

The Changing of the Qiblah to the Ka‘bah in the Ḥaram of Makkah Where the Israelite Prophets Performed the Rituals of Ḥajj



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From the most evident of signs to the People of the Book—and in particular the Jews—that the Qur’ān is indeed revealed by Allāh, the Lord of Ibrāhīm and Mūsā (عليهما السلام), is that it commanded Muḥammad (صلى الله عليه وسلم) to return the qiblah (direction) of prayer towards its rightful place, the Ka‘bah in the Ḥaram of Makkah. This is because the elite from the Jews, the Cohenites—as related in Muslim historical sources—from the Banū al-Naḍīr and Banū Qurayzah who were residents in Yathrib (Madīnah) knew full well that their ancestors—Mūsā (عليه السلام), the Prophets of Banī Isrā’īl and the Israelites in

general—would come to make Ḥajj in Makkah, to the House of Allāh (Baytallāh) that was rebuilt by Ibrāhīm (عَلَيْهِ السَّلَامُ) and which they know full well was mentioned in the Torah that underwent taḥrīf (distortion) and tabdīl (alteration) and kitmān (concealment).

There is mentioned therein: **Beithel** (Baytullāh), **Bir Shib'ah**¹ (Well of Zamzam), **Moriah** (Marwah), **Miṣfāt**, **Ṣafāt** (Ṣafā), **Arafāt**, **Arabah** (Arafah), **Mamre** (Namirah) and likewise the actions of iḥrām, ṭawāf, stoning, bringing animals for sacrifice, the sacrifice itself, as well as prayer, supplication, weeping and glorifying Allāh in the precincts of the Ḥaram.

Before we come to the issue of the changing of the qiblah, let us first remind ourselves of the texts in earlier parts in this series:



¹ Muḥammad bin Ishā` al-Fākihānī (d. 280H) relates in his work *Akḥbār Makkah* that in the pre-Islamic days of Jāhiliyyah, Zamzam was known as Shib'ah (Beirut: Dār Khiḍr, 1414H), 2/32. And Ibn al-Athīr relates in *al-Nihāyah* (2/441) that Zamzam used to be called Shabbā'ah in the days of Jāhiliyyah. Bī'r Shib'ah is the origin of the name Beersheba. Shib'ah is also “seven” (in Biblical commentaries), so the name means “well of seven” and this refers to the number of times ṭawāf and saṭ is done near it around the Ka'bah and between Ṣafā and Marwah.

From Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُ) who said that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **“Seventy prophets prayed in Maṣjid 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.”**² Mūsā (عَلَيْهِ السَّلَامُ) came to the same place that his ancestors, Lāwī (Levi), Ya‘qūb, Iṣḥāq and Ibrāhīm (عَلَيْهِ السَّلَامُ) used to perform the rituals of Ḥajj, and where Ibrāhīm used to call people to Tawḥīd and warn against shirk and he restored the Ka‘bah as the place of monotheism, to which nations began to flock.

In his book “Akḥbār Makkah”, Muḥammad bin Iṣḥāq al-Fākihī al-Mālikī al-Kinānī (d. 280H)—who was himself a resident of Makkah—relates the following with a ṣaḥīḥ chain from ‘Abd Allāh bin Zubayr (رَضِيَ اللهُ 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

² Silsilah al-Ṣaḥīḥah (no. 2023, 5/35) and Ṣaḥīḥ al-Targhīb wal-Tarḥīb (no. 1127).

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

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

And this is the same area in which Mūsā was ordered to remove his shoes due to entering sacred land:

إِنِّي أَنَا رَبُّكَ فَآخُلِعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى

“Indeed, I am your Lord, so remove your sandals. For indeed, you are in the sacred valley of Ṭuwā.” (20:12).

It is where Allāh spoke to Mūsā direct and it was in the vicinity of Makkah, in its surrounding areas, near the mountains of Fārān, wherein is also the cave in Mount Hīrā, where the Prophet Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also received revelation.

All the above establishes that visitation to the House of Allāh for Ḥajj was practiced by the Prophets of Banī Isrā’īl and that they knew of the sacred land known as the Ḥaram, in “the Wilderness of Paran (Fārān)” wherein was Ṭuwā.



⁴ Ibid. 2/257.

Now, let us mention the verses in Sūrah al-Baqarah. With the above background, their profoundness and tremendous impact will become obvious. The Lord of Ibrahīm (عَلَيْهِ السَّلَام) and Mūsā (عَلَيْهِ السَّلَام) said to His final messenger, Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا يَعْمَلُونَ

“We have certainly seen the turning of your face, [O Muḥammad], 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-Ḥarām. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture know full well that it is the truth from their Lord. And Allāh is not unaware of what they do.” (2:144).

This verse (and the passage including 142-147) was revealed after the Messenger had been ordered—in the initial stages—to follow the qiblah of the Jews of Banī Isrā'īl in Madīnah which was Jerusalem. However, the Messenger anticipated revelation which commanded a change of this qiblah to Makkah, to the very first house of worship. These verses were revealed in that regard.

