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ALLAH ALMIGHTY'S COMMAND REGARDING ADORNMENTS

Syed Manzoor ul Hassan

Zinah is a well-known word of the Arabic language. The meanings of *zanah* and *zinah* include revealing the beauty of something, adorning it, embellishing it, and presenting it in a pleasing and attractive form. The esteemed teacher, Javed Ahmed Ghamidi explains its meaning in the following words:

The word 'zeenat' (adornment) in the Arabic language is used for those things through which a person embellishes or beautifies something to satisfy the sense of aesthetics. Thus, clothing, jewelry, and the like are adornments of the body; curtains, sofas, carpets, rugs, sculptures, pictures, and other furniture are adornments of homes; gardens, buildings, and other such things are adornments of cities; singing and music are adornments of the voice; poetry is the adornment of speech. (Al-Bayan 2/148)

In Surah Al-A'raf, verse 32, this word has been used in its general meaning. It is stated:

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ

Say to them (O Prophet), "Who has forbidden the adornment of Allah which He has produced for His servants, and the pure things of sustenance?"

The following are the essential points that help understand this verse:

Attribution of Adornment to Allah

The verse employs the phrase *zinat Allah* (the adornment of God), thereby attributing beauty directly to God. This clearly indicates that the appeal of a thing, its emergence in the finest form, and its manifestation of excellence and perfection are all contingent upon God's will and creative power. The human capacity to perceive and appreciate this beauty and perfection is itself a gift from the Lord. Therefore, the association of various forms of adornment with the Divine demands that such blessings be acknowledged as favors from God. They should be regarded as sources of dignity and honor, and one should express gratitude to God for the benefit derived from them.

The Matter of Adornments in the World

It is stated: "هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا" (They are for those who believe in the life of this world). That is, Allah has originally created these adornments in the world for His believing servants. Two points emerge from this statement: first, that the people of faith should desire these adornments and should strive to attain them through all lawful means. Second, since these were created for the believers, one should not imagine the presence of anything contrary to religion and faith within them. Maulana Syed Abul A'la Maududi writes:

...Indeed, Allah has created all the adornments and pure things of the world for His servants, therefore, it is absolutely inconsistent with the will of Allah to declare them forbidden for His servants. Thus, if there is any religion or any system of ethics and society that declares these things to be forbidden, or detestable, or an obstacle in the path of spiritual development, then this very act of that religion or system is a clear proof in itself that it is not from God. This is also one of the significant arguments among the many that the Qur'an

has presented in refutation of false religions, and understanding this is essential for comprehending the Qur'anic method of reasoning. (Tafheem-ul-Qur'an 2/23)

The Issue of Adornments in the Hereafter

It is further stated: 'خَالِصَةً يَوْمَ الْقِيَمَةِ' (And on the Day of Resurrection, they shall be exclusively for the believers). That is, these adornments will be reserved solely for the believers in the Hereafter. The overall meaning is that adornments manifesting as various blessings are, in essence, the rightful possession of the believers. In the worldly life, Allah the Exalted has allowed the disbelievers to also partake in them, but after the Day of Resurrection, they will become entirely exclusive to the believers. Javed Ahmed Ghamidi explains it in the following words:

"...Availing oneself of the blessings of Allah is neither contrary to faith, nor to piety, nor to religiosity. In fact, Allah has created these things specifically for the people of faith; therefore, they are originally their rightful due. The disbelievers receive them only as a consequence of the believers' presence and as part of the respite granted to them for the trial of this world. Hence, in the Hereafter, all of these blessings will be exclusively for the people of faith; the disbelievers will have no share in them—they will be deprived of them forever.

This declaration of the Qur'an—if one reflects upon it—is an astonishing one. Contrary to common religious notions and the teachings of mystical religions, the Qur'an presents an entirely different conception of religious life. Instead of urging renunciation of worldly adornments in pursuit of divine closeness and arrival unto Allah, it encourages the believers to make use of all such adornments without hesitation, provided they avoid extravagance and wastefulness and remain within the bounds set by Allah, and that they express gratitude to Him for these blessings." (Al-Bayan, 2/148-149)

Paradise is the embodiment of beauty

"خَالِصَةً يَوْمَ الْقِيَمَةِ" (And on the Day of Resurrection, they will be exclusively for the believers) — this statement, along with other passages of the Qur'an, makes it clear that Paradise will be entirely adorned and full of beauty. In it, worldly blessings will exist in their highest and most perfected form. That is to say, it will contain bodily adornments in the form of garments of silk and brocade, bracelets of gold, and necklaces of pearls; it will possess the adornments of habitation in the form of palaces and gardens; it will have the adornments of delight and recreation in the form of pure wine and youthful companionship. The respected teacher, through the light of the Qur'an and hadith, has illustrated such a depiction of Paradise that its magnificence as an abode of beauty becomes entirely evident. He writes:

Even in this perishable world, man can, to some extent, conceive of the blessings of Paradise; for this purpose, the Qur'an has borrowed the elements and requisites of kingship. Thus, the mention of lush gardens, flowing rivers, verdant meadows, lofty palaces, vessels of gold and jewels, golden-belted servants, thrones of gold, garments of silk and brocade, crystal goblets, assemblies of joy and delight, and moon-faced virgins has been made for this very reason.

إِنَّ لِلْمُتَّقِينَ مَفَازًا، حَدَائِقَ وَأَعْنَابًا، وَكَوَاعِبَ أَتْرَابًا، وَكَأْسًا دِبَاقًا، لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدْبًا، جَزَاءً مِمَّنْ رَّبَّكَ عَطَاءَ حِسَابًا

For those who fear God, however, there will be great success on that Day: gardens to dwell in, and grapes to eat, and companions of equal age with blooming youthfulness for delight, and overflowing cups for drinking in their company. There, they will hear neither any vain talk nor any accusation. This will be a reward from your Lord—a grant fully in accordance with their deeds. (Qur'an, 78:31-36)

فَوَقَّعَهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّعَهُمْ نُصْرَةً وَسُرُورًا، وَجَزَّيْنَهُمَا صَبْرًا وَجَنَّةً وَخَرِيرًا، مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ، لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا، وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا، وَيُطَافُ عَلَيْهِمْ بِانِيَّةٍ مِّنْ فَضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا،

قَوَارِيرًا مِنْ فِضَّةٍ قَدَرُهَا تَقْدِيرُهَا، وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا، عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا، وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ، إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لَوْلَا مَنْنُورٌ، وَإِذَا رَأَيْتَ، ثُمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا، عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ وَخُلُوعًا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقْبَهُمْ رَبُّهُمْ شَرَابًا طَهُورًا، إِنَّ بَدَأَ كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا

So, God saved them from the affliction of that day and bestowed them with freshness and joy, and as reward for being patient gave them a garden [to live in] and robes of silk [to wear]. They will be reclining in it on thrones. Neither will they see the heat of the sun nor the cold of the winters. The shades of its trees will bow down over them and the clusters of their fruits will be within their easy reach. Dishes of silver [to eat from] and goblets of crystal [to drink from] will be circulating in front of them the crystal will be of silver too which their attendants have aptly arranged [for every service]. They will be given to drink cups of wine flavored with the water of Zanjabil. [Besides this,] there also is a spring in Paradise called Salsabil. Boys graced with eternal youth will be running around to serve them. When you see them, you will think that they are pearls scattered about. And wherever you look, you will see great bliss and a kingdom glorious such that even their over-garments will be of green sundus and istabraq. They have been adorned with bracelets of silver, and their Lord Himself has given them pure wine to drink [in His presence]. Surely, this is a reward for you of your deeds and [congratulations to you that] your endeavors have been acknowledged. (Al-Dahr 76:11–22)

In the same way, it has been stated that the people of Paradise will receive whatever they desire; whatever they ask for, they will attain. Their hearts will be purified from envy, hatred, and malice. They will sit facing one another like brothers upon thrones. They will neither be expelled from there nor will they ever wish to leave out of weariness, nor will they be afflicted by any distress.

Its blessings will appear each time with a new beauty, new pleasure, and new taste. When the same fruit is given repeatedly to eat, each time it will bring with it an entirely new world of delight, beauty, and flavor. Everywhere there will be purity, everywhere refinement. There will be no regret of the past, nor any fear of the future.

And above all, the divine pleasure of God, and in response, the everlasting melodies of praise and glorification — the eternal hymn of تَبْلِيلٌ and تَسْبِيحٌ — from His servants, with which the atmosphere of Paradise will remain filled day and night.

The Prophet (PBUH) further clarified that the inhabitants of Paradise will eat and drink, but they will neither spit, nor feel the need to relieve themselves through urination or defecation, nor will there be any discharge from their noses, nor substances like phlegm or sputum. The perspiration there will emit the fragrance of musk. They will dwell amid such blessings that they will never encounter any hardship. Their clothes will never wear out, nor will their youth ever fade. A caller will proclaim therein, 'Here is health, with no illness; life, with no death; youth, with no old age.' The faces of the people therein will shine like the moon and stars. (Meezan, 198-200)

The summary of the discussion is that religion does not encourage monasticism or renunciation of the world. Allah Almighty does not, in any way, demand that people wear coarse clothes, make mats their bedding, wrap themselves in rags, live in huts as recluses, or turn away from blessings to adopt ascetic practices. He creates a wide variety of blessings, adorns them in diverse ways, and encourages His servants to benefit from them, to enjoy their utility, and to take delight in their beauty and embellishment. His Paradise is also an abode of reward, honor, beauty, and delight, which He has created for His pure servants.

In this regard, to show indifference to His blessings is explicit immorality, and to attribute such a notion to Him is the gravest of misrepresentations. How could such a thing be ascribed to the True Bestower, that He would declare His own created adornments unlawful for His servants? The respected teacher writes:

...The mystical interpretation of religion and the Sufi orders consider all these things of adornment as a net of illusion (Maya), and generally declare them as unlawful, reprehensible, or worthy of renunciation and as obstacles in the way of spiritual elevation. However, this is not the viewpoint of the Qur'an. In this verse, it has asked in a tone of severe warning and admonition: Who is it that dares to declare unlawful the pure provisions and the items of adornment that God has created for His servants? These concluding words serve as evidence that no act of God is in vain. If He has created these things, then He has created them precisely so that His servants may use them within the bounds set by God. Their very existence stands as testimony that no undue restriction can be imposed on their use. (Al-Bayan, 2/148)



PRINCIPLES AND FUNDAMENTALS

Javed Ahmed Ghamidi

Translation of Javed Ahmed Ghamidi's article *Usool e Mubaadi*

First, the Qur'an is a criterion and a distinguisher between truth and falsehood, and it is a *Mubaymin* (guardian, overseer) over the entire body of revelation. It has been revealed for the purpose of settling all disputes among people regarding matters of religion and *Shariah*, so that, as a result, they may establish themselves firmly upon the truth. The Qur'an has itself stated this status for itself. Therefore, based on this foundation, the following are the principles that must be acknowledged regarding it:

Firstly, its text is absolutely fixed. It is the same as what is recorded in the written scriptures and what, with the exception of a few regions in the West, the vast majority of the Muslim Ummah around the world is currently reciting. The recitation according to which it is recited is known as *Qiraat Aammah*. Any other recitation besides this is neither the Qur'an nor can it be presented as having the status of the Qur'an.

Secondly, the Qur'an is definitive in its indication (*qat'i al-dalalah*). This means that the words of the Qur'an possess the complete capability that if a person accepts their guidance, they will, with certainty, lead him precisely to the intended purpose for which they were revealed. It is only due to lack of knowledge and insufficient reflection that a person sometimes remains unable to understand it. This has nothing to do with the language of the Qur'an or its modes of expression. It never fails in conveying its intended meaning.

Thirdly, all those verses of the Qur'an are definitive (*muhkam*) upon which its guidance is based, and only those verses are allegorical (*mutashabih*) in which any blessing or punishment of the Hereafter has been described in a figurative or symbolic manner. Or, those in which something from the attributes and actions of God, or from a realm beyond our knowledge and perception, has been expressed through metaphorical language. These verses are neither indeterminate, nor do they contain any ambiguity in their meaning. Their words are also from clear Arabic, and we understand their meanings without any hesitation. Their reality, however, cannot be known to us in this world—but since this knowing or not knowing has no bearing on the understanding of the Qur'an, therefore we do not pursue it.

Fourthly, no hidden or manifest revelation outside the Qur'an — not even the very Prophet of God upon whom it was revealed — can alter or amend any of its commandments. The acceptance or rejection of everything in religion is decided solely in the light of its clear and manifest verses. Every discussion of faith and belief begins with it and ends upon it. Every revelation, every inspiration, every intuition, every scholarly investigation, and every opinion is subordinate to it. Its authority reigns over Abu Hanifa and al-Shafi'i, al-Bukhari and Muslim, al-Ashari and al-Maturidi, and Junayd and Shibli. Nothing from any of them that contradicts it can be accepted.

Second, Sunnah is the tradition of the religion of Abraham (PBUH) which the Messenger of Allah (PBUH) promulgated among his followers as religion after its renewal and reform, and with certain additions. In the Qur'an, he has been commanded to follow the *Millat-e-Ibrahim* (way of Abraham). This tradition is also a part of that. In terms of its authenticity, there is no difference between it and the Qur'an. Just as the Qur'an has been received through the consensus of the Companions and their verbal transmission, this has likewise been received

through their consensus and continuous practical transmission, and like the Qur'an, it is established in every era through the consensus of Muslims. Therefore, there is no room for any debate or dispute about it.

Thirdly, the religion is only that which has been stated in the Qur'an and the Sunnah. Nothing beyond this is religion, nor can it be declared as such. The reports of the sayings, actions, affirmations, and approvals of the Messenger of Allah (PBUH), which are generally referred to as "Hadith," do not add any new beliefs or practices to the religion. The matters related to religion that are found in them are, in reality, an explanation and elucidation of this same religion confined within the Qur'an and the Sunnah, and a presentation of the noble example (*uswah e hasanah*) of the Prophet (PBUH) for practicing upon it. This is the scope of Hadith. Therefore, anything outside of this scope cannot be considered as part of religion through Hadith, nor can it be accepted merely on the basis of Hadith.

Within this domain, however, the authority of Hadith becomes established upon every person who, after being satisfied with its authenticity, accepts it as a saying, action, tacit approval, or endorsement of the Messenger of Allah (PBUH). Thereafter, deviation from it is no longer permissible for him; rather, it becomes obligatory for him to submit with full surrender to any command or judgement of the Prophet (PBUH) that has been stated therein.

[2010]



TAFHEEM AL-ATHAR (UNDERSTANDING THE TRADITIONS)

Dr. Ammar Khan Nasir

The narrations of the Imams of Ahl al-Bayt concerning the Companions

The narrations of Ali (RA) regarding Ab Bakr (RA) and Umar (RA)

(10)

عَنْ أَبِي مُوسَى، أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ قَالَ: أَلَا أُخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالُوا: بَلَى. قَالَ: أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ. ثُمَّ قَالَ: أَلَا أُخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ أَبِي بَكْرٍ؟ قَالُوا: بَلَى. قَالَ: عُمَرُ، وَلَوْ شِئْتُ لَأَخْبِرْتُكُمْ بِالثَّلَاثِ

Abu Musa al-Ash'ari narrated that Ali said: "Shall I not inform you of the best person in this Ummah after its Prophet (PBUH)?" They replied, "Yes, do tell us." He said: "Abu Bakr." Then he asked, "Shall I not inform you of the best in this Ummah after Abu Bakr?" They said, "Yes, do tell us." He said: "Umar. And if I wished, I would inform you of the third as well." (Al-Mu'jam al-Kabir, Tabarani, No. 175)

Explanation and Commentary

The excellence of Abu Bakr (RA) and Umar (RA) as the most virtuous individuals in the Ummah was already a well-known and established matter among the companions during the lifetime of the Prophet (PBUH). This is affirmed by numerous narrations. For example, Abdullah b. Umar reported:

كُنَّا نَخِيرُ بَيْنَ النَّاسِ فِي زَمَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَخِيرُ أَبَا بَكْرٍ، ثُمَّ عُمَرُ بْنُ الْخَطَّابِ، ثُمَّ عُثْمَانُ بْنُ عَفَّانٍ رَضِيَ اللَّهُ عَنْهُمْ

"In the time of the Prophet (PBUH), we used to differentiate ranks among people. We would consider Abu Bakr the most virtuous, then Umar b. al-Khattab, then Uthman b. 'Affan." (Sahih Bukhari, No. 3488)

Tabarani's narration adds:

وَيَسْمَعُ ذَلِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا يَنْكَرُهُ

The Prophet (PBUH) would hear this and would not object to it. (Al-Mu'jam al-Kabir, No. 13132)

Similarly, Abu Hurayrah reported:

كُنَّا نَعُدُّ وَأَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَتَوَافِرُونَ: خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ وَعُمَرُ

While the companions of the Prophet (PBUH) were still numerous, we used to regard Abu Bakr and Umar as the best individuals in this Ummah after the Prophet. (Fada'il al-Sahabah, Ahmad b. Hanbal, No. 47)

There are multiple recorded occasions where Ali expressed the same view. The narration by Abu Musa al-Ash'ari is one such occasion.

Transmission and Variant Routes

This statement of Ali (RA) has been narrated by a large number of companions and successors. The transmission details from among the companions are as follows:

1. Narration via Abu Musa al-Ash'ari appears to be transmitted solely through Tabarani's al-Mu'jam al-Kabir, though Abu Nu'aym has cited it in al-Imamah wa al-Radd 'ala al-Rafizah (No. 59) as a marfu hadith (attributed to the Prophet (PBUH)). However, it is likely a mistake by the narrator.
2. According to the narration via Abu Sa'id al-Khudri, at one occasion, in a discussion on whether to walk in front of or behind a funeral procession, the narrator referred to the actions of Abu Bakr (RA) and Umar (RA). Ali (RA) responded:

إن خير هذه الأمة أبو بكر بن أبي قحافة وعمر بن الخطاب، ثم الله أعلم بالخير أين هو

Indeed, the best individuals in this Ummah are Abu Bakr b. Abu Quhafah and Umar b. al-Khattab. After them, Allah knows best who is the most virtuous. (Musannaf Abd al-Razzaq, No. 6065)

3. The narration via Abu Juhayfah Wahb b. Abdullah al-Sawa'i appears in several sources, including Musnad Ahmad (Nos. 820–822), Musannaf Ibn Abi Shaybah (No. 31311), al-Mu'jam al-Awsat of Tabarani (No. 7523), Faza'il al-Sahabah (Nos. 36, 37), and Tarikh Dimashq of Ibn 'Asakir (44:196).

In one version, Abu Juhayfah describes the background:

لما كان يوم الجمل تشاجر الناس في أبي بكر وعمر، فقال علي: الصلاة جامعة فقال: خير هذه الأمة بعد نبيها أبو بكر والثاني عمر

On the day of the Battle of Jamal, people began debating about Abu Bakr and Umar. Ali called for the congregational prayer, and after it, he said: 'The best of this Ummah after its Prophet is Abu Bakr, and the second is Umar.' (Tarikh Dimashq, 44:202)

In Musnad Ahmad, one version reads:

خطبنا علي فقال: من خير هذه الأمة بعد نبيها؟ فقلت: أنت يا أمير المؤمنين، قال: لا، خير هذه الأمة بعد نبيها أبو بكر ثم عمر، وما يُبعدُ أن السكينة تنطق على لسان عمر

Ali delivered a sermon and asked, 'Who is the best of this Ummah after its Prophet?' I said, 'You, O Commander of the Faithful.' He said, 'No, the best of this Ummah after its Prophet is Abu Bakr, then Umar. And we did not find it strange that tranquility (divinely inspired guidance) would speak through Umar's tongue.' (Musnad Ahmad, No. 821)

In another variant, Abu Juhayfah adds at the end:

فرجعت الموالي كلهم يقولون عنى عثمان ورجعت العرب وهم يقولون عنى نفسه

Upon hearing this, the non-Arabs returned saying that Ali was referring to Uthman, while the Arabs returned saying he was referring to himself. (Tarikh Dimashq, 44:203)

And yet in another version:

ثم نزل على من المنبر وهو يقول: عثمان عثمان

Then Ali descended from the pulpit saying: 'Uthman, Uthman.' (Hilyat al-Awliya, Abu Nu'aym, No. 12926; Tarikh Dimashq, 39:156; Tarikh Baghdad, Khatib, 7:72; Mu'jam Asami Shuyukh Abi Bakr al-Isma'ili, No. 86; Sittat Majalis, Abu Yala al-Farra, No. 41)

In another narration, Abu Juhayfah transmitted this report in the form of a dialogue he had with Ali (RA):

عن أبي جحيفة، قال: كنت أرى أن علياً أفضل الناس بعد رسول الله صلى الله عليه وسلم - فذكر الحديث - قلت: لا والله يا أمير المؤمنين، إنني لم أكن أرى أن أحداً من المسلمين بعد رسول الله صلى الله عليه وسلم أفضل منك. قال: أفلا أحدثك بأفضل الناس كان بعد رسول الله صلى الله عليه وسلم؟ قال: قلت: بلى، فقال: أبو بكر، فقال: أفلا أخبرك بخير الناس كان بعد رسول الله صلى الله عليه وسلم وأبي بكر؟ قلت: بلى. قال: عمر.

Abu Juhayfah said: I used to believe that after the Messenger of Allah (PBUH), Ali was the most virtuous of all people. Then he described a conversation he had with Ali. He said: I said, "O Commander of the Faithful, by Allah, I did not believe that any Muslim after the Messenger of Allah (PBUH) could be superior to you." Ali said: "Shall I not inform you of the most virtuous individual after the Messenger of Allah (PBUH)?" I said, "Yes, certainly." He said: "Abu Bakr." Then he said: "Shall I not inform you of the most virtuous person after the Messenger of Allah (PBUH) and Abu Bakr?" I said, "Yes." He said: "Umar." (Musnad Ahmad, No. 1031)

4. In addition to the above companions, this report has also been transmitted by Ibn Asakir through the chains of Abu Hurayrah, Ibn Abbas, and Anas b. Malik (see Tarikh Dimashq 30:351; 44:213). Moreover, in some sources, it has been narrated by Abu al-Tufayl Amir b. Wathilah (Al-Mu'jam al-Awsat, Tabarani, No. 5705) and Amr b. Hurayth (Al-Mu'jam al-Kabir, Tabarani, No. 176; Tarikh Dimashq 44:213).

Among the Successors (tabi'Un), the most prominent transmitter of this report is Ali's (RA) son, Muhammad b. al-Hanafiyyah. He said:

قلت لأبي: أي الناس خير بعد رسول الله صلى الله عليه وسلم؟ قال: أبو بكر، قلت: ثم من؟ قال: ثم عمر، وخشيت أن يقول: عثمان، قلت: ثم أنت؟ قال: ما أنا إلا رجل من المسلمين

I asked my father, 'Who is the best person after the Messenger of Allah (PBUH)?' He replied, 'Abu Bakr.' I asked, 'Then who?' He said, 'Umar.' I feared that he would then say 'Uthman,' so I asked, 'Then is it you?' He replied, 'I am but a man from among the Muslims.' (Sahih Bukhari, No. 3501)

This dialogue of Muhammad b. al-Hanafiyyah is also recorded in the following sources: Sunan Abi Dawud (No. 4076), Musannaf Ibn Abi Shaybah (No. 31306), al-Mu'jam al-Awsat (Tabarani, No. 7765), Hilyat al-Awliya' (Abu Nu'aym, Nos. 6616, 6617), Faza'il al-Sahabah (Ibn Hanbal, No. 136), Sharh Usul I'tiqad Ahl al-Sunnah (Lalaka'i, No. 2518), Al-Sunnah (Ibn Abi Asim, No. 1207), Tarikh Baghdad (Khatib, 13:462), and Tarikh Dimashq (Ibn Asakir, 30:347).

Another prominent tabi'i narrator of this report is Abd Khayr, who was one of the close companions of Ali (RA). This report has been transmitted from him through multiple chains by Ahmad b. Hanbal in his Musnad (Nos. 892, 893) and Faa'il al-Sahabah (No. 38). The transmitter from Abd Khayr, Habib b. Abi Thabit, said: "I asked Abd Khayr, 'Did you hear this statement directly from Ali?' He replied: نعم، ورب الكعبة، وإلا فصمتا — 'Yes, by the Lord of the Ka'bah! If not, may my ears become deaf.'" (Musnad Abi Yala, No. 517; Musnad Ahmad, No. 893)

In some versions, Abd Khayr states that this declaration was made by Ali (RA) after the Battle of Jamal, during the campaign against the Khawarij at Nahrawan (Tarikh Dimashq, 30:367).

