



Dajjāl, The Qur'ān and Awwal Al-Zamān

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ANSĀRĪ MEMORIAL SERIES

DAJJĀL

(the Anti-Christ)

THE QUR'ĀN

AND AWWAL AL-ZAMĀN

(the Beginning of History)

IMRAN N. HOSEIN



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For my beloved son

Mujāhid

with the hope and prayer that he will be inspired
to reach for the stars—and then to travel on—
for beyond the stars there are many more worlds!

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. . فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعَيْدِ . .

(Qur'an, Qāf, 50:45)

Remind, through this Qur'an,
those who fear Allah's warning.

[This is an explanation, rather than a translation, of the Qur'an, since the Arabic Qur'an cannot be translated to another language.]

فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا

(Qur'an, al-Furqān, 25:52)

Do not submit to and obey those who are hostile to Islam. Rather, wage a mighty *Jihād* against them by means of this Qur'an.

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعَلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَلِكَ
كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ

(Qur'an, Yūnus, 10:39)

They rejected a scripture in which there is knowledge that they could not compass, and with verses whose *Ta'wīl* or interpretation had not as yet *come unto them*. There were others before them who also responded similarly; so they should remember the fate which befell such people.

“And there shall be signs in the sun,
and in the moon, and in the stars;
and upon the earth distress of nations, with perplexity;
the sea and the waves roaring;”

(Gospel, Luke: 21:25)

And I will show wonders in heaven above,
and signs in the earth beneath;
blood, and fire, and vapor of smoke:

(Gospel, Acts: 2:19)

“And ye shall hear of wars and rumors of wars:
see that ye be not troubled:
for all these things must come to pass,
but the end is not yet.”

(Gospel, Matthew: 24:6)

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Preface

I kept waiting for ten years before I could write this pioneering book on *Dajjāl*, the false Messiah or Anti-Christ, but this long wait was a blessing in disguise since my knowledge of the subject and, more importantly, my understanding of methodology for the study of the subject, has matured significantly over this time. Hence I suggest to those who now venture to write on the subject, to allow the river of thought and understanding to flow at its own speed.

I am grateful to a brother resident in New Zealand who was the first to assist in sponsoring the writing this new book, and to another Pakistani brother whose kind sponsorship allowed me to write a significant part of the book. Sponsors in UK then took over the sponsorship until, *Alhamdu lillah*, this first book on *Dajjāl* was completed. I am also grateful to those who generously assisted in meeting the cost of printing this book. May Allah, Most High, bless them all for their kind assistance. *Āmīn!*

I will now resume work on my second book on *Dajjāl*

entitled: *From Jesus the True Messiah to Dajjāl the False Messiah—A Journey in Islamic Eschatology*. I propose to write an additional three books on Dajjāl on the topics of Dajjāl and 'Money', Dajjāl and the modern 'Feminist Revolution', and finally, Dajjāl, the Qur'ān and Ākhir al-Zamān, or the end of history. May Allah Most Kind make it possible for me to accomplish this task *Insha' Allah*.

I know that these five books will not exhaust the subject of Dajjāl, but I hope and pray that they will provoke others *Insha' Allah*, to take up the challenge to write on those subjects which are yet to be explained.

I am grateful to those who read the manuscript of this book and assisted with valuable comments, as well as with proof-reading, and to my Assistant, Hasbullah, who was always there to assist me in searching for the texts of many Hadīth as well as references in the Sīrah, i.e., history of the life of Prophet Muhammad صلى الله عليه وسلم.

I have dedicated this book to my son, Mujāhid Fazlur Rahman, who was named after his grand-father, Maulānā Dr. Muhammad Fazlur Rahman Ansārī (rahimahullah). Mujāhid is also the great grand-son of Maulānā Muhammad Abdul Aleem Siddique (rahimahullah). I hope and pray that this dedication might inspire him to follow in their noble footsteps in serving the mission of Islam. *Āmīn!*

Imran N. Hosein

*Safar*1439 / November 2017

San Fernando in the Caribbean island of Trinidad.

Ansārī Memorial Series

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

I began writing the books of the Ansārī Memorial Series in 1994 while I was still resident in New York, and functioning as Director of Islamic Studies for the Joint Committee of Muslim Organizations of Greater New York. I started the Series of books in *Maulānā's* honor because I wanted to offer a gift to my teacher on the 25th anniversary of his death. The first six books of the Series were launched in the *Masjid* of the Muslim Centre of New York in Flushing Meadows, Queens, New York, in 1997, and in the years which have since passed, many more

books were added to the Series. A complete list of books in the Series can be found at the end of this book.

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

فَقِيهِ وَاحِدٌ أَشَدُّ عَلَى الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ

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

(Sunan Ibn Mājah)

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

I recognize the subject of *Dajjāl* to be the ultimate test of Islamic scholarship, and that implies that it constitutes the ultimate test of methodology for study of the *Qur'ān* and for assessment of *Hadīth*. I am convinced that only an authentic *Sufi* scholar can write credibly on the subject of *Dajjāl*, because only he has the proper methodology for the study of the *Qur'ān* and the assessment of *Hadīth*, the *Sufi* epistemology of spiritual insight with which to interpret religious symbolism, as well as the tangible vibrating spiritual bond with *Nabī Muhammad* صلى الله عليه وسلم which are all indispensable for penetrating the subject; and this is why I have to devote attention to the religious thought of *Maulānā* Ansārī, the authentic *Sufi Shaikh*. I could never have written my book on *Dajjāl* without the benefit of his religious thought. The methodology of the scholars of 'Islamic Modernism', of the *Salafi*, *Shia*, *Deobandi*, *Brelvi* or of a *Tabligh Jamaat*, for example, will not allow a scholar whose primary identification is with those sects, to successfully penetrate the subject of *Dajjāl*. I invite them, gently so, to prove me wrong.

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

age I knew of no possible link between Islam and science.

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

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

Maulānā's dynamic Islamic scholarship, and the spiritual impact of his magnetic *Sufi* personality, changed my life. He

inspired me to such an extent that I, also, wanted to become a scholar of Islam. By November 1963, and at the age of twenty-one, I became a student of *Al Azhar* University in Cairo, Egypt, which was the most famous institution of higher Islamic learning in the world. But I could not find in *Al Azhar* University the dazzling Islamic scholarship to which I was exposed three years earlier in *Maulānā* Ansārī. The scholars of *Al Azhar* appeared to me to have been stuck in time, and could not compare with *Maulānā* in their scholarly understanding of the reality of the strange and challenging modern age, nor in their capacity to offer an Islamic response for example, to challenges posed by the modern scientific and technological revolution, the feminist revolution, *etc.*

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

I remained his student until I graduated from the Institute seven years later in 1971 at the age of twenty-nine with the degree of *Al-Ijāzah al-‘Āliyah*, and returned to Trinidad. I never met him again in life, since he died three years later in 1974 in Pakistan at the age of 60.

There are many things about *Maulānā* that I would love to write and to record for history, but by far the most important of all aspects of his rich and multi-faceted life was his religious thought, and that is what I have attempted to explain in my

brief essay on the subject. It was crucially important for me to do so, not only because his exceptional scholarship offers some assistance for modern Islamic scholarship to extricate itself from its present sorry and miserable plight (one cannot find a single prominent Islamic scholar today who dares to declare the present paper-money monetary system to be bogus, fraudulent and *Harām*), but also because his scholarship has played such an important role in guiding and assisting me in writing my present pioneering book on *Dajjāl*, the false Messiah, which is the latest book in the Ansārī Memorial Series.

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

Introduction

Dr. Burhān Ahmad Fārūqī
– the philosopher of history

No one can possibly write a book concerning *Dajjāl, the Anti-Christ*, and the *beginning* of history, without a knowledge of the philosophy of history. The seed of this book may have been planted in the 1930s, at the Aligarh Muslim University in India, when two students, who were dear friends, Muhammad Fazlur Rahmān Ansārī and Burhān Ahmad Fārūqī, pursued studies for their PhDs in Philosophy under the guidance of Prof. Dr. Syed Zafar-ul-Hassan.

Dr. Fārūqī eventually wrote a masterpiece of *‘Ilm al-Kalām*, or Islamic Philosophy, entitled ‘A *Mujaddid’s Conception of Tauheed*’, and *Maulānā* Dr. Ansārī wrote a masterpiece of *‘Ilm al-Akhlāq’* or Islamic Moral Philosophy, entitled *The Quranic Foundations and Structure of Muslim Society* (in 2 vols.).

This writer was blessed, thirty years later in the 1960s, when both of the scholars had reached the zenith of their

scholarly lives, to have them both as his teachers at the Aleemiyah Institute of Islamic Studies in Pakistan. Dr. Fārūqī taught the philosophy of history, and Dr. Ansārī taught the *Qur'ān* and, vastly more importantly, the *methodology* for study of the *Qur'ān*. That *methodology* was explained in his 'Qurānic Foundations' book, but was simplified and expanded in this writer's recent book entitled '*Methodology for Study of the Qur'ān*'.

More than fifty years have passed since that dazzling moment in scholarly time at the Aleemiyah Institute of Islamic Studies in Pakistan, when two truly gifted scholars of Islam taught and inspired just a handful of students, and built the foundation on which this pioneering book on *Dajjāl*, as well as the others which will now follow *Insha' Allah*, now rests.

How do we explain an Aleemiyah Institute of Islamic Studies with a curriculum of studies and a methodology for study of the *Qur'ān* that differed so significantly from the traditional *Dār al-'Ulūm*, or the *Jāmi'ah*, *i.e.*, Islamic seminary or university? The answer lies in the intellectual response of part of the Indian Muslim community to the challenge of modern western civilization. One part of the Indian Muslim community recognized that the traditional Islamic education imparted in the *Dār al-'Ulūm* was woefully inadequate for a student to even understand the modern world that had come into being in consequence of the dramatic emergence of modern western civilization on the stage of the world. Dr. Muhammad Iqbal, for example, mourned over the fact that,

according to him: “During the last five hundred years religious thought in Islam has been practically stationary” (Reconstruction of Religious Thought in Islam; Essay entitled ‘Knowledge and Religious Experience’). Iqbal was referring, of course, to the religious scholarship that was emerging from the *Dār al-‘Ulūm*.

That part of the Indian Muslim community which recognized the inadequacy of the *Dār al-‘Ulūm* education, proceeded to establish an academically independent institution of higher Islamic learning which would not only teach the religion of Islam, but would also introduce the student to the modern world of knowledge that had emerged from western civilization. And so the seed of this book was planted when the Aligarh Muslim University was established in the rural town of Aligarh in India. It was truly an academic institution, since it was free of government control.

We will demonstrate *Insha’ Allah*, that it was *Dajjāl* who brought the new modern western world into being, and it is he who is constantly changing it—and with it, the rest of the world—to bring stranger new worlds into being. Since *Dajjāl* is Allah’s supreme test for mankind, surpassing everything that preceded him, *Dajjāl* is also the supreme test for the *Dār al-‘Ulūm*. Not only has the *Dār al-‘Ulūm* continuously failed that test for the last few hundred years, but these books on *Dajjāl* will conclusively demonstrate that it continues to fail that test even to this day. Indeed, the book on *Dajjāl and Money* would suffice, *Insha’ Allah*, to remove any lingering doubts concerning that subject.

Not only has the *Dār al-'Ulūm* failed the test, but even the graduates of western universities and government-sponsored Islamic universities as well as government-paid *Muftis* and other such scholars of Islam, have also failed, sometimes miserably so, in responding adequately and appropriately to the intellectual challenges posed by the modern west.

Aligarh-trained Dr. Fārūqī was an intellectual rebel who defied conventional thought as he waved and thrust his scholarly sword with *nary* a concern for conventional sensibilities in the world of knowledge, and in the pursuit of truth. He built the foundation of his philosophy of history on 'perennial truth', with which history commenced, and insisted that history must end with the triumph of that same truth. But in-between the beginning of history with '*truth*', and the end of history with the '*re-realization of that truth*', he declared that history moves up and down in what he described as '*the zig-zag movement of history*'.

The conclusion that emerged from that philosophy of history was that the arrogant Zionist Western world, and *Dajjāl's* Impostor State of Israel, could weave their full-spectrum dominance on the world on whichever cloth they chose, it would make no difference to the end of history. Truth would still triumph over falsehood, lies, injustice, oppression and false-flag acts of terrorism in which the alleged Muslim terrorist is always killed, or commits suicide, hence conveniently avoiding, again and again, the possibility of a court case.

Without *Maulānā* Dr. Ansārī's amazing methodology for study of the *Qur'ān* however, it would not have been possible for the Aleemiyah Institute of Islamic Studies to offer a higher Islamic education which allowed the student to integrate all knowledge into a coherent whole while critically assessing with the *Qur'ān*, all knowledge that came from the west. Without that critical intellectual effort at integration of knowledge, the student would have emerged with a split personality as he straddled dual intellectual worlds without a bridge with which to cross between them. He would have studied Islam with one mind, and studied the modern world with a second mind that was disconnected from the first. Such a scholar would have been, and would still be, a misfit in both worlds.

It was not possible for Dr. Fārūqī's philosophy of history to be grounded in the *Qur'ān* without the application of Dr. Ansari's methodology for the study of the *Qur'ān*. And so it was with the combined thought of these two amazing scholars that this book on '*Dajjāl the Qur'ān and the Beginning of History*' could be written.

A serious book written at this time—the late afternoon of history—on the subject of *Dajjāl* the false Messiah or Anti-Christ, and firmly grounded in the *Qur'ān*, is sure to attract the attention of many Christians and Jews, in addition, of course, to the scholars of Islam and the literate world of Islam. This initial book on *Dajjāl* however, as well as the books on the subject which will now follow this book, might very well be judged to be a pioneering attempt to present the scholarly

viewpoint of Islam on this subject. As such it may attract even more attention. For this reason we invite serious comments, and even critical responses which can be published in a second edition *Insha' Allah*. Responses can be sent by email to inhosein@hotmail.com, or to our website www.imranhosein.org where this text will be placed for free download and for comments.

Islamic scholarship and Eschatology

Islamic scholarship should not be blamed for ignoring eschatology; rather, it would be more appropriate to recognize that Islamic eschatology could not properly be developed as a branch of knowledge until events had unfolded sufficiently in the historical process to allow the discerning scholar to penetrate and recognize the meaning and implication of several verses of the *Qur'ān* as well several prophecies of Prophet Muhammad صل الله عليه و سلم pertaining to *Ākhir al-Zamān* or the End-time.

The *Qur'ān* has given notice that the world is yet to know the *Ta'wīl* or 'interpretation' of certain of its verses perhaps because 'interpretation' would be possible *only* with the passage of time and the unfolding of events in history:

.. . . وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ. . . .

(Qur'ān, Yūnus, 10:39)

Allah Most High, discloses above that there are verses of the Book whose interpretation have not as yet come unto them . . .

It would be helpful to the gentle reader if we were to provide an example of such an event which had to occur before an important prophecy located in Islamic eschatology, *i.e.*, pertaining to the End-time, could be interpreted and explained.

Prophet Muhammad صل الله عليه و سلم prophesied more than 1400 years ago, in a *Hadīth* recorded in *Sahīh Bukhārī*: that the River Euphrates would uncover a mountain of gold, and that people would fight for that gold. He declared that 99 out of every 100 who fight for that gold would be killed, but that each would believe that he would be the one who would survive. He ended by warning the believers that they must not touch that gold.

Here is the Arabic text of the *Hadīth*:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ قَالَ "لَا تَقُومُ السَّاعَةُ حَتَّى يَحْسِرَ الْفِرَاتُ
 عَنْ جَبَلٍ مِنْ ذَهَبٍ يَقْتُلُ النَّاسَ عَلَيْهِ فَيَقْتُلُ
 مِنْ كُلِّ مِائَةٍ تِسْعَةٌ وَتِسْعُونَ وَيَقُولُ كُلُّ رَجُلٍ

مِنْهُمْ لَعَلِّي أَكُونُ أَنَا الَّذِي أَنجُو.

There are those who, in consequence of using a defective methodology of study, await a mountain of the metal that would one day emerge from underneath the River. They have already waited in vain for the fulfillment of this prophecy for more than 1400 years, and our view is that they will still wait in vain for another 1400 years. We, however, have recognized the *Hadīth* to be *Mutashābihah*, i.e., allegorical, and that it must hence be *interpreted* in order for its meaning to be penetrated.

Our interpretation of the *Hadīth* is that when US Secretary of State, Henry Kissinger, succeeded in making a satanic deal with Saudi Arabia's King Faisal in 1974, for oil to be sold for *only* USD, the US dollar became a petrodollar, and an ocean of oil underneath the 'river' began to function as a mountain of gold supporting the US dollar. This event was the fulfillment of the Prophet's ominous prophecy; and Allah Knows best!

If our interpretation of the *Hadīth* is correct, then the current rival BRICS monetary system represents an attack on the *mountain of gold* petrodollar monetary system that will lead, inevitably so, to that Great War in which 99% of combatants will be killed. Only a nuclear war, or a war in which weapons of mass destruction are used, can result in such a great percentage of fatalities.

Most of the *Hadīth* pertaining to *Dajjāl* are similar to the above *Hadīth* since they have to be interpreted in order to be

understood; and it was not possible for anyone to interpret that *Hadīth* until certain events had unfolded in the world of money. First there was the birth of modern Western civilization with an agenda of perpetrating universal *Fasād* on earth (*Fasād* is that which corrupts to the extent that it can destroy). The *Qur'ān* identified Gog and Magog as the perpetrators of that universal *Fasād*. It did so by first identifying Gog and Magog with *Fasād* on earth:

قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ
مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ
خُرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا

(Qur'an, al-Kahf, 18:94)

After they solved the language problem of communication, those people informed *Dhūl Qarnain* that Gog and Magog were inflicting *Fasād*, i.e., that which corrupts to the extent that it can cause destruction, in their territory. They then asked whether they could pay him to build a barrier that would protect them from Gog and Magog.

The *Qur'ān* then said that Gog and Magog would one day be released into the world, and that the world would then be

subjected to their *Fasād* as a *universal* phenomenon:

وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ
 حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّن
 كُلِّ حَدَبٍ يَنْسِلُونَ

(Qur'ān, al-Anbiyāh, 21:95–6)

Allah Most High, disclosed that there was a Divine ban on the people of a Town (which we identify as Jerusalem) which was destroyed and from which those people were expelled by Divine decree, that they could never return to reclaim that town as their own until Gog and Magog were released, and they then spread out in all directions and hence take control of the world in the world-order of Gog and Magog.

Since it is the West which made possible the return of the Jews to Jerusalem to reclaim it as their own, it is as clear as daylight that Gog and Magog are located within modern Western civilization. Russia, incidentally, is not a part of the decadent West. A man cannot marry another man in Russia and get a marriage certificate. Rather the decadent West is now preparing to wage nuclear war on an Orthodox Christian Russia which they have hated from the day that the modern

West was mysteriously born.

No one could have understood the prophecy of the ‘mountain of gold’ until the decadent West had corrupted the world of money by printing paper and using it as money. They then waged wars of naked aggression in order to colonize the rest of the world and to impose, through the Bretton Woods Accord, and the International Monetary Fund (IMF), a monetary system in which one paper-money, *i.e.*, the US dollar, became the *ruling* money in the world. However France had a great ruler in General Charles De Gaulle, and he could see through the deception and injustice of that monetary system. The French challenge to the system eventually forced the US to abandon it in 1971, and to replace it in 1974 with the petrodollar monetary system that was made possible through the ‘mountain of gold’.

The *Hadīth* concerning the *ocean of oil functioning as a mountain of gold* is also connected to *Dajjāl* since this book argues that *Dajjāl* will have to demonstrate his capacity to succeed the Prophet-Kings David and Solomon, *i.e.*, *Nabī Dāud* and *Nabī Sulaimān* عليهما السلام, for whom Allah caused the earth to bring forth its treasures:

. . . وَأَسْلَنَا لَهُ عَيْنَ الْقَطْرِ. . .

(Qur’ān, Saba’, 34:12)

Allah Most High caused a lake of molten copper to

flow at David's behest.

Prophet Muhammad prophesied (as only a true Prophet can prophesy) that the earth would one day bring forth its treasures for *Dajjāl*:

He would then walk through the waste land and say to it: Bring forth your treasures, and the treasures would come out and collect (themselves) before him like the swarm of bees.

(Sahīh Muslim)

Hence, there is a direct connection between *Dajjāl* and the bogus Bretton Woods monetary system which was eventually replaced by the petrodollar monetary system in which the earth sent forth its treasures to help *Dajjāl* to continue, and even expand, his control over the world of money.

For more information and analysis on this subject readers may wish to view the following of my lectures:

- *Islam, the Petrodollar and Beyond:*
<https://www.youtube.com/watch?v=oTdYyt05qLU;>
- *Beyond the Petrodollar—An Islamic Response to the Bogus Monetary System:*
<https://www.youtube.com/watch?v=Cgq6V4xWIIk;>
- *Islam, the Petrodollar and Russia's Tryst with Destiny:*
<https://www.youtube.com/watch?v=2-ZGAaTXEj0;>
- *Islam, the Petrodollar and the Great War:*
<https://www.youtube.com/watch?v=hzYe3BS71oY.>

Outline of book

We commence, in Chapter One, our explanation of the subject of *Dajjāl*, or the Anti-Christ, appropriately so, with a description of his profile. This includes data concerning him which has to be literally understood, as well as other data which must be interpreted. It is in that latter exercise that we are led to the startling discovery in the *Qur'ān* that *Dajjāl* is a *Jasad*, *i.e.*, a human body without a spirit. This leads us to important conclusions which will intrigue the reader as well as the Zionist Judeo-Christian world.

We then go on to recognize, through a process of logical deduction, that the Jews must await a Messiah who would match the Prophet-Kings David and Solomon, *i.e.*, *Nabī Dāud* and *Nabī Sulaimān* عليهم السلام, in respect of power, as well as in respect of divinely-bestowed miraculous capacities. Solomon was blessed, for example, with a measure of control over the weather, and *Dajjāl* will therefore have to demonstrate that he has a similar capacity.

Chapter Two is devoted to our methodology for study of the subject in which we demonstrate that there is a link between the *beginning* and the *end* of history.

In Chapter Three we take up our subject with the response of the Rabbis in *Yathrib* to the query of the *Quraish* asking how they could determine whether or not Muhammad, the Arab from Makkah, was indeed a true Prophet of the Lord-God. In their response, the Rabbis had posed three questions which,

according to them, only a Prophet could answer. One of the questions was about the *Rūh* or Spirit. This chapter is devoted to the subject of the *Rūh* and in doing so it exposes the Jewish claim to be the *chosen people* of the Lord-God, to be false.

Chapter Four is devoted to an analysis of the most important event that occurred at the beginning of history, *i.e.*, the Divine Command to the Angels, as well as to a *Jinn* named *Iblīs*, to bow down in prostration before *Ādam* عليه السلام. The analysis of this event further confirms our conclusion that the Jewish claim to be the *chosen people* of the Lord-God is false.

The substance of this book is located in Chapter Five in which we describe and analyze other events occurring at the beginning of history which have a direct link with *Dajjāl's* mission at the end of history to seek to replicate Solomon's Holy State of Israel.

Our readers should note that neither the *Qur'ān* nor the *Hadīth* have referred by name to the Holy State which was created by David, *i.e.*, *Nabi' Daūd* عليه السلام, and over which his son also ruled. When we use the name, 'Holy State of Israel', we refer to that Holy State for which Solomon, *i.e.*, *Nabi' Sulaimān* عليه السلام, prayed to Allah Most High, that "it can belong to none after him". Hence this book reminds *Dajjāl* and his Zionist followers, that it can never be restored.

The Arabic Text of the *Qur'ān*

This book, on *Dajjāl and the Beginning of History*, is based on

the *Qur'ān*, and hence the very substance of the book is located in the verses of the *Qur'ān* which we have quoted extensively. We hasten to remind readers that the *Qur'ān* was not revealed in English, French or Swahili. It was revealed in Arabic, and we have come to the conclusion, after a life-time of study, *that the Qur'ān cannot be translated to another language*. Rather, the most that we can do is to try to *explain* the *Qur'ān* with the *caveat* that no one explanation can possibly exhaust its meaning. Readers must also be made aware that whenever an effort is made to translate the Arabic text to another language, the scholarship of the translator as well as his limited understanding of the Arabic text, always influences his translation.

For the above reasons it is necessary for us to always quote the Arabic text of every verse of the *Qur'ān* quoted in this book. That text has been Divinely-preserved since the Book was revealed more than 1400 years ago, and it remains today beyond the reach of those who may still wish to pursue a futile effort to challenge its claim to absolute authenticity and integrity.

Whenever a verse of the *Qur'ān* is quoted in this book we make an effort to explain its meaning in the English language. It should not surprise the reader, nor those who will translate this book to other languages, that an *explanation* sometimes conveys a meaning of a verse that is different from a *translation*.

It would benefit the reader if we now provide an example

of a translated verse in which our *explanation* differs in meaning from *translations* of the verse. It pains us that wrong understanding of the *Qur'ān* derived from some translations, has caused, and continues to cause, great damage to those who are thereby misguided. We provide an example of such in verse 51 of *Sūrah al-Māidah* in which Allah Most Wise has ordered (in Arabic) as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى
 أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ
 فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Almost all translations of this verse to the English language could lead the reader, Christian, Jewish, Muslim or otherwise, to believe that the *Qur'ān* has prohibited Muslim friendship and alliance with Christians and Jews. But such an understanding of the *Qur'ān* would be false. The *Qur'ān* has most certainly *not* prohibited Muslims from being friends and allies of *all* Christians and *all* Jews; rather, it has prohibited friendship and alliance with *specific* Christians and *specific* Jews.

The gentle reader may wish to judge for himself the conclusion that can be arrived at from reading fifteen different

translations of the above verse 51 of Sūrah al-Māidah:

Muhammad Asad: O you who have attained to faith! Do not take the Jews and the Christians for your allies: they are but allies of one another and whoever of you allies himself with them becomes, verily, one of them; behold, God does not guide such evildoers.

Sahih International: O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you—then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people.

Pickthall: O ye who believe! Take not the Jews and the Christians for friends. They are friends one to another. He among you who taketh them for friends is (one) of them. Lo! Allah guideth not wrongdoing folk.

Yusuf Ali: O ye who believe! Take not the Jews and the Christians for your friends and protectors: They are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust.

Shakir: O you who believe! Do not take the Jews and the Christians for friends; they are friends of each other; and whoever amongst you takes them for a friend, then surely he is one of them; surely Allah does not guide the unjust people.

Muhammad Sarwar: Believers, do not consider the Jews and Christians as your intimate friends for they are only friends with each other. Whoever does so, will be considered as one of them. God does not guide the unjust people.

Hilāli and Muhsin Khan: O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers, etc.), they are but Auliya' to one another. And if any amongst you takes them as Auliya', then surely he is one of them. Verily, Allah guides not those people who are the *Zālimūn* (polytheists and wrongdoers and unjust).

Allama Nooruddin: O you who believe! Do not take these Jews and the Christians for allies. They are allies of one to another (when against you), and whoso from amongst you takes them for allies, is indeed one of them. Verily, Allah does not guide the unjust people to attain their goal.

Arberry: O believers, take not Jews and Christians as friends; they are friends of each other. Whoso of you makes them his friends is one of them. God guides not the people of the evildoers.

Muhammad Ali: O you who believe, take not the Jews and the Christians for friends. They are friends of each other. And whoever amongst you takes them for friends he is indeed one of them. Surely Allah guides

not the unjust people.

Talāl Itāni: O you who believe! Do not take the Jews and the Christians as allies; some of them are allies of one another. Whoever of you allies himself with them is one of them. God does not guide the wrongdoing people.

Rashad Khalīfah: O you who believe, do not take certain Jews and Christians as allies; these are allies of one another. Those among you who ally themselves with these belong with them. God does not guide the transgressors. (This writer has inserted the italics above)

Abdul Mājid Daryabādī: You who believe! Do not take the Jews and the Nazarenes for friend; friends they are to each other, and if any of you befriends them, verily he is one of them. Surely Allah does not guide a transgressing people.

Abdal Haq and Aisha Bewley: You who have Imān! do not take the Jews and Christians as your friends; they are the friends of one another. Any of you who takes them as friends is one of them. Allah does not guide wrongdoing people.

Sher Ali: O ye who believe! take not the Jews and the Christians for friends. They are friends one to another. And whoso among you takes them for friends is indeed one of them. Verily, Allah guides not the

unjust people.

It should be readily apparent that, other than the translation of *Rashad Khalīfa*, all these well-known translations of the *Qur'ān* to the English language translate the verse the same way: *i.e.*, prohibiting Muslims from taking Christians and Jews as their friends and allies. None of the translators, other than *Rashad Khalīfa*, seem to have realized that such translation of the verse has placed it in conflict with another verse of the *Qur'ān* which recognizes *certain* Christians as a people who will be *closest in love and affection for Muslims* (*al-Māidah*, 5:82), and with another verse which permits marriage with Christian and Jewish women, and which also permits Muslims to eat food which has been made *Halāl* or permissible for Christians and Jews (*al-Māidah*, 5:5). But the *Qur'ān* itself declares that is free from all inconsistencies or contradictions:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ

غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

(*Qur'ān*, *al-Nisa'*, 4:82)

Allah Most High, invites an examination of the credentials of the *Qur'ān* as Divine revelation. He boldly declares that if the *Qur'ān* had come from any but Allah, they would surely have found in it many contradictions!

Hence no verse of the *Qur'ān* contradicts any other verse. There would be a manifest contradiction if the same *Qur'ān* were to declare that *certain* Christians would be closest in love and affection for Muslims, and also declare that Muslims are prohibited to be friends and allies of *all* Christians and *all* Jews.

There is yet another problem with the several translations of this verse of the *Qur'ān* since the translators make the *Qur'ān* declare something which is factually false! According to Asad, the *Qur'ān* declares of Christians and Jews that they are but allies of one another; Sahīh International: they are [in fact] allies of one another; Pickthall: they are friends one to another; Abdullah Yusuf Ali: they are but friends and protectors to each other; Shākir: they are friends of each other; Sarwar: for they are only friends with each other; Mohsin Khan: they are but *Auliya'* to one another; Nooruddin: they are allies of one to another (when against you); Arberry: they are friends of each other; Muhammad Ali: they are friends of each other; etc.

The *Qur'ān* was revealed more than six hundred years after the Jews boasted that they had crucified Jesus, and so the *Qur'ān* appeared in a world in which, for almost six hundred years, Christians and Jews had hated each other. That Christian hatred for Jews continued for more than a thousand years after the revelation of the *Qur'ān*. It is therefore manifestly *false* for anyone to declare, at the time when the *Qur'ān* was revealed and for more than a thousand years after, that *Christians and Jews are friend and allies of each other*. In fact, Christian-Jewish friendship and alliance emerged as a clearly visible

phenomenon of contemporary history only *after* the birth of the Zionist Movement in 1897.

The proper understanding of the verse of the *Qur'ān* is that it anticipates such a Jewish-Christian reconciliation and friendship as would pave the way for *a certain part* of the Christian world, and *a certain part* of the Jewish world, to reconcile and to then establish friendship and an alliance. Whenever that alliance were to come into being or is established, Muslims are prohibited to be friends and allies with *such* Christians and *such* Jews. That alliance has now appeared in the world in the form of the Judeo-Christian Zionist alliance which has brought the State of Israel into existence, and which continues to work to ensure that Israel will one day *rule* the whole world with a *Pax Judaica*. (See my two books entitled *Jerusalem in the Qur'ān*, and *Explaining Israel's Mysterious Imperial Agenda*.)

Those who attempted to translate the verse (al-Māidah, 5:51) made the mistake of breaking it into parts or sentences, and to then translate each part or sentence separately. In this way they arrived at a first sentence which was translated to prohibit friendship and alliance with Jews and Christians. They then proceeded to a second part or sentence which was understood in isolation, or stand alone, from what preceded it. They thus declared the *Qur'ān* to say, falsely so, that Jews and Christians are friends and allies of each other. If they had studied the verse *as a whole*, they would have understood that their second part or sentence in the verse, was not a second part or sentence at all.

Rather it was a phrase which qualified what preceded it. Hence what the *Qur'an* actually did, and which escaped the understanding of those who translated the verse, was to prohibit Muslim friendship and alliance with Jews and Christians who were friends and allies of each other, and hence with a Judeo-Christian alliance.

Here is my *explanation* of the verse which removes all possible contradiction with other verses of the *Qur'an* and which does not attribute a manifest falsehood to the *Qur'an*:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى
 أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ
 فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

(Qur'an, al-Māidah, 5:51)

Allah Most High addresses those who believe in this *Qur'an* as the Word of Allah and commands them not to take 'such' Jews and 'such' Christians as their friends and allies who are, themselves, friends and allies of each other. The verse then goes on to declare that whoever from among the Muslims were to take 'such' Christians and Jews as their friends and allies, would be recognized to belong to them, or would

eventually belong to them, rather than to the community of Muslims. It ends by declaring that Allah surely or certainly does not guide wicked people.

I urge readers to study the scholarly analysis of this very important verse of the *Qur'ān* by the young and brilliant Singaporean scholar, *Hasbullah Shafi'iy*, which we have included in this book as Appendix 1.

We have shared the above with our readers in order to alert them concerning the dangers posed by translations of the *Qur'ān* to other languages, and hence the absolute need to quote and to study the actual Arabic text of the *Qur'ān* whenever we turn to that Book for information or guidance.

