

[Supreme Moslem Council: Temple Mount is Jewish](#)

by Hillel Fendel

<http://www.israelnationalnews.com/News/News.aspx/127428>

Sept 1, 2008

Note from Pastor Kevin Lea: This article proves that at one time the Muslim Arabs were actually able to accept and tell the historical truth about the history of the Temple Mount in Jerusalem. Those who follow current Muslim rhetoric know that they are now so full of lies and deceit that they refuse to accept the historical facts that for hundreds of years: the Jews lived with Jerusalem as their capitol, had their Kings rule from Jerusalem, and worshiped at their Temple on the Temple Mount. What amazes me is that most nations of the world let them get away with their lies and delusions.

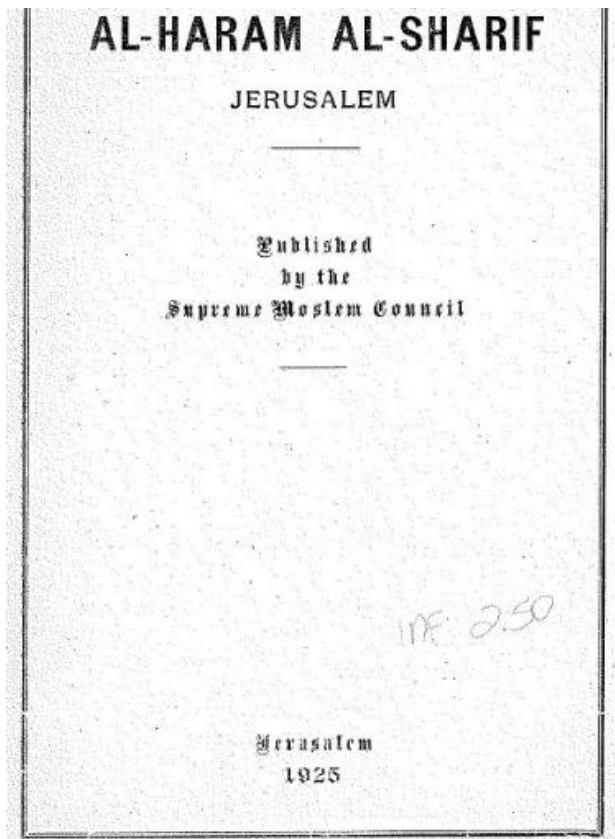


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1. Supreme Moslem Council: Temple Mount is Jewish



The widely-disseminated Arab Moslem position that the Temple Mount is not Jewish has been debunked - by the Supreme Moslem Council (Waqf) of Jerusalem, in a Temple Mount guide published in 1925.



Wakf guidebook, 1925, cover
The Temple Institute

Guidebook Puts the Lie to Current Arab Campaign

In 1997, the chief Moslem cleric of the Palestinian Authority, Mufti Ikrama Sabri, stated, "The claim of the Jews to the right over [Jerusalem] is false, and we recognize nothing but an entirely Islamic Jerusalem under Islamic supervision..."

Thus began a campaign to convince the world that the millennia-old natural association between Jerusalem and Jews was untrue. As Islamic Movement chief Raed Salah stated in 2006, "We remind, for the 1,000th time, that the entire Al-Aqsa mosque [on the Temple Mount], including all of its area and alleys above the ground and under it, is exclusive and absolute Moslem property, and no one else has any rights to even one grain of earth in it."

However, it is now known that this "absolute" Moslem claim is actually not as absolute as claimed. In fact, back in 1925, the Supreme Moslem Council - also known as the Waqf, which has overseen Temple Mount activities on behalf of the Moslem religion for hundreds of years - boasted proudly that the site was none other than that of Solomon's Temple.

The Jerusalem-based Temple Institute (<http://www.templeinstitute.org>) reports that it has acquired a copy of the official 1925 Supreme Moslem Council Guide Book to Al-Haram Al-Sharif (the Moslem name for the Temple Mount). On page 4, the Waqf states, "Its

identity with the site of Solomon's Temple is beyond dispute. This, too, is the spot, according to universal belief, on which 'David built there an altar unto the L-rd...', citing the source in 2 Samuel XXIV,25.

HISTORICAL SKETCH

The words al-Haram al-Sharif, which can perhaps best be rendered by "The August Sanctuary", denote the whole of the sacred enclosure which it is the object of this Guide to describe. Its plan is roughly that of a rectangle whose major axis runs from north to south; its area is approximately 145,000 square metres. If you wish to have some idea of its extent and to see it whole before proceeding to examine it in detail, you would be well-advised to begin your visit by walking to the north-west corner, and there, ascending the flight of steps which lead up to the disused building on the right, you will see the whole area spread before you. The view shown on the frontispiece (Fig. 1) was taken, although at a considerable altitude, from the very spot where you are standing.