In one version, after mentioning Umar (RA), the following sentence is included: “ثم يجعل الله الخير حيث أحب — Then Allah places goodness wherever He wills.” (Musnad Ahmad, Nos. 906, 1008)

In other versions, the final words are: “وانا قد أحدثنا بعدهم أحداثاً يقضي الله تعالى فيها ما شاء — And we have introduced matters after them; Allah will judge them as He wills.” (Musnad Ahmad, Nos. 910, 1009)

In one version recorded by Ibn Abi Shaybah, the words of the narration are:

سمعت علياً يقول: قبض رسول الله صلى الله عليه وسلم على خير ما قبض عليه نبي من الأنبياء، قال: ثم استخلف أبو بكر فعمل بعمل رسول الله صلى الله عليه وسلم وبسنته، ثم قبض أبو بكر على خير ما قبض عليه أحد، وكان خير هذه الأمة بعد نبيها، ثم استخلف عمر فعمل بعملهما وسننهما، ثم قبض على خير ما قبض عليه أحد، وكان خير هذه الأمة بعد نبيها وبعد أبي بكر

I heard Ali say: The Messenger of Allah (PBUH) passed away in the best condition in which any Prophet has passed away. Then Abu Bakr was appointed as successor, and he acted according to the way and Sunnah of the Messenger of Allah (PBUH). Then Abu Bakr also passed away in the best possible condition, and he was the best of this Ummah after its Prophet. Then Umar was appointed as successor, and he followed their ways and practices. He too passed away in the best possible condition, and he was the best of this Ummah after its Prophet and after Abu Bakr. (Musannaf Ibn Abi Shaybah, No. 36379)

Ibn Asakir compiled various narrations of this report from a large number of Successors (tabiUn). Among them are: Zirr b. Hubaysh, Nazzal b. Sabrah, Amr b. Ma'dikarib, Harith b. Abdullah, Abu al-Ja'd al-Ashja'i, Amr b. Shurahbil, Mas'adah al-Bajali, Abu Hilal al-Ataki, Abdullah b. Salamah, Abd al-Rahman al-Asbahani, Sharik, Abu Mukhlad, Abu Hazim, Zayd b. Wahb, Ibrahim al-Nakha'i, Talhah b. Musarrif, Abu Ishaq, and Ali b. Shu'bah (Tarikh Dimashq, 30:348–377; 44:196–217).

In the transmission of Abu Hilal al-Ataki, it is narrated:

كنت جالساً إلى جنب منبر علي بن أبي طالب وهو يخطب الناس، فسمعتة يقول: خير هذه الأمة بعد نبيها أبو بكر ثم عمر، فبدرتة وقلت: ثم أنت يا أمير المؤمنين الثالث؟ فقال: لا، ولا الرابع

I was sitting beside the pulpit of Ali b. Abu Talib while he was delivering a sermon to the people. I heard him say: 'The best of this ummah after its Prophet are Abu Bakr and then Umar.' I quickly interjected and said, 'Then are you the third, O Commander of the Faithful?' He replied, 'No, nor the fourth.' (Tarikh Dimashq, 44:216)

In the chain from Sharik, Ismael b. Ziyad reports:

سمعت شريكاً يقول لقوم من الشيعة: إنا ما علمنا بعلي حتى صعد المنبر فقال: إن خير هذه الأمة بعد نبيها أبو بكر وعمر، والله ما سألناه عن ذلك، يا جاهل أفترانا كنا نقوم فنقول: كذبت؟

I heard Sharik saying to a group from among the Shi'ah: 'We did not know of this statement from Ali until he ascended the pulpit and said: "The best of this ummah after its Prophet are Abu Bakr and Umar." By Allah, we did not even ask him about it.' Then, turning to one of them, he said: 'O ignorant one! Do you think we would have stood up and said to him: You are lying?' (Tarikh Dimashq, 44:217)

In the narration from Abu Mukhlad, it is said:

قال علي بن أبي طالب: ما مات رسول الله صلى الله عليه وسلم حتى عرفنا أفضلنا بعد رسول الله صلى الله عليه وسلم أبو بكر، وما مات أبو بكر حتى عرفنا أن أفضلنا بعد أبي بكر وعمر رجل لم يسمه

Ali b. Abi Talib said: 'The Messenger of Allah (PBUH) did not pass away without us having come to know that the best among us after him was Abu Bakr. And Abu Bakr did not pass away until we came to know

that the best among us after him was Umar. And Umar did not pass away until we came to know that the best among us after Abu Bakr and Umar was a man—whose name Ali did not mention.’ (Tarikh Dimashq, 30:375)

Besides these transmitters, this report is also narrated from Ali (RA) through the following individuals:

- Abdullah b. Salamah (in Sunan Ibn Majah, No. 105; Musannaf Ibn Abi Shaybah, No. 31323; Al-Sunnah by Abu Bakr b. al-Khallal, No. 359; Hilyat al-Awliya by Abu Nu‘aym, 7:200; and Al-Imamah wa al-Radd ala al-Rafizah by Abu Nu‘aym, No 58)
- Abd Allah b. Zurayr al-Ghafiqi (Al-Sunnah, Ibn Abi Asim, No. 1214)
- Yahya b. Shaddad (Sharh Usul Itiqad Ahl al-Sunnah, Lalaka’i, No. 2453)

[To be continued]



THE TREASURE OF PROPHETIC TEACHINGS

Muhammad Hassan Ilyas

[1]

Abdullah bin Umar (RA) narrated that the Messenger of Allah (PBUH) said:

“I have been commanded to fight against these people until they bear witness that there is no deity except Allah, and that Muhammad is the Messenger of Allah, establish the prayer, and give the zakah. Then, when they do that, their lives and their wealth will be protected from me, except by right under the law. As for their reckoning, that is upon Allah.” (Sahih Bukhari, No. 24)

[2]

Abu Huraira (RA) narrated that the Messenger of Allah (RA) departed from this world, and after him, Abu Bakr as-Siddiq (RA) was appointed as his successor. Then, from among the Arabs, those who were to reject (Islam or its obligations) did so. So, Umar ibn al-Khattab (RA) said to Abu Bakr: *“How will you fight against these people when the Messenger of Allah (PBUH) has said: ‘I have been commanded to fight the people until they say La ilaha illallah (there is no god except Allah). Whoever says La ilaha illallah has protected his property and life from me, except for a right due upon him, and his account is with Allah?’”*

When Abu Bakr heard this, he replied: *“By God, I will certainly fight those who differentiate between prayer and zakat, for zakat is the right due on wealth. By God, even if they withhold from me a rope used to tie an animal which they used to give to the Messenger of Allah (peace and blessings be upon him), I will fight them for withholding it.”*

Umar (RA) said: *“By God, it was nothing but that Allah had opened Abu Bakr’s chest for that war (had granted him conviction and clarity regarding it), so I realized that this was indeed the truth.”* (Al-Sunan al-Sughra, al-Nasa’i, No. 3059)

[3]

Anas bin Malik (RA) narrates that the Messenger of Allah (PBUH) said:

“I have been commanded to fight against these people until they bear witness that there is no deity except Allah and bear witness that Muhammad is His servant and Messenger, and they face our Qiblah (direction in prayer), and they eat our slaughtered animals, and they pray according to our way.

Then, when they fulfill these conditions, their blood and wealth will become sacrosanct to us—except in cases where these are taken due to some rightful claim. They will have the same rights as Muslims have, and they will bear the same responsibilities that are placed upon Muslims.” (Tirmidhi, No. 2550)



THE NIGHT JOURNEY AND ASCENSION

Syed Manzoor ul Hassan

From the book Javed Ahmed Ghamidi's Stance On Prophet Muhammad's Night Journey and Ascension - Derived from a dialogue with Muhammad Hassan Ilyas. This book is part of '23 Objections Series'.

Preface

Isra and Mi'raj translates to "The Night Journey and Ascension." Isra (الإسراء) refers to the Prophet Muhammad's (PBUH) night journey from Mecca to Jerusalem, and Mi'raj (المعراج) refers to his ascension to the heavens, both of which are significant concepts in Islamic tradition.

This book presents the stance of my revered teacher, Javed Ahmed Ghamidi. It has been extracted from episodes 34 to 37 of the video series "Response to 23 Questions on Religious Opinions of Javed Ahmed Ghamidi." This series of discussions addresses the objections commonly raised against Javed Ahmed Ghamidi's thoughts from the perspective of traditional approaches to the study and interpretation of Islam and presents his unique stances in contrast to the consensus views of traditional scholarship. These views, often presented as the consensus views of the ummah, are actually prevalent interpretations of various debates around individual matters about the Qur'an, the Sunnah, Hadith and Seerah (biographical accounts of the Prophet). Javed Ahmed Ghamidi has partially or entirely dismissed these purportedly unanimous views. He found them to be in conflict with the facts found within the Qur'an's texts and the practices known as the Sunnah, as well as with the acknowledged facts in the fields of Hadith and Seerah.

The discussions follow the method of question-and-answer and interactive dialogue. Muhammad Hassan Ilyas participates in the conversation as Javed Ahmed Ghamidi's interlocutor. He has comprehensively organized all the issues that have been presented as controversial views of Javed Ahmed Ghamidi and has faithfully and eloquently presented them before the teacher. In response, the teacher has elucidated the traditional viewpoints further, analyzed the arguments of traditional scholars, and presented his own stance, thoroughly substantiated with full clarity.

I have taken up the responsibility to compile and present the series of discussions in the form of monographs. To meet the needs of professional writing, I have divided the detailed and long discussions into sections, explained the allusions, and explicated the terse statements which might sound ambiguous to some readers. Where appropriate, relevant excerpts from Javed Ahmed Ghamidi's writings have been quoted. These writings enrich the discussion through further explication of, elaboration upon, support to, and emphasis upon significant points borrowed from the works of erudite scholars of great repute and stature. The purpose of this exercise is to present the audio-visual records of the highly useful and instructive discussions in writing so that students and researchers have ready access to this source and benefit from it. Mr. Shahid Mahmood has provided support in compilation and research, executing this responsibility with utmost diligence.

These articles are essentially my understanding of Javed Ahmed Ghamidi's thoughts and views. However, fortunately, Javed Ahmed Ghamidi has been kind enough to read and revise them. As a result, my prominent mistakes in understanding his views are corrected on the one hand and the style of presentation is reformed on the other.

It is an honor for me to infer the scholarly discussions on religious themes from my mentor's verbal discussions and it is definitely a great privilege to have his principal guidance in this onerous task. This is a boundless favor from God Almighty, which definitely surpasses the measures of my ability and capability. All praise is due to Allah.

The aforementioned video series and articles based on those discussions are being organized and arranged by Ghamidi Center of Islamic Learning, Al-Mawrid US. May Allah accept this collective effort by the organization and the individuals involved. Amen.

[To Be Continued]



THE POLITICAL ROLE OF KUFA: AN ANALYTICAL OVERVIEW - 2

Dr. Irfan Shehzad

Some tribes among the Bedouins refused to pay Zakat after the passing of the Messenger of Allah (PBUH), while most tribes abandoned Islam and the Muslims rebelled against the collective order. They did not distinguish between religious obligations and political obedience.

They attempted, just as the leadership of the Quraysh had been established over the Arabian Peninsula through a Qurayshi Prophet, to become rulers in Arabia by appointing their own tribal prophets.¹ They openly claimed that their false prophets were better than the true Prophet of the Quraysh.²

Under the leadership of the first Caliph, Abu Bakr (RA), the Muslims subdued them once again. They accepted Islam again. However, there was no change in their characteristics.³

¹ The Qahtani tribes of Yemen had, in earlier times, established great kingdoms. The Himyari branch of Banu Qaḥṭan founded the kingdom of Saba, which is also mentioned in the Qur'an. Another branch of Banu Qaḥṭan, the Kahilani tribes, had established rule in the surrounding regions of Syria. The Ghassanid kingdom of Syria was among the states they had founded. These tribes had a longstanding rivalry with the Adnani tribes. The Quraysh belonged to the Adnani lineage. Following the ascendancy of the Quraysh after the advent of the Prophet [pbuh], there emerged among the Qaḥṭani tribes a movement to revive their lost grandeur. They too adopted the same strategy of political assertion that some Bedouin tribes had resorted to—namely, appointing a prophet from within their own tribe to claim power. Aswad al-Ansi, who claimed prophethood, belonged to the tribe of 'Ans, itself a branch of the Kahilani tribes of Qaḥṭan (see *Mu'jam al-Buldan*, 4:161).

Musaylimah the Liar had written a letter to the Prophet [pbuh], in which, after declaring his own claim to prophethood, he demanded authority over half of the Arabian Peninsula. He wrote:

أَنْ مَسِيلِمَةَ، لَعْنَهُ اللَّهُ، كَتَبَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، مِنْ مَسِيلِمَةَ رَسُولِ اللَّهِ إِلَى مُحَمَّدٍ رَسُولِ اللَّهِ، سَلَامٌ عَلَيْكَ، أَمَّا بَعْدُ، فَإِنِّي قَدْ أَشْرَكْتُ فِي الْأَمْرِ مَعَكَ، فَلَكَ الْمَدْرَ وَلِيَ الْوَبْرَ. وَيُرْوَى: فَلَكُمْ نَصْفَ الْأَرْضِ وَلَنَا نَصْفُهَا، وَلَكِنْ قَرِيبًا قَوْمٌ يَعْتَدُونَ
(*al-Bidayah wa al-Nihayah*, 9:508)

"Musaylimah—may God curse him—wrote a letter to the Messenger of God (PBUH): In the name of God, the Most Gracious, the Most Merciful. From Musaylimah, the Messenger of God, to Muhammad, the Messenger of God. Peace be upon you. To proceed: I have been made a partner with you in this matter (i.e., prophethood). So for you is the cultivated land (*al-madr*), and for me is the wilderness (*al-wabr*). According to another narration: For you is half the earth, and for us the other half—but the Quraysh are a people who exceed all bounds."

² The 'Adnani tribes were divided into two principal branches: Mudar and Rabi'ah. There existed an old rivalry between these two lineages as well. The Quraysh belonged to the Mudar branch, while Musaylimah the Liar was from Banu Hanifah, which was a sub-branch of the Rabi'ah tribes. A statement attributed to one of Musaylimah's followers has been preserved in historical sources:

أَشْهَدُ أَنَّكَ كَذَّابٌ وَأَنْ مُحَمَّدًا صَادِقٌ، وَلَكِنْ كَذَّابٌ رِبِيعَةٌ أَحَبُّ إِلَيْنَا مِنْ صَادِقٍ مُضَرٍّ
(*Tarikh al-Tabari*, 3:286)

"I bear witness that you are a liar and that Muhammad (PBUH) is truthful. However, the liar of Rabi'ah is dearer to us than the truthful one of Mudar."

³ These Bedouin tribes would often turn against their own chieftains. When such rebellion occurred, the chieftain would be compelled to relinquish leadership (*Fajr al-Islam*, Amin Miṣr, p. 19). This same spirit of autonomy manifested itself in Kufa, where they repeatedly demanded the replacement of governors appointed by the caliphal court. In doing so, they resorted to propaganda and fabricated accusations to justify their demands. This very disposition was evident in their call for the dismissal of Uthman, and subsequently in their breaking of allegiance to Ali (RA). Thereafter, they remained a constant source of trouble for the Umayyad caliphs and, on occasion, came close to toppling the regime. Their leader, 'Abd al-Rahman b. Ash'ath, nearly succeeded in his rebellion (*al-Akhbar al-Tiwal*, p. 316).

Their opposition was not limited to the Quraysh; they were also adversaries of hereditary leadership. They elected their leaders independently and deposed them by collective decision. This same libertarian tendency made them unwilling to submit even to one

A large number of them belonged to the tribes of Rabi'ah, who were descendants of Prophet Isma'il. They considered themselves rivals of the Quraysh. Among them, the Banu Tamim was a prominent tribe. A large portion of the Banu Tamim resided in the areas surrounding Kufa and Basra. During the caliphate of Umar, when the garrisons of Kufa and Basra were established, these people, among other tribes, settled there by forming their own neighborhoods.⁴ These very cities later became the centers of their movement. The dignitaries and noblemen of these regions gradually receded into the background, and elements of impulsive temperament, who held tribal hatred and prejudice against the Quraysh, increasingly came to prominence.⁵ They openly expressed their prejudice against the Quraysh.⁶

another's authority, often forming factions over minor disputes and engaging in internecine warfare. In essence, their disposition was uncivilized, averse to organized social order, anti-state, and anarchic. (For details, see *Khawarij: A Study* by Professor Dr. Nigar Sajjad Zahir.)

⁴ The Banu Tamim resided in the vicinity of Basrah before the city itself was established (*Fajr al-Islam*, Amin Misri, p. 18). Once Basrah and Kufa were founded, these Bedouin tribes—like many others—settled in these garrison towns (*Umar, Abu al-Nasr, Tarikh-i Khawarij*, p. 45; cited in Dr. Nigar Sajjad Zahir, *Khawarij: A Study*, p. 89).

Apart from Kufa and Basrah, the third major centre of anti-government agitation was the Egyptian city of Fustat. In Egypt, the anti-caliphal propaganda led by Muhammad b. Abi Bakr and Muhammad b. Abi Hudhayfah played a pivotal role in inciting public sentiment against Uthman. Both had become orphans in their childhood. Ali (RA) had raised Muhammad b. Abi Bakr, while Uthman (RA) had brought up Muhammad b. Abi Hudhayfah. These two young men of Quraysh descent aspired to governorship in Egypt. However, due to a lack of personal merit and limited opportunity, they found no path forward, and thus turned against Uthman. In Egypt, they successfully inflamed public sentiment against his caliphate. The delegation that arrived from Egypt to oppose Uthman (RA) was largely a product of their efforts.

Muhammad b. Abi Hudhayfah, in fact, seized control of Egypt after the departure of Uthman's appointed governor, 'Abd Allah b. Abi Sarh. When Ali (RA)'s government was established, Muhammad pledged allegiance to him, and Ali (RA) retained him as governor of Egypt. After some time, however, Ali (RA) dismissed him and appointed Qays b. Sa'd in his place. Subsequently, Qays too was removed, and Muhammad b. Abi Bakr—who also aspired to the position—was appointed governor (*Siyar A'lam al-Nubala'*, 3:479).

Upon observing Muhammad b. Abi Bakr's incompetence, Ali (RA) initially dispatched Malik al-Ashtar to replace him, but Malik was killed en route. Ali (RA) then intended to appoint Hashim b. Utbah in his stead, but refrained out of concern for Muhammad's feelings. When Egypt was eventually lost and Muhammad b. Abi Bakr was killed, Ali (RA) deeply regretted the decision (see *Nahj al-Balaghah*, Letter 34 and Sermon 66).

⁵ In *Tarikh al-Tabari* (4:279), it is recorded:

فَكَتَبَ إِلَى عُثْمَانَ بِالَّذِي انْتَهَى إِلَيْهِ: إِنَّ أَهْلَ الْكُوفَةِ قَدْ اضْطُرُّوا بِأُمُورِهِمْ، وَغَلَبَ أَهْلَ الشَّرَفِ مِنْهُمْ وَالْبُيُوتَاتِ وَالسَّابِقَةِ وَالْعِزَّةِ، وَالْغَالِبُ عَلَى تِلْكَ الْبِلَادِ رَوَايَةُ رِيفَتْ، وَأَغْرَابَ لِحِقَتْ، حَتَّى مَا يُنْظَرُ إِلَى ذِي شَرَفٍ وَلَا بَلَاءٍ مِنْ نَزَلَتْهَا وَلَا نَابَتْهَا.

Accordingly, a report was sent to Uthman (RA) stating: "The affairs of the people of Kufa have become unsettled. The noble lineages, established households, and those with precedence have been overpowered. Those now dominant over the region are latecomers who followed after others, and Bedouins who have recently joined. So much so that no one pays regard to people of noble lineage or merit, whether they are recent settlers or long-established residents."

On one occasion, when Yazid b. Qays sought to incite rebellion against Uthman (RA) and provoked the people with false accusations against Sa'id b. al-'As, urging them to go to Madinah to complain, those who responded to him were primarily individuals lacking reason and prone to disorder—excluding the dignified and reputable. Al-Tabari writes:

وبقي حُلَمَاءُ النَّاسِ وَأَشْرَافُهُمْ وَوُجُوهُهُمْ فِي الْمَسْجِدِ، وَذَهَبَ مِنْ سِوَاهُمْ.

(*Tarikh al-Tabari*, 4:332)

"The wise, the nobles, and the dignitaries remained in the mosque, while the others departed."

⁶ On one occasion, in response to a message from Mu'awiyah (RA), one of the local representatives boldly expressed his views against the Quraysh in the following words:

(*Tarikh al-Tabari*, 4:319) فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَمَّا مَا ذَكَرْتَ مِنْ فُرَيْشٍ فَإِنَّهَا لَمْ تَكُنْ أَكْثَرَ الْعَرَبِ وَلَا أَمْنَعَهَا فِي الْجَاهِلِيَّةِ فَتُخَوِّفُنَا، وَأَمَّا مَا ذَكَرْتَ مِنَ الْجَنَّةِ فَإِنَّ الْجَنَّةَ إِذَا اخْتَرَقَتْ خَلَصَ الْبَيْتُ.

"One of the men from the group said: As for what you mentioned regarding Quraysh, they were neither the largest Arab tribe nor the most powerful in the pre-Islamic era that we should fear them. And as for your mention of the 'shield' (that Quraysh represent for the community), then once the shield is pierced, the battleground opens up to us."

Due to the presence of military garrisons, prisoners of war were also brought to Kufa and Basra, particularly Persian captives, whose homeland was adjacent to these regions. Among them, the slaves were distributed among the people, while a number of free individuals, even after being released, chose to settle here permanently. According to Arab tradition, they would gain the patronage of a tribe. These individuals were referred to as *mawali*. Their loyalty rested with the tribe under whose patronage they lived. These slaves and *mawali* also participated in the anti-government movements as followers of the Arabs.

In Egypt, there was another group that was opposed to the government. This consisted of young men from the aristocratic Quraishi class who were discontent with the old school of the Companions. Due to a lack of competence or qualifications in governance, they had not been able to attain positions of authority. The long reign of Uthman (RA) did not show them any signs of the administrative changes they desired. Consequently, they initiated anti-government propaganda in Egypt. Among these aristocratic youths, the names of Muhammad ibn Abi Bakr and Muhammad ibn Abi Hudhayfah stand out prominently.⁷ Like-minded individuals from Kufa,

Regarding their conduct, Sa'id b. al-Āṣ, the governor of Kufa, wrote to the central government informing them of the subversive activities of certain individuals:

إِنَّ رَهْطًا مِنْ أَهْلِ الْخَوْفَةِ سَمَّاهُمْ لَهُ عَشْرَةً يُؤَلِّبُونَ وَيَجْتَمِعُونَ عَلَى عَيْنِكَ وَعَيْنِي وَالطَّغْنِ فِي دِينِنَا، وَقَدْ خَشِيتُ أَنْ يُثْبِتَ أَمْرُهُمْ أَنْ يَكْثُرُوا.
(*Tarikh al-Tabari*, 4:323)

"Indeed, a group from among the people of Kufa—he named ten of them—are inciting others and gathering together to slander both you and me, and to revile our religion. I fear that if their influence becomes firmly established, their numbers will increase."

⁷ Muhammad b. Abi Bakr was the son of Abu Bakr, the first caliph. After his father's death, his mother, Asma' bint Umays, married Ali (RA), who raised Muhammad in his household. Being the son of the first caliph, Muhammad desired a role in political leadership, yet he lacked the necessary capability. He aspired to govern Egypt, and when he was granted governorship during Ali's caliphate, his incompetence led not only to the loss of that province but also to his own death.

Likewise, Muhammad b. Abi Hudhayfah had been orphaned at a young age and was raised by Uthman. As the grandson of a chieftain from Banu Umayyah, he too was ambitious for political power. However, Uthman, recognizing his lack of ability, did not assign him any official post. Frustrated, he departed to Egypt, where he began to incite opposition. The group that later came from Egypt to challenge Uthman (RA) was organized and sent by him. His inclination toward disorder had already manifested earlier, as documented by al-Tabari:

كَانَ أَوَّلَ مَا سَمِعَ مِنْ مُحَمَّدَ بْنِ أَبِي حُدَيْفَةَ حِينَ رَكِبَ النَّاسُ الْبَحْرَ سَنَةَ إِحْدَى وَثَلَاثِينَ، لَمَّا صَلَّى عَبْدُ اللَّهِ بْنُ سَعْدٍ بْنُ أَبِي سَرْحٍ بِالنَّاسِ الْعَصْرَ، كَبَّرَ مُحَمَّدُ بْنُ أَبِي حُدَيْفَةَ تَكْبِيرًا وَرَفَعَ صَوْتَهُ حَتَّى فَرَّغَ الْإِمَامُ عَبْدُ اللَّهِ بْنُ سَعْدٍ بْنُ أَبِي سَرْحٍ، فَلَمَّا انْصَرَفَ سَأَلَ: مَا هَذَا؟ فَقِيلَ لَهُ: هَذَا مُحَمَّدُ بْنُ أَبِي حُدَيْفَةَ يَكْبِرُ، فَدَعَا عَبْدُ اللَّهِ بْنُ سَعْدٍ، فَقَالَ لَهُ: مَا هَذِهِ الْبِدْعَةُ وَالْحَدِيثُ؟ فَقَالَ لَهُ: مَا هَذِهِ بِدْعَةٌ وَلَا حَدِيثٌ، وَمَا بِالتَّكْبِيرِ بَاسٌ، قَالَ: لَا تَعْوَدُنِ قَالَ: فَاسْكُتْ مُحَمَّدُ بْنُ أَبِي حُدَيْفَةَ، فَلَمَّا صَلَّى الْمَغْرِبَ عَبْدُ اللَّهِ بْنُ سَعْدٍ كَبَّرَ مُحَمَّدُ بْنُ أَبِي حُدَيْفَةَ تَكْبِيرًا أَرَفَعَ مِنَ الْأَوَّلِ، فَارْسَلِ إِلَيْهِ: إِنَّكَ غُلَامٌ أَحْمَقُ، أَمَا وَاللَّهِ لَوْلَا أَنِّي لَا أَدْرِي مَا يَوَافِقُ أَمِيرَ الْمُؤْمِنِينَ لَقَارَيْتُ بَيْنَ خَطْوِكَ، فَقَالَ مُحَمَّدُ بْنُ أَبِي حُدَيْفَةَ: وَاللَّهِ مَا لَكَ إِلَى ذَلِكَ سَبِيلٌ، وَلَوْ هَمَمْتُ بِهِ مَا قَدَرْتُ عَلَيْهِ قَالَ: فَكَفَّ خَيْرَ لَكَ، وَاللَّهِ لَا تَرْكَبْ مَعْنَاءَ قَالَ: فَارْكَبْ مَعَ الْمُسْلِمِينَ؟ قَالَ: أَرْكَبُ حَيْثُ شِئْتُ قَالَ: فَارْكَبْ فِي مَرْكَبٍ وَحْدَهُ مَا مَعَهُ إِلَّا الْقَبْطُ... قَالَ: وَأَقَامَ عَبْدُ اللَّهِ بِذَاتِ الصَّوَارِي أَيَّامًا بَعْدَ هَزِيمَةِ الْقَوْمِ، ثُمَّ أَقْبَلَ رَاجِعًا، وَجَعَلَ مُحَمَّدُ بْنُ أَبِي حُدَيْفَةَ يَقُولُ لِلرَّجُلِ: أَمَا وَاللَّهِ لَقَدْ تَرَكْنَا خَلْفَنَا الْجِهَادَ حَقًّا، فَيَقُولُ الرَّجُلُ: وَآيَ جِهَادٍ؟ فَيَقُولُ: عُثْمَانُ بْنُ عَفَّانٍ فَعَلَ كَذَا وَكَذَا، وَفَعَلَ كَذَا وَكَذَا حَتَّى أَفْسَدَ النَّاسَ فَقَدِمُوا بِلَدَهُمْ وَقَدْ أَفْسَدَهُمْ، وَأَظْهَرُوا مِنَ الْقَوْلِ مَا لَمْ يَكُونُوا يَنْطُقُونَ بِهِ. (تاريخ الطبري 4 / 291-292)

"When the Muslims set out by sea in the year 31 AH and 'Abd Allah b. Sa'd b. Abi Sarb led the afternoon prayer, Muhammad b. Abi Hudhayfah loudly raised his voice in takbir (saying 'Allahu Akbar'). This was the first instance in which his disruptive behavior was noticed. After the prayer, 'Abd Allah b. Sa'd asked, 'What was that?' and was told, 'It was Muhammad b. Abi Hudhayfah making takbir.' He summoned him and asked, 'What is this innovation and deviation?' Muhammad replied, 'This is neither innovation nor deviation. There is no harm in making takbir.' 'Abd Allah said, 'Do not repeat this again.' Muhammad remained silent.

