

ANSARI MEMORIAL SERIES

**CONSTANTINOPLE IN THE  
QUR'ĀN**

**Imran N. Hosein**

**INH Publications  
Trinidad and Tobago**

Published by

Imran N. Hosein Publications

3, Calcite Crescent,

Union Hall Gardens,

San Fernando.

Trinidad and Tobago

© Imran N. Hosein 2018

Website: [www.imranhosein.org](http://www.imranhosein.org)

Bookstore: [www.imranhosein.com](http://www.imranhosein.com)

Email: [inhosein@hotmail.com](mailto:inhosein@hotmail.com)

## For Hagia Sophia

May that day soon come when a Muslim army will conquer Constantinople, after which you will be returned to the Christian people to whom you rightfully belong. They are a people who accepted Jesus (عليه السلام) as the true Messiah, and who strive to faithfully follow him, while their enemies on the other hand, both those who rejected Jesus, as well as their allies (*i.e.*, the Judeo-Christian Zionist alliance), follow *Dajjāl* the false Messiah or Anti-Christ!



# CONTENTS

## **Ansārī Memorial Series**

### **Preface**

### **Glossary**

### **Chapter One:** A City named Constantinople

Jerusalem and Constantinople

Importance of the City

**Chapter Two:** Has the Conquest of Constantinople by a Muslim Army prophesied by Prophet Muhammad (صلي الله عليه و سلم) already taken place?

**Chapter Three:** How Constantinople became a Christian City!

**Chapter Four:** Constantinople in the Qur'ān

**Chapter Five:** The Qur'ān has declared that an Ummah of Jesus (عليه السلام) will exist until the end of the World

**Chapter Six:** The Qur'ān and a City by the Sea

The 'City by the Sea'

**Chapter Seven:** The Qur'an, Rūm of the West and Rūm of the East

**Chapter Eight:** Implications of Rūm's Second Victory and the Conquest of Constantinople after the Great War

The Ottoman Empire

## **Chapter Nine**

And Jesus said: "His name is Ahmad"

## **Index**

## Ansārī Memorial Series

**T**he Ansārī Memorial Series of books is published in loving memory of *Maulānā* Dr. Muhammad Fazlur Rahmān Ansārī (1914-1974) who was a *Sufi Shaikh* of the *Qāderiyyah Sufi* Order, a philosopher, an outstanding Islamic scholar of the modern age, a roving missionary of Islam, and my teacher and spiritual mentor of blessed memory. My love for him, and my continuously increasing admiration for both his Islamic scholarship as well as his philosophical thought, more than 40 years after his death, is such that I cherish the very dust on which he walked.

I began writing the books of the Ansārī Memorial Series in 1994 while I was still resident in New York, and functioning as Director of Islamic Studies for the Joint Committee of Muslim Organizations of Greater New York. I started the Series of books in *Maulānā's* honor because I wanted to offer a gift to my teacher on the 25<sup>th</sup> anniversary of his death. The first six books of the Series were launched in the *Masjid* of the Muslim

Centre of New York in Flushing Meadows, Queens, New York, in 1997, and in the years which have since passed, many more books were added to the Series. A complete list of books in the Series can be found at the end of this book.

The next book in the Series, entitled *From Jesus, the True Messiah, to Dajjāl, the False Messiah – A Journey in Islamic Eschatology*, promises to be the most difficult and challenging of all. The subject is both difficult and challenging because, among other things, it takes a scholar directly inside the Zionists' hornet's nest, and as a consequence there are few scholars who are prepared to risk writing or speaking on this subject. But let us recall that the blessed Prophet صلى الله عليه وسلم said:

فَقِيَهُ وَاحِدٌ أَشَدُّ عَلَيَّ  
الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ

“One learned (scholar) is harder on Satan than a thousand worshippers”.

(Sunan Ibn Mājah)

Hence scholarly books and lectures on *Dajjāl*, whose *Fitnah* (evil) is described by Prophet Muhammad (صلي الله عليه و سلم) as greater than that of Satan, will surely be a means through which our readers would be able to identify true scholars of Islam. I pray that my present humble pioneering book on *Dajjāl* entitled *Dajjāl the Qur'ān and Awwal al-Zamān*, i.e., the beginning of History, might pass the test of scholarship, and if it does do so, *Insha' Allah*, that it might encourage the learned scholars of Islam of the modern age to also address this important subject.

I recognize the subject of *Dajjāl* to be the ultimate test of Islamic scholarship, and that implies that it constitutes the ultimate test of methodology for study of the *Qur'ān* and for assessment of *Hadīth*. I am convinced that only an authentic *Sufi* scholar can write credibly on the subject of *Dajjāl*, because only he has the proper methodology for the study of the *Qur'ān* and the assessment of *Hadīth*, the *Sufi* epistemology of spiritual insight with

which to interpret religious symbolism, as well as the tangible vibrating spiritual bond with *Nabī Muhammad* (صلي الله عليه و سلم) which are all indispensable for penetrating the subject; and this is why I have to devote attention to the religious thought of *Maulānā* Ansārī, the authentic *Sufi Shaikh*. I could never have written my book on *Dajjāl* without the benefit of his religious thought. The methodology of the scholars of 'Islamic Modernism', of the *Salafi, Shia, Deobandi, and Brelvi*, or of a *Tablīgh Jamaat*, for example, will not allow a scholar whose primary identification is with those sects, to successfully penetrate the subject of *Dajjāl*. I invite them, gently so, to prove me wrong.

I met *Maulānā* Ansārī for the first time in 1960 in my native Caribbean island of Trinidad when I was just 18 years of age. I had done some studies in science, and I was quite surprised to learn that a *Maulānā* (an Islamic religious scholar of a very high rank) would be visiting Trinidad from Pakistan, and that he would lecture at my Montrose Village *Masjid* on the subject of 'Islam and Science'. (The

*Masjid* was subsequently named after him as *Masjid al-Ansārī*.) My response to the news was quite skeptical, since at that young age I knew of no possible link between Islam and science.

On the night of the lecture he astonished me with his scientific scholarship, as well as with knowledge of Islam of which I was hitherto quite ignorant. I was surprised to learn that the *Qur'ān* had, time and again, appealed to 'observation' and to 'inductive reasoning', and hence to what is today called 'scientific enquiry', as the method through which one should seek to penetrate and understand the reality of the material universe. I was also surprised to learn that knowledge which had come to the world these last few hundred years from some of the discoveries of modern science, such as in embryology, had already been present in the *Qur'ān*.

I was even more surprised when *Maulānā* lectured at Woodford Square in the capital city of Port of Spain, on 'Islam and Western

Civilization’ before an audience which filled the large Square to capacity, and with the Oxford University–trained Prime Minister of Trinidad and Tobago, Dr. Eric E. Williams, sitting on the platform beside him. Dr. Williams had himself already dealt a severe blow to Western Civilization in his PhD thesis at Oxford entitled ‘*Capitalism and Slavery*’. The learned Prime Minister was clearly impressed by *Maulānā’s* scholarship as he dissected the godless pagan foundations of a barbaric and oppressive civilization that had arrogantly and deceptively presented itself as the best that the world had ever experienced, and would ever experience.

*Maulānā’s* dynamic Islamic scholarship, and the spiritual impact of his magnetic *Sufi* personality, changed my life. He inspired me to such an extent that I, also, wanted to become a scholar of Islam. By November 1963, and at the age of twenty-one, I became a student of *Al Azhar* University in Cairo, Egypt, which was the most famous institution of higher Islamic learning in the world. But I could not find in *Al Azhar* University the

dazzling Islamic scholarship to which I was exposed three years earlier in *Maulānā* Ansārī. The scholars of *Al Azhar* appeared to me to have been stuck in time, and could not compare with *Maulānā* in their scholarly understanding of the reality of the strange and challenging modern age, or in their capacity to offer an Islamic response for example, to challenges posed by the modern scientific and technological revolution, the feminist revolution, etc.

I left Egypt and travelled to Pakistan in August 1964 to become *Maulānā's* student at the Aleemiyah Institute of Islamic Studies in Karachi, and that was the best decision that I have ever taken in life. (The Institute still exists to this day at the Islamic Center in Block B of the Karachi suburb of North Nazimabad.)

I remained his student until I graduated from the Institute seven years later in 1971 at the age of twenty-nine with the degree of *Al-Ijāzah al-'Āliyah*, and returned to Trinidad. I never met him again in life, since he died three years later in 1974 in Pakistan at the age

of 60.

There are many things about *Maulānā* that I would love to write and to record for history, but by far the most important of all aspects of his rich and multi-faceted life was his religious thought, and that is what I have attempted to explain in my brief essay on the subject. It was crucially important for me to do so, not only because his exceptional scholarship offers some assistance for modern Islamic scholarship to extricate itself from its present sorry and miserable plight (one cannot find a single prominent Islamic scholar today who dares to declare the present paper-money monetary system to be bogus, fraudulent and *Harām*), but also because his scholarship has played such an important role in guiding and assisting me in writing my present pioneering book on *Dajjāl*, the false Messiah, which is the latest book in the Ansārī Memorial Series.

That essay can be found in the Appendix to my book on 'Methodology for Study of the *Qur'ān*'.

## Preface

I thank Allah Most High, Who inspired me to write this small book which, despite its size, may yet be recognized as an important contribution to Islamic eschatology Insha Allah.

I am also grateful to my dear student, who wishes to remain unnamed, for his beautiful cover-design for this book, as well as for several other books of mine. May Allah bless him.

*Āmīn!*

I also thank my dear students who kindly devoted time and attention to read the manuscript and offer valuable comments. Finally, I thank my dear student Gregoire for his kind assistance in proof-reading the text of this book.

INH in Paris

The last day of the month of Safar 1439H

November 7<sup>th</sup> 2018



## Glossary

It is important for readers who are unfamiliar with the Arabic language to spend a little time with this Glossary of terms before reading this book.

Firstly, the Islamic literary code requires that we invoke Divine blessings whenever we speak or write the names of the Divinely-appointed Prophets and Messengers of the One God, hence the tiny Arabic inscriptions found in this book whenever we refer to a *Nabī*, or Prophet.

Whenever we refer in the text of the book to a Prophet for the first time, we always give his name as it is found in the *Qur'ān*. In subsequent references to that Prophet, we facilitate our Christian readers by using the name with which they are familiar. In the case of the Prophet who was born in Makkah, his name in the *Qur'ān*, as well as in popular usage, is the same. But Moses in the *Qur'ān* is *Nabī Mūsa* (عليه السلام), David is *Nabī Dāud* (عليه السلام), Abraham is *Nabī Ibrāhīm* (عليه السلام) etc.

A community of believers who accept a Prophet and follow him is known as an *Ummah*. Hence this book refers, for example, to the *Ummah* of *Nabī Muhammad* (صلى الله عليه و سلم) and the *Ummah* of Jesus, *i.e.*, *Nabī Isa* (عليه السلام).

*Ākhir al-Zamān* is the Arabic equivalent for the End-time.

*Malhama* refers to Armageddon.

*Dajjāl* is a title used by Prophet Muhammad (صلي الله عليه و سلم) to refer to the Anti-Christ or false Messiah.

*Konstantiniyyah* is the Arabic equivalent for Constantinople.

*Bait al-Maqdis* refers to Jerusalem.

*Yathrib* is the city north of Makkah that is now popularly known as Madīna.

*Sunnah* is used in this text to refer to the way or example of a Prophet.

*Hadīth* is a record of something that the Prophet said or did.

*Banū Ishāq* refers to the House, or the people, of Isaac (عليه السلام).

*Banū Isrāīl* refers to the Israelite people.

# CONSTANTINOPLE IN THE QUR'ĀN

INCLUDING THE CONQUEST OF CONSTANTINOPLE  
IN ĀKHİR AL-ZAMĀN (*i.e.*, the End-Time)

## Chapter One

### **A City by the Sea named Constantinople**

In consequence of a mysterious decision taken by Mustafa Kamal's secular Republic of Turkey to not only change the city's name, but to also take steps that eventually ensured that the name, Constantinople, would no longer be used, this writer had to retrieve the name 'Constantinople' from the museums of history in order for this book to be written. Why did the secular Turkish leader change the name of the city? Why did the name 'Constantinople' have to suffer that mysterious fate? This book brings clarity to that subject.

In this age of war on Islam, our enemies prohibit us from questioning their conduct; yet despite their best efforts to silence us they cannot prevent Truth from one day returning to drive their falsehood

away. And that, we pray, would be the role of this humble book as we seek to restore the truth concerning Constantinople.