The two principal edifices are the Dome of the Rock, on a raised platform in the middle, and the mosque of al-Aqsa against the south wall. Other buildings which we shall consider later lie dotted about here and there. On the left, along the east wall, the double portals of the Golden Gate appear. On every side, trees break the prospect, which lend a peculiar charm to the scene. The site is one of the oldest in the world. Its sanctity dates from the earliest (perhaps from pre-historic) times. Its identity with the site of Solomon's Temple is beyond dispute. This, too, is the spot, according to the universal belief, on which "David built there an altar unto the Lord, and offered burnt offerings and peace offerings". (1)

But, for the purposes of this Guide, which confines itself to the Moslem period, the starting-point is the year 637 A. D. In that year, the Caliph Omar occupied Jerusalem and one of his first acts was to repair to this site, which had already become sacred in the eyes of Moslems as the place to which the Prophet was one night miraculously translated. The site had long since been neglected. The Caliph and his four thousand followers found little more than desolation and rubbish. There were the ruined walls of the Herodian and Roman periods, the remains of an early basilica (probably on the present site of al-Aqsa), and the bare Rock. Yet from this rock had the Prophet, according to the tra-

Wakf guidebook, 1925, excerpt close-up

The Temple Institute

In addition, on page 16, the pamphlet makes reference to the underground area in the south-east corner of the Mount, which is referred to as Solomon's Stables. "Little is known for certain of the history of the chamber itself," the guide reads. "It dates probably as far back as the construction of Solomon's Temple. According to Josephus, it was in existence and was used as a place of refuge by the Jews at the time of the conquest of Jerusalem by Titus in the year 70 A.D."

The Temple Mount in Jerusalem was in fact the site of the two Jewish Holy Temples which stood for nearly 1,000 years (see below).

THE SUBSTRUCTURES

Leaving the mosque of al-Aqsa by the front entrance, we turn to the left and proceed to the south-east corner of the Haram Area where a staircase leads down in to the vast subterranean substructures known as *Solomon's Stables*. The first flight of steps takes us down to the small chamber, now used as a place of Moslem worship, which was believed in medieval times to have been associated with Jesus Christ's infancy. This belief was prevalent long before the advent of the Crusaders and was subsequently accepted by them. In the angle between the west and the south walls of the chamber is a little dome borne upon four marble columns; and underneath the dome is a small niche lying horizontally, which was believed in early times to have been the *Cradle of Christ* and referred to under that name by several Arab historians.

In the west wall of the chamber, a door opens into a staircase descending to *Solomon's Stables*. This is a vast subterranean chamber, of roughly rectangular shape, of which the chief feature is the imposing size of the piers. Of these, there are fifteen rows of varying size and height supporting the vaults on which rests the roof. Little is known for certain of the early history of the chamber itself. It dates probably as far back as the construction of Solomon's Temple. According to Josephus, it was in existence and was used as a place of refuge by the Jews at the time of the conquest of Jerusalem by Titus in the year 70 A. D. We also know that this space was used by the Knights Templar as stables, and the holes to which they tethered their horses can still be seen in the masonry of the piers. Such evidence as is afforded by the masonry itself, and more particularly by the contrast between the lower and the upper courses of the larger piers, would tend to show that they belong to two distinct periods, and that the upper parts and the vaults were of Arab construction superimposed upon ancient foundations.

Wakf guidebook, 1925, excerpt
The Temple Institute

Proof of Moslem Anti-Jewish Revisionism

The Temple Institute's Rabbi Chaim Richman writes that the pamphlet provides proof that the Waqf's current position is a departure from traditional Muslim belief. "In recent years," he writes, "the Moslem Waqf has come to deny the historic existence of the Holy Temple, claiming that the Temple Mount belongs solely to the Moslem nation, and that there exists no connection between the Jewish nation and the Temple Mount. It is clear from this pamphlet that the revised Waqf position strays from traditional Moslem acknowledgment of the Mount's Jewish antecedents."

"The current denial of historical reality is merely one tool in the war being waged by Moslems against the G-d of Israel and the entire 'infidel' world," Richman declares.

Examples of the new Palestinian/Arab position on Jerusalem:

PA Mufti Sabri was quoted in the Palestinian daily Al-Ayyam on November 22, 1997 as saying, "The 'Al-Buraq' Wall [the Western Wall] is a part of the Al-Aqsa Mosque. The Jews have no relation to it."

The same newspaper, on July 18, 1997, reported that Hamad Yusef, head of The Institution for the Rejuvenation of the Palestinian Heritage, referred to the "false

historical claim of the Jews in the holy city, a claim which they were unable to prove in all of the excavations conducted by foreign groups for the past hundred years." The paper also stated that Hamad "accused the Israelis of unprecedented historical forgeries, emphasizing the Palestinian, the Arab and the Islamic nature of the holy city for the past 6,000 years. Israel fails in her attempt to find a historical connection to Jerusalem." (courtesy of Jewish Virtual Library)

Jewish History on the Mount

The Temple Mount in Jerusalem was the site of the two Jewish Holy Temples, the first of which was built by King Solomon in the year 832 BCE, close to 1,500 years before Islam was founded. It stood for over 400 years, and after the 70-year Babylonian Exile, a Second Temple was built on the same site. Thus, for nearly 1,000 years, Holy Temples stood on the site, until the Romans conquered the entire land and destroyed the Second Temple. Though the area came under the control of the Romans, Byzantines, Moslems, Christians, Turks, British and others over the intervening centuries, Jerusalem and the Temple Mount were always the focus of Jewish religious and national yearnings, and continued to be the Jews' "capital" even while in exile. In the Six Day War of 1967, the modern State of Israel liberated the Temple Mount area and all of Jerusalem, placing it under Jewish control once again after a hiatus of 1,900 years.

Israel, however, never actualized its sovereignty over the holy Temple Mount site, but rather granted the Waqf nearly total control. Jews, in fact, have not been allowed to pray there ever since then-Chief IDF Rabbi Shlomo Goren led a prayer service there on the first Tisha B'Av after the liberation. Jews' visiting hours are also restricted.

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