However, at the Maghrib prayer, he raised his voice even louder in takbir. At this, 'Abd Allah sent word to him: 'You are a foolish youth. By God, were I not uncertain about the Caliph's opinion on this, I would have dealt with you harshly.' Muhammad replied, 'By God, you have no power to do that. Even if you attempted it, you would not be able.' 'Abd Allah said, 'Then be silent—it is better for you. You will not travel with us.' Muhammad said, 'Shall I not ride with the Muslims?' He replied, 'Go wherever you please.' So Muhammad b. Abi Hudhayfah boarded a boat alone, accompanied only by some Coptic (Egyptian) men.

After defeating the enemy, 'Abd Allah remained for several days at Dhat al-Sawari and then began his return. During the journey, Muhammad b. Abi Hudhayfah was overheard saying to someone, 'By God, we have left behind the true jihad.' The man asked, 'What jihad?' Muhammad responded, 'Uthman (RA) b. 'Affan has done such and such...' and he continued in this manner until he corrupted the minds of the soldiers. By the time they returned to their homeland, their views were distorted, and they began to voice sentiments they had never dared to express before."

Basra, and Fustat (Egypt) began to establish contact with one another. Abdullah ibn Saba also played a significant role in this anti-government propaganda. Thus, the opposition movement began to flourish in these cities.

The youth of Madinah, who during the era of Uthman had become accustomed to vain pleasures due to their affluence—such as pigeon racing, narcotics, etc.—were subjected to strictness and the implementation of punishments by Uthman, and some among them were exiled. This caused them to become opponents of Uthman.⁸ They also supported those Bedouins who sought the removal of Uthman.

The era of Uthman's rule was a time of wealth and prosperity. The treasures of the public treasury (*Bayt al-Mal*) were being spent on the people. Even zakat was not collected from the people; rather, they would pay it of their own accord. The Companions who became wealthy through their own abilities were also extremely generous. However, despite this, the general affluence brought changes in lifestyle and expenditure that were not acceptable to the righteous ascetics and to the religious mindset that defined religion through asceticism. They interpreted this as worldliness, whereas the teachings of religion, on the contrary, indicate that the adornments of the world were created specifically for the believers.⁹ The example of Prophet Solomon (PBUH) was also present before them, yet the general religious mindset usually does not pay attention to that and instead considers simplicity alone to be a requirement of religion and piety. Nevertheless, none among these pious individuals took part in any movement against the government. However, their criticisms were used with great exaggeration in anti-government propaganda, and the gullible fell victim to it.

The anti-Quraysh movement began with the success of having the governors of Kufa replaced one after another. They would express dissatisfaction with every governor, level baseless accusations against them, carry out false propaganda, and demand their dismissal. Sa'd ibn Abi Waqqas, Mughirah ibn Shu'bah, 'Ammar ibn Yasir, Walid ibn 'Uqbah, and Sa'id ibn al-'As—all of them became targets of their accusations and were dismissed. Walid ibn 'Uqbah was even punished despite unreliable testimonies. The noble and wise people of Kufa played no role in this and remained passive spectators.

⁸ In *Tarikh al-Tabari* (4:398), it is narrated:

‘عن عُثْمَانَ بْنِ حَكِيمِ بْنِ عَبْدِ بْنِ حَنِيفٍ، عَنْ أَبِيهِ، قَالَ: أَوَّلُ مَنْكَرٍ ظَهَرَ بِالْمَدِينَةِ حِينَ فَاضَتْ الدُّنْيَا، وَانْتَهَى وَسْعُ النَّاسِ طَيْرَانَ الْحَمَامِ وَالرَّمْيَ عَلَى الْجَلَاهِقَاتِ، فَاسْتَعْمَلَ عَلَيْهَا عُثْمَانُ رَجُلًا مِنْ بَنِي لَيْثٍ سَنَةَ ثَمَانَ، فَقَصَمَهَا وَكَسَرَ الْجَلَاهِقَاتِ وَكَتَبَ إِلَى السَّرِيِّ، عَنْ شُعَيْبٍ، عَنْ سَيْفٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، قَالَ: أَوَّلُ مَنْ مَنَعَ الْحَمَامَ الطَّيَارَةَ وَالْجَلَاهِقَاتِ عُثْمَانُ، ظَهَرَ بِالْمَدِينَةِ فَأَمَرَ عَلَيْهَا رَجُلًا، فَمَنَعَهُمْ مِنْهَا. وَكَتَبَ إِلَى السَّرِيِّ، عَنْ شُعَيْبٍ، عَنْ سَيْفٍ، عَنْ سَهْلِ بْنِ يُونُسَ، عَنْ الْقَاسِمِ بْنِ مُحَكَّمٍ، عَنْ أَبِيهِ نَحْوًا مِنْهُ، وَزَادَ: وَحَدَّثَ بَيْنَ النَّاسِ النَّشْوُ. قَالَ: فَارْسَلُ عُثْمَانُ طَائِفًا يَطُوفُ عَلَيْهِمْ بِالْعَصَا، فَمَنَعَهُمْ مِنْ ذَلِكَ، ثُمَّ أَشَدَّ ذَلِكَ فَاقْشَى الْحُدُودَ، وَنَبَأَ ذَلِكَ عُثْمَانُ، وَشَكَاهُ إِلَى النَّاسِ، فَاجْتَمَعُوا عَلَى أَنْ يَجْلِدُوا فِي النَّبِيذِ، فَأَخَذَ نَفَرٌ مِنْهُمْ فَجَلَدُوا.

Uthman (RA) b. Hakim narrated from his father that when prosperity spread throughout Madinah and people's wealth reached its peak, the first social corruption to appear in the city was the flying of pigeons and target shooting with slings at fixed objects (jalabiqat). To curb this, in the eighth year of his caliphate, Uthman (RA) appointed a man from the Banu Layth tribe. This man clipped the wings of the pigeons and dismantled the target shooting structures.

According to another narration from 'Amr b. Shu'ayb, Uthman (RA) was the first to prohibit pigeon flying and target shooting. When this practice emerged in Madinah, he appointed a man to suppress it. A similar report is transmitted from al-Qasim b. Muhammad from his father, with the addition that another form of corruption also appeared among the people: indulgence in intoxicants.

To counter this, Uthman (RA) dispatched a patrol that would go about carrying staffs to deter people from such behavior. When excessive use of nabadh (a fermented drink) spread and the matter worsened, the issue was brought to Uthman's attention, and complaints were raised before him. As a result, consensus was reached that flogging should be prescribed for consuming nabadh. Consequently, several individuals were arrested and subjected to corporal punishment.

⁹ Al-A'raf 7:32:

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ ۚ قُلْ بَيِّنَاتٍ لِّدِينٍ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَمَةِ ۗ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ
 “Say [O Prophet], ‘Who has forbidden the adornment of God which He has brought forth for His servants and the wholesome things of provision?’ Say, ‘They are [meant] for those who believe, in the life of this world [as well], but on the Day of Resurrection they will be exclusively theirs.’ Thus We make Our signs clear for people who have knowledge.”

Later, when the government realized that it should not accept all the demands of these troublemakers without scrutiny, the matter had already slipped out of control. Thus, during the caliphate of 'Uthman, when the government showed some resistance to the demand to dismiss Sa'id ibn al-'As from the governorship of Kufa, these people did not allow Sa'id ibn al-'As to enter Kufa¹⁰ and openly challenged the authority of the government. Despite this, no action was taken against them, and a governor of their own preference was appointed. This further emboldened them, and they began to organize themselves with the aim of deposing the Caliph himself.

At the time when their numbers were few, they were expelled from Kufa on the complaint of the nobles of Kufa for the purpose of discipline.¹¹ Among them, the name of Harith ibn Malik al-Ashtar al-Nakha'i stands out. He was sent to Syria. Mu'awiyah (RA) tried to persuade him not to disrupt the collective order of the Muslims, warning that otherwise, civil strife (fitnah) would erupt. However, these individuals openly expressed their prejudice against the leadership of the Quraysh¹² and behaved disrespectfully toward Mu'awiyah. Yet he, as per his custom, acted with patience and informed 'Uthman of their situation, stating that these people were far from reason and sought division.

Uthman (RA) ordered that they be sent to Hims (Emesa) to the custody of 'Abd al-Rahman ibn Khalid ibn al-Walid. 'Abd al-Rahman ibn Khalid disciplined them with severity. Consequently, they sought pardon and returned,¹³ but they remained committed to their political agenda. Exploiting the longstanding tribal prejudice and rivalry of their clans against the Quraysh, they continued gathering like-minded individuals. In addition to Kufa, they began to find supporters in the military garrisons of Basra and Fustat.

They also began to receive support from Persian elements who wished to avenge their national defeat at the hands of the Arabs. Moreover, slaves who were oppressed by their masters, peasants who were unhappy with their condition, and Qurayshi youths who had failed to secure any share of power within the current system of governance—all these groups began to gather around them.

Towards the end of the caliphate of Uthman (RA), these Bedouins succeeded—through those very characteristics and tactics mentioned in Surah Al-Hujurat—in disrupting the collective order of the Muslims. They unleashed a storm of misconduct and verbal abuse (*tanabuz bil-alqab*). They carried out propaganda based on false accusations and wrote letters to people. After embracing Islam, even their insults and allegations took on a religious dimension. Consequently, every opponent of theirs came to be labeled as irreligious, sinful, or even a disbeliever. In fact, later on, with few exceptions, the entire community of the Companions (Sahabah) was declared misguided.

¹⁰ Tarikh al-Tabari 4/335

¹¹ In *Tarikh al-Tabari* (4:318), it is recorded:

فَكَتَبَ أَشْرَافُ أَهْلِ الْكُوفَةِ وَصُلَحَاؤُهُمْ إِلَى عُثْمَانَ فِي إِخْرَاجِهِمْ

"The nobles and the righteous people of Kufa wrote to Uthman (RA) requesting that these individuals be expelled from Kufa."

¹² In the year 33 AH, the disruptive actions of Malik al-Ashtar and his companions deeply agitated and alarmed the noble class of Kufa.

As a result, these agitators were expelled from Kufa and sent to Syria. Upon learning of their oppositional stance, Mu'awiyah (RA) attempted to counsel them and urged them not to cause discord in political affairs. In response, one of their representatives boldly replied:

أَمَّا مَا ذَكَرْتُمْ مِنْ قُرَيْشٍ فَإِنَّهَا لَمْ تَكُنْ أَكْثَرَ الْعَرَبِ وَلَا أَمْنَعُهَا فِي الْجَاهِلِيَّةِ فَتُخَوِّفُنَا، وَأَمَّا مَا ذَكَرْتُمْ مِنَ الْجَنَّةِ فَإِنَّ الْجَنَّةَ إِذَا اخْتَرَقَتْ خَلَصَ الْبَنَاءُ.

(*Tarikh al-Tabari*, 4:319)

"As for what you said about the Quraysh, they were neither the most numerous of the Arabs nor the most powerful during the Age of Ignorance, such that we should fear them. And as for your reference to them as a shield for the ummah—once the shield is broken, the field will be open to us."

¹³ *History of al-Tabari, History of the Prophets and Kings*, and the continuation (*Silah*) of *Tarikh al-Tabari*, Volume 4, pages 325 and 330.

These, in any case, were only a few factions. The majority of Muslims were displeased with them. They considered them a source of evil. These groups, from the aforementioned three cities (Kufa, Basra, and Fustat), coordinated and gathered to reach Madinah with the intention of deposing the Caliph and appointing a new Caliph of their own choosing, thereby acquiring positions in the government according to their desires.

They expected that the demand for the dismissal of the Caliph would, like the dismissal of the governors, eventually be accepted. However, Uthman refused to accept their demand at any cost. This situation was unexpected for some among them. If they returned unsuccessful, their political movement would suffer a severe blow, their dream of participation in power would be shattered, and, in fact, due to their betrayal of the state, they would likely be executed.

In this context, they saw only one path forward: to kill the Caliph and place one of their own Qurayshi individuals on the seat of the Caliphate, thereby bringing matters under their control. Choosing a Caliph from among the Quraysh was a necessity for them, since the Arabs could never agree on a ruler from a tribe other than Quraysh. This is exactly what they did. They killed Uthman (RA) and placed Ali (RA) on the seat of the Caliphate, who himself was displeased with the Quraysh and held inclinations against them.¹⁴

Thus, as soon as he assumed authority, he dismissed all officials of the former government without exception, did not include any senior Qurayshi companion in the administration,¹⁵ and further, transferred the capital to Kufa,

¹⁴ The expression of Ali (RA)'s aversion and frustration with Quraysh is found in several sermons attributed to him. In one sermon, the following supplication is reported from him:

اللَّهُمَّ إِنِّي أَسْتَعِذُّكَ عَلَى فُرَيْشٍ وَمَنْ أَعَانَهُمْ! فَإِنَّهُمْ قَطَعُوا رَجِمِي، وَصَغَّرُوا عَظِيمِي مُنْزَلَتِي، وَاجْتَمَعُوا عَلَى مَنَازِعِي أَمْرًا هُوَ لِي. ثُمَّ قَالُوا: أَلَا إِنَّ فِي الْحَقِّ أَنْ تَأْخُذَهُ، وَفِي الْحَقِّ أَنْ تُتْرَكَهُ

"O God, I seek Your help against Quraysh and those who support them! For they have severed my kinship, diminished the greatness of my station, and have united in contention against a matter [the caliphate] that is rightfully mine. Then they say: 'Indeed, it is part of justice that you take it, and it is also part of justice that you leave it.'" (Sermon 170)

On another occasion, he expressed his repulsion toward Quraysh in these words:

مَالِي وَ لِفُرَيْشٍ! وَاللَّهِ! لَقَدْ قَاتَلْتُهُمْ كَافِرِينَ، وَ لَأَقَاتِلُهُمْ مُنْكَوْنِينَ، وَ إِنِّي لَصَاحِبُهُمْ بِالْأَمْسِ، كَمَا أَنَا صَاحِبُهُمْ الْيَوْمَ .

"What concern have I with Quraysh! By God, I fought them when they were disbelievers, and I shall fight them again now that they are deluded by falsehood. I was their adversary yesterday, just as I am their adversary today." (Sermon 33)

In a letter to his brother 'Aqil, he wrote:

فَدَعُ عَنْكَ فُرَيْشًا وَ تَرْكَاصَهُمْ فِي الصَّلَالِ، وَ تَجَوَّاهُ فِي السِّبْقِاقِ، وَ جَمَّاحَهُمْ فِي الْيَبْيَةِ، فَإِنَّهُمْ قَدْ اجْتَمَعُوا عَلَى حَرْبِي كَاجْمَاعِهِمْ عَلَى حَرْبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلِي، فَجَزَتْ فُرَيْشًا عَنِّي الْجَوَازِي، فَقَدْ قَطَعُوا رَجِمِي، وَ سَلَبُوا بَنِي سُلْطَانِ ابْنِ أُمَيٍّ (Letter 36).

"Leave aside Quraysh, and their frenzied racing into misguidance, their roaming in discord, and their wild arrogance in error. For they have united in waging war against me just as they once united to wage war against the Messenger of God [pbuh] before me. May Quraysh receive recompense for what they have done! They severed my kinship and usurped from me the authority of my mother's son."

¹⁵ 'Abd Allah b. 'Abbas and al-Mughirah b. Shu'bah—may God be pleased with both—advised Ali (RA) not to take the drastic step of dismissing all the previous governors at once. However, Ali (RA) did not heed their counsel. His decision indicates a clear desire to restructure the administration along new lines, deliberately excluding the "old school" of Quraysh and senior Companions from positions of governance. This is evident from the fact that he did not include any senior Companion in his administration. When Talhah and al-Zubayr expressed a desire to participate in governance, he refused them outright. Offended, they departed. Both had hoped to be appointed governors of Kufa and Basrah, where, with the help of their loyal supporters, they aimed to suppress the insurgents. Even a shrewd statesman and seasoned strategist like al-Mughirah b. Shu'bah was not invited to take part in the affairs of state. He remained politically isolated until, after the Battle of Siffin and the end of civil war, he aligned himself with Mu'awiyah (RA). Similarly, 'Amr b. al-Āṣ—a skilled administrator and accomplished commander—waited for a summons from Ali (RA) that never came and eventually joined Mu'awiyah (RA)'s camp.

Moreover, even among the veteran Companions who initially supported Ali (RA), many were gradually alienated by him. Abu Musa al-Ash'ari—may God be pleased with him—had pledged allegiance to Ali (RA) but wished to avoid civil war. He regarded these internal conflicts as part of the *fitnah* foretold by the Prophet [pbuh] and thus advised Muslims not to engage in them. For this, Ali (RA) dismissed him from the governorship of Kufa and rebuked him so harshly that he withdrew from public affairs.

Likewise, Jarir b. 'Abd Allah al-Bajali—may God be pleased with him—had also pledged allegiance to Ali (RA). When he advised caution in launching a military campaign against Syria, Malik al-Ashtar humiliated him in Ali (RA)'s presence, prompting him to leave Kufa

which was a stronghold of the rebels. In this way, the wishes of the Bedouins were fulfilled. Their long-standing dream of establishing their own rule — a dream they had been pursuing since the era of Prophethood — was to a large extent realized.

After that, they did the same with their elected caliph as they had done with the third caliph. First, they leveled various accusations against him, refused to accept his explanations, insisted on their baseless allegations, and then killed him as well. After that, they continued to fight among themselves and also against the collective order of the Ummah. The Ummah endured tremendous losses and, under the leadership of the Quraysh, once again defeated them and succeeded once more in restoring its collective order.

[To be continued...]



altogether. In response, Ali (RA) had his house set ablaze. Even ‘Abd Allah b. ‘Abbas, who remained with Ali (RA) throughout, found his counsel frequently disregarded. In summary, Ali (RA) distanced the entire old guard of the Companions from the structure and functioning of his government.

UNVEILING OVERLOOKED SYMBOLS: HOW ESCHATOLOGICAL SIGNS IN HADITH ALIGN WITH HISTORICAL EVENTS IN THE LIGHT OF THE BIBLE AND THE QUR'AN

Dr. Muhammad Saad Saleem

This article is second in the four-part series

Dajjāl – The Coming of the False Messiah

Dajjāl, which means "the great deceiver," is also referred to as "Al-Masīh ad-Dajjāl," which translates as "the false Messiah." "Masīh" (from the Hebrew "Mashiach," meaning "anointed one") was used in ancient Israel for those chosen by God as kings, prophets, or priests, who were anointed with oil. Over time, the concept of the Messiah evolved from simply an anointed individual to that of a saviour, as a result of historical struggles, hopes for deliverance, and religious interpretations.

In this context, the Masīh ad-Dajjāl is the figure who presents himself as a saviour and exploits humanity's hope for deliverance from the inherent sufferings and difficulties of human nature. This quest for salvation, in itself, does not necessarily possess any specific religious aspect. According to traditions, the word "Kāfir" (disbeliever) will be written on his forehead, which reinforces the idea that Dajjāl will be a denier of God. Consequently, his promises will not be based on any divine or religious foundation.

In contrast to the Beast of the Land, which is merely a symbol of power and oppression, Dajjāl appears in human form, just as the Babylonian Empire was later depicted in human form.¹⁶ This indicates that Dajjāl is not merely a kingdom based on military power, but rather a state that, with misleading beliefs, convinces people to believe in its false promises.

Identification of Dajjāl

To identify the Dajjal, the Hadiths describe the events that will occur before his appearance and outline his prominent characteristics, as mentioned in sections below.

Events preceding the appearance of Dajjāl

Before the advent of Dajjāl, several Hadiths mentioned four major events in the history of Muslims, which were significant milestones in the Muslim-Christian conflict and represented collective trials for the Ummah. These four events are as follows:

¹⁶ Daniel 7:4 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/dan.7.4.NIV>.

1. The Battle of Yarmouk — in which the Muslims decisively defeated the Byzantine (Roman) Empire.
2. The Battle of Antioch during the First Crusade — which took place in the northern region of Syria and marked the beginning of the Crusader invasion.
3. The conquest of Constantinople — through which the Ottoman Turks raised the Muslim flag over the Byzantine capital.
4. The fall of the Ottoman Empire after the First World War — when the Caliphate surrendered to the Allied forces.

Although centuries of distance separate these events, there is a profound connection among them. The first three are related to the Roman (Byzantine) Empire, while the last three feature the prominent role of Turkish Muslims, who settled in Anatolia and became the military and political centre of the Islamic world.

The Great Battle between the Romans and the Muslims – The Battle of Yarmouk (636 CE)

It is stated in the Hadith that there will be a fierce battle with an army coming from Syria, in which the Muslims will fight with the resolve for either martyrdom or victory. In the first three days of fighting, both sides will suffer heavy losses, but no decisive outcome will be reached. On the fourth day, the Muslim contingent will defeat the enemy. The battle will be so intense that even a bird flying in the sky will not escape its effects. In the end, so many people will be killed that, when the count is taken after the battle, only one out of every hundred will remain alive.¹⁷

This event, as mentioned in the Hadith, refers to the great battle of Yarmouk, which took place soon after the passing of the Noble Prophet and was fought against the Byzantine Christians of Syria. This battle lasted for six days, with the first day involving initial skirmishes and efforts to assess the situation. On the fifth day, the Byzantines proposed a ceasefire and re-formed their ranks before the final engagement. Therefore, the Hadith mentions only four days of intense fighting.

The second, third, and fourth days witnessed the fiercest clashes, with extraordinary casualties. During these days, swift cavalry played a pivotal role in keeping the Muslim ranks united and resisting the intense pressure from the enemy, risking their lives in the process. Among them were especially Ikrimah ibn Abi Jahl (may Allah be pleased with him) and his four hundred devoted warriors, who, disregarding their own lives, adopted the strategy of launching themselves upon the enemy—an approach that appears to be the practical interpretation of the ‘Sharṭat al-Mawt’ (the Detachment of Death) mentioned in the Hadith.¹⁸

On the sixth day—which was, in reality, the fourth day of intense fighting—the Muslims launched a decisive attack. Allah Almighty granted a glorious victory to the Muslims, and the Byzantine forces were utterly shattered. The Muslims also suffered heavy casualties in this battle. The detail that even birds could not pass over the battlefield refers to the rain of arrows and the clouds of dust that rose over the field, indicating the ferocity of the conflict. This battle is regarded as a significant turning point in world history, laying the foundation for Muslim dominance in Syria.

The Romans descending upon Dābiq or A‘māq and fighting the Muslims – The Battle of Antioch in the First Crusade (1098 CE)

The Hadith describes the Romans descending upon Dābiq or A‘māq, the arrival of an army composed of the best soldiers from Medina to confront them, the Romans demanding the release of war captives from Muslim

¹⁷ Muslim ibn al-Hajjaj, *Sahih Muslim* 2899a, accessed May 17, 2025, <https://sunnah.com/muslim:2899a>.

¹⁸ A. I. Akram, *Sword of Allah: The Biography of Khalid bin Waleed* (Rawalpindi: Army Education Press, 1970).

control, one-third of the Muslims fleeing, one-third being martyred, and one-third never being subjected to any trial.¹⁹

This scenario became evident in history during the First Crusade, when the Byzantine Empire called upon European Christian powers for military assistance against the Seljuk Turks. A major objective of this war was to 'liberate' the Christian holy sites—especially Jerusalem—from Muslim control. The Hadith presents the Crusaders' intentions as if, in their view, these holy sites were imprisoned by the Muslims, and they were determined to recover them at any cost.

