



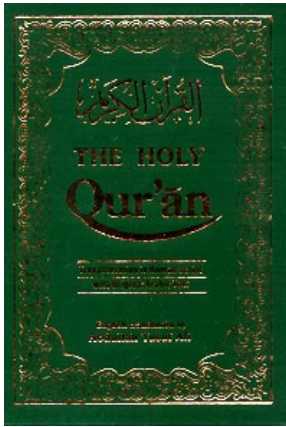
"The Paraclete will come (15:26; 16:7, 8, 13) as Jesus has come into the world (5:43; 16:28; 18:37) ... The Paraclete will take the things of Christ (*the things that are mine, ek tou emou*) and declare them (16:14-15). Bishop Fison describes the humility of the Spirit, 'the true Holy Spirit of God does not advertise Herself: She effaces Herself and advertises Jesus.' ... It is by the outgoing activity of the Spirit that the divine life communicates itself in and to the creation. The Spirit is God-in-relations. The Paraclete is the divine self-expression which will be and abide with you, and be in you (14:16-17). The Spirit's work is described in terms of utterance: *teach you, didasko* (14:26); *remind you, hypomimnesko* (15:26), *testify, martyro* (15:26), *prove wrong, elancho* (16:8), *guide into truth, hodego* (16:13) *speak, laleo* (16:13, twice), *declare, anangelo* (16:13, 14, 15). The johannine terms describe verbal actions which intend a response in others who will *receive (lambano)*, *see (theoreo)*, or *know (ginosko)* the Spirit. Such speech-terms link the Spirit with the divine Word. The Spirit's initiatives imply God's personal engagement with humanity. The Spirit comes to be with others; the teaching Spirit implies a community of learners; forgetful persons need a prompter to remind them; one testifies expecting heed to be paid; one speaks and declares in order to be heard. The articulate Spirit is the correlative of the listening, Spirit informed community. The final Paraclete passage closes with a threefold repetition of the verb *she will declare (anangelo)*, 16:13-15. The Spirit will *declare the things that are to come* (v.13), and she will *declare* what is Christ's (vv. 14, 15). The things of Christ are a message that must be heralded." (Stevick 2011, 292-4)

SAVIOR APOKALYPSIS

Bing | February 2, 2024



"Palazzi believes that Israel exists by divine right and that the Koran clearly states (Sura 5:21) that God granted the Land of Israel to the Children of Israel and ordered them to settle there. In addition, it is predicted that before the end of days, God will bring the Children of Israel to retake possession of the Land, gathering them from the different countries and nations (Sura 17:104). Oddly enough, Palazzi's reading of the Koran is backed up by, of all sources, Al Qaida." [emphasis added]

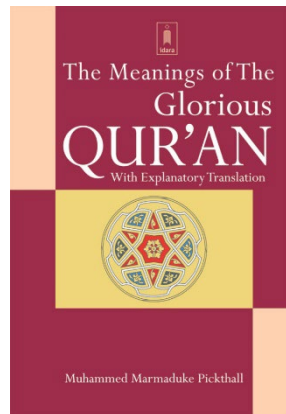


And We said thereafter to the Children of Israel, "Dwell securely in the land (of promise)": **But when the second of the warnings came to pass, We gather you together in a mingled crowd.** (2314)

surah 17:104 Al Isra' (The Night Journey)

"2314. Some commentators understand the second warning to be the Day of Judgment, the Promise of the Hereafter."

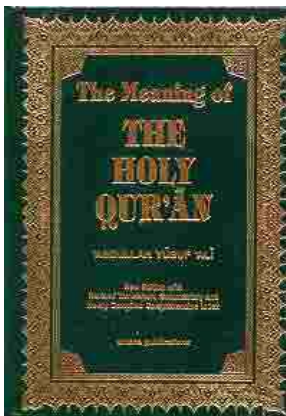
Abdullah Yusuf Ali, The Holy Qur'n
Amana Corporation, 1989.



