

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



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From Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُ) who said that the Messenger of Allāh (صَلَّى اللَّهُ 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 السَّلَام) embarked to the Ḥaram of Makkah, by the mention of his camel which came from the flock of Azd 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 Tan‘īm, 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. From them are the Jewish scribes of Alexandria in the 3rd century BC. They compiled and wrote the Greek Septuagint manuscript which formed the basis of translations into many other languages.

Mentions are made of the “Wilderness of Paran”⁵ as the place of encampment of Banī Isrāʾīl, 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-Majmūʿ.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 ʿImrān, son of ʿAmlāq⁷, 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

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

⁶ Refer to al-Majmūʿ Fī Sharḥ al-Muḥadḥab (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 ʿAmāliqah or ʿAmālīq, the Amelakites of the Bible.

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

(taḥrīf) and fabrication (ifk)—then we say: ‘Does it not say in the Torah that Ibrāhīm settled Hājar and Ismā’īl in Fārān?’⁹ 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 (ﷺ) and Mūsā (ﷺ) to conceal the fact that they were at Makkah (with Ibrāhīm being a resident) and that the early Banī Isrā’īl—Ya‘qūb, Ishāq and his sons—just like the Banī Ismā’īl, were originally Hijāzīs in residence. The story of Yūsuf (ﷺ) is also in the geographical setting of western Arabia, along the trade caravan route. The area of **Fārān** (mountains of the Ḥaram), **Bi’r Shab’ah** (well of Zamzam), **Marwah**, **Namirah**, **Arafāt**, **Baytullāh** (Bethel), **Qādis** (Makkah, the Ḥaram) are all mentioned in the Bible.

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

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

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