After their victories in Anatolia during the First Crusade, the Crusaders advanced towards northern Syria. Their first major target was Antioch, a central and key city of the region. To reach Antioch from the north, they passed through the Marash Mountains and descended into the plain of A' māq²⁰²¹²² — a location mentioned explicitly in the Hadith.²³

After the Crusaders captured Antioch, a great Muslim army, led by the Atabeg of Mosul, the Turkish commander Karbughā, set out to recapture Antioch. This army was composed of renowned and experienced Muslim warrior groups. According to the Muslim historian Ibn al-Athīr, this army first encamped at Dābiq and then advanced towards Antioch.²⁴ The "army departing from Medina" mentioned in the Hadith symbolises the Muslim forces, because during the time of the Messenger of Allah (peace be upon him), Medina was the centre of the Muslim state, and armies would set out from there.

According to the Hadith, three groups of Muslims are mentioned:

- **One third are those who will flee from the battlefield:** Ibn al-Athīr states that almost the entire Muslim army deserted the field during the battle, except for a small contingent.²⁵ According to the Hadith, this is the group that chose the path of flight, whom Allah will never forgive.
- **One third are those who will be martyred:** According to Ibn al-Athīr, a small group of Mujāhidīn, who belonged to the Holy Land, remained steadfast and continued to fight for the pleasure of Allah and the pursuit of martyrdom. The Crusader army martyred thousands among them.²⁶ These are the people whom the Hadith refers to as "the best of martyrs" (Afdal al-Shuhadā').
- **And one third are those who will never be subjected to any trial:** that is, the Turkish Muslims who did not participate in the first nine Crusades (1096–1272), which Christians primarily fought to gain control of holy sites.

This division is a sign of the defeat of the Muslims in the Battle of Antioch.

The effects of this battle were profound on history, because at that time the number and military strength of the Muslims were much greater than that of the Crusaders. However, this unexpected defeat further encouraged the

¹⁹ Muslim ibn al-Hajjaj, *Sahih Muslim* 2897, accessed May 17, 2025, <https://sunnah.com/muslim:2897>.

²⁰ "Amuq," *Encyclopaedia Britannica*, accessed May 17, 2025, <https://www.britannica.com/place/Amuq>.

²¹ "Amik Valley," *Wikipedia*, last modified May 17, 2025, https://en.wikipedia.org/wiki/Amik_Valley.

²² Yakut al-Hamawi, *Mu'jam al-Buldan*, written 626/1229 AD, under the entry "al-Amaq" or "al-'Am Iq," translation of quoted line: "This name is used for various places, the old one is the one which is located near Antioch."

²³ Thomas Asbridge, *The First Crusade: A New History* (London: Simon & Schuster, 2004), notes that by 10 October 1097, the Crusader army had "arrived in Marash, which is located at the end of Al-Amaq... [This] route led to Antioch," after which they moved downwards in al-Amaq.

²⁴ Ibn al-Athir, *al-Kāmil fī al-Tārīkh*, vol. 8, al-Maktabat al-Shāmilah edition.

²⁵ Ibn al-Athir, *al-Kāmil fī al-Tārīkh*, vol. 8, al-Maktabat al-Shāmilah edition.

²⁶ Ibn al-Athir, *al-Kāmil fī al-Tārīkh*, vol. 8, al-Maktabat al-Shāmilah edition.

Crusaders, as a result of which they attacked Jerusalem in 1099 and ultimately succeeded in capturing it from the Fatimids.

The conquest of Constantinople by the Muslims (1453 CE)

The Hadith²⁷ mentions that one-third of the Muslims would achieve victory and conquer Constantinople, who would never be subjected to trial. This refers to those Turkish Muslims who did not participate in the first nine Crusades (1096–1272), which Christians primarily fought to gain control of holy sites. This group, under the Ottoman Empire, conquered Constantinople in 1453, bringing an end to the Eastern Roman Empire.

The Muslims hanging up their swords and the appearance of the Dajjāl – The surrender of the Ottoman Empire (1918 CE) and the establishment of the Soviet Union (1922 CE)

The Hadith²⁸ states that when swords are hung on olive trees and the spoils of war are being distributed, Satan will call out: "The Messiah has entered your homes!" Upon hearing this news, the Muslims will set out, but it will be a lie. Then, when they reach Syria and line up, at that very moment, the Dajjāl will appear.

Here, "hanging swords from the trees" refers to the Ottoman Empire's surrender of arms under the Treaty of Mudros in 1918, while the "division of spoils" symbolically represents the partition of Ottoman territories and resources among the victorious powers—Britain, France, Italy, and Greece.

During these very days, Communism emerged as a global power, and in 1920, the Communists seized control of Azerbaijan, Armenia, and several former Ottoman territories. This is the moment symbolically described in the Hadith as "Satan's call: 'The Messiah has entered your homes!'" This false proclamation of the Messiah's advent by Satan represents the Communist propaganda, which presented the Communist state as a saviour—a state claiming to deliver the people from capitalist and feudal exploitation, and to realise an exemplary social dream of "equality" for workers and peasants in the form of a socialist system.

In the time of the Prophet Muhammad (peace be upon him), Syria was under Christian rule; therefore, the Muslims' arrival in Syria symbolically points to the formal occupation of Ottoman territories by European Christian victors under the Treaty of Sèvres in 1920. Similarly, the "lining up" of Muslims described in the Hadith symbolises establishing a new political order in Turkey. In November 1922, the Turkish National Assembly officially declared the end of the Ottoman Empire. During this period, in December 1922, the Soviet Union was established—this was the very moment, according to Hadith, when the Dajjāl appeared.

The ten horsemen of the Muslims – the ten leaders of the Turkish National Movement

The Hadith states that when the Muslims hear news of the Dajjāl, they will leave everything and send ten horsemen as a scouting party, who will be the best horsemen on that day.²⁹

This scene is similar to the horsemen described in the Book of Revelation of the Prophet Jesus (peace be upon him), where horsemen appear as symbols of leadership and guidance.³⁰ In this Hadith, these ten horsemen refer to the ten leaders of the Muslims. Their interpretation is of the ten prominent political and military figures of the Turkish National Movement, who initially negotiated successfully with the Communists and later with Western

²⁷ Muslim ibn al-Hajjaj, *Sahih Muslim* 2897, accessed May 17, 2025, <https://sunnah.com/muslim:2897>.

²⁸ Muslim ibn al-Hajjaj, *Sahih Muslim* 2897, accessed May 17, 2025, <https://sunnah.com/muslim:2897>.

²⁹ Muslim ibn al-Hajjaj, *Sahih Muslim* 2899a, accessed May 17, 2025, <https://sunnah.com/muslim:2899a>.

³⁰ For example, the Prophet (peace and blessings be upon him) is called "Amin" and "Sadiq," and is shown riding a white horse. See Revelation 19:11 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/REV.19.11.NIV>.

powers.³¹ The Hadith describes them as the best horsemen of that day, reflecting their professional competence as diplomats and leaders. Under the leadership of Mustafa Kemal Atatürk—who guided and directed the government—figures like Yūsuf Kemal Tengirşenk, Kazım Karabekir, and later İsmet İnönü demonstrated exceptional diplomatic skill and secured the best agreements with both the Communists and Western powers. In 1921, the Turkish National Movement concluded agreements with the Communists on border demarcation, financial aid, and military support.³² Still, the movement's leaders succeeded in protecting Turkey from the ideological influence of Communism. Later, in 1923, through the Treaty of Lausanne, they achieved complete independence from the Western powers and saved Turkey from colonial domination, unlike the Ottoman Empire. This was a rare diplomatic success, in which Turkey benefited from both global powers but did not become subservient to either.

Seventy thousand of the Descendents of Isaac – the Shia Muslims of Baku (1918–1920)

The Hadith mentions a city with land on one side and sea on the other. Seventy thousand of the Descendents of Isaac, unarmed, will attack this city, and after saying "Lā ilāha illā Allāh, Allāhu Akbar" three times, the city will open up for them. After capturing the city, they will gather and divide the spoils, but upon hearing news of the appearance of the Dajjāl, they will return.³³

The interpretation of this Hadith refers to the events of 15 September 1918 in Baku, the present capital of Azerbaijan. This city is located on the shore of the Caspian Sea—with land on one side and sea on the other. In this prophecy, Shia Muslims are symbolically likened to the "Descendents of Isaac." Just as the Descendents of Isaac,³⁴ though followers of Prophet Abraham (peace be upon him), had a distinct religious identity in the time of the Prophet Muhammad (peace be upon him), similarly, Shia Muslims emerged as a group with a sectarian

³¹ Key figures in the leadership of the Turkish National Movement (1920–1923):

1. Rauf Orbay – Senior nationalist statesman who led the government during the transition from military victory to diplomacy at Lausanne.
2. Fevzi Çakmak – Top military commander and Minister of Defense, who organized and led the armed forces to victory in the War of Independence.
3. İsmet İnönü – Military strategist and chief diplomat at Lausanne, who secured international recognition of Turkey's sovereignty.
4. Bekir Sami Kunduh – First Foreign Minister, who led crucial early negotiations with Soviet Russia and at the London Conference.
5. Yusuf Kemal Tengirşek – Key figure in finance and diplomacy, who negotiated with the Soviets and stabilized wartime economic affairs.
6. Hasan Fehmi Bey – Finance Minister during the Lausanne period, who managed financial policies during post-war reconstruction.
7. Refet Bele – Early Minister of Internal Affairs and senior commander responsible for internal security and administration of liberated territories.
8. Ali Fethi Okyar – Minister of Internal Affairs during the post-war period, who helped consolidate internal governance and state stability.
9. Ali Fuat Cebesoy – Leading field commander and Ankara's first ambassador to Moscow, who secured critical Soviet support.
10. Kazım Karabekir – Commander of the Eastern Front, who secured Turkey's eastern borders and played a key role in military and political stability.

³² "Treaty of Moscow (1921)," *Wikipedia*, last modified May 17, 2025, [https://en.wikipedia.org/wiki/Treaty_of_Moscow_\(1921\)](https://en.wikipedia.org/wiki/Treaty_of_Moscow_(1921)).

³³ Muslim ibn al-Hajjaj, *Sahih Muslim* 2920a, accessed May 17, 2025, <https://sunnah.com/muslim:2920a>.

³⁴ Like The Jews

distinction within Islam after the Prophet.³⁵ The Hadith mentions "seventy thousand" Descendents of Isaac, which refers to the Shia population present in Baku at that time, which was approximately seventy thousand.³⁶

Historically, 15 September 1918 in Baku was the day of 'Īd al-Adhā,³⁷ when Ottoman forces entered Baku during the First World War.³⁸ The British and Armenian troops had already evacuated Baku the night before,³⁹ effectively ending the city's defence. The words "Lā ilāha illā Allāh, Allāhu Akbar" mentioned in the Hadith correspond to the Takbīrs of the Days of Tashrīq during 'Īd al-Adhā. According to the Hadith, after these words are recited three times, the "opening" of the city symbolically refers to the return of the exiled leadership of the Azerbaijan Democratic Republic, representing the local Shia population, on the third day of 'Īd al-Adhā, and the formal establishment of their government in Baku on 17 September 1918.⁴⁰

In the Hadith, the term "spoils of war" refers to the vast oil reserves of Baku, which, for a brief period, came under the control of the Shi'a Muslim leadership of the Azerbaijan Democratic Republic. This leadership made vigorous efforts to utilise these resources for economic and diplomatic purposes. However, in April 1920, when Bolshevik Communist forces threatened to attack Baku, this leadership abandoned its short-lived autonomy and the resources it had acquired, returning to exile. This return is interpreted as the fulfilment of the Hadith's prophecy regarding the retreat upon hearing news of the appearance of the Dajjāl.⁴¹

Victory over Arabia, Persia, and Rome before the Dajjāl

Before the Dajjāl, historical events have been collectively described in another Hadith.⁴² The Noble Prophet (peace be upon him) foretold the conquest of Arabia, Persia, Rome, and finally the Dajjāl.

These events correspond to historical facts: the complete conquest of Arabia by Muslims in 633 CE, the conquest of Persia in 651 CE, the fall of the Byzantine (Roman) Empire in 1453 CE, and the defeat of Soviet forces in Afghanistan, which was followed by the dissolution of the Soviet Union in 1991.

Attributes of the Dajjāl

The Hadith literature describes several distinct attributes of the Dajjāl, which are outlined and discussed below.

The mark of "Kāfir" on the forehead – The Soviet Union's declaration of atheism and hostility to religion

³⁵ Furthermore, the use of the term "Bani Isaac" instead of "Israelites" in Hadīth indicates that "Bani Ishaq" is described here as a symbolic relation and not merely in an ethnic or historical sense. If it meant Jews, "The Israelites" would be used explicitly, because Jews not only existed in the time of the Prophet but still exist in the world today.

³⁶ According to the *1917 Caucasus Yearbook*, there were 69,366 Shia Muslims in Baku. See "Baku gradonachalstvo," *Wikipedia*, last modified May 17, 2025, https://en.wikipedia.org/wiki/Baku_gradonachalstvo.

³⁷ "The Liberation of Baku: A Retrospective View after a Century," *Baku Research Institute*, accessed May 17, 2025, <https://bakuresearchinstitute.org/en/the-liberation-of-baku-a-retrospective-view-after-a-century>.

³⁸ Roland P. Minez. *At the Limit of Complexity: British Military Operations in North Persia and the Caucasus 1918*. Fort Leavenworth, KS: Army University Press, 2018.

³⁹ "Massacre of Baku," *Milwaukee Armenians*, published September 11, 2015, accessed May 17, 2025, <https://milwaukeearmenians.com/2015/09/11/massacre-of-baku>.

⁴⁰ "March 1918 – Massacre," *Heydar Aliyev Center Digital Archive*, accessed May 17, 2025, <https://axc.preslib.az/en/page/c7tUwdDSIh>.

⁴¹ This is the same news narrated in another Hadīth by Satan's call "Messiah has entered your homes!": Sahih Muslim 2897: <https://sunnah.com/muslim:2897>

⁴² Muslim ibn al-Hajjaj, *Sahih Muslim* 2900, accessed May 17, 2025, <https://sunnah.com/muslim:2900>.

Just as in the Book of Revelation, the "beast from the sea"—which symbolised the Roman Empire—had blasphemous words inscribed on its heads,⁴³ likewise, the Dajjāl will have "Kāfir" written on his forehead,⁴⁴ which every Muslim, whether literate or illiterate, will be able to recognise easily.⁴⁵

The forehead is the most prominent part of the human body, a symbol of open and undeniable identity. The inscription of "Kāfir" on the Dajjāl's forehead signifies that his identity and disbelief will not be hidden, but rather openly declared. Similarly, the Soviet Union did not conceal its rejection of religion, but rather adopted it as an ideological point of pride. The Soviet Union stands out in human history as the only state whose official ideological policy systematically sought the elimination of all existing religions, the prevention of the spread of religious beliefs in the future, and the establishment of state atheism as a long-term goal.^{46,47} State-sponsored scientific atheism was promoted, and religion was labelled as a backward, unscientific belief, with its complete eradication set as an official objective. This ideology was manifested not only in the closure of religious institutions but also, in particular, through state oppression and pressure on followers of Abrahamic religions.

**NO ONE WILL GRANT US DELIVERANCE,
NEITHER GOD, NOR TSAR, NOR HERO.
WE WILL WIN OUR LIBERATION,
WITH OUR OWN HANDS.**

The verses of the "Internationale" (which, from 1922 to 1944, were part of the national anthem of the former Soviet Union) reflect the atheistic and anti-religious ideology of communism.

The Dajjāl's one eye and curly hair – The practical and ideological flaws of the Soviet system

In the Hadith,⁴⁸ the Dajjāl's blindness in one eye symbolises the limited perspective of communism, which is focused solely on the concept of a classless and stateless society. This ideology ignores the divinely ordained interdependence among human beings, resulting in the failures of communism and the devastating consequences witnessed during its implementation.

Likewise, the Dajjāl's curly hair signifies his ugliness and awkwardness, which manifest in closed and controlled societies, equality imposed by force, the absence of freedom of expression, and the forms of social and political oppression that emerge. Thus, the Dajjāl's outward deformity becomes a symbol of the ideological and practical contradictions of communism, which, instead of creating an ideal society, paves the way for injustice, oppression, and tyranny.

The Dajjāl as the False Messiah – The Soviet system's claim to solve humanity's problems

Communism made false promises of equality and justice, but in practice established a harsh, oppressive, and inhumane system. This system resembled the signs of the Dajjāl as the "false messiah"—a messiah who offers humanity a false dream of salvation, only to plunge them into a new form of oppression. The Soviet state

⁴³ Revelation 13:1–10 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/REV.13.1-10.NIV>.

⁴⁴ Muhammad al-Bukhārī, *Sahih al-Bukhari* 1555, accessed May 17, 2025, <https://sunnah.com/bukhari:1555>.

⁴⁵ Muslim ibn al-Hajjaj, *Sahih Muslim* 2934b, accessed May 17, 2025, <https://sunnah.com/muslim:2934b>.

⁴⁶ Paul Froz, "Forced Secularization in Soviet Russia: Why an Atheistic Monopoly Failed?" *Journal for the Scientific Study of Religion* Volume 43, Issue 1 (March 2004): 35–50. Published by Wiley.

⁴⁷ "History of Atheism," in *The Cambridge History of Atheism*, accessed May 17, 2025, <https://doi.org/10.1017/9781108562324.047>.

⁴⁸ Muslim ibn al-Hajjaj, *Sahih Muslim* 169b, accessed May 17, 2025, <https://sunnah.com/muslim:169b>.

exploited genuine popular sentiments against poverty, class injustice, and capitalism to spread the illusion of a socialist paradise. As a result of this deception, violent revolutions, forced collectivisation of agriculture, class purges, and unprecedented restrictions on religion and freedom of expression were imposed. The overall effect of Soviet policies was to sever man from God and compel obedience to the state, which was the practical manifestation of the Dajjāl's tribulation.

The Paradise and Hell of the Dajjāl – The Contradiction Between the Promises and Reality of the Soviet System

It is stated in the Hadith⁴⁹ that the Dajjāl will call people towards paradise, but in reality it will be hell; and the fire or hell of the Dajjāl will be cool and like sweet water, so one should choose that instead.

The communist system also promised paradise, equality, and justice on earth. But in practice, this promise turned out to be a terrible deception. Capitalism was presented as a symbol of exploitation, but the communist states themselves became the worst examples of oppression, famine, and injustice. In the Soviet Union, forced labour, gulag camps, and political purges claimed the lives of millions. In China, during the "Great Leap Forward" from 1958 to 1962, state policies led to the deaths of an estimated fifteen to fifty-five million people due to hunger and poverty.

In contrast, capitalist societies made remarkable progress in economic development, scientific innovation, and individual freedom during the same period. This contradiction highlights the symbolic truth of the Hadith—the paradise offered by the Dajjāl was, in fact, a path to destruction, while the true path to salvation was hidden in the opposite direction.

The Dajjāl as a False Prophet – The Soviet System's Claim to Guide Humanity

The Dajjāl is called a false prophet⁵⁰ because he falsely claims authority, moral superiority, and the right to guide humanity. Unlike a true prophet who provides divine guidance, the Dajjāl is a representative of Satan—just like the "false prophet" in the Book of Revelation, who speaks with the voice of Satan.⁵¹ The Soviet system elevated atheism to the level of state policy, and by declaring religion as "the opium of the people," officially closed mosques, churches, and religious institutions. This system promoted atheism and materialism, which were based on the denial of God and the devaluation of moral values.

The Era of the Dajjāl (1917–1991)

According to the Hadith, the era of the Dajjāl will last for 40 days: one day will be like a year, one day like a month, one day like a week, and the remaining days will be like ordinary days.⁵² Just as the Book of Daniel⁵³ and the Book of Revelation⁵⁴ present mathematical puzzles in their prophecies; this, too, is a mathematical puzzle.

⁴⁹ Muhammad al-Bukhārī, *Sahih al-Bukhārī* 3450–3452, accessed May 17, 2025, <https://sunnah.com/bukhari:3450>.

⁵⁰ Muhammad al-Bukhārī, *Sahih al-Bukhārī* 7121, accessed May 17, 2025, <https://sunnah.com/bukhari:7121>.

⁵¹ Revelation 19:20 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/REV.19.20.NIV>.

⁵² Muslim ibn al-Hajjaj, *Sahih Muslim* 2937a, accessed May 17, 2025, <https://sunnah.com/muslim:2937a>.

⁵³ Daniel 9:24–27 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/dan.9.24-27.NIV>.

⁵⁴ Revelation 13:18 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/REV.13.18.NIV>.

In this puzzle, "days" represent periods. If read in reverse, the first period is a week, i.e., 7 days; the second period is a month, i.e., 30 days; and the remaining 38 (out of a total of 40 days) are like ordinary days, meaning they do not represent 38 separate periods. "One day will be like a year" means that each day equals one year in real time.

These periods—7 years, 30 years, and 38 years—represent different phases of the influence of the Dajjāl:

- **First Period – 7 Years (Beginning of the Revolution – Lenin's Era):** After the February Revolution of 1917, Lenin returned to Russia in Jumādā al-Thānī 1335 AH,⁵⁵ after which the Bolshevik faction among the communists rose as a power and led the revolution in the same year. Lenin's return occurred exactly seven years before his death, which took place in Jumādā al-Thānī 1342 AH,⁵⁶ symbolically representing a week. During Lenin's era, revolutionary movements gained momentum, and the foundation of the Soviet state was laid.
- **Second Period – 30 Years (Peak of Power – Stalin's Era):** Similarly, Stalin died in Jumādā al-Thānī 1372 AH,⁵⁷ exactly 30 Islamic years after Lenin's death, symbolically representing a month. During Stalin's era, power was consolidated, the Soviet Union rapidly advanced on the path of industrial development, and a system of severe repression and fear was imposed on the people. Under Stalin's rule, the Soviet state became a global power.
- **Third Period – 38 Years (Beginning and End of Decline):** In the subsequent periods, the leadership of the Soviet Union and the intensity of the communist movement no longer displayed the prominent features seen during the eras of Lenin and Stalin. After Stalin's death, communism undoubtedly spread worldwide, profoundly influencing revolutions and governments in Asia, Africa, and Latin America. However, internal failures, economic problems, nationalist movements, and international pressure from the Cold War gradually weakened the Soviet Union and the communist bloc. Ultimately, exactly 38 Islamic years after Stalin's death, with the fall of the Berlin Wall in Jumādā al-Thānī 1410 AH,⁵⁸ the monopoly of the Communist Party ended. This event became a symbol of the decline of communism worldwide, and soon after, the dissolution of the Soviet Union and the weakening of the global communist movement were completed exactly 40 Islamic years after Stalin's death, in Jumādā al-Thānī 1412 AH.⁵⁹

The Number of Dajjāl – 30 Communist States

According to Hadith, there will be approximately thirty Dajjāls, those who will claim to be prophets.⁶⁰

This number roughly corresponds to the thirty former communist countries in the world. Like false prophets, communist regimes wrapped themselves in the authority of absolute truth, declaring their ideology the only light for humanity while enforcing obedience through power.

⁵⁵ The Islamic Month, according to the Islamic Calendar Converter of Turkey, based on April 16, 1917:

<https://webspacescience.uu.nl/~gent0113/islam/diyanetcalendar.htm>

⁵⁶ According to January 21, 1924

⁵⁷ As of March 5, 1953

⁵⁸ On January 23, 1990, the Central Committee of the Communist Party of the Soviet Union voted to end the monopoly on party power, paving the way for the establishment of a multiparty system.

⁵⁹ As of December 26, 1991

⁶⁰ Muhammad al-Bukhārī, *Sahih al-Bukhārī* 7121, accessed May 17, 2025, <https://sunnah.com/bukhari:7121>.