It is not our concern that the city, once known as Byzantium, was renamed Constantinople after Roman Emperor Constantine who rebuilt it and chose it as his capital city. What is important is that a part of the community within the Israelite people to whom Jesus, *i.e.*, *Nabī ʿĪsā* (عليه السلام), was sent, who accepted him and believed in him as the true Messiah, was blessed to have in Constantine a pagan Roman Emperor who protected them, took care of them, and treated them with justice and kindness. That very same Roman Empire had previously expelled them all from Jerusalem, and the entire Israelite community – both those who accepted Jesus (عليه السلام), and became known as Christians, as well as those who rejected him, and then became known as Jews – were consequently living in exile while scattered here and there in the lands close by.

When Constantine eventually converted to Christianity before dying, the community of Israelites who believed in Jesus (عليه السلام) was further

blessed to find a home in Constantinople where they could eventually seek to establish a State that would be modeled after Holy Israel (as well as the Prophet's model of *Madīna* which would be established several centuries later). This is how Constantinople became a substitute for Holy Jerusalem from which the Israelite people had all been expelled. It did not happen by accident; rather it was by Divine design, and there is a *Hadīth* of Prophet Muhammad (صلي الله عليه و سلم) which vividly describes how Constantinople fell peacefully to a people called *Banū Ishāq*.

This writer is convinced that the mysterious disappearance of the name 'Constantinople' from modern-day vocabulary is directly linked to the status and role of the city in both Islamic and Christian eschatology.

### **Jerusalem and Constantinople**

Our study of Islamic eschatology has revealed that two cities, Jerusalem and Constantinople, are destined to play tremendously important roles in *Ākhir al-Zamān*, *i.e.*, the End-Time. This writer humbly acknowledges the Divine Grace through which he has been blessed to write books on both cities which explain their roles in the end of history,

*i.e., Jerusalem in the Qur'ān, and Constantinople in the Qur'ān.*

Jerusalem is, of course, the more important city, since it is in Jerusalem that history will end when the true Messiah returns to *rule* the world with the final and conclusive victory of truth over falsehood, injustice, oppression and a mountain of lies.

But Constantinople also occupies a very important place in the End-Time since Prophet Muhammad (صلي الله عليه و سلم) has prophesied that within months of the Great War (*i.e., the Malhama* or Armageddon), a Muslim army will conquer that city.

That event, in turn, will provoke the appearance of the Anti-Christ (*i.e., Dajjāl* the false Messiah) in person. Indeed the Prophet prophesied that all three events, *i.e.,* the Great War, the conquest of Constantinople, and the appearance of the Anti-Christ, will occur within the brief span of seven months:

عن معاذ بن جبل، عن النبي صلى الله عليه وسلم قال: الملحمة العظمى

## وَفَتْحِ الْقُسْطَنْطِينِيَّةِ وَخُرُوجِ الدَّجَالِ فِي سَبْعَةِ أَشْهُرٍ

(Jam'ī al-Tirmīdhī)

Our readers should note that another *Hadīth* refers to 'seven years' instead of 'seven months':

حَدَّثَنَا حَيَوَةُ بْنُ شَرِيحِ الْحَمِصِيِّ، حَدَّثَنَا  
بَقِيَّةُ، عَنْ بَحِيرٍ، عَنْ خَالِدٍ، عَنْ ابْنِ أَبِي  
بِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ، أَنَّ رَسُولَ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " بَيْنَ  
الْمَلْحَمَةِ وَفَتْحِ الْمَدِينَةِ سِتُّ سِنِينَ وَيَخْرُجُ  
الْمَسِيحُ الدَّجَالُ فِي السَّابِعَةِ " . قَالَ أَبُو  
دَاوُدَ هَذَا أَصَحُّ مِنْ حَدِيثِ عَيْسَى .

Narrated Abdullah ibn Busr:

The Prophet (ﷺ) said: The time between the Great War and the conquest of the city will be six years, and the Dajjāl will come forth in the seventh.

Abū Dāud said: This is sounder than the tradition narrated by ʿĪsā bin Yūnus (*i.e.*, seven months, see above).

(Sunan, Abū Dāud)

This book is written with the overtly expressed objective of restoring the name ‘Constantinople’ to our vocabulary and discourse concerning the *reality* of the world today. This is important since it will facilitate understanding of Islamic eschatology.

This book challenges the decision of Mustafa Kamal and his secular Republic of Turkey to consign the name ‘Constantinople’, to the museums of history, and reminds Muslims in Turkey, the Balkans, and elsewhere, who support the name-change of the city, that Prophet Muhammad (صلي الله عليه و سلم) referred to the city by the name ‘Constantinople’ (Arabic – *Konstantiniyyah*).

If the Prophet referred to the city by that name, it becomes a *Sunnah* for his followers to also do so. It is indeed shameful and disgraceful that some Muslims should be annoyed when others, such as this writer, refer to the city by the name which Prophet Muhammad (صلي الله عليه و سلم) used.

This writer, as well as those amongst mankind who are *awake* during these End-Times (the rest are sleeping), cannot be denied the freedom to choose

to return to the name used by the Prophet, and to do so out of respect and love for him; and hence the name 'Constantinople' is defiantly and prominently used in the very title, as well as all through the text of this book.

There are many Muslims who will read this book, and in whose hearts there is sincere love and respect for Prophet Muhammad (صلي الله عليه و سلم), who previously did not understand the subject of this book and were consequently misguided concerning Constantinople and its status and role in history. We pray, and we ask our gentle readers, Christian as well as Muslims, to pray, that such misguided Muslims may be rightly guided. *Amīn!*

### **Importance of the City**

Constantinople is important to two people. It is important to that part of the Israelite people who became known as Christians, and who cherished it for more than 1000 years as the very home of Christendom. They also cherished it because in it was located the most important Christian cathedral (outside of Holy Jerusalem) known as *Hagia Sophia*.

The city is also important to Muslims because Prophet Muhammad (صلي الله عليه و سلم) prophesied that it would be conquered in the End-Time by a Muslim army.

The Christian reader would want to know why a Muslim army would want to conquer a city located at the very heart of Christendom. Hence we must hasten to explain this subject to our readers; and the first question we must answer, if we are to explain the Prophet's prophecy, is whether the prophesied conquest of Constantinople was fulfilled in 1452 when an Ottoman army led by the young Ottoman Sultān Muhammad Fāteh conquered the city in the name of Islam.

## Chapter Two

**Has the Conquest of Constantinople by a Muslim Army prophesied by Prophet Muhammad (صلي الله عليه و سلم) already taken place?**

Prophet Muhammad (صلي الله عليه و سلم) prophesied, as only a true Prophet of the One God can prophesy, that a Muslim army would one day conquer the city of Constantinople. He praised that army and he also praised the commander:

قال رسول الله صلى الله عليه وسلم  
لتفتحن القسطنطينية، فانعم الأمير  
أميرها، ولنعم الجيش ذلك الجيش. رواه  
أحمد في المسند وغيرها.

"You will most certainly conquer Constantinople and what a great army that would be, and what a great Commander."

(Musnad, Imam Ahmad)

Several prophecies establish the conquest of the city by a Muslim army prophesied by Prophet Muhammad (صلي الله عليه و سلم) to occur in the End-time.

Our analysis of these prophecies indicates quite clearly, and beyond any doubt whatsoever, that the prophesied conquest of Constantinople has not as yet taken place. Hence the Ottoman conquest of Constantinople in 1452 cannot qualify as fulfillment of the prophecy of Prophet Muhammad (صلي الله عليه و سلم).

Here are two prophecies which clearly indicate that the prophesied conquest of Constantinople has not as yet taken place:

حَدَّثَنَا عَبَّاسُ الْعَنْبَرِيُّ، حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ ثَابِتِ بْنِ ثَوْبَانَ، عَنْ أَبِيهِ، عَنْ مَكْحُولٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ مَالِكِ بْنِ يُحَاوِرٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " عُمَرَانُ بَيْتِ الْمَقْدِسِ خَرَابٌ يَثْرِبُ وَخَرَابٌ يَثْرِبُ خُرُوجِ الْمَلْحَمَةِ وَخُرُوجِ الْمَلْحَمَةِ فَتُحُفُّ قُسْطَنْطِينِيَّةً وَفَتْحُ الْقُسْطَنْطِينِيَّةِ خُرُوجِ الدَّجَالِ " . ثُمَّ ضَرَبَ بِيَدِهِ عَلَى فَخِذِ الَّذِي حَدَّثَ - أَوْ

مَنْكِهٍ - ثُمَّ قَالَ إِنَّ هَذَا لَحَقُّ كَمَا أَنَّكَ هَا  
هُنَا أَوْ كَمَا أَنَّكَ قَاعِدٌ . يَعْنِي مُعَاذَ بَن  
جَبَلٍ .

Muādh ibn Jabal reported that the Prophet said:

When Bait al-Maqdis (*i.e.*, Jerusalem) is in a flourishing state (*i.e.*, center-stage in the world), Yathrib (*i.e.*, *Madīna*) would be in ruins (*i.e.*, in a state of forlorn desolation); and when Yathrib is in ruins, then the Great War would take place; and when the Great War takes place, then Constantinople would be conquered; and when Constantinople is conquered, then Dajjāl (Antichrist) would come forth (*i.e.*, emerge in person). He (the Prophet) struck his thigh or his shoulder with his hand and said: This is as true as you are here or as you are sitting (meaning Muādh ibn Jabal).

(Musnad, Ahmad; Sunan, Abū Daūd)

The Prophet further informed us that:

عن معاذ بن جبل، عن النبي صلى الله  
عليه وسلم قال: الملحمة العظمى  
وفتح القسطنطينية و خروج الدجال في  
سبعة أشهر

The Great Malhama, the conquest of Constantinople, and the coming of the Dajjāl will occur within (a span of) seven months.

(Sunan, Tirmīdhī; Sunan Abī Daūd)

Prophet Muhammad has clearly prophesied the event of the conquest of the city of Constantinople by a Muslim army to occur in accordance with a time-line of events which would commence when Jerusalem assumes a special status in the world.

He prophesied a time when *Bait al-Maqdis*, also known as Jerusalem, would be built-up, and *Yathrib*, also known as *Madīna*, would be in a state of ruin. The analogy of construction was used to describe a time when Jerusalem would be center-stage in the world, while *Madīna* would be in a state of forlorn desolation.

Our readers would surely recognize that both Jerusalem and *Madīna* now occupy precisely those positions in world as described in the prophecy. And more importantly, our readers would also surely recognize that prior to this time neither was Jerusalem ever in a position occupying centre-stage

in the world, nor was *Madīna* ever in forlorn desolation when compared with Jerusalem.

Prior to the First World War in 1914-1918 there was not even a hint that Jerusalem could one day occupy center-stage in the world. All that was known was that the Zionist Movement had been established in Basel, Switzerland, in 1897, and that the Zionists wanted to buy the city from the Ottoman Empire. It was only when, in 1917, that a British army conquered the city, and the British Government issued the strangest and most mysterious declaration in diplomatic history, *i.e.*, the Balfour Declaration, in which Britain declared its intention to establish a Jewish State in the Holy Land that would seek to eventually restore King David's Holy State of Israel, and the Jews were then brought back to reclaim the city as their own, and a State of Israel was then established in 1948 in the Holy Land, that the world was suddenly confronted with the unique phenomenon in the religious and political history of mankind. Jerusalem had suddenly become important in world affairs.

Israel constantly grew in power and influence until a war was waged in 1967 which resulted in an

Israeli conquest of the city of Jerusalem. In 2017 USA extended recognition of Jerusalem as the capital of Israel and, as a consequence, the evidence exists which can now confirm the prophecy. If there was any doubt about Jerusalem now occupying center-stage in the world our readers can surely reflect over the fate which has attended every American politician, including an American President, who has ever criticized Israel.

At the same time that Jerusalem can now be recognized to occupy center-stage in the world, it should be equally clear to our readers that the city of *Madīna*, when compared with Jerusalem, is in a state of forlorn desolation. *Madīna* plays absolutely no role whatsoever *at this time* in the affairs of the world.

The Prophet's prophecy went on to declare that the Great War or *Malhama* (known in Judeo-Christian eschatology as Armageddon) would occur when Jerusalem occupies center-stage in the world and *Madīna* is, by comparison, in a state of forlorn desolation. Not only has the Great War or *Malhama* not as yet occurred, but it is clear from

the prophecy that it is the next great event to occur in the time-line of events of the End-time.

One of the most startling things which the Prophet has said concerning that Great War is that it will be fought over a mountain of gold that would emerge from beneath the River Euphrates and that 99% of all combatants in that war would be killed:

وعنه رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " لا تقوم الساعة حتى يحسر الفرات عن جبل من ذهب يقتتل عليه، فيقتل من كل مائة تسعة وتسعون، فيقول كل رجل منه: لعلي أن أكون أنا أنجو". وفي رواية: "يوشك أن يحسر الفرات عن كنز من ذهب، فمن حضره فلا يأخذ منه شيئاً" (متفق عليه).

