: Abraha gave his permission.

He said that Abdul Muttalib was the most handsome and the greatest among the people. when Abraha saw him , he admired and honored him by not having him sit underneath the place where he was sitting however, he did not want Abyssinians to see him sitting on his bed. So Abraha went down from his bed, and sat down on the rug making him sit with him to his side, and then said to his interpreter: Tell him: what is your need? And the interpreter did so, he answered: I needed the two hundred camels which the king had captured. Abraha said to his interpreter: tell him: I have admired you when I saw you, then I ceased when you spoke to me. Are you troubled by the two hundred camels I have captured, and leave the House of your religion and the religion of your fathers. I have come to destroy it, and you do not talk to me about it! Abd al-Muttalib said to him: I am the owner of the camels, and the house has an

owner to protect it. He said: it shall not be protected against me. Abdul Muttalib said: it is your affair.

In the morning, Abraha prepared himself, his elephant, and his army to enter Makkah. The name of the elephant was Mahmoud. Abraha intended to demolish the house, then leave to Yemen. When they directed the elephant to Makkah, Nufayl Ben Habib (Khathaami) approached them until he was by the side of the elephant, then took its ear and said: kneel down, Mahmoud, or go back from where you have come, you are in the holy country of God, then he let go of its ear. The elephant kneeled down, and Nufayl Ben Habib went up the mountain in a hurry. They beat the elephant to get up but it did not respond, they struck its head with a Tabar but it did not respond. They inserted Mhajn in its abdomen and slit it open but it did not respond. When they directed it to Yemen, it got up and ran. They directed it to Syria, it did the same. They directed it to the east, it did the same. They directed it to Makkah, it kneeled down. God the Almighty sent birds from the sea, that look like Swallows and Starlings. Each bird was carrying three stones, one in its beak, and two in its claws that were as chickpeas and lentils killing whoever was hit by them. They fled to the road from which they came, and asked about Nufayl Ben Habib to guide them on their way back to Yemen. He said, when he saw God's punishment:

Where is the refuge when the matter is with God and the defeated Al-Ashramis not the triumphant.

Ibn Hisham said: "He is not the triumphant", based on the narration of other than Ibn Ishaq.

They went out falling every way, and perishing at every spring. Abraha fell ill, and they took him along. His fingers were falling one by one. Whenever one fell down it was followed by pus and blood, until they reached Sanaa, and he was looking like a flapper. He did not die until his chest split from his heart, as they claim.

Ibn Ishaq said: Yaqub bin Utbah told me that the first time measles and smallpox were seen in the land of the Arabs was in that year, and that the first time the bitter plants: Rue, Colocynth and Apple of Sodom were seen was in that year.

Ibn Ishaq said: When God sent Muhammad, All Prayers and Blessings of Allah be upon, Allah enumerated for Quraish his blessings and grace bestowed upon them. Almighty said: "Have you not considered, [O Muhammad], how your Lord dealt with the companions of the elephant? * Did He not make their plan into misguidance? * And He sent against them birds in flocks, * Striking them with stones of hard clay, * And He made them like eaten straw. Surat Al-Fil [Verse 1-5]²⁰

It is worth noting that historians disagreed about what happened to Abraha's army, and some of them said: Only Abraha had survived along with another Abyssinian man who returned to Yemen and spoke about what God had done to Ashab Al-Fil.²¹

²⁰ Sirat Al-Nabi / Biography of the Prophet (1/48 and later).

²¹ Tarikh Al-Islam/ History of Islam, by Hassan Abraham Hassan (1/45).

Due to the importance of this event, the Arabs began dating it. For if Abraha had defeated Quraish and destroyed the Kaaba, Christianity would have entered Makkah and forced the Arabs to embrace it. Because Yemen was ruled by the Christian princes of Abyssinia and many of its people were forced, whether they were worshiping idols or were Jews, to convert to Christianity. Quraysh dated the years according the death of Qusay bin Kalabdue to his honorable status but it changed to the year of Al-Fil /the elephant after it occurred.²²

Third: The demolishing of the Kaaba by Yazeed Bin Muawiyah.

Dr. Hassan Abraham Hassan said: “Yazid’s calamities did not end with the Karbala incident in which Hussein bin Ali was killed in the year 61 AH as during his ruling battling was permitted in Al-Madina Al Munawarah after it had been a sanctuary to the Messenger , All Prayers and Blessings of Allah be upon. This is due to the people of Al-Madina Al Munawarah’s hatred of Yazid’s ruling, deposing him, and imposing restriction on the people of Umayyad. Thus, Yazid sent Muslim bin Aqabah Al-Marri who was one of the cunning Arab Titans to them. He was of an advanced age and he went to Al-Madina Al Munawarah while he was sick. He besieged it from Al-Hurra side of the outer city and conquered it, then he permitted battling for three days. His soldiers murdered, looted and assaulted the people excessively that they called him extravagant for that. In that battle, which was an evil against Islam and Muslims, the best of the people of the city including knights and the finest of the messenger’s companions were martyred. In that manner the Umayyads permitted battling and defiled the city.