In this context, the Soviet Union is considered the central Dajjāl. Some communist states existed briefly and were later absorbed into the former Soviet Union, while others had mixed systems, which is why the Hadith mentions “approximately.” All these states have either dissolved or changed their ideologies through reforms.⁶¹

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1. ⁶¹ China (People's Republic of China) – 1949 to 1978-1980s (economic reforms under Deng Xiaoping).
 2. Cuba – 1959 to 2002 (ideological emphasis on Martí (José Martí) and Castroism).
 3. Vietnam (Socialist Republic of Vietnam) – 1976 to 1986 (Đổi Mới reforms).
 4. Laos (Lao People's Democratic Republic) – 1975 to 1986 (New Economic Mechanism reforms).
 5. North Korea (Democratic People's Republic of Korea) – 1948 to 1992 (replaced by the Juche ideology).
 6. Soviet Union (USSR) – 1922 to 1991 (Perestroika and collapse).
 7. East Germany (German Democratic Republic) – 1949 to 1990 (reunification with West Germany).
 8. Poland (People's Republic of Poland) – 1947 to 1989 (transition to democracy).
 9. Czechoslovakia (Czechoslovak Socialist Republic) – 1948 to 1989 (Velvet Revolution).
 10. Hungary (Hungarian People's Republic) – 1949 to 1989 (transition to democracy).
 11. Romania (Socialist Republic of Romania) – 1947 to 1989 (fall of Ceaușescu).
 12. Bulgaria (People's Republic of Bulgaria) – 1946 to 1990 (transition to democracy).
 13. Albania (People's Socialist Republic of Albania) – 1946 to 1992 (transition to democracy).
 14. Yugoslavia (Socialist Federal Republic of Yugoslavia) – 1943 to 1992 (breakup into independent states).
 15. Mongolia (Mongolian People's Republic) – 1924 to 1990 (democratic reforms).
 16. South Yemen (People's Democratic Republic of Yemen) – 1967 to 1990 (unification with North Yemen).
 17. Afghanistan (Democratic Republic of Afghanistan) – 1978 to 1992 (fall of the Communist regime).
 18. Angola (People's Republic of Angola) – 1975 to 1991 (multi-party system and economic reforms).
 19. Mozambique (People's Republic of Mozambique) – 1975 to 1990 (multi-party democracy).
 20. Benin (People's Republic of Benin) – 1975 to 1990 (democratic reforms).
 21. Congo-Brazzaville (People's Republic of the Congo) – 1969 to 1991 (transition to democracy).
 22. Ethiopia (Derg regime, later People's Democratic Republic of Ethiopia) – 1974 to 1991 (fall of the Derg regime).
 23. Cambodia (Democratic Kampuchea under the Khmer Rouge) – 1975 to 1979 (collapsed after the Vietnamese invasion and establishment of the People's Republic of Kampuchea).
 24. Kampuchea (People's Republic of Kampuchea) – 1979 to 1993 (ended with UN-brokered peace accords and transition to a constitutional monarchy under a coalition government).
 25. Tannu Tuva (Tuvan People's Republic) – 1921 to 1944 (annexed by the Soviet Union, losing its independence).
 26. Outer Mongolia (Mongolian People's Republic Pre-1924) – 1921 to 1924 (precursor to the Mongolian People's Republic; officially established in 1924).
 27. Somalia (Somali Democratic Republic): 1969-1991 (it collapsed after becoming a failed state).
 28. Nicaragua (under the Sandinista government) – 1979 to 1990 (lost power after losing the 1990 elections to a U.S.-backed opposition coalition).
 29. Grenada (under Maurice Bishop's New Jewel Movement) – 1979 to 1983 (ended after U.S. military intervention following internal conflicts within the ruling party).
 30. Chile (Popular Unity under Salvador Allende) – 1970 to 1973 (overthrown in a U.S.-backed military coup led by Augusto Pinochet).
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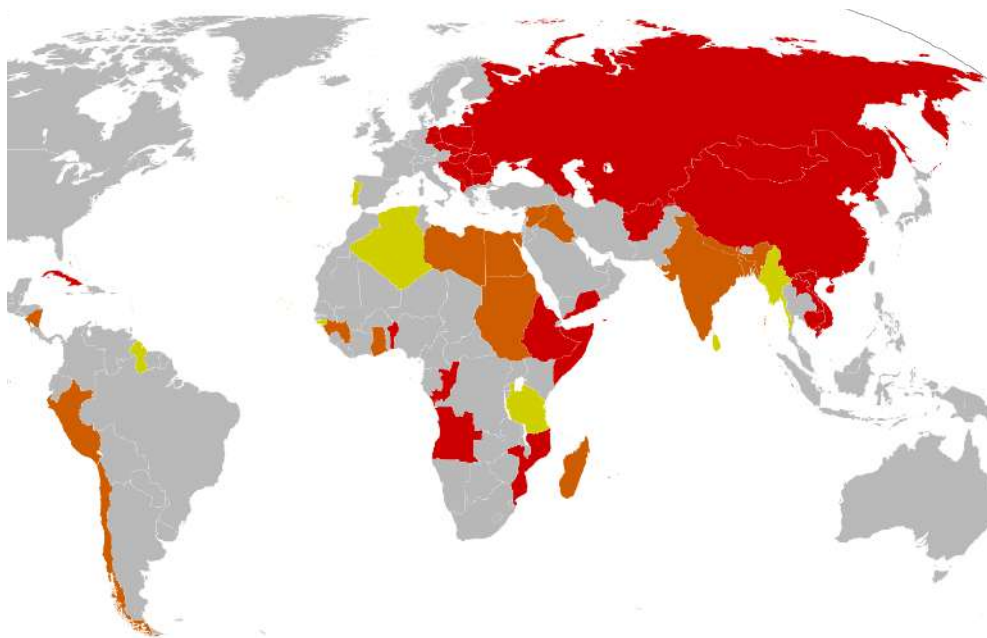


Figure 2: This is a map of all the states in history that have been influenced by communism (countries shown in 'red' were official communist states with a one-party system; other colours represent countries where there was influence but a multi-party system remained). This map illustrates the global reach of communism.⁶²

The Journey of Dajjāl Around the World

In the Hadith, Dajjāl's journey around the world is likened to rain driven by the wind, symbolising his speed and global impact.⁶³ Similarly, communism spread to every continent, but eventually, like the rain, it ceased and ended.

There will be no greater trial than the trial of Dajjāl

In the Hadith, Dajjāl's trial is described as the greatest.⁶⁴ At its peak, more than one-third of the world's population was under communist governments.⁶⁵ This was one of the most significant episodes of religious oppression and violation of freedoms in human history, affecting billions of people.

Muslims will seek refuge in the mountains to protect themselves from the trials of the Dajjāl.

The Hadith describes a time when Muslims retreat to remote places such as mountains and valleys to safeguard their faith during severe trials, including the emergence of the Dajjāl.⁶⁶⁷ Historically, those who sought to preserve their religious beliefs by taking refuge included people from regions such as the mountains of Abakan.⁶⁸

Recitation of Sūrah Al-Kahf for protection from the Dajjāl

⁶² "Communist Bloc Map," *Wikipedia*, accessed May 17, 2025, https://en.wikipedia.org/wiki/File:Communist_Block.svg.

⁶³ Muslim ibn al-Hajjaj, *Sahih Muslim* 2937a, accessed May 17, 2025, <https://sunnah.com/muslim:2937a>.

⁶⁴ Muslim ibn al-Hajjaj, *Sahih Muslim* 2946a, accessed May 17, 2025, <https://sunnah.com/muslim:2946a>.

⁶⁵ Archie Brown, *The Rise and Fall of Communism* (Princeton, NJ: Princeton University Press), accessed May 17, 2025, <https://assets.press.princeton.edu/chapters/s11095.pdf>.

⁶⁶ Muhammad al-Bukhārī, *Sahih al-Bukhārī* 19, accessed May 17, 2025, <https://sunnah.com/bukhari:19>.

⁶⁷ Muslim ibn al-Hajjaj, *Sahih Muslim* 2945a, accessed May 17, 2025, <https://sunnah.com/muslim:2945a>.

⁶⁸ "Lykov Family," *Wikipedia*, last modified May 17, 2025, https://en.wikipedia.org/wiki/Lykov_family.

The Hadith strongly emphasises the recitation of Sūrah Al-Kahf, which strengthens believers' faith, resolve, and insight during great trials such as the tribulation of the Dajjāl.⁶⁹ This guidance is similar to the event described about the "Companions of the Cave"—who, during a period of religious persecution and trial, migrated to remain steadfast in their faith and sought refuge with Allah.

Events related to the Dajjāl

The following events are described in the Hadith in historical sequence:

Seventy thousand Jewish followers of the Dajjāl from Isfahan – Socialist tendencies among the Jews of Vilna (early twentieth century)

According to the prophecy of the Prophet Muhammad (peace be upon him), among the followers of the Dajjāl will be seventy thousand Jews from Isfahan, who will be wearing cloaks (Ṭayālisah).⁷⁰

During the time of the Messenger of Allah (peace be upon him), Isfahan was a well-known centre of Jewish learning and religion, where the Jewish community was considered particularly influential in Talmudic knowledge, legal insight, and religious leadership. Although there was still a Jewish community in Isfahan at the beginning of the twentieth century, it no longer held the same intellectual and scholarly status for which it was renowned during the time of the Messenger of Allah (peace be upon him).

A similar intellectual tradition can be observed in the early twentieth century in Vilna (Vilnius), which was called the "Jerusalem of the North." The Jewish community there had become a centre of knowledge and culture through a strong system of schools, libraries, and intellectual gatherings. The Jews of seventh-century Isfahan and those of early twentieth-century Vilna, though from different eras and environments, shared a similar tradition—namely, participation in knowledge and wisdom, religious leadership, and intellectual activity. Both periods and locations had a distinctive style of expressing religious and cultural identity—through the wearing of cloaks in Isfahan, and through the tradition of Yiddish language and literature in Vilna. The "cloak" mentioned in the Hadith is a symbolic reference to such traditions, representing their cultural and religious affiliation.

The number "seventy thousand" mentioned in the Hadith refers to the Jewish population in Vilna at the beginning of the twentieth century, which was 63,000 in 1897 and increased to 76,000 in 1901. During this period, the Jewish community of Vilna was actively involved in socialist and Marxist revolutionary movements. Notably, the establishment of the "General Jewish Labour Party" in Vilna in 1897 and their participation in the failed Russian Revolution of 1905 are significant, where the Jews of Vilna clearly took part in revolutionary activities under a socialist agenda.⁷¹

Coming from the direction of the East and appearing between Syria and Iraq — the emergence of the Soviet Union as a new global power in opposition to the West (1922)

In the time of the Messenger of Allah (peace be upon him), the region between Syria and Iraq was a disputed border area between the Byzantine and Sassanid empires, where no single power had permanent and uncontested dominance. The mention in Hadith of the Dajjāl appearing in this area carries two important symbolic meanings:

⁶⁹ Muslim ibn al-Hajjaj, *Sahih Muslim* 809a, accessed May 17, 2025, <https://sunnah.com/muslim:809>.

⁷⁰ Muslim ibn al-Hajjaj, *Sahih Muslim* 2944, accessed May 17, 2025, <https://sunnah.com/muslim:2944>.

⁷¹ Mordechai Zalkin, "Vilnius," *YIVO Encyclopedia of Jews in Eastern Europe*, accessed May 17, 2025, <https://encyclopedia.yivo.org/article/982>.

first, that the Dajjāl will not be a continuation of any existing power, but will emerge as a new and independent force; second, that his appearance will be from the east of Medina.⁷²

Historically, most of the Soviet Union was located to the east of Medina, and when it came into existence in 1922, it was seen worldwide as a new power rising from the east—not only geographically, but also ideologically. Communism was presented as a revolutionary system in contrast to the capitalist Western world, introducing a new dimension to religion, society, and politics. In this sense, the symbol of the Dajjāl’s emergence from the east and the establishment of the Soviet Union share a profound symbolic similarity.

The Dajjāl providing sustenance and people believing in him – The artificial prosperity and propaganda of the Soviet Union (1928–1932)

According to the Hadith, the Dajjāl will call people, and they will believe in him. The Dajjāl will command, the sky will send down rain, the earth will produce crops, and livestock will be full of milk.⁷³

This scene symbolically reflects the deception of the Dajjāl during the early years of the Soviet Union, especially during the first Five-Year Plan (1928–1932)⁷⁴—people accepted this system with a conviction akin to religious faith, and the state seemingly produced miraculous results: booming factories, abundant harvests, and an artificial impression of prosperity. Initiatives like the “Stakhanovite movement”⁷⁵ showed workers surpassing incredible targets, reinforcing the notion that communism could control nature and bring about unlimited progress, just as the Dajjāl would impress people by bringing rain and wealth.

The people rejecting the Dajjāl’s invitation, and the Dajjāl subjecting them to famine and destitution – The Holodomor famine (1932–1933)

According to the Hadith, the Dajjāl will go to those who reject his invitation, and they will suffer famine, hunger, and loss of wealth, until nothing of their possessions remains.⁷⁶

This scene resembles the Ukrainian peasants who opposed communist collective agriculture. The state confiscated food, cut off supplies, and crushed resistance, resulting in the man-made famine known as the Holodomor (1932–1933). Despite the absence of a natural famine, policies left fields barren, livestock dead, and the population starving. Just as the Dajjāl abandons those who reject him to destruction, so too did the state leave these people in utter ruin, resulting in the deaths of 3.5 to 5 million people.⁷⁷

The Dajjāl extracting treasures from a desolate land – The Soviet Union extracting minerals from remote regions (after 1933)

According to the Hadith, the Dajjāl will pass through a desolate land and say, “Bring out your treasures,” and the treasures of the earth will come forth and gather around him like swarms of bees.⁷⁸

This scene is reminiscent of the era when the Soviet Union, after consolidating its ideological grip, turned towards remote and desolate regions such as Siberia, Central Asia, and the Urals, initiating a vast process of extracting

⁷² Muslim ibn al-Hajjaj, *Sahih Muslim* 2937a, accessed May 17, 2025, <https://sunnah.com/muslim:2937a>.

⁷³ Muslim ibn al-Hajjaj, *Sahih Muslim* 2937a, accessed May 17, 2025, <https://sunnah.com/muslim:2937a>.

⁷⁴ “First Five-Year Plan (Soviet Union),” *Wikipedia*, last modified May 17, 2025, [https://en.wikipedia.org/wiki/First_five-year_plan_\(Soviet_Union\)](https://en.wikipedia.org/wiki/First_five-year_plan_(Soviet_Union)).

⁷⁵ “Stakhanovite Movement,” *Wikipedia*, last modified May 17, 2025, https://en.wikipedia.org/wiki/Stakhanovite_movement.

⁷⁶ Muslim ibn al-Hajjaj, *Sahih Muslim* 2937a, accessed May 17, 2025, <https://sunnah.com/muslim:2937a>.

⁷⁷ “Holodomor,” *Wikipedia*, last modified May 17, 2025, <https://en.wikipedia.org/wiki/Holodomor>.

⁷⁸ Muslim ibn al-Hajjaj, *Sahih Muslim* 2937a, accessed May 17, 2025, <https://sunnah.com/muslim:2937a>.

natural resources from there. Primarily during the second five-year plan (1933–1937), gold, coal, oil, and other minerals were obtained through forced labour and state-run industry, and these valuable resources were amassed at the centre as if, at a single command of the Dajjāl, treasures emerged from the earth and gathered around him. This process was not limited to a single plan; in the subsequent years, these resources continued to be the core and axis of the Soviet economy.

The Dajjāl's Encampment Outside Medina – The Failures of Soviet Influence in the Muslim World (Second Half of the Twentieth Century)

The Hadith mentions that the Dajjāl will camp near Medina but will not be able to enter it, as angels will protect it. Then, the angels will turn him towards Syria, and there he will perish.⁷⁹

Here, "Medina" does not refer to just a single city, but represents the entire Muslim community, just as in the time of the Messenger of Allah (peace be upon him), Medina was the centre of the Muslim state. On the other hand, Syria was the territory of the Byzantine Christians, considered a symbol of the Christian world at that time. This Hadith has been interpreted symbolically as the Soviet Union, after failing to establish its foothold in the Muslim world, turned toward the Christian West before ultimately collapsing.

After the Second World War, the Soviet Union emerged as a global power. It expanded its influence worldwide, including efforts to incorporate Muslims into the Soviet bloc and promote communism. However, the Soviet government's atheistic ideology was in sharp conflict with the conservative and deeply religious environment of the Muslim world. This ideological difference limited the acceptance and influence of communism among Muslims, and thus, the Dajjāl could not enter Medina.

The Three Shocks in Medina – The Global Political and Intellectual Crises Facing the Muslim Ummah

According to the Hadith, Medina will tremble three times, after which every hypocrite and disbeliever will leave Medina and join the Dajjāl. This is most likely interpreted as the following three historical events described below:⁸⁰

- **The Establishment of Israel in 1948 and the Nakba** – After the establishment of Israel in 1948, hundreds of thousands of Palestinians were displaced, an event known as the Nakba (meaning catastrophe). Hundreds of villages were destroyed, and Palestinians became refugees. The Muslim world regarded this as a great injustice perpetrated with the backing of Western powers. This tragedy shook Arab societies and led many young people and intellectuals to turn towards communist movements as a means of resistance.
- **The Suez Crisis of 1956** – When Britain, France, and Israel attacked the Suez Canal in 1956, Egypt sought diplomatic and political assistance from the Soviet Union against this aggression. This was the first significant occasion when an Arab state openly relied on Soviet power. This event promoted leftist ideologies in the Middle East, resulting in the rise to power of nationalist and socialist groups such as the Ba'ath Party in Iraq and Syria, while a formal communist state was established in South Yemen.
- **The Six-Day War of 1967** – Israel's victory in the Six-Day War of 1967 dealt a severe blow to Arab nationalism, resulting in a new wave of leftist ideologies. As a result, Marxist factions emerged within

⁷⁹ Muslim ibn al-Hajjaj, *Sahih Muslim* 1380, accessed May 17, 2025, <https://sunnah.com/muslim:1380>.

⁸⁰ Muhammad al-Bukhārī, *Sahih al-Bukhārī* 7124, accessed May 17, 2025, <https://sunnah.com/bukhari:7124>.

Palestinian resistance movements, most notably the PFLP (Popular Front for the Liberation of Palestine), which openly adopted a Soviet-backed revolutionary path.

Banu Tamim's Resistance Against the Dajjāl – Āl al-Shaykh and Communism

The Messenger of Allah (peace be upon him) foretold the steadfastness of the Banu Tamim tribe against the Dajjāl.⁸¹ This tribe, which has historically inhabited Saudi Arabia, Iraq, and the Gulf states, later emerged as a symbol of intellectual and social resistance against communism. Banu Tamim promoted Islamic traditions, beliefs, and tribal values, thereby rejecting the materialistic and atheistic ideologies of communism. The significance of this prophecy is further heightened by the fact that the Āl al-Shaykh—descendants of Shaykh Muhammad ibn ‘Abd al-Wahhāb—also belong to this tribe.⁸² In Saudi Arabia, under the intellectual influence of the Āl al-Shaykh, communism was regarded not only as atheistic but as an explicit adversary of Islam. For this reason, any form of alliance with the Soviet Union was considered contrary to faith and unacceptable.

The Dajjāl's killing and reviving of a Muslim, and his inability to kill him again – The Soviet Union and Afghanistan (1977–1992)

It is stated in the Hadith that a Muslim who will leave Medina will be brought before the Dajjāl, who will kill him and then bring him back to life, but the Dajjāl will not be able to kill him again.⁸³ Another Hadith elaborates on this incident, stating that the Dajjāl will appear and a believer will confront him. The Dajjāl's soldiers will stop the believer and question his intentions. When he refuses to accept the Dajjāl as his Lord, they will say, “Kill him.” However, some among them will say, “Did your master (the Dajjāl) not forbid killing anyone without his permission?” Then they will take him to the Dajjāl. Recognising him, the believer will exclaim, “This is the Dajjāl!” The Dajjāl will order his execution, and he will be sawn in half. Then the Dajjāl will bring him back to life. However, the believer will again reject the Dajjāl and expose his deception. When the Dajjāl is unable to kill him a second time, he will throw him aside, making it appear as if he is being cast into Hell, but in reality, he will enter Paradise. The Prophet (peace be upon him) said that he will be the greatest martyr in the sight of Allah.⁸⁴

Here, “Medina” is not merely a city, but represents the entire Muslim Ummah, just as Medina was the centre of the Muslim state during the time of the Messenger of Allah (peace be upon him). The “believer” symbolises Afghanistan, while the “Dajjāl” represents the Soviet Union, and the Dajjāl's soldiers symbolise the communist factions (Parcham and Khalq) present in Afghanistan. The “killing and reviving” refers to the communist revolutions, which dismantled old governmental and social structures to establish new systems. “Reviving” points to the reorganisation of society under a new communist order, often achieved at significant human cost. This Hadith can be understood as a symbolic interpretation of the rise of communist factions in Afghanistan, Soviet intervention, and the resistance against it:

1. **The believer's refusal to accept the Dajjāl as Lord – The expulsion of communist factions in 1977:** In the 1970s, the Afghan government included the communist “Parcham” faction. However, in 1977, President Mohammad Daoud Khan discovered the communists' plans for rebellion and expelled them from the government. This event corresponds to the Hadith's account of the Dajjāl's guards questioning the believer and the believer's refusal to accept the Dajjāl as his Lord.

⁸¹ Muhammad al-Bukhārī, *Sahih al-Bukhārī* 2543, accessed May 17, 2025, <https://sunnah.com/bukhari:2543>.

⁸² “Muhammad ibn Abd al-Wahhab,” *Wikipedia*, last modified May 17, 2025, https://en.wikipedia.org/wiki/Muhammad_ibn_Abd_al-Wahhab.

⁸³ Muhammad al-Bukhārī, *Sahih al-Bukhārī* 7132, accessed May 17, 2025, <https://sunnah.com/bukhari:7132>.

⁸⁴ Muslim ibn al-Hajjaj, *Sahih Muslim* 2938c, accessed May 17, 2025, <https://sunnah.com/muslim:2938c>.

2. **The Dajjāl's soldiers attempting to kill the believer – The Khalq coup and oppression in 1978:** In 1978, through the Saur Revolution, the Khalq faction seized power by force, resulting in the assassination of President Daoud Khan. This event symbolises the Dajjāl's soldiers' attempt to kill the believer as described in the Hadith. This was also surprising for the Soviet Union, as it sought to avoid instability caused by unexpected coups. The Soviet Union's policy aligns with the Hadith's statement: "Did your master (the Dajjāl) not forbid killing anyone without his permission?"
3. **The Dajjāl killing and reviving the believer – Soviet intervention and the purge of Khalq in 1979:** In 1979, the Soviet Union invaded Afghanistan, killed the Khalq leader Hafizullah Amin, and installed the Parcham faction in power. This change was made possible through Operation Storm-333, in which Soviet forces killed the Khalq leadership, crushed resistance, and carried out mass killings. This parallels the Hadith's account of the believer being tortured, killed, and revived, as the Khalq faction was violently removed and the Parcham faction imposed. Although the Khalq faction had previously supported communist ideology, the Soviet Union's actions alienated many of its leaders, resulting in heavy losses for them.
4. **The Dajjāl's inability to kill the believer again – The resistance of the Mujāhidīn and Soviet failure:** The Soviet Union tried to strengthen its grip on Afghanistan, but the resistance of the Mujāhidīn continued to grow. In the Hadith, the believer's neck turning to copper, making it impossible to kill him again, alludes to the intensity and ultimate failure of Soviet military operations. The withdrawal of Soviet troops in 1989 corresponds to the Dajjāl casting the believer far away in the Hadith.
5. **The martyrdom of the believer – Intense civil war after the fall of the communist government in 1992:** The collapse of the communist government in 1992 and the ensuing intense civil war correspond to the martyrdom of the believer in the Hadith. In this way, the believer's entry into Paradise reflects the sincerity of those Mujāhidīn who regarded their struggle against the Soviet Union as a jihad against atheism and oppression.

Questions about the Interpretation

The Meeting of Hadrat Tamīm al-Dārī (may Allah be pleased with him) with the Dajjāl

According to a Hadith, Hadrat Tamīm al-Dārī (may Allah be pleased with him) narrated an incident to the Noble Prophet.⁸⁵ He explained that he set out on a sea voyage with some people and, due to a storm, they reached an island. There, they encountered a strange and unusual creature called "al-Jassāsah," who took them to a cave to meet a man. That man was bound in chains and asked them several questions, then revealed to them he was "al-Masīh ad-Dajjāl" and that the time of his emergence was near. When Hadrat Tamīm al-Dārī (may Allah be pleased with him) narrated this incident to the Noble Prophet (peace be upon him), the Prophet affirmed its truth before the people and said, "This incident is in accordance with what I have been telling you about the Dajjāl."

This Hadith of Hadrat Tamīm al-Dārī (may Allah be pleased with him) appears to be a vision, not a physical, real-life encounter with the Dajjāl. There are three fundamental reasons for this:

⁸⁵ Muslim ibn al-Hajjaj, *Sahih Muslim* 2942a, accessed May 17, 2025, <https://sunnah.com/muslim:2942a>.

- There is no separate narration or testimony from the other individuals who travelled with Hadrat Tamīm al-Dārī (may Allah be pleased with him) regarding this extraordinary incident, which supports the view that this event was a vision.
- According to another Hadith, the Noble Prophet said: "All the people present in my era will pass away within a hundred years." If the Dajjāl had physically existed at that time, he would have been included among them as well.⁸⁶
- Just as the Noble Prophet himself saw the Dajjāl in a vision, similarly, the incident of Tamim Hadrat Dārī (may Allah be pleased with him) was also a vision.⁸⁷

Ibn Sayyad, being the Dajjāl

Some Hadiths indicate that Ibn Sayyad, a boy living on the outskirts of Medina, could be the Dajjāl.⁸⁸ However, the Noble Prophet said in a clear Hadith: "If the Dajjāl appears during my lifetime, I will confront him on your behalf."⁸⁹ This makes it clear that since Ibn Sayyad existed during the Prophet's time, he could not be the Dajjāl. Furthermore, the Noble Prophet (peace be upon him) said that the Dajjāl could not enter Mecca and Medina.⁹⁰ In contrast, historical reports indicate that Ibn Sayyad travelled from Medina to Mecca, further proving that he was not the Dajjāl.⁹¹

The Noble Prophet and the Companions (may Allah be pleased with them) considered the Dajjāl to be a human being

The Hadith literature makes it clear that the Noble Prophet and his Companions (may Allah be pleased with them) regarded the Dajjāl as a human being. The Messenger of Allah (peace be upon him) saw the Dajjāl in a vision,⁹² and since the visions of the Prophets are a form of revelation, they describe exactly what they see in their dreams, without adding any personal interpretation or conjecture. The interpretation of the dreams of the Prophets is either directly granted by Allah Almighty to His Prophet, or the reality of the dream becomes clear over time. A clear example of this is the dream seen by Prophet Yūsuf (Joseph), peace be upon him, in his childhood—in which the sun, the moon, and eleven stars were prostrating to him. Years later, when his family appeared before him in Egypt, Prophet Yūsuf (peace be upon him) said: "O my father! This is the interpretation of my dream I saw before; my Lord has made it come true."⁹³

In accordance with this principle, when the Prophet Muhammad (peace be upon him) saw the Dajjāl as a human in a vision,⁹⁴ he described it exactly as he saw it. The Companions (may Allah be pleased with them) also understood it to be a human, because the Prophet (peace be upon him) did not present any interpretation of the vision. This indicates that a complete understanding and interpretation of the narrations concerning the Dajjāl will only be possible at the time of their occurrence. Before that, their true nature could only be a matter of conjecture or scholarly reasoning.