For the Christian and Jewish Reader

While we expect that this book will be read by many Muslims, it is also written for the benefit of those to whom the Torah of Moses, *i.e.*, *Mūsa عليه السلام*, and the Gospel of Jesus, *i.e.*, *Īsa عليه السلام*, was sent, and who, today, refer to themselves as Christians and Jews. They will find in this book a view from the *Qur'ān* of the beginning of history, which differs sometimes from the Christian and Jewish view of that subject. How should a Christian or a Jew respond when faced with conflicting views emerging from revealed scriptures? The *Qur'ān* itself answers that question when it declares that Truth that was sent down in the *Qur'ān* was supported by rational proofs (*Bayyināt min al-Huda*). Hence it is with the rational faculty—which receives its data both externally and internally—that judgment must be

made.

The *Qur'ān* presents excellent credentials with which its claim to be a divinely-revealed scripture can be judged. It presents a text that is absolutely authentic and uncorrupted. We have presented in our book entitled *Methodology for Study of the Qur'ān*, the credentials of the *Qur'ān* to be recognized as absolutely authentic. We urge our Christian and Jewish readers to examine those credentials.

This book will surely test the patience of the English-speaking reader who is unfamiliar with the Arabic language, since we have insisted in using Arabic terms that are essential for a presentation of the view of the *Qur'ān*. However we always hasten to provide an English equivalent to each Arabic term. As the reader becomes familiar with the Arabic words, the book will hopefully become easier to be read and understood.

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وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِّكُلِّ شَيْءٍ

وَهَدَىٰ وَرَحْمَةً وَبُشْرَىٰ لِّلْمُسْلِمِينَ

(Qur'ān, al-Nahl, 16:89)

The Qur'ān was sent down as Divine revelation which would explain all things, would provide guidance, and as grace, and glad tidings unto all who submit to Allah Most High.

وَأَن تَتْلُوَ الْقُرْآنَ فَمِنَ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي

لِنَفْسِهِ وَمَن ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ

(Qur'ān, al-Naml, 27:92)

Allah Most High has ordered that the Qur'ān be conveyed to mankind. Whoever then chooses to follow the right path, would follow it for his own good. A warning must be given to those who choose to go astray that: I am only a warner.

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Introducing Dajjāl, The Jasad (a Human Body without a Soul)

A Gentle Warning

The subject of *Dajjāl* is perhaps the most difficult that a student or scholar can ever encounter, hence readers are gently cautioned to be patient whenever the understanding of any part of the subject becomes difficult, and not rush to premature judgment on the basis of doubt. As knowledge of the subject expands, it would become easier to connect the many parts of the subject and eventually grasp the subject as a harmonious whole. At that time, and not before, many doubts will be cleared up *Insha' Allah*, i.e., *if Allah so Wills*.

The Basic Description

Christians know him as the 'Anti-Christ', but Prophet *Muhammad* ﷺ referred to him as *al-Masih al-Dajjāl*, i.e., *the Dajjāl the Messiah*. It is important for our readers to understand that the Prophet has not given to the Anti-Christ, the name—'*Dajjāl*', for it is not a name! Rather it is a *descriptive*

term which *describes* him as a 'liar', or as one who 'deceives'. Hence whenever he is referred to in this book as *Dajjāl*, readers are advised to remember that he should properly be referred to as *the Dajjāl*.

Since the *Qur'ān* has identified *Nabī 'Īsā*, or Jesus, the son of the Virgin Mary عليهما السلام, as the Messiah, the implication of the description '*al-Masīh al-Dajjāl*' used by the Prophet, is that *Dajjāl* is someone who would seek to *impersonate* the Messiah by claiming, falsely so, to be the Messiah. It is for this reason that he is referred to in this book as *Dajjāl the false Messiah*.

Prophet *Muhammad* صل الله عليه و سلم prophesied that *Nabī 'Īsā* or Jesus عليه السلام the *true* Messiah, would one day return to this world, and that his miraculous return would be a major sign of the End-Time. This writer intends to demonstrate in his second book on *Dajjāl* entitled '*From Jesus the True Messiah to Dajjāl the False Messiah—A Journey in Islamic Eschatology*', that the *Qur'ān* supports this prophecy of a miraculous return of the true Messiah. But the Prophet went on to prophesy that *Dajjāl*, the false Messiah, would appear in person in the world just before the return of the true Messiah, and would seek to convince the Jews in particular, that he is indeed the true Messiah. Since *Dajjāl*, or the Anti-Christ, is a *being* who belongs to the evil which was created by Allah Most High (see *Qur'ān, Sūrah al-Falaq, 113:2*), and he was thus programmed by Allah Most High to fulfill that evil mission of impersonation, one can expect that he will do so with astonishing accuracy.

It is with this fact constantly in mind that we can now proceed to attempt to deliver to the reader a profile of that extraordinary being, *i.e.*, *Dajjāl*, the false Messiah, who, according to our interpretation, is described in the *Qur'ān* as a *Jasad*, *i.e.*, a human body without a soul. He was placed by Allah Most High to sit on Solomon's throne so that, as Solomon feared, he would seek to rule over Holy Israel. This subject is explained later in this chapter.

The *Qur'ān* confirms that the Messiah, Jesus the son of *Mariam*, was a human being, and that both he and his mother ate food (the Lord-God, however, does not eat food and indeed, is free from any such need):

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ
 مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ
 الطَّعَامَ انظُرْ كَيْفَ نَبِّئُ لَهُمُ الْآيَاتِ
 ثُمَّ انظُرْ أَنَّى يُؤْفَكُونَ

(*Qur'ān*, al-Māidah, 5:75)

The Christ, son of Mary, was but a messenger of Allah Most High, and hence he was not God—nor was he the son of God! All those who preceded him as messengers of Allah Most High, have died. His mother was someone who never deviated from the truth; and they both ate food like other mortals; Behold how Allah makes clear these clarifying statements for them: and then behold how perverted are their responses!

It is clear therefore, that the Jews expected a Messiah who would be a human being.

Prophet *Muhammad* صل الله عليه و سلم gave a description of the Anti-Christ or *Dajjāl*, as follows: “He would be a Jew, a young man, powerfully built, and with curls in his hair . . .” (Sahih Muslim). Orthodox Jews, and, it appears, no others besides them, wear these curls in the form of sideburns (*Payot*) because of a Biblical injunction against shaving the “corners” of one's head:

Do not cut off the hair on the sides of your head.

(Leviticus: 19:27)

Although he is a *Jasad*, *i.e.*, a human body without a soul, it should be obvious to our readers that the Anti-Christ or *Dajjāl* would have to *appear* as a human being, and as a Jew, since his mission is to convince the Jews that he is indeed the Messiah whom they await. Unless he is a Jew, they would not accept him as the Messiah. Hence when Prophet *Muhammad* صل الله عليه و سلم described *Dajjāl* in the way that he did, *i.e.*, as a

being who would *appear* as a ‘person’, and a ‘Jew’, the Islamic view is that the above description of *Dajjāl* has to be understood *literally*. This view from Islam differs dramatically from other well-known and sometimes frivolous views which identified the Anti-Christ, for example, with the Roman Catholic Christian Pope in Rome, or former US President Barak Obama, or with a *system* rather than a *person*, etc.

Christians face some difficulties in identifying the Anti-Christ or *Dajjāl* as a person, and as a Jew, because of several scriptural references to him which depart from the single most important fact which emerges from Islamic eschatology, to wit, that he is someone who will seek to *impersonate* the *true* Messiah. Consider the following:

Many deceivers have gone out into the world, those who do not confess that Jesus Christ has come in the flesh; any such person is the deceiver and the Antichrist!

— 2 John 1:7

Who is the liar but the one who denies that Jesus is the Christ? This is the Antichrist, the one who denies the Father and the Son.

— 1 John 2:22

By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, and every spirit that does not confess Jesus is not from God. This is the spirit of the Antichrist,

which you have heard is coming and now is in the world already.

1 John 4:2-3

Despite the above, this writer urges the gentle reader to seriously consider the arguments and evidence now presented in this book for understanding and recognizing the Anti-Christ as someone who was created by the Lord-God and was sent into the world with an evil mission to impersonate Jesus, the True Messiah; as someone who would be a Jew and who would claim to be the true Messiah, and as someone who should therefore be known, properly so, as *the false Messiah!*

The Complexity of the Subject—Dajjāl is One-Eyed

While it is true that Prophet *Muhammad* صل الله عليه و سلم did declare that there would be many *Dajjāl*'s who would appear in the world as liars (he said they would number close to thirty) before the appearance of *al-Masīh al-Dajjāl* himself (Ref. Sunan Tirmīdhī, Saḥīh Muslim, etc.), it remains true that he did deliver a basic Prophetic description of *al-Masīh al-Dajjāl* as a Jew, a young man who would be powerfully built and who would have the curls required by the law of the Torah, etc. This book has already argued that the above description has to be understood *literally*. The complexity of this subject becomes apparent when we now proceed to argue that a further part of the description of the Anti-Christ or *Dajjāl*, given by the Prophet, cannot be understood *literally* but, rather, must be *interpreted* in order to be understood. Indeed, the Christian or

Jewish reader would readily show understanding when told that a significant amount of information in the religion of Islam concerning the Anti-Christ or false Messiah, is presented in language that is allegorical and symbolic. Indeed this is true for the most important *Hadīth* of all, concerning *Dajjāl*. Prophet *Muhammad* صل الله عليه و سلم said:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَامَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّاسِ فَأَثْنَى عَلَى اللَّهِ بِمَا
هُوَ أَهْلُهُ ثُمَّ ذَكَرَ الدَّجَالَ فَقَالَ إِنِّي أَنْذِرُكُمْ وَمَا
مِنْ نَبِيٍّ إِلَّا وَقَدْ أَنْذَرَهُ قَوْمَهُ لَقَدْ أَنْذَرَهُ نوح قومه
وَلَكِنِّي سَأَقُولُ لَكُمْ فِيهِ قَوْلًا لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ
تَعْلَمُونَ أَنَّهُ أَعورٌ وَأَنَّ اللَّهَ لَيْسَ بِأَعورٍ.

Abdullah ibn 'Umar said: The Messenger of Allah then stood up in front of the people, praised Allah with words worthy of Him and then he mentioned *Dajjāl* and said: I warn you about him, and

there is no Prophet who has not warned his people about him. Noah warned his people about him. But I will say to you something about him that no Prophet has ever said to his people. You should know that he is one-eyed, and Allah is not one-eyed.

(Sahih Bukhārī)

..... يَا عِبَادَ اللَّهِ أَيُّهَا النَّاسُ فَاثْبُتُوا فَإِنِّي
 سَأُصِفُهُ لَكُمْ صِفَةً لَمْ يَصِفْهَا إِيَّاهُ نَبِيٌّ قَبْلِي إِنَّهُ
 يَبْدَأُ فَيَقُولُ أَنَا نَبِيٌّ وَلَا نَبِيَّ بَعْدِي ثُمَّ يَثْنِي فَيَقُولُ
 أَنَا رَبُّكُمْ . وَلَا تَرَوْنَ رَبَّكُمْ حَتَّى تَمُوتُوا وَإِنَّهُ أَعْوَرٌ
 وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ وَإِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ
 كَافِرٌ يَقْرَأُ كُلُّ مُؤْمِنٍ كَاتِبٍ أَوْ غَيْرِ كَاتِبٍ ...

(The Prophet warned) Oh people, be firm! I describe him, *i.e.*, *Dajjāl*, to you as no Prophet before me ever did. He will commence by declaring: “I am a Prophet”,

but there will be no Prophet after me (hence he will lie). Then he will praise himself and declare “I am your Lord-God”, but you will not see your Lord-God until you die. And (in addition) he is one-eyed, and your Lord-God is not one-eyed. And between his eyes is written (the word) KAFIR, *i.e.*, disbeliever, which every believer (who has faith in his heart) will be able to read—whether he be literate or illiterate.

(Sunan Ibn Mājah)

In another *Hadīth* recorded in *Sahīh Bukhārī*, the Prophet declared that *Dajjāl* sees with one eye—the left eye, and that he is so blind in the right eye:

وَأَنَّهُ أَعُورٌ عَيْنِ الْيَمَنِ

that it looks like a bulging grape:

أَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ

In yet another *Hadīth*, also recorded in *Sahīh Bukhārī*, the Prophet again made mention of *Dajjāl's* blind right eye:

While sleeping near the *Ka'aba* last night, I saw in my dream a man of brown color, the best one can see amongst brown color and his hair was long that it fell between his shoulders. His hair was lank and water was dribbling from his head and he was placing his hands on the shoulders of two men while

circumambulating the *Ka'aba*. I asked, Who is this? They replied: This is Jesus, son of Mary. Behind him I saw a man who had very curly hair and was blind in the right eye, resembling *Ibn Qatān*, i.e. an infidel, in appearance. He was placing his hands on the shoulders of a person while performing *Tawāf* around the *Ka'aba*. I asked: Who is this? They replied, *al-Masīh al-Dajjāl*.

How can it be possible for someone who has 'faith', but is 'illiterate', to be able to read what is written between the eyes—on the forehead of the Anti-Christ? Our response is that such would be impossible if we were to understand the act of reading *literally*. As soon as we dismiss a *literal* understanding, and we turn consequently to search for an *interpretation*, it becomes readily apparent that the illiterate believer would have the capacity to *read* because he would be *reading* with 'eyes' other than those located on the face. The epistemology of the *Qur'ān*, like that of all other divinely-revealed scriptures, recognizes that the heart can *see*. In other words, human beings have a capacity for *internal* sight, i.e., in addition to *external* sight. It is with *internal* sight therefore, that the illiterate believer would be able to read what is written on the forehead of the Anti-Christ.

The Qur'ān and Internal Sight

In the following verses in which the *Qur'ān* directs attention to a fate which can await those who are *blind*, it is quite obvious that the reference to *blindness* is not to be understood *literally*. Rather, the verses of the *Qur'ān* obviously refer to *internal*

blindness:

.. . قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ

أَفَلَا تَتَفَكَّرُونَ

(Qur'ān, al-An'ām, 6:50)

Allah Most High asks whether someone who is blind, can be deemed equal with someone who can see. Obviously they cannot be equal—hence, will people not think?

قَدْ جَاءَكُمْ بَصَائِرٌ مِنْ رَبِّكُمْ فَهَلْ أَبْصَرَ

فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ

(Qur'ān, al-An'ām, 6:104)

The Qur'ān declares above, that means of insight have now come unto mankind from their Lord-God through this revealed Book.

Whoever, therefore, chooses to 'see' and recognize the Truth, does so for his own good; and whoever chooses to remain 'blind' to the Truth, does so to his own detriment. And (say unto the blind): I am not your keeper.

وَنَقَلِبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ
أَوَّلَ مَرَّةٍ وَنَذَرَهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

(Qur'ān, al-An'ām, 6:110)

Those who reject this Qur'ān will pay a price for that rejection. Allah Most High will keep their hearts and their eyes turned away from the truth, even as they did not believe in it in the first instance; and so they will be left in their overweening arrogance blindly stumbling to and fro.

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِكِ وَأَغْرَقْنَا
الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ

(Qur'ān, al-'Arāf, 7:64)

When his people rejected Noah and Allah Most High responded to punish them, Allah saved him and those who stood by him, in the Ark, the He caused those who had rejected the Truth sent with Noah to drown. The Qur'ān then declared that they were a people who were 'blind'!

وَمِنْهُمْ مَّنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي
الْعُمَىٰ وَلَوْ كَانُوا لَا يَبْصُرُونَ

(Qur'ān, Yūnus, 10:43)

Among the people there are those who pretend to look towards the Prophet: but can he show the right way to the 'blind'—when they are a people who cannot 'see'?

مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ وَالْبَصِيرِ
وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ

(Qur'ān, Hūd, 11:24)

The Qur'ān directs attention to two kinds of men who may be likened to the 'blind' and 'deaf', on the one hand, and the 'seeing' and 'hearing', on the other. Can these two be deemed alike in their nature? Will people not, then, keep this in mind?

أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ

كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

(Qur'ān, al-R'ad, 13:19)

The Qur'ān asks whether one who knows and accepts that whatever has been bestowed from on high upon the Prophet by the Lord-God is the Truth, be deemed equal to one who is 'blind'? Only they who are endowed with insight keep this in mind.

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي
الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا

(Qur'ān, al-Isra', 17:72)

The Qur'ān declares that whoever is 'blind' in this world will be 'blind' in the life to come as well, and still farther astray from the path of truth.

We can now conclude that *Dajjāl's* capacity to see with his left eye, and his blindness in his right eye, ought to be recognized as information that is *Mutashābihah*, i.e., allegorical, and hence subject to *Ta'wīl*, or interpretation. Our interpretation of the description given by Prophet *Muhammad* صل الله عليه وسلم is that *Dajjāl* has *external* sight, but he is *internally* blind!

There is an ominous implication which follows from the

above interpretation. All those from amongst mankind who follow *Dajjāl* will all eventually be similar to him, *i.e.*, *internally blind*; and since he has the word *Kāfir* or ‘disbeliever’ written on his forehead, the further implication is that all those who follow him would become *Kuffār* (plural of *Kāfir*) or ‘disbelievers’, and thus be debarred from entering into *Jannah* or paradise.

It is, perhaps, because of this implication that the *Qur’an* has delivered a truly ominous warning to those who remain *internally blind*, that the hellfire can await them, since *Dajjāl* can get them to dance to every tune he plays:

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

(Qur’an, al-‘Arāf, 7:179)

Allah Most High has warned that huge numbers of Jinn and men who have hearts with which they fail to grasp the truth, ‘eyes’ with which they fail to ‘see’, and

'ears' with which they fail to 'hear', are destined to enter the Hell-fire. He considers them to have a status like unto cattle—nay, they are even less conscious of the right way: it is they, they who are the truly heedless!

Protestant Islam, which seems, mysteriously so, to be a carbon-copy of Protestant Christianity, may remain unconvinced by our argument in favor of an interpretation that *Dajjāl's* blind eye should be interpreted to mean *internal blindness*, and may consequently remain steadfastly adamant in their literal understanding of his 'blind' right eye. Such a people would obviously refuse to recognize *Dajjāl* when he eventually appears in Jerusalem with the claim to be the Messiah, unless he is *literally* blind in the right eye.

Protestant Islam should reflect over the mysterious incapacity of all *disbelievers*, regardless of how perfect their eyesight may be, to be able to read what all *believers* would be able to read, namely the word *Kāfir* which would be written between *Dajjāl's* eyes—on his forehead! Such die-hards, who cling to a literal understanding of *Dajjāl's* blind right eye, and to the word *Kāfir* written on his forehead, must explain to us why the Prophet singled out the *Mu'min*, *i.e.*, believer, and hence excluded the *Kāfir*, *i.e.*, disbeliever, when he declared that the believer would be able to read what was written on *Dajjāl's* forehead? Why can the *believer* read what the *disbeliever* cannot read? Protestant Islam must either deliver an answer which is convincing, or abandon its defective methodology.

Indeed, unless they change their defective methodology they will never be able to explain why *Tamīm al-Dāri*, who saw *Dajjāl* (who is so blind in his right eye that it looks like a bulging grape), failed to mention anything about his blind right eye when he reported the event to the Prophet:

It was narrated that Fatimah bint Qays (may Allah be pleased with her) said: . . . (what follows are the words spoken by *Tamīm al-Dāri*) ... Then we set off, rushing, until we came to that monastery, where we found the hugest man we had ever seen, bound strongly in chains with his hands tied to his neck and his legs bound from the knees to the ankles with iron shackles ...

(Sahīh al-Bukhārī)

Protestant Islam has an even greater obstacle to overcome when they attempt to offer a credible explanation how Prophet *Muhammad* صل الله عليه و سلم could suspect *Ibn Sayyād*, a Jewish youth in Medina, to be *Dajjāl*, when he was not blind in the right eye?

While the above exhausts our physical description of *Dajjāl*, the false Messiah, derived from a *literal* understanding of scriptural texts in Islam, there is more information concerning *Dajjāl's* unique profile which can be discovered through a process of deduction from those texts; and it is to that process of deduction that we now direct attention.

Deducing *Dajjāl's* Further Profile

The historical record reveals that a large number of Jewish tribes were resident in *Yathrib* (a city located north of *Makkah* in Arabia) prior to the birth of Prophet *Muhammad* ﷺ. We know that they were present in *Yathrib* when the Prophet arrived in that city—having migrated from his native *Makkah*, since the *Mithāq* or constitutional agreement successfully negotiated by the Prophet upon his arrival in *Yathrib*, with which he brought into being (a plural model of) a state, makes mention of several Jewish tribes who were party to the agreement. Muhammad Hamidullah mentions in his book entitled 'First Written Constitution in the World' (Ashraf, Lahore 1994) that “. . . the Arab section of the population was divided into twelve tribes of *Aws* and *Khazraj*, the Jews were divided into the ten tribes of *Banū Nadir* and *Banū Qurayzah*". It should thus be clear that Jews, who were a non-Arab people who considered themselves superior to Arabs, constituted a substantial proportion of the population of an Arab city located close to the very heart of Arabia, *i.e.*, close to *Makkah*.

It is quite appropriate that we enquire what brought so many Jewish tribes to the city of *Yathrib*. It is not enough to claim, as some do, that they were expelled by the Christians from Jerusalem and hence they fled to *Yathrib*. Refugees, who considered themselves, arrogantly so, to be superior to a native population, would be courting grave danger if they allowed themselves to grow in numbers to such an extent that they approached half the size of the whole population. There had to

be a compelling reason which would justify such growth in numbers of an arrogant alien population in an Arab city.

We recall that they had rejected the claim of Jesus, the son of the Virgin Mary, who claimed that he was their Promised Messiah. They had rejected that claim on the grounds that his mother had conceived him without being married (which was, of course, true) and they had concluded, falsely so, that he was born in sin. They therefore remained adamantly in wait of the Messiah promised to them by the One God.

They were privy to information conveyed to them through the many Prophets who were raised from their midst, that a divinely-appointed person would appear in *Yathrib*. It was clear that they perceived it possible that he could be their Messiah since they even boasted to the Arabs in Arabia that he would so empower them that they would then have the upper-hand against the Arabs. This fact is mentioned in several books of *Sīrah*, *i.e.*, biographies of the Prophet.

When Prophet *Muhammad* صل الله عليه و سلم arrived in *Yathrib* with the startling claim that he was a divinely-appointed Prophet and Messenger, they were shocked and rattled since *he did not conform to their profile of the expected Messiah*, or even of a Prophet.

Is it possible for us to deduce what kind of person the Jews were expecting, and are still expecting, who would be their Messiah? If we can discover that profile, we would then know more of the profile of *Dajjāl* who is divinely-programmed to

impersonate the Messiah. What was, and is, that profile?

Firstly, the Jews believed, and still believe, that they are the *chosen people* of the One God to the exclusion of the rest of mankind. The *Qur'ān* rejected this (false) belief of theirs. It did so in verses which challenged them to seek death if they really believed they were Allah's *chosen people*. Here is one such verse:

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنْكُمْ أَوْلِيَاءُ لِلَّهِ
مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ

(Qur'ān, al-Jumu'ah, 62:6)

The Qur'an addresses the Jews and invites them, bluntly so: If you believe that you are the *chosen people* of Allah, to the exclusion of all other people, then why do you not long for death—if what you say is true?

In consequence of their (false) belief that they are the *chosen people* of the Lord-God, it was clear to them that the Messiah had to belong to the *chosen people*, hence he had to be a Jew. *Muhammad* ﷺ was not a Jew!

Secondly, they believed that the advent of the Messiah would result in a return of the golden age of power that they had enjoyed when the Lord-God chose David, *i.e.*, *Nabī Dāud* عليه السلام, as a King and ruler, and bestowed on him a mighty

kingdom. That kingdom subsequently became a *ruling State* in the time of his son, Solomon, *i.e.*, *Nabī Sulaimān* عليهما السلام. It is possible for us to deduce that the Jews awaited a Messiah who would restore Holy Israel as a ruling State, and whose lineage could be traced to David, the divinely-appointed King of Israel. The Jews would also expect him to display the unique powers that both David and Solomon possessed. The Messiah could not be just another King; rather he would have to possess a unique stature and status comparable to that of David and Solomon, and he would also have to possess divinely-bestowed miraculous powers comparable to that which they possessed.

If the above deduction is correct, then it would be essential for us to carefully study the profile of those two Prophet-Kings who were the founding fathers of Holy Israel, since it would be that profile which *Dajjāl* would have to emulate or match.

Profile of the Two Great Prophet-Kings

The *Qur'ān* confirmed that David, *i.e.*, *Nabī Dāud* عليه السلام, was chosen by Allah Most High as the ruler on earth who was given a kingdom (or State) over which he was required to rule or govern on the basis of Truth:

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَآتَاهُ اللَّهُ
الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ. . .

(Qur'ān, al-Baqarah, 2:251)

And thereupon, by Allah's leave, the Israelites routed them, and David slew Goliath; and Allah then granted him a Kingdom or State, and wisdom, and imparted to him the knowledge of whatever He willed. . .

It is universally recognized that when the *Qur'ān* referred in the above verse to a *Mulk* which was granted to David, *i.e.*, *Nabi Dāud* عليه السلام, it meant a kingdom or State which eventually became known as Holy Israel.

We deduce from the above that the Anti-Christ, or *Dajjāl*, the false Messiah, must also be a man (and not a woman) who would rule over a *Mulk*, *i.e.*, kingdom or State, which will lay claim to be Holy Israel, and that he must also possess knowledge and wisdom.

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم
 بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ
 سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنِ سَبِيلِ اللَّهِ لَهُمْ
 عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ

(Qur'ān, Sād, 38:26)

Allah Most High addressed the Prophet David and informed him that he was appointed as a *ruler* who would *rule* or govern on Allah's behalf on earth. David was then ordered to judge between men on the basis of Truth. Hence he had to judge on the basis of the Law which came from Allah Most High, and he should not follow vain desire by adopting a substitute secular law of his own. If he did so, it would lead him astray from the path of Allah: verily, for those who go astray from the path of Allah, there is suffering severe in store for having forgotten the Day of Reckoning!

In consequence of this divine appointment, David, *i.e.*, *Nabī Dāūd عليه السلام*, established in the Holy Land the Holy State of Israel as a *Khilāfah* State, *i.e.*, a State in which rule and governance was based on divinely-revealed truth, and in which Allah's Law was enforced as the supreme law.

We can deduce from the above that *Dajjāl* would also have to establish what he would claim to be a *Khilāfah* State, in the Holy Land, and that such a State would have to (appear to) enforce the Divine Law as the supreme law. *Dajjāl's* Israel cannot, therefore, be a member-State of a United Nations Organization and be subject to the supreme authority of the UN Security Council. It cannot, also, be a member-State of the International Monetary Fund which prohibits the use of gold as money. The Jews would expect the Messiah to rule or govern on the basis of Truth. For this reason *Dajjāl*, the false Messiah, cannot expect the Jews to accept him as the true Messiah if his

Israel is using fake money in the form of paper, plastic or electronic money. Israel will thus have to return to the monetary system of gold and silver coins. Every Jew in the world knows that the present monetary system is bogus, fraudulent and *Harām*, *i.e.*, prohibited. Perhaps, the only ones now left on earth who cannot recognize what every Jew recognizes, are the learned scholars and leaders of the world of Islam—both in and out of the (hitherto) American Republic of Pakistan!

Both David and Solomon, *i.e.*, *Nabī Dāud* and *Nabī Sulaimān* عليهما السلام, became kings who were raised by Allah Most High to a very high status in His creation, and who ruled over a mighty kingdom:

وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ

الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ

(Qur'ān, al-Naml, 27:15)

Allah Most High granted true knowledge unto both David and Solomon, and they both responded with praise for Allah Who favored them above many of His believing servants!

وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ الْخِطَابِ

(Qur'ān, Sād, 38:20)

Allah Most High caused David's Kingdom, i.e., the Holy State of Israel, to become a very powerful State or Kingdom. Allah also gave him wisdom and sound judgment in speech and decision.

In consequence of the above, Jews would expect the Messiah to rule over a Holy State of Israel that would compare positively with the mighty Kingdom of Israel under the rule of David and Solomon, i.e., *Nabī Dāud* and *Nabī Sulaimān* عليهم السلام. We can now deduce from the above that *Dajjāl* would have to seek to establish today's Israel as precisely such a mighty kingdom and *ruling* State—hence *Pax Judaica!*

An Impostor on Solomon's Throne

The *Qur'ān* proceeded to reveal a truly astonishing event in religious history, the likes of which one can hardly, if ever, find a parallel. The description of the event has led us to the view that Solomon had a vision from Allah Most High in which he saw that a soulless impostor would one day sit on his throne, and hence seek to establish a bogus State with a claim that he has restored Holy Israel; and it was precisely because of his knowledge of that ominous future event that he immediately made an extra-ordinary prayer to Allah Most High. Here are

the two relevant verses of the *Qur'ān*:

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَيَّ
كُرْسِيَهُ جَسَدًا ثُمَّ أَنَابَ

(Qur'ān, Sād, 38:34)

Allah Most High caused distress to Solomon when He placed upon his throne a *Jasad*, i.e., a human body without a soul; and when Solomon saw what was shown to him, he thereupon turned penitently towards Allah and made a prayer.

In the very next verse of the *Sūrah* Allah Most High described *Nabī Sulaimān's* response to the *Jasad* which he saw sitting on his throne:

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي
لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ

(Qur'ān, Sād, 38:35)

Solomon responded with the prayer that Allah Most High might forgive him his sins, and ordain that his Holy State of Israel could never belong to any after

him: verily, Thou alone can grant such a thing.

Proper methodology for studying this subject, in order to understand and identify the *Jasad*, requires that these two verses be studied as a whole. It is indeed regrettable that Islamic scholars failed to apply proper methodology in their efforts to explain the *Jasad* and, as a consequence they have delivered very strange explanations of the subject.

When the two verses are studied as a whole, the entirely plausible deduction can be derived that the human body that was devoid of a soul, and hence described as a *Jasad*, which was placed on Solomon's throne, terrified him into making the prayer that he made *because he could see that it would attempt to usurp his throne*—which is his rule over Holy Israel, and to create an unholy State in the Holy Land—in Holy Israel's name—that would seek to compare with Holy Israel.

Our view, therefore, is that Nabī Sulaimān saw the Anti-Christ or Dajjāl, the false Messiah, sitting on his throne in Jerusalem, with a mission of eventually ruling over a State of Israel that would claim to be Holy Israel, and hence he made the prayer to Allah Most High in order to ensure that such an effort should never succeed. The *Jasad* who was sitting on the throne was Dajjāl!

We can now recognize that *Dajjāl* is not an angel, nor a *Jinn*, but, rather, a *Jasad*, *i.e.*, a human body that is without a soul.

We do not know of anyone who has previously identified

the *Jasad* of the *Qur'ān* with *Dajjāl*, and hence it is possible that such an identification has been made in this book for the first time. Since this is the most important of all our views presented in this book, our readers would naturally be interested in knowing what were the explanations and interpretations of the verse that were given in particular, by the classical commentators of the *Qur'ān*. For this reason we have included a summary of those views in Appendix Two.

Since this writer is of the view that *Dajjāl*, or the *Anti-Christ*, is the *Jasad* that Allah placed on Solomon's throne, it would follow that he is a special one-of-a-kind created being who would *appear* as a human being because he has a human body, but who would not be a *complete* human being since he would be without a soul (*Nafs*). Since he does not possess a soul, he would not have a free will, or a self-directed-will, and hence he would not be responsible for his conduct. It would follow therefrom that he would not be judged on Judgment Day as would all other human beings. It may be difficult, if not impossible, for some readers to even understand, much less to eventually accept, this view of *Dajjāl* expressed above. Hence we advise that such readers should move on with the subject and not allow this view of *Dajjāl* to become a bone that sticks in the throat.

We need to make one more comment concerning the *Jasad* however, before we can move on with our subject.

If *Dajjāl* is, indeed, a *Jasad*, i.e., a human body without a soul or spirit, then it would follow that *Dajjāl* does not possess

intrinsic intelligence. He does not, and cannot think for himself. Rather his *intelligence* and his *process of thinking* is externally programmed. He is similar to a robot, and we can thus better understand *Dajjāl*, and sometimes even recognize his footprints, in whatever functions through *artificial intelligence*. Nowhere are the *Dajjāl's* footprints more visible today than in the world of money where real money in the form of gold and silver have been replaced by a monetary *Jasad* of artificial money. This will be the subject of a subsequent book, *Insha' Allah*.

The *Qur'ān* went on to describe the success of that *Jasad* in getting the *Jinn* to continue to work for him and to serve him for long years while believing that they were working for Solomon. The explanation for *Dajjāl's* success in that act of deception is that, upon the death of Solomon, the *Jinn* saw only the *Jasad* sitting on the throne and holding on to Solomon's staff, and assumed that it was Solomon. The *Jinn* were bonded to *Sulaimān* by divine decree, and hence did not have the freedom to observe what was occurring in the world (see *Qur'ān*, Saba, 34:12–14). They were unaware that *Sulaimān* was dead and buried. They had no knowledge of *Ākhir al-Zamān* and, as a consequence, there was no way that they could realize that they were working as slaves for an impostor. Thus the unholy State of Israel would receive the continuous support of the *Jinn* during the long struggle for its eventual creation, upon the birth of Israel, and all through its life, so long as *Dajjāl* continued to sit on Solomon's throne while holding on to his holy staff.