Then Yazid ordered Muslim bin Uqba, the hero of al-Hurra, to march to Makkah, so he did. Abdullah bin Al-Zubayr was the chief in Makkah and people followed him. As Muslim died on the way, Al-Hassin bin Numayr assumed the leadership of the soldier in accordance with Yazid’s recommendation. When the army marched, Yazid realized Al-Hassin considered making Ibn Al-Zubayr Take the pledge of allegiance if he moved to the Levant. Ibn Zubayr refused because he wanted to bring back to the Hijaz its glory and make it the center of the caliphate. As a result Al-Hassin and his followers returned and lifted the siege on Makkah after they inflicted a tremendous damage to the Kaaba. According to Al-Masoudi: the stones of Mangonels and Ballista were successively thrown at the house. Fire, petroleum and other kinds of fuel were thrown with the stones. The Kaaba was demolished and the structure (the building) was burnt ..For three khuluns from Rabi` al-Awwal (the year 64 AH).²³

In Akhbar Makkah/ news of Mecca a long account was dedicated for the building of the Kaaba by Ibn Al-Zubayr. Narrated by Al-Azraqi based on his grandfather based on Suleiman bin Salem based on Ibn Jarij based on a number of knowledgeable people who witnessed the event. It stated: "The corner had cracked because of the fire into three parts of which a

²² Kitab Muhammad Rasul Allah/The Book of Muhammad, the Messenger of God, p. (17).

²³ The same source is (1 / 234-235).

fragment called and kept with Al- Shaybah for a long time. Ibn al-Zubayr mended it with silver except for that fragment on top which is visible on the top of the corner".²⁴

Fourth: Qarmatians and their violation of the House's sanctity

The Qarmatians trace back to Hamdan bin Al-Ash'ath Al-Qarmati. Their center was the city "Wasit"²⁵, which was a good medium for the growth and spread of their da'wa (missionary activity). Since its people were poor and oppressed, they responded to the Qarmatians and became involved in their cause.

Hamdan Al-Qarmati built a center for the Qarmatian da'wa near the Kufa, which he called "Dar Al-Hijrah" and took it as a starting point for spreading his da'wa as well as a center to gather who were convinced in his views. This movement was based on money, as he imposed taxes on his followers and raised funds. He also tempted the poor by promising to give them a share of what had been collected, and he gave them hope that they would have the wealth of the rulers and the rich, so they obeyed and followed him.

This destructive da'wa remained secret until Abu Saeed al-Janabi²⁶, who established a branch of it in Al-Ahsa, which was followed by many people. Therefore, it spread in Bahrain and expanded and Al-Mu'taded sent an army to fight it, but it was defeated, its leader was imprisoned, and the soldiers were divided. The Qarmatians seized Bahrain, Yamamah, and Oman.²⁷

Abu Saeed al-Janabi had chosen his younger son "Saeed" to be his successor, but he was weak, thus his older brother, Suleiman, who was called Abu Taher, took his place.²⁸

When Abu Taher al-Janabi took over the leadership, he expanded his influence, and began to launch raids on Basra sometimes and on the Hejaz at other times. In the year 311 AH, He entered Basra with two thousand and seven hundred men, who killed a lot of its people, and stayed there for eighteen days taking whatever he was capable of carrying including money, possessions, women and boys to his country.²⁹ In the year 312 AH, the pilgrims were cut off on their way back, and their belongings were taken from them. They left them without water

²⁴ Akhbar Makkah/ News of Makkah (1/208-209)

²⁵ Wasit: A great city built by Al-Hajjaj bin Yusuf Al-Thaqafi in the year 84 AH. However, it became underdeveloped socially and financially in the Abbasid era, and so is the case of destructive da'was that can only grow in corrupt mediums full of social and economic injustices, and if this is true in the past, it is true in the present. This is almost a general law in every time and place. From such environment all these destructive movements sweeping across our society emerged. This is the punishment for the society that violated Islam. Nowadays Wasit is ruins because Dajla does not pass through it. See the book: The Qarmatians / Al-Qaramitah by Ibn al-Jawzi, p. (14).

²⁶ Named after Janabah, which is in Persia. Abu Saeed is Hassan bin Bahram who was from Janabah worked as a Daqqaq then he was exiled from it. He stayed in Bahrain as a merchant and then started inviting people to his corrupt religion. He was killed by a servant while he was in the bathroom in the year 301 AH: The Book of Qarmatians/ Al-Qaramitah by Ibn al-Jawzi, p. (15).

²⁷ The Qarmatians/ Al-Qaramitah by Ibn al-Jawzi (13-16)

²⁸ See: The Qarmatians / Al-Qaramitah by Mahmoud Shaker, p. 68. Abu Tahir, is Suleiman bin Al-Hassan bin Bahram, a tyrant who defeated his brother Saeed, whom his father had chosen to rule. He committed evil deeds and died with the smallpox in 332 AH.

