

Moses (عَلَيْهِ السَّلَامُ) and other Israelite Prophets Prayed at Masjid Khayf at Mīnā



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From Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُ) who said that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “**Seventy prophets prayed in Masjid al-Khayf [in Minā], among them was Mūsā. It is as if I am looking at him wearing two Qaṭwānī [white woollen] garments [made of small fibres], whilst in iḥrām, riding upon a camel from the flock [of] Azd Shanū’ah.**”¹

Notes:

1. **Azd Shanū’ah** refers to a tribe from a region in the Surāt mountain range in southern Hijāz and ‘Asīr, the

¹ Silsilah al-Ṣaḥīḥah (no. 2023, 5/35) and Ṣaḥīḥ al-Targhīb wal-Tarhīb (no. 1127).

western part of which is the low lying coastland of the Red Sea, also known as Tihāmah. In particular, where al-Bāḥah is today, around 130 miles southeast of Makkah. In another ḥadīth related by Muslim from Jābir (رَضِيَ اللَّهُ عَنْهُ), the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: **“The Prophets were presented to me, and behold, Moses was of moderate build, as if he was from the men of Shanū‘ah.”** (no. 167) and the same is also related by al-Bukhārī through Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ).² The ḥadīth indicates the place from which Mūsā (عَلَيْهِ السَّلَامُ) embarked to the Ḥaram of Makkah, by the mention of his camel which came from the flock of Aزد Shanū‘ah.

2. In his book “Akḥbār Makkah”, Muḥammad bin Ishāq al-Fākihī al-Mālikī al-Kinānī (d. 280H)—himself a resident of Makkah—relates the following with a ṣaḥīḥ chain from ‘Abd Allāh bin Zubayr (رَضِيَ اللَّهُ عَنْهُ): **“Seven hundred thousand from the Banī Isrā’īl would make Ḥajj to this House, they would take off their shoes at Tanīm, then they would enter [the Ḥaram] barefooted out of respect for it.”**³ He also relates from ‘Abd Allāh bin Zubayr: **“Nations from Banī Isrā’īl would remove their shoes when they came to Ṭuwā, out of respect for the Ḥaram.”**⁴ This establishes that visitation to the house for Ḥajj was practiced by the Banī Isrā’īl.

3. In the Bible, reference to the presence of Mūsā and Banī Isrā’īl in the Ḥaram of Makkah is made, though it is not

² Ṣaḥīḥ al-Bukhārī (no. 3394, 3395).

³ Akḥbār Makkah (1414H, Beirut: Dār Khidr) 2/267, the muḥaqqiq declared the chain to be ṣaḥīḥ.

⁴ Ibid. 2/257.

apparent at first sight because of those who purchased a miserable price by altering and distorting the words from their proper places.

Mentions are made of the “Wilderness of Paran”⁵ as the place of encampment of Banī Isrā'īl, from where Mūsā (عليه السلام) sent out men to explore the area of Canaan which is actually. Later they came back to Paran at a place called Kadesh (“a sacred place”), and this is al-Qādis, which is one of the numerous names of the city of Makkah as indicated by Muslim scholars, historians and biographers, from them al-Nawawī in al-Majmū'.⁶ As for Paran, then it is Fārān which refers to the mountainous regions in the Ḥaram of Makkah. Ḥasan al-Ḥamadānī (d. 350H), a historian and geographer, writes that “Fārān is the son of 'Imrān, son of 'Amlāq⁷, and the mountains of the Ḥaram are ascribed to him”⁸. Many other Muslim historians state that Fārān is a reference to the mountains of the Ḥaram around Makkah, this is a matter well-known. Ibn al-Qayyim said: “There is not between the Muslims and the People of the Book any difference that Fārān is Makkah and if they say it is not Makkah—and it is not objectionable for them to say this due to their distortion (taḥrīf) and fabrication (ifk)—then we say: ‘Does it not say in the Torah that Ibrāhīm settled Hājar and Ismā'īl in Fārān?’”⁹.

⁵ Refer to Numbers 10:12, 12:16, 13:3, 13:26.

⁶ Refer to al-Majmū' Fī Sharh al-Muhadhdhab (Jeddah: Maktabah al-Irshād) 8/4. Al-Nawawī lists 16 names of Makkah, and from them is al-Qādis, which he explains (المقدسة من التقديس)—meaning, a sacred, sanctified place.

⁷ And from him are the 'Amāliqah or 'Amālīq, the Amelakites of the Bible.

⁸ Al-Iklīl (2/76). See also Ibn al-Athīr in al-Kāmil Fī al-Tārīkh (1/62).

⁹ Hidāyat al-Hayārā (1416H, Dār al-Qalam), 1/345.

Then Ibn al-Qayyim cites from Ibn Taymiyyah who explains that the Cave of Mount Hirā is in the mountains of Fārān, that this is where the revelation began to descend upon Muḥammad (ﷺ) and that the desert area between Makkah and Ṭūr Sīnā' is known as Fārān.¹⁰ Thus, Fārān is the place where the Jews knew that another prophet from the offspring of Kedār (Qaydār)—a son of Ismā'īl whose offspring were settled in the Hijāz—was to appear.

From the crimes of those scholar-scribes was to distort or alter the geographical settings for the stories of Ibrāhīm (عليه السلام) and Mūsā (عليه السلام) to conceal the fact that they were at Makkah, with Ibrāhīm being a resident and Mūsā performing Ḥajj there. It is untenable to assert that somehow Ya'qūb and Banī Isrā'īl forgot about their forefather, Ibrāhīm, and that he had rebuilt the first house of worship in Makkah, and that it never occurred to them to visit there. On the contrary, they would come to Makkah to perform Ḥajj as is verified in Islāmic sources.

All of the above—and there is much more—explains why Muslims have a greater right to Mūsā (عليه السلام) than those who call themselves “Jews”.

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¹⁰ Ibid. 1/346 and see al-Jawāb al-Ṣaḥīḥ (Dār al-Āṣimah) 5/200.