And We said unto the Children of Israel after him: Dwell in the land; **But when the promise of the Hereafter cometh to pass, We shall bring you as a crowd gathered out of various nations.**

surah 17:104 Al Isra
(M. Pickthall, The Meaning of the Glorious Quran, U. of Michigan.)

surah 78:1-5 Al Naba' (The Great News)



Concerning what are they disputing? Concerning the Great News. [5889]

About which they cannot agree.
Verily, they shall soon (come to) know!
Verily, verily they shall soon (come to) know!
surah 78:1-5 Al Naba' (The Great News)

"5889. **Great News:** usually understood to mean the News or Message of the Resurrection."

Abdullah Yusuf Ali, *The Holy Qur'n*
Amana Corporation, 1989.

“But when the second of the warnings came to pass, We gather you together in a mingled crowd.” Quran explicitly refers to the return of the Jews to the Land of Israel before the Last Judgment.”

"Jewish sovereignty in the Land of Israel was never abolished. Moreover, the Quran explicitly refers to the return of the Jews to the Land of Israel before the Last Judgment when it says in the Surah of the Children of Israel, verse 104:

And thereafter We [God] said to the Children of Israel: 'Dwell securely in the Promised Land. And when the last warning will come to pass, we will gather you together in a mingled crowd.'

Therefore, from an Islamic point of view, Israel is the legitimate owner of the land God deeded to her and whose borders were defined by Abraham in Genesis.

All recent claims according to which the "Assignment of the Land of Israel to the Jewish people was withdrawn or abrogated" are bereft of scriptural or traditional evidence. The Quran mentions the territory that God assigned to the Jewish people, but neither it nor the traditional Islamic sources mention a supposed withdrawal.

Imam al-Qurtubi explains in al-Jami that the last promise concerning the return of the Jewish people "together in a mingled crowd" after the destruction of the Second Temple will be a sign that precedes the coming of the Messiah.

The Quran only mentions a double period of mischief and a double punishment with exile from the Land. God says:

We warned the Children of Israel in the Book, that TWICE would they do mischief on the earth and TWICE be elated with mighty arrogance.

According to this Quranic proof, the contemporary Zionist rebuilding of the State of Israel—the third entry of the Jews to their divinely appointed land—is not mischief but rather a fulfillment of what Imam az-Zamakshari reminds the Jews: "God swore it and wrote in the Divine Tablets of Predestination: that it is yours, belongs to your people and do not turn back from it."

www.freerepublic.com/focus/news/



Sheik Palazzi believes Koran clearly predicts “that before the end of days, God will bring the Children of Israel to retake possession of the Land, gathering them from the different countries and nations (Sura 17:104)”

Jan. 31, 2006 21:07

Sheikning up the real Islam
By GAIL LICHTMAN

At a time when the Muslim world seems to have been taken over by Islamic extremism, worshipping shahidim and virulent hatred of Israel and the west, Sheikh Prof. Abdul Hadi Palazzi is an outspoken critic of this fanaticism, suicide bombings and jihad and supports the "Jewish divine right" to the Land of Israel.

With a doctorate in Islamic sciences from the Institute for Islamic Studies and Research in Naples (by authorization of the former Grand Mufti of Saudi Arabia), and ijazzah (authorization to teach) both Koranic exegesis and Islamic law from the prestigious University of al-Azhar as-Sharif in Cairo, Palazzi backs his somewhat surprising positions with citations from the Koran and traditional Muslim sources.

The 45-year-old Sunni scholar was in Israel earlier this month, his first visit since shortly before 9/11, to attend a meeting of the newly-reconstituted Sanhedrin (religious high court, led by Rabbi Adin Steinsaltz), lecture on Wahhabi terrorism and visit the Jewish community in Hebron.