²⁹ The Qarmatians/ Al-Qaramitah by Ibn al-Jawzi p. (16), The Qarmatians/ Al-Qaramitah by Mahmoud Shaker, p. (68).

and food, and most of them died. Then he entered Kufa in 313 AH and stayed there for six days during which he transferred most of what was in it, then he returned and entered it the following year. He did what he had done in the previous year, and he seized the city of Anbar and Ain Al-tamr.³⁰

These beasts kept on terrorizing the people, committing outrage, stealing money, and attacking the weak till they committed the greatest evil deed when they attacked Makkah in the year (319 AH). Abu Taher entered it, killed its people and the pilgrims, demolished Zamzam, and spread the mosque's floor with the dead. He stayed in Makkah for six days while keeping on inciting his companions to kill the people and moving from one place to another saying: Kill the infidels and worshipers of stones, and thus they continued on killing, looting and committing inconceivably terrible deeds. Al-Qarmouti demolished the dome of Zamzam, took off the door of the Ancient House, removed the covering of the Kaaba, and made a man climb to the top of it to remove the gargoyle but he fell and died.³¹

Historians mentioned that some Qarmatians struck the black stone with a pin and broke it, then removed it. It was said that Ja'far bin Falah al-Bannawas the one who removed it upon the order of Abu Tahir on Monday after the prayer on the fourteenth of Dhu al-Hijjah, and then went to the Hajr³². Its position in the Holy Kaaba remained empty but people kept putting their hands on its empty place to be blessed until it was returned on the Day of immolation in the year 939 according to what Al-Masbahi mentioned, and he also mentioned that the one who brought it to Makkah was Sanbar bin Al-Hasan Al-Qarmati. When he arrived to the Kaaba's courtyard accompanied by the prince of Makkah he pulled the stone out of a case and it had a silver filling which was on its length and breadth to mend the cracks that occurred after its removal. He also brought a plaster with him to affix it, so he took the stone into his hand, affixed it with the plaster and said: We took it with Allah's Omnipotence, and we brought it back at Allah's will. The people looked at the stone, identified it, kissed it, received it and praised Allah. The placement of the Black Stone was before people came to visit the Kaaba on the day of immolation. The Black Stone remained at Qarmatah twenty-two years, except for four days.

The Turkish Bajkam who was the conductor of the caliphate in Baghdad offered the Qarmatians fifty thousand dinars to bring back the Black Stone. They refused and said: We took it by a command and we will return it only by a command.³³

And he mentioned that when Al-Qarmati took the black stone, he was carried on several camels because they got tired but when he was on his way to return it to Makkah, just one camel carried him, and it was unharmed.

Imam Muhammad bin Ahmed bin Ali Al-Fassi included in his book "Shifa' Al gharam bi akhbar al balad al haram"³⁴ a complete chapter in which he mentioned some of the incidents

³⁰The Qarmatians/ Al-Qaramitah by Mahmoud Shaker, p. (68).

³¹The Qarmatians/ Al-Qaramitah by Ibn al-Jawzi, p. (18).

³²Called Al-Ahsa at present.

³³ Shifa' Al Gharam (1/257)

that the Sacred House was subjected to, whether collectively or individually, the most prominent of which were the previously mentioned incidents.

The second topic

The pilgrimage of people at the end of time, and the time Kaaba is demolished

Scholars stated that the pilgrimage to the Sacred House of God at the end of time will cease. This will be a sign and an indication to the proximity of the Hour of Resurrection, and that this will take place in the last days of the world, because people will perform Hajj and Umrah after the emergence of Gog and Magog, as Al-Bukhari narrated based on Abu Sa'id al-Khudri's narration, may God be pleased with him, the Prophet, peace be upon him said: «They shall perform Hajj and Umrah at the House after the emergence of Gog and Magog», followed by Iban and Imran based on Qatada's narration. Abdul Rahman said, based on Shu'ba's narration: «the Hour of Resurrection shall not take place until Hajj is not performed», «The first is more reliable as Qatada, Abdullah, and Abdullah, Abu Saeed heard.³⁵

Hafiz Ibn Hajar Alasagani said in his comments and record on the previous narration: “The chain of transmission of the hadith that The Hour of Resurrection will not take place until the Hajj is not performed was connected by Al-Hakim by Ahmad ibn Hanbal. Bukhari said that the first one is more reliable due to the agreement among the aforementioned narrators on this narration. A group disagreed, he said, because seemingly they contradict the concept of the first is that the Hajj is performed after the Portents of the Hour of Judgment while the second states that Hajj cannot be performed. However, the two Hadiths can be accepted. As it is not necessary to refrain Hajj after the emergence of Gog and Magog at the approximate time of the Hour of Resurrection. It seems that the words “They shall perform Hajj” refer to the place of the house.³⁶

The Imam Ibn Kathir said with regard to the commentary on the two narrations, which seem contradictory: "There is no contradiction in meaning between the two versions, because people shall perform Hajj/ Umrah at the Kaaba, - following the emergence of Gog and Magog, their destruction, the reassurance of the people and the abundance of their livelihoods in the time of Christ, peace be upon him. Then Allah sends wind that collects the souls of every believer, and the Prophet Jesus peace be upon him, dies. Muslims pray for him, and bury him in the chamber with the Messenger of Allah peace be upon him. Afterwards the Kaaba will be demolished at the hands of thui Alsuaiqataineven though his appearance will be at the time of Christ".³⁷

The Imam Ibn Kathir added, "It is narrated by Ka'b Al-Ahbar in the interpretation with regard to the verse: “until when has been opened (for) the Yajuj and Majuj} that the first appearance of thui Alsuaiqataine will be in the days of Jesus the son of Mary, peace be upon him, after Gog and Magog perish. Thus Jesus peace be upon will send an avanguard ranging between

³⁴ Shifa' Al Gharam (2/253-313)

³⁵ It was included by Al-Bukhari (2/149 No. 1593).

³⁶ The same source (3/455).

³⁷ The end in seditions and epics (1/203)

seven hundred to eight hundred warriors. As they march Allah will send a wind from Yemen that will collect the souls of every believer, then remains the Ujaj³⁸ who will be ytasaf dun³⁹ as the animals. Ka'b said: The time will be soon then.