Abu Hurairah said: The Messenger of Allah (ﷺ) said, "The Hour will not come to pass before the River Euphrates dries up to unveil the mountain of gold, for which people will fight. Ninety-nine out of one hundred will die (in the fighting) and every man amongst them will say: 'Perhaps I may be the only one to remain alive.'"

Another narration is: "The time is near when the River Euphrates will dry up to unveil a treasure of gold. Whosoever may be alive at that time, should not take anything of it."

(Sahih Bukhārī; Sahih Muslim)

Such a war has never as yet occurred in human history; and so any claim that the *Malhama* has already occurred should be dismissed as nonsense!

Indeed, we can expect such a war for that 'mountain of gold' to now occur, since an *ocean of oil* underneath the River Euphrates *began to function* in 1974 as a *mountain of gold* in consequence of which the petro-dollar monetary system came into being. Russia and China are now challenging that unjust monetary system, and that will be the main cause provoking the coming nuclear war known in eschatology as the *Malhama* or Armageddon.

It would only be *after* the *Malhama* of Great War takes place that the world would witness the fulfillment of the prophecy of Prophet Muhammad that a Muslim army would conquer Constantinople.

Another prophecy of Prophet Muhammad (صلي الله عليه ) (و سلم) quoted above, prophesies that the conquest

would take place immediately after the Great War or Malhama, and that *Dajjāl* would then appear (*i.e.*, in person) so quickly that all three events would occur within a span of just seven months.

Whether the period of time be seven months or seven years, it indicates that events would move very swiftly as soon as the *Malhama* or Great War takes place, and that there will consequently be no time to explain this subject once the Great War commences.

It is therefore necessary that this subject be explained before the Great War takes place, and that is precisely the moment in time in which the world is now located. This writer is grateful to Allah Most High that this humble book should be written at precisely this time.

It should now be quite clear to our readers that any claim that the conquest of Constantinople prophesied by Prophet Muhammad (صلي الله عليه و سلم) has already taken place, when, in fact, it has not as yet taken place, should be dismissed as false.

Since it is clear that the prophecy has not as yet been fulfilled, the implication is that the Muslim

army that eventually conquers Constantinople in the End-time, would not be conquering a Christian city since, as a consequence of the Ottoman conquest of Constantinople in 1452, the city has already become an almost exclusively Muslim city with a small and insignificant Christian population.

Our readers, both Christian and Muslim, would now ask the entirely understandable question: why would a Muslim army want to conquer a Constantinople which has already been conquered by Muslims, and whose population has consequently become almost entirely Muslim?

It is in order to answer that question we must now turn to the *Qur'ān* and Prophet Muhammad (صلي الله عليه و سلم) in order to locate both the status and the role of Constantinople in the movement of history, and as it culminates in the end of history.

We need to know in particular, whether the Christian presence in Constantinople and Christendom's control over the city, was Divinely-ordained; and it is to that subject that we now turn.

## Chapter Three

### How Constantinople became a Christian City!

There is a *Hadīth* which tells us how Constantinople, which was a pagan Roman city, was conquered by the Christians without a fight. The *Hadīth* clearly reveals that the Christian conquest of Constantinople was Divinely ordained.

It should be clear that this conquest of Constantinople could not be one prophesied by Prophet Muhammad (صلي الله عليه و سلم) since it was not accomplished by a Muslim army and a Commander, praised by the Prophet; and it was not accomplished through a military struggle which concluded with victory for the Muslim army.

The *Hadīth* directs us to a city which it describes as follows:

. . . جَانِبٌ مِنْهَا فِي الْبَرِّ وَجَانِبٌ  
مِنْهَا فِي الْبَحْرِ

. . . one side of the city would be in the land, and one side in the sea.

We understand this to be a geographical description of a city in which *one side would adjoin the land* while the other side, *i.e.*, the rest of the city, *would be surrounded by the sea* – hence a peninsular.

The *Hadīth* goes on to describe the city to have three sides, and the conquest of each side was accomplished with an invocation concerning Divine unity etc. A people described as *Banū Ishāq* would conquer the city without a fight. They would proclaim that there is no God but Allah and Allah is Supreme (لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ) and the three sides of the city would fall one after the other.

We identify the city to be Constantinople because it corresponds to the geographical description given in the *Hadīth*. One part of Constantinople adjoins the land while the other part is surrounded by water. We also do so because the *Hadīth* mentions that the city would fall on *three sides*, and Constantinople has three sides. One side adjoins the land, but the other side juts out into the sea in the shape of the two remaining sides of a triangle.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ،  
 - يَعْنِي ابْنَ مُحَمَّدٍ - عَنْ ثَوْرٍ، - وَهُوَ ابْنُ  
 زَيْدِ الدَّبَلِيِّ - عَنْ أَبِي الْعَيْثِ، عَنْ أَبِي  
 هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 قَالَ " سَمِعْتُمْ بِمَدِينَةِ جَانِبٍ مِنْهَا فِي الْبَرِّ  
 وَجَانِبٍ مِنْهَا فِي الْبَحْرِ " . قَالُوا نَعَمْ يَا  
 رَسُولَ اللَّهِ . قَالَ " لَا تَقُومُ السَّاعَةُ حَتَّى  
 يَغْزَوْهَا سَبْعُونَ أَلْفًا مِنْ بَنِي إِسْحَاقَ فَإِذَا  
 جَاءُوهَا نَزَلُوا فَلَمْ يُقَاتِلُوا بِسِلَاحٍ وَلَمْ  
 يَرْمُوا بِسَهْمٍ قَالُوا لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهِ أَكْبَرُ  
 . فَيَسْقُطُ أَحَدُ جَانِبَيْهَا " . قَالَ ثَوْرٌ لَا  
 أَعْلَمُهُ إِلَّا قَالَ " الَّذِي فِي الْبَحْرِ ثُمَّ يَقُولُوا  
 الثَّانِيَةَ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهِ أَكْبَرُ . فَيَسْقُطُ  
 جَانِبُهَا الْآخَرُ ثُمَّ يَقُولُوا الثَّلَاثَةَ لَا إِلَهَ إِلَّا  
 اللَّهُ وَاللَّهِ أَكْبَرُ . فَيَفْرَجُ لَهُمْ فَيَدْخُلُوهَا  
 فَيَعْنَمُوا فَبَيْنَمَا هُمْ يَقْتَسِمُونَ الْمَغَانِمَ إِذْ  
 جَاءَهُمُ الصَّرِيحُ فَقَالَ إِنَّ الدَّجَالَ قَدْ خَرَجَ  
 . فَيَبْزُكُونَ كُلَّ شَيْءٍ وَيَرْجِعُونَ " .

Abū Hurairah reported Allah's Apostle (may peace be upon him) saying:

You have heard about a city, one side of which is on land and the other is in the sea. They said: Allah's Messenger, yes. Thereupon he said: The Last Hour would not come unless seventy thousand persons from Banū Ishāq would attack it. When they would land there, they will neither fight with weapons nor would shower arrows but would only say: "There is no god but Allah and Allah is the Greatest," and one side of it would fall. Thaur (one of the narrators) said: I think that he said: The part by the side of the ocean. Then they would say for the second time: "There is no god but Allah and Allah is the Greatest" and the second side would also fall, and they would say: "There is no god but Allah and Allah is the Greatest," and the gates would be opened for them and they would enter therein and, they would be collecting spoils of war and distributing them amongst themselves when a noise would be heard saying: Verily, Dajjāl has come. And thus they would leave everything there and go back.

(Sahīh, Muslim)

There is no precedent whatsoever which can be used to identify *Banū Ishāq* with the *Ummah* of *Nabī Muhammad* (صلي الله عليه و سلم); hence a conquest of Constantinople by *Banū Ishāq* cannot conceivably refer to a conquest of the city by a Muslim army.

Secondly, Muslims who belong to the *Ummah* of *Nabī Muhammad* (صلي الله عليه و سلم) would not proclaim the *Shahādah* that *there is no God but Allah* without completing it by also declaring that *Muhammad is the Messenger of Allah*. Hence *Banū Ishāq* had to be a people who worshipped Allah Most High, but did not belong to the *Ummah* of Muhammad (صلي الله عليه و سلم).

Who was the Prophet referring to as *Banū Ishāq*?

Why would the Prophet refer to the descendents of Abraham, *i.e.*, *Nabī Ibrāhīm* (عليه السلام) through his son Isaac, *i.e.*, *Nabī Ishāq* (عليه السلام), as *Banū Ishāq*, since Allah Most High had already chosen the term *Banū Isrāīl* for the same people? The only possible explanation for the use of a new term *Banū Ishāq* is that it was created to distinguish one part of the Israelite people who accepted Jesus (عليه السلام) as the true Messiah, from the rest of *Banū Isrāīl* who rejected him. As a consequence the conquest of Constantinople prophesied in this *Hadīth* refers to a Christian conquest of the city which did not take place through warfare; and that was precisely the

peaceful way that Constantinople ceased to be pagan, and became a Christian city.

The *Hadīth* further revealed that *Dajjāl* would make an entry into Constantinople as soon as it became Christian; and hence our readers would look forward to read what this book would present as evidence emerging out of Christian Constantinople that directly impact on *Dajjāl's* mission of eventually ruling the world from Jerusalem.

Since we know from the *Hadīth* of *Ibn Sayyād* that the release of *Dajjāl* took place shortly after the *Hijrah* to Madīna, the implication would thus be that the third wall of the city must have fallen at that time – thus making Constantinople a Christian city.

Since the Christian conquest of the city provoked and immediate presence of *Dajjāl*, we would have to expect the Christian Byzantine Empire to adopt a hostile attitude to Islam, and indeed that was the first face of *Rūm* that Muslims encountered.

However, we are more concerned at this time to remind the reader that the *Hadīth* quoted above

provides sacred evidence that Constantinople's passage to becoming a Christian city was Divinely-ordained.



## Chapter Four

### Constantinople in the Qur'ān

When the Israelite people lost Jerusalem after the Roman Empire destroyed the *Masjid al-Aqsā* or Temple of Solomon, *i.e.*, *Nabi Sulaiman* (عليه السلام) and expelled them all from both the city as well as the rest of the Holy Land, the *Qur'ān* referred to this event with the additional information that a Divine ban was then placed on them preventing them from returning to the city to reclaim it as their own. This ban would remain in force until the time of Gog and Magog:

وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا  
يَرْجِعُونَ ﴿٥٦﴾ حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ  
وَمَاجُوجُ وَهُمْ مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ

(Qur'ān, al-Anbiyāh, 21:95-6)

A ban is now placed on a city (*i.e.*, Jerusalem) which we destroyed, and whose people we expelled, that they, the people, can never return to reclaim that city as their own, until Gog and Magog have been released, and they then spread out in all directions.

The *Qur'ān* recognized part of the Israelites who were so expelled to be believers in Jesus (عليه السلام) as the true Messiah, and another part of the Israelites to have rejected him. (see *Qur'ān al-Saff*, 61:14)

Our interpretation of the verse quoted above is that the city referred to was Jerusalem. As a consequence we understand that it was Divinely ordained that all the Israelite people – both those who accepted Jesus as the Messiah and followed him, as well as those who rejected him – be expelled from Jerusalem and from the Holy Land.

But the *Qur'ān* then went on to reveal the following:

وَقَطَّعْنَاهُمْ فِي الْأَرْضِ أُمَّمًا مِّنْهُمْ  
الصَّالِحِينَ وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَاهُمْ  
بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ

(*Qur'ān*, *al-'Arāf*, 7:168)

And We dispersed them as separate communities all over the earth; some of them were righteous, and some of them less than that: and the latter We tried with blessings as well as with afflictions, so that they might mend their ways.

The world then witnessed an amazing spectacle in the religious history of mankind, that those who rejected Jesus (عليه السلام), and who were henceforth known as *al-Yahūd* (i.e., Jews), were separated as an *Ummah* from those who accepted him, and who were henceforth known as *al-Nasārah* (i.e., Christians).

The Jews were punished for their rejection of the Messiah by being broken-up into bits and pieces and scattered all over the earth as several communities.

The Christians, who were now recognized as a separate *Ummah* from the Jews and were also designated as *Banū Ishāq*, were treated differently. Rather than suffering the same fate as the Jews of being broken into bits and pieces and scattered all over the earth, they were blessed by Allah Most High to eventually have their own State with Constantinople as its capital city. Chapter Three described how that happened. The *Qur'ān* referred to that Holy Christian State as *Rūm*.