⁸⁶ Muslim ibn al-Hajjaj, *Sahih Muslim* 2538a, accessed May 17, 2025, <https://sunnah.com/muslim/44/310>.

⁸⁷ Muhammad al-Bukhārī, *Sahih al-Bukhārī* 5902, accessed May 17, 2025, <https://sunnah.com/bukhari:5902>.

⁸⁸ Muslim ibn al-Hajjaj, *Sahih Muslim* 2930a, accessed May 17, 2025, <https://sunnah.com/muslim:2930a>.

⁸⁹ Muslim ibn al-Hajjaj, *Sahih Muslim* 2937a, accessed May 17, 2025, <https://sunnah.com/muslim:2937a>.

⁹⁰ Muslim ibn al-Hajjaj, *Sahih Muslim* 2943a, accessed May 17, 2025, <https://sunnah.com/muslim:2943a>.

⁹¹ Muslim ibn al-Hajjaj, *Sahih Muslim* 2927a, accessed May 17, 2025, <https://sunnah.com/muslim:2927a>.

⁹² Muhammad al-Bukhārī, *Sahih al-Bukhārī* 5902, accessed May 17, 2025, <https://sunnah.com/bukhari:5902>.

⁹³ Quran 12:100, *Quran.com*, accessed May 17, 2025, <https://www.quran.com/12/100>.

⁹⁴ Muhammad al-Bukhārī, *Sahih al-Bukhārī* 5902, accessed May 17, 2025, <https://sunnah.com/bukhari:5902>.

EXPLANATION OF A HADITH NARRATED BY ANAS (RA)

Written and Researched: Allama Shabbir Ahmad Azhar Meerthi

Compiled and Edited: Dr. Muhammad Ghatrif Shahbaz Nadwi

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Sometimes it happens that a hadith is, in itself, authentic, but a narrator errs in understanding it. He adds explanatory words from himself or includes additions based on his own understanding. As a result, the original message is one thing, but it appears differently in the narrations of various transmitters. There are countless examples of this in the hadith corpus. The following account is a classical example of this phenomenon, which is presented here for the benefit of the readers. This research is taken from the first volume of Allama Meerthi's book *Bukhari ka Mutalah* (A Study of Bukhari).

Imam Bukhari has said:

حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ، ثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَطُوفُ عَلَى نِسَائِهِ فِي اللَّيْلَةِ الْوَاحِدَةِ، وَلَهُ يَوْمٌ تِسْعُ نِسْوَةٍ

Abd al-Alā bin Hammad narrated to us, who said: Yazid bin Zuray narrated to us, who said: Said bin Abi Arubah narrated to us, reporting from Qatadah, that Anas narrated (this) to Qatadah and others: The Prophet (PBUH) used to go around to his wives in one night. At that time, the Prophet (PBUH) had nine wives. (Sahih Bukhari No. 5215)

Bukhari has also narrated this hadith from Musaddad bin Musarhad with the same chain of narration. Imam Ahmad has transmitted it through Yazid bin Zuray via Abd al-Aziz bin Abd al-Shamad (Musnad Ahmad 3/166).

Mu'ammarr has also narrated this hadith of Anas from Qatadah, in the following words:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَطُوفُ عَلَى نِسَائِهِ، فِي غَسْلٍ وَاحِدٍ

The Messenger of Allah (PBUH) used to go around to his wives in a single bath. (Musnad Ahmad 3/161, Sunan al-Nasai p. 52, Sunan al-Tirmidhi p. 28, Sunan Ibn Majah p. 44, Indian editions)

However, the phrase “فِي غَسْلٍ وَاحِدٍ” (in a single bath) is not a phrase reported by Qatadah himself. Rather, Muammarr added it to Qatadah's narration by way of explanation according to his own understanding.

In addition to Said bin Abi Arubah and Muammarr bin Rashid, Hisham Dastuwai also narrated this hadith from Qatadah. The version narrated by Hisham will be mentioned later.

Thabit Banani also narrated this from Anas. From Thabit, both Muammar and Hammad bin Salamah transmitted it. The narration of Muammar is as follows:

حَدَّثَنَا سُفْيَانُ حَدَّثَنِي مَعْمَرٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُطِيفُ بِنِسَاءِهِ فِي لَيْلَةٍ يَغْتَسِلُ غُسْلًا وَاحِدًا
Sufyan narrated to us; Muammar narrated to me from Thabit from Anas: The Prophet (PBUH) used to go around to his wives in one night, performing a single ghusl (ritual bath). (Musnad Ahmed, 3/111)

And the narration of Hammad (bin Salamah) is as follows:

حَدَّثَنَا عَبْدُ الرَّحْمَنِ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَافَ عَلَى نِسَاءِهِ فِي لَيْلَةٍ وَاحِدَةٍ يَغْتَسِلُ وَاحِدًا.
Abd al-Rahman narrated to us; Hammad bin Salamah narrated from Thabit from Anas: The Prophet (PBUH) went around to his wives in a single night with one ghusl (ritual bath). (Musnad Ahmed, No. 12515)

At times, Hammad (bin Salamah) has reported the wording:

طَافَ عَلَى نِسَائِهِ جَمِيعًا فِي يَوْمٍ وَاحِدٍ
He went around to all his wives in a single day. (Musnad Ahmad, Hadith no. 12221)

In the narration of al-Darimi, the word used is: "جَمِيع" (Sunan al-Darimi, p. 103, Indian edition).

Humayd al-Tawil also narrated this from Anas. Its takhrij (source tracing) has been done by Abu Dawud and al-Nasai. The narration of Abu Dawud is as follows: "أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَافَ ذَاتَ يَوْمٍ عَلَى نِسَاءِهِ فِي غُسْلٍ وَاحِدٍ" - *The Messenger of Allah (PBUH) went around to his wives on a certain day with one ghusl (ritual bath).* (Sunan Abi Dawud, Kitab al-Taharah, Bab fi al-Junub Ya'ud). In the narration of al-Nasai it is stated: "Fi laylatin bighuslin wahid" (In a single night with one ghusl). (Sunan al-Nasai: Kitab al-Taharah, Bab Ityan al-Nisa Babla Ihdath al-Ghusl).

Hisham bin Zayd also narrated this from Anas. Its takhrij has been done by Muslim and Ahmad:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَطُوفُ عَلَى نِسَاءِهِ يَغْتَسِلُ وَاحِدًا - The Prophet (PBUH) used to go around to his wives with one ghusl (ritual bath). (Sahih Muslim, No. 1/144; Musnad Ahmad No. 3/225)

Thus, this hadith has been narrated from Anas by Qatadah, Thabit Banani, Humayd al-Tawil, and Hisham bin Zayd. And through all four chains, the hadith is *Sahih al-Isnad*. However, there is a major flaw in its *matn* (text), which I will, in sha Allah, clarify. Here, I wish to inform the readers that Salih bin Abi al-Akhdar made the mistake of attributing this hadith of Anas to Zuhri. Its takhrij has been done by Ibn Majah.

عَنْ صَالِحِ بْنِ أَبِي الْأَخْضَرِ، عَنْ الزُّهْرِيِّ، عَنْ أَنَسٍ قَالَ: وَضَعْتُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غُسْلًا فَأَغْتَسَلَ مِنْ جَمِيعِ نِسَائِهِ فِي لَيْلَةٍ

It is narrated from Salih bin Abi al-Akhdar that al-Zuhri narrated from Anas. Anas said: I prepared water for the Messenger of Allah (PBUH) for ghusl, and that night he had relations with all his wives and then performed ghusl. (Sunan Ibn Majah, No. 589)

Salih bin Abi al-Akhdar was a corrupt individual, a liar and fabricator. (Ibn Ma'in said: "*Laysa bil-qawi*" (He is not strong), and on another occasion: "*Da'I*" (Weak). Al-'Ijli said: "*Yuktabu hadithuhu wa laysa bil-qawi*" (His hadith is written down, but he is not strong). Al-Jawzajani said: "*Uttuhima fi ahadithihi*" (He was accused of corrupting his narrations). Tahdhib al-Tahdhib 4/333).

Had al-Zuhri truly narrated this hadith, then among his numerous reliable and truthful students, at least one would have transmitted it. We are certain that al-Zuhri did not narrate this hadith. In the hadith transmitted by Qatadah, Thabit Banani, Humayd, and Hisham bin Zayd, Salih bin Abi al-Akhdar inserted the phrase “wada’tu li-Rasulillahi sallallahu alayhi wasallam ghaslan” (“I prepared water for the Messenger of Allah (PBUH) for ghusl”) from his own side and falsely attributed it to al-Zuhri. Therefore, this corrupt and erroneous narration of Salih bin Abi al-Akhdar is not worthy of any attention. However, the hadith narrated by Qatadah, Thabit, Humayd, and Hisham requires proper and thorough understanding.

Among these, in the narrations of Thabit and Humayd, the word *taafa* is used. This means that, in the knowledge of Anas (RA), this incident of the Messenger of Allah (PBUH) occurred once. And in the narrations of Qatadah and Hisham bin Zayd, the wording is *kana yatufu*, which means that Anas (RA) mentioned this incident in such a way that it was known to him to have occurred multiple times. However, whether this incident is understood to have occurred once or multiple times, in any case, a legitimate question arises: How did Anas come to know about it? This incident could not possibly have been witnessed by Anas himself. Anas was the servant of the Messenger of Allah (PBUH). He was young. He would serve during the day and stay at night with his mother, Umm Sulaym, and his stepfather, Abu Talhah al-Ansari (may Allah be pleased with them), just as children stay in their own homes. Throughout the entire period of his service, which lasted approximately ten years, Anas did not spend a single night at the residence of the Messenger of Allah (PBUH). Inevitably, if Anas came to know of this incident, he must have heard it from someone. But from whom? Was it from the Messenger of Allah (PBUH) himself? No, certainly not. It is inconceivable that the Prophet (PBUH) would relate such a story of his private marital life to Anas (RA), a young boy. Or did one of the noble wives of the Prophet (PBUH) inform Anas (RA) of it? No, certainly not. This too is absolutely impossible and unimaginable.

Or perhaps Umm Sulaym, the mother of Anas (RA), learned of this matter from one of the Mothers of the Believers and informed her son, i.e., Anas (RA). By Allah, this too is impossible. No mother can speak of such a matter to her son. Therefore, there was absolutely no way for Anas (RA) to have known about this incident concerning the Messenger of Allah (PBUH). And it is equally inconceivable that Anas (RA) would speak with certainty about something related to the Messenger of Allah (PBUH) without having actual knowledge of it. Hence, I say with conviction that Anas (RA) did not narrate this story about the Messenger of Allah (PBUH). So does this mean that Qatadah bin Diamah, Thabit bin Aslam Banani, Humayd al-Tawil, and Hisham bin Zayd fabricated it and falsely attributed it to Anas? No, certainly not. All four were pious, God-fearing, truthful, and trustworthy individuals. They did not deliberately misrepresent or fabricate anything. Rather, they misunderstood the hadith narrated by Anas (RA). The meaning of what Anas had actually said was something else, but they understood it differently. Then, based on their understanding, they narrated it—adding certain words accordingly.

The reality is that for nightly residence, the Messenger of Allah (PBUH) had appointed a schedule among the noble wives. He would spend one day and night at each wife's home in turn. During the day, meals and other arrangements would be at the home of the wife whose turn it was, and at night he would rest there. However, each day he would go to visit all his noble wives briefly, one after another. He would inquire about each one's condition, ask about their needs, and spend a short time with each. After visiting them all, he would finally go to the home of the wife whose turn it was that day. Even in the early stages of his final illness, this was his practice—until, considering his comfort and ease, all of the noble wives willingly allowed him to remain with Aisha (RA) for the duration of his illness. The remaining days of his illness were spent in her home, and it was there that he passed away. That very sacred chamber became his resting place until the Day of Resurrection. *Sallallahu alayhi wasallam wa ala azwajih wa ashabih ajma'in.*

This brief visiting of all the wives by the Prophet (PBUH) would at times take place during the mid-morning, sometimes after the ‘Asr prayer, and sometimes between Maghrib and Isha. This is what Anas (RA) mentioned in the following words: *Kana Rasulullahi sallallahu alayhi wasallam yatufu ala nisa'ih jami'an* (The Messenger of Allah (RA) used to go around to all his wives). The Prophet (RA) would visit all his noble wives—meaning, he would go to each of the Mothers of the Believers one after another to ask about their condition and needs. The listeners—namely, Thabit, Humayd, and Hisham bin Zayd—understood it to mean that the Prophet (PBUH) would have relations with all of them successively. Accordingly, they narrated the hadith with that meaning, and to clarify this understanding, they added the phrase: *bighuslin wahid* (with one ghusl). In addition to Qatadah, Thabit, Humayd, and Hisham, this hadith has also been narrated from Anas (RA) by Matar al-Warraaq. Imam Ahmad says:

حَدَّثَنَا حَسَنُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا أَبُو هِلَالٍ، قَالَ: حَدَّثَنَا مَطَرُ الْوَرَّاقُ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَطُوفُ عَلَى تِسْعِ نِسْوَةٍ فِي ضَحْوَةٍ

Hasan bin Musa narrated to us; he said: Abu Hilal narrated to us; he said: Matar al-Warraaq narrated to us from Anas bin Malik who said: "The Prophet of Allah (PBUH) used to go around to nine women during the forenoon." (Musnad Ahmad 3/239)

Fi dahwah means: at the time of forenoon (after the day has advanced). This narration supports the correct meaning and interpretation of the hadith of Anas (RA) which I have explained. And in the version of this hadith narrated by Hisham Dastuwai from Qatadah, there is further clarification of this meaning. Its takhrij has been done by Imam Bukhari and Imam Ahmad. Hisham states that Qatadah said:

حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدُورُ عَلَى نِسَاءِهِ فِي السَّاعَةِ الْوَاحِدَةِ، مِنَ اللَّيْلِ وَالنَّهَارِ، وَهُنَّ إِحْدَى عَشْرَةَ. قَالَ: بُلْتُ لِأَنَسٍ: أَوْ كَانَ يُطِيقُهُ؟ قَالَ: بَكُنَّا نَتَحَدَّثُ "أَنَّهُ أُعْطِيَ قُوَّةَ ثَلَاثِينَ. وَقَالَ سَعِيدٌ، عَنْ قَتَادَةَ: إِنَّ أَنَسًا، حَدَّثَهُمْ تِسْعَ نِسْوَةٍ

Anas (RA) narrated to us that the Prophet (PBUH) used to go around to his wives at one time—sometimes at night, meaning at the beginning of the night, and sometimes during the day—and they were eleven in number. He says: I said to Anas, "Did he have the strength for that?" He replied: In our conversations, we used to say that he had been given the strength of thirty men. And Sa'id bin Abi Arubah said that Anas mentioned they were nine.

This mention of eleven and nine is not a contradiction. During *Umrat al-Qada* in the 7th year of Hijrah, the Prophet (RA) married Maymunah bint Harith (RA), after which the number of his wives became nine. These were: Sawdah, Umm Habibah, Safiyyah, Hafsa, ‘A’ishah, Maymunah, Umm Salamah, along with two concubines: Zaynab bint Jahsh, Juwayriyyah, and also: Rayhanah al-Quraziyyah and Mariyah al-Qibtiyyah (may Allah be pleased with them all). When Qatadah narrated this hadith to Hisham Dastuwai, he included the two concubines as well, and when he narrated it to Sa'id, he referred only to the formally wedded noble wives.

Now, the phrase in the narration — *fi al-sa'ah al-wahidah* (in one period of time) — indicates that in this hadith, the word *yaduru* or *yatufu* does not mean intercourse, but rather *yazur* (he visits) or *yalqa* (he meets). After that, in the narration of Hisham Dastuwai, it is stated: *Qala Qatadah: Qultu li-Anas: Awa kana yutiqa? Qatadah said: I said to Anas (RA) after hearing this hadith, "Was the Messenger of Allah (PBUH) capable of that?"*

The meaning of Qatadah's question is that a man who has nine married wives and two concubines—if he were to have relations with each wife in turn—would only have intercourse with each wife once every nine days. And having relations with a young woman once a week or once in ten days does not harm her health in any way. However, a man who has intercourse every night will have his health severely affected. Diseases like trembling

(paralysis), kidney weakness, digestive issues, loss of strength, and deterioration of eyesight are ailments that he cannot avoid. For this reason, no matter how strong a man is, he cannot have intercourse every night for even a month—let alone for years. In response to this, Anas (RA) said: *Kunna natahaddathu annahu u'tiya quwwata thalathin* (We used to talk among ourselves that the Messenger of Allah (PBUH)) was given the strength of thirty men.) Anas (RA) did not say that he had heard this directly from the Prophet (RA), but rather that this was a well-known statement among them. And by “thirty,” it likely does not mean exactly thirty, but is a figurative expression indicating a large amount. And it is beyond any doubt that the Messenger of Allah (RA) was a most exalted, chosen servant of Allah, distinguished and superior to all others in both outward and inward strength. By saying this, Anas was essentially advising Qatadah: “Do not make the mistake of measuring the Messenger of Allah (PBUH) by the standard of ordinary human beings.” The narration of Hisham Dastuwai is found in Sahih Bukhari (Indian edition, p. 41) and Musnad Ahmad (Indian edition, vol. 3, p. 291).

Qala Qatadah: Qultu li-Anas: Awa kana yutiqabu? This is not part of the original hadith itself; rather, it is an addition from the narrators. It was this question and answer between Qatadah and Anas (RA) that distorted the original meaning of the hadith—and took the discussion far from its actual context.



A FATAL PHENOMENON OF THE ERA OF DECLINE

Muhammad Zakwan Nadvi

Allama Shibli Nomani writes in his book *Al-Farooq* (1898) that "During the time of Hazrat Umar, although the cost of living was very low and money held high value, salaries were generally set higher, in accordance with rank. The governors' salaries were up to five thousand, and whatever was received from the distribution of spoils of war was in addition to that. For instance, the salary of Amir Muawiyah was one thousand dinars per month, that is, five thousand rupees." (p. 264)

He further writes that: During his caliphate, Caliph Umar generously increased the salaries of the officials of the state, according to the standards of that time. The purpose of this increase in salary was to keep the officials steadfast in honesty and righteousness." (*Al-Isti'ab*, Ibn Abd al-Barr, 264, 108–110)

This was an example from the era of Islam's ascendancy. The condition of most Muslim institutions during the period of decline is such that, consciously or unconsciously, institutions, schools, movements, missions, mosques, academies, and spiritual centers—almost everywhere—their sincere workers are kept in a state of perpetual poverty through sacred deceptions like "country and nation," "religion and faith," and the "divine mission." So that such individuals may never stand on their own feet, nor have the opportunity to do anything for themselves or their children, nor retain enough time and energy for many of them to achieve an independent and dignified life.

The condition of most of such institutions is that, in practice, they fall prey to that gravest criminal evil, insensitivity, and dishonesty which the Qur'an (83) refers to as *تطفيف* *tatfeef*—that is, to take in full when receiving from others and to give less when giving to them. For example, taking more of their time and giving them less compensation, or increasing working hours but not compensating for the additional work, and so on.

This criminal apathy and practice of *tatfeef* (cheating in measures) manifest in various forms. For instance, making extensive use of the time and energy of workers without offering them honest compensation, instead invoking fictional references such as religion, piety, and a divine mission to exhort labor from them. However, when the time comes to offer something to the same worker, self-fashioned policies and religious or legal principles are cited to justify denying even the slightest concession, generosity, or basic human decency—forcing the worker into the confines of a rigid and selective application of such policies.

For example, if an employee's working hours in an institution are from 6 a.m. to 6 p.m., and they are repeatedly held back beyond this time in the name of discipline, principles, religion, and the divine mission without any compensation, yet if the same person arrives late the next day due to this very reason, not only is a deduction made from their wages in the name of rules, but they also face severe disciplinary action and warnings through tactics involving religion and the divine mission. Such an approach is strongly opposed to reason and nature, religion and humanity, as well as modern professionalism. Institutions and individuals who operate in this manner can never succeed.

A devout Muslim with a missionary mindset was engaged in a conversation on this matter, and he said: "This is absolutely not the case. The institution built a hut for this poor man, arranged his treatment during an accident, so how can employing him further without additional compensation be considered forced labor?"

Is a person's need merely limited to being given a temporary and inadequate shelter, or being provided treatment only in times of illness or accident? In relation to a poor and needy individual, is it the entirety of a wealthy and influential person's human and moral duty to stop at this point, and that beyond this we have no other obligation?

Moreover, being a religious and affluent person, it was at least our faith-based and moral duty that such ethical conduct should have been carried out solely for the pleasure of Allah; only then would it be considered a valid religious deed. Otherwise, any such act would amount merely to a kind of "trade" that will never prove profitable (Surah Baqarah, 16). A sincere and acceptable religious act is that which is performed solely with the intention of reward in the Hereafter and the pleasure of Allah, not with the aim of exploiting someone or turning him into a purchased slave.

In such a situation, a person may, due to his own piety, serve you; however, to behave with him under a cunning scheme so that in the future, due to this moral pressure, he is continually exploited, can never be considered a religious or humane act. Moreover, through such cunning and deception, no personal or collective good can ever truly emerge.

In the same way, in a city of Uttar Pradesh, India, a well-to-do religious man stated that due to a fatal illness, he is currently receiving an injection worth fifty thousand rupees every month. However, a poor worker who remains with him day and night continues to be homeless. If, for the sake of Allah, he had arranged for that man's accommodation, surely he would have received special help from Allah and would not have been subjected to this deadly trial.

In a similar manner, a well-off religious man from Karnataka, India arranged the marriage of both his daughter and son at the same time, so that he could be relieved from the burden of their weddings. However, during this period, one of his poor workers needed some money for medical treatment. A small amount was given to him as a loan, on the condition that it would be deducted gradually from his already meager monthly salary. Had this amount been given as charity, surely he would have received special help from Allah, and he would not have faced the trial wherein his entire wedding plan was completely disrupted at the last moment. As a result, he was left in deep mental anguish.

Similarly, there is an incident involving a well-established religious institution, where three thousand rupees were unjustly withheld from a widowed woman working there. Subsequently, in a legal proceeding, the institution had to spend thirty lakhs of rupees. Small yet sincere acts of charity protect a person from great trials, but unfortunately, by ignoring them, a person willingly plunges himself into devastating calamities.

Numerous incidents of this kind are commonly found among us. For example, there is the case of a wealthy and religiously motivated, missionary-minded individual who arranged for the construction of a room to provide shelter for a poor woman. Then, without any payment, he continued to take domestic work from that poor woman. Perhaps this was because he considered that he had fulfilled his duty, and now only remained the task of claiming his right from a poor person.

The true nature of such events is known only to Allah, the Lord of all worlds. However, in this world, by the decree of Allah Himself, an eternal law of 'recompense of actions' is in effect, and no person can remain safe from its reach. Every individual, whether of low or high status, must exercise extreme caution in this matter. This recompense of actions is the very thing that has been expressed in simple terms as follows — whatever you sow, so shall you reap.

A Persian poet, expressing this reality, has said:

از مکافات عمل غافل مشو

!گندم از گندم بروید، جوز جو

Do not remain heedless of the recompense of actions.

Wheat grows from wheat, barley from barley!

This very reality has been expressed by an Urdu poet in the following words:

ازل سے بے مکافات عمل کا سلسلہ قائم
!زلایا جس نے اوروں کو، کبھی وہ خود بھی روئے گا

Since eternity, the system of recompense for actions has been established.

The one who made others weep shall one day weep himself as well!

These types of incidents are personally known to the author. All of these are cases of retribution for one's own actions. How strange are those people who, despite being well-off, behave in such a superficial manner. Such people can never be deserving of God's mercies. These merciless individuals and institutions, despite all their grand claims and attractive programs, will always remain deprived of true blessings.

The mourning over the pain of the community, sacred religious rituals and the abundance of activities, ongoing online and offline engagements, gatherings and lectures, the frenzy of seminars, the clamor of congregations, the growing popularity of social media and the large sums of money obtained through it, missionary and religious projects, the noise of speeches, the enchantment of writings, offices filled with books, the stockpiles of religious journals and publications, and the never-ending flood of literature — none of these will ever save them from the grip of God.

This is precisely the extremely grave situation that was indicated in a saying of the Prophet: "وإن صام وصلى وزعم ... أنَّهُ مسلم" (Sahih Ibn Hibban, No. 257), meaning that without fulfilling the true requirements of faith and moral conduct, a person will neither be considered a true believer and Muslim in the sight of God merely on the basis of their outward religious rituals and personal claims and assertions, nor can such dualistic activities and lifeless deeds be deemed as genuine religious acts that would render them deserving of God's pleasure, mercy, and support.

In the aforementioned saying of the Messenger (PBUH), the words 'Sawm' (fasting) and 'Salah' (prayer) are symbolic, representing purely religious rituals such as fasting and prayer, and actions and activities carried out in the name of religion. If these 'acts' are devoid of the true spirit of faith and lack the requirements of morality, then the popularity of these activities can never turn them into the desired religious actions upon which divine pleasure, reward, and help have been promised.

