

THE BEAST STRUCTURE THE THIRD BEAST THE LAST KING OF THE NORTH

By Marie Casale
Copyright © 2016

THE LAST KING OF THE NORTH

Now we come to another 'King of the North', the king of Dan 11:36-45. We were able to identify Antiochus IV Epiphanes as the King of the North in Dan 11:21-31 who placed the Abomination of Desolation in the temple by following the scriptures showing successive kings through Daniel 11 from Alexander the Great down to Antiochus Epiphanes. But how do we identify the last King of the North? In the scriptures there are no kings before or after him. He suddenly appears after an undetermined period of time at a time called 'the time of the end', the appointed time of Dan 11:35

The only way to identify the last King of the North is to look at the scriptures to see what he does. Verse 40 tells us that he is the King of the North and that the King of the South shall push at him. So there is also a King of the South. Then verse 45 tells us that he will place the 'tabernacle of his palace in the holy mountain.' So following history from the time of Antiochus Epiphanes in 168 BC, was there another time when Kings of the North and South who struggled over the holy land again existed? Was there a King of the South who pushed at a King of the North? And did this King of the North place his own building in the holy mountain - Jerusalem?

Yes, there was such a time. In 687-691 AD, Abd al Malik, a Moslem Caliph of the Umayyad Dynasty was in power. He could be called a King of the North because he ruled from Damascus in Syria just as Antiochus Epiphanes had done centuries before. And at this time he came against a King of the South, Abdullah ibn al-Zubayr of Mecca in Arabia for possession of the entire Moslem Empire including the holy land. And at the time of his war with Zubayr he was building the Dome of the Rock in Jerusalem.

The purpose for this article is to show how Abd al-Malik could have fulfilled Dan 11:36-45. Each verse is explained in the context of his Caliphate. We will begin with a timeline of events leading up to Abd al-Malik's reign.

A SHORT HISTORY OF THE MOSLEM EMPIRE

In the first centuries after Christ the religion of the nomad Arab tribes was animist. They worshiped trees, rocks, or water springs that were supposedly inhabited by male and female jinns or spirits. Mohammad welded these tribes into a single nation worshiping the one God, Allah. Here is a brief timeline of caliphs from Mohammad until Abd al-Malik.

612-632 AD - **MOHAMMAD** - From when he began preaching in Mecca, Saudi Arabia to when he died

TIMELINE OF THE RASHIDUN (RIGHTLY GUIDED CALIPHS)

632-634 AD - **ABU BAKR AS-SIDDĪQ** - Mohammad's father-in-law

634-644 AD - **UMAR IBN AL-KHATTAB** - Mohammad's close friend

644-656 AD - **UTHMAN IBN AFFAN** - A member of the powerful Umayyad family in the Quraysh Tribe.

656-661 AD - **ALI IBN ABI TALIB** - Mohammad's cousin and son-in-law.

TIME LINE OF THE SUFYANID Umayyad CALIPHS

661-680 AD - **MU'AWIYAH I IBN ABI SUFYAN** - formerly Umayyad Governor of Syria moved the capital from Mecca to Damascus

680-683 AD - **YAZĪD IBN MU'ĀWIYA IBN ABĪ SUFYĀN** - The son of Mu'awiyah.

683-684 AD - **MU'AWIYAH II IBN YAZID** - Thirteen year-old sickly son of Yazid was Caliph for only about four months

TIME LINE OF THE MARWANID Umayyad CALIPHS

684-685 AD - **MARWAN BIN AL HAKAM** - First cousin of Uthman.

685-705 AD - **ABD AL-MALIK IBN MARWAN** - Son of Marwan and builder of the Dome of the Rock in Jerusalem.

SELF PROCLAIMED CALIPH

683-692 AD - **ABDULLAH IBN AL-ZUBAYR** claimed the Caliphate himself in Mecca and the Hijaz upon Yazid's death until defeated by Abd al-Malik's army in 692. At its largest Zubayr's dominion included Egypt, Arabia, much of Iraq and Iran, part of Afghanistan and some tribesmen in Palestine and Syria.

TIMELINE OF THE CALIPHATE OF ABD AL-MALIK [1]

685: Death of Marwan I. Abd al-Malik (King of the North) became the Caliph at Damascus.

686: Mukhtar declared himself as the Caliph at Kufa, Iraq. The empire was now divided between him, Abdullah ibn al-Zubayr in Arabia and Abd al-Malik in Damascus.

687: Battle of Kufa between the forces of Mukhtar and Abdullah ibn al-Zubayr. Mukhtar was killed.

689: Death of Amr b Sa'id who claimed the Caliphate in Syria

689: Abd al-Malik began construction of the Dome of the Rock in Jerusalem

691: Battle of Maskin. Kufa (in the east) fell to Abd al-Malik. In this battle Al-Hajjaj ibn Yusuf impressed the Caliph

692: Abd al-Malik completed construction of the Dome of the Rock in Jerusalem. (The Kaaba in Mecca was under the control of Abdullah ibn al-Zubayr.)

692: Abd al-Malik sent Al-Hajjaj ibn Yusuf against Abdullah ibn al-Zubayr in Mecca. Zubayr (King of the South) was killed and Abd al-Malik became the sole Caliph of the empire. He rewarded Al-Hajjaj by making him Governor of Hijaz, Yemen and Yamanah for two years.

692: Battle of Sebastopolis (in the north) against the Byzantines

- 695: Abd al-Malik appointed Al-Hajjaj ibn Yusuf as Governor of Iraq and also Viceroy of all of the Eastern provinces
- 695: Abd al-Malik introduced Muslim coinage, replacing the Byzantine and Sasanian coins that had previously been in use and also established Arabic as the official language.
- 703: Construction of Al-Hajjaj's capital city of Wasit
- 705: Death of Abd al-Malik and accession of his son Al-Walid as Caliph.

DANIEL 11:36-45

1. Dan 11:36 And the king shall do according to his will;

In the pre-Islamic era the social structure of the Arabian peninsula consisted of tribes. Each tribe had a consultative council *majlis al-shura* consisting of the most powerful members and chiefs of the tribal families. One of the functions of this council was to elect the sheikh. The first four caliphs after Mohammad were elected. Mu'awiya was the first caliph to not follow the election tradition but pass his office on to his son like a hereditary monarchy. By the time of Abd al-Malik, the council was not used at all since according to this online article, Abd al-Malik did not consult a Shura Council for any matter as earlier caliphs had done but ruled according to his own will. [2] [3]

2. and he shall exalt himself, and magnify himself above every god,

This scripture compared with 2Thes 2:4

Many think this man is the same as the Man of Sin of 2Thes 2:4 because this scripture is similar to 2Thes 2:4.

2Thes 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

But the big difference between this scripture and the description of the Man of Sin in 2Thes 2:4, is that this man exalts and magnifies himself above every god, but the Man of Sin goes further and sits in the temple of God showing himself that he IS God. This tells us that this king exalting himself above every god has to do only with the status of his authority, not with any additional action of sitting in the temple as if he is God.

Who are these other gods that this king exalts himself above?

When you put this verse, “And he shall exalt himself, and magnify himself above every god”, together with the next verse, “and shall speak marvelous things against the God of gods”, we see a difference made between the gods that this man exalts himself above and the God of gods (or the true God) whom he speaks against.

When we think of the word ‘god’, we think of the meaning as either false gods or the true God. But the Bible calls men gods as well.

Psa 82:6 I have said, Ye [are] gods; and all of you [are] children of the most High.

So the gods that this king exalts himself above include the gods worshipped by the conquered peoples as well as the people themselves.

How did Abd al-Malik exalt himself above every god?

He exalted the status of his authority above all people in his empire much more than earlier or later caliphs. The earlier Rashidun Caliphs considered themselves servants of the people and walked among them. Also the authority of later caliphs gradually diminished by the ninth century to where they were held responsible for maintaining order and symbolizing the unity of the Islamic community, but little more. But Abd al-Malik's authority was unique. All power was concentrated in the one office.

The book Abd al-Malik by Chase F. Roninson , states this: "The vision is this: authority over all things and in all matters, be they religious (e.g. defining dogma), political (appointing tax collectors) legal (setting punishments for criminals) or military (leading campaigns), lay principally in the hands of God's Caliph." [4] His authority became so great that he was called by al Akhtal (a poet of the Umayyad period) 'the shadow of God on earth' through whom men pray for rain'.

The title of the Caliph shows his authority

The title of the Caliph gave indication of his great authority. The title of the early Caliphs was '*Khalifat Rasul Allah*' meaning 'Successor of the Messenger of Allah', the messenger being the prophet Mohammad. The words describing the Umayyad Caliphate and which appeared on a particular series of Abd al-Malik's coins were '*Khalifat Allah*' meaning 'Deputy of Allah' or one who stands in the place of Allah. This title conveyed the idea of being God's representative on earth with unlimited power as ruler. [5]

Statements of Al Hajjaj ibn Yusuf about the authority of Abd al-Malik

Al Hajjaj ibn Yusuf, Governor of the eastern provinces appointed by Abd al-Malik, wrote that "God held his '*khalifa*' on earth in higher regard than his '*rasul*' or messenger, preferring his *khalifa* over both angels and prophets."