The *Qur'ān* also chose to refer to these two communities, i.e., the *Ummah* of Jews and the

*Ummah* of Christians, who both emerged from *Banū Isrāīl*, as *Ahl al-Kitāb*.

Our readers can now understand why Constantinople remains a nightmare for the Jews who rejected Jesus (عليه السلام) as the Messiah, since it eventually became the home of those who accepted him as the true Messiah. They feel threatened by Constantinople since it symbolizes all that they rejected concerning Jesus (عليه السلام). Nothing could please them more than to see Constantinople relegated to the museums of history.

In much the same way that 'Jerusalem' has been used, even in the *Qur'ān*, to symbolize the Holy Land, and within it, the Holy State of Israel, so too can 'Constantinople' be used to refer to the Holy Byzantine Christian Empire that the *Qur'ān* referred to as *Rūm*. Not only was Constantinople the capital city of that Empire, but in it was also located the Cathedral of *Hagia Sophia* which was the spiritual heart of the Empire. It is in this symbolic sense that Constantinople can be recognized to be located in the *Qur'ān* in a *Sūrah* (i.e., Chapter) named after the Holy Byzantine Christian Empire as *Sūrah al-Rūm*. This, however, is

not the only reference in the *Qur'ān* to the city of Constantinople.

The word *Rūm* occurs in the very first verse of the *Sūrah*, and even though this is the only instance in which the *Qur'ān* has used the word *Rūm*, the passage of the Holy Book in which the word occurs is nevertheless sufficient to demonstrate that Allah Most High recognized *Rūm* to be a Christian people who were worthy of His Divine assistance. They could not, therefore, have been a people who had abandoned the religion brought by Jesus (عليه السلام) and were no longer recognized to belong to his *Ummah* (i.e., the religious community which followed Jesus (عليه السلام)). Rather, *Rūm* was divinely recognized in this *Sūrah* as the *Ummah* of Jesus (عليه السلام), and as a consequence, Constantinople was no ordinary city. It was the capital city of the community of believers who followed of Jesus (عليه السلام).

*Sūrah al-Rūm* also established a positive relationship between *Rūm* and the *Ummah* of Nabī Muhammad (صلي الله عليه و سلم).

Here is the Arabic text of the passage of the *Qur'ān* from *Sūrah al-Rūm* (*Sūrah number 30*: verses 1-7).

We remind the gentle reader that the miraculous Arabic text of the *Qur'ān* cannot be translated to other languages, and hence what we offer are explanations and commentaries of each verse. We exercise care to always indicate whenever we venture to offer an interpretation of the *Qur'ān* since only Allah Most High can confirm whether or not an interpretation is correct:

الم

Alif Lām Mīm. (30:1)

This first verse is comprised of just three letters of the Arabic alphabet. Verses such as this belong to one of the two parts of the *Qur'ān*. The first part, known as *Ayāt Muhkamāt*, comprises verses which are plain and clear and require only an explanation. The second part, known as *Ayāt Mutashābihāt*, comprises verses such as this one above, which have to be interpreted in order for the meaning to be discovered. The *Qur'ān* warns, however, that only Allah can confirm whether or not an interpretation is correct (see *Sūrah Āle 'Imrān*, 3:7). Hence, whenever such a verse of the *Qur'ān* is interpreted, no one is obliged to accept the

interpretation. This writer has offered an interpretation of such verses of the *Qur'ān* which comprise of only letters of the Arabic alphabet. He has done so in his book entitled '*Methodology for Study of the Qur'ān*'.

غُلبَتِ الرُّومُ

Rūm has been defeated. (30:2)

فِي أَدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلِبِهِمْ  
سَيَغْلِبُونَ

The defeat took place in a land located close-by; yet, notwithstanding this defeat of theirs, they shall soon be victorious. (30:3)

فِي بضعِ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ  
بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ

Victory will come within just a few years: for it is Allah Who ordains Rūm's victory - both *before*, as well as *after* - and on that day of Rūm's victory the believers who believe in this *Qur'ān* will greet that victory with happiness and will rejoice. (30:4)

بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ  
الرَّحِيمُ

Victory will come because of Allah's help: for He gives help to whomever He wills, since He alone is Almighty, a Dispenser of Grace. (30:5)

وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ  
النَّاسِ لَا يَعْلَمُونَ

This is Allah's promise; never does Allah fail to fulfill His promise - but most people know it not. (30:6)

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ  
الْآخِرَةِ هُمْ غَافِلُونَ

Their knowledge is limited to the externally visible life of this world, whereas they remain in a state of heedless ignorant and hence internally blind concerning the End which awaits them. (30:7)

Muhammad Asad, a famous modern commentator of the *Qur'ān*, has this to say concerning these opening verses of *Sūrah al-Rūm*:

The defeats and victories spoken of above relate to the last phases of the centuries-long struggle between the Byzantine

and Persian Empires. During the early years of the seventh century the Persians conquered parts of Syria and Anatolia, "the lands close-by", i.e., near the heartland of the Byzantine empire; in 613 they took Damascus and in 614, Jerusalem; Egypt fell to them in 615-16, and at the same time they laid siege to Constantinople itself. At the time of the revelation of this Sūrah - about the seventh year before the hijrah, corresponding to 615 or 616 of the Christian era - the total destruction of the Byzantine Empire seemed imminent. The few Muslims around the Prophet were despondent on hearing the news of the utter discomfiture of the Byzantines, who were Christians and, as such, believed in the One God. The pagan Quraysh, on the other hand, sympathized with the Persians who, they thought, would vindicate their own opposition to the One-God idea. When Muhammad enunciated the above Qur'ān-verses predicting a Byzantine victory "within a few years", this prophecy was received with derision by the Quraysh. Now the term *bid* (commonly rendered as "a few") denotes any number between three and ten; and, as it happened, in 622 - i.e., six or seven years after the Qur'ānic prediction - the tide turned in favour of the Byzantines. In that year, Emperor Heraclius succeeded in defeating the Persians at Issus, south of the Taurus Mountains, and subsequently drove them out of Asia Minor. By 624, he carried the war into Persian territory and thus put the enemy on the defensive: and in the beginning of December, 626, the Persian armies were completely routed by the Byzantines.

(Muhammad Asad, Message of the Qur'ān. Comment on Sūrah al-Rūm: 30:4 )

The Byzantine Christian Empire had been defeated in war by the Persian Zoroastrian Empire and the *Qur'ān* took note of that defeat which took place 'in a land close by'. The polytheist Arabs, who opposed the Prophet and the monotheist religion of Islam which he preached, identified with the polytheist Persian Empire and gloated over the Persian victory over a Christian Empire which shared many beliefs with the religion of the Prophet.

It was in this context that the *Qur'ān* delivered the startling news to the Muslims that *Rūm* would achieve victory over the Persian Empire within a space of just a few years; and this is precisely what happened. The *Qur'ān* had correctly prophesied a momentous event with far-reaching strategic implications which had not as yet occurred, but which would soon occur.

But when the *Qur'ān* prophesied that *Rūm* would soon be victorious, it went on declare that Allah possessed the authority to ordain victory both *before* as well as *after*. Most commentators of the

*Qur'ān* are in agreement that the verse informed us that there would be two victories, but most of them concluded that the second of the two victories occurred with the Muslim victory over the *Quraish* in the Battle of *Badr*.

The problem with the recognition of the Muslim victory in the Battle of *Badr* as the second of the two victories anticipated in this passage of the *Qur'ān* is that it does not fit the context in which the words *before* and *after* occur in the verse. The only way that the use of word *before* can be understood in the passage is if there is an answer to the question – *before* what? We face a similar situation with the use of the word *after*, *i.e.*, *after* what?

The *Qur'ān* had to be pointing to something that was located between the two words – *before* and *after*; and it was with reference to that which was located between the two, that the words *before* and *after* could be understood.

Our first comment is that context demands that we recognize the words *before* and *after* to be related to *Rūm*, and to refer, therefore, to a defining event in the history of *Rūm*. It is in reference to that

event that we can recognize *Rūm's* first victory to occur *before*, and second victory *after*, that event.

At the time when the *Qur'ān* was revealed, even the first victory had not as yet occurred; hence the defining event had to be located in the future. What could it be?

Our view is that *Qur'ān* anticipated the great East-West schism which occurred some four hundred years later in 1054, when *Dajjāl* engineered the split of *Rūm* into two. One part of *Rūm* remained with Constantinople as its capital, while insisting that it preserved the orthodox faith in Christianity. It became known as Orthodox Christianity. The other Western part of *Rūm* embraced *Dajjāl's one-eyed* epistemology which delivered first secularism, and then materialism, and then a civilization known as modern Western Civilization. It was a civilization which had the word '*Kafir*' (*i.e.*, disbeliever) written on its forehead between its eyes.

The actual event which resulted in the schism occurred when Pope Leo IX struck at Michael Cerularius and his followers with an excommunication, and the Patriarch in

Constantinople retaliated with a similar excommunication.

Constantine had done a great service to Christianity when he convened a conference in Nicaea (in Turkey) to resolve theological disputes concerning the creed of a Christian. The Council of Nicaea agreed upon a Nicæan Creed to which all Christians adhere to this day. The creed declared, in part:

. . . I believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father *and the Son*.  
who with the Father *and the Son* is adored and glorified,  
who has spoken through the prophets . . . .

At the heart of the schism was the decision of the Western church to edit the Nicæan creed without the consent of the Eastern Church. The West chose to add the words *and the son* (see above in italics) to the text of the Creed.

*Rūm* of Constantinople chose to give greater prominence in the triune conception of God to the *Father*, while *Rūm* of the West chose, instead, to elevate the *Son* in the triune conception of God, to a position *equal to the Father*.

The schism between East and West therefore took place because of matters that were directly connected to the struggle for Truth, particularly as it concerned the conception of God.

We can now conclude that when the *Qur'ān* used the words *before* and *after* while prophesying two victories for *Rūm* it was referring to a victory which would occur *before* that Great Schism, and to another victory which would occur *after* the Schism. We also conclude that on both occasions the Muslims would rejoice over *Rūm's* victories.

Our analysis of the first victory, which occurred in the lifetime of Prophet Muhammad (صلي الله عليه و سلم), and which he also celebrated, is that it indicates that both Allah and His Messenger, Muḥammad, recognized *Rūm* at that time to be the *Ummah* of Jesus (عليه السلام); it also follows that it did so despite the fact that *Rūm* was worshipping a triune God.

It is quite surprising that the very early community of followers of Jesus (عليه السلام) should have embraced a belief that Allah Most High is One God, but is yet comprised of three persons, *i.e.*, God the father, God the Son, and God the Holy Spirit.

The *Qur'ān* declared belief in the trinity to be *Kufr*, and denounced it, but yet held out the possibility that only some Christians would be punished for this *Kufr*:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ

(*Qur'ān*, al-Māidah, 5:73)

Indeed, they deny truth when they say, "Behold, Allah is the third of a trinity" - seeing that there is no deity whatever save the One God. And unless they desist from this their assertion, grievous suffering is bound to befall *such of them* as are bent on denying the truth.

The reader is reminded that the Christians who were referred to in the *Qur'ān* as *Rūm*, and who received Divine help in consequence of which they achieved a victory mentioned in the *Qur'ān*, were Christians who had already embraced belief in the trinity. We therefore understand the above verse of the *Qur'ān* to have admitted the possibility that there can be a Christian people who believe in the

trinity and who can yet receive Divine assistance, and hence be yet recognized as the *Ummah* of Jesus (عليه السلام).

The implication of the above analysis is that the second victory, which would have to come to at least one of the two *Rūms* which would emerge after the great East-West Christian schism, would come to a people who would be Divinely recognized as the *Ummah* of Jesus (عليه السلام).

Did *Rūm* cease to exist after the great East-West schism, and hence the Divine promise of a second victory to *Rūm* after the schism, cannot not be possible?

Our response is to remind the reader that It was precisely because the *Qur'ān* anticipated such critics that it used words *before* and *after* while referring to the two victories. *Rūm* will twice be victorious, both *before* and *after* the Great Schism, and twice will Muslims celebrate those victories.

The *Qur'ān* then proceeded to declare the above to a Divine promise and that Allah never fails to fulfill His promise:

وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ  
النَّاسِ لَا يَعْلَمُونَ

This is Allah's promise; never does Allah fail to fulfill His promise - but most people know it not

(Qur'ān, al-Rūm, 30:6)

It now becomes necessary for us to turn to the *Qur'ān* to see what it has to say concerning the two *Rūms* (*i.e.*, two worlds of Christianity) which emerged after the Great East-West Schism.