It was narrated by Kaab that in the time of Jesus, and so Al-Halimi said: he would send a group of eight hundred to nine hundred people, and it was said: it was demolished in his time and after the destruction of Gog and Magog, pilgrims perform Hajj and Umrah as it is proven, and that Jesus performs Hajj or Umrah or both. It was reported: "The Hour of Resurrection does not arise until Hajj is no longer performed, and in another narration: circumambulate this house frequently before it is removed, as it was destroyed twice and shall be removed in the third."⁴⁰

I said: It is apparent from the hadiths that the demolition of the House will take place after the death of Christ, peace be upon him, and the blowing of the wind which will kill whose heart has the slightest amount of faith then the Kaaba will be demolished and never rebuilt again.

The third topic

Allah Almighty said: "Have they not seen that We made [Makkah] a safe sanctuary?"

It is mentioned in the Noble Qur'an that Allah Almighty endowed the people of the Sacred House with safety and security, and he granted them seen and unseen bounties, as he granted them abundant livelihood and security, at a time when the people around them are being killed and taken captive.

Hafiz Ibn Hajar said in his commentary on the words of the Prophet peace be upon him: "

The Kaaba shall be destroyed by Thui Alsuaiqatain who is from Abyssinia". "It was said that this hadith is contradictory to the verse "Have they not seen that We made [Makkah] a safe sanctuary" because Allah protected Makkah, against the elephants and their owners in their pursuit to demolish the Kaaba despite the fact that it was not the Qiblah yet. Thus how would Allah give Abyssinians such power and force after it became the Qiblah for the Muslims. I respond that this shall take place at the end of time nearing the Hour of Resurrection when no soul remains on earth saying Allah. As documented in Sahih Muslim, the Hour of Resurrection shall not take place until no one remains on earth saying Allah. In Said Ben Sam'an's narration it is stated that "which after it shall never be rebuilt". Battles and raids had occurred by the people of Al-Sham at the time of Yazid Bin Mu'awiah and also many others after it. Such as Qarmatians after three centuries. They killed Muslims while circumambulation in countless multitude, they removed the black stone and took it to their country and then brought it back after a long time, and they invaded Makkah repeatedly after that. all this does not contradict to the verse "Have they not seen that We made [Makkah] a

³⁸Ujaj: The ill-behaved people who have no goodness in them. See: Al-Nihaya fi Gharib Al-Hadith wa Al-Athar (3/184).

³⁹Ytasaf dun: meaning copulating. See: Lisan Al Arab/ Tongue of the Arabs (2/389).

⁴⁰Al Isha'a/ The rumor (p. 244).

safe sanctuary?" because that took place by the Muslims themselves, and as stated in the hadith of the prophet, peace be upon him "This House shall not be invaded by other than its people." Which did take place marking his prophethood. There are no verses that mention the continuation of the said security and Allah knows best".⁴¹

The Holy Qur'an also made it clear that Allah Almighty made the Sacred House a mean to achieve the interests of the servants, especially to those who reside next to it, where there are security and safety. Al-Bukhari included a chapter in his book entitled: Chapter of Allah's words. "Allah has made the Ka'bah, the Sacred House, standing for the people and [has sanctified] the sacred months and the sacrificial animals and the garlands [by which they are identified]. That is so you may know that Allah knows what is in the heavens and what is in the earth and that Allah is Knowing of all things." Surat Al-Ma'idah [verse 97]

Hafiz Ibn Hajar said with relation to the verse: "It seems as if what is meant by "Kiaman" is "Kawaman" – a pillar indicating that as long as it exists, the religion exists. He cited in this regard the story of the demolition of the Kaaba at the end of time in the chapter. Ibn Abi Hatim narrated with an authentic chain of narration on the authority of al-Hasan al-Basri that he recited this verse, and said: People shall keep on having a religion as long as they perform the pilgrimage to the house and direct themselves to the Qibla. On the authority of Ata', he said: "It is maintenance for the people, if abandoned for a year they shall be perished".⁴²

Al-Qurtubi said in his interpretation of the words of the Almighty: "kiaman" for the people meaning goodness and livelihood, because it is considered a sanctuary for the people and this is what "kiaman" denotes. It was also said that: "Kiaman", means following the provisions. Ibn 'Umar and Asim read "Kiman", which is one of thwat al waw, thus the waws turned to yadue to the short vowel "Al-kasra" on the precedent letter.

It was also pronounced: "kawam" Scientists said: The wisdom of Allah making these things a means of support for the people is that Allah created mankind with an innate nature of envy, competition, conflict, hostility, looting, raiding, Killing and revenge, therefore it was necessary by the divine wisdom and the initial will to create a deterrent that regulates the situation. Allah Almighty said: "Indeed, I will make upon the earth a successive authority." Surat Al-Bakarah [verse 30] Almighty Allah commands people to establish the Caliphate, and put their affairs in the hand of the one who will prevent conflicts, compel them to live in harmony, protect the oppressed against the oppressor and hold every person accountable for what they seize. Ibn al-Qasim narrated that Malik told us that Uthman ibn Affan, may God be pleased with him, used to say: The Imam does not stand as a deterrent more than the Quran. mentioned by Abu Omar, may God have mercy on him. The Injustice of a Sultan for one year is less harmful than the spread of chaos among people for a moment. Thus Allah ordered to appoint a Caliph to govern people's affairs as he sees fit and to defend against injustice. Allah also Made the Sacred House glorious in the people's hearts, made them realize its true worth, and made it a sanctuary that whoever seek refuge at it shall be defended and he who

⁴¹ See Fath Al-Bari (3 / 461-462).