So then, in their prayers, the Muslims began turning towards the Ka'bah in the Ḥaram of Makkah, the very first house built for Allāh's worship and glorification and to which the Prophets of Banī Isrā'īl would come to perform the rituals of Ḥajj. In the verse, Allāh says, **“Indeed, those who have been given the Scripture know full well that it is the truth from their Lord.”** Meaning, that those Jews in Madīnah, who were descendants of Lāwī (Levi) and Yūsuf (Joseph) and were priest-scholars knew full well that the Torah with them describes how their ancestors would make pilgrimage to the House of Allāh (Bayt Allāh) and to the water well (B'ir Zamzam, Bi'r Shib'ah) at the sacred place, Makkah and that when the qiblah changed to Makkah, they knew full well that this was the truth, the truth that the scholar-scribes before the time of 'Īsā (عَلَيْهِ السَّلَام) had tried to hide in their compiling, writing and translation of the Torah, in the Syriac (Aramaic) and the Greek languages.

In verse 146, Allāh says:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ

“Those to whom We gave the Scripture know him as they know their own sons. But indeed, a party of them conceal the truth while they know [it].” (2:146).

This verse makes it clear that a party among them, who know the scripture and are versed in it and in its history, know full well that the truth was revealed upon Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and that he is the one mentioned in their books and by their Prophets in the Torah and the books of their Prophets. They knew a Prophet would arise from the mountains of Fārān (Makkah) and migrate to Sela, a mountain in Yathrib, a mile or so away from what became the Prophet's Mosque in Madīnah. They knew his name, his descriptions, what he would call to, his restoration of the House of Allāh to one of Tawḥīd, his victory over his enemies and the universality of his message. They knew all of this. Just like they knew when the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) commanded with Ḥajj, with all of its details, of iḥrām, ṭawāf, sa'ī, staying at Minā, then 'Arafah, then stoning the Jamarāt, and offering the sacrifice, that this was what their forefathers used to do from the Prophets of Banī Isrā'īl, following Ibrāhīm, Ishāq and Ya'qūb (عَلَيْهِمُ السَّلَامُ).

However, they violated the covenant (mīthāq) that was in their Book, rejected him, were later treacherous towards him and allied with the idol-worshippers in order to kill him and to wipe out those who had revived the way of Islām, Tawḥīd and Ḥanīfiyyah of Ibrāhīm, Ishāq, Ya'qūb and the Asbāt (the twelve sons), and likewise of Mūsā and Ḥārūn (عَلَيْهِمُ السَّلَامُ). And from the way of these

Prophets was to purify the House of Allāh, to worship Him upon Tawḥīd and to perform the rituals of Ḥajj which had been taught to Ibrāhīm (عَلَيْهِمُ السَّلَامُ), their forefather.

We read in the last verse of Sūrah Ḥajj:

مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا

“[It is] the religion of your father, Abraham. Allah named you ‘Muslims’ before [in former scriptures] and in this [revelation]” (22:78).



Thus, we say proudly, as Muslims upon the way of Ibrāhīm, Mūsā and 'Īsā (عَلَيْهِمُ السَّلَامُ), to **Dennis Avi Lipkin** and his likes—from the hate-filled, war-hungry, supremacists and extremists among the Jews⁵—who wish and desire that the Khārijite terrorists of ISIS attack Arabia and from within there, attack the Zionist state so that it in turn can attack Arabia and thereby conquer and take control of Makkah and Madīnah—we say to his likes **who know full well** that Makkah was where

⁵ Most Jews are not like this, however they have been tremendously misled by their priests and rabbis over the centuries who held sway over them, their intellects and their lives, because of their assumption of divine authority. Thus, most Jews will be unaware of the corruption that has taken place in their book through the hands of their religious ancestors.

Ibrāhīm, Ismā'īl, Ishāq, Ya'qūb and the Aṣḃāt (عَلَيْهِمُ السَّلَامُ) used to come in order to perform Ḥajj, as would Mūsā, Hārūn (عَلَيْهِمَا السَّلَامُ) and the Prophets of Banī Isrā'īl— we say to their likes exactly what we have been commanded by the Lord of Ibrāhīm, to whom we are closer and have a greater right to him than them:

قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

“Say, [O believers]: ‘We have believed in Allāh and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him.’” (2:136).

And the saying of the Lord of Mūsā, to whom we are closer and have a greater right to him than them:

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَىٰ قُلْ ءَأَنْتُمْ أَعْلَمُ أَمْ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ

“Or do you say that Abraham and Ishmael and Isaac and Jacob and the Descendants were Jews or Christians? Say, ‘Are you more knowing or is

Allāh?’ And who is more unjust than one who conceals a testimony he has from Allāh? And Allāh is not unaware of what you do.” (2:140).

And we also remind their likes:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ فِيهِ
ءَايَاتٌ بَيِّنَاتٌ مِّمَّا قَامَ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ ءَامِنًا

“Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds. In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe.” (3:95-96).

The **Maqām Ibrāhīm**, which is mentioned in their books, is where Ibrāhīm put his residence, next to Bayt Allāh and from where he would call people to Islām and Tawḥīd. It is where he would feed pilgrims and receive people to teach them how to worship Allāh. And today, the word of Allāh (سُبْحَانَكَ وَتَعَالَى) to Ibrāhīm (عَلَيْهِ السَّلَام) has been fulfilled, for millions upon millions upon millions travel to Fārān, to Beithel, to Bi'r Shib'ah, to Arabah, where they glorify Allāh, assume ihrām, make ṭawāf, perform Umrah and Ḥajj and follow the way of Ibrāhīm (عَلَيْهِ السَّلَام), the Muslim, the Ḥanīf, who was not of the polytheists, walḥmdulillāh.

Abu 'Iyaad

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