Speaking with In Jerusalem, Palazzi states that he views the dominance of Saudi Arabia and its Wahhabi heresy as the main problem facing the Islamic world today. He views Wahhabi as a "totalitarian cult that stands for terror, massacre of civilians and permanent war against Jews, Christians and non-Wahhabi Muslims."

Since the rise of Wahhabism in Saudi Arabia, some 300 years ago, Sunni scholars have written hundreds of books and issued thousands of fatwas declaring Wahhabism to be a heretical cult, refuting its mistakes and exposing its deviances. And, by virtue of his ijazzah, Palazzi believes it is not only his right but also his duty to publicly refute this heresy.

In this, he is not alone among Muslim scholars. What distinguishes Palazzi is his views on Jews and the Land of Israel.

Palazzi believes that Israel exists by "divine right" and that the Koran clearly states (Sura 5:21) that God granted the Land of Israel to the Children of Israel and ordered them to settle there. In addition, it is predicted that before the end of days, God will bring the Children of Israel to retake possession of the Land, gathering them from the different countries and nations (Sura 17:104).

Oddly enough, Palazzi's reading of the Koran is backed up by, of all sources, Al Qaida.

The Al Qaida website recently carried an article entitled, "The Jews Are Unworthy of the Promised Land." As translated by DEBKAFfile.com, the article reads, "Allah decided to test the Jews when they were still an oppressed people [while in Egypt]. He seeks to lead them to the path of faith and victory and therefore urges them to conquer the Land of Israel. They [the Jews] are even more afraid to fight for the Promised Land than they are of God. For this reason, the Jewish People does not find it hard to break the covenant between God and Abram which awarded the Land of Israel to the Jewish People for all generations."

But while Al Qaida comes to the conclusion that the Jewish People has not lived up to its end of the bargain and therefore the covenant is abrogated, giving Muslims the right to the Land, Palazzi believes that the covenant is still very much in force.

"In 1919, when the Hashemite Emir Feisal first heard of Zionism, he exclaimed that he was seeing what was announced in the Koran - the Jews coming back to the land" Palazzi points out. "And this was one of the reasons he signed his historic agreement with Chaim Weizmann."

He blames the British for fomenting discord between Muslims and Jews and maintaining a "divide and conquer policy."

According to Palazzi, until two decades ago, Arab opposition to the State of Israel was based on nationalism, not Islam. "The propaganda in Nasser's Egypt was based on Israel as a denial of Arab nationalism and the unity of the Arab world," he explains. "There was no idea of a revolutionary party based on Islam. Islam was considered a religion not related to politics." This changed with the collapse of Nasserism, the rise of oil-rich Saudi Arabia and the Iranian revolution.

"When Arab nationalism was destroyed, this left a void, which was filled by Saudi Arabia and Wahhabism," he continues. "Because Israel borders on the Arab countries and is in the center of the Middle East, it is a more direct threat to Arab regimes. They are afraid that if there were normal relations between their countries and Israel, their citizens would be able to compare between the democracy and advanced society in Israel and their own backwardness."

As for Jerusalem, although not mentioned by name in the Koran, Palazzi cites Islamic sources to prove that the city is the site of Solomon's Holy Temple.

"Today, official Palestinian Authority propaganda denies any connection of the Jews to Jerusalem," Palazzi says. "In doing so, they are not only revising history but also classical Islamic sources. The Koran presents the same history as the Bible. This was clear to Muslim scholars for centuries - Al Aksa and Solomon's Temple are in the same place. When the Caliph Omar first arrived in Jerusalem, he called the city Bayet Al Makdis - Beit Hamikdash or the House of the Temple. This was shortened to Al Quds."

While in Israel, Palazzi also took the time to travel to Hebron to visit the Jewish community. "I am particularly sensitive to Hebron," he claims. "This is a place that clearly reflects historical discrimination against Jews. If there is one place about which no one can question the right of Jews to live - even more so than Jerusalem - it is Hebron. To suggest that Jews should not live in Hebron is defiling Jewish heritage. Yet the world seems to ignore this."