⁴² Fath al-Bari (3 / 454-455).

was oppressed shall be protected. Allah Almighty said: "Have they not seen that We made [Makkah] a safe sanctuary, while people are being taken away all around them?" Surat Al-Ankabut [verse 67]⁴³

The fourth topic

The strength of the army invading the Kaaba and the characteristics of its commander

It was stated that the one who will obtain the treasure of the Kaaba and destroy it is a man from Abyssinia which will not take place until the end of time, and that is why the Messenger, may Allah's prayers and peace be upon him, forbade the provocation of the Abyssinians. . Therefore Imam Abu Dawood Sijistani included a chapter in his book entitled "The chapter of forbidding the provocation of the army," in which he narrated on the authority of Abdullah ibn Amr that the Prophet peace be upon him, said: «Leave Abyssinians in peace as long they are peaceful to you since the treasure of the Kaaba shall be obtained only by the thuiAlsuaiqatain From Abyssinia ». ⁴⁴

The prophetic hadiths confirmed that the Abyssinians will not violate the sanctity of the Sacred House until its sanctity is violated by its own people. If this occurs, they will be destroyed, then the Abyssinians will demolish it and it shall never be rebuilt again. Saeed bin Samaan said: Ahmad narrated on the authority of Saeed Bin Saman: I've heard Abu Hurairah conversing with Abu Qatada, he said: The Messenger of Allah peace be upon him: "A man shall be acknowledged as a Caliph between the corner (Al-rukun) and the station of Abraham (Maqam Abraham). The House's sanctity shall not be violated by other than its people. If this occurs, do not inquire about the destruction of Arabs. Then the Abyssinians shall come and demolish it in a manner after which it shall not be rebuilt. They will be the ones who obtain its treasure". ⁴⁵

From the previous hadiths, we conclude that Abyssinia will regain its great power as it was during the Negus days, as they will have an army and weaponry, and will be involved in invading and fighting. Also, that the king of Abyssinia at that time will invade the House of Allah with his army and take away its covering and its decorations in addition to obtaining its treasure, and therefore the Messenger of Allah - may Allah bless him and grant him peace - forbade provocation the Abyssinians and initiating fights with them as long as they were peaceful toward Muslims.

The noble hadiths conveyed to us the characteristics of the Abyssinian leader who will demolish the honorable Kaaba, including:

The first hadith: Al-Bukhaari narrated on the authority of Abu Hurayrah, may Allah be pleased with him, that the Prophet peace be upon him, said: «The one who demolishes the

⁴³Al-Jame' Liahkam Al Quran/ The collection of the provisions of the Qur'an (6/325).

⁴⁴ Narrated by Abu Dawood in Al-Sunan (4/114 No. 4309).

⁴⁵ Narrated by Ahmad in al-Musnad (13/474 No. 8114). Al-Arnaout said: "Its chain of transmission is authentic and the narrators are reliable and similar to the sahih's except Said bin Samaan as Al-Bukhari included his narrations in Al Qira'a Khaf Al-Imam /Reciting Behind the Imam" as well as the other authors of the Sunan books except for Ibn Maja.

Kaaba is thuiAlsuaiqatain From Abyssinia »⁴⁶, and in another narration: «The one who demolishes the Kaaba is thuiAlsuaiqatain From Abyssinia ».⁴⁷ The hadith indicate that one of the most prominent characteristics of the one who will demolish the Kaaba is that he has short legs. Ibn Hajar said: “thuiAlsuaiqatain” is a dual form of suaiah - a miniature leg which means he has miniature legs.⁴⁸

Al-Nawawi said: "... it refers to the miniature legs of a human being due to their delicateness, and that is mostly the characteristic of the Sudanese "⁴⁹, as most of the Abyssinians have “Hamsh” - miniature⁵⁰ and delicate legs.⁵¹

The second hadith: Al-Bukhari narrated in his chain of narration on the authority of Ibn Abbas, may God be pleased with them, that the Prophet, peace and blessings of Allah be upon him, said: “He is black and has bow-legs, who will remove it stone by stone⁵² – referring to the Kaaba,”

Ibn Hajar said: "It seems that something in the hadith was removed and it might have been mentioned in Ali's narration in the book of Abu Obeid entitled Gharib Al-Hadith. On the authority of Abu alia Ali said: Circumambulate This house immensely as a barrier shall separate you from it since an “Asla’-bald” or it might have been said “Asma –the one with small ears” man whose legs have a space between them from Abyssiniashalldestroy it. Al-Fakihinarrated it but said “Assal” instead of “Asla” and he said: “he shall be at it destroying it with his shovel. Yahya Alhmonanarrated it in his chain in a different manner he saidthat Ali said: “He is black and “Afhaj” in the form of (Af’ala) with an “F”, “H”, and “j” which means the space between the legs. Al-Tayyibi said whose ‘I’rab, has different aspects. It was said that it is a “hal” of the enunciate of the verb “kan”, and it is similar to the meaning of the verb form. It was also said that it is two “hal” of the enunciate of the verb “kan”. The first is the one in the nominative or the genitive case and the second is similar. Or they are “Badalan” of the pronoun in the genitive case, In either variants premeditationis required before mentioning it which is considered vague and is explained with what comes after it, such as, “Ra’aituhu Rajulan” -I saw him as a man. Furthermore, it was said it is in the accusative case so the words “Hajaranhajaran” is a “hal” similar to saying “ babanbaban” as well as the saying in Ali's narration. “Asla”, “As’al”, or “Asma”. “Asla” means the one who has lost the hair on the front of his head. “Asma” means the one with small ears. While “Hamsh” describing the legs with a”H” and a sukun on the “m” means delicate legs which corresponds to the narration of Abu Hurayrah in which thuiAlsuaiqatain is mentioned”.⁵³