One of the duties of Islam is the pilgrimage wherein the believer, after he arrives at the holy Kaaba in Mecca, ceremoniously circumambulates or walks around it seven times in a counterclockwise direction. The circling is believed to demonstrate the unity of the believers in the worship of the One God, as they move in harmony together around the Kaaba, while supplicating to Allah. [6] Al Hajjaj said that believers should rather circumambulate the palace of Abd al-Malik since Allah's deputy is better than his messenger (Mohammad). A messenger simply delivers a message, but a deputy is authorized to act on behalf of his employer. Thus, Abd al-Malik was said to be not only greater than every man, but greater in authority than even the prophet Mohammad. [7]

3. and shall speak marvelous things against the God of gods

The marvelous things spoken against the true God were written in the Dome of the Rock built by Abd al-Malik. Many of the 734 interior inscriptions deny the divinity of Jesus Christ, that he is the Son of God or that God has a son. [8]

4. and shall prosper till the indignation be accomplished: for that is determined shall be done.

Abd al-Malik prospered during his 20-year reign and defeated all of his enemies.

The word indignation is the Hebrew word za'am (H2195) which means anger, rage. In Zec 1:12 it refers to the anger of the Lord against his people for the period of seventy years that they were in captivity and Jerusalem lay in ruins.

Zec 1:12 Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation (H2194) these threescore and ten years?

A similar period of time that could be described as the indignation of the Lord began in 70 AD with the destruction of Jerusalem and the temple again. At that time Jewish leaders and elite were exiled, killed or sold into slavery. Then in 132 AD, the Jews under Bar Kokhba rebelled against Hadrian. In 135 AD, Hadrian's army defeated them. As punishment he changed the name of Jerusalem to Aelia Capitolina, turned it into a pagan city and banned the Jews from living there. So they were again exiled.

During 259–272 AD, the region fell under the rule of Odaenathus as King of the Palmyrene Empire. Then, following the victory of Christian emperor Constantine in the Civil Wars of the Tetrarchy (306–324 AD), the Christianization of the Roman Empire began, and in 326 AD, Constantine's mother Saint Helena visited Jerusalem and began the construction of churches and shrines. Palestine became a center of Christianity and the temple mount was turned into a garbage dump.

The Jews were not allowed to return to live in Jerusalem until the first Muslim Caliph Umar conquered Jerusalem in 637 AD. Umar and some Jews cleaned up the temple mount as both he and the Jews believed it to be the place where Abraham sacrificed his son Isaac. Umar built a wooden mosque there that was later replaced by the Dome of the Rock. Thus the Jews' exile from the city was ended, but this did not end the indignation of the Lord completely for the Jews were under Muslim rule and not allowed to rebuild the temple. And they also had never repented for they agree with the interior inscriptions in the Dome of the Rock saying that Jesus was not God's son.

So in light of this information, what does this verse mean?

'and shall prosper till the indignation be accomplished: for that is determined shall be done.'

We saw that the indignation has to do with the anger of God against his people whereby God separated them from the true worship of God centered in Jerusalem. In this verse the indignation is something that is accomplished during his (Abd al-Malik's) reign wherein he shall prosper until it is accomplished. So the only thing the indignation could be was the placing of the tabernacle of his palace (the Dome of the Rock) in the holy mountain (verse 45). This building is a monument to the indignation of God against his people because its presence there under Muslim control has not allowed the Jews to build another temple - for now more than 1300 years.

5. Dan 11:37 Neither shall he regard the god of his fathers

Was Allah the god of Abd al-Malik's fathers?

Abd al-Malik was descended from the Quraysh Tribe whose main god before Mohammad was Hubal. The Qurayshite pantheon was composed principally of idols that were in the Haram of Makka, that is, Hubal (the most important and oldest deity), Manaf, Isaf, and Na'ila. The Quraysh did not appreciate Muhammad's claim of prophethood and did not want to give up their gods. They fought many battles against Muhammad for 20 years. In one major clash, the Battle of Badr in 624 AD, the Quraysh were defeated. Mohammad finally defeated them in Mecca. After they reluctantly converted to Islam, they rose to supremacy as leaders. [9]

Concerning the beliefs of Abd al-Malik's fathers, I found this statement: "Whereas Abdullah Ibn al-Zubayr's (Abd al Malik's rival Caliph in Mecca) father embraced Islam, and was a companion of the prophet, Abd al-Malik's father opposed Islam. His maternal grandfather, Mu'awiya Mughira, was apparently executed for his opposition to Mohammed while al-Hakam, his paternal grandfather, was sent into exile. He only converted when Mecca fell to Mohammad. Also Marwan, Abd al-Malik's own father, was known as "exiled son of an exile" He remained in exile until the end of Umar's reign. Then he was recalled by Uthman." [10]

The word 'regard' is the Hebrew 'biyn' (H995). Notice how this word is used here:

Job 30:20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest (H995) me not.

In this sense, regard means to not pay attention to. Abd al-Malik never had anything to do with the original gods of his Quraysh ancestors. And his father and paternal grandfather did eventually convert to Islam and Allah. But he did not pay attention to Allah either except as the means to unify his empire. I found this article stating that as soon as Abd al-Malik became Caliph, he disparaged Allah. [11]

6. nor the desire of women

I searched in vain for any reference having to do with Abd al-Malik's treatment of women.

I thought it might be possible that this statement is symbolic and having to do with not regarding the desire of the nation, since a woman can be symbolic in the Bible of a nation. (See Jer 3:8) In this respect as they conquered the territories, the Umayyads insisted on Arab primacy over non-Arab people and the Arab elite separated themselves from the people. Non-Arabs had to pay a tax whether they converted to Islam or not. As the 'nation' of these non-Arab people had no tribal affiliation to protect them, they were regarded as 'lacking status entirely' unless they each acquired an Arab protector. This dependency and status as second-class citizens caused great resentment and was emblematic of the oppressiveness of Umayyad rule. [12]

However, this is where I found the best answer to how Abd al-Malik did not regard the desire of women:

Go to Blue Letter Bible [13]

Put Dan 11:37 in the search box

Click on tools next to verse 37

Click on the number H2532 next to 'desire'

Here there is a note on Dan 11:37 saying that the context of 'the desire of women' in light of the verse before (the god of his fathers) and the verse after (nor regard any god) shows that 'the desire of women' must refer to a god also - an idol especially worshipped by the Syrian women such as Astarte or Anaitis. This note is also in Gesenius Hebrew Lexicon [14]

7. nor regard any god: for he shall magnify himself above all

The word 'regard' is the Hebrew 'biyn' (H995) and means to not pay attention to. As stated above in #1. Abd al-Malik ruled according to his own will, not according to a Shura Council as earlier Caliphs had done. And as stated above in #5, Abd al-Malik disparaged even Allah. So he did not pay attention to the will of Allah either. And actually, since Allah is a false god who does not exist, whatever Abd al-Malik ruled by his own will was said to be the will of Allah.

The word 'magnify' is the Hebrew 'gadal' (H1431). meaning to grow, become great or important, promote, make powerful, praise, magnify, do great things. Notice how this word is used here:

Gen 26:13. And the man waxed great, (H1431) and went forward, and grew until he became (H1431) very great. (H1431).

Here, magnify is not just an attitude one has of oneself. It is an actual increase in one's greatness. Abd al-Malik increased himself in greatness until he was above all. He was proclaimed Caliph in Damascus in April 685. At this time the only areas acknowledging him were tribes in Palestine, Egypt and Syria. The areas acknowledging Abdullah Ibn al-Zubayr, his rival, were Arabia and Basrah, Iraq. And in 686 Muchtar ibn Ubaid As-Saqofi, a Shiite leader also established himself as Caliph in Kufa, Iraq and the northern provinces of Persia.

As he conquered his enemies, Abd al-Malik increased in greatness. Muchtar was killed by Abdullah Ibn al-Zubayr's brother Mu'sab in 687. Abd al-Malik conquered Iraq in 691, then overcame Abdullah Ibn al-Zubayr in 692 and became master of the entire Muslim empire. The Muslim empire was now no longer broken into three parts. His secular authority was now unequalled. And since he now controlled the holy places in Mecca, Arabia as well as the Dome of the Rock in Jerusalem, his religious authority was also now unequalled. Also the fact that his Dome of the Rock sits ABOVE the highest point of Mount Moriah, God's Holy Mountain, (See # 21) illustrates how he exalted himself above even the true God.

8. Dan 11:38 But in his estate shall he honour the God of forces:

It would seem that this verse contradicts the previous verse that says he would not regard any god. But the words 'in his estate' are the Hebrew word 'ken' (H3653) and used in these verses as a place or office.

Gen 40:13 Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: (H3653) and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

Gen 41:13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, (H3653) and him he hanged.

These verses show that in his estate or in his office as the Caliph of the Muslim Empire, he did honor the god of forces.

The word honor is the Hebrew 'kabad' (H3513). It is the same word used here:

Ex 20:12 Honour (H3513) thy father and thy mother.

This honor is given to human beings.

And it is the same word used here:

Num 22:17 For I will promote (H3513) thee unto very great (H3513) honour, (H3513) and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

This honor is a promotion to greatness.

So who did Abd al-Malik honor and promote to greatness? Who was the god of forces? Was it Allah?

9. and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things

Abd al-Malik did build the Dome of the Rock and used gold, silver, precious stones and pleasant things in the building of it. And this building honors Allah. So at first we might think the god of forces refers to Allah. But this verse says that the god of forces was a god whom his fathers knew not. Since Marwan, his father, did know Allah, it would seem that the god of forces cannot be Allah.

Some have also thought that the god of forces is the god of military might. But this also cannot be so, since Marwan and all the previous caliphs knew about military might and used it during their caliphates.