He continues, "Every political power seems to be interested in making Hebron free of a Jewish presence, as well as various Israeli governments. I am afraid that after Gaza, Hebron will be next. I went to visit the Jewish community to tell them that they are living in the land where Jews have more right to be than anywhere else."

Palazzi was born in Rome to a non-observant Muslim family of Syrian origin who had been living in Italy for more than a century. He had no special interest in religion when he was growing up, but he was interested in spirituality and metaphysics. This led him to study philosophy at the State University of Rome.

During this period, he became interested in Islam. Upon graduation, he went to Cairo to study. "There I studied under Sheikh Muhammed al-Mutawali as-Sharawi, one of the most outstanding Islamic leaders. He felt it was necessary for the Muslim world...to return to the days of Andalusia [the Golden Age of Spain] when we had good relations with the Jews. Sharawi was the one who convinced Sadat to open relations with Israel."

Returning to Rome in 1984 after four years in Cairo, Palazzi found a changing Muslim community. Whereas most Muslims were once from Somalia and Afghanistan, the community had begun to experience mass immigration from the Middle East.

"The extremists starting arriving and began to try to take control of the community," he relates. "That is when I started to distinguish my position from theirs. I took a clear stand on the Middle East - that there is no problem with the existence of Israel - and on developing good relations with the Jewish community."

Palazzi feels that the level of propaganda under the repressive Arab regimes is so massive that people are not free to learn the truth. "The main role of Muslims in free countries is to speak out," he proclaims. "We have to convince the world of the nature of the threat of Wahhabism before it is too late."

Palazzi's lecture on Wahhabi terrorism was sponsored by the Root and Branch Association, a small non-profit group that claims to promote cooperation between "B'nai Israel (Children of Israel) and B'nai Noach (Children of Noah) in Israel and abroad "And supports a largely right-wing and religious program.

Palazzi is co-chair of Root and Branch's Islam-Israel Fellowship, which "promotes cooperation between Jews and Muslims both within the State of Israel and abroad, and between the State of Israel and Muslim nations, based upon a correct Jewish understanding of the Bible and Jewish tradition, and a correct Muslim understanding of the Qur'n and Islamic tradition."

Palazzi made light of the risks inherent in making his opinions public, although on other occasions he has cited the names of Muslims leaders killed for proclaiming similar ideas.

"My task is to help Muslims understand that Muslim fundamentalism contradicts the principles of our religion," he has written. "Doing so is not a theological game and risks lives."

"Palazzi has been speaking out for years," notes Raphael Israeli, a professor at the Hebrew University's Truman Institute and Department of Middle East and Islamic Studies." He is a lonely voice who is shunned by orthodox Islam. There are things written in the Koran as he cites them but then there are also contradictory things written. It all depends on where you put the emphasis."

Says Israeli, "Not many Muslims are paying attention to him. Islamic fundamentalism is the winning direction. Maybe there are other Muslim intellectuals who think like him, but they are not heard. Maybe they are afraid to speak. If he lived in an Islamic country, he would have been killed long ago. But he is in the West, so he can speak."

Adds Prof. Moshe Sharon, also of the Hebrew University's Department of Middle East and Islamic Studies as well as the Institute of Asian and African Studies, "Palazzi is talking about the true Islam, based on his understanding of the Koranic texts. What others use for fanaticism and war, he is saying can be read to show peaceful coexistence and the rights of the Jews to Israel... If you interpret the text correctly, you will find the positive. What he is doing is a wonderful thing."

www.amislam.com/sheikh.htm

Muslim Sheikh in Italy: Islam is Pro-Israel!