The third hadith: Ahmad narrated in his chain on the authority of Mujahid that Abdullah bin Amr, said: I heard the Messenger of Allah peace be upon him say: " The Kaaba will be

⁴⁶ Narrated by Al-Bukhari (2/148 No. 1591).

⁴⁷ Narrated by Al-Bukhari (2/149 No. 1596).

⁴⁸ Fath Al-Bari (3/461)

⁴⁹ By Muslim in the Sharh/ explanation of al-Nawawi (18/35)

⁵⁰ Ibn Al-Atheer said in Alnihaya fi gharib al-hadith walathar (1/440): “it is said that a man's legs are Hamash meaning miniature

⁵¹ Bathl al-majhud (17/226).

⁵² Narrated by Bukhari (2/149 No. 1595).

⁵³ See Fath Al-Bari (3/461).

demolished by thuiAlsuaiqatainFrom Abyssinia. He will rob its valuable decoration and its covering. It is as if I see him. He is Osaile⁵⁴Ofaide⁵⁵destroying the Kaaba with his shovel and hoe ".⁵⁶The hadith indicates another characteristic of Abyssinian who will destroy the Kaaba and seize its treasures, which is that he is bald as his hair fell out. In addition, he suffers from a defect between the foot and the leg bone, so that the joints are dislocated.

In general, it was evident from what has been previously mentioned that the characteristic of the Abyssinian leader who will demolish the Kaaba is black, of an unpleasant appearance, with small ears, delicate legs with a space between them and a small head.

The fifth topic

The type of treasure that the invading army will take out

Al-Athar books mention thatwhenAbrahamand Ismail established the foundations of the Sacred House, they dug a deep well, in which they placed all the gifts given to the ancient house including jewelry, gold, silver, etc.. Those valuables were stolen more than once, and that the first was by a man from the Jurhumtribe and his punishment was that AllahAlmighty has buried him underground. After which Allah Almighty sent a great serpent to guard what is giventotheSacred House and kept it in the house.Whoever saw it was afraid of it and when Quraysh ,before Islam, met to demolish the house and rebuild it again after it was damaged because of a big flood, the serpent prevented them. The Messenger, All Prayers and Blessings of Allah be upon him, was a young boy at the time.Afterwards an eagle took the serpent and flew away.

Al-Azraqi narrated in the authority ofMujahid,: «In the Kaaba to the right of the entrance was adeep well which was dug by Abraham, the friend of Alrahman and Ismail peace be upon them while raising the foundations. It contained the gifts given to the Kabaincluding jewelery, gold, silver, scents or others. The Kaaba did not have a roof therefore, the possessions were stolenat the time of Jurhum's rule again and again. The Jurhums had men attend and guard it. One man who had been chosen at that timeto guard it got tempted and waited until halfway through the day, when people left, and roads became empty, as heat inMakkahwas severe, and he extended his mantle, came down the well, and pulled out what he could his garment. Allah Almighty sent a stone from the well and was locked down until the people found him, helped him out, and returned what they found in his mantle to the well. Thus well becameknownas Al-Akhsaf. After the incident in whichAllah locked up the man from Jurhuma underground, he sent a serpent and kept it inside the Kaaba for more than five hundred years guarding what is kept inside it. Whoever entered itliftedhishead and openedhis mouth out of fear. Perhaps it was also guarding the wall of the Kaaba. It was settling there at the time of Jurhum and Khaza'a and the beginning of Quraish's time. When Quraish in the

⁵⁴ Osaile' ': The diminutive form of Asla' / Bald, whose hair was lost, see: Al-Nihaya /The end by Ibn Al-Atheer (3/47).

⁵⁵ Ofaide: The diminutive form of Afda' which means the dislocation of the joints . It is a defect between the foot and the leg bone, which can happen to the hand as well.

⁵⁶ Narrated by Ahmad in Al-Musnad number (7053), and Ahmed Shaker said: Its chain of transmission is aythentic, and Al-Haythami mentioned it in the Sanad (3/301) and he said: It was narrated by Ahmad and al-Tabarani in al-Kabeer, and in it Muhammad ibn Ishaq who is reliable, but it can be false

Jahiliah met to demolish the house and rebuild it, the serpent prevented them , therefore, Quraish supplicated God to get rid of it and the Prophet peace be upon him who was still a boy, before the revelation was with them in that incident. Later, an eagle came, took the serpent with him and flew toward Ajyad Al-Saghir.⁵⁷

It was said that the first person In Jahiliah to decorate the House with two golden gazelles was Abdul-Muttalib, the grandfather of the Prophet, may God's prayers and peace be upon him, which he found in Zamzam when he had dug it.