So who could the god of forces be?

10. Dan 11:39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory

There was one man, and remember that men can also be called gods...

Psa 82:6 I have said, Ye are gods; and all of you are children of the most High.

...in Abd al-Malik's empire whom his fathers knew not, whom he honored with gold, silver and precious stones and whom he acknowledged and increased with glory more than any man.

The man's name was Al-Hajjaj ibn Yusuf al Thaqafi.

How al-Hajjaj ibn Yusuf was acknowledged and increased with glory

Al-Hajjaj b. Yusuf al-Thaqafi joined the army after Mu'awiyah's death in 680 and became famous for his absolute loyalty to the Umayyads and especially to Abd al-Malik. He distinguished himself as a soldier in the battle of Maskin in 691 led by Abd al-Malik. In this battle Iraq was taken from Governor Mu'sab who was the brother of Abdullah Ibn al Zubayr, the rival Caliph in Mecca.

Abd al-Malik then sent al-Hajjaj as commander of his army to fight the King of the South, Abdullah ibn al-Zubayr in 692. The siege lasted eight months. In the end Zubayr was killed and the last major opposition to Abd al-Malik's rule was now gone.

He rewarded Al-Hajjaj for his victory by making him Governor of the Hijaz Yemen and Yamanah for two years, then sent him as Governor of Kufa and Basra in Iraq and finally promoted him to be the autonomous *Ziyad*, or almost unrestricted Viceroy of the entire eastern half of the empire. [15]

This article explains that al-Hajjaj was like Abd al-Malik's alter ego. [16]

Two reasons why al-Hajjaj ibn Yusuf could be called the god of forces

1.

The word 'forces' in Dan 9:38 is the Hebrew 'ma'owz' (H4581) which is the same word translated 'strongholds' in verse 39 giving the impression of a fortress.

Dan 11:39 Thus shall he do in the most strong holds (H4581) with a strange god...

And here in Dan 11:7 'ma'owz' is translated 'fortress.'

Dan 11:7 But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress (H4581) of the king of the north, and shall deal against them, and shall prevail:

In the days of Umar, the second Caliph after Mohammad, the Arab armies conquered Iraq which had formerly been under the Sassanid Empire. The Sassanid Empire was very wealthy and the Arabs were amazed at it. To make sure that wealth and luxury would not sap the Arabs of their martial spirit, the Caliph Umar ordered that garrison towns known as '*amsar*' be set up to house the occupying troops. Thus the troops were separated from the general population of conquered peoples. Kufa and Basra were established as the two major garrison towns for Iraqi soldiers, with Mosul as a smaller military settlement (*jund*) in the north. These strongholds, fortresses or garrison towns were what Al-Hajjaj became Governor of. And in addition in 701 AD, because of his ongoing trouble with the rebellious Iraqis, he built his own capital garrison town between Basra and Kufa, called Wasit to house loyal Syrian troops. [17]

2.

The word 'ma'owz' can also be translated 'strength' as it is in this verse.

2Sam 22:33 God is my strength (H4581) and power.

This online article shows how Abd al-Malik considered al-Hajjaj his 'strength'. It says that on his deathbed, Abd al-Malik advised his son and successor, Al-Walid, to HONOR Al-Hajjaj and give him anything he wants for "he is your sword and you need him more than he needs you".

[18]

How al-Hajjaj ibn Yusuf was honored with gold, silver, precious stones and pleasant things

In addition to being in charge of the booty collected in his military campaigns and the taxes collected in his provinces, Abd al-Malik also gave Al-Hajjaj permission to mint his own gold and silver coins first at Kufa and later at Wasit his new capital. In addition to the name of God, Al-Hajjaj's coins bore his own name. And incidentally, his capital city of Wasit was built using five years of Iraq's revenues from the land tax. [19]



Silver Dirham of al-Hajjaj

11. and he shall cause them to rule over many, and shall divide the land for gain.

Who does the word 'he' refer to?

The word 'he' must refer to the person in the previous verse.

Dan 11:39 Thus shall HE do in the most strong holds with a strange god

If the strange god refers to Al Hajjaj ibn Yusuf, then 'he' in the previous verse and in this verse refers to Abd al-Malik.

Who is the word 'them' in this verse referring to?

The word 'them' must also refer to something in the previous verse:

Dan 11:39 Thus shall he do in the most strong holds with a strange god

The word 'them' cannot refer to the strange god because this god is singular. The only other word 'them' could refer to is 'most strongholds' which is plural. So it was these strongholds or garrison towns that were caused to rule over many. As discussed before in #10, the inhabitants of these towns were the Arab troops who lived separate from and ruled over the general population.

How was the land divided for gain?

The word 'divided' is the Hebrew '*chalaq*' and is used for land division in this verse:

Num 26:53 Unto these the land shall be divided H2505 for an inheritance according to the number of names.

As established by Umar in the early Caliphate era and continuing during the Umayyad period, the conquered lands were a fixed asset owned by the state providing a periodic income. The amount of *kharaj* (land rental) was determined according to the productivity of each tract of land. In addition to the land rental, *zakah* or *ushr* was a tax on agricultural produce. *Sawafi* lands were uncultivated lands or *kharaj* lands unrented to individuals, for example, lands of those who died in war and lands that had been abandoned by the owners and/or were not inhabited or cultivated. These lands were subject to the Caliph and cultivated for the benefit of the treasury. [20] [21]

12. Dan 11:40 And at the time of the end shall the King of the South push at him

When does the 'time of the end' refer to?

Most people assume that this 'time of the end' refers to the present time just before the return of Christ. But it does not. This is referring to the time of the end of the Third Beast. Remember that the Third Beast was Alexander the Great whose empire was broken into four heads, Macedonia, Thrace, Egypt and Syria. Dan 11 follows the history of two of these four divisions,

the kings of the North and South who struggled over possession of the holy land. Verse 31 describes the first great King of the North, Antiochus Epiphanes who reigned in 168 BC. But it was not until 685 AD that the final King of the North of Dan 11:36-45, Abd al-Malik, arose. This was 'the time of the end', that is, the time when the Third Beast was about to end.

An objection to Abd al-Malik's Umayyad Dynasty being the end of Alexander's kingdom:

The main objection to the Muslim Umayyad Dynasty being the 'end' of the Third Beast is: How could the Arab Empire of the 680's AD be in any way connected with the beginning of the Third Beast, the Greek Empire of Alexander the Great?

The answer goes back to the original prophecy concerning how God's people would be taken from their land and sent into captivity of the four Beasts if they broke his covenant:

Deu 28:63 And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

Deu 28:64 And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

Now look at the wording describing the Third Beast, Alexander's kingdom:

Dan 8:8 Therefore the he goat (Alexander the Great) waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

Dan 11:4 And when he (Alexander the Great) shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

Notice the term: 'four winds of heaven'. Here are three scriptures showing what this term means:

Zec 2:6 Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord.

Mat 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Mar 13:27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Here we see the answer, that Alexander's kingdom began with his conquests and initial division of his kingdom to his four generals ruling Macedonia, Thrace, Egypt and Syria. But by the end of the Third Beast, the captives were scattered abroad toward the four winds, from the uttermost part of the earth to the uttermost part of heaven. Therefore the Muslim Empire of the 680's AD could qualify as the END of the Third Beast.

How did the King of the South push at the King of the North?

Abdullāh ibn al-Zubayr, the King of the South, was proclaimed Caliph in Mecca in 685, the same year that Abd al-Malik became Caliph in Damascus. Zubayr received allegiance from many provinces including Egypt (briefly). Arabia, much of Iraq and Iran and part of Afghanistan. And there were those even in Palestine and Syria who supported him.

He never sent forces to attack Abd al-Malik, King of the North in Damascus. He 'pushed' at him. This pushing was accomplished because Abdullah ibn al-Zubayr controlled Mecca where the Muslims went to circumambulate the Kaaba and keep the pilgrimage requirement of their faith called the *hajj*. While they were there, Abdullah ibn al-Zubayr preached to them about the vices of the Damascus Caliphate, seducing their loyalties away from Abd al-Malik and towards himself. And he was becoming more and more successful. He actually had the credentials to be the rightful Caliph. He was born eight years before Mohammad's death and was called a companion and friend of Mohammad. His father had been one of Mohammad's closest companions and his mother was Abu Bakr's daughter and sister of one of Mohammad's wives. The ancestors of Abd al Malik, on the other hand, members of the Quraysh tribe, were enemies of Mohammad as we read in #5. [22]

13. and the King of the North shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships

Yazid the third Umayyad Caliph, had attacked Mecca in vain to stop the uprising of Abdullah ibn al-Zubayr but died suddenly in 683 AD so the battle was aborted. His heir, Muawiyah 2, died three months after succeeding to the caliphate. Zubayr, now King of the South, was left as virtually the sole ruler of Islam. From his capitol in Mecca, he succeeded in bringing provinces of Egypt and Iraq, the Eastern provinces and even much of Syria under his authority.

But in 692 AD Abd al-Malik's forces under al Hajjaj besieged and captured Mecca. The siege lasted eight months. On Oct 3, 692, Ibn Zubayr, the King of the South, was killed and Abd al-Malik became UNDISPUTED MASTER OF THE ENTIRE MOSLEM EMPIRE. [23]

The sources I found describe the battle against the King of the South, Abdullah ibn al-Zubayr, in Mecca, but do not tell us how Hajjaj transported his army to Mecca, and especially if there were any ships used that could fulfill this verse.