On the contrary, if these 'acts' are performed with the true spirit of faith and moral requirements, then this is the very 'charity' — "الصدقة تطفي غضب الرب" (Tirmidhi, Hadith No. 664) — that protects a person from the wrath of God. And this is that strongly emphasized religious act which safeguards a person from a bad end: "عليكم باصطناع" (Sahih al-Jami', Hadith No. 4052).

From the above examples, one can understand what is meant by a deteriorated mind and how it has become an obstacle to our individual and collective well-being.

The experiences of afflictions and trials occur so that a person, instead of compulsively lamenting over them, may reflect upon them and, by adopting the way of repentance and turning back to God, engage in self-examination and accountability of his life (Al-An'am 6:42-44; At-Tawbah 9:126). But alas, man revives all the traditions of

heedlessness and aversion, and passes by these signs of admonition from God with closed eyes, without taking any lesson from them to bring change to the course of his life. Is there anyone who will reflect? Is there anyone who will take heed? "إن في ذلك لذكرى لمن كان له قلب أو ألقى السمع وهو شهيد" ("Indeed in that is a reminder for whoever has a heart or who listens attentively while present [in mind].") [Qur'an, 50:37]



STUDY OF SUNAN IBN MAJAH - 6

Dr. Ammar Khan Nasir & Dr. Syed Muti' ur-Rahman

Inquiries Regarding the Hadiths of Sunan Ibn Majah and Their Responses

Muti' Syed: In the chapter concerning the evil eye, there is a narration that Sahl ibn Hunayf was bathing. Amir ibn Rabiah saw him and remarked, "I have not seen such a beautiful body even among women." Due to his words, Sahl ibn Hunayf began writhing in pain. He was brought to the Prophet (PBUH) in that condition, and the Prophet (PBUH), visibly disturbed, said, "Would one of you kill his brother?" Then he added, "If one of you sees something pleasing in his brother, he should pray for blessings for him." The Prophet (PBUH) then called for water, instructed Amir ibn Rabiah to perform ablution, and then ordered that the water be poured over Sahl.

Today, it is not even possible for us to tell someone that a certain person has been affected by your evil eye and that you should perform ablution and give us the water. This could even lead to conflict and quarrels.

Ammar Nasir: Today, we are unable to do this because people do not believe in such things anymore. People's perceptions or thoughts regarding this have changed, but if one wants to, it is still possible even today. Remedies of this kind are practiced among us as well, but the remedies we have are somewhat different. For instance, women burn red chilies and pass them around the person who is believed to have been affected by the evil eye, or they try other such remedies. So, it is indeed a fact that harmful influences can be transferred through the evil eye, and in order to remove them, certain remedies can be employed. This is something that is known from Hadith.

Muti' Syed: In a hadith, the Prophet (PBUH) said that Surah Aal-e-Imran and Surah Ta-Ha contain the Ism-e-Azam (The Greatest Name of Allah). Any supplication made with it is accepted. What is this Ism-e-Azam? If it is indeed the name of Allah, then why did the Prophet (PBUH) keep it ambiguous? Why did he not clarify it explicitly?

Ammar Nasir: No, there is nothing concealed in this matter. If one observes all the narrations, it becomes evident that this refers to the divinity and majesty of Allah. The word "Ism" in Arabic is used more for words that indicate attributes rather than merely a name, and these are varied. They are not some kind of magical incantation; rather, they are the attributes of Allah Almighty. Any word in which the majesty of Allah is mentioned, His being the only deity is affirmed, and the concept of Tawheed is expressed—that is the "Ism-e-Azam" (The Greatest Name).

In the initial verses of Surah Aal-e-Imran, the phrase "اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ" is a clear example of this. Similarly, in Surah Ta-Ha, the phrases "اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى" and "وَعَنْتَ الْوُجُوهَ لِلْحَيِّ الْقَيُّومِ" also fall within this same category.

Muti' Syed: The supplication of three people is accepted: that of the oppressed, the parents for their children, and the traveler. The acceptance of the first two supplications is understandable, but in what context is the supplication of the traveler accepted? After all, he sets out for his own work. For example, if I am going on a business trip, then what is the specific reason for the acceptance of supplication in that case?

Ammar Nasir: If you are traveling for the sake of livelihood, then in the view of Shariah, this is not considered merely a worldly activity. The general meaning intended in this hadith is also the same: that a person who has left his home in search of sustenance and is enduring hardships for the needs of his wife and children, from this perspective, is engaged in a highly virtuous activity. It is evident that if someone is traveling for the purpose of sin, then he is not included in this category. However, the one who bears the hardship of travel in order to fulfill his responsibilities and to earn a lawful livelihood is, in the sight of Allah, a highly favored person.

Muti' Syed: The Prophet (PBUH) said that a dream is on a bird's wing until it is interpreted. What does this mean?

Ammar Nasir: The intent is to ask what the interpretation of the dream would be. There is an inherent ambiguity in this matter, therefore, if the interpretation of a dream is done in a positive manner, it can influence the outcome of the dream. The purpose is that one should not disclose a dream to just anyone, and especially not to someone about whom it is known that they will interpret it in a contrary or negative way, or to a person with a pessimistic mindset. Share it with someone who is wise and will reflect deeply before interpreting the dream, because once an interpretation has been made, the likelihood of it manifesting accordingly increases.

In this matter as well, the same principle of omen (*faal*) is operative—that just as a person maintains a positive assumption and takes good omens, matters tend to unfold accordingly. Similarly, if a good interpretation is given to a dream and one maintains good expectations from Allah, then Allah, in accordance with that, carries out the matter.

Muti' Syed: However, the king of Egypt had a dream, and the astrologers declared that it was merely a disturbance of thoughts, but their statement had no effect on the interpretation of that dream.

Ammar Nasir: In reality, the astrologers did not offer any interpretation because they could not understand the dream, so they declared it to be mere confusion of thoughts. Otherwise, if the dream is examined, a clear negative message is present within it—that the cows are devouring one another. From this, it could have been inferred that a great calamity is approaching, your country will be destroyed, and upon hearing such an interpretation, even the king might have believed it. However, Yusuf (PBUH) understood the dream correctly and provided its accurate interpretation: that it contains a warning of a trial, but also includes a hint towards its possible solution.

Muti' Syed: In one narration, it is mentioned that the Prophet (PBUH) said to Abu Dharr that when the time of widespread killing and bloodshed comes, you should separate yourself from it and remain seated in your home. Abu Dharr asked, "What should I do if the mischief-makers enter my home?" The Prophet (PBUH) replied, "If you fear the gleam of the killer's sword, then place the corner of your cloak over your face (and do not even attempt to kill him in self-defense). The killer will bear the sin of both his own and yours, and he will be among the people of Hell." The first question is: why was Abu Dharr prohibited even from defending himself in this narration? The second is that no such incident occurred with Abu Dharr. Generally, the one to whom the Prophet (PBUH) is conveying such information ends up facing a similar situation.

Ammar Nasir: It is true that in most cases, the situation you have described indeed occurred with the companions, but it is not a necessary outcome. During the changes in circumstances, up until the time of Caliph Uthman (RA), Abu Dharr (RA) was still alive. The internal fighting among Muslims had not yet begun, but the situation was heading in that direction. The answer to the first question is that this is not a normal or common situation being described in the hadith, where a man attacks you and you do not defend yourself. In the hadiths, it has been explained that to give your life while protecting your life and property is martyrdom. Here, the situation of a tribulation (*fitnah*) is being described when Muslims will be fighting among themselves, and the

situation will be such that it will not be possible to definitively determine that one party is entirely right and the other entirely wrong.

This guidance has been given concerning such a situation, because if you are to take the life of a Muslim, you must have a completely clear proof, upon which you can answer before Allah on the Day of Judgment. In a state of tribulation, when such clarity is absent and people are blindly killing one another, then in such a doubtful situation, the position of austerity (*azimah*) would be that a person renounces even the right to take a life in self-defense and prefers to sacrifice his own life.

So this command was given by the Prophet (PBUH) in that specific situation, and it represented a position of high resolve. It does not, in principle, negate the right to self-defense.

Muti' Syed: The Prophet (PBUH) said that the best person is the one who holds the reins of his horse, riding in the cause of Allah; when the sound of the enemy is heard, he goes towards it and seeks opportunities between death and killing. And the other is the person who lives on the peak of a mountain with a few of his goats, worshipping in a valley, and it is there that death overtakes him. Here, the Prophet (PBUH) is simultaneously expressing his approval for two different modes of life.

Ammar Nasir: The important question here is: what are these two lifestyles being compared to? They are being compared to ordinary civilized life. You observe that in the coming years, civilized life will be such that Muslims will either be engaged in warfare and internal conflicts, or wealth and worldly luxuries will become so abundant that civilized life will turn into one of jealousy, conspiracies against one another, or mutual quarrels and strife. In this context, it is stated that in order to avoid all these tribulations, adopting either of these two paths would be the best form of life. A person may either go to the frontlines for *jihad* in the path of Allah — which, too, is a separation from normal life — or he may become disinterested in the world and live a life of seclusion in the mountains and valleys, away from tribulations and corruption, until the span of his life comes to an end.

Muti' Syed: A well-known narration states that seventy-one sects emerged among the Jews, seventy-two among the Christians, and seventy-three sects will emerge in my Ummah, and only one of them will be destined for Paradise. When asked about it, the Prophet (PBUH) said: *al-jama'ah*. What is meant by *al-jama'ah*? And among the various sects, which one truly corresponds to this? In our context, every group or sect claims to be its true representation. How do you view this Hadith?

Ammar Nasir: In this hadith, the Prophet (PBUH) is conveying that after him, the division that will occur within his Ummah, those who will attain salvation will be the ones who are under *al-jama'ah*. This contains both aspects. If political turmoil arises and different factions are formed, then in such a case, the referent of *al-jama'ah* will be the overwhelming majority upon whom the Muslims are collectively united. Remaining associated with them and not adopting the path of combat and bloodshed against them, this is the correct path.

And where differences arise in religious matters and interpretations, then the criterion given is "ما أنا عليه وأصحابي", meaning that upon which my trusted companions are established. On various occasions, the Prophet (PBUH) has explicitly named them, including the mention of the Caliphs, mention of Ali (RA), and other companions who were jurists; it is stated that the religion must be learned from them. Thus, the standard for the correct understanding of religion is the trusted companions of the Prophet (PBUH), and not the people divided into factions during political discord; rather, it is those who are associated with the collective unity of the Muslims who are walking on the path of salvation.

In this regard, it should also be kept in mind that the warnings about going to Hell mentioned in the Qur'an and Hadith are not primarily intended to communicate an inevitable consequence — that if someone commits such

an act, he will certainly go to Hell. Rather, their actual purpose is to highlight the repugnance of a certain act. The aim is to convey that if a person follows such a path, then in the sight of Allah, he becomes deserving of punishment. However, as for how the final judgment of such a person will be made in practice, multiple other aspects will also be taken into consideration. If a person is treading such a path, it will be examined what his circumstances are and what type of societal turmoil or disorder led him to adopt that path. It is possible that he is acting with sincere intention, so even the excuses and mitigating factors pertaining to individuals will be duly considered.

Muti' Syed: Was the Prophet (PBUH) saying this in the context of the circumstances that were to come after him? How shall we apply this to the present-day situation?

Ammar Nasir: I see it in this way that the purpose of the hadith is not to specify a particular and definite group that will be one hundred percent its embodiment, and apart from which all other groups will have no connection to the path of salvation. The true criterion is "ما أنا عليه وأصحابي" and among the various sects, the one that is closest to this standard is more deserving of salvation. At present, division has become widespread, and it is very difficult to designate any one specific group as the embodiment of that hadith. Therefore, the theologians have said that the path and its signs have been made clear, and now among all the existing groups, it will be examined which group follows this path to what extent. It is not necessary that there be one particular group that is entirely the embodiment of the saved group. Every group makes the claim of following this path, but it is possible that in some matters one group is closer to it, and in other matters some other group is closer. The method for a seeker of truth is to examine what "ما أنا عليه وأصحابي" was, and which among the existing groups is closer to it—not to consider one specific group as the saved sect and join it, while regarding all other groups as destined for Hell.

Muti' Syed: It is mentioned in the Hadith that the Prophet (PBUH) said to the women: Give charity and seek forgiveness frequently, for I have seen that most of the inhabitants of Hell are women. One woman spoke up and asked: Why are we most in Hell? The Prophet (PBUH) replied: Because you curse excessively and are disobedient to your husbands. Then the Prophet (PBUH) also called them "*naqisat al-'aql wa al-din*" (deficient in intellect and religion). That woman courageously asked: What is the deficiency in our intellect and religion? The Prophet (PBUH) said that the deficiency in intellect is that the testimony of two women is equal to that of one man, and the deficiency in religion is that during menstruation you are unable to perform prayers. Once this narration was discussed with you, and you stated that the Hanafis have taken a statement made in a specific context and expanded it, turning it into a general principle that the testimony of two women is equal to that of one man.

Ammar Nasir: The matter is that in the Qur'an, the mention of two women as witnesses occurs in the context of written testimony. In this, no such evidentiary criterion has been stated that the court is bound to adhere to. The Hanafis do not accept this and assert that the court must also adhere to this principle. In contrast, the majority of jurists state that this verse does not specify a criterion for the court. They argue on the basis that in the Hadith, other methods have also been mentioned, such as making a decision by taking an oath from the claimant along with one witness. Therefore, making a decision without two witnesses is not contrary to the verse. However, the reference in the verse to the testimony of two women being equivalent to that of one man is taken by the majority of jurists as generally applicable. Thus, from one perspective, the majority accurately define the context of the verse, but when it comes to its application, they do not fully uphold it.

Then there is also a difference of opinion between the Hanafis and the majority of jurists regarding where a woman's testimony will be accepted and where it will not. The Hanafis adopt a more expansive approach in this matter, whereas the other jurists state that in issues such as marriage and divorce, a woman's testimony is not acceptable at all, and judgment can be rendered based on a woman's testimony only in financial matters.

Nevertheless, there is consensus among the majority of jurists that wherever women's testimony is accepted—except in some exceptional cases—the testimony of two women will be equivalent to that of one man.

The jurists have not taken into consideration the aspect that, in the verse where it has been instructed to appoint two women as witnesses, what is the fundamental wisdom behind it. This directive has not been given due to a deficiency in the competence or capability of women, but rather to provide her with support in an unfamiliar and foreign environment.

Muti' Syed: But in the hadith, the Prophet (PBUH) referred to women as '*naqisat al-'aql*' (deficient in intellect) in a general manner, which indicates that their being deficient in intellect is a general principle, and in every matter, their testimony will be considered in accordance with this principle.

Ammar Nasir: In the hadith as well, the Prophet (PBUH) does not intend to present any legal or jurisprudential ruling. Essentially, he is trying to clarify to women that they do not possess as much experience in worldly matters and social affairs, and even when it comes to giving testimony, two women must come together to do so. Yet despite this, they are fully endowed with the capacity to lead men into temptation and trial. This statement has been made in that context.

Muti' Syed: In the Hadith, the Prophet (PBUH) said that the *Dabbah al-Ard* will emerge from the earth, and with it will be the ring of Solomon (PBUH) and the staff of Moses (PBUH). With the staff, the face of the believer will become radiant, and with the ring, a mark will be placed on the nose of the disbeliever. And that beast will declare, "This one is a believer and this one is a disbeliever." The question is: When Allah Almighty has appointed the Day of Judgment and the final decision will be made there, while this world is a place of trial and not a place of recompense, then what is the need for this beast to appear here in order to make a decision?

Ammar Nasir: The divine scheme of Allah, as understood from the statements of the scriptures, is that as long as the succession of prophets continued, the occurrence of supernatural phenomena also persisted among those nations. The last prophet before the Prophet Muhammad (PBUH) was Jesus (PBUH), and in his case, the display of supernatural phenomena reached its peak. His entire personality was a manifestation of that which defied normal patterns. Then, when the final prophet came, this series, in a sense, came to an end. The great and prominent miracle given to him as evidence was the Qur'an. The remaining signs were those that served as a source of increased faith and strength for those who directly witnessed them. With the conclusion of prophethood, the sequence of supernatural acts that had previously served as a means of establishing proof upon people was no longer present.

As the era of prophethood became more distant, the strength and impact of those signs on the minds of the people also gradually diminished. As time progresses further, people's distance from faith and their inclination towards disbelief will also increase. When this increase reaches its peak, then Allah Almighty will wind up the setting of this world—a place of trial—at the appointed time.

However, before that final decision, Allah, near the Hour, will once again manifest extraordinary signs. These signs will be greater than the signs given to the previous prophets and will be on a cosmic level. Allah will do this as a final conclusive evidence (itmam al-hujjah). Since disbelief will be dominant in every direction at that time, Allah will show these signs to humankind before winding up the world.

In the very end, the sun will begin to rise from the west, and the *Dabbah al-Ard* will emerge. Even after such great signs are shown, when people remain heedless and do not accept the truth, Allah, in accordance with His Sunnah, will be justified in bringing the entire system to an end. This is the complete scheme that can be understood from the messages given by the prophets.

Muti' Syed: The Holy Qur'an places a very strong emphasis on the Hereafter. On almost every other page, there is a mention of the Hereafter, and it is essentially preparing human beings for the Hereafter. However, the major signs of the approaching Day of Judgment are not mentioned in the Holy Qur'an. Only the mention of Gog and Magog is found. What is the reason for this?

Ammar Nasir: Obviously, it was Allah Almighty who had to decide which point should be mentioned where. Apparently, it seems that since the direct address of the Noble Qur'an was to the Arabs of that time, and among them there was a heedlessness regarding the Hereafter—which is the root of all evils—therefore, the primary aim of the Qur'an is that these people should be made attentive, and a sense of accountability before Allah and fear should be instilled in them. They are sitting in a state of complete fearlessness; they should come to realize that they will have to answer ahead. Even today, if we observe, atheism and similar ideologies first target the sense of accountability and the concept of the Hereafter. After that, faith loses all significance.

Muti' Syed: I always found it very strange that the polytheists of Mecca believed in God, yet they did not believe in the Hereafter. Their major issue was with the concept of the afterlife. Once, I listened to a Hindu guru who presented a philosophy in which God is acknowledged without the belief in the Hereafter. He was saying that this Earth of ours holds no real significance within the universe, and that the God who governs such a vast universe, even if He has not made any specific plan for this Earth, then what is the harm in that? He was saying that this very life is all there is, and we should live this life to its fullest — this is heaven (*swarg*), and this is hell (*narak*).

Ammar Nasir: Since we stand within the Abrahamic tradition, the concept of God within the Abrahamic tradition becomes meaningful only when it is intrinsically connected with the concept of prophethood and the Hereafter. Therefore, within our framework, the concept of God without the belief in the Hereafter is not possible. However, in many other religions and spiritual philosophies of the world, people do believe in God, but they remove the concept of the Hereafter. This then gives rise to different kinds of philosophical debates. Philosophy is such a formidable human faculty that it can construct a rational framework for anything.

Muti' Syed: A companion narrates that we were building a hut. The Prophet (PBUH) passed by and said: "What is this?" We said, "Our house has become old, and we are repairing it." The Prophet (PBUH) said: "I see that death will come even sooner than this."

The first question is whether Islam has any interest in civilization. The second is whether the claim made by Westerners is correct — that they achieved such progress only after freeing themselves from religion. This implies that even if a nation adhering to religion were to become a superpower, it still could not achieve the kind of progress that these Western nations are demonstrating.

Ammar Nasir: This is a very pertinent question. You observe that the message that Prophet Jesus (PBUH) conveys about the world through his way of life, and the message that the Prophet Muhammad (PBUH) conveys, directs you in a different direction. In this, apparently, civilization cannot be taken beyond a certain level, nor can culture be advanced beyond a particular limit. However, alongside this, it must also be noted that on the one hand, the Prophet (PBUH) is stating this in the hadith, and on the other hand, you also know that the treasures of Caesar and Chosroes will come under the control of my (Prophet's) community, and along with the abundance of wealth, the patterns of behavior that arise will inevitably emerge as well.

To warn against these anticipated behaviors, he adopted this style in which he ingrains in the hearts of people the understanding that while one has to live in this world, and must adopt the means necessary for worldly life and strive for them, the purpose for which I have come into this world is not this. I have come to remind you that human salvation and success lie with the Hereafter.

Now it is a trial for the Ummah that it must create this balance — to establish a civilization, to develop strength and power in the world — but this message must also remain alive within that whatever we build, however beautiful and attractive it may be, the true reality is that death is inevitable and we are destined to appear before Allah. This sense must not be lost, and civilization must continue to acknowledge this as a transcendent truth.

Muti' Syed: The lifespans of my Ummah will be between sixty and seventy years; there will be few who will exceed seventy. Now, in many regions, due to science, people have managed to control diseases and have thus increased their average lifespans.

Ammar Nasir: In this, the focus is on the word "Ummah." By it is meant that community established by the Prophet, which accepted the responsibility of his succession, and for this purpose, it was granted leadership and authority in the world. In many other nations, the average life span was higher even at that time and continues to be higher in several nations today. In the hadith, when the Prophet (PBUH) uses the word "Ummah," he is referring to the people of Arabia who believed in him. This is being stated in a specific context.

[To be continued...]



HAYAT-E-AMIN - 23

Naeem Ahmad Baloch

Maulana Amin Ahsan Islahi was still in prison when an inquiry commission comprising Justice Munir Ahmad and Justice Muhammad Rustam Kayani was formed. This commission conducted investigation and inquiry from July 1953 to January 1954. After one hundred and seventeen hearings, the report was made public on April 10, 1954. It is generally referred to as the Munir Commission Report or the Munir-Kayani Report. In the context of Pakistan's religious identity, this report is of great significance. This report also includes a detailed statement by Maulana Amin Ahsan Islahi. Therefore, we consider it indispensable to present a brief commentary on it.

Although the report held various individuals and religious factions, including the ruling party Muslim League, responsible for the riots alongside the failure of the government administration, Majlis-e-Ahrar was held primarily responsible for these disturbances. In this regard, consider the following essential excerpts from the report:

The Existence and Purpose of Majlis-e-Ahrar

The very establishment of Majlis-e-Ahrar was in fact based on the objective of using the issue of Ahmadis to evoke religious fervor among the public and, on that basis, to achieve political objectives. (Justice Munir Report, Chapter 2 — Background)

It is to be noted that all the founding members of Majlis-e-Ahrar were members of the All India Congress, and they separated from the Congress to organize themselves in the form of Majlis-e-Ahrar. Until the partition of India, they remained staunch opponents of the Muslim League, Muhammad Ali Jinnah, and the establishment of Pakistan.

The Use of Religious Sentiments

Ahrar turned this issue into a political movement by utilizing public sentiments and incited the people against the government on a religious basis. (Reference: In the summary of the Report)

Challenging the Authority of the State

This proves that Majlis-e-Ahrar, under the guise of religious objectives, challenged the state administration and incited the people against the government through public gatherings and speeches. (Reference: Commentary on the activities of Ahrar in the Report)

Leadership and the Mentality of the Organization

The leadership of Ahrar deliberately continued to create an environment in which the public's attention was diverted from social and economic issues and remained focused solely on religious sentiments. (Reference: Social Analysis in the Report)

Conclusion

The activities of the Ahrar and similar groups demonstrate that if religion is not kept separate from politics, it can pose a serious threat to the structure of the state and to law and order. (Reference: Final chapter of the Report)

In light of this part of the report, we can easily assess which factors have played a significant role in shaping the current circumstances of Pakistan.

Maulana Islahi's Statement

During these riots, the Majlis-e-Khatm-e-Nubuwwat had demanded that Ahmadis be declared non-Muslims. In this regard, the commission inquired from Maulana Islahi about whether Ahmadis are Muslims or non-Muslims. The responses of the Maulana and the questions of the commission are presented here:

Question: Who is a Muslim?

Answer: There are two types of Muslims—political Muslims and true Muslims. In order for a person to be called a political Muslim, it is necessary that he believes in the oneness of God (Tawheed); that he acknowledges our Holy Prophet as *Khatam an-Nabiyyin*, meaning that he accepts him as the final authority in all matters concerning his life; that he believes every good and evil is from Allah the Exalted; that he believes in the Day of Judgment; that he is convinced the Holy Qur'an is the final divine revelation; that he performs the pilgrimage to Mecca; that he pays zakat; that he prays like Muslims; that he abides by the outward rules of Islamic society; and that he observes fasting. A person who fulfils all these conditions is entitled to the full rights of citizenship in an Islamic state. If he fails to fulfil even one of these conditions, then he will not be considered a political Muslim.

If a person merely professes faith in these ten matters, whether or not he acts upon them, then this is sufficient for him to be considered a Muslim. However, for one to be a true believer, it is necessary that he believes in and acts upon all the commands of Allah Almighty and His Messenger, peace and blessings be upon him, exactly in the manner in which those commands and directives have been imposed upon him.

Question: Would you say that only a true Muslim is a righteous man?

Answer: Yes.

Question: If we understand from your statement that, in your view, merely having the correct belief (*aqidah*) is sufficient to be considered a political Muslim, but to become a true Muslim, in addition to belief, action is also necessary—then have we, in your opinion, correctly understood your intended meaning?

Answer: No. You have not correctly understood my point. In the matter of a political Muslim as well, action is necessary. What I mean is that if a person does not act according to the beliefs that are essential for a political Muslim, then he will fall outside the sphere of political Muslims.

Question: If a political Muslim does not believe in the matters which you have declared to be essential, would you consider such a person irreligious?