Dā'bbatul Ard (i.e., a beast or creature of the earth)

Allah Most Wise created those who would incrementally chip away at the authority of *Dajjāl's* Israel—symbolized by Solomon's *Minsa'ah*—until the *Minsa'ah* loses its *Fitrah*, i.e., divinely-bestowed constitution, and then collapses. It would only be when it collapses that the *Jasad* would lose his ability to convince the *Jinn* that it was Solomon who was sitting on the throne. At that moment when this fact dawns upon the *Jinn*, *Dajjāl's* unholy State of Israel will lose the support of the *Jinn* with consequences that must terrify every Zionist Jew and Zionist Christian supporter of that Israel. Here is the verse of the *Qur'an* which has delivered this extra-ordinary information:

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا
 دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتْ
 الْجِنَّ أَنَّ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا
 فِي الْعَذَابِ الْمُهِينِ

(Qur'an, Saba, 34:14)

When Allah Most High decreed that Solomon should

die, the Jinn never realized that he was dead, and that there was an impostor sitting on his throne in his place in possession of his *Minsa'ah*, until *Dā'bbatul Ard* consumed the *Minsa'ah*. And when it consequently collapsed in the sense that it lost its miraculous powers, the Jinn, who were subservient to Solomon by Allah's command, then realized that he was dead and that they had been working all this time since his death for an impostor sitting on his throne and in possession of his *Minsa'ah*. Allah Most Wise then commented that if they had the knowledge of *al-Ghaib*, i.e., knowledge of events located beyond their capacity to perceive or observe while they remained bonded to *Sulaimān*, they would not have continued to toil in the shameful punishing servitude doing all the evil things the impostor decreed that they must do on Israel's behalf.

It is clear that it was because of his possession of Solomon's *Minsa'ah* that the *Jasad*, who was sitting on Solomon's throne, could succeed in having the *Jinn* continue working for him. Solomon's *Minsa'ah* had to possess certain divinely-bestowed miraculous powers or properties to have that effect on the *Jinn*. We can recall to advantage that it was with his staff (which also possessed similar divinely-bestowed power and properties) that *Nabī Mūsa*, i.e., Moses عليه السلام, struck the Red Sea, which then parted miraculously to make a track of dry land through which the Israelites could pass to safety (See Qur'ān, al-Shurā, 26:23). It was also with his staff that Moses struck the rock and twelve

streams of water then flowed miraculously from the rock—one stream for each of Israel's twelve tribes (See Qur'ān, al-Baqarah, 2:160). It was with that same staff that Moses defeated Pharaoh's magicians when his staff became a serpent which miraculously swallowed all that they produced as magic (See Qur'ān, al-'Arāf, 7:107–117). But it was with Yusuf's shirt which was thrown on his father, *Yakūb's* face, that his sight was miraculously restored.

The commentators of the *Qur'ān* are universally agreed that the word *Minsa'ah* above means 'staff' or 'walking stick'. If we accept this explanation of the meaning of the word *Minsa'ah*, then the implication would be that the *Jasad* was holding on to the Solomon's staff and benefitting from its miraculous powers which prevented the *Jinn* from knowing that Solomon was dead, and that there was someone else sitting on his throne.

Dā'bbatul Ard would then have to be something which incrementally dismantles and eventually succeeds in nullifying or destroying the miraculous properties of Solomon's staff. The above verse of the *Qur'ān* suggests the analogy of termites eating away at the base of a standing staff which then, eventually loses its balance and collapses. Our view is that one of the possible ways of identifying *Dā'bbatul Ard* would then be the invisible electronic waves emitted from cellular phones and wireless internet which pollute the atmosphere. Perhaps it is these electronic waves which eventually cause Solomon's staff to lose its miraculous properties, and that loss is described in

the *Qur'ān* as a collapse—and Allah Knows best! Already bees have difficulty in navigating their way to and from the pollen in flowers, and as a consequence the production of honey in the mysterious modern world is in constant and alarming decline.

But proper methodology requires that the *Qur'ān* itself be used to explain the meaning of the word *Minsa'ah*. We must begin the application of proper methodology by recognizing that the *Qur'ān* has always used another word for 'staff', i.e., *Asāh*. Why then should Allah Most High depart from a word *Asāh* which He has consistently used to mean 'staff', and in this solitary instance, use another word, *Minsa'ah*, to mean the same thing? This would be a strange and mysterious departure from the principle of literary consistency.

When we proceed to apply proper methodology in searching the *Qur'ān* for any other instance in which the *Minsa'ah* occurs, we find one solitary instance in *Sūrah al-Taubah* as follows:

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ
 كَفَرُوا يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُوَاطِّئُوا عِدَّةَ
 مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ زَيْنَ لَهُمْ سُوءٌ

أَعْمَاهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

(Qur'ān, al-Taubah, 9:37)

Allah Most High has denounced in the above verse the Arab practice of interfering with 'time' and has declared such to be one more instance of their refusal to acknowledge the truth—a means by which those who are bent on denying the truth are led astray. They declare this practice of adding an extra month every third year in order that the lunar year may synchronize with the solar year to be permissible in one year and forbidden in another year, in order to conform outwardly to the number of months which Allah has hallowed: and thus they make permissible what Allah has prohibited. Goodly seems unto them the evil of their own doings, since Allah does not grace with His guidance people who refuse to acknowledge the truth.

The above verse of the blessed *Qur'ān* has very clearly used the word to mean 'time'. In this case it is the change in the system of measurement of the passage of time in which Allah Most High, has ordained that a year should comprise of twelve lunar months.

When the Prophet صل الله عليه و سلم used the same word, he also used it to mean 'time' in the sense of 'life-time':

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ :
 سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ :
 مَنْ سَرَّهُ أَنْ يَبْسُطَ لَهُ فِي رِزْقِهِ أَوْ يَنْسَأَ
 لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ

Whoever wishes that he be granted more wealth and that his *lease of life* be pro longed, he should keep good relations with his kith and kin.

(Bukhārī, Muslim)

Hence neither does the *Qur'ān*, nor does the Prophet صل الله عليه و سلم support the meaning of 'staff' which has been given by the Commentators of the *Qur'ān* to the word *Minsa'ah*.

We are now left with only one alternative, i.e., that *Minsa'ah* refers to some miraculous capacity in Solomon's relationship with 'time'.

It is possible that *Dā'bbatul Ard* destroys the miraculous capacity of the 'staff' to permit simultaneous travel back and forth through different dimensions of time. It was through this back and forth travel that the young men who were asleep in

the cave could remain in two dimensions of time simultaneously (See Qur'ān, al-Kahf, 18:16–20). If the *Jasad* could manipulate different dimensions of time, he could thereby present to the *Jinn* a Solomon who is still alive, while concealing from them, Solomon's death.

If *Dajjāl*, the *Jasad*, can manipulate different dimensions of time through his possession of Solomon's staff, and hence advance his agenda of eventually ruling the world from Holy Jerusalem, we will have to accept that the major function of *Dā'bbatul Ard* is to eventually check-mate *Dajjāl*, the *Jasad* by depriving him of that miraculous staff. They do so by consuming the staff and thereby depriving the staff of its miraculous properties and functions. And Allah Knows best!

In another verse, the *Qur'ān* further describes *Dā'bbatul Ard* as something which will 'speak' (or injure):

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً

مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ

كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ

(Qur'ān, al-Naml, 27:82)

Now, as for the deaf and blind of heart, when the word

of truth stands revealed against them, We shall bring forth unto them out of the earth a creature, which will speak to, or injure them, because mankind had no real faith in Our messages. The emergence of the beast or creature of the earth i.e., Dā'bbatul Ard, is therefore directly linked to the negligence of a world of people who allow themselves to become brain-washed.

The same Arabic word *تَكَلَّمَ* can have two different meanings based on different punctuation. If it is written as *تَكَلَّمُوا* (*tukallimuhum*) then it would mean 'speak to them'. But if it is written as *تَكَلَّمُوا* (*taklimuhum*) it would mean 'wound them'. Both meanings would appear to apply if we interpret *Da'butul Ard* in the manner which we have just done. The learned companion of the blessed Prophet *صل الله عليه و سلم*, Ibn Abbas, held this view. (See *Tafsir al-Qurtubi*)

Already electronic communication through so-called 'Smart Phones' and other such cellular phones is rapidly transforming much of the thus 'connected world' into a virtual *talk city* in which the 'cattle' of the world spend endless, hours, days, weeks—and eventually a lifetime, communicating with each other in what may best be described as a 'Talk City'. Eventually the 'cattle' become so addicted to what is sometimes known as '*Bla Bla*', that they cannot bear to live without those devices. They remain unaware that this explosion in 'talk' is not happening by accident. Rather a divine plan is unfolding in which the electronic waves emitted into the atmosphere, and into the human ear-drum and brain, will not only cause the

miraculous properties of Solomon's staff to be consumed electronically, but will also damage peoples' brains to such an extent that brain cancer, dementia and a form of dementia known as Alzheimer would become common-place. Indeed there may be an epidemic in the making. Alzheimer's is a brain disease that causes a slow decline in memory, thinking and reasoning skills. One of the most common signs of Alzheimer's is memory loss, especially forgetting recently learned information. It should be a cause for major concern that children as young as six and eight years of age are now falling victims to *childhood dementia*—i.e., Alzheimer's.

Our view is that *Dā'bbatul Ard* can be identified with this electronic *storm* which has emerged out of the earth and is sweeping all of mankind into its deadly embrace in which the human mind itself, is being dismantled. Instead of living in the real concrete world, negligent mankind is being swept into the deadly embrace of what is called the *virtual* world. They eventually lose contact with *spiritual reality*, and they lose the consciousness of their own status as beings in whom reside the Divinely-breathed *Rūh*, or Spirit.

The *Qur'ān* has delivered an ominous warning on precisely such a state of affairs:

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ

أَنْفُسَهُمْ أَوْلِيَّكَ هُمْ الْفَاسِقُونَ

(Qur'an, al-Hashr, 59:19)

Allah warns mankind not to be like those who are oblivious of Allah, and whom He therefore causes to become oblivious of their own status as human beings: for it is they, they who are truly depraved!

Those who are not comfortable with the above identification of *Dā'bbatul Ard*, may choose instead to await a Beast described elsewhere as follows:

Its head is like the head of a bull, its eyes are like the eyes of a pig, its ears are like the ears of an elephant, its horns are like the horns of a stag, its neck is like the neck of an ostrich, its chest is like the chest of a lion, its color is like the color of a tiger, its haunches are like the haunches of a cat, its tail is like the tail of a ram, and its legs are like the legs of a camel.

This function of *Dā'bbatul Ard* must be very convenient for *Dajjāl*, who has precisely the same goal of incrementally dismantling every rival to Israel that now exists in the world—hence the explanation for the fate which is now embracing such great States of the modern West as USA, UK, France, Germany, etc. These ruling States and their greatest allies which gave to the world the likes of *Pax Britannica* and *Pax Americana*, are

being incrementally dismantled by hidden forces akin to termites which are constantly nibbling away at the staff that maintains the balance of a soulless body sitting on the throne reserved for the ruling State. The rivals to Israel's status as ruling State in the world will one day collapse. It is just a matter of time.

This writer pauses to advise all those who have faith in the One God (Muslim, Christian, Jew or otherwise) and who are living within the embrace of *Dajjāl's* electronically-connected world, to seek protection and healing through continuous recitation (of the Arabic text) of the blessed *Qur'ān*. This is particularly important for those who continuously use (foolishly so) their so-called Smart Phones and other cellular phones. This writer pauses to remind such people of the divine declaration that the *Qur'ān* can 'heal':

وَنَزَّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ
وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

(Qur'ān, al-Isrā', 17:82)

Thus, step by step, has Allah Most High bestowed through this *Qur'ān* that which *heals*, and is a grace unto those who believe in the One God, the while it only adds to the ruin of evildoers.

David and Solomon—the Miraculous Profile

David, *i.e.*, *Nabī Dāud* عليه السلام, was more than just a King who ruled over a kingdom. Both he, and his son Solomon, *i.e.*, *Nabī Sulaimān* عليهما السلام, were unique in Allah’s creation since the *Qur’ān* disclosed that Allah Most High caused the mountains and the birds to sing with David in His divine praise, and that Solomon was taught the language of the birds:

وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ
وَالطَّيْرَ وَكَمَا فَاعَلِينَ

(Qur’ān, al-Anbiyāh, 21:79)

... And Allah Most High, caused the mountains to join David in extolling His limitless glory, and likewise the birds: for Allah is able to do all things.

وَوَرِّثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَا أَيُّهَا النَّاسُ
عَلِمْنَا مَنْطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ
هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ

(Qur’ān, al-Naml, 27:16)

And in respect of this miraculous profile, Solomon was truly David's heir; and he would say: Oh people! We have been taught the speech of birds, and have been given in abundance of all good things: this, behold, is indeed a manifest favor from Allah!

Not only were these two Prophet-Kings blessed as described above but, in addition, Solomon could control the weather:

وَلَسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ
الَّتِي بَارَكْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ . . .

(Qur'an, al-Anbiyāh, 21:81)

And Allah made the stormy wind subservient unto Solomon, so that it sped at his behest towards the land which Allah had blessed, i.e., the Holy Land: for it is Allah Who has knowledge of all things.

When the ants spoke, Solomon, i.e., *Nabī Sulaimān* عليه السلام could understand what they said:

حَتَّىٰ إِذَا اتُّوا عَلَىٰ وَادِي النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا

النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحِطْمَنَّكُمْ سُلَيْمَانُ
وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ

(Qur'ān, al-Naml, 27:18)

Solomon and his forces travelled until they came upon a valley full of ants. An ant then exclaimed: Oh ants! Go quickly into your dwellings, lest Solomon and his hosts crush you without even being aware of you!

The *Qur'ān* disclosed that even the *Jinn* were divinely bonded, at the pain of great punishment for deviation from Allah's command, to work for Solomon, *i.e.*, *Nabī Sulaimān* عليه السلام in the manufacture of numerous items of copper that were of use to Holy Israel in the Temple, *i.e.*, *Masjid*, which he had built. They obtained that metal from a fountain of copper which Allah Most High bestowed on him. As a consequence the Jews will expect their Messiah to do the same:

... وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ وَمِنَ الْجِنَّ مَنْ يَعْمَلُ
بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَنْ يَزِغْ مِنْهُمْ عَنْ

أَمْرًا نَذِقُهُ مِنْ عَذَابِ السَّعِيرِ

(Qur'ān, Sabā, 34:12)

Allah caused a fountain of molten copper to flow at Solomon's behest; and among the Jinn there were some that had been constrained to labour for him by his Lord-God's leave and whichever of them deviated from Allah's command, him would Allah let taste suffering through a blazing flame.

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبَ وَتَمَاثِيلَ
وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَاتٍ اعْمَلُوا آلَ
دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُ

(Qur'ān, Sabā, 34:13)

The Jinn made for Solomon whatever he wished of sanctuaries, and statues, and basins as large as great watering-troughs, and cauldrons firmly anchored. Allah said: Labour, Oh David's people, in gratitude towards Me, and remember that few are the truly grateful—even among My servants!

اصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاذْكُرْ عَبْدَنَا
 دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ

(Qur'ān, Sād, 38:17)

Allah Most High advised Prophet Muhammad to bear patiently with whatever those opposed to him may say, and to remember His servant David who was endowed with so much inner strength! He, verily, would always turn unto Allah.

Perhaps one of the events in the life of *Nabī Sulaimān* عليه السلام that was revealed in the *Qur'ān* allows us to anticipate the kind of assistance that the *Jinn* can provide to *Dajjāl* in *Ākhir al-Zamān*. The event concerns the wondrous throne of the Queen of *Saba'*, i.e., Sheba. *Nabī Sulaimān* عليه السلام wanted the throne to be brought to his court prior to the Queen's arrival at his court. A *Jinn* offered to bring it in the twinkling of an eye. Here is what the *Qur'ān* has to say concerning the assistance provided by the *Jinn* in this matter:

قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ
 يَأْتُونِي مُسْلِمِينَ ۗ قَالَ عَفْرَيْتُ مِنَ الْجِنِّ أَنَا

آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَّقَامِكَ وَإِنِّي عَلَيْهِ
 لَقَوِيٌّ أَمِينٌ ۖ قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ
 أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رآهُ
 مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي
 أَأَشْكُرُ أَمْ أَكْفُرُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ
 كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ۖ قَالَ نَكُرُوا لَهَا عَرْشَهَا
 نَنْظُرْ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ

(Qur'ān, al-Naml, 27:38–41)

When Solomon learned that the Queen of Sheba was coming to visit him, he said to his council: Oh you nobles! Which of you can bring me her throne ere she and her followers come unto me in willing surrender to Allah? An *Ifreet* of the *Jinn* said: I shall bring it to you before you rise from your council-seat—for,

behold, I am powerful enough to do it, and worthy of trust! Thereupon one of the Jinn who had knowledge of the Book said: I will bring it to thee within the twinkling of an eye! Then when Solomon saw it placed firmly before him, he said: This is by the Grace of my Lord, to test me whether I am grateful or ungrateful! And if any is grateful, truly his gratitude is a gain for his own soul; but if any is ungrateful, truly my Lord is Free of all Needs, Supreme in Honor! Solomon then requested that the throne be so altered or disguised that she may not know it as hers: let us see whether she allows herself to be guided [to the truth] or remains one of those who will not be guided.

The assistance provided to Solomon by the *Jinn* who, according to the *Qur'ān*, had 'knowledge of the book', anticipates modern television, and the holographic casting of three-dimensional objects in mid-air without using any kind of screen, and other such seemingly miraculous things beside.

While the *Qur'ān* does not identify the 'book' which provided the knowledge which, in turn, made it possible for a *Jinn* to relocate an object instantaneously to a new location thousands of miles away, it does confirm the existence of such a book. But we must consider the possibility that the word 'book' may have been used to represent a branch of knowledge. If so, then the possibility exists that *Dajjāl* may have access to that branch of knowledge and hence, that the modern scientific and technological revolution is assisted by the *Jinn*, and that there

are scientific and technological miracles waiting to occur in history which will attempt to replicate this event described above.

We conclude by observing that the profile of the Messiah whom the Jews await, must compare favorably with what has been described above of the profiles of both David and of Solomon, *i.e.*, *Nabī Dāud* and *Nabī Sulaimān* عليهما السلام. There is an abundance of evidence which convincingly demonstrate that *Dajjāl* has already made substantial progress in establishing for himself precisely such a profile.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۗ

وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

(Qur'ān, al-Hadīd, 57:3)

He—Allah Most High—is the First and He is the Last. He is the outwardly manifest as well as the inwardly hidden, and He has full knowledge of all things; from first to last, as well as from outward to inward.

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Methodology of Connecting the Beginning of History with the End

History Begins and Ends with Allah Most High

The Qur'an has, time and again, affirmed that with Allah resides both the beginning and the end of all affairs, and that His Will prevails both at the beginning as well as at the end. Here are some relevant verses:

... أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ

(Qur'an, al-Shūra, 42:53)

... verily, with Allah is the beginning and the end of all affairs and events!

... وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

(Qur'an, al-Hajj, 22:76)

. . . for all affairs return to Allah as their source.

وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ . . .

(Qur'ān, al-Najm, 53:42)

And that with thy Lord-God is the beginning and the end of all that exists, and this includes history.

إِلَىٰ رَبِّكَ مُنْتَهَاهَا . . .

(Qur'ān, al-Nāziāt, 79:44)

With thy Lord-God alone rests the beginning and the end of all knowledge pertaining to the End-time.

كَمَا بَدَأْتُمْ تَعُودُونَ . . .

(Qur'ān, al-'Arāf, 7:29)

. . . As it was, when He who brought you into being at the beginning, so also it shall be when you return to it.

When we view all the verses of the *Qur'ān* that connect the 'beginning' with the 'end', and when we locate the *system of meaning* which binds them into a harmonious whole, we arrive at a marvelous philosophy of history in which we recognize—not only that Truth is One—but that the *same One Truth*

pervades the totality of the historical process as it weaves or meanders its way through history from sunrise to sunset. In other words, history commenced with that One Truth and will end with the same Truth. Hence there is no linear ascent or descent of history (*i.e.*, in the movement of history) from ‘falsehood’ to ‘truth’ or vice versa; nor is the movement of history cyclic. *Rather, it is movement from Truth to Truth despite all the meanderings of history.* This should be known as the Islamic philosophy of history.

Nowhere, perhaps, has the *Qur’ān* delivered a more eloquent declaration of that unity and harmony in the historical process which both locks and binds ‘beginning’ with ‘end’ in a harmonious whole, than in the following verse:

مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَنَفْسٍ
وَاحِدَةً إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

(*Qur’ān*, Luqmān, 31:28)

The creation of mankind, as well as the resurrection of mankind, is in no wise but as that of an individual soul: for Allah is He Who hears and sees all things.

Another verse of the *Qur’ān* has declared that the stamp of Allah’s authority is established both in the *beginning*, as well as in the *end*; *i.e.*, in events which occurred *previously*, and this

necessarily includes the beginning of history, and that which will occur *subsequently*, and this, also, necessarily includes the end of history. The *Āyah*, *i.e.*, verse, which has made this declaration concludes, significantly so, with 'good news' at that *end* for those who have faith in the One God:

لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ
 وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ

(Qur'ān, al-Rūm, 30:4)

. . . with Allah resides all authority in respect, for example, of events that will occur in history previously, which includes the beginning, as well as later, which includes the end of history, and on that day at the end, when Allah's authority will prevail, those who have faith in the One God will celebrate.

While the immediate context of the revelation of the above *Āyah*, *i.e.*, verse, with its dramatic declaration of victory with Allah's help, was the (Orthodox) Christian Byzantine victory over pagan Persia (pagan in the same sense in which Arabia was also pagan at that time), the *Āyāt* or verses of the *Qur'ān* have a universal import and cannot be restricted to a specific historical context; hence this verse of the *Qur'ān* has actually delivered a declaration *that the beginning and the end of history are connected and impressed with Divine authority in such wise*

that history will end with the triumph of truth over all rivals, and of faith and justice over injustice and oppression. Orthodox Christian Russia, which today leads the Orthodox Christian world, must find great comfort in this assurance in the *Qur'ān* of victory *again* at the end of history. Muslims also, will surely be pleased to celebrate that victory once again, as they did the first time, the only difference being an alliance with *Rūm*, *i.e.*, the Orthodox Christian world, the second time around. The Prophet himself prophesied that alliance:

“You will make peace with the Romans, *i.e.* Christians/‘Rum’, in a secure truce/alliance, and you and they will fight an enemy who is behind you, and you will be victorious” (We omit the rest of this Hadīth since the rest is in conflict with the part which we have quoted, in addition to being in conflict with the *Qur'ān*.)

(Sunan Abū Dāud)

Victory for Truth at the end of history was affirmed in the following thrice-repeated *Āyah* (verse) of the *Qur'ān*:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ
لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا

(*Qur'ān*, al-Fath, 48:28); (al-Saff, 61:9); (al-Taubah, 9:33)

He it is who has sent forth His Messenger, *i.e.*, Prophet Muhammad, with the task of spreading

guidance and the religion of truth, to the end that He make it prevail over every false religion; and none can bear witness to the truth as Allah does.

Muslims and Orthodox Christians, who both share many eschatological similarities, are assured of victory at the end of history. We are, in fact, on firm foundations when we anticipate a Muslim-Orthodox alliance in the military struggle for the conquest of Constantinople which, according to the prophecy of Prophet *Muhammad* صل الله عليه و سلم, will follow immediately after the *Malhama* or Great War (Christians refer to it as Armageddon) in which 99 out of every 100 combatants will be killed. (Sahih Bukhārī, Sahih Muslim)

It is important for us to note at this juncture that Islam has never claimed that Truth came to the world for the first time with *Nabī Muhammad* صل الله عليه و سلم, nor has the *Qur'ān* ever claimed a monopoly on Truth! Rather the *Qur'ān* has consistently affirmed that the Truth which came to the world with *Nabī Muhammad*, also came with previous Prophets of the One God such as *Nabī Ibrāhīm*, i.e., Abraham, *Nabī Mūsa*, i.e., Moses, *Nabī Dāud*, i.e., David, *Nabī Īsa*, i.e., Jesus, etc. عليهم السلام, and in the scriptures such as the *Taurāt*, i.e., Torah, and the *Injīl*, i.e., Gospel, which were divinely-revealed to them. Indeed the *Qur'ān* declared that it came to not only confirm and validate that previously-revealed truth, but to also guard and protect it (See *Qur'ān*, al-Māidah, 5:48). And so, it is 'perennial truth' which was revealed for the last time in the last scripture, i.e., the *Qur'ān*, and it is that truth which will triumph in the end of

history. Only two communities of people (in addition of course to individual Jews, as well as other individuals) will be holding on to that truth at the end of history—*i.e.*, the community of true Muslims and the community of true Christians.

Truth does not require an army, navy and air force, in order to prevail over all rivals. Truth does not ever wage endless wars to establish full-spectrum political, economic and military dominion or rule over the whole world in order to prevail over all rivals; hence the arrogant blood-stained Zionist claim to Truth is manifestly bogus and false. *Rather Truth requires believers to resist oppression, and to respond to the oppressor by all means lawful and necessary, in order to liberate the oppressed and to ensure that justice triumphs in the world.* The Judeo-Christian Zionist alliance and its allies around the world, pursue their claim to Truth with an oppression that is unprecedented in history, and with a mountain of lies. The modern Judeo-Christian West also sought to brain-wash the non-Western world which they attacked and colonized, into believing that they were a civilization of people who had been raised with a divine mission of civilizing the peoples of the non-Western world. They pursued this so-called divine mission with an arrogant belief that they were created superior to all other people. This book recognizes *Dajjāl* as the master-mind who brought into being the arrogant Zionist Judeo-Christian Western civilization.

Islam is not imperialism, and it was not an imperial Islam which spread so rapidly in its early history. Rather, the

oppressed of the world welcomed Islam. Whenever Muslims fought and conquered territory for reasons other than liberating the oppressed and resisting aggression, as they did in Hindu India as well as in the Orthodox Christian world in the Balkans, and perhaps elsewhere as well, such wars were bogus *Jihād*, and they naturally left in their trail eternal hatred for Islam!

It was a bogus Islam which made a deal with Henry Kissinger to sell oil for only US dollars and to thus force upon the world a bogus and fraudulent petrodollar monetary system. It is bogus Islam which now forces upon the world of Islam a *Harām* so-called Islamic Banking system, and which legalizes *Harām* Bit-coin as money. And it is bogus Islam which dances with every tune that comes out of *Dajjāl's* feminist revolution, to prohibit the marriage of a girl who is seventeen years of age, and to thrust women forward to occupy every possible public office until the ominous prophecy of Prophet Muhammad concerning '*Dajjāl* and women' is fulfilled, as 'night' becomes 'day'.

The *Qur'ān* has linked the beginning of history with the end, in another *Āyah* (or verse) as follows:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ

وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

(Qur'ān, al-Hadīd, 57:3)

He, Allah, is the First and He is the Last. He is the outwardly manifest as well as the inwardly hidden: and He has full knowledge of all things.

The above verse again suggests a connection between the *beginning* and the *end* of history—to wit, that the *end of history* cannot be fully understood without a study of events that occurred at the *beginning of history*.

If the *Qur'ān* declares that Allah Most High, is the *first*, *last*, *manifest* and *hidden*, and if the verse concludes with the statement that “He has (full) knowledge of all things”, the implication is that references to *first*, *last*, *manifest* and *hidden* were all made in the context of *knowledge*; hence, when the *Qur'ān* declared that Allah Most High, is the *first*, and that *He has knowledge of all things*, it indicates that with Him is the knowledge of *the beginning of history*; and when it declared that He is the *last*, the implication is the same; hence, with Him, also, is the knowledge of *the end of history*. When *first* and *last* are juxtaposed together, as in the above *Āyah*, *i.e.*, verse, it logically indicates a Divine connection between *knowledge of the end* of history and *knowledge of the beginning*. Since the *Qur'ān* addresses the subject of the beginning of history, the implication is that Islamic scholarship has a capacity to make an eschatological contribution to the understanding and explanation of history, the historical process and the movement of history.

My teacher of the philosophy of history, Dr. Burhān Ahmad Fārūqī (rahimahullah) taught an Islamic philosophy of history which recognized the purpose and end of history in “the re-realization of perennial truth”. In other words, Truth was established at the beginning of history, and will again be established at the end. By ‘establishment’ of Truth, he meant the triumph of Truth over all rivals. The world got a taste of that conclusion of the historical process when history witnessed the advent of the last of the Prophets or Messengers of Allah Most High, *i.e.*, *Nabī Muhammad* صل الله عليه و سلم. Truth triumphed over all rivals in Arabia 1400 years ago, and Truth will again triumph over all rivals at the end of history.

The Book of ‘Revelation’ of the Gospel of Jesus, *i.e.*, *Nabī ‘Īsa* عليه السلام, has a statement concerning the Lord-God which is almost identical to the verse of the *Qur’ān*, quoted above, which connected the ‘beginning’ with the ‘end’ of history:

I am Alpha and Omega, the beginning and the end, the first and the last. (‘Alpha’ and ‘Omega’ are the first and last letters of the Greek alphabet).

(Revelation, 22:13)

The Torah that was sent to *Nabī Mūsa* *i.e.*, Moses عليه السلام, also says the same thing:

“This is what the Lord says—Israel’s King and Redeemer, the Lord Almighty: I am the first and I am the last; apart from me there is no God.”

(Isaiah, 44:6)

Our readers may wish to examine Jewish and Christian eschatology to locate what connections have been made by Christian and Jewish scholarship between the ‘beginning’ and the ‘end’ of history, and with what results.

The Beginning, the End, and *Dajjāl*

The main events that occur in our subject of the advent of *al-Masīh al-Dajjāl*, or *Dajjāl*, the false Messiah (some refer to him as the Anti-Christ), and the return of *Nabī Īsa*, *i.e.*, Jesus the true Messiah عليه السلام, are both located at the *end* of history. Muslims and Christians are the only two people among mankind who believe in these two events as a matter of religious faith. As a consequence both Muslims and Christians must seek to determine whether these End-time events are in any way connected with events which may have occurred at the *beginning* of history.

Muslims can embark on that effort with confidence of positive results since Prophet *Muhammad* صل الله عليه و سلم declared that “every Prophet before him (and he is the last of them all) warned his people about *Dajjāl*, or the Anti-Christ”. He even went on to make it quite clear that he included the Prophets who were located at the beginning of history. He did so when he made specific mention of *Nabī Nūh*, *i.e.*, Noah عليه السلام, in that connection:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ . . . قَامَ رَسُولُ اللَّهِ

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي النَّاسِ فَأَثْنَى عَلَى اللّٰهِ
بِمَا هُوَ أَهْلُهُ ثُمَّ ذَكَرَ الدَّجَالَ فَقَالَ إِنِّي أَنْذَرَكُمْ
وَمَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أَنْذَرَهُ قَوْمَهُ لَقَدْ أَنْذَرَهُ
نُوحٌ قَوْمَهُ . . .

Abdullah ibn 'Umar said: The Messenger of Allah then stood up in front of the people, praised Allah with words worthy of Him and then he mentioned *Dajjāl* and said: I warn you about him, and there is no prophet who has not warned his people about him. Noah warned his people about him . . .

(Sahih Bukhāri)

If every Prophet warned his people about *Dajjāl*, it follows that there must be information about him, or connected to him, at the beginning of history. Let us therefore turn to the first pages of history in an effort to understand a most momentous event located close to the end of history and without which there would be no *Dajjāl*.

If there had been no Jewish rejection of Jesus, the son of the Virgin Mary, as the promised Messiah, no demand for his

crucifixion, and no boasting when *they saw him crucified before their very eyes*, there would have been no need for an advent of a false Messiah or Anti-Christ prior to a return of the true Messiah, or of a world-order of Gog and Magog to work for the Anti-Christ to assist him in realizing his mission, and no return of the true Messiah, at the end of history.

Since the return of the true Messiah, and the advent of a false Messiah prior to that miraculous return, are located at the very heart of the end of history, the implication for Christians and for Muslims, *i.e.*, the two people who believe that Jesus will one day return, is that the dramatic conclusion of the historical process itself cannot be explained unless we can locate the explanation for the Jewish rejection of Jesus عليه السلام. Our view is that the main reasons for that rejection are located in the beginning of history—hence the need for us to address this subject.

Jesus عليه السلام was born into an Israelite community, and hence belonged to a people who claimed, and still claim to this day, that they are a *special people* with the Lord-God who *chose* them from amongst all of mankind and conferred upon them a *special status* with Himself. They were expecting a Messiah who was promised to them by the Lord-God, and who when he came, would restore the golden age when Jews ruled the world. When Jesus claimed to be that Messiah, and it was well-known that he was born to a mother who was not married, they rejected his claim to be the Messiah on the basis of their charge that he was a ‘bastard’ child. They were also very angry when

they saw him performing miracles as a boy despite his alleged 'bastard' status; for example he took mud, shaped it in the form of birds, blew into them, and, by Allah's leave, they became living birds (Qur'ān, Ale 'Imrān, 3:49). But they were also very angry with him for other reasons. The *Qur'ān* has consistently accused them of having corrupted Divine revelation by changing and rewriting the word of the One God. It has identified, for example, a change which made *Halāl*, *i.e.*, permissible, what Allah had made *Harām*, *i.e.*, prohibited. They took *Ribā* or usury, *even though they had been prohibited from doing so* (Qur'ān, al-Nisa', 4:161).

It was also a scriptural crime for them to claim, arrogantly so, that they are the *chosen people* of the Lord-God to the exclusion of the rest of mankind, and hence no gentile could ever be the equal of even the lowest of the Jews. They do not believe that they will be judged individually on Judgment Day, but rather believe in their unique collective judgment as a people (all others being judged individually), and that heaven is reserved for them.

Here is what the Torah has to say concerning their status as a *chosen people*:

“For you are a holy people to Yahweh your God, and God has chosen you to be His treasured people from all the nations that are on the face of the earth.”

(Deuteronomy, 14:2)

“Now therefore, if you will obey My voice indeed, and keep My covenant, then you shall be a peculiar

treasure unto Me from all the peoples, for all the earth is mine.”

(Exodus, 19:5)

“And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you.”

(Genesis, 17:7)

“And you shall be unto Me a kingdom of priests, and a Holy nation.”

(Exodus, 19:6)

“The Lord did not set his love upon you, nor choose you, because you were more in number than any people; for you were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your ancestors.”

(Deuteronomy, 7:7-8)

“You only have I singled out of all the families of the earth: therefore will I visit upon you all your iniquities.”