I found this statement: "The loss of Iraq and Persia made the position of Zubayr hopeless for it deprived him of almost every source of revenue. Of this Abd al-Malik was fully aware, for he had scarcely returned from Kufa to Damascus when he dispatched an army to the Hejaz to administer the *coup de grace*. The commander of the expedition was entrusted to Hajjaj ibn Yusuf who is said to have bypassed Medina, and marched to Taif , whence he turned westwards and moved against the holy city of Mecca." [24]

This statement seems to indicate that Hajjaj began his journey to Mecca from Damascus because Abd al-Malik returned to Damascus from Iraq in 691 before he dispatched the army to Mecca.

Here is another statement: "After the victory over Mus'ab at Maskin on the Tigris River in 691, on the Caliph's orders Hajjaj set out from Kufa' Iraq at the head of about 2000 Syrians against Abdullah ibn al-Zubayr. He advanced unopposed as far as his native at-Ṭā'if, which he took without any fighting and used as a base." [25]

This statement says that Hajjaj started out from Kufa, Iraq and went to Ta'if (east of Mecca) with no mention of Medina.

Now look at these locations on the map:



If the second statement is true, and al-Hajjaj began his journey in Kufa, Iraq, he could have done all his traveling overland toward the southeast with his soldiers to reach Mecca. Or he could have traveled westward to Ayla in Jordan where ships could be launched to travel by sea to Mecca

If the first statement is true and al-Hajjaj began his journey in Damascus, he could have traveled overland southward until he launched ships from Ayla in Jordan.

Another reference gives a more detailed account of the Siege of Mecca. It says that Abd al-Malik sent the Commander Tariq ibn Amr with an additional 5000 men to join the 2000 who were already with al-Hajjaj outside of Mecca. [26] These additional men, since they definitely were coming from Damascus, might have used ships launched in Ayla.



Ayla [27] was an ancient Islamic city situated on the site of the present Aqaba [28]. It was founded around the year 650 by the Caliph Uthman ibn Affan and was a resting spot for pilgrims making their way to the Red Sea and down to Mecca for the annual hajj. The above reference [26] also says that the men with al-Hajjaj thought they were going with him to perform the Hajj, not to lay siege to Mecca. They did not know until they arrived there and began setting up the mangonels to bombard the city that there would be a battle. This is another indication that they may have followed the coastal route and rested in Ayla just as other pilgrims who were performing the Hajj.

The ships would have sailed down the Red Sea to the port of Jeddah [29] and from there 45 miles inland to reach Mecca.

The conclusion is that so far we do not know for sure whether ships were used in the siege of Mecca of 692 AD. Of course, if there were no ships used, then this part of the prophecy simply does not fit the facts.

14. and he shall enter into the countries, and shall overflow and pass over

In 692, Abd al-Malik *entered into* the countries that had been controlled by Zubayr.

The word 'overflow' is the Hebrew word 'shataph' (H7857) and means to be inundated by a great army, the symbol of an overflowing river as used in this verse:

Psa 69:2 I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow (H7857) me.

The word 'pass over' is the Hebrew word 'abar' (H5674) which means to pass through as in this verse:

Exo 12:12 For I will pass (H5674) through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.

These two words, 'overflow' and 'pass over' describe Abd al-Malik's conquering of Ibn al-Zubayr the King of the South. Abd al-Malik 'overflowed' him as deep waters and 'passed through' his land.

15. Dan 11:41 He shall enter also into the glorious land, and many *countries* shall be overthrown

This verse seems to return to the beginning of Abd al-Malik's caliphate in 685 AD. Part of his initial dominion was Palestine, the glorious land. Notice the word 'countries' in this verse is in italics meaning that it is added and assumed and should just read, 'and many shall be overthrown.' The next part of the verse shows why this word does not need to be there. This part of the verse shows that there were those who were overthrown in Palestine, whereas the next part of the verse says that others in nearby Jordan (the land of Edom, Moab and Ammon) escaped being overthrown. Read on to see how this was so.

16. but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon

The land of Edom, Moab, and Ammon was situated east of the Dead Sea and the Jordan River in what is today called Jordan. In biblical times it was the home of the Edomites, Moabites and Ammonites, but they had long ago vanished into history. In the second century BC the Moabite civilization gave way to the Nabataen Arabs centered in Petra. By 106 AD various Arab tribes conquered the region and dissolved the Nabataen kingdom. During the reign of Constantine (324-337 AD), the area converted to Christianity and came under the Bishoprick of Petra. It came under the Ghassanids in the 6th century as part of the Byzantine Empire and early in the

7th century fell briefly to the Persians. When the Islamic conquest began, the region's Arabian descended nomads, who made up most of its population, were among the first to be converted.

The Arab race is divided into two stocks, the northern and southern. The northern are said to descend from Ishmael and originated from the northern Hejaz or the south of Jordan. The southern group were the progeny of Qahtan identified with Joktan of Shem and consisted of tribes who migrated north from Yeman to central Arabia where the two stocks mingled. As they grouped themselves into confederacies, the northern became known as the Banu Qays or Qaysites and the southern as the Banu Kalb or Kalbites. By the time the Umayyads occupied Damascus, Arab tribes loyal to them, particularly the Kalbites, settled within the boundaries of western Palestine and in the areas to the east of the Jordan. This article indicates that the Qaysites were located in Palestine. [30]

When a new caliph had to be chosen after the death of Mu'awiya, the Kalbites (of Jordan) wanted Marwan b al-Hakam of the Umayyad family and the Qaysites (of Palestine) wanted Abdullah ibn al-Zubayer. Zubayer had succeeded in winning over the most prominent Arab tribes in Palestine. His supporters were also to be found in almost every town in Syria including Damascus. The only district to remain faithful to the Umayyads was Urdunn.

At this time Palestine, Jordan & Syria were divided into four junds or military districts. Jordan was called the Jund of Urdunn comprising Galilee and the lowlands of Jordan. The '*chief of the children of Ammon*' in this verse must refer to the fact that the Chief of the Kelb tribe was the Governor of Jordan and he supported the Umayyads. [31]

When the Kelbites elected Marwan ibn al Hakam Caliph, the Qaysites who supported Zubayr assembled near Damascus to crush any Umayyad attempt to regain power. The battle between them took place at Marj Rahit near Damascus in July 684 AD and the Kalbites were victorious. Marwan 1 therefore ascended the Caliphate and ruled from 684 to 685 AD. Syria and Egypt returned to Umayyad allegiance, but the antagonism between Qaysites and Kalbites became even more acute as the son of Marwan, Abd al-Malik became Caliph in 685 AD. As he began the march to crush the rebellions within his empire, the Qaysites under their leader Zufar, were the first that he dealt with. They were holding out in northern Syria and Iraq and Abd al-Malik finally pacified them only in 691. (See # 20) [32]

The Kelbites of the Urdunn (Jordan) province escaped being 'overthrown' because at this time they were the only supporters of the Umayyads. And in fact the Umayyad Caliphs built castles in this area of the Jordanian desert that remain famous historical sites to visit today.

17. Dan 11:42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape

The previous verses use the term 'enter into the countries' whereas this verse begins using the term 'stretch forth his hand upon the countries'. This term does not refer to the conquering or overthrowing of Egypt because Marwan, father of Abd al-Malik recovered Egypt from Abdullah Ibn al-Zubayr before Abd al-Malik began his Caliphate. How he stretched forth his hand upon the countries and especially Egypt is explained by the next verse.

18. Dan 11:43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt



Gold Dinar of Abd al-Malik

Abd al Malik did indeed have power over all the treasures of gold and silver. Therefore his stretching forth his hand upon the countries in # 17 must have had to do with his taxation system. (See # 11.) *Jizya*, for example was a poll-tax paid by non-Muslims living under the protection of the Muslim state. Also, Abd al-Malik was the first Muslim Caliph to mint a standard coinage with Arabic inscriptions that replaced the Byzantine and Sassanid coins. Egypt seems to be singled out here more than the other countries over which he exercised monetary control. Perhaps the reason is that he dedicated seven years revenues from the rich province of Egypt to the building of the Dome of the Rock. Builders and laborers were also brought from Egypt to build it. [33]

19. and the Libyans and the Ethiopians shall be at his steps

Notice first where Libya and Ethiopia are located in Africa. What do these two countries have in common in the reign of Abd al-Malik?



The term 'at his steps' is the Hebrew word 'mits ad' meaning a step or a going. It is used in these verses:

Psa 37:23 The steps (H4703) of a good man are ordered by the Lord: and he delighteth in his way.

Pro 20:24 Man's goings (H4703) are of the Lord; how can a man then understand his own way?

It means also in his footsteps or in his company as compared with this verse:

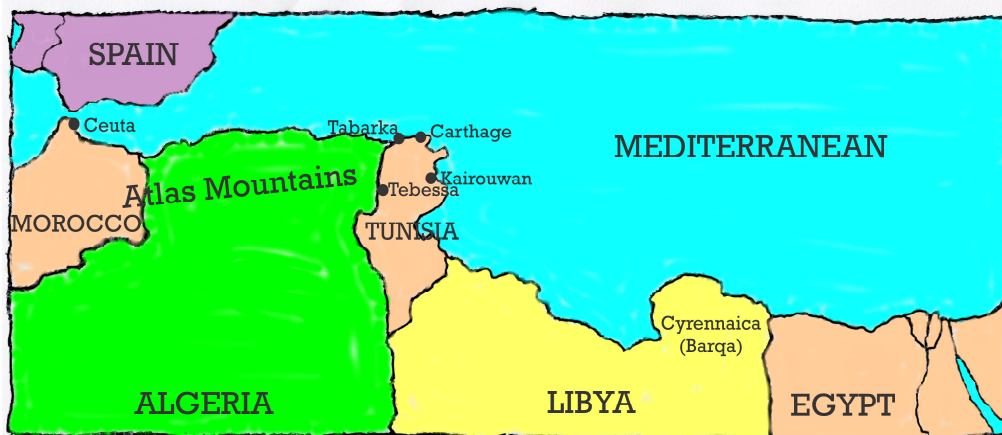
Jdg 4:10 And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet (H4703): and Deborah went up with him.