Does the *Qur'ān* say anything which allows us to recognize which *Rūm* will still receive divine aid and be victorious a second time, and which *Rūm* will not qualify for such? Will *Rūm's* second victory which is mentioned in the *Qur'ān*, be the victory of the Orthodox Christians over the western rivals? Has the *Qur'ān* allowed us to anticipate that Orthodox Christian Russia, which is at this time the leader of the Orthodox Christian world, would be victorious in a war with NATO, which is the military alliance of *Rūm* of the West?

Does the *Qur'ān* confirm that there will be Christians who will be Divinely-recognized in the

End-Time as followers of Jesus (عليه السلام)? Does the *Qur'ān* confirm that when he returns there would be a community of Christians present in the world who would be his *Ummah*? We address these questions in the next Chapter.

## Chapter Five

The Qur'ān has declared that an Ummah of Jesus (عليه السلام) will exist until the end of the World

When the Israelite people saw Jesus (عليه السلام) crucified before their very eyes, and they were all convinced that he was dead, some of them who had accepted his virgin birth and believed in him as their long-awaited Divinely-promised Messiah, must have wept in grief, while others who slandered his virgin mother and rejected his claim to be their Messiah, must have rejoiced.

What they saw before their very eyes confirmed to them, beyond a shadow of a doubt, that he could not have been the Messiah, since the Torah which was revealed to Moses, *i.e.*, *Nabī Mūsa* (عليه السلام) had declared that whoever died by hanging was the cursed of the Lord-God (Deuteronomy 21:22–23). Since they saw Jesus crucified before their very eyes, it was now confirmed to them that he could not have been the Messiah.

The *Qur'ān* has recorded their sarcastic celebration of a crucifixion which had confirmed for them, their rejection of Jesus:

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ  
رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ  
شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ  
مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا  
قَتَلُوهُ يَقِينًا

(Qur'ān, al-Nisa', 4:157)

And how they boasted! "Behold, we have slain the Messiah Jesus, son of Mary, [who claimed to be] an apostle of God!" However, they did not slay him, and neither did they crucify him, but it was made to appear unto that he was crucified. And, verily, those who hold conflicting views thereon are indeed confused, having no [real] knowledge thereof, and following mere conjecture. For, of a certainty, they did not slay him.

Allah Most High responded at that very moment by addressing Jesus (عليه السلام) who they perceived to be dead, but who was still alive and conscious. Here is what He said to him:

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنِ مَرْيَمَ صَلِّ عَلَيْنَا مِمَّا فِي السَّمَاءِ الْمُبِينِ  
إِنِّي مُصَدِّقُ لِمَا نَزَّلَتْ آيَاتِي وَلِيُخَوِّدَ أُولَئِكَ الَّذِينَ كَفَرُوا  
وَلِيُضِلَّ اللَّهُ أَعْيُنَهُمْ فَذُكِرُوا بِغَيْرِ عِلْمٍ وَأُولَئِكَ  
الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ  
الْقِيَامَةِ ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا  
كُنْتُمْ فِيهِ تَخْتَلِفُونَ

(Qur'ān, Ale Imrān, 3:55)

Lo! Allah said: "O Jesus! Verily, I am going to take your soul, and I will raise you unto Me, and cleanse you of the falsehoods and slanders of those who committed Kufr against you and your mother; and I will then eventually cause those who follow you to be raised above those who committed Kufr. When that happens then your followers will remain in that position of dominance over their enemies until the Day of Resurrection. In the end, unto Me you all must return, and I shall judge between you with regard to all on which you were wont to differ.

We know from the above that these words were spoken to Jesus (عليه السلام) before Allah Most High took his soul; hence he was still alive and conscious. But the *Qur'ān* then declared that the Divine plan was to make those present believe that he had died by crucifixion when, in fact, he would

be saved from such a death, but no one would know of it:

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ  
لَهُمْ . . .

(Qur'ān, al-Nisa', 4:157)

. . . However, they did not kill him, and neither did they crucify him, but it was made to appear unto them that such had occurred . . .

There is only one way that Allah Most High can take someone's soul and yet save him from death. What is that way?

The *Qur'ān* confirms that Allah can take a soul and then return it for an allotted period of time:

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ  
تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا  
الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى  
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

(Qur'ān, al-Zumar, 39:42)

Allah Most High takes souls at the time of death. But there are those whose souls are taken while they sleep who, most certainly, do not as a consequence, die. This is because Allah keeps those souls for whom death is ordained, and returns the other souls for a prescribed period of time. In all this, behold, there are messages indeed for people who think!

And so we now know what Allah Most High did in order to make it appear unto those present that Jesus (عليه السلام) died by crucifixion, *i.e.*, that Allah took his soul, and subsequently returned it.

The *Qur'ān* then proceeded to inform Jesus (see Ale Imran, 3:55 above) that Allah Most High would raise him unto Himself, and hence that he, Jesus (عليه السلام), would remain from that day onwards with Allah Most High. He was also told that Allah Most High would cleanse him of the falsehoods and slanders which had been hurled against him by that part of the Israelite people who rejected him and thus committed *Kufr*.

What followed these words, spoken to Jesus at that critical moment, is of absolutely supreme importance to our subject.

Allah Most conveyed to Jesus (عليه السلام) the news that He would raise those who *follow* him above,

*i.e.*, raise to a position of dominance over, those who rejected him, and when that transpires, they would remain in that position of dominance until the end of the world.

Those who follow Jesus (عليه السلام) must be recognized to belong to his *Ummah* - regardless of whether or not they believe in a triune conception of God. And so we conclude with a clear declaration from the *Qur'ān* that an *Ummah* of Jesus (عليه السلام) will exist in the world until the Last Day.

Since we have already recognized *Rūm* in *Sūrah al-Rūm* of the *Qur'ān* to be the *Ummah* of Jesus (عليه السلام) before the schism, it now remains for us to determine which side, *i.e.*, *Rūm* of the West or *Rūm* in Constantinople, would remain his *Ummah* after the schism. Once that that *Ummah* is recognized, we know that such Christians would eventually dominate the other Christians until the end of history.

## Chapter Six

### The Qur'ān and a City by the Sea

This chapter attempts to answer the question: does the *Qur'ān* recognize the existence of two kinds of Christians in *Rūm* before the Great Schism of 1054 which would help us to recognize their differing religious profiles after the Schism? We know that *Rūm* of the West and *Rūm* of the East are geographically different. Can the *Qur'ān* help us to discern which of the two *Rūms* is the *Ummah* of Jesus (عليه السلام); and which *Rūm* will be blessed to receive Divine help and to be victorious in the second victory that will occur after the Great Schism?

The *Qur'ān* declared that Muslims will celebrate *Rum's* victory. Since they celebrated the first victory which occurred before the *Hijrah* while Prophet Muhammad (صلي الله عليه و سلم) was still in Makkah, they will have to celebrate *Rūm's* second victory as well:

وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ . . .

(Qur'ān, al-Rūm, 30:4)

. . . and on that day of victory, the believers will rejoice.

### **The 'City by the Sea'**

We now turn to a passage of the *Qur'ān* (Sūrah al-'Arāf, 7:163-169) which refers to a '*city-by-the-sea*'.

Chapter Three of this book introduced us to a '*city by the land and by the sea*' which had three sides and was easily identified as Constantinople. We then learnt of Allah's Kindness to one part of *Banū Israīl*, designated as *Banū Ishāq*, who were blessed to conquer the city without any fighting. And so we now know of a '*city by the sea*' which is controlled by a part of *Banū Israīl*.

The *Qur'ān* now takes us to a '*city by the sea*' inhabited by a people who belonged to *Banū Israīl*. We know that they were Israelites since they were obliged to obey the laws of the Sabbath in the Torah. The parallel between the city in the *Hadīth* referred to above, and this city now described in the *Qur'ān*, is thus quite clear. But the *Qur'ān* went on to provide more evidence by which the city could be identified.

The *Qur'ān* described the community of Israelites living in the *city-by-the-sea* who were Israelites, and yet had dual religious profiles. While some of them strove to obey Allah, and to thus faithfully observe the Law of the Sabbath, others whose faith was skin-deep, had no qualms in willfully violating the Sabbath, and thus abandoning the Sacred Law:

وَأَسْأَلُهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ  
الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ  
حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرْعًا وَيَوْمَ لَا  
يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا  
يَفْسُقُونَ

Ask them, and hence remind them, about the town which stood by the sea: how its people would profane the Sabbath whenever their fish came to them, breaking the water's surface on a day on which they ought to have kept Sabbath - because they would not come to them on other than Sabbath-days! Thus did We try them by means of their [own] iniquitous doings. (7:163)

The Torah prohibited work on the Sabbath Day to the Israelite people; hence they were prohibited from fishing on that day. Allah tested them by

causing the fish to appear visibly in their fishing waters only on the Sabbath Day. On all other days the fish would not so appear. They were thus tested to see whether they would remain faithful in observing the ban on fishing on the Sabbath Day, or whether they would fish, and thus violate the Sabbath.

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ

Some of them violated the Law of the Sabbath and went fishing. Others who observed the Law warned them about their violation of the Law.

This verse (above) now informs us that those who remained faithful in observing the Law came to the conclusion that those who were violating the Law had passed the point of no return. And so they asked themselves: "Why do you bother to warn people whom Allah will either destroy or punish with great punishment because they would never change their sinful conduct?" The response was to accept that the sinful ones would never change. However they went on to explain that we do so in order to be free from blame before your Lord-God, and that these sinful people might become conscious of Him. (7:164)

They were tested, and while some remained faithful to Allah and observed the Sabbath, others failed the test by violating the Sabbath Day. And so we are presented with a profile of 'a town by the sea' with two kinds of Israelites. The first respected the Law of the Sabbath and refrained from fishing on the Sabbath Day, while the second did not respect the Law and went fishing in violation of the Law. The verse (above) then described the pious first group warning the sinful second group concerning their conduct. When it was pointed out to the pious that the sinful Sabbath breakers would not change their conduct and would eventually face Divine punishment, the response of the pious was to *accept the inevitability of Divine punishment of the second group* but to also declare that we warned them in order to be free from blame before Allah Most High *when they are punished*. Hence it was inevitable that a split between the two groups would eventually occur when Divine punishment commences against the second group.

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ  
يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا  
بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ

And thereupon, when the sinful ones had forgotten all that they had been told to take to heart, We saved those who had tried to prevent the doing of evil, and overwhelmed those who had been bent on evildoing with dreadful suffering for all their sinfulness; (7:165)

Allah Most High waited until the sinful group had passed the point of no return in their sinfulness; at which time He saved those who were faithful to Him, while punishing those who had betrayed and abandoned Him and His Law and had thus become an essentially godless people.

فَلَمَّا عَتَوْا عَن مَّا نُهَوُّوا عَنْهُ قُلْنَا لَهُمْ كُونُوا  
قِرَدَةً خَاسِئِينَ

Then, when they disdainfully persisted in doing what they had been forbidden to do, We said unto them: Be apes despised! (7:166)

While that part of the population of the *city-by-the-sea* which remained faithful in observing the Sabbath, continued to remain believers, the other sinful group whose faith was skin-deep were so punished by Allah, in consequence of their persistent sinful conduct in violating the Sabbath, that He said to them: Be apes despised!

The Divine command: “Be Apes, despised,” can be understood three ways.

Firstly it could mean that human beings were transformed into apes. We reject this possibility since a human being remains a human being from the time of creation until the Day of Judgment.

The second possible explanation is that apes live a despicable way of life, and when someone is punished to live like apes, he would then live, as a consequence, a way of life that is despicable. We reject this possibility as well since apes did not choose their way of life. Rather they live a way of life ordained by *Fitrah*, and *Fitrah* cannot be despicable.

The third possible explanation, which is the correct explanation, is that human beings had been honored by Allah Most High to such an extent that the angels were ordered to prostrate before them in respect. When a human being departs from the way of life ordained for human beings and, instead, live a way life akin to that of apes, such conduct is despicable.

Is it possible for us to recognize such people whose conduct is like that of apes, and hence despicable? Here is a ready means of making such recognition.

The ape has no consciousness of shame attached to public nakedness, or of any need for privacy in sexual relations. But from that day in heaven when Adam and his wife became conscious of their nakedness and hurried to cover themselves with leaves, the human being has always covered himself/herself in public, and has always conducted sexual relations in private space. He always does so in consequence of a sense of shame attached to conduct that is otherwise.

We now need to look for a community of people who emerged out of a *city-by-the-sea*, and who are suppose to observe the Law of the Sabbath, who will live like apes while dispensing with clothing in public, and who would consequently dispense with a need for private space as well when engaging in sexual relations.