(Amos, 3:2)

It is quite strange and, indeed, mysterious, that modern western civilization emerged in history with unprecedented

power, and then went on a rampage of oppression around the world, subjugating untold millions to western colonial and imperial rule while raising the same claim to superiority over the non-European peoples of the world. They also used this same claim to justify western slavery over Africans. The outstanding West Indian scholar and politician, Dr. Eric E. Williams, has documented and exposed the western slave-master's claim to racial superiority in his masterly-written book entitled 'British Historians and the West Indies' (Andre Deutsch, London. 1966).

It was because Jesus challenged this Jewish belief that they firmly and vehemently rejected him as the promised Messiah, and demanded his execution by crucifixion. When they saw him crucified before their very eyes, it conclusively validated their rejection of his claim to be the true Messiah since the Torah itself had declared that "anyone who is hung on a pole is under God's curse (Deuteronomy, 21:22–23). Since he was the "cursed of the Lord-God" it followed logically that he could not have been the Messiah.

If history is to end with a validation of the Jewish claim to Truth, and if that Truth recognizes the Jews as God's *chosen people*, *chosen* eternally and unconditionally to the exclusion of all of mankind, then this astonishing and ethically questionable supposedly Divine preference must find support in the beginning of history. If it has no support in the beginning of history, then this claim to truth must be questioned! If the Jewish claim to truth is to be validated, then history must end

with the advent of a Messiah other than Jesus عليه السلام since they rejected him as the Messiah.

Jesus, the Jews and the Chosen People

The Jews had a major problem with *Nabī 'Īsa*, i.e., Jesus عليه السلام, because he condemned them with very powerful language while dismissing their claim to have a special status with Allah Most High as His *chosen people*.

Jesus declared of the Jews that the Devil was their father. In other words, instead of recognizing them as the *chosen people* of the Lord-God, he declared that they were, in effect, the *chosen people* of Satan since their conduct was satanic. He considered them to be one-eyed, i.e., internally blind, and declared them to be “a nation of vipers”:

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

John 8:44

You brood of vipers, how can you who are evil say anything good? For the mouth speaks what the heart is full of.

Matthew 12:34

For this people's heart has become calloused; they

hardly hear with their ears, and they have closed their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts and turn, and I would heal them.'

Matthew 13:15

The *Qur'ān* supported the response of *Nabī 'Isā*, i.e., Jesus عليه السلام. In fact it not only rejected the Jewish claim to that special status with the Lord-God as false, but went on to challenge them to seek or desire death if they were convinced of the truth of their claim:

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ
لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ
صَادِقِينَ ۖ وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيهِمْ
وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ۖ قُلْ إِنْ الْمَوْتَ الَّذِي
تَفْرُونَ مِنْهُ فَإِنَّهُ مَلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَالَمِ
الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

(Qur'an, al-Jumu'ah, 62:6-8)

Say: O you who follow the Jewish faith! If you claim that you alone are close to Allah, *i.e.*, chosen by Allah Most High, to the exclusion of all other people, then you should be longing for death—if what you say is true! But never will they long for it, because they are aware of what their hands have wrought in this world, *i.e.* their sinful evil conduct; and Allah has full knowledge of evildoers. Say: Behold, the death from which you are fleeing is bound to overtake you—and then you will be brought back unto Him Who knows all that is beyond the reach of a created being's perception as well as all that can be witnessed by a creature's senses or mind, whereupon He will make you truly understand all that you were doing in life.

The *Qur'an* again challenged them concerning their belief that heaven is reserved for them:

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ
 خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ
 كُنْتُمْ صَادِقِينَ ۚ وَلَنْ يَّمْنُوهُ أَبَدًا بِمَا قَدَّمْتُمْ

أَيْدِيهِمْ ۖ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

(Qur'ān, al-Baqarah, 2:94-5)

Say: If an afterlife with Allah, *i.e.*, the abode of heaven, is to be for you alone, to the exclusion of all other people, then you should long for death—if what you say is true! But never will they long for it, because (they are aware) of what their hands have sent ahead in this world: and Allah has full knowledge of evildoers.

The *Qur'ān* asked with great logical compulsion, if the Lord-God *chose* you to be His 'special', 'chosen' and 'beloved' people, why then, does He punish you for your sins?

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ
 قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ
 لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۗ وَاللَّهُ مُلْكُ السَّمَاوَاتِ
 وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ

(Qur'ān, al-Māidah, 5:18)

And both the Jews and the Christians say: We are Allah's children, and His beloved ones. Say: Why, then, does He cause you to be punished for your sins? Nay, you are but human beings of His creating. He forgives whom He wills, and He causes to be punished whom He wills: for Allah's is the dominion over the heavens and the earth and all that is between them, and with Him all journeys end.

The *Qur'ān* laid this alleged Divine preference for the Jews to rest when it declared that the Divine classification of human beings is based on *piety* rather than on lineage:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى
وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ
عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

(Qur'an, al-Hujurāt, 49:13)

O men! Behold, We have created you all out of a male and a female, and have made you into nations and tribes, so that you might come to know one another, *i.e.*, in respect of classification of humankind. Verily, the noblest of you in the sight of Allah is the one who is most pious. Behold, Allah is all-knowing, all-aware.

Prophet *Muhammad* صل الله عليه و سلم also dismissed that Jewish claim to a special (birthright) status with Allah when he declared: *الناس سواء كأسنان المشط* i.e., that all of mankind are as equal in His sight as are the teeth of a comb”. (Sahih Bukhāri)

We must now ask,—wherefrom came this arrogant Jewish claim to a birthright of superiority over all of mankind?

The *Qur'ān* confirms that the Israelite people descended from *Nabī Ibrāhīm*, i.e., Abraham عليه السلام, and also confirms that Allah Most High conferred on Abraham the status of *Imām*, i.e., spiritual or religious leader, of mankind. Abraham responded, however, with a request that his seed should also share in that status conferred upon him. As a consequence the Jews came to the conclusion that since they were from the seed of Abraham, they had a special status divinely conferred upon them. But the *Qur'ān* explained that Allah's response to Abraham's request was to grant it *conditionally*:

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ
 إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي
 قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

(Qur'ān, al-Baqarah, 2:124)

And remember that event when his Lord-God tried Abraham by His commandments and the latter fulfilled them. He said: Behold, I shall make thee an Imām, *i.e.*, leader, of men. Abraham asked: And will You make leaders of my offspring as well? Allah answered: My covenant does not embrace the wicked.

The condition was that this status would not be conferred on those of his seed who were unjust, wicked in conduct, or oppressors. Allah Most High went on to fulfill that favor unto Abraham by choosing *Imams* from his seed, hence the phenomenon of a continuous line of Prophets chosen from the seed of Abraham who were all sent to the Israelite people. The most that the Jews could claim, therefore, is that Allah Most High accepted the request of Abraham and blessed his righteous seed by choosing a continuous line of *Imams* or Prophets from that righteous seed. Believing Israelites, who are righteous, can therefore claim that Allah Most High chose Prophets from ‘our’ ranks.

Hence it was that Prophets of Allah were always chosen and appointed from the *righteous* seed of Abraham (since the Covenant excluded those who were wicked). This continued uninterruptedly until the birth of the Messiah, Jesus the son of the Virgin Mary عليهما السلام. Mary’s mother is referred to in the *Qur’ān* as a woman of the House of ‘*Imrān*’, and Mary herself is called “sister of *Harūn*” who, himself, is the son of ‘*Imrān*’.

It is very strange indeed that there is no evidence of ‘*Imrān*’ having the status of a *Nabī*, *i.e.*, Prophet of Allah Most High. Yet he

is a father of two Prophets—*Mūsa*, i.e., Moses, and *Harūn*, i.e., Aaron عليه السلام. The *Qur'ān* mentioned the names of *Ādam* عليه السلام and Noah عليه السلام as Prophets who were raised to a special status over all of mankind. It then mentioned that the same status was conferred on the progeny of Abraham عليه السلام, but it then went on to provide the additional information that this status was also conferred, strangely so, on the progeny of an unknown Israelite named *Imrān*, who resided in Egypt. The *Qur'ān* is otherwise silent on this strange subject.

Epistemology and Methodology

When the *Āyah*, or verse, of the *Qur'ān* declared that Allah Most High, in addition to being the *first* and *last*, is also the *outwardly manifest* as well as the *inwardly hidden*, and that *He has full knowledge of all things*, it implies that knowledge of the *beginning*, and of the *end*, and of that which *connects them together*, can be accessed only through an epistemology which harmoniously integrates *Zāhir*, i.e., the externally observable historical process, with *Bātin*, i.e., the internal reality of that externally observable historical process. Hence it integrates *visible historical events* with their *hidden or concealed eschatological reality*.

The verse of the *Qur'ān* (al-Hadīd, 57:3) has thus provided a quartet of 'beginning', 'end', 'observable' and 'hidden' which have to be fully integrated by the research student into a harmonious whole for the proper study of both history and eschatology. Only those who are *firmly grounded in knowledge*

can therefore penetrate and grasp the movement of history and the events which unfold at the end of history. This explains why we cannot attempt to understand *Dajjāl*, the False Messiah, who is a major actor at the *end* of history, without studying the *beginning* of history to attempt to locate at the *beginning*, that which connects to our subject in the *end* of history. This, perhaps, explains why so few are even conscious of the implications of such monetary events as the IMF ban of the use of gold as money. There are many Christians who cannot see the *mark of the beast* in the present bogus monetary system of paper, plastic and electronic or digital money!

The *Qur'ān* has directed attention to the *epistemology* with which this subject must be studied. It has done so in a passage in *Sūrah al-Kahf* of the *Qur'ān* which describes the encounter between *Nabī Mūsa* (Moses) and an elusive mystical sage known as *Khidr* (عليه السلام). The word *Khidr* in Arabic means Green. An Orthodox Christian friend once commented to this writer that *Khidr* bears an uncanny resemblance to Jesus. We have analyzed that passage of the *Qur'ān* in our book entitled *Sūrah al-Kahf and the Modern Age*.

There is another reference in *Sūrah al-Kahf* to the importance of epistemology in respect of methodology for study of history. Two major evil actors in the historical process are to be released into the world in the end-time. They are Gog and Magog. (See my book entitled *An Islamic View of Gog and Magog in the Modern World*). The *Qur'ān* informs us that when the time comes for their release, Allah Most High will destroy a barrier

built by *Dhūl Qarnain*, which effectively contained them and protected mankind from their evil. When that happens, then disbelieving people who suffer from an incapacity to *see* and to *hear*, would find themselves living in a hellish world spread out before them:

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا ۖ
 الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي
 وَكَانُوا لَا يَسْمَعُونَ سَمْعًا

(Qur'an, al-Kahf, 18:100–101)

On that day Allah Most High will present hell to the disbelievers, plain to view; those whose eyes were hoodwinked from His reminder, and who could not bear to hear the truth which He sent down.

It should be obvious that the *Qur'an* has referred in the above to *internal sight* as well as to an *internal capacity to hear*.

We now return to *Sūrah al-Hadīd* to note that the first two verses of the *Sūrah*, which precede the third verse concerning the *first* and *last*, expand a conception of the philosophy of history to include a vertical dimension, *i.e.*, *above* with *below*, which complements the horizontal dimension of *first* with *last*:

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ
 الْعَزِيزُ الْحَكِيمُ ۝ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
 يُحْيِي وَيُمِيتُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

(Qur'an, al-Hadid, 57:1-2)

All that is in the heavens or parallel universes, and on earth or the material universe, glorify Allah; for He alone is Mighty and Wise! To Him belongs sovereignty over the heavens, or the parallel universes, and the earth, or the material universe; He gives life and He takes life, *i.e.*, He causes death; and this should provide evidence enough that He has power over all things.

The implication of the above two verses of the *Qur'an*, when studied in the context of the third verse, is that cosmology continuously impacts upon the historical process in such wise that events *here-under* cannot be fully understood without reference to cosmological reality located in the world above, *i.e.*, *al-Ghaib* or the unseen world. The most dramatic evidence of the relationship between these two worlds can be found in true dreams and visions,—and hence the abiding importance of *Sūrat Yūsuf* of the *Qur'an*.

But even more important for our subject is the need for us to recognize that it is not possible to connect the dots of history—from the beginning to the end—without such interaction with the world *above* that would deliver both spiritual 'strength' and 'spiritual light'. Unless we can see with the 'internal eye' we would not recognize an even more important eschatological implication with which, we hope, Orthodox Christian eschatology will agree,—to wit, that there is more to the end of history than the mere unfolding of events already prophesied. Rather, the Lord-God can intervene in the historical process with events that will occur at the end of history concerning which neither Islamic nor Christian eschatology have any information or knowledge at this time.

If anyone is to have any knowledge of coming events, it can only come through true dreams or visions. This reconfirms the strategic importance of *dreams and visions* which is the topic of one of my books. At the request of one of my students, I now disclose precisely such a dream which I saw when I was 26 years of age and still studying at the Aleemiyah Institute of Islamic Studies in Pakistan. I saw a mighty river which was in very high flood and with dangerous currents, and I saw all my fellow students (as well as many others) struggling in the dangerous currents of the river, and in great danger of drowning; and I saw myself swimming to them one by one, and taking hold of them, and swimming with them to safety. I went to *Maulānā Ansārī* next morning and narrated to him my dream. He responded immediately to declare that I was destined to do precisely that in real life.

In consequence of this dream, and my teacher's interpretation of the dream, I have consistently persisted in my mission in the cause of truth all through life, even though I have so often been a lone voice crying in the wilderness!

We now turn to the description in the *Qur'ān* of enigmatic events that occurred at the beginning of history which, we believe, have significant eschatological implications,—significant for Judaism, Christianity and Islam, as well as all the rest of mankind. All these events occurred in a transcendental realm of existence before the commencement of man's biological or material life on earth, *i.e.*, in the material universe.

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إِذَا سَوَّيْتَهُ وَنَفَخْتَ فِيهِ مِنْ رُوْحِي . . .

(Qur'ān, al-Hijr, 15:28–29)

... So when Allah Most High has formed him fully,
and breathed into him of His Divine *Rūh*, *i.e.*, Divine
Spirit ...

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The Human Rūh, The Divine Rūh, The Rūh Al-Qudus and The Messiah Who Is Himself Rūh

Relevance of this subject

This chapter deals exclusively with the *Rūh* or Spirit. It is relevant to our subject of *Dajjāl and Awwal al-Zamān*, i.e., the beginning of history, since, without an explanation of this subject, we cannot proceed to our next chapter in which we analyze what must be recognized as the most important event to have occurred in *Awwal al-Zamān*, to wit: Allah's command to the Angels to prostrate themselves before *Nabī Ādam* عليه السلام, and the implications of the arrogant refusal to prostrate by an *Iblīs* who believed that he possessed a birth-right of superiority over *Ādam*.

The subject is also of importance because of the three questions which the Rabbis of *Yathrib* chose for the Prophet to be asked to answer in order for his claim to be a Prophet to be validated or invalidated (see my book entitled 'Surah al-Kahf and the

Modern Age' p. 91). The third of the three questions was: Ask him about the *Rūh*, or Spirit?

The question was difficult since the *Rūh*, or Spirit, could refer to the Divine *Rūh*, or to the *Rūh* that was breathed into *Nabī Ādam* عليه السلام, or it could refer to the *Rūh al-Qudus* or Holy Spirit. But, surprisingly so, the *Rūh* could also refer to the Messiah himself.

Our initial view was that the Rabbis had posed the questions concerning the *Rūh* as a distraction, since we could see no eschatological connection to the question—as was readily discernible in the other two questions (which we understood to be connected to Gog and Magog, and to the interaction between the different dimensions of 'space' and of 'time' that is the key to understanding an important part of the subject of *Dajjāl*). It was only subsequently that we realized that there were more implications to the subject of the *Rūh* than we had initially understood.

There is an abundance of evidence that some of the most learned Jews of all times believed that the Divine *Rūh*, *i.e.*, soul or spirit, was breathed into *only* the so-called '*chosen people*', and that, while other human beings may be said to possess a *soul*, it was akin to an *animal soul* rather than a *divine soul*.

(See the scholarly essay written by the Jewish scholar, Hanan Balk, entitled: The Soul of a Jew and the Soul of a Non-Jew—An Inconvenient Truth and the Search for an Alternative. Published in 'Ḥakirah', the

Flatbush Journal of Jewish Law and Thought. <http://www.hakirah.org/>. There are several other quotations from the views of prominent Jewish scholars which confirm their belief in a birth-right of Jewish supremacy over mankind, and which can be found in the following essay:

[https://stopcg.wordpress.com/jewish-supremacism.\)](https://stopcg.wordpress.com/jewish-supremacism.)

Hence the question concerning the *Rūh* may have been posed by the Rabbis in order to tease a view out of the Prophet, while forcing him to respond to this popular Jewish view.

Perhaps, also, the Jews had secret knowledge that the *Rūh al-Qudus* or Holy Spirit had a special End-time role to play in the advent of the Messiah, and they wanted to test *Muhammad* صل الله عليه و سلم to see whether he had any knowledge of that subject. It is quite possible that prior to revelations that were subsequently sent down in the *Qur'ān* on the subject of the *Rūh*, no one knew, for example, that *Nabī Īsā*, i.e., Jesus, the true Messiah عليه السلام, was strengthened with the *Rūh al-Qudus* or Holy Spirit, or that he was himself, a *Rūh* or spirit that Allah Most High had breathed into *Maryam*, in consequence of which he became known as *Rūhullah* or Allah's Spirit (*Qur'ān*, al-Anbiyāh', 21:91).

Perhaps, also, other than the Jews, no one knew that Allah Most High had ordered the Angels at the dawn of creation to prostrate themselves before *Ādam* عليه السلام, in an act of respect for him, and that the order to prostrate was made only after the

Divine *Rūh* was breathed into him.

It has therefore become necessary for us to devote attention to explaining what the *Qur'ān* has to say on this subject of the *Rūh*, or spirit.

What is the *Rūh*?

When the *Qur'ān* described the event of the creation of the human being, it located that event in the spiritual realm, before human beings were excluded from *al-Jannah*, i.e., heaven, and sent down to the material universe. Even so, it declared of that event that man was created from 'humble clay':

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ
أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ

(Qur'ān, al-An'ām, 6:2)

He it is who has created man out of clay, and then has decreed a term for him—a term known only to Him Most High. And yet people doubt.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن

صَلِّصَالٍ مِّنْ حَمِئٍ مَّسْنُونٍ

(Qur'ān, al-Hijr, 15:28)

Allah Most High declared to the angels that He was about to create mortal man out of potter's clay, out of dark mud molded into shape.

The only way that mankind could have been created of 'clay' in a spiritual realm, prior to being transformed to material form in this world of space and time, is if that 'clay' was, itself, spiritual in nature and form, *i.e.*, 'clay' which existed as *spiritual substance*, and which had not as yet been transformed to *material form*. Can there be such a thing as 'spiritual' clay?

When the *Qur'ān* declared of Allah Most High that He is the *Nūr* (light) of the *Samawāt* (or the parallel universes, *i. e.*, the seven worlds of space and time that exist beyond our material universe) and the earth (or the material universe), (al-Nūr, 24:35) the implication is that all of creation is ultimately resolvable or reducible to *Nūr*, *i.e.*, light, and that all of creation must have emerged from *Nūr*. Hence, at the level of *spiritual substance* all things must exist as *Nūr* or 'light'. It is that 'light' which is, perhaps, heated up to become 'smokeless fire', from which the *Jinn* were created, and then cooled down to be transformed to 'material clay', in which form human beings emerged in this material universe. (For a better explanation of this complex subject see Dr. Muhammad Fazlur Rahman Ansari's two books

entitled 'Foundations of Faith' and 'Quranic Foundations and Structure of Muslim Society'. World Federation of Islamic Missions, Karachi.)

We may conclude from the above that all human beings existed in the form of *spiritual* clay before emerging in the form of *material* clay in the material universe. Hence all human beings existed in the spiritual realm with a *spiritual* body prior to emerging in this material universe with a *material* body. We may recall, in support of the above, that the *Qur'ān* has declared that all human beings—including those who have not as yet been born in the material universe—were created at the dawn of creation (*i.e.*, in the spiritual realm) and endowed with the means with which to 'see', to 'hear' and to 'understand':

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ
ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ
قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ
إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

(Qur'ān, al-An'ām, 7:172)

And mankind must know that when their Lord-God

brought forth from the progeny of Ādam, at the dawn of creation, their offspring, generation after generation until the last, and caused them to bear witness to their divinely-ordained status, He asked them: Am I not your Lord-God? They replied: Yea, indeed, we do bear witness thereto! Allah has reminded us about this event lest some people complain on the Day of Resurrection that they were unaware of this.

We may now also recall to advantage an incident which occurred in the Battle of *Uhud* when the companions saw the Prophet صل الله عليه و سلم looking up in the sky while uttering the words "*Subhān Allah*" (سبحان الله i.e., glory be to Allah)! A companion of his, *Sayyiduna Hanzalah bin Abī 'Āmir Rāhib* رضي الله عنه, was killed in the fighting while he was still in a state of *Janāba* (the state of ritual impurity that exists after sexual intercourse, and which requires a *Ghusl* or bath to be taken in order for a state of ritual purity to be restored), and the Prophet observed the Angels in the sky giving *Ghusl*, i.e., a bath, to the body of that companion.

While the *material* dead body with its distinctive shape and form, was lying on the battlefield, a *spiritual* body of identical shape and form as the material body, was observed in the sky, and that is why it could be recognized as the Companion who had just been killed. Both bodies were created from the same original clay; but the body in the sky appeared in clay in its *spiritual* form, while the body lying on the

battlefield was comprised of clay in its *material* form.

The supra-rational bond which connected the spiritual body with the material body was such that when some Companions who had heard the comment of the Prophet, went to examine *Hanzala's* material body on the battle-field, they found drops of water on the body. (See *Kitāb al-Maghāzi* by *al-Wāqidi*; edited by Rizwi Faizar, translated to English by Rizwi Faizer, Amal Ismail and Abdul Kader Tayob, and published in Routledge Studies in Classical Islam, Routledge. Oxford. 2011. p. 134).

There is a similar incident which revealed to us that the spiritual body of *Uwais al-Qarni* lingered on in *Yathrib* (renamed *Madina* despite the fact that the *Qur'ān* refers to it as *Yathrib*), even after his material body had left *Yathrib* on a sorrowful return to his native Yemen. He had travelled all the way from Yemen to *Yathrib* just to see the Prophet ﷺ, but when he arrived in *Yathrib* he learnt to his sorrow that the Prophet had travelled out of the city. Since he could not stay in *Yathrib* long enough to await his return, he had to leave without seeing the Prophet. Shortly after *Uwais's* departure the Prophet returned to *Yathrib* and experienced a heavenly fragrance. When he subsequently learnt about the visitor from Yemen, the Prophet identified that fragrance to belong to *Uwais*. The fragrance came from *Uwais's* spiritual body, even though his material body had already departed.

Visions also provide data which assist us to understand how the *spiritual* can be connected to the *material*. I once delivered a lecture many years ago on the subject of 'Dreams

and Visions in Islam' at the *Pertapis* Hall in Singapore (prior to the Government of Singapore banning my entry into that country), and when the program was over, a young man approached me to confide in me the following vision which he had experienced. He said that he was asleep in *Yathrib*, the city of the blessed Prophet ﷺ when he saw the Prophet entering his room. There was a heavenly fragrance which enveloped the room while the Prophet remained in the room in which he was sleeping. The young man then confided in me that when he woke up from his sleep, that wonderful fragrance still lingered in the room for some time.

We have provided sufficient evidence above to confirm both the creation of a *spiritual* human body prior to its emergence in *material* form in this world of space and time, and of the existence of a *supra-rational* connection between the *spiritual* human body and the *material* body.

Having created man from *spiritual* clay, the *Qur'ān* provided further information concerning the process through which he developed into a sentient and rational being. The *Qur'ān* declared that Allah Most High then proceeded to fashion him and, astonishingly so, to breathe into him of His own *Rūh* or Divine spirit:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن

صَلِّصَالٍ مِّنْ حَمِئٍ مَّسْنُونٍ ۖ فَإِذَا سَوَّيْتَهُ
وَنَفَخْتُ فِيهِ مِنْ رُّوحِي . . .

(Qur'ān, al-Hijr, 15:28–29)

Allah Most High declared to the angels that He was about to create mortal man out of potter's clay, out of dark mud molded into shape; Then, when Allah Most High formed him fully, He breathed into him of His *Rūh*, i.e., Divine Spirit . . .

The *Rūh*, or Divine Spirit, is not a created thing. It is not a 'thing' that exists *apart* from Allah Most High, even though it *belongs* to Him and it *proceeds* from Him. While the *Rūh* can be breathed into a 'thing', but it is not a 'thing'. Rather it is with *Rūh* that 'life' is activated, and when *Rūh* is withdrawn, death occurs. It is necessary for us to offer this explanation in order to prevent any pantheistic interpretation to be attributed to the breathing of the Divine *Rūh* into the human being. Allah says in the *Qur'ān* that to Him belongs *al-Khalq*, i.e. the created world, and *al-Amr*, i.e., the world of command through which events occur:

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

(Qur'ān, al-'Arāf, 7:54)

Verily, to Allah belongs all creation, *i.e.*, the world of creation, and all command, *i.e.*, a world of command which does not belong to the created world. Hallowed is Allah, the Lord-God of all the worlds!

And He then went on to explain that the *Rūh* belongs to the world of *Amr* (and hence, does not belong to the world of *Khalq*):

... قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي ...

(Qur'ān, al-Isra', 17:85)

When the Jews question you Oh Muhammad, about the *Rūh*. Say to them that the *Rūh* is from Allah's Command;

Unlike the *Nafs*, *i.e.*, the human 'self', and the physical human body, which both belong to the world of *Khalq* or creation, the *Rūh* does not belong to that world of 'creation', rather it belongs to the world of *Amr* or command.

The world of created things emerges through a divine command—'Be!':

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

(Qur'ān, Yāsīn, 36:82)

Allah's Command is such that when He wills a thing

to be, He but says unto it, Be!—and it is.

فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

(Qur'ān, al-Baqarah, 2:117)

He is the Originator of the heavens and the earth: and when He Wills a thing to be, He but says unto it, Be!—and it is.

Similarly the *Rūh* manifests itself in a human being through the Divine command: The *Rūh* is from Allah's Command (see 17:85 above).

The human *Rūh* proceeds therefore from the Divine *Amr* through which creation takes place. Hence the human *Rūh* partakes in the Divine capacity to create, and this explains why the *Qur'ān* recognizes Allah Most High as the best of those who create:

... فَبَارِكْ لِلَّهِ أَحْسَنُ الْخَالِقِينَ

(Qur'ān, al-Mu'minūn, 23:14)

Hallowed, therefore, is Allah, the best of those who create!

Since the Divine *Rūh* was breathed into man, the implication is that he now possessed *creative* capacity in a *creative* faculty of rational thought potentially enriched

(because of the *Rūh*) by intuitive internal spiritual insight:

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوْحِهِ وَجَعَلَ لَكُمُ
السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

(Qur'ān, al-Sajda, 32:9)

And then Allah formed him in accordance with what he is meant to be, and breathed into him of His Divine spirit: and thus, O men, did He endow you with hearing, and sight, and hearts as well as minds through which you can acquire knowledge, yet how seldom are you grateful!

How can the Divine *Rūh* be bestowed on all and sundry when we are the Chosen People of the Lord-God?

We tried the patience of the readers in offering the above explanation of the subject of the *Rūh*, in order that they might understand the question that must now be asked: How could it be possible that Allah Most Wise could choose a people as His *chosen people* with a status far superior to all the rest of mankind, and then bestow this supreme Divine gift of the *Rūh* to all of mankind while making no distinction between the so-called *chosen people* and the rest of mankind?

The Rabbis were convinced that such was not possible, and they wanted to know whether *Nabī Muhammad* صل الله عليه و سلم would confirm it; and that is why they asked the third of three questions: Ask him about the *Rūh*? (See my book entitled *Sūrah al-Kahf and the Modern Age* p. 91).

A study of the subject in the *Qur'ān* indicates that at no time did Allah Most High ever declare that the Divine *Rūh* was breathed into *only* the Israelite people, to the exclusion of all other human beings. Rather, all human beings possess the Divine *Rūh* within them. However, when the Divinely-revealed answer to that third question was sent down in the *Qur'ān*, it was humiliatingly curt, and it must have left the world of Jewish scholarship in a state of agony and frustration:

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

(Qur'ān, al-Isra', 17:85)

And they, the Jews, question you Oh Muhammad, about the *Rūh*. Say to them in reply that the *Rūh* is by Allah's command, and you, the Jews, have been granted but little knowledge of this subject.

This revelation was sent down while the Prophet was still in Makkah, *i.e.*, prior to the *Hijrah* or migration to *Yathrib*. It

represented the initial response in the *Qur'ān* to the questions posed by the Rabbis. Subsequent revelations which came down after the *Hijrah* to *Yathrib*, delivered more information of the subject. The *Qur'ān* went on to inform us, for example, that Allah Most High not only created every human being at the dawn of creation, and breathed into each of them of His Divine *Rūh*, but also endowed them with the capacity to recognize Him as their Lord-God:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ
ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ
قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ
إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

(Qur'ān, al-An'ām, 7:172)

And you must know that when your Lord-God brought forth from the progeny of Ādam their offspring, generation after generation until the last, and caused them to bear witness to their divinely-ordained status, He asked them: Am I not your Lord-God? to which they replied: Yea, indeed, we do bear

witness thereto! We remind you of this lest you say on the Day of Resurrection, Verily, we were unaware of this.

After having disclosed all of the above (perhaps for the first time in a divinely-revealed Book that could be read by all, rather than by a select few) the *Qur'ān* then proceeded to deliver the *coup-de-grace* in demolishing the claim of a so-called *chosen people* to have a special status with the Lord-God to the exclusion of the rest of mankind. It did so when it declared that Allah Most High honored all the progeny of *Ādam* عليه السلام, hence all of mankind (without exception—and this includes the Africans who were enslaved by the West, and the native Indians who were to be robbed of their land, in order for bright and shining America to be established in that land) were honored, and that they had all thereby been raised to a status above most of Allah's creation. Here is the declaration honoring all human-beings:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ
وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ
عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

(Qur'ān, al-Isra', 17:70)

Now, indeed, Allah Most High has conferred honor and dignity on the progeny of Ādam, hence all of mankind without exception, and borne them over land and sea, and provided for them sustenance out of the good things of life, and favored them far above most of His creation.

The honor that was bestowed on all of mankind had to be the *Rūh* which was breathed into every human being. This had to be so since it was after Ādam عليه السلام had received that divine gift that the Angels were ordered to prostrate (in honor and in respect) before him. This subject is explained in greater detail in the chapter which follows.

Before we proceed further with this discussion however, it is interesting to observe the remarkable similarity which has existed between this Jewish claim to be the *chosen people* of the Lord-God, and hence their preoccupation with the subject of whether non-Jews possessed a Divine *Rūh*, and a modern western civilization which emerged in history with the jingoistic agenda of *civilizing* non-European humanity. When the West declared its *manifest destiny* in waging wars of continuous territorial expansion (and military dominance) which continue to this day, and in dragging all mankind into an age which they described as one of unprecedented progress, democracy and freedom, their undeclared belief which explained that *manifest destiny* was that they were the *chosen people* of the Lord-God.

While Popes in Rome issued (infallible) 'Bulls' concerning

the possession of a soul by American Indians (and Africans) and then revoked them, the enslavement of Africans in the western slave trade flourished because of the general western Christian belief that slavery was religiously permitted since the slaves were not truly human beings. They did not possess the divinely-bestowed *Rūh* or spirit which made them truly human. Not only was it permissible to enslave the Africans and sell them to plantation-owners in the Americas, but it was similarly permissible to enslave the American Indians since they, also, did not possess a *Rūh*. In addition, since the divine *Rūh* was conferred on *Ādam*, who was male, there were many who believed that women did not have a *Rūh* or soul.

The Holy Spirit (al-Rūh al-Qudus)

There are four verses of the *Qur'ān* which make mention by name of someone called the *Rūh al-Qudus* or Holy Spirit. In the other verses, the same *Rūh al-Qudus* is referred to simply as the *Rūh*.

In the first verse we are informed that Allah Most High strengthened *Nabī Īsa*, i.e., Jesus عليه السلام, with the Holy Spirit. This verse is repeated twice in the *Qur'ān*:

... وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيْنَاتِ وَأَيَّدْنَاهُ

بُرُوجِ الْقُدُسِ . . .

(Qur'ān, al-Baqarah, 2:87, 2:253)

Allah Most High gave to Jesus, the son of Mary revelation which functions as evidence of the truth, and strengthened him with the Holy Spirit.

Who or what is the Holy Spirit? Is the Holy Spirit of the *Qur'ān* the same as the Holy Ghost in the Christian belief in a third person in a Divine Trinity?

In the third reference in the *Qur'ān* to the Holy Spirit we are informed that, as a consequence of being strengthened with the Holy Spirit, Jesus was able to perform miracles:

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ
وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ
النَّاسَ فِي الْمَهْدِ وَكَهَلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ
وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ
كَهَيْئَةِ الطَّيْرِ بِأَذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا

بِإِذْنِي وَتَبْرِيءُ الْأَكْمَهِّ وَالْأَبْرَصِ بِإِذْنِي وَإِذْ
 تُخْرِجُ الْمَوْتَى بِإِذْنِي . . .

(Qur'ān, al-Māidah, 5:110)

Lo! Allah Most High would say: O Jesus, son of Mary! Remember the blessings which I bestowed upon you and your mother—how I strengthened you with Holy Spirit in consequence of which you could speak unto men miraculously while you were a baby in the cradle, and again speak miraculously as a grown man having returned to the material universe after departing more than 2000 years earlier; and how I imparted unto you revelation and wisdom, including the Torah and the Gospel; and how by My leave you created a bird out of clay, and then breathed into it, and by My leave, it miraculously became a living bird; and how you healed the blind by miraculously restoring their sight, and the leper by miraculously curing the leper of his leprosy, and how you raised the dead by My leave . . .