In regard to these meanings, it seems that the relationship of the Libyans and the Ethiopians with Abd al-Malik was that rather than being conquered subject peoples, they were walking in his steps. In other words, they were ALLIES.

THE STORY OF THE ETHIOPIANS (ABYSSINIANS)

When Mohammad first preached Islam, his message was received with persecution. A group of 17 of his followers fled the persecution in Medina and took refuge in Ethiopia (then called Abyssinia) where they were received kindly by the Christian king Adriaz (610-630) and given asylum. They returned to Medina three months later to find that the persecution had increased. Then another group of 132 followers fled to Abyssinia where they were again warmly welcomed and kindly treated. The Quraysh persecutors followed them there and asked the king to hand over the Muslims. He refused. Mohammad was impressed with this charitable act and decreed that as they conquered territories the Muslims should 'leave the Abyssinians alone unless they take the offensive'. This policy was followed and the Abyssinians remained ALLIES of the Arabs all throughout Abd al-Malik's reign and the entire Umayyad period. [34] [35]

THE STORY OF THE LIBYANS (BERBERS)



According to the online New World Encyclopedia: From the Greek period, (750-146 BC) the Berbers were mainly known as 'the Libyans' and their lands as 'Libya' that extended from modern Morocco to the western borders of ancient Egypt. [36]

This link gives the history of the conquest of North Africa before the Caliphate of Abd al-Malik accomplished by the Arab General, Uqba ibn Nafi. Uqba had been successful in conquest all the way to the Atlantic Ocean, but was ambushed and killed during his return in 684 by the Berber Chief Kusaila. Uqba's deputy Zuhayr ibn Qais withdrew the troops to Barqa (eastern Libya) and Kusaila occupied Uqba's headquarters in Kairouan. This wiped out 40 years of Arab conquest. [37]

Here is a timeline of the conquests of the Berbers during the Caliphate of Abd al-Malik (685-705)

In 687 Abd al-Malik sent Zuhayr ibn Qais to recapture Kairouan from Kusaila. The two major

obstacles were the Byzantines in Carthage and the Berbers led by Kusaila. Zuhayr negotiated a truce with the Byzantines and engaged the Berbers in the Mamma Valley. Kusaila was killed and the Berbers were pursued and annihilated. In Kairouan Zuhayr prepared to withdraw again to eastern Libya, but the Byzantines broke the truce, ambushed and killed him. With both the Muslim and Berber leaders dead, the Byzantines had peace for a few years. [38]

In 689 the Arabs retook Kairouan. [39]

In 692 after Abd al-Malik had defeated Abdullah Ibn al-Zubayr, he was now powerful enough to resume campaigns in Ifriqia. .

In 695 Carthage was taken by Hassan ibn al-Nu'man. Then his army advanced toward the Atlas against the Berbers. But Emperor Leontius sent a navy and the Byzantines recaptured Carthage. [40]

In 696 the Arabs led by Hassan ibn al-Nu'man were defeated by Berbers at Tebessa, (Algeria) a hundred miles west of Kairouan and withdrew to Barqa and Tripolitania (eastern and western Libya). The leader of the Berbers was a woman called the Kahina. She knew the invaders would be back, so she then told her followers that the Arabs only wanted Ifriqia for its wealthy cities, rich crops, olive groves etc. She implemented a scorched earth policy of destroying all these riches. She said this would keep the Arabs away.

In 697 the Byzantines again took Carthage. [41]

In 699 the Arabs again took Carthage from the Byzantines and razed it to the ground. It was never rebuilt. With the fall of the capital, all the other Byzantine coastal fortresses were abandoned as far as Ceuta. [42]

In 702 Abd al-Malik sent another great army to Ifriqia led by Musa bin Nusayr. The great ravages committed by the followers of Kahina and her scorched earth policy turned many of her subjects against her. The invading Arabs found that the Berbers had turned against their leader and assisted the Arabs as ALLIES in the invasion. A great battle was fought near Tabarka, eighty five miles west of Carthage. The Kahina was killed. All African opposition to Arab rule was at last suppressed. [43]

By 711 Umayyad forces helped by Berber converts had conquered all of North Africa and Governors appointed by the Umayyad caliphs ruled from Kairouan, capital of the new wilaya (province) of Ifriqiya, which covered Tripolitania (western Libya), Tunisia, and eastern Algeria. [44]

20. Dan 11:44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many

The situation which confronted Abd al Malik when he became Caliph in Damascus in 685 AD seemed desperate. Only Syria, Palestine, and Egypt recognized his accession.

TIDINGS OUT OF THE NORTH :

* The Byzantines were attacking the northern borders using the Mardaites, mountain dwellers who conducted raids for the Arabs or the Byzantines - whoever paid them the most. [45]

* The pro-Zubayr northern Arab tribes (Qays) in Syria and Mesopotamia under their leader Zufar ibn al-Harith, who even though they had been defeated at the battle of Marj Rahit when Marwan became Caliph, were still in rebellion against the Umayyad government. [46]

TIDINGS OUT OF THE EAST:

* Abdullah ibn al-Zubayr who controlled Iraq, was struggling with the Kharjites and the Shiites who were under massive rebellion.

All of these factions hated the Umayyad caliphate.

Here is how Abd al-Malik took care of these problems:

TO DEAL WITH THE NORTH:

* In 689 AD he made a 10-years truce with the Byzantine Emperor Justinian II by which in return for tribute, the Emperor removed the Mardaites from Syria into Greek territory. However, just after Abd al-Malik conquered Abdullah Ibn al-Zubayr in 692, Justinian rejected the tribute and mounted an invasion of Armenia. Abd al-Malik rose to the provocation and launched an invasion of Cilicia. Battle was joined at Sebastopolis in 692 and the Muslims advanced with copies of the defunct peace treaty attached to their spears. They were victorious when twenty thousand Slavic troops deserted the Byzantines and joined them. [47] [48]

* Abd al-Malik made an agreement the Arab tribes (Qays) under their leader Zufar at Qarqisiya in al-Jazira province on the Euphrates in 691 whereby they agreed to abandon their allegiance to Abdullah Ibn al-Zubayr in return for a privileged position at court and in the Umayyad Army. [49]

TO DEAL WITH THE EAST:

* Abd al-Malik left the combatants to wear each other out and then in 691 sent an army that defeated Mu'sab, who was the Governor of Iraq and brother of Abdullah Ibn al-Zubayr, in the battle of Maskin on the Tigris. Iraq thus came under his control and he entered Kufa in triumph. [50]

Abd al-Malik defeated Abdullah ibn al-Zubayr in Mecca in 692. These battles against the north and the east took place in 691 and 692.

21. Dan 11:45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain;

Abd al Malik began to build the Dome of the Rock in 687 AD and it was completed in 691 AD, just before he conquered the King of the South in 692 and became master of the entire empire.



HISTORY OF PALESTINE BEFORE THE DOME OF THE ROCK WAS BUILT

In 622 AD when Mohammad reached Medina, Palestine was under the rule of the Persians. In 632 AD towards the end of his life, Mohammad had begun his first raids into Palestinian territory which had returned to Byzantine rule.

In 637 AD the Caliph Umar entered Jerusalem. As they did with all other cities they conquered, the Muslims wrote up a treaty detailing the rights and privileges regarding the conquered people and the Muslims in Jerusalem. This treaty was signed by Umar and Patriarch Sophronius, a representative of the Byzantine government and a leader in the Christian Church who was in charge there, along with some of the generals of the Muslim armies. This website shows details of the treaty: [51]

Muhammad had stated explicitly during his lifetime that each religious minority should be allowed to practice its own religion and govern itself, and this policy was followed according to this treaty.

Patriarch Sophronius gave Umar a tour of the city, including the Church of the Holy Sepulchre. When the time for prayer came, Sophronius invited Umar to pray inside the Church, but he refused insisting that later Muslims would use his prayer there as an excuse to convert the church into a mosque – thereby depriving Christendom of one of its holiest sites. Instead, Umar prayed outside the Church, where a mosque (called Masjid Umar – the Mosque of Umar) was later built. From the time of Helena (the mother of the Roman Emperor Constantine who reigned from 272 to 337 AD) the Byzantines caused the Temple Mount in Jerusalem to become a garbage heap full of every imaginable filth. Even menstrous cloths were sent there by the Byzantine women. When Umar took Jerusalem, he along with some Jews immediately set about clearing the area of the Temple Mount and built a mosque – Masjid al-Aqsa – there.