We can easily find them when they promote such campaigns as: Go topless! Eventually they present themselves completely naked. We also look for those who are *dressed* and yet *naked*, since they,

also, will eventually appear in public completely naked – like apes! Finally we need to look for that civilization which is experiencing such a sexual revolution as would eventually witness public sex.

We have one more comment on this subject before we proceed to identify the city-by-the-sea.

In several other instances in the *Qur'ān* when Allah Most High spoke in a similar way, He always refrained from describing a human being as other than a human being. For example he described in the verse below, a people who are *like asses*, but never said that they were asses:

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا  
كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ  
الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي  
الْقَوْمَ الظَّالِمِينَ

(Qur'ān, al-Jumu'ah, 62:5)

The parable of those who were graced with the burden of the Torah, and thereafter failed to bear this burden, is that of an ass that carries a load of books [but cannot benefit from them]. Calamitous is the parable of people who are bent on

giving the lie to God's messages - for God does not bestow His guidance upon such evildoing folk!

Elsewhere in the *Qur'ān* Allah Most High describes people who are *like* cattle, but does not say that they are cattle:

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ  
لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا  
يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا  
أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ  
الْغَافِلُونَ

(*Qur'ān*, al-'Arāf, 7:179)

And most certainly have We destined for hell many of the Jinn and men who have hearts with which they fail to grasp the truth, and eyes with which they fail to see, and ears with which they fail to hear. They are like cattle - nay, they are even more misguided than that: it is they, they who are the [truly] heedless!

Allah Most High even describes some people to be *like* a dog, but does not say that they are dogs:

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى  
الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ  
تَحَمَّلَ عَلَيْهِ يَلْهَثُ أَوْ تَتْرَكُهُ يَلْهَثُ ذَلِكَ  
مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ  
الْقِصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ

(Qur'ān, al-'Arāf, 7:176)

Now had We so willed, We could indeed have exalted him by means of those [messages]: but he always clung to the earth and followed but his own desires. Thus, his parable is that of an [excited] dog: if thou approach him threateningly, he will pant with his tongue lolling; and. if thou leave him alone, he will pant with his tongue lolling. Such is the parable of those who are bent on giving the lie to Our messages. Tell [them], then, this story, so that they might take thought.

We must therefore carefully recognize something startlingly different in the Divine language when Allah Most High declared to human beings: “Be apes – despised!” He did not say: “Be *like* apes!” Rather He said: “Be apes!” This not only represents the harshest Divine language used against human beings, but allows us, His servants, to also use this language for those people who are condemned to live like apes - despised.

We have now finally arrived at the moment when we can ask the question: Which city could this be? Which city fits this profile historically? From which city did a people and a civilization emerge who were essentially godless, since they willfully violated the Divine Law, and who would eventually live *like apes*, and be called ‘apes’? We need to look into all these matters when making a determination concerning the identity of the *city-by-the-sea* mentioned in the *Qur’ān*.

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ  
الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ  
لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ

And lo! Thy Lord-God made it known that most certainly He would rouse against them, unto Resurrection Day, those who would afflict them with cruel suffering: verily, thy Lord-God is swift in retribution - yet, verily, He is [also] much-forgiving, a dispenser of grace. (7:167)

That part of the population of the city which consistently violated the Sabbath, and was punished to eventually live like apes rather than as divinely-honored human beings, was further punished by Allah Most High with punishment that

was unique, and hence facilitates our recognition of the identity of the *city-by-the-sea*. Evil beings, created by Allah Most High to be released into the world in the End-Time, were now released in their midst and the *Qur'ān* went on to reveal that they would remain in their midst as Divine punishment which would continue until the Last Day. The only such beings whose life-span continues until the Last Day are *Dajjāl*, Gog and Magog, and *Dabbatul Ard*.

وَقَطَّعْنَاهُمْ فِي الْأَرْضِ أُمَّمًا مِّنْهُمْ  
 الصَّالِحِينَ وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَاهُمْ  
 بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ

And We dispersed them as [separate] communities all over the earth; some of them were righteous, and some of them less than that: and the latter We tried with blessings as well as with afflictions, so that they might mend their ways. (7:168)

This then, was the moment when a Divinely-ordained separation within that community who lived in the *city-by-the-sea* began.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ  
يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ  
سَيَغْفِرَ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلَهُ يَأْخُذُوهُ  
أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا  
يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ  
وَالدَّارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا  
تَعْقِلُونَ

And they have been succeeded by [new] generations who - [in spite of] having inherited the divine writ - clutch but at the fleeting good of this lower world and say, "We shall be forgiven, the while they are ready, if another such fleeting good should come their way, to clutch at it [and sin again]. Have they not been solemnly pledged through the divine writ not to attribute unto God aught but what is true, and [have they not] read again and again all that is therein? Since the life in the hereafter is the better [of the two] for all who are conscious of God -will you not, then, use your reason? (7:169)

The eventual result of the split was that succeeding generations of the sinful part of the population of the *city-by-the-sea* eventually lost the world of the sacred and remained exclusively preoccupied with the world life.

Which city could it be? Which city fits this profile?

Our answer is Constantinople; hence we recognize *Rūm* of the West, which broke away from Constantinople (*i.e.*, *Rūm* of the East) in the Great Schism of 1054, to have given birth to an essentially godless modern western civilization which has abandoned the Law of the Sabbath. As a consequence, we further recognize the presence of Gog and Magog in *Rūm* of the West, and we also recognize *Dajjāl* as the master-mind who brought modern western civilization into being; and finally, we recognize *Dabbatul Ard* as well, now emerging in this civilization. Finally we recognize that modern western civilization is taking its people to that way of life which is akin to that of apes.

We may now recall the *Hadīth* about *Banū Ishāq* conquering a city without fighting. One of the triangular city adjoined the land while the other two side were surrounded by the sea. We identified the city to be Constantinople. The *Hadīth* informed us that the people of the city were eventually subjected to the presence of *Dajjāl* in their midst.

As a consequence of our recognition of the identity of city-by-the-sea mentioned in the *Qur'ān* to be Constantinople, and of the link between *Dajjāl* and that city, we now turn to a proper study of the Great Schism which broke *Rūm* into two parts – *Rūm* of the West which abandoned the sacred law, and *Rūm* of the East which remained faithful in observing the sacred law.

## Chapter Seven

### The Qur'ān, Rum of the West and Rum of the East

We have argued that when the *Qur'ān* (*Sūrah al-Rūm*, 30:4) referred to victories of *Rūm* which would occur by Allah's command both *before* and *after*, Allah Most High was directing attention to an event which had not as yet occurred, and it was with reference to that event that the first victory would occur *before*, and the second would occur *after* it. We identified that event which eventually occurred to have been the Great Schism of *Rūm* in 1054 which finally brought the curtain down in the feuds between West and East in consequence of which *Rūm* of the West and *Rūm* of the East finally separated from each other.

The final clash which sealed the schism occurred when the western part of *Rūm*, which was located in Western Europe, acted unilaterally to change the fundamental statement of belief which had been agreed upon by most Christians in Nicaea in 325 (more than 700 years prior to 1054). The Nicene Creed composed in part and adopted at the First

Council of Nicaea (325) and revised with additions by the First Council of Constantinople (381), is a creed that summarizes the orthodox faith of the Christian Church and is used in the liturgy of most Christian Churches. The main accomplishment of the Council of Nicaea was that it settled for most Christians the vexed matter of the relationship between the *Father* and the *Son* in the Christian belief of a triune God.

### **The Father, the Son, the Mother and the Holy Spirit**

*Rūm* of the East, *i.e.*, Constantinople, held on to the belief that the Father was the Supreme God, that the Son was not equal to the Supreme God, and hence that the Holy Spirit proceeded from the Father. *Rūm* of the West changed that fundamental statement agreed upon in Nicaea by adding to the Creed of Nicaea the declaration that the Holy Spirit proceeded from the Father as well as from the Son. They did so in an attempt to raise the Son to be a God equal with the Father.

It was precisely this change which was made by *Rūm* of the West to elevate the Son to a position

equal with the Father that the *Qur'ān* responded to in the following passage:

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ  
لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلهَيْنِ مِنْ دُونِ اللَّهِ

. . .

(*Qur'ān*, al-Māidah, 5:116)

And Lo! Allah will ask: O Jesus, son of Mary! Did you say unto men, 'Worship me and my mother as Gods beside Allah'?

Our readers should carefully note that Allah Most High did not question Jesus (عليه السلام) on any other such matters as Allah Most High *begetting* a son, or that Jesus is the *begotten* son of Allah. Rather the question was directly connected to the Great Schism of 1054 and the effort of *Rūm* of the West to raise the Son to a position equal to the Father.

Allah Most High also questioned Jesus about the worship of his Mother (عليها السلام) , and in this matter as well, *Rūm* of the West parted from *Rūm* of Constantinople when it elevated Mary to a position in which she became an object of worship. Orthodox Christians do not worship Mary!

The *Qur'ān* also responded to the false belief that the Holy Spirit proceeded from the Son as well as the Father when it declared that the (Holy) Spirit proceeded from the Command of Allah:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

(*Qur'ān*, al-Isrā, 7:85)

And they question you about the Rūh (*i.e.*, the Rūh al-Qudus or Holy Spirit). Say: "The Rūh proceeds from Allah's Command; and you have been granted very little knowledge of this subject."

In all of the above the *Qur'ān* is severely critical of *Rūm* of the West, rather than *Rūm* of the East. As a consequence it must be recognized that the *Qur'ān* does not treat all Christians (and Jews) the same way. Rather it recognizes that some Christians (and Jews) are indeed believers, while the rest are not:

خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ  
الْفٰسِقُونَ

. . . If only the People of the Book (*i.e.*, Jews and

Christians) believed (in Muhammad as a Prophet of the One God and in the Qur'ān as His revealed Word), it would have been beneficial for them: *amongst them there are those who have faith, but most of them are perverted transgressors.*"

(Qur'ān, Ale 'Imran, 3:110)

In consequence of the above unambiguous declaration by Allah Most High in which He has affirmed that amongst the Christians and Jews (*i.e.*, the People of the Book) there are those who have faith, while most of them are sinful in conduct, the *system of meaning* in the Qur'ān on the subject must be one with which we can *identify and demarcate the two groups, i.e.*, those who act in a manner consistent with a people who have faith, and those whose conduct is otherwise.

A people who have faith would not harbor feelings of hatred in their hearts for the believers in Allah Most High; nor would a people who have faith become friends and allies of those whose hearts are filled with such hatred. Hence we can easily identify those amongst the Christians and Jews who

are a people without faith.

The *Qur'ān* quite explicitly identifies the community of Jews to be a people whose hearts will display great hatred for Islam and Muslims. This was manifest in the life-time of *Nabī Muhammad* (صلي الله عليه و سلم), and has once again manifested itself in the modern age in which Jews have created the Zionist Movement:

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدُوَّةً لِلَّذِينَ ءَامَنُوا  
الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُم  
مَّوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِي  
ذَلِكَ بِأَنَّ مِنْهُمْ قِسِيَسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا  
يَسْتَكْبِرُونَ

“Strongest among men in enmity to the believers wilt you find the Jews and Pagans; and nearest among them in love to the believers wilt you find those who publicly proclaim, “We are Christians”: because amongst them are priests (who devote their lives to teaching and administering religious rites) and men who have embraced monasticism (and have hence renounced the world), and they are not arrogant.”

(Qur'ān, al-Māidah, 5:82)

Not only did the *Qur'ān* identify in the above verse the community of Jews as the People of the Book who are without faith, but it also went on to identify those (amongst the People of the Book) who display love and affection for Muslims – and hence display an important sign of faith. They are a people who proudly and defiantly declare of themselves that: “We are Christians”.

Christians who displayed love and affection for Islam and for Muslims did appear in early Islam when the Negus of Abyssinia (*i.e.*, modern-day Ethiopia) rejected the request of Makkah to repatriate the Muslims (who were slaves or semi-slaves) who had fled from persecution and oppression in Makkah, and had sought asylum in Abyssinia. Indeed, when the Negus died, and the news of his death reached *Nabī Muhammad* (صلي الله عليه و سلم) in Madīna, he performed the funeral prayer for him *in absentia*, thus recognizing him as a Christian who had faith in Allah Most High *despite some of his Christian beliefs*. There is

absolutely no evidence from Prophet Muhammad (صلي الله عليه و سلم), who conducted that funeral prayer, that the Negus had renounced his belief in Jesus (عليه السلام) as the son of God, or that he had ceased to worship Jesus; nor do we have any such evidence from the community of Christians of whom he was the leader. When there is no such evidence from these two primary sources, evidence from self-serving secondary sources is of no scholarly value.