Answer: No. I would merely call him non-practicing.

The Background of Separation from Jamaat-e-Islami

It is a fact that Maulana Islahi's inclusion in Jamaat-e-Islami occurred as an incident. The details of this have already been described in these pages. We have also come to know that after the creation of Pakistan, when Maulana Maududi decided to actively engage in practical politics, Maulana Islahi did not like this decision. According to Maulana, he had not joined a political party. He had joined an organization whose purpose was the intellectual and scholarly purification of society and to give a complete invitation to Islam to both Muslims and non-Muslims. However, after the partition of India, following the decision of the Jamaat, he migrated to Pakistan.

Upon arriving here, despite strategic disagreements with Maulana Maududi and the Jamaat, he continued to work under the organization's discipline with great enthusiasm. He responded strongly to the criticisms directed at the

Jamaat and Maulana Maududi. He endured the hardships of imprisonment and also adhered to the extremely unpleasant decision of participating in elections. But then what circumstances arose that compelled him to decide to part ways with the Jamaat? With regard to this matter, Maulana Islahi openly expressed his stance to his friends and students. This conversation became a part of the record when he, in a detailed interview with my brother Dr. Mansoor Al-Hamid, explained the complete details of this incident:

There has been a difference in taste and thought between Maulana Maududi and me from the very beginning, but it was not such a difference that I could not cooperate with him. My opinion carried considerable weight in the Consultative Council of the party. On this basis, rightly or wrongly, I felt that I could prevent the party's overall policy from straying onto an erroneous path. Therefore, despite this difference in taste and thought, I wanted to maintain the relationship that had been established between myself and the party.

After the establishment of Pakistan, I felt that certain changes had taken place in Maulana Maududi, which could ultimately lead to misleading consequences. For example, I observed that he had succeeded in forming a faction, and now he wished to reap the benefits of that factionalism as soon as possible. Another matter was that some of his followers had convinced him that the people of this country now wished to replace the Muslim League leadership with his leadership, and that there was restlessness among the people in this regard. I felt that this notion had truly taken root in Maulana and that he had come to believe it. A third thing was that some of his overly devoted followers had made him believe that movements are not sustained merely on principles and ideologies, but require a strong personality, and that a personality does not come into being automatically—it must be built. Therefore, unless we undertake all the necessary measures to construct his personality, this mission cannot move forward. The fact is that this enchantment cast by his companions had also proven effective upon Maulana Maududi.

When these matters came to my knowledge, I attempted in various meetings with the Maulana to make it clear that it is merely a delusion that the people of this country wish to replace the leadership of the Muslim League. This is something far-fetched and currently has no possibility whatsoever. I also tried to explain that there is no doubt that movements are driven by individuals, but personalities are not created artificially; rather, they develop naturally through service. The service you are rendering is itself what will shape your personality, and if artificial means are adopted for this purpose, the result will be that all those features will be embraced which, in the modern era, are considered essential characteristics and accoutrements of leadership, and which you regard as forbidden.

Maulana Maududi would listen to my concerns with his usual attentiveness and would reassure me that I was not under any misunderstanding. However, in reality, exactly what I had been pointing out to him began to take place. Thus, all the trappings associated with political leaders were adopted; photographs began to be taken at every step. Wherever he went, information would be sent in advance so that a reception could be arranged, people would come to the station and chants of welcome would be raised. These developments strengthened my feeling that the vehicle had now set off on this very path.

Nevertheless, nothing happened that compelled me to break away from the Jamaat. I considered myself an effective presence in the Shura, and I believed that, God willing, I would not let the Jamaat, as a whole, go down a wrong path. Eventually, the phase of the first election in Punjab arrived.

At that time, my opinion and that of some like-minded friends was that participating in the elections at that moment would not be beneficial for the party. However, since Maulana Maududi's mind was fully prepared

to contest the elections, we did not wish to oppose it too strongly. Consequently, Maulana Maududi entered the political field as the head of a political party, and those of his associates who had been waiting for such an opportunity became fully active in the election campaign.

But the result was that by participating in the elections, the party violated all the moral and religious principles that it had consistently proclaimed until then. As a political party, it failed to achieve any success. In fact, among all those who entered the field as candidates of the party, perhaps not a single one was able to recover their security deposit.

From a moral standpoint, the Jamaat committed such grave errors that a severe crisis emerged within the organization, raising questions like: Why did we rise? What were our claims? What have we been proclaiming until now? And how, in a single trial, did we lose everything? As a result of this crisis, when a sense of disillusionment arose, the Majlis-e-Shura, probably in early 1956, appointed a review committee comprising a few members. This committee was entrusted with the task of assessing all the circumstances and presenting a detailed report to the Shura. However, the leader of the Jamaat, Maulana Maududi, became extremely angry over the formation of this review committee. Among his various objections, he also objected that this committee had been assigned the role of a muhtasib (auditor) of the central organization, although it included certain members who were highly undesirable. Consequently, due to Maulana Maududi's persistent demands, this committee was dissolved. Subsequently, the Majlis-e-Shura appointed another committee consisting of four senior members—Ghazi Abdul Jabbar, Sheikh Sultan Ahmad, Hakim Abdul Raheem Ashraf, and Maulana Abdul Ghaffar Hasan—which was given the same task.

The Review Committee conducted a tour across the entire country, recorded statements from members of the Jamaat at every location, and after several months of strenuous effort, compiled a report. When this report reached the Amir of the Jamaat, unfortunately, he perceived it as a charge sheet against himself. However, when the report was presented in the Shura, which was presided over by Maulana Maududi, the Shura unanimously appreciated the services of the members of the Review Committee, expressed gratitude to them, and passed a resolution consisting of four clauses. In this resolution, it was acknowledged that some mistakes had occurred, but those were not of the kind that could not be overcome; it emphasized the need for vigilance in the future.

A particularly important clause of this resolution was that, for the time being, attention should be diverted from the activities related to general elections, and greater focus should be placed on the reformation of society, because the reformation of society along Islamic principles would ultimately become the means for genuine political change in the country. After this resolution was unanimously passed, the session of the Majlis-e-Shura was concluded with prayers and salutations.

After the adoption of this resolution, in my view, the Majlis-e-Shura had overcome the crisis that had arisen due to participation in the elections. However, Maulana Maududi did not accept this resolution from the heart. Moreover, the grievance also remained in his heart that the report of the Review Committee was, in fact, a charge sheet against him. Thus, only a few days after the conclusion of the Shura's session, he sent a notice to all four members of the Review Committee, stating: Since you gentlemen have committed an unintentional conspiracy, you should resign from the Shura; otherwise, I will write to the members of your constituencies requesting them to recall you.

For several years, I had been feeling that Maulana Maududi did not accord importance to consultation (shura), which is a fundamental characteristic of the Islamic system, in the affairs of the organization.

However, this particular incident completely shook my trust. Because this action of Maulana Maududi was not only contrary to the constitution of the organization, but also devoid of respect for the basic demands of justice and fairness.

Consequently, I tried to draw his attention to this clear injustice and the decision which, from the perspective of the interests of the organization, was disastrous. I made it clear to him that his decision was wrong from every angle. Therefore, those who have received your orders should be withdrawn, and those who have not yet received them should be stopped. Otherwise, this matter will result in a major catastrophe.

Maulana Maududi kept assuring me that it would be reconsidered, but practically, he remained firm on his stance. At that point, I wrote him a detailed letter in which I drew his attention to the fact that his action, in his capacity as the leader of the organization, was not only against the constitution, but also against justice and fairness.

This letter of mine is a historic letter which, at that time, even appeared in the press. Upon reading it, Umar Baha al-Amiri of Syria, who during that period served as Pakistan's ambassador, remarked: "You have written this letter as a judge writes a ruling, but there is some harshness in it." Maulana Maududi did not give me any response to this letter; rather, on the very next day, he resigned from the leadership of the party in a most strange and astonishing manner.

For some time, Maulana Maududi had adopted the practice in the sessions of the Shura that whenever he failed to convince others of his position through reasoning, he would immediately resort to the threat of resignation. (Quarterly Tadabbur, April 1998)

Maulana Islahi, while providing further details of this incident, states:

Before this, he had threatened to resign many times during the sessions of the Shura, and the purpose of this was to intimidate the Shura and to give the impression to other members that those who expressed disagreement were causing distress to the Amir of the Jamaat. Thus, when he resigned this time, the Shura of the Jamaat unanimously decided that the resignation should be kept highly confidential, but the central staff had it published in the newspapers with great fanfare, and at various places gave ordinary members the impression that in fact it was my insolence which had caused this incident in the Jamaat. Simultaneously, in most circles of the Jamaat, a vile campaign of slander was initiated against the members of the review committee and others who sympathized with them.

An emergency session of the Majlis-e-Shura was convened to deliberate upon this resignation, in which a few members whose memberships had been suspended during that period also participated. This Shura expressed unconditional confidence in the Amir of the Jamaat and, in an attempt to please the Amir, interfered in policy matters—something that was beyond its jurisdiction. I did not participate in this Shura because I considered the Shura's unconditional expression of confidence in the Amir of the Jamaat as an endorsement of all those decisions that he had made against the members of the Review Committee. Therefore, during this time, I resigned from the Jamaat.

After my resignation, Chaudhry Ghulam Muhammad Sahib, who had been appointed as the acting Amir at that time, met me along with Maulana Baqar Khan Sahib and assured me that the expression of confidence by the Shura in no way, whatsoever, signified an endorsement of the Amir's actions taken against the members of the Review Committee. They also stated that the resolution of the December Shura remained valid and in effect. Furthermore, they assured me that the Amir of the Jamaat would not only withdraw the

notices sent to the members of the Review Committee but would also apologize to them. Based on these assurances from these gentlemen, I withdrew my resignation. But it is regrettable that these gentlemen did not prove truthful in fulfilling any of these promises.

After this resolution of the Shura, Maulana Maududi retracted his resignation—which had stated that it would not be withdrawn under any circumstances—within just three days. However, he remained firm on his decision regarding the members of the review committee. As a result, those four members of the Shura were removed, and along with them, several other individuals, disheartened, also resigned from the Jamaat. That Shura came to an end, which, from Maulana Maududi's point of view, had the capacity to disagree with him. Only those remained who believed that while the religion was brought by the Messenger of Allah (PBUH), in this era, it was Maulana Maududi alone who had understood it.

Although it was futile to expect any disagreement from such a flattering and subservient type of shura, even then, in order to pre-empt any potential insubordination, Maulana Maududi altered the system of Islamic consultative governance within the Jamaat and imposed an authoritarian and dictatorial system. Accordingly, at the Machhi Goth gathering of members, he had amendments introduced into the constitution through various means, whereby the Shura was transformed from an executive body into a consultative council. A few months later, a session of this new Shura was held in Kot Sher Singh, where Maulana Maududi demanded for himself those powers which are granted to a commander of an army during wartime. Alongside this, he also issued a threat that if he were not given these powers, he would resign from the leadership of the Jamaat. I had criticized his stance, but the Shura succumbed to the pressure of his resignation threat.

I walked out from that session of the Shura, and later, all those amendments were made to the constitution, as a result of which the democratic and consultative system of the Jamaat was transformed into an authoritarian and dictatorial regime. According to the amended constitution, an executive body (amilah) consisting of a few members was formed, which was seemingly granted broad powers. However, in practice, all these powers were concentrated in the person of the Amir of the Jamaat, because under this constitution, the Amir was no longer bound by the majority opinion of the executive body and could dismiss the entire executive or some of its members at will.

When the situation reached this point, it became absolutely clear to me that the constitution, system, and policy of the party had all changed. This party was established for the establishment of the religion (Iqamat-e-Deen), but its leaders had led it astray. Their utmost desire was merely to gain control over a few seats in the assembly. The slogans of bearing witness to the truth (Shahadat-e-Haqq) and establishing the religion had become hollow. I made every possible effort to bring reform from within, but I was not successful.

It was also not possible for me to silently tolerate the actions taken by the leader of the party against the members of the review committee. If I had remained silent in the face of this oppression and injustice, my conscience would have died, and my soul would have felt ashamed before God. During this time, some people made attempts at reconciliation, but when they too lost hope, I resigned. And in the end, I also wrote that this resignation is not to be withdrawn.

Maulana Maududi came to me and said that he wished I would take back my resignation. I said: "Maulana, I have already stated that this resignation is not for withdrawal. I believe that I have come to know you well, and you have come to know me well. It is unlikely that we will ever be able to unite again. Hādḥā firāqu bayni wa baynika" (There is now separation between you and me). Maulana Maududi stood

up and left, and thus my disassociation from the party was finalized. (Quarterly Tadabbur, April 1998, pp. 48-53)

Here we mention the changes that were approved in the meeting at Kot Sher Singh. This will clearly show to what extent Maulana's statement is based on reality, that: "Maulana Maududi demanded for himself the kind of powers that are granted to a military commander during a state of war."

Significant Amendments in the Constitution of Jamaat-e-Islami

1. The ultimate responsibility for the organization of the Jamaat and running of the Islamic movement shall rest with the Amir of the Jamaat, and he shall be accountable before the Shura Council and the members of the Jamaat.
2. The formulation of the party's policy and the decisions on important matters shall be made by the Amir of the party in consultation with the Majlis-e-Shura, (whereas, in practice, the Majlis-e-Shura had become entirely the "disciple" of the Amir).
3. Among the members of the Shura Council, the Amir of the organization shall have the authority to appoint his Executive Council (Majlis-e-Amila) himself, and the Executive Council shall possess those powers which shall be assigned to it in the future constitution of the organization.
4. In important matters, if it becomes necessary to take immediate action and it is not feasible to convene a meeting of the Executive Council or the Consultative Council, then the Amir of the organization may, with the advice of those members of the Executive or Consultative Council whom he is able to consult, take such action.
5. The Amir of the Jamaat shall be authorized to appoint deputy leaders for his assistance, and they shall be empowered to perform the delegated duties and exercise the assigned authorities.
6. The number of members of the Majlis-e-Shura shall be at least fifty. Before each election, this number shall be distributed among the various organizational circles in proportion to the number of members in those circles; however, no circle shall be deprived of at least one seat.
7. Members of the Jamaat may attend the sessions of the Central Consultative Council as listeners; however, for a specific session, the Amir of the Jamaat may revoke this permission in the interest of the Jamaat.
8. If a vote of no confidence against the Amir of the Jamaat is passed by a two-thirds majority of the total elected members of the Majlis-e-Shura, the Amir of the Jamaat shall be deposed.
9. The Consultative Assembly shall have the authority to interpret the constitution and to amend the constitution.

Those members of the Jamaat who remain committed to the pledge of adherence to the constitution of the Jamaat, but whose perspective on the practical methods for achieving the objective differs from the collective decisions of the Jamaat, must observe the following limits within the Jamaat:

1. They shall have full right to express differences of opinion in the gatherings of the organization, but they shall not have the right to use the press or public platforms for this purpose. Nor shall they have the right to engage individually in secret discussions with the members of the organization.
2. Decisions made within the group by majority opinion shall be accepted by them as collective decisions of the group, and they shall be bound by them. However, they shall have the right, within the prescribed limits, to attempt to have these decisions changed in the relevant gatherings.

3. If any member of the group expresses disagreement with the policy determined by the group, he shall not remain in any such position within the group whose duty is to implement the group's policy.

The All Pakistan Members' Convention of Jamaat-e-Islami Pakistan hereby declares that:

1. On the basis of Constitutional Resolutions No. 1 and No. 2 (mentioned above), the next elected Majlis-e-Shura will be required to recompile the constitution of the Jama'at afresh.
2. The amendments that had been presented for consideration to the Constitution Amendment Committee, which was elected in the 1955 Assembly of Members, should be entrusted to the new Majlis-e-Shura.
3. The election of the upcoming Majlis-e-Shura should be conducted before 31st March 1957.
4. The current Consultative Assembly shall remain in place until the election of the new Consultative Assembly.

In accordance with the aforementioned decisions of the All Pakistan Gathering of Members, the election of the Majlis-e-Shura was completed before 31st March 1957. The first meeting of this Majlis was held at the residence of Mr. Sardar Muhammad Khan in Kot Sher Singh, District Lahore, from 19th to 26th May 1957. Out of fifty members of the Council, forty-five participated in this meeting, and the entire constitution was unanimously approved with the exception of Clause 6 of Article 34. Only on the mentioned clause was a vote required. Four members voted against it, two members remained neutral and did not participate in the voting. This constitution was approved on 25th Shawwal 1376 AH, corresponding to 26th May 1957, and it came into effect on 2nd Dhu al-Qa'dah 1376 AH, corresponding to Saturday, 1st June 1957.

(Reference: Evolutionary Stages of the Constitution of Jamaat-e-Islami: Appendix 5)

[To Be Continued.....]



NEWSLETTER - AL-MAWRID US

JAVED AHMED GHAMIDI'S VISIT TO CANADA

In June 2025, Javed Ahmed Ghamidi undertook a five-day visit to Canada. He was accompanied by Mr. Mukaram Aziz, Chair Al-Mawrid US, Mr. Muhammad Hassan Ilyas, Director of Research and Communication at Ghamidi Center of Islamic Learning, and Mr. Syed Manzoor ul Hassan, Editor of Ishraq America. The visit was of a dawah nature and included meetings with diverse communities, legal experts, youth groups, and scholars. The visit was hosted by Al-Mawrid Canada, the Association of Muslims in Canada (AMIC), and local supporters. Various events were organized in Javed Ahmed Ghamidi's honor, drawing large audiences who engaged in intellectual and theological dialogue with him.

"IJTIHAD" SERIES

As part of the ongoing video series addressing 23 objections, the Ghamidi Center launched a new topic titled "Ijtihad". The sessions held in June 2025 explored key questions such as: What is Ijtihad? Why is it necessary? What are its conditions and limits? Has the door to Ijtihad been closed, or is it still viable today? These sessions are available on the Ghamidi Center's YouTube channel.

QURAN UNLOCKED

The Ghamidi Center introduced a two-week intensive online course titled "Quran Unlocked – Intensive Summer Quranic Arabic Language Program" to promote Qur'anic literacy. The course will begin on July 21, 2025, running Monday to Friday from 8:00 PM to 10:00 PM (EST). Conducted in English, it will be taught by Mr. Ahmad Shoaib. Aimed at those who seek to understand Qur'anic Arabic beyond recitation, the course encourages a deeper comprehension of Qur'anic meanings. Registration is available on the Ghamidi Center's website.

WEEKLY LESSONS ON THE QUR'AN AND HADITH

In June 2025, Javed Ahmed Ghamidi delivered live sessions on the Qur'an and Hadith under the auspices of the Ghamidi Center of Islamic Learning. Qur'anic lessons covered verses 129–135 of Surah Ta-Ha and verses 1–44 of Surah Al-Anbiya. The Hadith sessions focused on teachings contrary to faith and Islam, including: warnings against disrespecting elders and lacking compassion for the young, the incompatibility of those who spread corruption with an Islamic state, and the exclusion of those who commit theft or highway robbery openly from the Muslim community. All recordings are available on the Ghamidi Center's YouTube channel.

PATH TO FULFILLMENT

A new series titled "Path to Fulfillment" was recently launched by the Ghamidi Center. Hosted by Mr. Farhan Saiyed, Executive Director of the Ghamidi Center, the series features guest appearances by Dr. Ali Patafi. Four episodes aired in June 2025. These sessions focused on the principles of inner peace and spiritual growth, highlighting the importance of rising above material desires, and cultivating generosity. Discussions also included overcoming inner barriers such as ego, fear, and jealousy, and incorporating gratitude into daily life. All episodes are available on the Ghamidi Center's YouTube channel.

THE POLITICAL ROLE OF KUFA: AN ANALYTICAL STUDY

Dr. Irfan Shehzad presented an online seminar titled “The Political Role of Kufa: An Analytical Study” as part of the Voice of Research series. Key topics included: the importance of historical study, the appropriate framework for studying history, understanding times of tribulation in light of Surah Al-Hujurat, the Prophet’s guidance during fitnah, and the need to study the internal conflicts of the Companions’ era. These seminars are conducted via Zoom and are open to live participation and Q&A.

SOHBAH – A NEW YOUTH TRAINING PROGRAM

The Ghamidi Center has launched a new educational initiative titled “Sohbah” to support the religious development of children and youth. The program aims to foster meaningful learning, focused reading, and intellectual companionship. Youth participants, in small private study circles with peers, can explore religious ideas and practice under the guidance of experienced mentors. The minimum duration of the program is three months, and the curriculum is tailored to suit age-specific intellectual capacities. Registration is currently open through the Ghamidi Center’s website.

ASK GHAMIDI

Ask Ghamidi is a monthly live Q&A session where the public may directly ask theological and moral questions. In June 2025, notable questions included: Will religious leadership cause global destruction through nuclear weapons?, Does God still communicate with humans today?, Has Javed Ahmed Ghamidi compiled all weak Hadiths in a single book?, and What is the interpretation of Surah At-Tur, verse 21? These sessions are recorded and available on the Ghamidi Center’s YouTube channel.

SUNDAY SCHOOL REGISTRATION

The Ghamidi Center’s Sunday School aims to instill basic Islamic values in students through the Qur’an and Sunnah. Operational for the past nine years, the school is staffed by college and university students influenced by the vision of Al-Mawrid. It is managed by Mr. Farhan Saiyed and Mr. Atif Sajid under the Educational Committee of Al-Mawrid US. Registration will open soon. Interested individuals may register via the following link: <https://www.ghamidi.org/sunday-school-2025/>

ASK HASSAN ILYAS

Mr. Hassan Ilyas, Director of Research and Communication at the Ghamidi Center, has initiated a new Q&A series titled “Ask Hassan Ilyas” in collaboration with the YouTube channel Muslim Today. Recent questions addressed included: Is the Hadith of Ammar Mutawatir?, What are the limits of dress for women in sports?, Is everything prohibited also impure?, and What are the causes and cures for obsessive religious thoughts (waswasah)? Recordings are available on the Ghamidi Center’s YouTube channel.

TAFHEEM AL-ATHAAR SERIES

The June 2025 sessions of the Tafheem al-Athaar series covered topics such as: the nature and context of the Incident of the Paper (Waqi’ah al-Qirtas), allusions in Hadith regarding succession, and the right of the Muhajirun to the caliphate. These recordings are available on the Ghamidi Center’s YouTube channel.

ONLINE SPIRITUAL RETREAT (KHANQAH)

Recent sessions of the Ghamidi Center’s ongoing online Khanqah (spiritual retreat) discussed themes such as: What does the Creator want from man?, lying over trivial daily matters, distinguishing between humility and courage, developing a clear self-concept, and the courage to speak truth while preserving relationships. These sessions are available on the Ghamidi Center’s YouTube channel.

ISLAM STUDY CIRCLE

Dr. Shehzad Saleem hosts a monthly session titled Islam Study Circle. Each session explores religious, moral, and social themes through Qur’anic verses, Hadith, and Biblical passages, followed by Q&A. Recent topics included: Why is shirk unforgivable?, Istikhara, and true friendship. The sessions are conducted in English and are available online.

HAYAT-E-AMIN

In the latest episode of Hayat-e-Amin, Naeem Ahmad Baloch documented that although Maulana Islahi did not support participating in elections, he contested in the 1951 Lahore constituency in adherence to party discipline. During the 1953 Ahmadi controversy, Jamaat-e-Islami played an intellectual role, and leaders including Maulana Maududi were arrested. Maududi was sentenced to death for sedition, a verdict later commuted to life imprisonment due to widespread protest.

FAITH AND BELIEFS – MEEZAN LECTURE SERIES

Under the Meezan Lectures Series, Dr. Shehzad Saleem continued his English-language lectures of Javed Ahmed Ghamidi’s book Meezan. In June 2025, he recorded two lectures on the topic of Faith and Beliefs. The recordings are available on YouTube.

ILM O HIKMAT: WITH GHAMIDI

Ilm o Hikmat: With Ghamidi is a popular weekly show on Dunya News Pakistan, recorded in Dallas and hosted by Mr. Hassan Ilyas. In June 2025, four episodes were recorded on The Rise and Fall of the Muslim Ummah and broadcast on Dunya News. The episodes are available on YouTube.

ONLINE PRIVATE COUNSELING SESSIONS

Dr. Shehzad Saleem holds monthly private online counseling sessions. In June 2025, over 25 sessions were conducted, addressing personal and familial concerns, particularly those related to parenting and adolescent challenges.

ENGLISH SUMMARY OF THE 23 OBJECTIONS SERIES

Dr. Shehzad Saleem is summarizing the topics covered so far in the 23 Objections video series in English. In June 2025, he presented the second part of the summary on Capital Punishment. These are available on the Ghamidi Center’s YouTube channel.

ISSUANCE OF RELIGIOUS RULINGS (FATWAS)

Al-Mawrid US regularly receives inquiries regarding the legal implications of Shariah, particularly in matters of marriage, divorce, inheritance, and other social and economic concerns. In June 2025, several fatwas were issued by Mr. Hassan Ilyas, grounded in the thought of Javed Ahmed Ghamidi.

ASK DR. SHEHZAD SALEEM

Dr. Shehzad Saleem conducts a live monthly session titled Ask Dr. Shehzad Saleem, addressing diverse theological, ethical, and social questions. Questions may be asked in Urdu or English. Recordings are available on the YouTube channel.

ENGLISH LECTURES OF “AL-BAYAN”

Dr. Shehzad Saleem has undertaken the English lectures of Javed Ahmed Ghamidi’s Qur’anic commentary Al-Bayan to facilitate its understanding among English-speaking audiences. In June 2025, he taught verses 67–120 of Surah Al-Ma’idah. These sessions are available on YouTube.