The Byzantines had forbidden the Jews to enter Jerusalem on pain of death for over 500 years from 135 to 638 AD. But Umar allowed the Jews to return to Jerusalem and dwell there. By the time of the caliphate of Abd al-Malik, the Jews were significant in the population of Jerusalem

POSSIBLE REASONS WHY THE DOME WAS BUILT

Abd al-Malik did not record his motive for building the Dome of the Rock. Some believe it was built because, according to Muslim legend, the Prophet Muhammad was taken to Mount Moriah by the angel Gabriel, and from there he ascended into heaven in his night journey and met all the prophets that had preceded him, as well as seeing God sitting on His throne surrounded by angels. There is a vague scripture in the Koran giving some indication of supporting this story. *Sura 17:1 Celebrated be the praises of Him who took His servant a journey by night from the Sacred Mosque to the Remote Mosque, the precinct of which we have blessed, to show him of our signs! verily, He both hears and looks.*

However, this story does not appear in any Islamic texts until several decades after the shrine was built. [52] This leads to the assumption that it was a story invented by Abd al-Malik as a justification for his building the Dome.

Another reason: The Dome is very similar to Byzantine architecture. At the time of its construction, it was plated with 100,000 gold dinar coins. The interior of the Dome is also lavishly decorated with mosaic tiles. This leads to the belief that the primary reason the Dome was built was to celebrate the Islamic victory over Christians at Jerusalem. Perhaps the Muslims wished to challenge the dominance of Christian architecture in the Holy City, where the domes of the Church of the Holy Sepulchre and the Church of the Ascension reigned supreme. Also there are many interior inscriptions in the Dome addressed to Christians to challenge their faith.

Another reason could have been that Abd al-Malik wished to provide an alternative pilgrimage for the people and prevent them from going to Mecca. By emphasizing the holiness of the Temple Mount shrine in Jerusalem, as the scene of both Abraham's willingness to sacrifice Isaac and of the Prophet's ascent to heaven during his 'night journey' Abd al Malik sought to challenge the primacy of Mecca as the focal point for Muslim devotion and create a rival religious site that lay within his own territories.

OBJECTIONS TO THE DOME OF THE ROCK FULFILLING THIS SCRIPTURE

First Objection: Some people object to Abd al-Malik's Dome of the Rock as fulfilling this scripture because they say that it is not located on the actual site of the temple. The actual site, they say, was over the Gihon Spring or the Ophel Ruins. The problem here is that the true location is not known and excavations cannot be conducted to find out because the Muslims control the area. Here are several references that provide theories about the temple location. [53] [54] [55]

All these theories sound very good. Of course, then you can get into endless arguments over these theories... This argument is titled "Temple not located on top of Gihon Spring" [56]

Now, there is a simple way to avoid the arguments. Just read what the scripture says:

Dan 11:45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain;

First, what does 'between the seas' mean? The city of Jerusalem is located between two seas, the Black Sea on the one hand and the Mediterranean on the other.

Second, what is the 'glorious holy mountain'? Jerusalem is located on a plateau in the Judean Mountains. Since there are several mountains here, which one is the Holy Mountain where the temple was built? Just read what the Bible says:

2 Chr 3:1 Then Solomon began to build the house of the Lord in Jerusalem on Mount Moriah, where the Lord had appeared to David his father, at the place that David had appointed on the threshing floor of Ornan the Jebusite.

Of course, we cannot know where the threshing floor was located, although it is logical to think it was located at the top of the mountain because the winds at that height would be good for blowing away the chaff on a threshing floor. But the Holy Mountain where the temple was built is clearly Mount Moriah. Mount Moriah is a ridge of rock that rises from the junction point of the Hinnom and Kidron valleys. It rises through the City of David and reaches its highest elevation just northeast of the Damascus Gate in the Old City.

Not only is the Dome of the Rock located at the very top of Mount Moriah, but it was also built on an elevated platform raising it up another 16 feet above the rest of the area. Inside at the center of the Dome is the highest point of Mount Moriah. It is a bare rock measuring about 60 feet by 40 feet and rising about 6 feet from the floor of the shrine. Therefore the Dome of the Rock, since it is built on the Holy Mountain, Mount Moriah, certainly does qualify as fulfilling this verse whether it sits on the actual site of the previous temples or not.

Second Objection: The scripture says, "he shall plant the tabernacles of his palace" and the Dome of the Rock is not a 'palace'. In answer to this:

1. Go to the online Blue Letter Bible [57]
2. In the search box type Dan 11:45 and press enter
3. To the left of the scripture is a box titled 'tools'. Click on that
4. Click on the number 'H643' next to the words 'of his palace'.
5. Scroll down and you see that the Gesenius' Hebrew-Chaldee Lexicon gives the translation, "his tabernacles like unto palaces".

So his tabernacles are 'like unto palaces', not necessarily actual palaces. The Dome of the Rock could fit this description.

Notice that the word 'tabernacles' is plural. Abd al-Malik built other buildings on Mount Moriah as well as the Dome of the Rock. He built the Dome of the Chain next to the Dome of the Rock. He began building the al Aqsa Mosque which was finished by his son al-Walid. And excavations undertaken between 1968 and 1979 in the southwestern area of al Aqsa Mosque revealed the remains of five enormous buildings containing rooms of various sizes, large halls, corridors and courtyards including a Caliphal palace *Dar al-imara* which was connected to al Aqsa Mosque by a stairway. It also had a treasury *al-khazna* consisting of a cupola on columns in its courtyard. [58]

Because these palace buildings were destroyed by an earthquake in 747 A.D, it cannot be positively determined that they were built by Abd al-Malik. They are only said to be from the Umayyad period. But since the *Dar al-imara* was connected to al-Aqsa Mosque which was built by Abd al-Malik and al-Walid, this is evidence the buildings could have been built by them. This is a list of Umayyad Caliphs who reigned after Abd al-Malik until the time of the earthquake:

Al Walid ibn Abd al-Malik 705-715
Sulaiman ibn Abd al-Malik 715-716
Umar ibn Abd al Aziz (Umar II) 717-720
Yazid ibn Abd al Malik (Yazid II)720-724
Hisham ibn Abd al-Malik 724-743
Walid ibn Yazid 743-744
Yazid III 744
Ibrahim 744
Marwan II 744-750

So while it cannot be positively determined that these palace buildings were built by Abd al-Malik, the buildings that were built by him can certainly fulfill this verse.

Third Objection: The next verse after Dan 11:45 says that '*at that time*' the great tribulation and subsequent first resurrection shall occur which we know did not take place at the time of Abd al-Malik, but is a future event.

Dan 11:45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

Dan 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Dan 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Because of this objection, many see the King of the North of Dan 11:36-45 as a future king who shall plant the tabernacles of his palace. This does not make sense for three reasons:

First reason: Planting the tabernacle of his palace in the holy mountain cannot be an end-time event because there is already an alien building planted in the holy mountain. Will the Dome of the Rock be torn down and another building built? This does not make sense or seem likely given the present circumstances.

Second reason: According to Dan 11:3-5, all the kings of the North and South in Dan 11 were part of the Third Beast, not part of the coming Fourth and final Beast of Rev 13.

Third reason: Examine these two sets of scriptures about the abomination of desolation that precedes the great tribulation

1.

Dan 11:45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

Dan 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Dan 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

2.

Mat 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Mat 24:16 Then let them which be in Judaea flee into the mountains:

Mat 24:17 Let him which is on the housetop not come down to take any thing out of his house:

Mat 24:18 Neither let him which is in the field return back to take his clothes.

Mat 24:19 And woe unto them that are with child, and to them that give suck in those days!

Mat 24:20 But pray ye that your flight be not in the winter, neither on the Sabbath day:

Mat 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

In the first set of scriptures, it is the planting of his tabernacles that immediately precedes the great tribulation. In the second set of scriptures we are not told what the abomination is, but as soon as we see it standing in the holy place, those in Judea are to immediately flee into the mountains because the great tribulation will then begin. There is not even enough time to go back to the house from the field and get one's clothes.

In the first set of scriptures, it takes time to build a tabernacle or building (it took four years for the Dome of the Rock to be built.), so there can be no sense of urgency to flee immediately here. Dan 11:45-12:1 and Mat 24:15-21 do not match up for this reason.

I believe that the reason why the great tribulation is talked about in Dan 12:1 immediately after the planting of his palace is that the Dome of the Rock is going to have something to do with end time events. This is why it is still standing today after more than 1300 years. The Fourth and final Beast who shall accomplish the great tribulation will place his abomination of desolation in the holy place (Mount Moriah). Rev 13 tells us what his abomination shall be.

Rev 13:14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

Rev 13:15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

His abomination shall be a miraculously talking image or statue of the Beast who demands that everyone on earth must worship the Beast or be put to death. When you see THIS abomination stand in the holy place (Mount Moriah), then those in Judea must immediately flee because the Beast will at that very point start beheading people who will not comply with the image's demand. This will begin the great tribulation.

What does the Dome of the Rock have to do with this? The end-time Beast will likely be a Muslim world-ruling Caliphate - that ISIS is now paving the way for - who will stand on the site of the Dome of the Rock with his miraculously talking image and fire coming down from heaven deceiving the world that this is the true God whom all must worship.

22. yet he shall come to his end, and none shall help him.

Abd al-Malik came to his end in October 705 AD after having reigned 20 years. His son al-Walid succeeded him.

CONCLUSION

TREATMENT OF CHRISTIANS IN THE Umayyad Dynasty

As was stated in the beginning of this article, the Caliph Umar decreed when he entered Jerusalem that according to the wishes of Mohammad, people of other faiths were to be given religious freedom, but must pay a tax. But as time went on things began to change.