When the *Qur'ān* referred for a fourth and last time to the 'Holy Spirit', it finally gave us the means with which to identify him as the Archangel who brought down divine revelation upon Prophet *Muhammad* صل الله عليه و سلم:

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ
الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ

(Qur'ān, al-Nahl, 16:102)

Say: A Holy Spirit has brought the Qur'ān down from thy Lord-God by stages, setting forth the truth, so that it might give firmness of resolve, conduct, speech, etc., to those who have faith, and provide guidance and a glad tidings unto all who have surrendered themselves to Allah Most High.

The Qur'ān went on to declare that it was the Angel Gabriel عليه السلام who brought down the divine revelation (i.e., the Qur'ān) from Allah Most High:

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى
قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ
وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ

(Qur'ān, al-Baqarah, 2:97)

Say Oh Prophet: Whosoever is an enemy of Gabriel—who, verily, by Allah's leave, has brought down upon thy heart this divine writ which confirms the truth of whatever there still remains of earlier revelations, and is a guidance and a glad tidings for the believers.

It is quite clear that when the *Qur'ān* referred to a *Rūh al-Qudus* or Holy Spirit, it was referring to the Archangel Gabriel. This was again made clear when the *Qur'ān* referred to the *Rūh* coming down on *Lailatul Qadr*, *i.e.*, the night of power, to perform all errands (assigned to it by Allah Most High):

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۖ تَنزِيلُ الْمَلَائِكَةِ
وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ . . .

(Qur'an, al-Qadr, 97:3-4)

The Night of Destiny is better than a thousand months because, among other things, the Angels descend in hosts by Allah's leave during that night, and so too the *Rūh*, with all decrees.

But the verse also disclosed that there were those who considered that Archangel to be their enemy. It was of course, the Jews (*i.e.*, the Israelites who rejected Jesus as the Messiah), who considered Gabriel to be their enemy, and it should be obvious that their hatred for Gabriel arose from the fact that he

played a crucial role in the test to which they were subjected when the Messiah appeared in the world as the son of a virgin mother,—and it was a test which they failed (this will be explained in greater detail in my next book on *Dajjāl* entitled ‘From Jesus the True Messiah to *Dajjāl* the False Messiah—A Journey in Islamic Eschatology). He also brought down the *Qur’ān* which confirmed and validated that which had previously been revealed to the Israelite people in the Torah and Gospel, and in so doing, exposed whatever had been concealed or corrupted over time.

Perhaps the most glaring example of such corruption of divinely-revealed scripture was the verse of the Torah which permitted *money being lent on interest to those who were not Jews*, while upholding the prohibition of such transactions with fellow Jews (Deuteronomy, 23:19–20). The *Qur’ān* denounced them for their money-lending (to non-Jews of course) in the strongest language. (See al-Nisa’, 4:161).

And finally, the Angel Gabriel brought the *Qur’ān* down to an Arab (*i.e.*, Prophet *Muhammad*) when they, the Jews, believed that only an Israelite could qualify to receive divine revelation since the Israelites believed (falsely so) that they were the *chosen people* of the Lord Most High to the exclusion of all of the rest of mankind. As a consequence they hated Angel Gabriel (see *Qur’ān*, al-Baqarah, 2:97–98).

While it is outside of the scope of this book to examine the hypothesis, it nevertheless remains worthy of study to determine to what extent did Jewish hatred for Gabriel provoke an attack on Christianity which culminated in the Holy Ghost

or Holy Spirit (*i.e.*, Gabriel) being worshipped as the third person in a divine trinity (*i.e.*, God the Father, God the Son and God the Holy Ghost).

More importantly, we must determine whether the Holy Spirit can descend on human beings who are not Jews. If such is possible, it would further expose the falsehood of the Jewish claim to an exclusive status with the Lord-God in which they are recognized as His *chosen people*.

The *Qur'ān* confirmed that Allah Most High can bless any of His true servants by strengthening him with a *Rūh*, or spirit, from Him:

أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ
وَأَيَّدَهُم بِرُوحٍ مِنْهُ . . .

(Qur'ān, al-Mujādilah, 58:22)

As for the true believers, it is they in whose hearts Allah Most High has inscribed faith, and whom He has strengthened with a Spirit from Himself . . .

يُنزِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى
 مَنْ يَشَاءُ مِنْ عِبَادِهِ . . .

(Qur'ān, al-Nahl, 16:2)

Allah Most High causes the angels to descend with the Rūh or Spirit which is bestowed at His behest upon whomever He wills of His servants . . .

The Qur'ān makes yet another mention of the Rūh which comes down with the Angels on a certain night of the year (*i.e.*, *Lailatul Qadr* or the night of power) to perform whatever errand is assigned to them. Most commentators of the Qur'ān recognize this Rūh who comes down to the believers on that night to be the Rūh al-Qudus or Holy Spirit:

تَنْزِلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ
 رَبِّهِمْ مِنْ كُلِّ أَمْرٍ

(Qur'ān, al-Qadr, 97:4)

The angels and the Spirit descend during that night, by the permission of their Lord, with all decrees.

It was precisely this Rūh al-Qudus which was sent to

Mariam عليها السلام so that she, who was still a virgin, could miraculously conceive a child. The *Rūh*, which is an entirely spiritual being, was made to appear before her in the material form of a man:

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا
إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

(Qur'ān, Mariam, 19:17)

Mariam, or Mary, kept herself in seclusion from her people, whereupon Allah Most High sent unto her His *Rūh*, who appeared to her in the shape of a well-made human being.

Our examination of the event of the creation of mankind at the beginning of history has thus allowed us to recognize that all human-beings are divinely-blessed with a *Rūh* that is breathed into them by the Lord-God Himself, and that selective human beings who have faith in their hearts and whose conduct is righteous can be chosen by Allah Most High, to be blessed to receive a visit from the 'Holy Spirit'. The beginning of history did not confer on the Jewish people any special Divine status through which they were recognized as a *chosen people* of the Lord-God to the exclusion of the rest of mankind!

When Allah Most High breathed His *Rūh* into the human

being, He gave to every human being a divine capacity to *create*. That *creative* capacity finds concrete expression in man's creative intellect aided with internal intuitive spiritual insight through which he can forge new knowledge or thought and new ideas with which to extend the frontiers of knowledge. Unless the human mind or intellect flies with the wings of the *Rūh* it will not be able to penetrate and discover new knowledge in the scriptures—especially the last scripture or the *Qur'ān*, and will not be able to even understand and hence can never respond, to the trials of *Dajjāl*, the false Messiah, or Anti-Christ, in *Ākhir al-Zamān*.

In the previous chapter we found nothing in the *Qur'ān* supporting the view that Jews, who claim to be a *chosen people* of the Lord-God, are the only people into whom a Divine *Rūh* or spirit was breathed, and hence the only people so honored by the Lord-God and endowed with a Divine capacity to *create*. Now we find further evidence which exposes as false the Jewish belief that Jews are the *chosen people* of the Lord-God, since they declare their enmity against Angel Gabriel, who is the Holy Spirit and, as a consequence, have no access to the Holy Spirit.

Allah Most High strengthened *Nabī Īsā*, i.e., Jesus عليها السلام with the Holy Spirit, yet the Jews rejected him, and Allah sent the Holy Spirit to his mother *Mariam* so that she could conceive a baby while yet unmarried and untouched by any man, and the Jews responded by slandering her. Finally Allah sent the Holy Spirit to *Nabī Muhammad* صل الله عليه و سلم

continuously for a period of twenty-three years and sent down upon him, through the Holy Spirit, the blessed *Qur'ān*, and yet the Jews rejected him and rejected the *Qur'ān*. Finally, *Nabī Muhammad* صل الله عليه و سلم is reported to have invoked the blessing of the *Rūh al-Qudus*, *i.e.*, the Holy Spirit, on his companion, the poet *Hassān ibn Thābit* (Bukhārī, Muslim, Abū Daūd, and Tirmidhī). *Hassan ibn Thābit* was an Arab, as was *Nabī Muhammad* صل الله عليه و سلم, and so they both belonged to that part of mankind whom the Jews refer to as *Ummiyūn*, hence an inferior gentile people. It should be clear from the prayer of the blessed Prophet on behalf of his companion *Hassan al-Thābit*, that the Prophet, also, rejected the Jewish belief that they were the *chosen people* of the Lord-God with a birth-right of superiority over the rest of mankind.

It is possible that the Jews knew from their own sources that the Messiah would be empowered with the Holy Spirit and it was for this reason that they posed that question to the Prophet. *If this was so then we can expect that Dajjāl would have to demonstrate such miraculous powers as would be adequate to convince the Jews that he is indeed empowered by the Holy Spirit.* We can therefore look forward to his scientific and technological revolution delivering many more gadgetries than would render even today's so-called smart phone less than really smart!

The Messiah is himself a Rūh or Spirit

The *Qur'ān* disclosed one more thing concerning the *Rūh*

which must have rattled the Rabbis. Allah Most High declared of Jesus the son of the Virgin Mary that he was, himself a *Rūh*, or *Spirit*:

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ
رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ

(Qur'ān, al-Anbiyāh', 21:91)

And remember Mariam, or Mary, who guarded her chastity, whereupon Allah Most High breathed into her of His *Rūh*, or spirit, and caused her, together with her son, to become a Sign unto all people—to be read by those who can read Signs of Allah Most High.

Perhaps it was in consequence of what was disclosed in the *Qur'ān*, that Prophet Muhammad once described Jesus as *Rūhullah* or Allah's Spirit. It is therefore possible for us to deduce that the Rabbis had secret information concerning the Messiah that he would be a Spirit who would appear in human form, and this is precisely what happened when Jesus came to them with the claim to be the Messiah.

When *Dajjāl* appears therefore, we can conclude that he would seek to appear to the Jews as a Spirit in human form. The reality, however, would be the opposite, since *Dajjāl* would be just a *Jasad*, or a human body, with no *Rūh*, or Spirit.

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فَإِذَا سَوَّيْتَهُ وَنَفَخْتَ فِيهِ مِنْ

رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

(Qur'an, al-Hijr, 15:28–29)

So when Allah Most High has formed man fully, and breathed into him of His Rūh, or Divine Spirit, bow down before him in prostration!

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The Angels Prostrate before Ādam in Awwal Al-Zamān

Why Prostration?

The *Rūh* or spirit, is life. It is a capacity or a force which is breathed into a thing. When the *Rūh* is breathed into a human being, the human *Nafs*, *i.e.*, soul or self, can then be activated (for want of better language). Allah Most High breathed the *Rūh* into the first human being, *i.e.*, Ādam عليه السلام. However in a *Hadīth* recorded in *Sahīh Bukhārī* Prophet Muhammad ﷺ explained that it is an angel (rather than Allah Most High) who breathes the *Rūh* into the unborn fetus:

Verily, each of you is brought together in his mother's abdomen for forty days in the form of a drop of fluid. Then it is a clinging object for a similar period. Thereafter, it is a lump looking like it has been chewed for a similar period. The angel is then sent to him and he breathes into him the *Rūh* or spirit.

Who or what is 'I'? Where is my personal identity?

'I' is my *Nafs* or self. It is my personal identity. 'I' is not my body of clay, nor is 'I', my *Rūh* or spirit.

The *Qur'ān* has warned of the day when the human body will be given the capacity to speak, and would then give evidence against the *Nafs* or person to whom the body belonged. Consider the following ominous verses of the *Qur'ān*:

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ
وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

(*Qur'ān*, *Yāsīn*, 36:65)

On that Day Allah Most High will set a seal on their mouths, but their hands will speak unto Him, and their feet will bear witness to whatever they have earned in life.

حَتَّىٰ إِذَا مَا جَاؤُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ
وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ۖ
وَقَالُوا لَجُلُودِهِمْ لَمْ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا

اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ
 مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ۖ وَمَا كُنْتُمْ تَسْتَرُونَ
 أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا
 جُلُودُكُمْ وَلَكِنْ ظَنْنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ
 كَثِيرًا مِمَّا تَعْمَلُونَ

(Qur'ān, Fussilāt, 41:20–22)

When they come close to the fire on Judgment Day, their hearing and their sight and their very skins will bear witness against them, speaking of what they were doing on earth. And they will ask their skins, Why did you bear witness against us?—and these will reply: Allah, who gives speech to all things, has given speech to us as well: for He it is who has created you in the first instance—and unto Him you are now brought back. And you did not try to hide your sins lest your hearing or your sight or your skins bear witness against you: nay, but you thought that Allah did not know much of what you were doing.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - اتَّقُوا فِرَاسَةَ
 الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ

The Prophet warned: Fear the *Firāsah* of the one who has faith, for he surely sees with Allah's *Nūr*, or light.

(Tirmidhī, Kitāb Tafsīr al-Qur'ān)

The *Qur'ān* confirmed this capacity as follows:

إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْمُتَوَسِّمِينَ

(Qur'ān, al-Isrā', 15:75)

Surely in this are messages or portents for the *Mutawassimīn*, *i.e.*, those who can read the Signs of Allah.

Thus the human being, by virtue of a Divine-endowment, now occupied an elevated position in creation that was second to none, and this was permanently engraved at the very beginning of history in the most dramatic event ever to have occurred in history, *i.e.*, the Angels prostrating themselves

before *Nabī Ādam* عليه السلام as an act of honor, and in recognition of that Divine spark with which every human being was now endowed. (See verses below).

The *Qur'ān* has declared that the material human being, created from humble clay, did not occupy the status of highest in creation. Indeed, the creation of the *Samawāt*, i.e., the parallel universes—or the other worlds of *space* and of *time*, and the earth or material universe, is recognized in the *Qur'ān* to be greater than the creation of human-kind:

نَخَلَقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ
خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

(Qur'ān, al-Ghāfir, 40:57)

Greater indeed than the creation of man, is the creation of the heavens and the earth: yet most men do not know of this.

Here now, are the verses of the *Qur'ān* which inform us of the most dramatic event that occurred in *Awwal al-Zamān*, i.e., at the beginning of history:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن

صَلِّصَالٍ مِّنْ حَمِئٍ مَّسْنُونٍ

(Qur'ān, al-Isra', 15:28)

Allah Most High said unto the angels: Behold, I am about to create mortal man out of potter's clay, out of mud molded into shape:

فَإِذَا سَوَّيْتَهُ وَنَفَخْتُ فِيهِ مِنْ
رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ

(Qur'ān, al-Hijr, 15:28–29)

So when I have formed him fully, and breathed into him of My Rūh, *i.e.*, Divine Spirit, fall down before him in prostration!

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ

الْإِنْسَانِ مِنْ طِينٍ ۖ ثُمَّ جَعَلَ نَسْلَهُ مِنْ

سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ ۖ ثُمَّ سَوَّاهُ وَنَفَخَ

فِيهِ مِنْ رُوْحِهِ وَجَعَلَ لَكُمُ السَّمْعَ
وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

(Qur'ān, al-Sajdah, 32:7-9)

Allah Most High makes most excellent, everything that He creates. Thus, He begins the creation of man out of clay; then He causes him to be begotten out of the essence of a humble fluid; and then He formed or fashioned him in accordance with what he is meant to be, and breathed into him of His Rūh or Spirit, and consequently He endowed mankind with hearing, and sight, and hearts: yet how seldom are they grateful!

In consequence of the Divine Rūh or Spirit being breathed into him, the human being was endowed with both sensory perception as well as a rational faculty. But that was not all! In going on to disclose that the Divine Rūh or Spirit also bestowed on the human being a *heart*, the implication was that *every* human being was divinely endowed with a capacity to see—both externally and internally—and hence to possess both external sight and internal sight, to hear, both externally and internally, and to process externally acquired information and thus acquire knowledge with the *rational* mind, as well as to receive knowledge internally with the *spiritual* heart.

This gift was divinely-conferred on all human beings, and

it raised their status to such an extent that the *Qur'ān* declared it to be an honor:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

(Qur'ān, al-Isra', 17:70)

Indeed, Allah Most High has conferred honor and dignity on the progeny of *Ādam*, and hence on all human beings

The *Qur'ān* has thus delivered a beginning of history in which every human being, by virtue of being a human being, held an honored status in Allah's creation. Every human being was honored when he was given the divine capacity for knowledge, both *externally-acquired* and *internally received*. It was because of this epistemological gift to man that the Angels were ordered to bow down and prostrate before *Nabī Ādam* عليه السلام.

The link between this gift to man, and the End-time, can be readily perceived when we ponder over the *Hadīth* of Prophet *Muhammad* صل الله عليه و سلم that “*Dajjāl* sees with the right eye, and that he is blind in the left eye—but your Lord-God is not one-eyed”. *Dajjāl*, who is internally blind, is incapable of acquiring knowledge other than *externally*, i.e., through the scientific method of observation, experimentation and rational enquiry, and all those who follow *Dajjāl* suffer the

same fate of internal blindness!

The claim of the Israelite people to a unique spiritual status with the Lord-God to the exclusion of all the rest of mankind, is thus manifestly false, since all of mankind were honored by the Angels when they prostrated themselves before Ādam عليه السلام. All of mankind, including the Israelite people, have originated from the same father—Ādam, and the Lord-God has Himself honored all the progeny of Ādam.

Is Prostration before a human being an act of worship?

We have described the prostration (*Sijdah*) of the Angels before Nabī Ādam عليه السلام as an act of respect and honor, but the claim can be made that it was an act of worship. Indeed the *Qur'an* has ordered that prostration be made only to Allah Most High:

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ
لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ
الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

(Qur'an, Fussilat, 41:37)

Among Allah's signs are the night and the day, as well

as the sun and the moon: do not prostrate before the sun, neither the moon, but prostrate yourselves in worship (only) before Allah, who has created them—if it is Him and only Him, whom you (really) worship.

The above verse of the *Qur'ān* has very clearly prohibited prostration before any but Allah Most High. How then, could Allah command the Angels to prostrate before *Nabī Ādam* عليه السلام? And how could *Nabī Yaqūb*, i.e., Jacob عليه السلام, bow down in prostration before his own son *Nabī Yūsuf*, i.e., Joseph عليه السلام?

The answer is that bowing and prostrating, at that early stage in the historical process, was an act through which one showed *reverence*, *respect* and *honor* for someone. It was not necessarily an act of adoration or worship. It was in this context that the Angels were ordered to prostrate before *Nabī Ādam* عليه السلام, and in this context as well that *Nabī Yaqūb* عليه السلام prostrated before his son, *Nabī Yūsuf* عليه السلام.

However, when the *Qur'ān* was revealed, the previous law permitting bowing and prostration before a human being as an act of respect and honor, was cancelled or abrogated for all those who accepted the *Qur'ān* as the (revealed) Word of the One God.

It was for this reason that when the Prophet's cousin, *Ja'far* رضي الله عنه, and the refugee Muslim slaves or semi-slaves whom he accompanied to Abyssinia, were brought before the Orthodox Christian King (the Negus of Abyssinia), and the entire court bowed down before the King in respect, *Ja'far* and the rest of

the Muslims did not bow down. While it was still permissible for the Christians to bow down or prostrate to honor their King, it was no longer permissible for Muslims to do so. The Muslims meant no disrespect to the King in restraining themselves from bowing down before a King in accordance with court protocol. Rather, they conducted themselves with fidelity to the religion of Islam as it had come from *Nabi Muhammad* صل الله عليه و سلم.

The Christian King was gifted with such amazing spiritual insight that he was able to both understand and appreciate that there was something sacred in the scene before his eyes, and he not only took no action against the Muslims for this highly visible breach of court protocol, but went on to refuse the *Makkan* request that the runaway slaves be repatriated to Makkah.

One can only imagine how Queen Victoria of Britain would have responded if a Muslim had refused to bend on one knee before the Queen, in accordance with British court protocol, when he presented himself to be honored with the highest honor bestowed by Britain, in consequence of which he was knighted and became, for example, a Sir Muhammad Iqbal. If Jeremy Corbyn, a British politician who is the leader of Britain's Labour Party, today finds it beneath his dignity to bend his knee before the Queen of England, it defies understanding that so many Muslims bent their knees to receive Britain's highest national award.

One of the objections that Protestants had to Roman

Catholic Christianity was the obligation which western Christianity had imposed on those who were to receive the Holy Communion that they had to kneel to receive it. Some Protestants considered such an act to be idolatrous. The Roman Catholics countered with the argument that *kneeling* in Holy Communion was an act of reverence rather than adoration.

Hinduism, also, has preserved this act of prostration as a form of humility, reverence and respect (rather than adoration or worship) since, to this day, a Hindu wife bends down and touches her husband's feet in order to show her humility, reverence and respect.

It is now time for us to turn to the most famous act of defiance in all of history, when *Iblīs*, or Satan, defied Allah Most High, and arrogantly refused to prostrate himself before *Nabī Ādam* عليه السلام. *Iblīs* was not akin to the Protestant in the sense of arguing that prostration is due only to Allah. Rather *Iblīs* suffered from the deadly disease of 'arrogance' since he believed that he was born (or created) superior to *Ādam*. He believed that he had a birth-right of superiority. Those who claim that they are the *chosen people* of the Lord-God with a birth-right of superiority over the rest of mankind, suffer from the same deadly disease. As a consequence Allah Most High created and fashioned *Dajjāl*, and then let him loose, so that they might be taught a lesson in humility in *Ākhir al-Zamān*. This subject is addressed in the next chapter.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ
فِي الْأَرْضِ خَلِيفَةً. . .

(Qur'ān, al-Baqarah, 2:30)

And Lo! Thy Lord-God said unto the Angels: Behold,
I am going to establish upon earth one who shall be a
Khalifah, i.e., who would govern or rule . . .

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Arrogance in Awwal Al-Zamān

A Khalifah (or Ruler) on Earth

The *Qur'ān* has disclosed in the verse above, that Allah Most High addressed the Angels in *Awwal al-Zamān* and informed them that He was going to place on earth one who would be a *Khalifah*, i.e., he would *rule* or *govern* on earth (Qur'ān, al-Baqarah, 2:30). This declaration constitutes the foundation on which the entire edifice of Islamic political philosophy, as well as Islam's model of a State, is built.

The *Qur'ān* went on to disclose that when Allah Most High appoints a *Khalifah* on earth, his function would be to *govern* or *rule* with *al-Haq* i.e., Divinely-revealed 'Truth', and hence to establish a Holy *Khilāfah* State or *Pax Dei*, which would enforce Allah's Law as the Supreme Law. The modern West, created by *Dajjāl*, effectively denies any State the freedom with which to establish Allah's Law as the Supreme Law. All States must belong to the United Nations Organization and, as a consequence of membership in that organization, must accede to the UN Charter which has, in effect, imposed the UN

Charter, and the resolutions of the UN Security Council, as the Supreme Law. The modern West also demonizes the *Khilāfah* State as a theocratic State, and indoctrinates all of mankind to so despise and reject a theocratic State as to banish it to the museums of history.

In its place the West has delivered to the world the modern republican State in which the supreme law is the law of the State rather than Allah's law. A republican State, such as Pakistan, cannot be a *Khilāfah* State, since the highest law in a republican State is always the law of the State, and not Allah's Law. Dr. Muhammad Iqbal appears not to have been aware of this elementary fact when he wrote the following in his *Magnum Opus*, 'The Reconstruction of Religious Thought in Islam':

The republican form of government is not only thoroughly consistent with the spirit of Islam, but has also become a necessity in view of the new forces that are set free in the world of Islam.

(Essay entitled: The Principle of Movement
in the Structure of Islam)

A republican form of government requires the prior establishment of a Republic, and the 'new forces' to which Dr. Iqbal referred above were, of course, the modern secular republican State which was created by *Dajjāl*, and was introduced to the world through *Dajjāl's* modern western civilization.

When viewed from the perspective of the less-than-dismal scholarship that still exists in the world of Islam on the subject of *Dajjāl* (who is the subject of this book), one cannot but respond with a summary dismissal of the expected objections and sarcastic comments that the above statement concerning the republican State will inevitably provoke from secular scholarship in and out of Pakistan.

Muslim India's *Khilāfat Movement*, with all its defects and deficiencies, represented the last effort on the part of Muslim India as well as the rest of the world of Islam, to remain faithful to the political philosophy and model of a State which was located in the *Qur'ān*. Britain, on the other hand, wanted to embrace all of British India, Hindu as well as Muslim, and then the rest of the world, with the new model of a republican State which had emerged in *Dajjāl's* western civilization. One misguided sentence (quoted above) from India's most illustrious Islamic scholar was sufficient to nail a final nail into the coffin of Islam's *Khilāfah* State, and pave the way for the birth of a republican State of Pakistan, and for the subsequent embrace of the rest of the world of Islam in *Dajjāl's* secular world-order of republican States. For this alone, Dr. Iqbal richly deserved the knighthood which Britain conferred on him—in consequence of which he became Sir Muhammad Iqbal.

(Readers may wish to read my essay entitled: Can Muslims Vote in Elections of the Modern Secular State?)

<http://www.imranhosein.org/articles/islam-and->

politics/85-can-muslims-vote-in-elections-of-the-modern-secular-state.html

They may also wish to view my lecture entitled 'Iqbal Pakistan and the Khilāfah State' at

https://www.youtube.com/watch?v=wL3K_gT9NT0)

The *Qur'ān* went on to warn that those, such as the Republican secular State, who *rule* over the earth or any part thereof, and do not do so with *al-Haq*, *i.e.*, Truth, would face an awful doom on the Day of Reckoning. This will be because any *rule*, other than that based on *al-Haq*, would lead the ruler (and hence the people as well) away from *Sabīl Allah*, *i.e.*, the Divine Way or Path:

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ

فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى

فِيُضِلَّكَ عَن سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ

عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا

نَسُوا يَوْمَ الْحِسَابِ

(Qur'ān, Sād, 38:26)

And it was said unto him: O David! Lo! We have set thee as a *ruler* in the earth; therefore *govern* or *rule* over mankind with al-Haq, i.e., Truth, and follow not your own secular agenda, for such would lead you away from the way or path of Allah. Lo! Those who depart from the way or path of Allah have an awful doom, in consequence of having forgotten the Day of Accounts, i.e., Judgment Day.

If a *Khilāfah* State, or *Pax Dei*, is to be established, and if it is to survive, then it must have power to resist those who will seek to attack and destroy it. Hence, when *Nabī Daūd* عليه السلام established the Holy State of Israel, Allah Most High also blessed it with *power*, thus clearly confirming that such a Holy State must have the *power* with which to establish itself as *Pax Dei*:

وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَاهُ الْحِكْمَةَ وَفَضَّلْنَا الْخِطَابَ

(Qur'ān, Sād, 38:20)

And Allah Most High strengthened his Kingdom, hence *Pax Dei*, and bestowed upon him wisdom and sagacity in judgment.

A *Khilāfah* State would thus have an obligation to build military power to the maximum extent that it can be built. The *Qur'ān* explains, however, that such power is to be used to *deter*

aggression, and not to commit aggression or to establish a hegemonic dominance over others:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ
رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ وَعَدُو اللَّهِ وَعَدُو
كُمْ وَأَخْرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ
يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ
اللَّهِ يُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

(Qur'ān, al-Anfāl, 8:60)

Hence, make ready against them whatever military force and war mounts you are able to muster, so that you might deter thereby the enemies of Allah, who are your enemies as well, and others besides them of whom you may be unaware, but of whom Allah is aware; and whatever you may expend in Allah's cause shall be repaid to you in full, and you shall not be wronged.

We can see quite clearly that if Korea had not faithfully

followed this command of the *Qur'ān*, it would have already become a client-State of the present Zionist Judeo-Christian world-order—which is the fate that has already befallen the southern part of the Korean peninsula. *Dajjāl's* modern West not only succeeded in embracing all of mankind in a United Nations Organization with a Security Council dominated by the oppressors of the modern world, *i.e.*, Zionist western Judeo-Christian alliance, but also forced upon the world a Nuclear Non Proliferation Treaty (NNPT) which prohibits member States from building the power that the *Qur'ān* has demanded. If India had not demonstrated integrity in resisting membership in NNPT, it is certain that the so-called Islamic Republic of Pakistan would have acquiesced with docility to NNPT membership.

Whenever a *Khilāfah* State is established, and it struggles to build power in conformity with Allah's command, Divine assistance will always come to such a State, as it came to Solomon's Holy Israel:

وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ

قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً

فَاذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تَفْلِحُونَ

(Qur'an, al-'Arāf, 7:69)

. . . and remember how Allah Most High made you rulers on earth after Noah's folk, and gave you growth of stature; and remember all the bounties of your Lord, that you might be successful.

The *Qur'ān* reminded the Israelites that Allah responded to their plight of suffering by extricating them from that distress, and replacing it with *rule* on earth (through a *Khilāfah* State):

أَمِّنْ يُجِيبُ الْمُضْطَّرَّ إِذَا دَعَاهُ وَيَكْشِفُ
السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ إِنَّ اللَّهَ مَعَ
اللَّهُ قَلِيلًا مَّا تَذَكَّرُونَ

(Qur'an, al-Naml, 27:62)

Is not He best who responds to those who are wronged when he such a person cries out unto Him and he removes the evil, and has made you rulers on earth? Is there any God beside Allah? Little do they reflect!

The above verses of the *Qur'ān* disclosed that it was by Allah's leave that the Israelites remained on earth as rulers for

long years. But at no time were they able to restore Holy Israel as *Pax Dei*. This was because *Nabī Dāūd's* son, *Nabī Sulaimān*, عليهما السلام, prayed that his Holy State of Israel could not belong to anyone after him, *i.e.*, none could succeed in restoring Holy Israel after him. He made this prayer after he was shown the vision of a *Jasad* sitting on his throne:

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَىٰ

كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ

(Qur'ān, Sād, 38:34)

Allah Most High caused distress to Solomon by placing upon his throne a *Jasad*, or body without a soul; and thereupon he turned to Allah in prayer.

The prayer was made because he recognized the *Jasad* to be *Dajjāl*, and he knew that *Dajjāl* would attempt to *rule* over Holy Israel. Hence he prayed as follows:

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي

لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ

(Qur'ān, Sād, 38:35)

Solomon prayed: O my Lord-God, forgive me my sins, and bestow upon me a kingdom which cannot belong to anyone after me. Verily, You are the one who bestows such!

Allah Most High obviously answered his prayer since Holy Israel collapsed after Solomon's death and has never since been successfully restored. Hence *Dajjāl's* present effort to restore Holy Israel in order to convince the Jews that he is the true Messiah, is bound to fail.

The Angels Respond to a Khilāfah State on Earth

The response of the Angels to the Divine announcement that a *Khalīfah*, or *ruler*, would be placed on earth, was to bluntly question it in overt disagreement! The Angels already knew that the subject of the establishment of *rule*, and of a *ruling* State, on earth, would result in *Fasād*, *i.e.*, that which corrupts to an extent that can destroy, and the shedding of blood. The only source from whom they could have acquired such knowledge was the Lord-God Himself.

The dissenting view of the Angels was based on the argument that their constant worship of the Lord-God, while celebrating His Praise and glorifying His Holy Name, qualified them, instead, to *rule*:

.. . قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ

الدِّمَاءِ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ. . .

(Qur'ān, al-Baqarah, 2:30)

The Angels asked Allah Most High: Will You place on earth such as will commit Fasād thereon *i.e.*, engage in corruption which can destroy, and shed blood—whereas it is we who extol Thy limitless glory, and praise Thee, and hallow Thy name?

The enigmatic Divine response to the Angels was the declaration:

. . . قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

(Qur'ān, al-Baqarah, 2:30)

Allah answered: Verily, I know that which you do not know.

Hence, while the Angels knew that the quest for establishing *rule* over the earth would result in destructive corruption and in bloodshed, they did not have complete knowledge of the subject that justified the Divine announcement. They did not have knowledge of two events which were about to occur at this time, *i.e.*, the beginning of history, which were connected to the end of history, and which offered an eschatological justification for the Divine announcement.

Allah Most High then proceeded to confer knowledge directly on this *ruler*, i.e., into *Ādam* عليه السلام who would establish his *rule* on earth. He could do so since He had already breathed His Divine *Rūh* into him in such wise that he could receive knowledge both externally and internally or spiritually:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى
 الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ
 كُنْتُمْ صَادِقِينَ ۖ قَالُوا سُبْحَانَكَ لَا عِلْمَ
 لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

(Qur'ān, al-Baqarah, 2:31–32)

And Allah Most High taught *Ādam* the knowledge of the names of all things pertaining to the subject of *rule* on earth; then He brought them within the ken of the angels and said: Declare unto Me the names of these things, if you are to be truthful in respect of your knowledge of the subject of *rule* on earth. They replied: Limitless are You in Your glory! No knowledge have we save that which You have imparted unto us. Verily, You alone are all-knowing,

truly wise.

The implication of the above was that rule on earth could be established successfully only by those who received such knowledge directly from the Lord-God which would qualify them to rule. That knowledge is of course, located in the divinely-revealed scriptures. This appears to be one of the reasons why Allah Most High responded to the question posed by the Angels with the declaration: I know that which you do not know! Hence whoever does not *turn to the Qur'ān for guidance and for Law*, is not qualified to rule over Muslims.

Allah Most High then asked *Nabī Ādam* عليه السلام to respond to the question, and he did so:

قَالَ يَا آدَمُ أَنْبِئُهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ
 قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ
 وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

Qur'ān, al-Baqarah, 2:33)

Allah Most then said to Ādam: Oh Ādam, convey unto them the names of these things. And as soon as Ādam had conveyed unto them their names, Allah said: Did I not say unto you, Verily, I alone know the

hidden reality of the heavens and the earth, and know all that you bring into the open and all that you would conceal?