January 20, 2013



Sheikh Prof. Abdul Hadi Palazzi, leader of the Italian Muslim Assembly and a co-chairman of the Islam-Israel Fellowship which he helped found, visited Jerusalem this week and met Jerusalem activist Aryeh King, Director and Founder of the Israel Land Fund

"Sheikh Abdul Hadi Palazzi, the secretary general of the Italian Muslim Assembly and the Khalifa for Europe's Qadiri Sufi Order, is a strong supporter of Israel's right to exist, as well as Jewish sovereignty over Jerusalem, based on his interpretation of Islam. He frequently speaks out for Israel despite the fact that it is highly unpopular within the Muslim world to do so. Sheikh Palazzi does so based on his religious convictions. He asserted, 'Viewing the Jewish return to Israel as a Western

invasion and Zionists as recent colonizers is new. It has no basis in the authentic Islamic faith.' As co-founder and co-chairman of the Islam-Israel Fellowship, Sheikh Palazzi argues that Muslim religious opposition to the existence of Israel was created by the Grand Mufti Haj Amin Al Husseini and is not grounded within classical Muslim religious texts, which surprisingly actually do support Israel's right to exist.

According to Sheikh Palazzi, 'Both the Qur'an and the Torah indicate quite clearly that the link between the Children of Israel and the Land of Canaan does not depend on any kind of colonization project but directly on the will of G-d Almighty. We learn from Jewish and Islamic Scriptures that G-d, through His chosen servant Moses, decided to free the offspring of Israel from slavery in Egypt and to make them inheritors of the Promised Land. Whoever claims that Jewish sovereignty over Palestine is something recent and dependent on political machinations is in fact denying the history of revelation and prophecy, as well as the clear teachings of the holy books.'

Evidently, Jewish religious texts are not the only ones that speak about the Jewish people returning to their ancestral homeland, for such sentiments are also expressed in Islam. As Sheikh Palazzi argued, 'The Qur'an foretells that before the Day of resurrection the Children of Israel will come back to the Land of Israel from which they were exiled twice.' While he claims that the Muslim religious sources do not mention Jerusalem as the capital of the Jewish people, they do nevertheless mention that 'Jerusalem was the center of the kingdom of David and Solomon, and the seat of the Temple which Solomon built with the help of human beings and invisible beings.' Sheikh Palazzi views this to be very close to the idea of accepting Jerusalem as a capital city for the Jewish people."

<http://unitedwithisrael.org/italian-muslim-sheikh-teaches-islam-supports-israel/>

Web (June 19, 2015)

WHAT THE QUR'N REALLY SAYS

by Shaykh Prof. Abdul Hadi Palazzi

THE QUR'N SAYS THAT ALLAH GAVE THE LAND OF ISRAEL TO THE JEWS AND **WILL RESTORE THEM TO IT AT THE END OF DAYS**

THE QUR'N SAYS:

"To Moses We [Allah] gave nine clear signs. Ask the Israelites how he [Moses] first appeared amongst them. Pharoah said to him: 'Moses, I can see that you are bewitched.' 'You know full well,' he [Moses] replied, 'that none but the Lord of the heavens and the earth has revealed these visible signs. Pharoah, you are doomed.'"

"Pharoah sought to scare them [the Israelites] out of the land [of Israel]: but We [Allah] drowned him [Pharoah] together with all who were with him. Then We [Allah] said to the Israelites: 'Dwell in this land [the Land of Israel]. When the promise of the hereafter [End of Days] comes to be fulfilled, We [Allah] shall assemble you [the Israelites] all together [in the Land of Israel]."

"We [Allah] have revealed the Qur'n with the truth, and with the truth it has come down. We have sent you [Muhammed] forth only to proclaim good news and to give warning."

[Qur'n, "Night Journey," chapter 17:100-104]

SHAYKH PROF. PALAZZI COMMENTS:

God wanted to give Avraham a double blessing, through Ishmael and through Isaac, and ordered that Ishmael's descendents should live in the desert of Arabia and Isaac's in Canaan.