"Both Mu'awiya and Yazid had treated their Syrian Christian subjects whether Arab, Armenian or Greek with an easy and friendly tolerance. Christians were a commonplace at court. Abd al-Malik did not reverse these attitudes immediately. But shortly after his accession the new Caliph unveiled another aspect of his policy, the building of the Dome of the Rock exceeding the magnificence of Christian churches and with its interior inscriptions that publically criticized the Christian faith. He still had to tread easily with his Christian subjects since he had been forced to buy an expensive peace with the Byzantines to make war on Ibn al Zubayer. By 699 AD, however, relations with Constantinople had collapsed; and the Caliph set in train a series of measures directed toward the systematic Arabization of the Muslim state and the degradation of the Christians within it. Arabic was made the official language of the government bureaus... Changes appeared in the coinage. The Caliph began to strike his own gold coins with appropriate Islamic devices.

These internal reforms were accompanied by an often savage repression of Christians. There were massacres in Armenia, apparently on religious grounds, and even the Banu Taghlib (a large and powerful Arab tribe in Mesopotamia and eastern Arabia known to be mostly Christian) began to feel the severity of the Caliph and his son Al-Walid. The evidence is clearest from Egypt, where the Amir at the beginning of the eighth century was Abd al-Malik's brother. Under his governorship the Christians of Egypt were issued identity cards and sometimes they even were branded or tattooed. On one occasion he ordered the destruction of every Christian cross to be found in the province. Factionalism among Christians, already endemic along the Nile, was encouraged. Christian churches were plundered, and the earlier exemption of monks from the poll tax was rescinded. Conversions to Islam mounted sharply." [59]

In the reign of Sulaiman the monks of Egypt were counted and an iron ring was put on the left wrist of each marked with the name of his church, the monastery and the Muslim date, but not the cross. In the caliphate of Hisham (fourth son of Abd al Malik - 724-743 AD) lead seals were put on the necks of all persons between the ages of twelve and a hundred and they were recorded in registers. He also put a badge in the shape of a lion on the hands of all Christians. Without it no one could buy or sell!" [60]

This record about the treatment of Christians in the reign of Hisham, fourth son of Abd al-Malik, bears striking resemblance to Bible prophecy and end time events.

Rev 13:16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

Rev 13:17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

THE END OF THE THIRD BEAST

Antiochus Epiphanes who placed the abomination of desolation in 168 BC ruled from Damascus as King of the North. Abd al-Malik the Muslim Caliph who placed the tabernacle of his palace (the Dome of the Rock) in the Holy Mountain in 691 AD also ruled from Damascus. Damascus, then, was the seat of the Third Beast that ended when the ruling city was changed.

After the Umayyad Dynasty ended, another dynasty arose called the Abbasid Dynasty. When this dynasty took over the capital city was changed and no longer located in Damascus. The new Caliph, Mansur, built a brand new capital city called BAGHDAD in 764 AD which remains capital of Iraq to this day. This was the end of the Third Beast and what I believe was the real beginning of the Fourth Beast.

THE DURATION OF THE FOURTH BEAST

Rev 13:5 gives a 24-month period of time that the Fourth Beast is allowed to continue.
Rev 13:5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

This can be interpreted two ways - as the literal 24-month or three and a half year period just before Christ returns or as 24 months times 30 days in a month equals 1260 prophetic days or years. These are the years that the Fourth Beast is allowed to continue - from the end of the Third Beast. Baghdad was built in 764 AD. Add to this 1260 years and you come to **2024 AD**.

THE DAYS OF DANIEL 12

Let's consider that this Dome of the Rock was the 'abomination of desolation'. of Dan 12:11.
Dan 12:11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.
Dan 12:12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.
Dan 12:13 But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

The reason I believe these scriptures in Dan 11:36-45 are so important is because the Days of Daniel 12 begin from the placing of this abomination and count 1335 days or years to the first resurrection when Daniel shall stand up in his lot. The Dome of the Rock was being built from 687 to 691 AD. 689 AD was the mid point of when it was being built. Add to 689 1335 years and again you come to **2024 AD**.

To those who wish to ignore any setting of dates, the question must be asked, "then what are you going to do with the Days of Daniel 12? Should we just ignore these scriptures?" They exist for no other reason than for counting down days to the first resurrection when Daniel shall 'stand in his lot'. Why would God put these scriptures in the Bible if he did not want us to understand them at some point? While we cannot know the day nor the hour of Christ's return (Mat 25:13), nothing is written that says we cannot know the year.

For those who need references that cannot be accessed, I will provide email copies in PDF format upon request.

REFERENCES

- [1] Ref B-1 https://en.wikipedia.org/wiki/Abd_al-Malik_ibn_Marwan
- [2] Ref 36-1 <http://looklex.com/e.o/abdmalik.htm>
- [3] Ref 36-2 <http://en.wikipedia.org/wiki/Shura>
- [4] Ref 36-3 Abd al-Malik by Chase F. Robinson Pgs. 87, 90-92
- [5] Ref 36-4 God's Caliph by Patricia Crone and Martin Hinds, Pgs. 7,8, and 11
<http://books.google.com/books?id=Ow-mV50c2TUC&pg=PA8&lpg=PA8&dq=abd+al+Malik+exalted&source=bl&ots=rcu8TR91Vz&sig=USGYgj6JGZhaKwSHowdKqql3R9E&hl=en&sa=X&ei=FLGtUdq6FobK9gSdkgQAg&sqi=2&ved=0CDIQ6AEwAQ#v=onepage&q=abd%20al%20Malik%20exalted&f=false>
- [6] Ref 36-5 <http://en.wikipedia.org/wiki/Circumambulation> about circumambulation
- [7] Ref 36-6 God's Caliph by Patricia Crone and Martin Hinds, Pgs. 28-29
<http://books.google.com/books?id=Ow-mV50c2TUC&pg=PA8&lpg=PA8&dq=abd+al+Malik+exalted&source=bl&ots=rcu8TR91Vz&sig=USGYgj6JGZhaKwSHowdKqql3R9E&hl=en&sa=X&ei=FLGtUdq6FobK9gSdkgQAg&sqi=2&ved=0CDIQ6AEwAQ#v=onepage&q=abd%20al%20Malik%20exalted&f=false>
- [8] Ref 36-7 <http://www.islamic-awareness.org/History/Islam/Inscriptions/DoTR.html>
- [9] Ref 37-1 The Oxford Handbook of Late Antiquity Pg. 304
<https://books.google.com/books?id=KZNoAgAAQBAJ&pg=PA304&lpg=PA304&dq=The+Qurayshite+pantheon&source=bl&ots=xGTHCRbaYR&sig=nNKd-mN2F--KhvBCmSVoVhkfYI0&hl=en&sa=X&ei=9Rx1VcaJDcydygSEsYngDQ&ved=0CB4Q6AEwAA-v=onepage&q=The%20Qurayshite%20pantheon&>
- [10] Ref 37-2 Abd al-Malik by Chase Robinson Pgs. 17-18
- [11] Ref 37-3 Tarikh al-Khulafa', Pg. 217
http://alhassanain.com/english/book/book/family_and_community_library/family_and_child/historical_stories_for_children/004.html
- [12] Ref 37-4 The New Encyclopedia of Islam by Cyril Glasse Pg. 538
<https://books.google.com/books?id=D7tu12gt4JYC&pg=PA538&lpg=PA538&dq=emblematic+of+the+oppressiveness+of+Umayyad+rule&source=bl&ots=9o7VpkPF3K&sig=fNEWajP6acqqxOpTKIPjy5MZmAU&hl=en&sa=X&ei=KSB1VZ2CismjyASKroPgDA&ved=0CB4Q6AEwAA-v=onepage&q=emblematic>
- [13] Ref 37-5 <http://www.blueletterbible.org/>
- [14] Ref 37-6 Gesenius Hebrew Lexicon Pg. 286
- [15] Ref 39-1 http://en.wikipedia.org/wiki/Al-Hajjaj_ibn_Yusuf
- [16] Ref 39-2 <http://attwiw.com/2014/01/22/islamic-history-part-16-the-caliphate-of-abd-al-malik-685-705/>
- [17] Ref 39-3 A Short History of Iraq by Thabit Abdullah Pgs. 6-9
- [18] Ref 39-4 <http://www.imamreza.net/eng/imamreza.php?id=620>
- [19] Ref 39-5 Abd al-Malik by Chase Robinson Pg. 76
- [20] Ref 39-6 From Early Islamic Institutions by Abd al-Aziz Duri Pgs. 110-113
- [21] Ref 39-7 The early Islamic Public Revenue System Pgs. 16-27
http://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=9&cad=rja&uact=8&ved=0CEMQFjAI&url=http%3A%2F%2Fmonzer.kahf.com%2Fbooks%2Fenglish%2Fearly_public_revenues_system.pdf&ei=nnFqVYH1K4WjyQTTgIOADQ&usq=AFQjCNEdCt1sZowyb8ahImGWieANErB3Lw