The conclusion to which we arrive from the above is that mankind was placed on earth for the over-riding imperative of establishing *rule* over the earth, and that such can be accomplished only by those who act faithfully in accordance with knowledge which has come to them from Allah Most High, and pursue no other agenda while establishing their *rule*. Those who *rule* otherwise will face an awful doom on Judgment Day. We recognize this mission of *ruling* on earth on the basis of Truth, to be the *Amānah*, or Trust, that Allah offered to mankind, and which they accepted.

The Amānah or Trust was a mission to rule justly (in accordance with Truth)

The very first event to have occurred in human history following the creation of the human being and of the Divine *Rūh* being breathed into him, was Allah's offer of an *Amānah*, or trust, that was made to all of creation—including the mountains—but which they all refused to accept out of fear, and which only mankind accepted. In accepting this *Amānah*, or trust, however, some of mankind have misused it while acting either unjustly or foolishly with it. Does the *Qur'ān* identify any of those who betrayed the *Amānah*?

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ
 وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
 الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

(Qur'an, al-Ahzāb, 33:72)

Lo! Allah Most High offered the trust unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it. Lo! man hath proved a tyrant and an ignorant fool.

The *Amānah*, or trust, which was divinely bestowed, and which was accepted by mankind, had to be something which, when misused, could lead to conduct which would be oppressive and wicked, or to a display of ignorance and stupidity, and it is the knowledge of precisely this betrayal of the Trust to *rule* with justice and Truth that the Angels had, and to which they referred, when they protested the Divine announcement that a *Khalifah* would be placed on earth.

At the very heart of the *Amānah*, therefore, there had to be the offer of a *free-will* or a *self-directed will* with which a *person* could make a free choice to either accept or to reject, to obey or to disobey, to be grateful or to be ungrateful, to be just or

unjust, etc. Thus the bestowal of the *Amānah* resulted in the emergence of a *moral* being who possessed the capacity for ethically acceptable conduct, as well as for spiritual insight. Dr. Iqbal identifies the *Amānah* with what he calls 'the trust of personality' (see essay on 'Knowledge and Religious Experience' in his book: *The Reconstruction of Religious Thought in Islam*). There are many other distinguished scholars of Islam who hold the same view. Our differing view is based, however, on our study of Islamic eschatology.

The *Jinn*, who are a category of beings created from fire (while mankind was created from clay), also possessed a *free will*, and could choose to obey or disobey. However there is no evidence that they also possessed the capacity to receive knowledge internally, or directly from Allah Most High. There is no evidence that Allah's *Rūh* was breathed into them, hence the *Jinn* did not possess the spiritual insight which only human beings possessed.

The Angels had to be aware of the Jewish belief that they were the *chosen people* of the Lord-God, and they had to also be aware that this belief would lead them to conclude that they had an exclusive claim to morality since they believed that they, alone, are moral beings. Our view is that it was precisely this false Jewish belief in exclusivity as a *chosen people* which led the Angels to declare that it would lead to bloodshed and *Fasād* (that which corrupts and destroys) on earth.

The *Qur'ān* has exposed the falsehood of this Jewish claim to moral exclusivity. There are, says the *Qur'ān*, among the *Ahl*

al-Kitāb, i.e., people of the Torah, those who, if you were to place a *Qintār*, i.e., a treasure of about 1200 gold *Dīnārs*, for safe-keeping with them, when you want your money returned, it would be returned to you. But if someone who was not from that group were to place even one *Dīnār* for safe-keeping, when he wanted his money returned, it would not be returned to him unless and until he struggled to get it back. The *Qur'ān* provided an explanation for this ethically repugnant double standard as follows:

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُؤَدِّهِ
إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَّا يُؤَدِّهِ إِلَيْكَ
إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ
عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ
الْكَذِبَ وَهُمْ يَعْلَمُونَ

(Qur'ān, Āle 'Imrān, 3:75)

Among the followers of earlier revelation, i.e., the Torah, there is many a one who, if you entrust him

with a *Qintār*, which is a treasure of about 1200 Dinars, will faithfully restore it to you; and there is among them many a one who, if you entrust him with a single *Dīnār*, i.e., a gold coin, will not restore it to you unless you keep standing over him demanding your money back. The reason for this is because they, the Jews, claim: We have no moral obligations to these *Ummiyūn*, i.e., Gentiles or non-Jews, but they tell a lie about Allah, being well aware that it is a lie.

Since they believed that the divinely-revealed Moral Law was applicable *only* to Jews, there was no sin on them if they were to rip-off, or exploit, the rest of mankind who were not Jews. It is remarkable that this same disease afflicted modern western civilization since the West has no sense of moral guilt at all in their exploitation and oppression of mankind through their endless wars of oppression and their bogus monetary and banking system which exploit, oppress and enslave all those who are targets.

Arrogance at the beginning of history and a false claim to a birth-right of superiority

After having announced to the Angels that He would place on earth one who would *rule*, and then after *Nabī Ādam* عليه السلام had explained to the Angels that part of the subject (of *rule* on earth) which they did not know, Allah Most Wise ordered the Angels to prostrate themselves before him, i.e., *Nabī Ādam* عليه السلام. The *Qur'ān* then disclosed that they all obeyed the

Divine command *except Iblīs, i.e., Satan:*

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا
إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

(Qur'ān, al-Baqarah, 2:34)

Allah ordered the angels to prostrate themselves before *Ādam*! They all prostrated themselves, except *Iblīs*, who refused and gloried in his arrogance: and thus he became one of those who deny the truth.

Angels cannot disobey (Qur'ān, al-Tahrim, 66:6), and since *Iblīs* disobeyed, he could not have been an Angel. In fact he was a *Jinn* (Qur'ān, al-Kahf, 18:50). The reason which he gave for his refusal to so prostrate himself, was his (false) belief in his *birth-right of superiority* over *Nabī Ādam* عليه السلام. In consequence of this false belief in a *birth-right of superiority*, he could not tolerate anyone possessing more knowledge than he had, nor in *ruling* over him anywhere in the universe. Rather he was convinced that his (false) belief in his superior birth-right gave to him the right to *rule* over all. Hence he could not bow down in prostration to this divinely-educated and divinely-appointed *Khalifah* or ruler.

قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا

خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ

(Qur'ān, al-'Arāf, 7:12)

And Allah said: What has kept you from prostrating yourself when I commanded you? Answered Iblis: I am better than he: You created me out of fire, whereas him, You created out of clay.

The *Qur'ān* has here disclosed a beginning of history in which someone's false claim to a *birth-right of a superior status* led to his arrogant refusal to obey the Lord-God who commanded him to accept the superiority of someone else over him. This *arrogance* resulted in a divine curse on him, and his expulsion from heaven. The Lord-God then decreed that he would hence-forth be reduced to a lowly state:

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ

تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ

(Qur'ān, al-'Arāf, 7:13)

Allah said: Down with you, then, from this state—for

it is not meet for you to show arrogance here! Go forth, then: verily, among the humiliated, disgraced, degraded shall you be!

The significant implication of the above, significant most of all in *Ākhir al-Zamān* or the end of history, is that any people who consider themselves to have a *birth-right of superiority* over others will similarly be cursed by the Lord-God, and would be debarred from entering heaven. There is no place in heaven for those who display this particular form of arrogance. In addition, their arrogant claim to superiority would end in the humiliation and disgrace of a lowly status: “. . . verily, among the humiliated shall you be!”

The arrogant Jewish claim, which was brazenly adopted by *Dajjāl's* modern western civilization, that they are the *chosen people* of the Lord-God with a *birthright of superiority* over the rest of mankind, is hence false. Any Jew, Christian, Hindu (or even a Muslim) who makes such a claim of a *birthright of superiority* over others, will have a divine curse on him, and will eventually be brought down to a lowly status.

The *Qur'ān* has singled out the Jews for this false belief that they are the *chosen people* of the Lord-God, and challenged them as follows:

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِن زَعَمْتُمْ أَنكُمْ أَوْلِيَاءُ لِلَّهِ

مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِن كُنْتُمْ صَادِقِينَ

(Qur'ān, al-Jumu'ah, 62:6)

Oh you who are Jews, if you believe that you are a *chosen people* of the Lord-God to the exclusion of the rest of mankind, then why do you not express a wish for death—if you are convinced of the truth of your claim? But No! They will never do such a thing since they are well aware of their conduct. And Allah Most High has knowledge of those whose conduct is wicked.

The Divine challenge presented to the Jew, applies equally to all others who consider themselves to possess a birthright of superiority over others.

The Jew may respond to argue that the Lord-God had made them an exceptional people by favoring them and bestowing blessings upon them more than on any other of mankind. The *Qur'ān* confirms that the Israelite people received more of the divinely-conferred blessings than all of the rest of mankind:

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ

عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ

(Qur'ān, al-Baqarah, 2:47)

Oh People of Israel! Remember those blessings of Mine with which I graced you, and how, in conferring those blessings and favors, I favored you more than all other people.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ
اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ
مُلُوكًا وَأَتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ

(Qur'ān, al-Māidah, 5:20)

AND, LO, Moses said unto his people: Oh my people! Remember the blessings which Allah bestowed upon you when he raised up Prophets among you, and made you rulers/Kings, and granted unto you favors such as He had not granted to anyone else in the world.

The implication of this great Divine bestowal of favors on the Israelite people was that if they betrayed the standard of

righteous conduct, they would be judged and punished with greater punishment than all of mankind. The *Qur'an* demolished their claim to being an exclusive or *chosen people* when it denounced the false claim that heaven was reserved for them:

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ

هُودًا أَوْ نَصَارَىٰ تِلْكَ أَمَانِيُّهُمْ قُلْ

هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ

(Qur'an, al-Baqarah, 2:111)

Jews and Christians claim: None shall ever enter paradise unless he be a Jew or a Christian. Such are their wishful beliefs! Say: Produce an evidence for what you are claiming, if what you say is true!

The Parallel between the End and the Beginning of History

The *Qur'ān* has hinted of a parallel between the beginning and the end of history:

... كَمَا بَدَأَكُمْ تَعُودُونَ

(Qur'ān, al-'Arāf, 7:29)

... As it was when Allah Most High brought you into being in the first instance, so also you will return in the end.

Prophet *Muhammad* صل الله عليه و سلم declared that there was never a Prophet but that he warned his people about *Dajjāl*:

وَمَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أَنْذَرَهُ قَوْمَهُ

(Sahih Bukhāri)

The implication is that *Dajjāl* is located at both the *beginning* and the *end* of history. In declaring that Allah is the *First* and He is the *Last*, and that He has *knowledge of all things*, the *Qur'ān* has therefore confirmed an eschatological drama to wit, that: *as it was in the beginning of history, so will it be at the end of history*. This drama will unfold in the end of history in such wise that the parallel with the beginning of history could be discerned by those who employ an epistemology which

harmoniously integrates *al-Zāhir*, *i.e.*, the externally visible, with *al-Bātin*, *i.e.*, the internally discerned.

The study of the subject of *Dajjāl* requires an effort to identify relevant data which is located at the *beginning* of history, and to then locate the connection of that data with the *end* of history.

What is the view of Islam of that end of history that will be a parallel to the beginning of history depicted above?

The voice of Prophet Muhammad ﷺ is the most powerful in history to have prophesied the return of the Messiah, Jesus the son of Mary, peace and blessings of Allah Most High be upon them both—blessed virgin mother, and blessed son.

(A man named Mirza Ghulam Ahmad from India sought to identify himself with this prophecy of the return of the son of Mary, claiming that he fulfilled in himself the prophecy of that miraculous return; but this liar had an insurmountable problem since he was the son of a Punjabi woman, whereas the prophecy identified the return of one who would be the son of Mary. Even if his Punjabi mother could be renamed Mary, that would still not be enough to solve his problem since there is only one Virgin Mary in all of history. Whoever claims that Mary was not a virgin, would hold a view which would be in manifest conflict with the *Qur'ān*, and hence would not be recognized as a Muslim.)

The *Qur'ān* has confirmed that miraculous messianic return, but has wisely chosen to do so in its *Āyāt Mutashābihāt*,

i.e., allegorical verses, which must be interpreted in order for their inner meaning to be discovered.

Prophet *Muhammad* صل الله عليه و سلم went on to prophesy that Jesus would return to the world as *al-Hākim al-Ādil*, *i.e.*, a just ruler; hence this prophecy establishes the Islamic eschatological belief that history will end with the *Pax Dei* with which it began:

وَالَّذِي نَفْسِي بِيَدِهِ لِيُوشِكَنَّ أَنْ يَنْزِلَ
فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا مُقْسِطًا . . .

By Him in Whose Hands my soul is, the son of Mary will shortly descend among you as a just ruler . . .

(Sahīh Bukhāri)

The same prophecy is to be found elsewhere with a slightly different text:

لَا تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ عِيسَى ابْنُ
مَرْيَمَ حَكَمًا مُقْسِطًا وَإِمَامًا عَدْلًا

The Last Hour will not occur until Jesus the Son of Mary descends as a just ruler, *i.e.*, over all of mankind,

and as a just leader of individual believers.

(Sunan, Ibn Mājah)

However let us recall that the beginning of history also gave us another parallel 'end of history' when an effort is made to establish a bogus *Pax Dei* by those who arrogantly consider themselves, like *Iblīs*, i.e., Satan, to be superior to the rest of mankind. They will also claim, like *Iblīs*, a birth-right of superiority since (according to them) they were born, or created superior! In other words, they will claim that the Lord-God chose them as the elect of all of mankind, i.e., His *chosen people* to the exclusion of all the rest of mankind. They will also make a claim to be the intellectual elite of mankind since, according to them, the Lord-God bestowed superior knowledge on them, as He did to *Nabī Ādam* عليه السلام. Hence they alone would be eligible to establish *Pax Dei*.

Such conduct was not tolerated in heaven, and it led to the expulsion of *Iblīs* from heaven, and to a divine curse on him. The Lord-God also declared that such arrogance will end in humiliation and debasement. Hence the end of history which will parallel the beginning, will witness the divine destruction of an arrogant and bogus *Pax Dei*, and the humiliation and debasement of those who attempt to establish it.

Another event in Awwal al-Zamān

A second event occurred at the beginning of history which provided further information on that false *Pax Dei* which

would appear at the end of history. Allah Most High told *Ādam* عليه السلام to dwell in heaven with his wife *Hawwa*, i.e., Eve, but prohibited them both from approaching a certain tree, for such would lead to *Dhulm*, i.e., wickedness, oppression, injustice:

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ
 وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا
 هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

(Qur'ān, al-Baqarah, 2:35)

Allah Most High said: Oh *Ādam*, dwell thou and thy wife in this garden of paradise, and eat freely thereof, both of you, whatever you may wish; but do not approach this tree, lest you become wicked.

What is the Forbidden Tree?

A tree has no free will, and hence cannot exhibit 'conduct'. It should therefore be quite apparent that the Lord-God has used the 'tree' as a symbol to represent something quite reprehensible.

We learn something about the symbol when *Iblīs*, i.e., Satan, sought to seduce them to approach the tree while claiming that

they would become like unto Angels who live eternally, i.e., for a very long period of time. The objective which he was pursuing in disclosing this information to them was to inject into their spiritual heart a form of *lust*, i.e., the lust to live forever. Such lust, like its sexual counterpart, i.e., sexual lust, destroys spiritual innocence and reduces one to a state of (spiritual) nakedness:

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ
عَنْهُمَا مِنْ سَوْءَاتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا
عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَيْنِ
أَوْ تَكُونَا مِنَ الْخَالِدِينَ

(Qur'ān, al-An'ām, 7:20)

Satan whispered unto both Ādam and his wife Hawwa, or Eve, with a view to making them conscious of their nakedness, of which hitherto they had been unaware; and he said: Your Lord-God has but forbidden you this tree lest you two become as angels, or lest you live forever.

Iblīs went on to reveal more about the symbol of the

forbidden tree when he disclosed that it was not only the tree of immortality, symbolizing ‘eternal life’ (angelic style), but also ‘eternal rule’. His objective in disclosing this information to them was to inject into their spiritual heart another form of *lust*, i.e., the *lust* to *rule* forever or eternally. In order to achieve *eternal rule* they would have to establish a *ruling State* that would *rule* eternally. The *lust* for such *eternal rule*, like the *lust* to live forever, and *sexual lust*, destroys spiritual innocence and reduces one to a state of spiritual nakedness:

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ
أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبُلَى

(Qur’ān, Tā Hā, 20:120)

Satan whispered unto (only) Ādam, saying: O Ādam! Shall I lead thee to the tree of life eternal; and thus to a kingdom that will never perish or decay?

Iblis succeeded in deceiving them, in consequence of which they both tasted the tree, i.e., they allowed their hearts to *lust* for that which the tree symbolized. As soon as that *lust* entered their hearts, i.e., the *lust* to live and to *rule* eternally, they lost their spiritual innocence and became conscious of their nakedness. They then sought, symbolically so, to cover themselves with leaves from the trees of heaven:

فَذَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا
 سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ
 الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ
 الشَّجَرَةِ وَأَقُلُّ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ

(Qur'ān, al-An'ām, 7:22)

And thus Satan led them on with deluding thoughts, guile and deception. But as soon as the two had tasted the fruit of the tree, they became conscious of their nakedness; and they began to cover themselves with pieced-together leaves from the garden. And their Lord-God called unto them: Did I not forbid that tree unto you and tell you, Verily, Satan is your open foe?

Since they lost their spiritual innocence, they no longer qualified to dwell in heaven. This is so because heaven is reserved for those whose hearts are *Salīm*, i.e., sound, healthy and innocent:

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ۖ
إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

(Qur'ān, al-Shūra, 26:88-9)

On Judgment Day neither wealth nor children will be of any benefit, rather, only he will automatically qualify for heaven who comes before Allah Most High with a heart which is Salim, i.e., sound, healthy, and innocent, and hence free from the lust for life and the lust to rule.

We learn from the passage below that both *Nabī Ādam*, عليه السلام, and his wife were expelled from heaven and sent to reside on earth, as soon as they tasted the forbidden tree:

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا
فِيهِ وَقَلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ
فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

(Qur'ān, al-Baqarah, 2:36)

But Satan caused them both to stumble therein, and thus brought about the loss of their erstwhile state of spiritual innocence. And so Allah Most High said: Down with you, and experience the plague of enmity and hostility for one another as the lust for life and for rule corrupts you; and on earth you shall have your abode and your livelihood for a while!

They responded by seeking Allah's forgiveness, and He, in turn, forgave them:

فَتَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ
عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

(Qur'ān, al-Baqarah, 2:37)

Thereupon Ādam received words of guidance from his Lord-God, and He accepted his repentance: for, verily, He alone is the Acceptor of Repentance, the Dispenser of Grace.

The order of expulsion from heaven was maintained despite that Divine forgiveness. However they were informed that adherence to Divine guidance which would come to mankind from time to time, was the necessary condition for life on earth, and for efforts to establish *Pax Dei* that would be free from fear and grief:

قَلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ
تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

(Qur'ān, al-Baqarah, 2:38)

For although Allah Most High did say, Down with you all from this heavenly state, there shall, none the less, most certainly come unto you guidance from Me: and those who follow My guidance need have no fear, and neither shall they grieve.

The same event is described in the Torah quite differently. We quote the Torah at length:

Now the serpent was craftier than any of the wild animals the Lord God had made. He said to the woman, "Did God really say, 'You must not eat from any tree in the garden?'"

The woman said to the serpent, "We may eat fruit from the trees in the garden, but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.'"

"You will not certainly die," the serpent said to the woman. "For God knows that when you eat from it your eyes will be opened, and you will be like

God, knowing good and evil.”

When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.

Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day, and they hid from the Lord God among the trees of the garden. But the Lord God called to the man, “Where are you?”

He answered, “I heard you in the garden, and I was afraid because I was naked; so I hid.”

and he said, “Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?”

The man said, “The woman you put here with me— she gave me some fruit from the tree, and I ate it.”

Then the Lord God said to the woman, “What is this you have done?”

The woman said, “The serpent deceived me, and I ate.”

So the Lord God said to the serpent: Because you have done this, cursed are you above all livestock, and all wild animals! You will crawl on your belly and you will eat dust all the days of your life. And I will put enmity between you and the woman, and between your offspring and hers. He will crush your head, and you will strike his heel.

To the woman he said: I will make your pains in childbearing very severe; with painful labor you will give birth to children. Your desire will be for your husband, and he will rule over you.

To Adam he said: Because you listened to your wife and ate fruit from the tree about which I commanded you, ‘You must not eat from it,’ Cursed is the ground because of you; through painful toil you will eat food from it all the days of your life. It will produce thorns and thistles for you, and you will eat the plants of the field. By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are, and to dust you will return.

Adam named his wife Eve, because she would become the mother of all the living. The Lord God made garments of skin for Ādam and his wife and clothed them. And the Lord God said: The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take

also from the tree of life and eat, and live forever. So the Lord God banished him from the Garden of Eden to work the ground from which he had been taken. After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.

Genesis: 3–4 NIV

This book concludes with a warning to those who *lust* for life, seeking to live for as long as possible, and who also lust to *rule* over others with *eternal* rule, that such are a morally and spiritually naked people whose nakedness will increasingly become clearly visible to all of mankind (who have eyes with which to see) as Truth is proclaimed in the world. This book, which introduces the subject of *Dajjāl* or the Anti-Christ, is written to assist readers to be able to *see* and to *understand* the reality of the world today in which events which are ominously unfolding, have a parallel in a forbidden tree in *Awwal al-Zamān*.

The *Qur'ān* has exposed the Jewish lust for life:

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ

الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ

سَنَةٌ وَمَا هُوَ بِمُزْحِرٍ حِهِ مِنَ الْعَذَابِ
 أَنْ يُعْمَرَ وَاللَّهُ بِصِيرٍ بِمَا يَعْمَلُونَ

(Qur'ān, al-Baqarah, 2:96)

And thou wilt most certainly find that they, the Jews, cling to life more eagerly than any other people, even more than those who are bent on ascribing divinity to other beings beside Allah: every one of them would love to live a thousand years, although the grant of long life could not save him from punishment in the hereafter: for Allah sees all that they do.

There is also ample evidence of a Jewish lust to rule the world eternally which, also, is a part of the *forbidden tree*. Consider Rabbi Emanuel Rabinovich's declaration:

“We will openly reveal our identity with the races of Asia and Africa. I can state with assurance that the last generation of white children is now being born. Our Control Commissions will, in the interests of peace and wiping out inter-racial tensions, forbid the Whites to mate with Whites. The White Women must cohabit with members of the dark races, the White Men with black women. Thus the White Race will disappear, for the mixing of the dark with the White means the end of the White Man, and our most dangerous enemy

will become only a memory. We shall embark upon an era of ten thousand years of peace and plenty, the Pax Judaica, and our race will rule undisputed over the world. Our superior intelligence will easily enable us to retain mastery over a world of dark peoples” Rabbi Emanuel Rabinovich's summation of the progress of his tribe, the Modern Tribe of Jews, toward their goal of the One World under Jewry.

Emergency Council of European Rabbis
in Budapest on January 12, 1952

We have attached the full text of his speech as an Appendix 3 to this book.

Conclusion

Our effort in this book to locate *Dajjāl* at the beginning of history has borne fruit. Had there been no *arrogant* Jewish belief that Jews are the *elect* of mankind, or the *chosen people* of the Lord-God, with a birth-right of superiority over all other human beings, there would have been no cause for *Dajjāl*. It was this false belief which led them to reject Jesus, the son of the Virgin Mary, as the promised Messiah; and which continues to drive their futile quest to re-establish Holy Israel, by hook or by crook, as the End-time ruling State of the world.

The *Qur'ān* has not only rejected this false Jewish claim to an exclusive status with the Lord-God, but has also provided us with the means with which to identify *Dajjāl's* false State of Israel with the *forbidden tree* of heaven.

The most important discovery of this book is, without doubt, our identifying *Dajjāl* as the *Jasad* of the *Qur'ān*.

Our study in the *Qur'ān* of the beginning of history also now allows us to recognize and identify a strange new actor who has mysteriously appeared on the stage of the world in the

end-times.

History began with a display of *arrogance* when Satan refused to bow and prostrate before *Ādam* on the basis of a claim to a birth-right of superiority. History is ending with precisely that arrogance, as the new actor on the stage of the world proclaimed his birth-right of superiority over the rest of mankind and then proceeded to wage wars of naked aggression in order to establish his rule over mankind so that he could civilize the rest of mankind—including this writer.

History began with *Ādam* عليه السلام and his wife displaying a sense of shame when they became conscious of their nakedness. They then took the leaves of the trees of heaven and used them to cover their nakedness. History is ending with that shameless new actor dismantling and destroying the inherent sense of modesty and shame in the human being as he proceeds to uncover the human body until people appear naked before each other in public. This writer is a native of the Caribbean island of Trinidad where, but for body paint, people now dance naked in public in what is proudly proclaimed as a national festival of Carnival. Around that actor's world of tinsel-town today, the glittering shopping malls are littered with women competing with each other in making a public display of their sexual assets.

History began with a Divine warning against approaching a forbidden tree of lust. That lust appears in the form of sexual lust. It should be clear that sexual lust is taking over the world in the End-time. It is that mysterious actor who is driving the

wagon of lust helter-skelter around the world today.

That lust also manifests itself in the *lust for life*—hence to live for as long as is possible. It is that mysterious new actor on the stage of the world who is assisting in wondrous medical ways in fulfilling the lust of mankind to now live as long as is possible, and hence to delay death for as long as is possible.

History began with a Divine warning not to approach a forbidden tree of lust to *rule* over others. History is ending with that new actor on the stage of the world displaying an unprecedented *imperial* lust to rule the world. That new actor possesses power unprecedented in human history and has already used that power through Gog and Magog to spread himself out in all directions as he took control of the world. He then proceeded to liberate the Holy Land for the Jews, to bring them back to the Holy Land to reclaim it as their own two thousand years after they had been expelled from it by Divine decree, and to restore in the Holy Land a State of Israel. That mysterious new actor is now preparing the way for Israel's *Pax Judaica* to replace USA's *Pax Americana*. This pioneering book on Islamic Eschatology has identified that strange and mysterious new actor who occupies center-stage in the world in the End-time, and brought modern western civilization into being, as *Dajjāl* the false Messiah.

We now end this first of our five books on *Dajjāl*, the false Messiah or Anti-Christ, with Divine advice to those who would seek knowledge and guidance from the *Qur'ān*. The Word of Allah Most Wise, below, is in Arabic, followed by our

explanation, rather than *translation*, of the two verses:

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ
لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحَدِّثُ لَهُمْ ذِكْرًا ۖ فَتَعَالَى اللَّهُ الْمَلِكُ
الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ
وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا

(Qur'ān, Tā Hā, 20:113-4)

Thus have We sent it down as a *Qur'ān* in Arabic – hence to be recited in Arabic and studied in Arabic, and We have explained therein matters concerning which We have warned (and the warning concerning *Dajjāl* is the gravest of all) in order that they may be conscious of Allah and fear Him, and also that it may be a means through which they remember Him.

High above all is Allah. He is the Supreme Sovereign. He is the Truth! Hence be not in haste with this *Qur'ān* (either in reciting it, or in studying it to locate knowledge and guidance therein) before its inspired transmission to you is completed, but say, “O my Lord! Grant me more knowledge (of this *Qur'ān*).”

Qur'ān, Sūrah al-Māidah: 5:51

Being a commentary by Hasbullah Shafi'iy to Maulānā
Imran N. Hosein's interpretation of the verse.

Introduction

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ
وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ

(Quran, 6:155, 21:50)

The Qur'ān is a book which contains Barakah

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ

(Quran, 44:3)

The Qur'ān was sent down on a night of Barakah

Sayyiduna 'Umar رضي الله عنه in his six-line description of the

Qur'ān that we are unable to discuss here except one particular word that is relevant to our subject, most aptly said that the *Qur'ān* is *Barakah*. Now, this is not a simple word at all. This word may be registered amongst the most frequently used vocabulary of any Muslim from any part of the world, but only that the meaning of this word is simply untranslatable into any other language, at least not into English. The meaning of this word can only be understood and explained by an event.

Sayyiduna Abū Hurayrah رضي الله عنه gripped by the pangs of hunger, was waiting in *Masjid an-Nabawi* for someone to come who could understand his state and feed him. Embarrassed to ask directly for food, he had asked both *Sayyiduna Abū Bakr* and *Sayyiduna 'Umar* (رضي الله عنهم), to teach him something from the book of Allah, meaning to take him home as a guest. Not realizing his state, both of them had passed by him. The poor companion of the Prophet صل الله عليه و سلم had to continue hoping for someone else to come and take him home as a guest.

There came the Messenger of Allah (صل الله عليه و سلم) the dearest of all to the poor. *Abū Hurayrah* narrates, "Then Abul-Qasim passed, and he smiled when he saw me (knowing his state), and said: 'Abu Hurayrah?' I said: 'I am here O Messenger of Allah!' He said: 'Come along.' He continued and I followed him, he entered his house, so I sought permission to enter, and he permitted me. He found a bowl of milk and said: 'Where did this milk come from?' It was said: 'It was a gift to us from so and so.'

So, the Messenger of Allah said: ‘O Abu Hurayrah’ I said: ‘I am here O Messenger of Allah!’ He said: ‘Go to the people of *as-Suffah* and invite them.’ Now, they were the guests of the people of Islam, they had no people or wealth to rely upon. Whenever some charity was brought to him (صل الله عليه و سلم), he would send it to them without using any of it. And when a gift was given to him, he would send for them to participate and share with him in it. I became troubled about that, and I said (to myself): ‘What good will this bowl be among the people of *as-Suffah* and I am the one bringing it to them?’ Then he ordered me to circulate it among them (so I wondered) what of it would reach me from it, and I hoped that I would get from it what would satisfy me. But I would certainly not neglect to obey Allah and obey His Messenger, so I went to them and invited them. When they entered upon him they sat down. He said: ‘Abu Hurayrah, take the bowl and give it to them.’ I took the bowl and gave it to one man who drank his fill and returned it to me, and I gave it to the next and he did the same. I went on doing this till the bowl reached the Messenger of Allah (صل الله عليه و سلم). By that time all had taken their fill. He took the bowl, put it on his hand, looked at me, smiled and said, “Aba Hurr.” I said, “At your service, O Messenger of Allah.” He said, “Now you and I are left.” I said, “That is true, O Messenger of Allah.” He said, “Sit down and drink.” I drank, but he went on saying,

“Drink some more.” I said, “By Him Who has sent you with the Truth, I have no room for it.” He said, “Then give it to me,” so I gave him the bowl. He praised Allah, uttered the Name of Allah and drank the remainder.

[Bukhārī, Tirmīdhī]

It is said that there were about eighty of them on that day at the blessed home of the Messenger of Allah.

This is a recorded miracle of the Prophet witnessed and experienced by all the eighty Companions of *as-Suffah*. That blessed container passed around and all of them drank from it and *Abū Hurayrah* too drank from it to his fill. Yet there was more milk in it.

By Allah, if the entire *Madīna* was there that day at the Prophet's house, all of them would have drunk from it and milk would still have remained in the bowl. This is *Barakah*. So is the *Qur'ān*. The *Qur'ān* remains one Book but does flow infinitely. In fact, every verse of the *Qur'ān* remains one, but meanings flow infinitely because it is from Allah Who is the Infinite.

There is not a single exegete (*Mufasssir*) of the *Qur'ān* who would have dared say that he had already exhausted the full commentaries, interpretations and meanings of the *Qur'ān* and that therefore nothing else could be added to them. That would reflect the meanings of the *Qur'ān* as finite. How in that case could hundreds of thousands of *Tafāsīr* have been published so

far on the meanings of the *Qur'ān*? History has it that the library of Libya alone once had preserved 20,000 commentaries of the Quran. No one of the 20,000 different authors ever claimed that no one could add on to the commentary he had himself written and then put a full stop to the science of *Tafsīr*. New knowledge comes out from the *Qur'ān* and what meanings flow out from the 'spring' of the *Qur'ān*—that is the Spring of Allah's *Kalām*—has no limit. It continues and will continue forever till the Last Day.

Having established that, we now turn to *Maulānā* Imran N. Hosein's commentary to the 51st verse of *Sūrah al-Māidah*. It does not benefit Islamic scholarship for someone to say that *Maulānā* Hosein cannot add on to the existing commentaries on this verse and it further demands that readers approach his commentary with the meaning of *Barakah* in mind when it comes to the interpretation of the *Qur'ān* because the *Qur'ān* is ever fresh. It must explain every age, and Time is constantly in change.

The Verse

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَرَى

أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ

مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Translations

Before discussing the problems in the various published translations of the verse, it is necessary first to look into the literal translation of the verse without added parentheses:

O you who have *Imān*! Do not take the *Yahūd* and the *Nasārā* as *Awliyā*. They are *Awliyā* of each other (or, 'Some of them are *Awliyā* of others'). Whosoever turns to them from among you, would then become part of them. Certainly Allah does not guide the *Dzālimin*.

Our attention here is firstly directed to the word *Awliyā* and the following phrase in the verse, "they are *Awliyā* of each other," and then secondly to the overall meaning of the verse.

Various translators of the *Qur'ān* have translated this verse with only slight variations in the choice of words but not in the meaning it has been understood to convey. All of the translations that I have checked unanimously mention the same meaning of the verse prohibiting alliance and friendship with the Jews and the Christians because (by implication, as do most of the classical commentators have pointed out) they are friends, helpers, guardians, comrades, allies, confidants, and protectors (different choice of words for translating the word *Awliyā*) of each other. It is important to note here that in all of

the existing English translations of this verse, there is an implied “because” before the phrase ‘they are *Awliyā* of each other’ for which reason it seems, from these translations, that Allah has prohibited alliance and friendship with them. Abdullah Yūsuf Ali, Pickthall, Asad, Maudūdī, Daryabādi (whose commentary on the verse will be quoted later), Arberry, Muhsin Khan, Zafrullah Khan, Syed Abdul Latif, Maulānā Muhammad Ali, Shaikh Abdalhaqq and Aisha Bewley, and a number of others, have all translated the verse in the same manner with only variations in the choice of words when translating the word ‘*Awliyā*’. There seems to be no exception to this. The overall meaning of the verse implied in all of these translations is that the believers should not take the Jews and the Christians as *Awliyā* because these two parties are *Awliyā* of each other.