The Qur'n recognizes the Land of Israel as the heritage of the Jews and it explains that, before the Last Judgment, Jews will return to dwell there. **This prophecy has already been fulfilled.** [emphasis added]

THE LAND OF ISRAEL IN QUR'NIC EXEGESIS

The fundamentalist Muslim program to use Islam as an instrument for political warfare against Jews finds a major obstacle in the Qur'n itself. Both the Bible and the Qur'n state quite clearly that the right of the Israelites to the Land of Israel does not depend on conquest and colonization. This right flows from the will of almighty God Himself.

Both the Jewish and Islamic Scriptures teach that God, through His chosen servant Moses, decided to free the offspring of Jacob from slavery in Egypt and to constitute them as heirs of the Promised Land. Whoever claims that Jewish sovereignty over the Land of Israel is something new and rooted in human politics denies divine revelation and divine prophecy as explicitly expressed in our Holy Books (the Bible and Koran).

The Qur'n relates the words by which Moses ordered the Israelites to conquer the Land:

"And [remember] when Moses said to his people: 'O my people, call in remembrance the favour of God unto you, when he produced prophets among you, made you kings, and gave to you what He had not given to any other among the peoples. O my people, enter the Holy Land which

God has assigned unto you, and turn not back ignominiously, for then will ye be overthrown, to your own ruin." [Qur'n 5:20-21]

Moreover - and those who try to use Islam as a weapon against Israel always conveniently ignore this point - the Holy Qur'n explicitly refers to the return of the Jews to the Land of Israel before the Last Judgment - where it says: "And thereafter We [Allah] said to the Children of Israel: 'Dwell securely in the Promised Land. And when the last warning will come to pass, we will gather you together in a mingled crowd.'" [Qur'n 17:104]

Therefore, from an Islamic point of view, there is NO fundamental reason which prohibits Muslims from recognizing Israel as a friendly State.

www.sodahead.com/

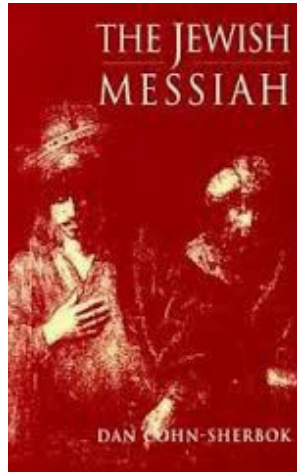


Jagbir, "Plan A of Rabbi Menachem: 'What hasn't changed however is that the Mashiach still has not come. So [Netanyahu] do something to hasten his coming. Apparently, it's not enough since [he is still not here.](#)"

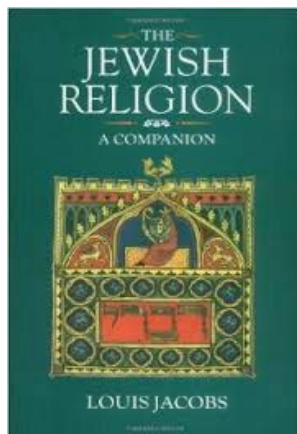


Pariah Kutta, "Plan B: 'But Netanyahu, the Mashiach was born in 1923 before Israel's birth in 1948 as the scriptures foretold; She opened the [Kingdom of God in 1970](#) as Jesus promised; and God then started pouring out

his Spirit on all people, [sons and daughters began prophesizing](#), old men dreaming dreams, [young men seeing visions](#) as Joel prophesied; and the Paraclete-Holy Spirit then rested in New Delhi, India in 2011 as death demanded.'" Joel 2:28 ([January 31, 2024](#))



“For thousands of years the Jewish people has longed for messianic deliverance; sustained by this belief the community has endured persecution and suffering, confident that they will ultimately be rescued from earthly travail. Yet with the rise of science and the growth of secularism, this fervent conviction has lost its force for many modern Jews. No longer does it seem conceivable that a divinely appointed redeemer will arise to deliver the Jewish nation and bring about the transformation of history. Nonetheless, for some members of the community the belief in the coming of the Messiah continues to retain its hold on Jewish consciousness.” (Cohn-Sherbok 2000, xv)