As for the first one to decorate it in Islam, it was Al-Walid bin Abdul Malik. As Al-Azraqi reported on the authority of his grandfather he was the first in Islam to add gold to the House.⁵⁸

Al-Masbahi mentioned what is contradictory to what was mentioned by Al-Azraqi regarding the first man who decorated the Kaaba in Islam. He said in Al-Akhbar sixty-five years after the Hijra: Ibn al-Zubayr completed the building of the Kaaba, and it was constructed with melted lead mixed with Turmeric. He also added gold plates to the Kaaba and its cylinders.⁵⁹

Al-Azraqi mentioned the decoration that was made upon the order of Al-Walid, which was worth one thousand dinars. He added gold plates to the door of the Kaaba, the gargoyle, the cylinders inside, and the internal corners⁶⁰. He also mentioned that the commander of the believers, Muhammad bin Rashid at the time he was Caliph, sent eighteen thousand dinars to Salim bin Jarrah - a worker in sawafi Makkah—in order to add gold plates on the doors of the Kaaba.

The worth of the golden and silver decorations on the walls of the Kaaba and its corners was about eight thousand Mithqal. Al- Suhaili said: "Then Walid bin Abdul Malik added more decorations, and spent on its gargoyle and roof what equals the amount of gold and silver that were at the table of Solomon the son of Dawood, peace be upon them. It was brought to him from Toledo in Al-Andalus and it had a hoops of sapphire and aquamarine. It was carried on a strong mule making the spot underneath it decay. Al-Waleed added it to the Kaaba as decoration. when Abu Jafar al-Mansur and his son Muhammad al-Mahdi were the rulers, they also improved it. After that, now work has been done to date ".⁶¹

Al-Azraqi also mentioned the various colors of the decorations that were presented to the Kaaba.⁶² they all remained until the time of Al-Azraqi, may Allah Almighty have mercy on his soul.⁶³

⁵⁷ Akhbar Makkah/ News of Makkah (1/244).

⁵⁸ Akhbar Makkah/ News of Makkah (1/212)

⁵⁹ Shifa' Al-Gharam (1/157)

⁶⁰ Akhbar Makkah/ News of Makkah (1/212)

⁶¹ Al-Rawd Al-Anef (2 / 177-178).

⁶² Akhbar Makkah/ News of Makkah (1/224).

⁶³ Akhbar Makkah/ News of Makkah (1 / 225-226).

As the Imam Muhammad bin Ahmed bin Ali, Taqi al-Din, Abu al-Tayyib al-Makki al-Hassani al-Fassimentioned in “Shifa’a Al-Gharambi Akhbar Al-Balad Al-Haram” valuable rubies and emeralds of various colors were given as a gift to the Kaaba .⁶⁴

Another evidence of the existence of this treasure, is what the Al-Azraqinarrated in Akhbar Makkah on the authority of al-Hasan, that Umar ibn al-Khattab said: "I haveintended to not keepany yellow (Gold) , nor white (Silver) at the Kaaba, but abuKa’b said: that you shall not fulfill. Umar said, “Why?” He said: “Allah Almighty has revealed the position of everything, and the Messenger of Allah, may Allah bless him and grant him peace, approved it. Omar said: you have said the truth.”

According to another narration: " I have intended to not keep any yellow (Gold) , nor white (Silver) at it, referring to the Kaaba. Shaybah said: I said to him: “you had two friends,the Messenger of Allah peace be upon him, and Abu Bakr, may Allah be pleased with him who had not done it», Omar said: One is to follow their lead.

In a third narration :”I have intended to distributethesevaluablesmeaning the ones of the Kaaba. Ali said to him: That is if you will be able to, Omar said: Why would I not be able to or shall you not help me with this matter? Ali said:That is if you will be able to. Omar repeated his response three times. Ali May allah be pleased with him said: This is not in your hands. Omar said:you have said the truth.

Accordingly, the treasure of the Kaaba is an established fact and still exists, and that treasure will be taken out only by the wretched Abyssinian thuiAlsuaiqatain. Al-Imam Ahmad narrated on the authority of Abdullah ibn Amr: I heard the Messenger of Allah peace be upon him say: "ThuiAlsuaiqatain from Abyssinia will demolish the Kaaba, rob its decorations , and remove its covering. . He is Osaile’ Ofaide’ who will destroy the Kaaba with his shovel and hoe ".⁶⁵

It is worth noting that the Kaaba’s valuables including treasures and decorations have been stolen many times over various ages.

Al-Azraqi narrated on the authority of Abu Saleh,: "When the ruling of Jurhum had prolonged, they violated the sanctity of many matters, disregarded the sanctity of the sanctuary, and stole the money that was given to the Kaaba publicly and privately . When one of their menwho was calledMudad bin Amr ibn al-Harith bin Mudad bin Amr, witnessed this he preached and advised them. Al-Azraqi said: “... when Mudad ibn 'Amr ibn al-Harith bin Mudad saw what Jurhum had been committing in the sanctuary including stealingthepossessions of the Kaaba secretly and openly, he took the two golden gazelles which were in the Kaaba as well as the swords and buried them in the position of Zamzam well. The Zamzam water had dried up due to the deeds of the Jurhum in the sanctuary and its

⁶⁴Shifa’ Al gharam bi akhbar al balad al haram (1/161).