- [22] Ref 40-1 Medieval Jerusalem and Islamic Worship: Holy Places, Ceremonies, Pilgrimage by Amikam Elad Pgs. 53-54
https://books.google.com/books?id=CDz_yctbQVgC&pg=PA53&lpg=PA53&dq=ibn+al-Zubayr+and+the+hajj&source=bl&ots=L0wTvomYMr&sig=0MCdlKSp6OnCxsGMEKMY52okxN8&hl=en&sa=X&ved=0ahUKEwjwd-mlpnLAhXDqB4KHQ3SBccQ6AEIMjAF-v=onepage&q=ibn%20al-Zubayr%20and%20the
- [23] Ref 40-2 [https://en.wikipedia.org/wiki/Siege_of_Mecca_\(692\)](https://en.wikipedia.org/wiki/Siege_of_Mecca_(692))
- [24] Ref 40-3 The Empire of the Arabs by John Bagot Glubb Pg. 88
- [25] Ref 40-4 Same as [15] Ref 39-1
- [26] Ref40-5 The Hajj: The Muslim Pilgrimage to Mecca and the Holy Places by F.E. Peters Pgs. 65-68
<https://books.google.com/books?id=EK5MqskDYC0C&pg=PA66&lpg=PA66&dq=Tarik+ibn+amru+and+the+siege+of+mecca&source=bl&ots=vm5e75wtj8&sig=9aapz4yp31cee4fLyQrGqC70tzs&hl=en&sa=X&ved=0ahUKEwjE5a6ch8fMAhUEFh4KHafSCsgQ6AEINTAD%20-%20v=onepage&q=Tarik%20-v>
- [27] Ref 40-6 [https://en.wikipedia.org/wiki/Ayla_\(city\)](https://en.wikipedia.org/wiki/Ayla_(city))
- [28] Ref 40-7 'Aqaba' in Middle East and Africa: International Dictionary of Historic Places By Trudy Ring Pg. 72
<https://books.google.com/books?id=6XMBAwAAQBAJ&pg=PA72&lpg=PA72&dq=Ayla+city+built+by&source=bl&ots=iuFIxD8P-e&sig=pPtp9wDTBg08uuKpbx18MeKw6Mg&hl=en&sa=X&ei=86T7VPb1HcOXNrr3gng&ved=0CEYQ6AEwCTgK-v=onepage&q=Ayla%20city%20built%20by&f=f>
- [29] Ref 40-8 <http://www.aboutjeddah.com/index.php/about/history>
- [30] Ref 41-1 <https://blogs.cornellcollege.edu/timw/2014/02/05/2-2-fitna-qays-vs-kalbyamani/>
- [31] Ref 41-2 The Empire of the Arabs by Sir John Glubb Pg. 68
- [32] Ref 41:3 <http://www.britannica.com/biography/Abd-al-Malik-Umayyad-caliph>
- [33] Ref 43-1 A History of the Holy Land by Michael Avi-Yonah, Pg. 218
https://books.google.com/books?id=AhasMr2F3i8C&pg=PA114&lpg=PA114&dq=A+History+of+the+Holy+Land+by+Michael+Avi-Yonah&source=bl&ots=7bxgugFm3-&sig=JrmZFJXwqYyirEQ4i8zYDyZJEaY&hl=en&sa=X&ved=0CEIQ6AEwBmoVChMIupSfh973xgIVgooNCh3Pww_R-v=onepage&q=A%20
- [34] Ref 43-2 Ethiopia and the Middle East by Haggai Erlich Pgs. 6-11
<http://zelalemkibret.files.wordpress.com/2012/05/ethiopia-and-the-middle-east-haghai-erlich.pdf>
- [35] Ref 43-3 The Two Migrations of Muslims to Abyssinia
<http://www.al-islam.org/restatement-history-islam-and-muslims-sayyid-ali-ashgar-razwy/two-migrations-muslims-abyssinia>
- [36] Ref 43-4 <http://www.newworldencyclopedia.org/entry/Berber>
- [37] Ref 43-5 https://en.wikipedia.org/wiki/Uqba_ibn_Nafi
- [38] Ref 43-6 The Spread of Islam Throughout the World Edited by Idris El Hareir, Ravane Mbaye Pgs. 309-310
<https://books.google.com/books?id=qVYT4Kraym0C&pg=PA309&lpg=PA309&dq=kusaila&source=bl&ots=GA7T5VQ13n&sig=FdMQAFDxZtcFpeVuNrSIegy3jro&hl=en&sa=X&sqi=2&ved=0ahUKEwiW-Nyr6bLMAhVDez4KHdLOCh8Q6AEIYZAO-v=onepage&q=kusaila&f=false>
- [39] Ref 43-7 Tunesia by Donna Wheeler, Paul Clammer, Emilie Filou Pg. 30
<https://books.google.com/books?id=7RO1b2LvciC&pg=PA30&lpg=PA30&dq=In+689+the+Arabs+retook+Kairouan&source=bl&ots=5BWxihY09z&sig=DOwWm7GfnyNodJsJAudVVBEM>

<http://www.historyfiles.co.uk/KingListsAfrica/AfricaTunisia.htm>

[40] Ref 43-8 <http://www.historyfiles.co.uk/KingListsAfrica/AfricaTunisia.htm>

[41] Ref 43-9 Tunisia Since the Arab Conquest: The Saga of A Westernized Muslim State by Jacob Abadi Pgs. 12-13

https://books.google.com/books?id=R4umbqiz_eAC&pg=PA12&lpg=PA12&dq=696+battle+of+tebessa&source=bl&ots=2h3av6RQdk&sig=UDT_WnvLX6Q3R6MDfJcJEJIT5_4&hl=en&sa=X&ved=0ahUKEwiF_rSv_8bMAhUE9R4KHRqyCyUQ6AEILzAD-v=onepage&q=696%20battle%20of%20tebessa&

[42] Ref 43-10 <https://en.wikipedia.org/wiki/Carthage>

[43] Ref 43-11 Women Leaders of Africa, Asia, Middle East and Pacific by Guida M. Jackson Pg. 75

http://books.google.com/books?id=6y4DTgEkMCoC&pg=PA75&lpg=PA75&dq=Berbers+defeated+Arabs+near+Mons+Aurasius,&source=bl&ots=73nEKsa1Xf&sig=hA_5vb-ZOd7md0zeQGdY05dUR6Q&hl=en&sa=X&ei=dqD5UtigO4ma1AH0wYGwCg&ved=0CCQQ6AEwAA#v=onepage&q=Berbers%20defeated%20Arabs%20near%20Mons%20Aurasius%2C&f=false

[44] Ref43-12 <https://en.wikipedia.org/wiki/Berbers> (Section Berbers and the Islamic Conquest)

[45] Ref 44-1 E.J Brill's First Encyclopedia of Islam Mardaites Pgs. 272-273

http://books.google.com/books?id=Va6oSxzojzC&pg=PA272&lpg=PA272&dq=Abd+al+Malik+sent+an+army&source=bl&ots=IsVLALdm1Y&sig=TIFILwAspV7bTDPQL-a0zhI9cYo&hl=en&sa=X&ei=ru8SU6jWBYO_kQeVg4CQBw&ved=0CDsQ6AEwBA#v=onepage&q=Abd%20al%20Malik%20sent%20an%20army&f=false

[46] Ref 44-2 https://en.wikipedia.org/wiki/Battle_of_Marj_Rahit_%28684%29

[47] Ref 44-3 The Islamic World in Ascendancy: From the Arab Conquests to the Siege of Vienna by Martin Sicker Pgs. 23-24

<https://books.google.com/books?id=xlWwMcwZ9vEC&pg=PA23&lpg=PA23&dq=The+Siege+of+Mecca+under+Abd+al+Malik&source=bl&ots=rJgB9izDkh&sig=W7MwkbQzuffNW8BlMzIYqQGBY0&hl=en&sa=X&ei=CmZyVaT8E8uCyQTPm4CwAQ&ved=0CEwQ6AEwCA-v=onepage&q=The%20Siege%20of%20M>

[48] Ref 44-4 https://en.wikipedia.org/wiki/Battle_of_S Sebastopolis

[49] Ref 44-5 The Prophet and the Age of the Caliphates: The Islamic Near East From the Sixth to the Eleventh Century Pgs. 84-87

https://books.google.com/books?id=Kak0CwAAQBAJ&pg=PA71&source=gbs_toc_r&cad=3-v=onepage&q&f=false

[50] Ref 44-6 https://en.wikipedia.org/wiki/Battle_of_Maskin

[51] Ref 45-1 https://en.wikipedia.org/wiki/Pact_of_Umar

[52] Ref 45-2 <http://www.gotquestions.org/Dome-of-the-Rock.html>

[53] Ref 45-3 <http://www.templemount.org/theories.html>

[54] Ref 45-4 <http://templemountlocation.com/ophelindex.html>

[55] Ref 45-5 http://www.cbcb.org/studies_templemount.htm

[56] Ref 45-6 <http://www.bible.ca/archeology/bible-archeology-jerusalem-temple-mount-ophel-gihon-spring.htm>

[57] Ref 45-7 <http://www.blueletterbible.org/>

[58] Ref 45-8 <https://www.jewishvirtuallibrary.org/jsource/Archaeology/jerumay.html>

[59] Ref E-1 Allah's Commonwealth by F.E. Peters, Pgs. 102-103

[60] Ref E-2 Caliphs and Their Non-Muslim Subjects: A Critical Study of the Covenant of 'Umar by A.S Tritton Pg. 125

https://books.google.com/books?id=oeOOAQAQBAJ&pg=PA125&lpg=PA125&dq=badge+in+the+shape+of+a+lion+on+the+hands+of+all+Christians&source=bl&ots=fLAJ_GHAcG&sig=_0CQ2D1SdGsSG-_JyQbBzr4C16g&hl=en&sa=X&ved=0CB0Q6AEwAGoVChMIzZeLuNqJyAIVhR0eCh1Jyfgf-g-v=on