“Jewish State is the 'beginning of the redemption', that is, it is paving the way for the advent of the Messiah.” (Jacob, 1995, 150)

“The general view in the Rabbinic literature is undoubtedly of a personal Messiah... Orthodox Jews continue to believe in the coming of a personal Messiah who will lead all mankind back to God, even while acknowledging, as did Maimonides, that the details must be left to God.” (Jacob 1995, 342)

“This is the prophecy of the "valley of the dry bones," in which Ezekiel was brought by the Spirit of God to a valley strewn with bones and was told to preach to them. Ezekiel was told by the Lord that the bones represented the Jewish people who had been scattered and had no hope, but that He would bring them back to life and to their land of Israel (Ezekiel 37:11, 12). The passage affirms that the regathering will include both Israel and Judah (vs. 19), and that this will occur right before the return of the Messiah to reign over the nations from Jerusalem (vv. 24-28).” http://bibleone.net/print_tbs82.html Web (Retrieved 24 April 2015)



“**What are they awaiting but for the Hour to come upon them suddenly? Its Signs have already come. What good will their Reminder be to them when it does arrive?**” (Qur'n, 47:18)

As the above verse indicates, God has revealed some of Doomsday's signs in the Qur'n. In Surat az-Zukhruf 43:61, God informs us that 'He [Jesus] is a Sign of the Hour. Have no doubt about it...' Thus we can say, based particularly on Islamic sources but also on the Old Testament and the New Testament, that we are living in the End Times.” - Harun Yahya

HE [JESUS] IS A SIGN OF THE HOUR [OF RESURRECTION].

"Many portents revealed in the Qur'n and the Prophetic hadiths, as well as various statements made by Islamic scholars, indicate that Prophet Jesus' (pbuh) return is drawing nigh. In addition, the Bible contains information about the period before Doomsday and Prophet Jesus' (pbuh) second coming. All of the events related in these sources indicate this blessed event's nearness.

SIGNS OF THE LAST DAY

What are they awaiting but for the Hour to come upon them suddenly? Its Signs have already come. What good will their Reminder be to them when it does arrive? (Qur'n, 47:18)

As the above verse indicates, God has revealed some of Doomsday's signs in the Qur'n. In Surat az-Zukhruf 43:61, God informs us that "He [Jesus] is a Sign of the Hour. Have no doubt about it..."

STATEMENTS IN THE TORAH AND THE BIBLE

So far, we have only looked at the Islamic sources, which contain a great deal of information about the End Times. No matter how corrupted their texts may be, however, the Torah and the Bible still contain some good news about Prophet Jesus' (pbuh) return. Even if we cannot be completely sure of their accuracy, it is useful to bear in mind those that are compatible with the Qur'n and the prophetic hadiths, for there is a strong likelihood that all such statements that are compatible with those in the Islamic sources have kept their original form.

The name of Prophet Jesus (pbuh) does not appear in the Old Testament, although we are told that a savior, a Messiah, will come from the line of Prophet David (pbuh). The Jews refused to accept that Prophet Jesus (pbuh) was sent to the Children of Israel, and so rejected him. Thus, they are still waiting for their 'Messiah-savior' to come. Moreover, the Old Testament also contains some references to the End Times.

The New Testament, on the other hand, contains a great many statements on these subjects, especially of the second coming of Prophet Jesus (pbuh) and its signs. These statements describe the natural events that will mark the times before and after his second coming. Most of the portents are set out in some detail in the prophetic hadiths as coming about in our day in a more striking manner than in any earlier time. It is important to realize that not just one or two of the signs are appearing in our day, but that just about all of them, one after the other, are doing so. Thus we can say, based particularly on Islamic sources but also on the Old Testament and the New Testament, that we are living in the End Times."

THE SIGNS FROM THE ISLAMIC RESOURCES

Harun Yahya, Jesus Will Return
www.jesusswillreturn.com/signs/signs_index.html
June 26, 2015