⁶⁵ () It was narrated by Ahmad in al-Musnad (11/628 No. 7053). Al-Arnaout said: “Some of it is suspended and authenticis, and some of it is narrated as suspended and discontinued. The discontinued is more authentic.” Ibn Katheer said in “(1/204):” This is a good strong chain of transmission, and he mentioned it Al-Haythami in “Majma’ al-Zaw’id” (3/298 No. 5774) said: “It was narrated by Ahmad, and Al-Tabarani in Al-Kabir, and Ibn Ishaq is mentioned who is reliable but Fraudulent.”

location was hidden, therefore, Mudad bin Amr and some of his son in a dark night, dug in the position of Zamzam well and even deeper then, buried the swords and the twogazelles in it ...⁶⁶

I said: It is these two gazelles that Abd al-Muttalib found when he had dug the Zamzam well which he placed at the door of the Kaaba.

Al-Azraqi said: My grandfather, other elders, the people of Makkah and some Ahadib told me that Hussein bin Hassan Al-alawi went to the Kaaba's safe in the year two hundred at the time of sedition during the ruling of the Talbion over Makkah and took great fortunes. He said: «What does the Kaaba make of these fortunes kept here unused when we are worthy of it to help us in our war.»⁶⁷

A similar account is when Abu Al-Futouh Al-Hassan Bin Jaafar Al-Alawi rebelled against Al-Hakem Bi Amrillah, and assumed Imamate. He was called Al-Rashid, because he took its decorations and made it into dinars and dirhams that were called Fethiye, and after that he took the Mihrabs that were presented to the Kaaba by the ruler of Oman.⁶⁸

Another relevant account is that Muhammad ibn Ja'far, known as Ibn Abi Hashem al-Husayni, in the year four hundred and sixty-two, took the lamps of the Kaaba, its covering and the plates of the door when he did not receive anything from Al-Mustansir Al-Ubaidi, the ruler of Egypt, who was preoccupied with the drought which might have destroyed the territory of Egypt.⁶⁹

The sixth topic

The effect of violating the sanctity of the sanctified house and the demolition of the Kaaba

From the foregoing, it is clear to us that there would be significant effects as a result of violating the sanctity of the Sacred House and its demolition. The conclusion of this topic is organized in the following points:

- (1) The grace of security and safety that God Almighty has bestowed on the Sacred House will turn into its opposite; fear, apprehension, and lack of reassurance. It shall not remain a haven for the faithful, nor will it be a place for security, tranquility, and contentment.
- (2) The Abyssinians will violate the sanctity of the Sacred House and turn its security into fear. This shall not take place until the people of the House violate it themselves since only after this, the Abyssinians will be able to commit their violation.
- (3) The Sacred House is a symbol of Islamic dignity, as it is one of the great rites of Allah, and with the Abyssinians' violation of its sanctity, dignity and identity will be lost.

⁶⁶ Akhbar Makkah/ News of Makkah (1 / 90-92)

⁶⁷ Ibid (1/247).

⁶⁸ Shifa' Al gharam (1/163)

⁶⁹ Ibid (1/163).

(4) Abyssinia will regain its former strength as a strong state as it was in the time of the Negus, and this strength will enable it to demolish the Kaaba after the violation of the House's sanctity by the Arab people. If the Arabs violate it, their destruction will be evident, then the Abyssinians would destroy it in a manner after which it would never be rebuilt.⁷⁰

Imam Ahmad narrated on the authority of Sa'eed ibn Simon: I heard Abu Hurairah conversing with Abu Qatada, he said: The Messenger of Allah peace be upon him: "A man shall be acknowledged as a Caliph between the corner (Al-rukn) and the station of Abraham (Maqam Abraham). The House's sanctity shall not be violated by other than its people. If this occurs, do not inquire about the destruction of Arabs. Then the Abyssinians shall come and demolish it in a manner after which it shall not be rebuilt. They will be the ones who obtain its treasure".⁷¹

And because the Abyssinians will demolish the Sacred House, the Messenger of Allah peace be upon him, forbid provoking them. As Umaamah ibn Sahl ibn Hanif narrated: I heard a man from the companions of the Prophet peace be upon him say: I heard the Messenger of Allah peace be upon him say: «leave Abyssinians in peace as long they are peaceful to you since the treasure of the Kaaba shall be obtained only by the thuiAlsuaiqatainFrom Abyssinia»

(5) The emergence of Abyssinia as a great power is an indication of the fall of the kingdoms and the superpowers in our time, and this - and Allah Almighty knows best - will only be through a global war that will affect everything and everyone.

(6) One of the most significant effects that will result from the Abyssinians' violation of the sanctity of the Sacred House is the Hour of Resurrection, especially since the violation will not be until after the emergence of Gog and Magog, as stated in the narrations.

(7) Demolishment of the Kaaba - and Allah knows best - shall not take place until Islam is obscured, the Qur'an is raised, and everyone who has the slightest amount of faith in his heart is seized by a gentle wind. Subsequently humanity returns to the initial Jahiliyah, Satan is obeyed, idols are worshiped, and the pilgrimage is ceased since No faith, nor believer exist.

Accordingly, the time when the honorable Kaaba will be destroyed shall be a time full of evils and sins, without an atom's weight of good, which requires the Ummah to abide by the limits set by Allah Almighty and to revive the duty of enjoining what is right and forbidding what is evil.

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