It is certain that such Christians will once again emerge in the historical process in a time-frame that will match the contemporary emergence of Zionist Jews who display unprecedented hatred for Islam and Muslims. That hatred is most visible in their barbarous oppression of the innocent people of Gaza in the Holy Land.

The verse of the *Qur'ān* provides important signs by which such Christians who would be closest in love and affection for Muslims would be identified:

They would be a Christian people who preserve the

institution of priesthood and whose priests, from their Patriarch down to the lowest Priest, will demonstrate genuine love and affection for Islam and Muslims. This most certainly excludes the Vatican and the Roman Catholic faith, the Anglican Church (of England), and all other Christian churches in western Christianity.

They would be a Christian people who preserve the institution of monasticism, and whose monks will display love and affection for Islam and Muslims. This most certainly excludes western Christianity which has almost totally abandoned monasticism and the monastic way of life.

They would be a Christian people in whose conduct there is no arrogance. This again excludes those Christians who brought modern western civilization into being with an unprecedentedly arrogant agenda of imposing its unjust and oppressive rule over all of mankind at the point of a naked blood-stained sword.

They would be a Christian people who would publicly and proudly identify themselves as 'Christians'. This would exclude the secularized Christians of modern western civilization whose primary identity is with their nation or State, rather than with their religion.

They cannot be a handful of scattered Christians who worship Allah as prescribed in the *Qur'ān*, and hence do not worship Jesus (عليه السلام) as a third person in a

trinity; and do not declare that Allah Most High had a son etc., rather they will have to be a *community* of Christians complete with their priests and monks, and hence easily identified. One would not have to search for them in some nook or cranny with a fine-teeth comb!

The *Qur'ān* has also informed us, in a very important passage in a *Sūrah* which is named after Christians, *i.e.*, *Sūrah al-Rūm*, that *Rūm*, or the Byzantine Christian Empire which was defeated by the Persians, would soon reverse the defeat and be victorious:

غُلِبَتِ الرُّومُ . فِي أَدْنَى الْأَرْضِ وَهُمْ مِّنْ  
بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ . فِي بَضْعِ سِنِينَ لِلَّهِ  
الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ  
الْمُؤْمِنُونَ . بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ  
وَهُوَ الْعَزِيزُ الرَّحِيمُ

“The Byzantines have been defeated in lands which are close by, yet, notwithstanding their defeat, within a few years they will be victorious: [for] with Allah rests all power of decision, both previous and later. And on that day (of victory) will the believers celebrate in (response to Allah’s help): [for] He gives help to

whomever He wills, since He alone is almighty, a dispenser of grace.”

(Qur’ān, al-Rūm 30:1-5)

The passage from the *Qur’ān* (above) went on to declare that on that day of Byzantine victory Muslims would celebrate the (Byzantine) victory while recognizing that it was achieved in consequence of Allah’s help. The implication of the above was that Byzantine Christian belief in Jesus (عليه السلام) as the son of God, and their worship of Jesus as the third person in a triune God, did not stand in the way of Muslims celebrating the Christian victory, nor did it prevent Allah Most High from helping the Christians to achieve that victory.

Hence it was to *Rūm* that the *Qur’ān* had to be pointing when it declared that there would be Christians who would be closest in love and affection for Muslims.

The *Qur’ān* went on to exclude certain Christians from those who would be *closest in love and affection for Muslims*. It declared of

such Christians (and Jews as well) that they will never be content until they succeed in getting Muslims to give up Islam and, instead to follow their way of life:

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ  
حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ . . .

“For, never will the Jews be pleased with you, nor yet the Christians, unless you follow their own creed ...”

(Qur’ān, al-Baqarah, 2:120)

This arrogant behavior towards Muslims is found exclusively amongst *Rūm* of the West, *i.e.*, Christians located in modern western civilization.

Finally the *Qur’ān* delivers the *coup de grace* against the Christians of the modern West (*i.e.*, *Rūm* of the West) when it prohibits Muslims from being friends and allies of those Christians who become friends and allies of the Jews in a Judeo-Christian alliance:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ

وَالنَّصْرَىٰ أَوْلِيَآءَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ  
وَمَن يَتَوَلَّهْم مِّنكُم فإِنَّهُ مِنهْم إِنَّا اللَّهُ لَا  
يَهْدِي الْقَوْمَ الظَّالِمِينَ

“O you who have attained to faith! Do not take (such) Jews and Christians as your friends and allies who, themselves, are friends and allies of each other. And whoever of you allies himself with them becomes, verily, one of them; behold, Allah does not guide such evildoers.”

(Qur’ān, al-Māidah, 5:51)

Regretfully, we have to explain, again and again and yet again, the application of proper methodology which delivers the correct meaning of this all-important verse of the *Qur’ān*.

Those who adopted the incorrect methodology of studying a verse of the *Qur’ān* in isolation (or stand-alone) have explained the verse to say that *Jews and Christians are friends and allies of each other*.

Our first critical response to such an explanation is that Jews and Christians were

never friends and allies (or patrons, or protecting allies) of each other all through history until the modern age. They were most certainly not friends and allies of each other when the *Qur'ān* was revealed. In fact, Jewish-Christian friendship and alliance was not cemented until the Second Vatican Council (1962-65) exonerated the Jews for the crucifixion of Jesus (عليه السلام).

Hence any explanation of the verse that *Christians and Jews are friends and allies or patrons, or protecting allies of each other* is manifestly false. Rather, Christians hated the Jews whom they blamed for the crucifixion of Jesus (عليه السلام) whom they worshipped as God. Jews, on the other hand, rejected the Christian *blasphemy* in their worship of Jesus as God, as well as in their declaration that God had a son, and that God is three persons in One, *etc.*

In explaining the verse in the way that they have, these translations and explanations have opened a way for critics to declare that the *Qur'ān* has made a manifestly false statement.

Secondly, even now after the mysterious

emergence of a Judeo-Christian Zionist alliance, not all Christians and not all Jews are allies of each other. Indeed, most Jews initially opposed the Zionist Movement which forged that Judeo-Christian alliance, and to this day there are Jewish communities which reject the Judeo-Christian alliance. Many Jews were assassinated because of their opposition to the goal of Judeo-Christian Zionist alliance to create a Jewish State in the Holy Land. There are many Christians as well, who reject alliance with Jews. Most of them are to be found amongst the Orthodox Christians. Such Christians and such Jews are hardly likely to be impressed by a *Qur'ān* which, according to this explanation of the verse, made a statement concerning them which is manifestly false.

Thirdly, Allah Himself declared that a Christian people would be closest in friendship and alliance with Muslims. This has already occurred in history, and will recur at that time (as mentioned earlier in this section) when Jews will again display the greatest hatred for Muslims. The *Qur'ān* will be contradicting itself if it were to prohibit friendship and

alliance with a people who are *closest in love and affection for Muslims*.

Rather, the verse of the *Qur'ān* anticipates a mysterious reconciliation between one part of the Christian world and one part of the Jewish world who will then forge a Judeo-Christian alliance between themselves. There can be no doubt that the *Qur'ān* is here referring to the Judeo-Christian Zionist alliance which is located at the very heart of modern western civilization. The Roman Catholic Church, led by the Vatican, played an extremely important role in forging that alliance. Muslims in Bosnia, Kosovo, Macedonia, Albania, *etc.*, appear to be unaware of the fact that NATO is the military arm of that Judeo-Christian Zionist alliance.

It is with *these* Christians and *these* Jews, and not with *all* Christians and not with *all* Jews, that the *Qur'ān* has prohibited friendship and alliance.

We began with the verse of the *Qur'ān* which described most Christians and Jews as sinful people. The sinful character of those who lead

western Christianity is quite evident in the increasing legal acceptance of homosexuality by western Christian nations. When a man can marry another man and get a legal marriage certificate in western Christianity (*i.e.*, *Rūm* of the West), such Christians must be recognized as a people without faith.

We conclude by reminding our critics that we do not have to engage in a theological search for such Christians who will be *closest in love and affection for Muslims*; rather we will recognize them when they display that love and affection. We also remind our critics that it is not we, Muslims, who will determine whether they are really Christians or not. Rather, the *Qur'ān* declares that *it is they who will proclaim themselves 'Christians'*. When that happens, this writer will recognize them as the Christians referred to in the verse, embrace them in a Muslim-Christian alliance, and move on in the historical process that will soon witness the conquest of Constantinople, while leaving the adamant rejectionist critics behind.



## Chapter Eight

### Implications of Rūm's Second Victory and the Conquest of Constantinople after the Great War

As this book approaches its end we remind the gentle reader that the *Qur'ān* declared (in *Sūrah al-Rūm*) that Christian *Rūm* would twice be victorious – both *before*, as well as *after*!

We did not agree with those commentators of the *Qur'ān* whose view was that the second prophesied victory occurred at the Battle of *Badr*. Rather, we insisted that the *Qur'ān* had declared that *Rūm* would twice be victorious, and the victory at *Badr* was not a victory for *Rūm*. In addition, the interpretation of the second victory to have been the Muslim victory in the Battle of *Badr* did in any way whatsoever explain the terms *before* and *after* used in the verse.

In the previous chapter we offered substantial evidence from the *Qur'ān* which convincingly demonstrated that *Rūm* of the East would fulfill the Divine promise of a second victory. We also offered

an interpretation of the use of the terms *before* and *after* to indicate that while *Rūm's* first victory occurred *before* the Great Schism, and hence *before* the parting of ways between *Rūm* of the East and *Rūm* of the West, the second victory would not come until sometime *after* that parting of ways.

Since the *Qur'ān* provided accurate information with which we could know when *Rūm's* first victory would occur, it is not possible that Allah Most High would leave the believers completely in the dark concerning the second victory. The implication is that Prophet Muhammad (صلي الله عليه و سلم) must have made mention of the war which would witness *Rūm's* second victory.

In our book entitled *The Qur'ān the Great War and the West*, we provided substantial evidence from the *Qur'ān* that *Rūm* of the East, led by Orthodox Christian Russia, would be victorious in that Great War against *Rūm* of the West. When that second victory occurs, Muslims who celebrated *Rūm's* first victory would again celebrate the second victory.

They would therefore be on the right side of history, while those who are driven to madness in

frustration and anger because of *Rūm's* second victory would be exposed to be on the wrong side of history.

If such people controlled power in the city of Constantinople, then the implications of *Rūm's* second victory should be obvious for them. However, since they would be totally brain-washed, it becomes necessary for us to explain to them that which should be obvious to them; and that, indeed, is one of the main purposes of this book.

### **Implications of Rūm's Second Victory**

It should not be difficult for our readers to anticipate that *Rūm's* second victory, which Muslims will again celebrate as they did at the time of the first victory, would bring the two religious communities closer to each other, *i.e.*, the worlds of Islam and the Orthodox Christian world, or *Rūm* of the East.

Lest there be doubts concerning the fate of those Christians and Jews who are recognized by Allah Most High as believers, but who do not belong to *Rūm* of the East, or to the Muslim world, it should

be clear that all of mankind, including such Christians and Jews, would follow their hearts to join ranks with Orthodox Christians and with Muslims when they witness *Rūm's* second victory.

Those, on the other hand, whose hearts remain filled with hatred for Muslims, as well as for Orthodox Christians, even after *Rūm's* second victory in the Great War, will be left behind as history proceeds to a grand climax when the true Messiah will return to the world to dispose of the false Messiah.

There would still remain one significant community of Muslims, even after the Great War, who would remain so blind and so brain-washed that they would continue to oppose *Rūm* of the East, and would do all that they can possibly do to prevent the two worlds of believers, *i.e.*, *Rūm* of the East and the world of Islam, from coming closer to each other. They would be those Muslims who identify with the Ottoman Empire and who will still control power in Constantinople even after the Great War.

### **The Ottoman Empire**

When the Ottoman Empire conquered Constantinople in 1452, and the *Ummah* who accepted Jesus (عليه السلام) as the true Messiah lost their capital city, the Jews and their western Christian allies then consistently struggled for the next 600 years to ensure that control the city would always remain with those who can prevent an alliance of Muslims with Orthodox Christians.

Their nightmare is that an End-time conquest of the city, as prophesied by Prophet Muhammad (صلي الله عليه و سلم) would pave the way for precisely such an alliance. It should not be difficult for our readers to realize that when Constantinople is conquered, as prophesied by Prophet Muhammad (صلي الله عليه و سلم), Muslims would return the Cathedral of *Hagia Sophia* to the Orthodox Christian world and that such a development would facilitate, if not seal, an End-time alliance between those who follow Prophet Muhammad and those who follow Jesus, the true Messiah (عليه السلام).