The translation of Amatul Rahman Omar and Abdul Mannan Omar has a slight variation that deserves some attention:

O you who believe! Do not take **these** Jews and the Christians for allies. They are allies of one to another (**when against you**), and whoso from amongst you takes them for allies, is indeed one of them. Verily Allah does not guide the unjust people to attain their goal. [Emphasis mine].

Though the addition of the word ‘these’ may appear to signify that the translator has considered a definite group amongst the Jews and Christians—therefore not generally all of

them—and though she further puts such a prohibition conditional in parentheses (“when against you”) it does not still satisfactorily address the problem. Here the implication of the overall verse is: “Do not take these Jews and the Christians as your *Awliyā* because when they turn against you they will become *Awliyā* of each other...”

Some Tamil translations, including that of *Maulānā S.S. ‘Abdul Qādir Sāhib* have, “... (Amongst them) some are *Awliyā* of others (in coming together against you, i.e. Muslims) ...” This therefore should mean some of them, not all, are enemies. But in translating the first phrase of the verse, there is no such distinction made. Instead, they too translate (in Tamil) as, “Do not take the Jews and the Christians as *Awliyā* ...” as if implying all Jews and Christians. However, in the next phrase, they indicate that some of them are *Awliyā* of others, not all, as if implying that enmity from their quarters will come from one faction of them, those who ally with each other, not all. This could have been made clearer in the first phrase itself as it was done in the second. Nevertheless, this Tamil translation is better than all that we find in English.

If the prohibition is based on the condition of the Jews and Christians turning against the Muslims, then the translation should read: “You who have *Īmān*, do not take (those) Jews and Christians (who turn against you) as *Awliyā*, (because when they turn against you, they will become) *Awliyā* of each other ...” This however shuts the possibility of alliance with all Jews and Christians because we may never know who will turn against the believers

and who will not.

Here is *Maulānā* Imran Hosein's explanatory translation that is clearer and which differs quite largely in meaning from the rest:

Oh you who have faith, do not take (such) Jews and (such) Christians as your *Awliyā* (friends and allies) who (themselves) are *Awliyā* (friends and allies) of each other. And whoever amongst you turn to them for friendship and alliance, would belong to them (and therefore not to us). Surely Allah does not provide guidance to a people who commit *Dhulm*.

The first point to note here is that this translation does not nullify all other previous translations of the verse. Rather, it adds on to the meanings of the verse; it has in fact opened a new dimension in understanding the verse according to our times; it sheds new guiding light for a political and communal response to the modern world situation that Muslim communities around the world find themselves in.

The differences in meaning between *Maulānā* Hosein's translation and others are:

1. Here the prohibition of taking the Jews and the Christians as *Awliyā* does not apply to all Jews and Christians, while in all other translations, the prohibition applies to all Jews and all Christians.
2. Not all Jews and Christians are *Awliyā* of each other as history testifies. There has been strong enmity between

these two religious communities in the world. In fact Jews and Christians have never been *Awliyā* of each other except only until a certain period in history from which moment onwards this new strange alliance has persisted till today, and daily grows stronger. In the last 100 years this alliance/friendship (*Wilāyah*) has intensified with certain clear objectives within the ranks of this particular alliance. Not only that, even within the Christian world, there persists till today a violent enmity, particularly between Western (Catholic and Protestant) and Eastern (Orthodox) Christendom. This historical evidence is reflected here but not so in all other translations.

3. The prohibition only applies to those Jews and Christians who have formed an alliance amongst themselves. It is this particular community that Allah has prohibited us from taking as our *Awliyā*. This difference is also comprehensible in *Maulānā* Hosein's translation compared to all others.
4. Since this *Wilāyah* between the Jews and the Christians did not occur in the time of the Prophet (صل الله عليه وسلم) and since it did not occur for some centuries after the Prophet, this verse in fact was a foretelling at the time of revelation that there will come a time in the future (which we now have the records of history to testify) when this would happen and at that time when this will be fulfilled, we should bring this verse of the *Qur'ān* to

attention and refrain from taking that particular group as our *Awliyā* no matter what the circumstances demand. This translation we present here sheds new light into the meanings of the verse as a sign of the Hour mentioned in the *Qur'ān*.

None of the above is reflected in any of the translations that have been published so far. None of the above have been dealt with in any *Tafsīr* that has been published so far except a few that have very briefly touched on some of the above points, though not clearly, but at least in passing.

The clear reasons, for such a translation that *Maulānā* Hosein has rendered, are the following:

1. Due to the daily unfolding signs of the Last Day or Islamic Eschatology pertaining to the end of history, or *‘Ilmu Ākhir al-Zamān*—knowledge of the end times—and due to what events have unfolded in the last few centuries that alarmingly indicate the appearance of *Dajjāl* the false messiah in our spatiotemporal dimension, and the sequence of events that would lead to the culmination of *Nabī ‘Īsa عليه السلام* ruling the world from the throne of *Nabī Dāud عليه السلام* as, in the words of the Messenger of Allah *صل الله عليه و سلم Hakaman Muqṣitan and Imāman ‘Adlan*—a Just Arbiter and Leader—this particular verse shines as a warning for believers to pay particular attention to those amongst the Jews and Christians who would be *Dajjāl’s* foot soldiers and who would facilitate *Dajjāl’s* mission on

earth. These Jews and Christians, who have joined hands putting aside their own political, social and theological differences to prepare the grounds for the world order of *Dajjāl*, have themselves betrayed their own people and religion. It is this very verse of *Sūrah al-Māidah* that has always indicated the appearance of such a group of people from among the Jews and Christians who would become allies of each other in especially assisting *Dajjāl*, who on his part will come to deceive both Jews and Christians to believe in him as the true messiah they had been all the while waiting for, in his mission on earth and demonstrate the apparent return of the golden age of the Prophets *Dāud* and *Sulaimān* عليهما السلام. It is *‘Ilmu Ākhir al-Zamān* that throws new light on the verse and demands a new explanation to the verse. To be straightforward, this verse is the only clearest verse in the *Qur’ān*, which has foretold of the essentially European and Zionist Judeo-Christian alliance.

2. The Jews and Christians have never been allies, friends, protectors of each other ever since the advent of *Nabī ‘Īsā* عليه السلام and the consequent attempt of the Jews to crucify him. The Christians have never forgiven the Jews for this. The Jews have never lived under the Christians in peace. This is the testimony of history. If we translate what Allah has mentioned in this verse as “they are *Awliyā* of each other” it would be a contradiction to what has occurred in history for some

two thousand years. The truth is, they have never been *Awliyā* of each other. We cannot afford to allow this contradiction with history due to our misinterpretation of the *Qur'ān*. Furthermore, even within the ranks of Christendom, there has been great enmity. We cannot afford to overlook the impossibility of reconciliation and alliance between Eastern and Western Christendom at large.

3. The translation would contradict other verses of the *Qur'ān*. For example, the 113th verse of Surah al-Baqarah:

The Jews say, “The Christians have nothing (true) to stand on,” and the Christians say, “The Jews have nothing to stand on,” although they both recite the Scripture. Thus those who have no knowledge (the Arab polytheists and others) speak the same as their words. But Allah will judge between them on the Day of Resurrection concerning that over which they used to differ.

This verse clearly establishes the conflict between the Jews and the Christians. How then could they be *Awliyā* of each other? The only exception to this is that during times of war against a common enemy, two parties may politically postpone their own conflicts in order to first defeat a more important enemy common to them. Has this occurred between the Jews and the Christians against the Muslims? No, not until a certain time in history and that too, not all of Jewry and Christendom

allied and came together against the Muslims. Only a certain faction did so, and while they did so, there were other Jews and Christians who opposed the formation of such an alliance. Eastern Orthodox Christendom is an example of such opposition within the Christian world against this alliance.

If we do not accept *Maulānā* Hosein's translation of the verse and then read further down the same *Surah al-Māidah*, we will come across two more contradicting verses:

A. Verse 57: O you who believe! Choose not for *Awliyā* such of those who received the Scripture before you (Jews and Christians in particular but may also refer to others who received revelation too), and of the disbelievers, as make a jest and sport of your religion. But keep your duty to Allah if you are true believers. (Parentheses mine)

B. Verse 69: Lo! Those who believe, and those who are Jews, and Sabaeans, and Christians—Whosoever believes in Allah and the Last Day and does right—there shall no fear come upon them, neither shall they grieve.

How would Allah, Most High, first prohibit believers to take the Jews and Christians as *Awliyā* and then immediately thereafter within a matter of twenty verses down the same *Surah* go on to prohibit believers from taking as their *Awliyā* only those amongst the People of the Scripture (which is a term in the *Qur'ān* that jointly refers to both the Jews and the

Christians) and the disbelievers who make a mockery and play of *Dīn al-Islām*? Does this mean that believers are allowed to take as *Awliyā* others among the Jews and the Christians who do not make of Islam a mockery and play? How would Allah, Most High, soon thereafter mention with honor that there are also amongst the Jews, *Sabaeans*, and Christians believers in Allah and the Last Day who will have no fear in the *Dunyah* or grieve on the Day of Judgment? Are we believers, then allowed to take these believers among their ranks as our *Awliyā*?

Similarly, Allah, Most High, declares later on in the 82nd verse of the same *Sūrah al-Māidah*:

You will find the most vehement of mankind in hostility to those who believe (to be) the Jews and the idolaters. And you will find the nearest of them in affection to those who believe (to be) those who say: Lo! We are Christians. That is because there are among them priests and monks, and because they are not proud.

If we are prohibited from taking all Jews and Christians as our *Awliyā* then we have before us yet another contradiction with the above verse. How could it be that Allah, Most High, declares those who say, “Lo! We are Christians”, and especially the priests and monks among them who are not arrogant, to be the closest in affection to the Muslims? How could it be that while the *Qur’ān* clarifies that those who are closest in affection to the believers will be the Christians, it also prohibits alliance and friendship with them, political or otherwise?

Though there are other examples, the above mentioned are sufficient to clarify that the 51st verse of *Sūrah al-Māidah* under discussion here has been translated in a way that contradicts with some important verses of the *Qur'ān*, at least three of which are in the very same Surah.

4. Other verses of the *Qur'ān* state plainly and clearly that Muslim men are allowed to contract marriage with Jewish and Christian women; that the food of the Jews and Christians has been permitted to Muslims. If this verse prohibits Muslims from friendship and alliance with all Jews and all Christians, then it would be yet another contradiction with the permission to contract matrimony with their women and consuming their food. How could Muslims not take them as friends and allies and yet marry their women and break bread with them? It is not logically coherent, unless the word *Awliyā* does not mean friendship in this context but rather a political alliance and protectorate as a community of people beyond social interactions, to support which meaning we would need further proof from the *Qur'ān* and hadith. The reason for the revelation of this verse (*Sabab al-Nuzūl*, which we will come to, shortly) does not support this view. Even so, such an alliance as a community, directly affects social interactions at the individual level. How could an individual belonging to a community that prohibits friendship and alliance with another community of people go to the latter and break bread with them and

propose marriage to a woman from amongst them? How would they look at him? In that case, we may have to answer another question: Would a Muslim individual who is in a situation of seeking political protection from the Jews and Christians, but who consequently refrains from doing so in submission to the command of this verse, still be able to maintain social friendship with them that would allow him to propose marriage to one of their women or break bread with them?

5. Translating the verse as “Do not take the Jews and the Christians as your *Awliyā*” only implies all Jews and Christians unless indicated otherwise which none of the translations have done. Why can we not engage in such an alliance? We cannot, because as the next phrase indicates, they (the Jews and Christians) are *Awliyā* of each other, and therefore will, by direct implication, turn against us or betray us. If we take this meaning, which is what all translations offer us, it will similarly contradict the eighth and ninth verses of *Sūrah al-Mumtahinah*, where Allah, Most High, clarifies:

Allah does not forbid you from those who do not fight you (which includes the Jews and the Christians) because of religion and do not expel you from your homes—from being righteous toward them and acting justly toward them. Indeed Allah loves those who act justly. Allah only forbids you from those who fight

you because of religion and expel you from your homes and aid in your expulsion—(forbids) that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers.
[Parentheses mine]

Hence according to this verse of the *Qur'ān*, it is clear that this *Wilāyah*—alliance, friendship, and dependence on their protection—is only forbidden with some of them—not all. It cannot be that this verse is not referring to the Jews and the Christians, because how is it that Allah, the Most Just, prohibits *Wilāyah* with the Jews and the Christians, and then when it concerns others who are not Jews and Christians, He only prohibits *Wilāyah* with those who are hostile and ready to fight while allowing it with others who are not hostile? It is not befitting Allah's Justice; it would be a grave error on our part to say so. If this is not shown in the translation of the main verse in discussion here, then there would be a clear contradiction because while one verse prohibits *Wilāyah* generally with the Jews and the Christians, another verse clearly points out who we can actually maintain good ties, friendship and alliance with.

Maulānā Hosein's translation in fact clarifies all the apparent contradictions with other verses of the *Qur'ān*, which otherwise we will not be able to explain. It also clarifies the seeming contradictions with history.

Now we turn to the *Tafāsīr* (commentaries) of this verse that both classical as well as modern scholars have offered us so

far. We shall begin with the reasons for the revelation of this verse, because it is necessary to understand the context of its revelation, and then move on to the discussion on the meaning of the verse.

Asbāb al-Nuzūl

As far as the reasons for the revelation of this verse are concerned, we find three narrations in the classical *Tafāsīr*. From *Tabari* and *Ibn ‘Atiyya*, we summarize the following three instances to be the reasons for revelation. In the *Tafsīr* of *Ibn Kathīr*, we find a fourth incident, which is very similar to the three in *Tabari* and *Ibn ‘Atiyya* and hence may be omitted from our discussion.

It must first be borne in mind that according to *Sayyidah ‘Āisha رضي الله عنها*, *Sūrah al-Māidah* was the last *Sūrah* to be revealed and that what is in this *Sūrah* holds the last say in terms of the lawful and the prohibited. Consequently, when we look at all the verses of the *Qur’ān*, which prohibit *Wilāyah* with those who are outside the fold of Islam—and these verses are numerous—we would quite easily understand that the verses in *Sūrah al-Māidah* repeating the prohibition should be taken as the final seal on the matter in case of any doubt in the prohibition, or, as throwing new light on the prohibition. Let us look at one verse in *Sūrah al-Taubah* to elaborate the matter. Though this *Āyah* was revealed much later than the 51st verse of *Sūrah al-Māidah*, it is necessary to discuss this here before we look at the *Sabab al-Nuzūl*:

O you who believe! Choose not your fathers nor your brothers for *Awliyā* if they take pleasure in disbelief (*Kufr*) rather than faith (*Īmān*). Whoever of you takes them for *Awliyā*, such are wrongdoers. [Verse 23]

Now, the essential question to ask is: While Allah سبحانه و تعالی had already made it abundantly clear that a believer is prohibited from taking even his own brothers and fathers as his *Awliyā* if they were to take pleasure in *Kufr* rather than *Īmān*, that is, under a condition of enmity, why is there a need for yet another verse to repeat the prohibition *vis-à-vis* Jews and Christians who are anyway more distant than one's own brothers and fathers? Is it not understood that if one's very own brothers and fathers cannot be taken as *Awliyā* when they prefer *Kufr* to *Imān*, what more the Jews and the Christians? On the other hand, it is also necessary to ask: If the Jews and Christians are closer in faith to a Muslim than his own brothers and fathers can these Jews and Christians then be taken as *Awliyā*? The verse in discussion here, therefore must have been revealed to clarify something else more profound which is what *Maulānā* Hosein's explanatory translation has brought to light.

We may deduce from this that while Allah, Most High, had already made it abundantly clear who believers are allowed to take as their *Awliyā* and who not, this verse of *Sūrah al-Māidah* was revealed to indicate of a new Judeo-Christian alliance to come in the future that would draw clear lines to differentiate who among the Jews and Christians could be allies, friends and confidants of the believers and who categorically cannot be. If

this verse were not revealed, we would not know of this unprecedented and strange alliance within the ranks of the People of the Scripture that believers as a polity would have to be especially wary of not to engage with in a political and economic relationship towards the end of history.

Secondly, it must be taken into serious consideration that *Madīna* had from the People of the Book, a Jewish community alone. As for the Christian community, though there were individuals present, they were as a community or polity, all mostly found in *Bilād al-Shām*, or Greater Syria.

Now returning to the reasons for the revelation of the verse, we find the following:

1. It is reported from *al-Zuhri* that after the victory of *Badr*, the Prophet صل الله عليه وسلم wanted to kill the Jewish captives from *Banū Qaynuqā'*. '*Ubādah ibn al-Sāmit* رضي الله عنه came to the Prophet and said that he has many allies and protectors (*Awliyā*) from among the Jews. He then carried on to say that he now had turned away from them towards Allah and His Messenger صل الله عليه وسلم and had made himself free from depending on them for protection and help (*Wilāyah*). At that point, *Abdullah ibn Ubayy ibn Salūl*, the *Munāfiq* (hypocrite), came similarly to the Messenger of Allah صل الله عليه وسلم and said that as for him, he feared that a change of fortune would befall him and therefore he could not afford to give up his *Wilāyah* with the Jews, implying that in case the Jews gain the upper hand in

their battle for power against the Muslims, his retaining them as his protectors and allies would only continue to benefit him. The Messenger of Allah, Allah bless him and grant him peace, then said: 'O *Abu'l-Hubāb*, that which you reserve to yourself of the guardianship of the Jews apart from *'Ubādah ibn al-Sāmit* is all yours and none of it is his'. In another narration, it is reported that the Prophet صل الله عليه و سلم said, "I have given them to you." *Abdullah ibn Ubayy* replied: 'I accept'. It was at this point that the verse was revealed from "O you who believe!" to "It is the party of Allah who will be victorious". Most of the classical *Tafāsīr* have recorded this as the reason for the revelation of the verse.

2. The second instance was narrated by *al-Sadiy* to have occurred just after the battle of *Uhud*. The situation had become severe for a group of Muslims who had security reasons to fear that the non-believers who were hostile towards them may overpower them and put their survival at risk. Therefore two men came out and declared something similar to what *Abdullah ibn Ubayy* had done in the above instance. One of them said that he had chosen to maintain his *Wilāyah* with the *Yahūd* (in *Madina*) and another said that he had chosen to maintain his *Wilāyah* with the Christians in *al-Shām*. The names of these two men are not mentioned in the narrations. At this point the verse descended prohibiting both of them from doing so. In this case the verse would mean that one should not take the Jews (in

Madīna) as one's *Awliyā* or the Christians (in *al-Shām*) as one's *Awliyā*, because they are *Awliyā* of each other, meaning, the Jews (in *Madīna*) are *Awliyā* of each other and the Christians (in *al-Shām*) are *Awliyā* of each other. This further means that at the event of a Jewish or Christian conflict with the Muslims, even though those Muslims who were under the protection of the Jews in *Madīna* or Christians in *al-Shām* had received a contractual promise of protection from the respective Jews and Christians, they would not be spared or reserved, but would suffer the same enmity from their (Jewish or Christian quarters) as would the rest of the Muslims.

3. The third reason is reported from *ʿIkrimah* to have occurred just after the battle of *Khandaq* (trench). The Jews of *Banū Qurayzah* who had breached their contract with the Muslims by not only conspiring with the *Quraysh* against the Muslims but also by fighting alongside the *Quraysh* against the Muslims, found themselves under siege by the Muslims at the end of the battle. The siege lasted for fifteen to twenty days at the end of which period they surrendered. While the Muslims were deciding in a *Shūra* (council) how to now deal with them—*Banū Qurayzah*—*Abu Lubābah* was consulted who gave the clear statement that they should be slaughtered. When *Banū Qurayzah* attempted to negotiate by requesting *Sāʿd ibn Muʿādh*, who was their

Halīf in *Madīna* on the side of the Muslims (a *Halīf* is someone under the protection of a tribe but not associated with them through kinship), to give the ruling with the hope that perhaps he would be lenient with them since they had once promised him protection and security, *Sā'd* gave the same ruling as *Abū Lubābah* that they should be slaughtered. It was at this moment that the verse descended prohibiting any alliance with them. *Rasūlullah* صل الله عليه و سلم then passed the verdict and they were killed. In this case as it was in the first instance, the verse was a command against the Jews in *Madīna* who had breached their contract with the Muslims. It is noteworthy that neither in the first instance nor in this third instance were there any Christians involved in the implication of the verse.

Which was the exact reason for revelation we do not know and it is not our immediate concern here to decide on this because on all three cases the Divine injunction was clearly prohibiting *Wilāyah* with both the Jews and the Christians (either jointly or separately). However, we may take the first instance to be the most quoted amongst all the four, and due to which, is the most accepted and confirmed by what we read in the verse, i.e. verse 52, that follows: “You will see those, in whose hearts is a disease, race to be with them (the disbelievers, *Yahūd* and *Nasāra*) saying, ‘We fear that a turn in fortune may overtake us...’” This in fact refers to Abdullah ibn Ubayy who used the same words mentioned in the verse. The two verses were in fact revealed together.

Now we are able to turn to the classical commentaries on the verse proper since we have understood the context of its revelation.

Classical *Tafāsīr* on the verse

1. Prohibition is on taking them as one's *Awliyā*. Most of the discussion in the commentaries is on what it means to take them as *Awliyā*, what constitutes this and what is not included in taking them as *Awliyā*. What is not mentioned in the classical commentaries is whether are we allowed at all to take any from their ranks as *Awliyā* if this does not refer to all Jews and Christians, especially in case they are not hostile or rather friendly and trustable. All implications of most classical commentaries point to the prohibition of taking all of them, regardless of whether they are hostile or not, as *Awliyā*. *Al-Nasafi*, for example, states that this is due to the reason that *Kufr* (disbelieve) is one *Millah*, pointing to the *Hadīth* that bears these words. Prohibition therefore is general, referring to all Jews and Christians, for all times and unconditional because when it suits them they may easily conspire and turn against the Muslims even though they are against each other with clear hatred within their own ranks.
2. Verse is generally referring to the Muslims but beneath the general command it is in reality addressing the hypocrites (*Munafiqūn*) who are hidden amongst the

Muslims. This can be seen in the context of the verse, which we will come to later. *Imām al-Qurtubi*, *al-Shawkāni*, and *al-Sāwi* amongst others have mentioned this.

3. Only English translations and commentaries show that the prohibition is conditional—most probably based on some classical *Tafāsīr* which I am unable to locate—and therefore applies only in war or if the Jews and Christians are hostile to the Muslims. If they are not hostile, neutral or even friendly, no commentary has pointed out whether there is a possibility of alliance with them.
4. *Ibn 'Atiyyah* states that *Ubayy ibn Ka'b* and *Abdullah ibn 'Abbās* رضي الله عنهما read the verse in a different *Harf* (there were seven *Ahruf* that the Prophet صلى الله عليه وسلم said the *Qur'ān* was revealed in, all of which were destroyed during Sayyiduna *Uthmān's* رضي الله عنه time except for one which has reached us now). In this reading, the two *Sahābah* mentioned above read “*Arbāban*” instead of “*Awliyā*”. *Arbāban* means lords and gods, or even masters to whom a slave submits. We may therefore say that *Awliyā* in this verse takes on a stronger meaning than protectors and friends. However, we do not have this reading anymore.
5. Prohibition does not apply to trade, marriage or such social dealings according to a clear statement of ‘*Abdullah Ibn Abbās* رضي الله عنهما, who said: “Eat from what

they slaughter and marry from their women for Allah, Most High, has said in His Book, ‘O you who believe, do not take the Jews and the Christians as *Awliyā* ...’ and one does not become part of them except through *Wilāyah*, (only) then would one become part of them.” (*Al-Tabari*) This is how the companions of the Prophet understood the verse to mean. Such then would be a clear prohibition of a political *Wilāyah*, and that does not prohibit one from eating their food and marrying their women.

6. Most of the *Tafāsīr* state that the justification (‘*illah*’) of such a prohibition is the following phrase “*ba’duhum Awliyā-u ba’d*”—meaning the prohibition is because they are *Awliyā* of each other. This opens the room for discussion or raises the question that in case they (those the verse prohibits Muslims from entering into friendship and alliance) are not *Awliyā* of each other, would the prohibition then be nullified? This in fact confirms with *Maulānā* Hosein’s interpretation of the verse. This is because if the ‘*illah*’ is that they are *Awliyā* of each other, then when such an ‘*illah*’ is absent, the prohibition should not be binding anymore. In that case, there is room for alliance with those who are not hostile to the Muslims and who are not *Awliyā* of each other. However, the classical commentaries do not mention what is the ruling in case the ‘*illah*’ is absent.
7. The phrase “They are *Awliyā* of each other” does not mean Jews and Christians are *Awliyā* of each other because

they have never been in such friendship and alliance. It rather means the Jews are *Awliyā* of each to other Jews and the Christians are *Awliyā* of each to other Christians. Therefore the verse refers to each of the two parties separately. *Imām al-Sāwi* said this clearly in his commentary: “(This is) a new sentence; and the meaning is that some within each party are *Awliyā* of others in that party, because between the Jews and the Christians is a mighty enmity.” This too, adds strength to *Maulānā Hosein’s* commentary to the verse because here the historical enmity between the Jews and the Christians is taken into account. However, those commentaries that are of this opinion stop there and continue to say that we are still prohibited from taking all Jews and all Christians as *Awliyā*.

8. If you do so, you become one of them, means you have left the fold of Islam—that is, *Murtad*, or joined their *Dīn*. *Ibn Abbās* said, “If you join them in their *Dīn*, you have entered their *Kufr*, if you join them in treaty, you have violated the (Divine) command.”
9. No classical commentary, any one amongst all those which I have referred to, has mentioned in any slight manner if this verse is in any way a foretelling of a future, mysterious alliance that would unfold between Jews and Christians—who are by nature of their beliefs, practices and historical relations—two conflicting polities.
10. Journalist Asad made an error when he attempted to

summarize the classical commentaries to this verse. He wrote in his commentary to the verse: “As regards the meaning of the “alliance” referred to here, see 3:28, and more particularly 4:139 and the corresponding note, which explains the reference to a believer’s loss of his moral identity if he imitates the way of life, or—in Quranic terminology—“allies himself” with, non-Muslims.” Despite a brief journalistic adventure with Mujāhid and Shahīd Omar Mukhtār, Asad had befriended ‘Abd al-Azīz ibn Sa’ūd, the man who betrayed Allah and His Messenger and the Muslim world, and had been influenced by the dubious Rashīd Ridā, as is evident in his commentary to the *Qur’ān*, and finally sat on a ministerial position in the secular nation state of the Islamic Republic of Pakistan. We should therefore not expect him to have had the capacity to read the political, economic and military implications of the verse. He reduced everything to a moral alliance since his friends had embraced the very Judeo-Christian alliance politically, economically and militarily. However, what needs to be clarified here is that the classical commentaries did not register such an interpretation of the verse even though Asad might have wanted his readers to believe so. It is clearly narrated (as quoted above) from our Master Abdullah ibn Abbas, may Allah be pleased with him and his father, that this is beyond a moral alliance since this does not refer to imitating their way of life which includes eating with them and marrying their women.

Even if this verse were not revealed we would have still understood from other verses of the Quran not to embrace them in their Dīn. As is so wont of modern western secular thought, when everything is reduced to personal morality and morality blaming, then of course all other important communal matters could be forced out of the thinking process to finally make everything circulate around the moral self. In that way of thought, we will never be able to identify injustice and understand events accurately and consequently not be able to respond appropriately. When everything becomes a simple moral issue, then the US will continue to bomb the world and carry on their *fasād* and get away with it while we will be forced to continue pointing the finger at ourselves. This is certainly a modern distortion of classical scholarship.

In order to explain the modern world using Allah's *Kalām*, and not fall into such errors, we must engage in *Fikr*. Allah says in the *Qur'ān* that He sent down the *Qur'ān* for a people who think, who reflect, who ponder. He, Most High, said in *Sūrah an-Nahl*, verse 44: "...We have revealed unto you the Remembrance (*Qur'ān*) that you may explain to mankind that which has been revealed for them, and that they may engage themselves in thinking/reflection." *Fikr* is not only thinking, but thinking things through. In this case, we are forced due to our world situation and the political state of the Muslims *vis-à-vis* the Jews and the Christians, to think things through and not entirely rely on the classical *Tafāsīr* alone in seeking an explanation from the *Qur'ān* to understand

the modern world. While thinking things through, we get fresh knowledge and instruction from the *Qur'ān*. *Maulānā* Hosein has done exactly this. In fact, *Maulānā* Hosein's interpretation of the verse in no way contradicts any of the classical *Tafāsīr* that conservative scholars hold on tightly to as if saying that what the scholars of the past have explained is enough and there is no need to interpret the *Qur'ān* anew. While doing that, they firstly restrict the knowledge of the *Qur'ān* to the past, and secondly, fail to explain the modern world according to the *Qur'ān*. How could they find what was expressed in the past to explain what is happening today?

Well, what exactly is it regarding the modern world situation that they fail to explain using the *Qur'ān*?

Before we answer that question, let us turn to two important modern commentaries of the *Qur'ān*—written within the last hundred years—that have thrown new light on the verse, both of them adding more strength to *Maulānā* Hosein's interpretation.

Two Modern Commentaries

—Prof. Hamka and *Maulānā* 'Abdul Mājīd Daryabādī.

1. Professor *Hamka's* *Tafsīr al-Azhar*, a commentary to the *Qur'ān* in Malay. (2) *Maulānā* *Abdul Mājīd Daryabādī's* English commentary to the *Qur'ān*.

Professor *Hamka's* commentary paraphrased in my own words:

In 1964, Pope Paulus VI, declared an official Christian (Catholic in particular) forgiveness for the Jews; that they are free of their sins, one of it being their attempt to crucify *Nabī Īsā* عليه السلام. This is none other than political forgiveness. It is the strength of the Jews, who have a lot of wealth, to work together with the Christians in fighting what they consider the threat of Islam. Immediately after that, in 1967, Arab countries were attacked by the Jews (Israel) for four days (referring to the Six Day War) and *Bait al-Maqdis* was seized from the hands of the Muslims even though they—the Muslims—had control over *Bait al-Maqdis* before this for 14 centuries. Perhaps during the time of *Rasūlullah* صلى الله عليه وسلم this was not yet seen because in *Madīna* a large group of Jews were congregated as a community but the Christians were in *al-Shām*. But due to the miracles of the *Qur'ān*, we see today what has happened in the passage of time and we see with crystal clarity how the Christians and the Jews collaborate in turning against the Muslims and Islam. The verse in fact says that the two religious communities that were enemies of each other will one day come together in facing their enemy—that is Islam, until the state of Israel will dominate the lands of Islam with the help of the Christian communities who are actually supposed to be more inclined to help the Muslims. This is because the Jews oppose the Christians not only by rejecting *Nabī Īsā* عليه السلام as a Prophet and Messiah, but also that

he was an illegitimate child while Muslims affirm *Nabi ʿĪsā عليه السلام*. This makes Muslims closer to Christians and therefore make Christians more inclined to help Muslims. However, what has occurred is the opposite.

2. Maulānā Abdul Mājīd Daryabādī:

“The Jews and Christians have much in common, and can, and do, readily form a combination against Islam. As the most recent instance of their animosity against Islam, witness the Christian Britain’s zealous sponsoring of ‘Zionism’ and ‘Jewish home in Palestine.’”

Maulānā Daryabādī’s commentary sharply points out that this verse refers to the Zionist efforts in establishing the State of Israel. Though written in the context of his time it is certainly more relevant to our time too.

Comparing both, it is Prof. *Hamka’s* commentary that more strongly supports *Maulānā Hosein’s* interpretation of the verse.

Now, in thinking things through, let us look at the context of the verse in *Sūrah al-Māidah*. It is important to read the verse together with what precedes it and what follows it.

Context

The passages throughout the *Sūrah* linked to our study here are verses 5–19, 32, 41–88, 110–120. In these passages, Allah, Most High, addresses the Jews, the Christians, the Muslims and the

hypocrites. It is clear that while attempting to understand *Maulānā* Hosein's commentary on the verse, the whole *Sūrah* should be read. It should also be clear in one reading that:

1. Not all Jews and Christians are enemies of the Muslims.
2. The *Qur'ān* came to affirm the Torah and the Gospel and to complete Divine revelation for mankind through Prophet *Muhammad* صل الله عليه وسلم.
3. There are amongst the Jews and the Christians those who are believers and therefore could be taken as *Awliyā*.
4. There is a door of alliance and integrated living with the Jews and Christians always open for the individual Muslim as well as the Muslim polity.
5. There are intermittent warnings issued to the hypocrites who are outwardly Muslim but who hide their denial of truth, and thereby always incline to the disbelievers in *Nabī Muhammad* صل الله عليه وسلم and the *Qur'ān* which includes Jews and Christians.
6. *Nabī 'Īsā* عليه السلام forms an important part of the subject since the *Sūrah* not only speaks of him in the middle but returns to his subject at the end. There are warnings to the Christians as much as there are praises of the Christians to the extent that Allah, Most High, in His divine wisdom, confirms that there are some amongst them whom believers will find to be closest in faith, which Christians, Muslims can therefore take as their

Awliyā. The *Sūrah* is named after an event in the life of *Nabī 'Īsā* عليه السلام. This is also important to consider because *Dajjāl* whose role is to impersonate the Messiah will rule the world from Jerusalem declaring himself to be the Messiah while a Judeo-Christian alliance is what will unite under him believing in him as the true Messiah and facilitating his coming to and establishment of power.