The additional nightmare is that the consequent loss of control over the Bosphorus from such an End-time conquest of Constantinople, as prophesied by the Prophet, would allow the

Orthodox Christian Russian navy freedom of passage through the Bosphorus in times of war, and such a development would have dire strategic implications for the Zionist Judeo-Christian alliance and for its golden calf, *i.e.*, the Zionist State of Israel.

Our readers should now realize that Constantinople can be used either to prevent a Muslim-Orthodox Christian alliance, or make should an alliance possible. Herein is located the tremendously important role that the city is destined to play in the End-Time.

The implication of *Rūm's* second victory, which Muslims will celebrate, is that it would bring out into the open the great gulf which separates the rightly-guided Muslims from the misguided who continue to oppose *Rūm*. It is at this time that a Muslim army prophesied by Prophet Muhammad (صلي الله عليه و سلم) would then have to liberate Constantinople in order to liberate the city from Muslims who obstinately persist in opposing *Rūm*.

Prophet Muhammad has prophesied, as only a true Prophet could prophecy, that *Dajjāl* would make his appearance in person as soon as the conquest

of Constantinople takes place. Hence the two religious communities who await the return of Jesus, and who both oppose *Dajjāl*, i.e., Muslims and Christians (who observe the Sabbath) would need to join forces to face a common enemy. The End-time conquest of Constantinople would take place for precisely that reason, i.e., to allow them to join forces together to face a common enemy.

The *Qur'ān* has warned that if they do not join forces to resist the *Kuffār*, there would be great distress on earth as well as great corruption and destruction:

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا  
تَفْعَلُوهُ تَكُن فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ

(Qur'ān, al-Anfāl, 8:73)

The disbelievers are allies of one another; unless you the believers act likewise by building alliance among yourselves, oppression will reign on earth, and great corruption.

We plan to take up this subject again *Insha Allah*, in our forthcoming book entitled *From Jesus the True*

*Messiah to Dajjal the false Messiah – a Journey in Islamic Eschatology.*

Constantinople remains to this day very dear to the hearts of one part of the Christian world - *i.e.*, the eastern Orthodox Christian world, while the other part of the Christian world, *i.e.*, western Christianity, which made a mysterious alliance with the Jews, has consistently struggled to deny control over the city to the Orthodox Christians so long as they remained Orthodox Christians.

This writer is of the view that the explanation for the Western Christian hostility to Orthodox Christians that is apparent in all matters concerning Constantinople can now be located in another alliance. Western Christians have made an alliance with Jews in the Judeo-Christian Zionist alliance. Orthodox Christians, on the other hand, are destined to make an alliance with Muslims.

When the Ottoman army was poised to attack Constantinople, desperate Christian pleas for peace fell on deaf Ottoman ears. The Noble *Qur'ān* had ordered:

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى  
اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

(Qur'ān, al-Anfāl, 8:61)

But if they incline to peace, incline thou to it as well, and place thy trust in Allah: verily, He alone is all-hearing, all-knowing!

The bogus Ottoman army did not care two peanuts for the Noble *Qur'ān* and its prohibition of waging war on those who sought peace. It was in these desperate circumstances that the Orthodox Christians turned to their western Christian brethren for help to save the city. But Christianity of the West refused to extend any help that would save the city unless the Orthodox Christians renounced their faith and accept the western version of the faith in which, eventually, a man could marry another man and get legally valid marriage certificate.

It was in these miserable circumstances that the Ottoman conquest of Constantinople took place in 1452. What occurred immediately after the conquest was even more miserable. The Ottoman

Sultān defied the *Qur'ān* which had placed an obligation on Muslims to protect synagogues, monasteries, churches and *māsajid* (see Qur'an, alHajj, 22: ). Instead of protecting Hagia Sophia, as he was obliged to do as a Muslim, he sinfully and shamefully and disgracefully converted it into a *Masjid*.

The conquest of Constantinople prophesied by Prophet Muhammad (صلي الله عليه و سلم) will occur for precisely this reason – to correct that great wrong which was disgracefully committed by the Ottoman Sultan in the name of Islam. When the Muslim army conquers Constantinople Insha Allah, the very first thing that the Muslim Commander would do is to return Hagia Sophia to the Christian world.

The analysis conducted in this book confirms that the conquest of Constantinople prophesied by Prophet Muhammad (صلي الله عليه و سلم) has not as yet taken place, and that when it does take place it will liberate the city from the control of those Muslims who identify with the Ottoman Empire and who are so thoroughly brainwashed that they cannot understand even the *Qur'ān*.

Allah Most High has commanded those who have faith in Him to wage a mighty *Jihād* with the *Qur'ān* against all those who reject Truth:

فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا  
كَبِيرًا

(Qur'ān, al-Furqān, 25:52)

Do not follow the *Kuffār*! Rather, wage a mighty *Jihād* against them with this *Qur'ān*.

That is precisely what we have tried to do in this humble book.

The *Qur'ān* has provided information which allows us to recognize Truth as it pertains to the subject of this book, and our primary purpose when writing on this subject was to turn to the *Qur'ān* so that Truth might be recognized and that falsehood might be exposed. In the process of accomplishing this important task we hope we have brought clarity to the subject in such a way that the implications of the prophesied End-Time conquest of Constantinople can now be understood in a definitive way.

This book turned to the *Qur'ān* to provide substantial evidence supporting an End-time alliance of Orthodox Christians and Muslims. It did so while explaining and interpreting several verses of the *Qur'ān*, and while returning to re-examine End-time prophecies concerning the city of Constantinople that had been buried by history with such sinister thoroughness that they were completely forgotten by all except the Orthodox Christian.

Had this writer not chosen to pursue a lonely scholarly struggle these last 25 years in a hitherto unknown branch of knowledge called Islamic Eschatology, there seems little doubt that a book like this would never have been written by any Islamic scholar at this time; and so, the troublesome problem to be addressed by the discerning reader is an explanation for the hitherto mysterious absence of eschatology as an independent branch of knowledge in Islamic scholarship.

## Chapter Nine

And Jesus said: “His name is Ahmad”

There can be no better way to end this book than with a chapter devoted to describing the wondrous bond of love which binds Jesus (عليه السلام) with Muhammad (صلي الله عليه و سلم).

Both the Christian, whose heart is filled with hatred for Muslims, as well as the Muslim, whose heart is filled with hatred for Christians, can benefit from reading this final chapter of *Constantinople in the Qur’ān*. If the hearts of such Christians and Muslims do not change, if they do not get that hatred out of their hearts, they will both be left behind as history moves to a conclusion which will witness Christians becoming closest to Muslims in love and affection (see Qur’ān al-Māidah, 5:82)

We have pointed out previously that the revealed scriptures sometimes express themselves in ways which cannot be understood unless interpreted, and that only the Lord-God Himself can confirm whether or not an interpretation of His sacred word is valid or invalid.

We have offered in this book our interpretation of several such verses of the blessed *Qur'ān* – but none can surpass the exquisite Divine tenderness and wisdom on display in the subject to which we now turn.

Allah Most High has addressed Prophet Muhammad (صلي الله عليه و سلم) in the *Qur'ān* in several different ways. For example He has addressed him as his 'Abd, i.e., servant or slave, *Rasūl*, i.e., Messenger, *Nabi*, i.e., Prophet, etc.; but on four occasions in the *Qur'ān* Allah Most High has addressed the Prophet by the name, 'Muhammad', thus recognizing that his proper name is, indeed, Muhammad:

. . . وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ

(Qur'an, Ale 'Imran, 3:144)

Muhammad is no more than just a Messenger of Allah Most High . . .

. . . مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ . . .

(Qur'ān, al-Ahzāb, 33:40)

And Muhammad has no son . . .

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا  
بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ  
كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ

(Qur'ān, Muhammad, 47:2)

Those who have attained to faith and do righteous deeds, and have come to believe in what has been bestowed from on high on Muhammad - for it is the truth from their Sustainer - [shall attain to Allah's Grace:] He will efface their [past] bad deeds, and will set their hearts at rest.

مُحَمَّدٌ رَسُولُ اللَّهِ . . .

(Qur'ān, al-Fath, 48:29)

Muhammad is the Messenger of Allah . . .

The above four verses of the *Qur'ān* inform us very clearly and with no ambiguity whatsoever that the name of the Prophet (*i.e.*, to whom the *Qur'ān* was revealed), as confirmed by Allah Most High Himself, is 'Muhammad' (صلي الله عليه و سلم).

It is therefore astonishing to say the least, that Jesus (عليه السلام) should declare his name to be other

than 'Muhammad'. Here is the astonishing verse of the *Qur'ān* in which Jesus (عليه السلام) makes that declaration:

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ  
إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ  
مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ  
بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ  
قَالُوا هَذَا سِحْرٌ مُّبِينٌ

(Qur'ān, al-Saff, 61:6)

And Jesus, the son of Mary, said: "O Israelite people! Behold, I am the Messenger of Allah sent unto you, [sent] to confirm the truth of whatever there still remains of the Torah, and to give [you] the glad tiding of a Messenger of Allah who shall come after me, whose name shall be Ahmad . . ."

The correct explanation of the above is that when Jesus gave the name 'Ahmad', he was referring to 'Muhammad'. The question which now remains to be answered is why did Jesus give him a name other than the name confirmed by Allah Most High? Why Ahmad, and why not Muhammad?

Our interpretation, which answers this question, is that intense love for Prophet Muhammad (صلي الله عليه ) caused Jesus (عليه السلام) to give him a *special* name which was other than his formal name. When people have great love for each other they always seek a special name through which they can give expression to that love.

Hence we are confident that when Jesus (عليه السلام) returns to this world, whenever he refers to Prophet Muhammad (صلي الله عليه و سلم) he would always use the special name of love, *i.e.*, ‘Ahmad’, rather than the formal name of ‘Muhammad’.

We may also remind our gentle readers that Prophet Muhammad (صلي الله عليه و سلم) prophesied, as only a true Prophet of the Lord-God can prophecy, that Jesus (عليه السلام) would eventually die, as all before him died, and that he would then be buried “next to me” (*i.e.*, next to Prophet Muhammad in the Arabian city of Yathrib now known as Madīna).

It should not now be difficult for the discerning reader to recognize the Divine message that has come from the above. If this the extent of love which binds Jesus (عليه السلام) with Muhammad (صلي الله عليه و سلم), then it follows that the followers of both

Jesus (عليه السلام) and Muhammad (صلي الله عليه و سلم) are destined to draw closer to each other in friendship, in love, and eventually in an alliance with which to confront the enemies of both of them.

**End.**

## Ansari Memorial Series

### List of books

- The Strategic Importance of Dreams and Visions in Islam;
- Jerusalem in the *Qur'ān* - An Islamic View of the Destiny of Jerusalem;
- The Gold *Dinār* and Silver *Dirham*—Islam and the Future of Money;
- Sūrah al-Kahf* and the Modern Age;
- Methodology for Study of the *Qur'ān*;
- Dajjāl* the *Qur'ān* and *Awwal al-Zamān*;
- An Islamic View of Gog and Magog in the Modern World;
- Explaining Israel's Mysterious Imperial Agenda;
- In Search of *Khidr's* Footprints in *Ākhir Al-Zamān*;
- The Importance of the Prohibition of *Ribā* in Islam;
- The Prohibition of *Ribā* in the *Qur'ān* and *Sunnah*;
- One *Jamaat* One *Ameer*: The Organization of a Muslim Community in the Age of *Fitan*;
- The Religion of Abraham and the State of Israel —A View from the *Qur'ān*;
- The Strategic Importance of *Isra'* and *Mirāj*;
- The Caliphate the Hejaz and the Saudi-Wahhābi Nation-State;

Fasting and Power – The Strategic Importance of the Fast of *Ramadān*;

The Quranic Method of Curing Alcoholism and Drug Addiction;

George Bernard Shaw and the Islamic Scholar;

A Muslim Response to the 9/11 Attack on America;

Sūrah al-Kahf: Text and Commentary;

Signs of the Last Day in the Modern Age;

The Islamic Travelogue: Travelling through the South in the Mission of Islam;

Iqbal and Pakistan's Moment of Truth;

Madīnah returns to Center-stage in *Ākhir al-Zamān*;

Islam and Buddhism in the Modern World;

The *Qur'ān* the Great War and the West;

Constantinople in the *Qur'ān*;

The Quranic Foundations and Structure of Muslim Society in 2 volumes; a book written by Maulānā Dr. Muhammad Fazlur Rahman Ansari.

To order any of the above books please visit our Online Bookstore at [www.imranhosein.com](http://www.imranhosein.com)