7. As much as Allah, Most High, has spoken of *Nabī 'Īsā* عليه السلام in this *Sūrah*, so much has He also spoken of *Nabī Mūsa* عليه السلام. As *Nabī 'Īsā* is for the Christians, so is *Nabī Mūsa* for the Jews. They did not fight with *Nabī Mūsa* to conquer the Holy Land by which they openly rebelled against Allah and His Messenger, but there would come a time when they would go and fight under the sway of the false Messiah (*Dajjāl*) with a Christian backing and the Christians too would go and fight under *Dajjāl's* sway with a Jewish backing (as it was the case during the Crusades) to take control of the Holy Land. This alliance revolving around controlling the Holy Land and the Levant is directly founded on this 51st verse of the *Sūrah*.

From the context of the verse therefore, we should be able to understand that the Euro-Zionist, Judeo-Christian alliance, in their attempt to rule the Holy Land and dominate the Levant, cannot include all Christians and all Jews. Those who initially constituted its ranks were small in number in

comparison to the whole of the Judeo-Christian world and did not appear in history except about 500 years after the *Qur'ān* was revealed. That community of people gradually grew stronger and became superpowers of the world in the last hundred years. More importantly, the people of this alliance took control of the Holy Land, established the State of Israel and have now successfully raised it to the level of a nuclear superpower capable of defying any other power in the world. They have done all of this while a large number of Christians and a significant number of Jews not only loathed at them and refused to join them, but were even so much as victimized by them. The verses of *Sūrah al-Māidah* read in context will prove beyond doubt that Muslims are not prohibited from allying with such victimized Jews and Christians who recognize injustice and who are courageously willing to defy the Judeo-Christian Zionist alliance. All of this becomes clear only in context. For that the whole *Sūrah* must be read.

The verses of the *Qur'ān* are interconnected. In *Sūrah al-An'ām*, verse 114, Allah, Most Wise, describes the *Qur'ān* as *Mufassalan*—joint together and fully explained, meaning all the verses are well connected and explain each other. They are neither isolated nor does each stand alone. In order to think things through it is not correct to look at this verse alone. It is a requisite to connect it with other verses of the *Qur'ān*.

It would be more enlightening, as is always the case with the verses of the *Qur'ān*, if this verse is read as a finely arranged part of the entire *Sūrah of al-Māidah*.

Does the Qur'ān explain the world today?

Let us now return to answer the question: What exactly is it regarding the modern world situation that Muslim scholars trapped in religious conservatism fail to explain using the *Qur'ān*?

In attempting to understand the modern world using the Book of Allah, Most Wise, one must have a grasp over the trails of history that has built up to the present world situation. If one has no idea of the modern world and where it is leading, one cannot turn to the *Qur'ān* to take fresh knowledge from it. The opposite is also true. If one does not turn to the *Qur'ān* to understand the modern world and take heed and warning on what is unfolding today and what is to come tomorrow, one will remain in the dark concerning them. All of this is to understand the modern world accurately and respond to it appropriately.

With that light, we must first remember that we are now looking at the Judeo-Christian world. There is a faction within this community of Jews and Christians who are waging war on Islam and there is another faction amongst them who have defied the former and have refused to join them in their hegemonic rule, and as a consequence have been subjected to economic and political victimization. In the words of German legalist, Carl Schmitt, there is no *justis hostis* in the world today. In other words, for those who rule the world today there is no tolerable enemy; the enemy has no right to exist; he must be demonized and depoliticized; he must be eliminated.

Amongst those who are subjected to such victimization, are Christians and Jews too. Not all Christians and all Jews are hell-bent on a hegemonic control over the world. Here is where we have to ask an important question: If Allah, Most Wise, has prohibited believers from taking as their *Awliyā* all Jews and all Christians, and even if this prohibition is conditional on the count that this refers only to those who are hostile to Islam and the Muslims, then how do we deal with those Jews and Christians who not only defy the perpetrators of this political and economic bullying, but who are similarly victimized together with the Muslims and who have willingly opened their doors to Islam and the Muslims? What will be our (Muslim) communal relationship with such people?

The perfect example of this happened in the very blessed lifetime of *Rasūlullah* ﷺ in the case of the Christian King, *Najjashi*, of Abyssinia. He was not part of the *Qurayshi* and Jewish hostility against Islam and the Muslims; he further offered his territory as a place of asylum that the Muslims could seek refuge in, and he finally defied the serpentine negotiations from the part of the *Quraysh* to hand over the Muslims to them. He continued to protect them until he died, long after the 51st verse of *Sūrah al-Māidah* was revealed. The Messenger of Allah, ﷺ, went to the extent of accepting him as a believer and offered the *Salāt al-Janāzah* for him from *Madīna* when the King passed away in Abyssinia. The most important point to note here is that when this verse of the *Qur'ān* was revealed, the Prophet ﷺ did not demand the Muslims to give up the asylum they had sought in Abyssinia, which

means to give up the *Wilāyah* under Christian Abyssinia, and return to *Madīna*. If what was meant in this verse is referring to all Jews and all Christians, the Prophet ﷺ would have called the Muslims to give up their homes in Abyssinia and return to *Madīna*. But *Sayyiduna Ja'far* رضي الله عنه, one of the most beloved companions of the Prophet ﷺ continued to remain in Abyssinia until just before the war of *Mu'tah*, which occurred more than five years after this verse was revealed.

Who are these people who have imposed their hegemony over the rest of the world? They are surely Christians and Jews who were themselves never allies of each other; they are Christians and Jews whose alliance in the trails of history commenced with their joint political and military objective to liberate the Holy Land from Muslim rule.

In fact, the story could begin as early as the first Crusades in which a Euro-Christian world was funded by Jews to gather enough military strength to conquer the Holy Land—Jerusalem—and establish a Jewish national home there. They did not succeed but briefly until *Sultan Salahuddīn Ayyūbi* courageously and brilliantly wrested control of Jerusalem again. It is significant to register into our study the fact that while Europe in her Judeo-Christian effort fought wars with the Muslim world to conquer Jerusalem, they similarly perpetrated such abominable crimes on Eastern Orthodox Christians, who were part of the kingdom of Constantinople, that it would be utterly unjust on our part to include the victims of that crime in

the same Judeo-Christian alliance that commenced a hostile religious struggle against the Muslims and Muslim lands. In fact the story could even begin with the *Khazars*—also known today as the thirteenth tribe of the Jews—who embraced Judaism overnight when they clinically surveyed the world for a religion to embrace. Or, we could come down in history to a later time when soon after colonialism and mercantilism had ravaged Muslim lands by a forceful storm as it were and replaced their rule, when they left the lands in the hands of the people, with what we today call the secular nation-state. These colonial powers were made up of the same Judeo-Christian alliance that commenced the Crusades.

However, such a historical narration would require another separate book to be written. What would suffice here is to look merely at what happened to Jerusalem—the blessed land where the three Abrahamic faiths had existed under Muslim rule for thirteen centuries—within the last hundred years.

When *Fir'aun's* body was discovered, something strange occurred in history that appeared to reveal the real intention behind the Zionist struggle to discover the body during the desperate excavation projects in Egypt. Some 30,000 Jews migrated to Jerusalem as a direct consequence of the discovery. During these migrations, the Zionist movement was legally established and launched. Within two decades came the Balfour declaration—1917—which promised the Jews an independent national home in Palestine. Those who did so

were part of the same Christian world that had commenced the Crusades with the same objective. It was Britain; Christian Britain. America and Europe hopped onto the wagon and constituted a joint alliance with their Jewish funders who were primarily European Jews. By this time, the hatred the Christians had for the Jews had already been done away with. The Ottoman Empire was dismantled; the backbone of Christian Russia—or the Third Rome—was similarly broken and replaced with Communism.

It was this very same alliance that mysteriously shook hands with Joseph Stalin, the Jew, just before the commencement of the Cold War (in fact, even Lenin and Trotsky, who were as Jew as Stalin, themselves originated from the same ranks). At that moment, just when the Cold War commenced, the Jewish state of Israel was established and their independence declared as a follow up and success of the Balfour Declaration. That Cold War was a sham because those who were leading it were only two factions within the same ranks of Gog and Magog who liberated the Holy Land from Muslim rule, who shook hands when they wanted to and had no qualms about fighting each other like waves crashing onto each other when they deemed it necessary. In fact, they only threatened to crash but never did. Only that some men of admirable courage like Fidel Castro were unfortunately caught in between.

During the Cold War, the secular nation-state of Israel rose to power in the region and being armed to the teeth, ready

for a display of her military strength was further supported by the North Atlantic Treaty Organization (NATO), which was already established by that time as a response to the Cold War sham. Then Pope Paulus VI declared a religio-political forgiveness for the Jews from the part of the Catholic world, as Prof. Hamka pointed out in his *Tafsīr* to the Quranic verse in discussion, thereby cementing the alliance further. The Protestants had no objection to it. They shook hands again. It was at this time that the Six-Day War commenced as a demonstration of the power that Israel—not baby Israel anymore—possessed.

The persecuted Orthodox Christians and the persecuted Orthodox Jews never joined this American-Euro-Israeli alliance. They were victimized as much as they were during the Crusades, and the victimization of them continued until recently when they were challenged by the nuclear, economic, political and military power that energy-rich Russia and her allies possess.

Here it is necessary to point out that a spilt occurred in the Christian world that drew a line between Western Christianity and Eastern Christianity, and it requires experts in the history of Christian polity, beyond the scope of this essay, to explain why geography had a part to play in this, so much so that Catholicism and Protestantism belonged to the geographical West and Orthodox Christianity belonged to the geographical East. African Christianity that always maintained friendly ties with the Muslim world was hijacked by this Western

Christianity in the last hundred years, so much so that today we find brutal wars between Christians and Muslims in Africa utterly unbecoming African history. These conflicts are funded, fueled and even fanned by NATO in maintaining their strategic hegemony over the natural resources and lands of Africa, and that is population control too by implication. These forces are the same that belong to the ranks of the American-Euro-Israeli alliance.

For a complete study of the split that occurred in the Christian world, please refer to Graham E. Fuller's, *A World Without Islam*, which explains the subject in a succinct manner. Russia and the world of Orthodox Christianity are not on the side of that Judeo-Christian alliance, which gave to Israel her secular nation-state.

A new Cold War commenced with the Iraq War in the year 2003. Russia and her allies have ever since been treated like an untrustworthy and unwanted power in the United Nations who is the only other power capable of challenging the American-Euro-Israeli hegemony. The American-Euro-Israeli alliance has not been able to deal with Russia and her allies the way they would have wanted to. Furthermore, Russia and her allies today, since after the commencement of the Iraq War in 2003, have proven to be an ally that Muslims can turn to in these times, especially after Russia intervened in Syria and turned the tables.

Today fourteen years have passed after the Iraq War commenced. Fourteen years is enough time to test the waters

for an effective political ally in challenging the political crimes that have been visited on the Muslims for a hundred years now. Those who are lusting to control the Levant today are biting their fingers in frustration because of a Sino-Russian political, economic and military presence in the region. They cannot anymore conduct their regime change activities in Syria without suffering serious consequences to their power. The balance of power has already tilted.

That means, we cannot anymore hold on to the view that the 51st verse of *Sūrah al-Māidah* is referring to all Jews and all Christians. Those who say such a thing will have to remain politically and historically uneducated for as long as they continue to say so. They cannot then say that Allah, Most High, said so and hide behind the *Qur'ān* for prohibiting them from doing so, let alone putting the blame on Allah سُبْحَانَهُ وَتَعَالَى Himself. This ignorance of history, especially the political history of the world, even the political history of the first community of *Madīna al-Munawwarah*, must be attributed to their own incompetency, at least academic incompetency if not incompetency in the capacity to think. Muslim scholarship in our days has failed in this regard and has no solution to the political problems of the Muslim world today. However, this meaning that *Maulānā* Hosein has given to the verse is not merely due to giving a solution to the political problems of the world today. It is in fact the only way to be coherent in our approach to the *Qur'ān* as a whole, to history and to the modern world situation. This is to understand the world accurately and to respond to challenges appropriately.

As for now, what we see in the world today is that America and her pool of allies dominate political and economic control over the world. America remains the ruling state in the world, and that means she has the capacity to defy any other political challenger. Israel on the other hand, has risen to a nuclear power capable of waging war against any other state; she defies her very protectors—the United Nations Security Council, Britain and America and many other states in Europe. She is poised to become the ruling state in the world.

It is this verse in *Sūrah al-Māidah* that explains the powers that dominate the world today. It is precisely this political alliance that comprises of a mysterious Western Judeo-Christian pool of hell-bent perpetrators of *Fasād* in the lands and in particular the Holy Land, including the Muslim world, that Allah, Most Wise, has referred to here. These are those who have allied amongst themselves, while having been enemies in all of history before, to facilitate for something more ominous to yet unfold in the Holy Land not long from now. If we understand this verse to mean all Jews and all Christians, then we will never be able to explain the contradictions it will create with the rest of the *Qur'ān*; the political turmoil that the unsuspecting populations of the world is being churned in today; we will never understand the new Cold War that is unfolding before our very eyes; we will never understand and be able to explain history; we will never understand what is happening in the Holy Land after two thousand years. Most importantly we will never be able to understand this mysterious

Judeo-Christian alliance that controls the world today. This alliance will then remain forever a mystery to us. This verse in *Sūrah al-Māidah* is the most important verse that explains all of this.

This verse in *Sūrah al-Māidah* is the most important verse that explains what Allah, Most High, has mentioned in the opening verses of *Sūrah al-Rūm* (31). He said that Rome will be victorious and “on that day, the believers will rejoice.” Why would a Roman victory against her enemies be a reason for Muslims to rejoice? Why would Muslims rejoice over a Christian victory if Allah has forbidden Muslims to enter into any kind of alliance with all Jews and all Christians? It is this verse in *Sūrah al-Māidah* that explains which part of the Judeo-Christian world we are allowed to enter into an alliance with and which part of that same Judeo-Christian world we are prohibited from allying with. This verse does describe to us in parallel which part of the Christian world will be closest in faith to the Muslims mentioned in verse 82 of the same *Sūrah al-Māidah*.

Dajjāl and the destiny of Jerusalem

Let us now return to Israel and the Balfour Declaration before we conclude. It would not be justified to conclude this essay without including *Dajjāl* and his role towards the end of history. This verse of *Sūrah al-Māidah* is certainly linked strongly to *Dajjāl*'s role in impersonating the Messiah when he comes into our dimension of existence, primarily because of what we have witnessed of events unfolding in the last hundred

years.

In order for *Dajjāl* to successfully deceive the world into believing in him as the Messiah who would, according to scriptural basis, rule the world from the throne of *Nabī Dāūd* عليه السلام in Jerusalem, he would have to do a number of things:

1. Liberate the Holy Land from Muslim rule.
2. Establish the state and consequently kingdom of Israel.
3. Raise that power to the ruling state in the world.
4. Then appear and sit on the throne and declare that he is the prophesied Messiah and that the throne of David has returned.

Now, it is impossible for anyone to deny that it was precisely this Judeo-Christian alliance that we have discussed so far, that has successfully fulfilled numbers one and two above. If *Dajjāl* is to come and declare himself the Messiah, that cannot happen unless number three too comes to pass. It therefore only remains for us to witness Israel taking over from the United States of America as the ruling state in the world. Whether India or China becomes the ruling the state in the world as it has been of much debate, cannot be the concern of those who study the modern world using the *Qur'ān*. It is Israel that we would have to pay particular attention to.

More than two thousand years after Allah, Most Majestic is He, expelled the Jews from the Holy Land for the crime they committed against His Messenger, *Nabī 'Īsā*, عليه السلام, they

returned to the Holy Land gradually over a matter of about three decades to reclaim it as their own. This occurred between the Balfour Declaration in 1917 and the establishment of the State of Israel in 1947. The reference to this has been mentioned in the *Qur'ān* in the 91st and 92nd verses of *Sūrah al-Anbiyāh*, where Allah laid down clearly that it would be the function of Gog and Magog to cause the Jews to return to the Holy Land. From the testimony of history, what we witnessed in the world from 1917–47, it is clear that those who facilitated the return of the Jews to the Holy Land were precisely those very same Jews and Christians who allied amongst themselves in the very beginning effort of the First Crusades. Though they were not successful then, they eventually became successful in 1947. It should therefore be established from the clear and distinct link between the two verses (95 and 96) of *Sūrah al-Anbiyāh* and the 51st verse of *Sūrah al-Māidah* that Gog Magog is located in the very Judeo-Christian alliance that would cause the return of the Jews to the Holy Land and who would, as we witness clearly unfolding now before our very eyes—for those who have eyes to read the modern world using the *Qur'ān*—raise that state of Israel to become the ruling state in the world for *Dajjāl* to finally appear in our dimension of existence and declare himself the King of the Jews, the Promised Messiah.

If we fail to grasp the meaning behind the 51st verse of *Sūrah al-Māidah* to be the very description of Gog and Magog, then we will remain blind to Allah's warning in the *Qur'ān* not to take them, this particular Judeo-Christian alliance, or in

other words Gog and Magog as our *Awliyā*. We will never understand who Gog and Magog are and we will never understand that after all that have already unfolded in the political world today, what remains is only Israel's rise to become the ruling state in the world. We will never understand that it is this Judeo-Christian alliance, in whose ranks will be *Dajjāl's* foot soldiers.

Conclusion

The problem with modern Islamic scholarship generally is that anything new that comes out from a credible scholar is rejected on the grounds that scholars of the past did not hold such views. This is what may be called religious conservatism. Secondly, anything new that comes out from a credible scholar is rejected on the grounds that it contradicts the scholars of the past, while it actually may not. Why should it not be taken as something that adds on new knowledge to the scholarship of the past?

The essential question now is: Are we going to understand and attempt to explain the modern world using the *Qur'ān* or remain in the dark of what has happened in history and what is to unfold tomorrow because of our holding on obdurately to what the noble scholars of Islam had written down in the past, without allowing ourselves any room to think things through? Consequently, we should also ask: Does the *Qur'ān* prohibit us from doing that?

We cannot afford to reserve knowledge of Allah's Book,

Most Wise is He, to the noble scholars of the past. They could not have seen what would unfold in the years 1917–47 for example, simply because it did not happen in their time. Prof. *Hamka* saw what happened in his time and gave new meaning to the verse of *Sūrah al-Māidah* according to what he saw. He did not put a full stop to the meanings of the verse there. Similarly *Maulānā* Hosein has explained the same verse in a better light now about four decades after Prof. *Hamka*, quite simply because he was able to read all the world events that occurred thereafter using the *Qur'ān*.

Let us now read *Maulānā* Hosein's translation of the verse again after having gone through all of the analysis above that has led us to where we are now:

O you who have faith, do not take (such) Jews and (such) Christians as your *Awliyā* (friends and allies) who (themselves) are *Awliyā* (friends and allies) of each other. And whoever amongst you turn to them for friendship and alliance, would belong to them (and therefore not to us). Surely Allah does not provide guidance to a people who commit *Dhulm*.

This therefore is a modern attempt to translate the verse in as coherent as possible a manner to all the other verses mentioned above in our analysis that it would otherwise clearly contradict. This translation explains our times; it explains *Ākhir al-Zamān*. It is further an attempt to be as coherent as possible to the trails of history. It is also a credible attempt of a scholar of integrity and age who found it necessary to add on to

the meanings of the verse that the noble scholars of the past had explained and interpreted. Lastly it must be noted that the *Maulānā*'s intention, as some would wrongly have it so, is not to contradict the scholarship of the past. This does not contradict previous explanations provided by the noble scholars of the past; it does not nullify all other explanations of the verse that have been given before. It has rather added on to them.

Maulānā Hosein's interpretation of the verse broadens what is being misinterpreted as a moral alliance—in itself ambiguous—to political, economic and military dimensions; it also explains the times we are living in and clarifies the prohibition in our times violating which has caused in the Muslim world all the innumerable consequences of taking part in the *Dzulm* (wrongdoing, oppression and injustice) of the oppressor. Saudi Arabia's, Morocco's and Turkey's alliance with NATO are clear examples of this. This is clearly not a contradiction of the scholarly work of the past but an expansion of the meanings of the *Qur'ān*, most importantly from an eschatological perspective.

Lastly, when we bring to mind the meaning of *Barakah* in the *Qur'ān*, that the *Qur'ān* explains all times and that the *Qur'ān* offers new and fresh knowledge in every age, we would not look at *Maulānā* Hosein's explanation of the verse as something which contradicts the previous classical commentaries to the *Qur'ān*. We would only look at it with gratitude that a Muslim scholar, ripe of age, knowledge and

experience, has added on fresh knowledge to the meanings of Allah's *Kalām*.

It now suffices to conclude that modern global events that occurred in the last hundred years have demanded this interpretation to come out from the *Qur'ān* and it had to be *Maulānā* Hosein whom Allah, Most High, had chosen to bring this forward to those who would now turn to the *Qur'ān* to understand the ominous events unfolding in our world before our eyes, especially in the Holy Land. This has only given a new direction and meaning to the application of this verse in these times, especially now that we are living in an important phase of *Ākhir al-Zamān*.

Summary of views on the *Jasad* by the classical commentators of the *Qur'ān*

By Hasbullah Shafi'iy

1. Many of the classical commentaries mention that *Jasad*, linguistically, is a human body inclusive of the head and flesh but without the *Rūh*. [at-Tafsīr al-Kabīr, at-Tabarānī; *Rūh al-Bayān*, Ismā'il Haqqī; *Majma'ul Bayān*, at-Tabarsī; *Anwār at-Tanzīl*, Baidāwī; *al-Bahr al-Muhīt*, Abu Hayyān; *Gharāib al-Qur'ān*, Nizām ad-Dīn an-Naisāpūrī; *al-Bahr al-Madīd*, Ibn 'Ajībah; at-Tas-hīl, Ibn Juzayy al-Gharnāti; *Rūh al-Ma'ānī*, al-Alūsī]
2. Most modern commentaries in English, Tamil and Malay have repeated most of the content mentioned in the classical commentaries. The only exception appears to be Maudūdi's commentary in which he mentions that the *Jasad* could possibly also refer to Nabī Sulaimān's عليه السلام son who ruled for a short time after his father as a “good-for-nothing” since it is linguistically compatible to name a weak ruler such. He

then lost the kingdom soon after he assumed power. Most of the modern commentators of the *Qur'ān* like Prof. Hamkā seem to incline towards Imām al-Rāzī's commentary (refer to No. 5 below).

Amongst the modern commentaries, al-Sha'rāwī's (d.1418H) is worth mentioning. He says in his commentary to this verse that *Fitnah* is not something reprehensible, and that the origin of the word *Fitnah* is the smelting of gold to purify it: "Gold is mixed with other materials and we want it to be pure; so what do we do? We smelt the gold in fire so that impurities are removed from it until it becomes clean and pure from them. In like manner, *Fitnah* purifies mankind to clarify the good from the bad, and Allah had caused Sulaimān to go through *Fitnah* like he had caused his father *Daūd* to go through *Fitnah*." He further comments on *Jasad*, "(it is) a body and structure outwardly visible that does not contain in it a *Rūh*, and about which Allah says, "And Behold in due proportion I fashioned it and breathed into it..." (15:29) i.e. *al-Jasad* ("it") and referring to which He, Most High, mentioned in the story of Sāmiriyy (al-Qur'ān, 20:88): "Then he (Sāmiriyy) brought out (of the fire) before the (people) the *Jasad* of a calf that seemed to low..." meaning: the structure of a calf and its physical body, one that is clearly visible but without a *Rūh*."

3. Amongst all the narrations mentioned in the classical *Tafāsīr*, only one is a *Marfu' Hadīth* recorded in al-Bukhārī and Muslim. Abu Hurayrah رضي الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said that Sulaimān عليه السلام went to all his wives on a particular night with the hope that all of them will conceive a child each and will bear him an army of horsemen who will fight in the path of Allah, just that he did not say *Inshā Allah*, therefore only one lady conceived and later she gave birth to a deformed and dead child. The Prophet then went on to say that if only he had said *Inshā Allah*, he would have received an army of horsemen who would have fought with him *Fī Sabilillāh*. The *Mufasssirūn* say that this dead child was placed on his throne and this could be the *Jasad*. However, the Prophet صلى الله عليه وسلم did not mention that this is the incident referred to in the verse and that it was the dead child that was referred to as *Jasad* in the verse, which if it was, he would normally specify, hence all the commentators are unsure if this is the *Jasad* (the dead child) that was placed on his throne. *Imam al-Bukhārī* too did not record this *Hadīth* in his book of *Tafsīr*. It therefore remains as an authentic incident that had happened in Nabī Sulaimān's life but we are unable to confirm this to be the incident referred to in the verse. Al-Qushayrī, al-Zamakhsharī, Abū Hayyān, al-Tabarsī, al-Rāzī, al-Qurtubī, al-Baidāwī, al-Māwardī, al-Baghawī, Ibn 'Abd as-Salām, al-Nasafī, Ismā'il Haqqī,

Ibn 'Ajībah, 'Abd al-Razzāq al-Kāshānī, al-Alūsī and others have included this as a possible explanation of the verse in their commentaries.

4. All other narrations lead back to 'Abdullah ibn 'Abbās رضي الله عنهم and some other *Tabi'in* and *Tabi' al-Tabi'in* but not to the Prophet; some to Ka'b al-Ahbār too. These narrations are mostly only compiled as “it has been narrated”, “so-and-so said” and “it is said” but not as confirmed explanations of the event that is referred to in this verse of the *Qur'ān*. Thousands of commentaries were more often than not compilations of narrations and interpretations unless otherwise clearly stated by the *Mufasssir*, or commentator of the *Qur'ān*. In this case, no *Mufasssir* has clearly state that this is the incident referred to in the verse. They are in summary as follows:

- A. *Nabī Sulaimān* conquered an island kingdom called *Saidūn*, killed the king who was a tyrant and married his daughter who embraced Islām but remained unhappy. Her name was Jarādah. Some say she did not embrace Islām. She longed for her father's company and missed his court, therefore requested *Nabī Sulaimān* to instruct the *Shayātīn*, i.e., *Jinn* who are Satans, to make for her a structure of her father. He did so and she soon started to prostrate to the image together with her maids in the palace in reminiscence of what she used to do in

her king-father's presence. This carried on without the knowledge of the Prophet (according to some for forty days). Later he found out this had been happening and destroyed the image, burnt it and dispersed its ash in the air. *Jasad* in this narration therefore would refer to this image/idol of her father. Al-Zamakhsharī has this with the comment that Allah knows best about the soundness of this narration. Al-Qurtubī narrates this from Wahb ibn Munabbih and also records another version which has it that Jarādah remained an idol-worshipper even after the marriage, brought an idol made of Ruby into the house of *Nabī Sulaimān* and had been worshipping it in secret for forty days without his knowledge until she eventually submitted in Islām. Al-Qushayrī, al-Māwardī, al-Baidāwī, Ibn 'Abd as-Salām, as-Suyūtī, 'Abd al-Razzāq al-Kāshānī, al-Baghawī (with an extended version of this story leading up to the loss of his ring to a *Shaitān*), ibn 'Ajībah, al-Jawziy, al-Alūsī and others have narrated this. Ibn Juzayy al-Gharnātī has also recorded this with a note that this report is weak because of its distant possibility that an idol could have been worshipped in the house of a *Nabī*, or *Prophet*, and also due to the distant possibility of a *Nabī* having instructed an idol to be made.

- B. A child was born to *Nabī Sulaimān* عليه السلام. The *Shayātīn* feared that they will be forced to labour for the kingdom for another generation after the Prophet so they plotted to kill him or make him a handicap. *Sulaimān* عليه السلام feared that they would achieve it so he concealed him for safety in the clouds and the winds gave him the nourishment he needed but Allah caused the child to die, according to *Ismā'il Haqqī*, due to his trusting the clouds and the wind and fear for the harms from the *Shayātīn*. This *Jasad*—dead body—was then placed on his throne. *Al-Qurtubī* has paraphrased this from *al-Sha'biyy* saying that he was made to suffer the ill consequence because of his fear for the harm the *Shayātīn* could cause his child and that he did not realize this until the dead child fell on his throne. *Al-Qushayrī*, *az-Zamakhsharī*, *al-Nasafī*, *al-Baidāwī*, *al-Māwardī*, *Ibn 'Abd as-Salām*, *ibn 'Ajībah*, and others have included this in their commentaries. *Al-Alūsī* has also recorded this but argues that this is a false report by the very apparent sequence of the verses that follow. He says that the wind was subjected to *Nabī Sulaimān* only after the *Fitnah* had occurred and therefore this could not have been true. He says this is a fabrication.
- C. *Al-Suyūtī* in his *al-Durr al-Manthūr* has reproduced a *Hadīth* recorded in *al-Awsat* of *al-Tabarānī* with a weak chain from *Abu Hurayrah* that the Prophet

صل الله عليه و سلم said, “A child was born to Sulaimān. He said to (one) *Shaitān*, “Will you conceal him from death?” They (the *Shayātīn*) said, “We will take him to the East.” He said, “Death will reach him.” They said, “Then to the West.” He said, “It will reach him.” They said, “To the seas.” He said, “Death will reach him.” They (then) said, “We shall place him in between the heavens and the earth.” And then the angel of death descended and said, “I was commanded to take a soul; I looked for it in the seas, I looked for it in all the boundaries of the earth but I did not reach it, and while I was ascending I found him and so I took his soul.” (The Prophet then carried on to say) His *Jasad* came and fell on the throne of *Sulaimān* عليه السلام. And that is the mentioning of Allah, ‘We had certainly tested Sulaimān and we placed on his throne a *Jasad* and then he turned.’” al-Tabarānī however did not record this in his *Tafsīr* to the verse even though he had compiled it in his collection of hadith. This *Hadīth* according to Ibn Kathīr, al-Jawziy and al-Suyūṭī himself in another of his books, is a fabrication. It is said about this hadith that no one doubts it is fabricated unless one entertains doubts (in the tenets of *Imān*) that the Prophets of Allah may peace be upon them are infallible.

- D. Sa'īd ibn Jubayr said that *Nabī Sulaimān* عليه السلام went to the lavatory and left his ring with his most reliable wife called Amīnah. A *Shaitān* took on his form and appeared before the lady and took the ring from her. The kingdom came under his control. Qatādah said that Sulaimān gave the ring to the *Shaitān* who then threw it into the sea. Sa'īd ibn al-Musayyab said he put the ring under his bed when going into the lavatory. A *Shaitān* took it and flung it into the sea. These three reports are recorded in the *Tafsīr* of al-Jawziy well summarized from al-Tabarī, az-Zamakhsharī, *al-Qurtubī* and others. Here the *Jasad* refers to the *Shaitān* who sat on the throne of *Nabī Sulaimān* in his form.
- E. Mujāhid said that *Nabī Sulaimān* عليه السلام asked a *Shaitān*, “How do you cause *Fitnah* amongst people?” He said, “Give me your ring, and I'll inform you.” When he gave him his ring, the *Shaitān* flung it into the sea. His kingdom left him and the *Shaitān*, or Satan, sat on the Prophet's throne (as the *Jasad* mentioned in the verse). The ring and the kingdom eventually came back to the Prophet. *Al-Suyūtī* in his *al-Durr al-Manthūr* and many others amongst the *Mufasssīrīn* have recorded this. Here too the *Jasad* refers to the *Shaitān*, or Satan, taking the form of *Nabī Sulaimān* and taking over his rule.

F. *Nabī Daūd* عليه السلام had another son who during *Nabī Sulaimān* rule rebelled against him and took his kingdom from him and stood as King in *Nabī Sulaimān's* place for a long period of time. When Allah wished to return the rule to *Sulaimān*, he made the usurper a lifeless body on the throne that had no movement, meaning, from a king obeyed and who had control over a vast dominion, Allah snatched his power and made him one who had absolutely no control over anything, even over himself and his own limbs. His own people turned against him and was eventually killed by them. Then *Nabī Sulaimān* عليه السلام regained control over his kingdom. Ash-Sha'rāwī has recorded this attributing it to the classical Mufasssīrīn.

G. *Nabī Sulaimān* عليه السلام had withdrawn from public life for three days and due to that Allah had placed a *Shaitān*, or Satan, on his throne as a punishment for his withdrawing from the people. Al-Rāzī and others have included this in their commentaries.

The different possible names of the *Shaitān* are also mentioned in these narrations, namely, Sakhr, Āsaf or Hubqīq, as well as the reasons why *Nabī Sulaimān* was put on this Divine trial. For example, al-Qurtubī narrates from Ka'b al-Ahbār who said, "When he (*Nabī Sulaimān*) wronged the horses by killing them, his kingdom was taken from him for

forty days”, and that it is also said he had taken an oath not to marry anyone outside of Banū Isrāīl but he broke his oath therefore made to suffer the trial. They also state why and how he turned back to Allah.

“Then he turned to Allah in repentance”, or “Then the kingdom/power/his rule returned to him”. Ibn al-Jawziy writes that the former is the view of Qatādah and the latter that of ad-Dahhāk. Ibn ‘Abd as-Salām mentions the above two and a third: “... or (he “returned” meaning) he became free from his illness.”

5. Al-Rāzī divides all opinions on the matter into two categories: (1) The opinion of those who have gathered stuffing and mere stories and (2) the opinion of those who have verified factual evidence. Under the former he has collected A, D, a combination of A and D, E, and G. He relates why the people of the latter category have chosen to reject the stories of the former category. Amongst these reasons are that *Shaitān*, or *Satan*, cannot take the form of a *Nabī* and that a *Nabī* will not allow an idol to be worshipped and even if that had happened without his knowledge, how would Allah have punished him for a deed done without his knowledge? Under the latter category, he has collected 3, B and a third interpretation which is that *Nabī Sulaimān* عليه السلام was struck by a severe illness that

made him appear like a *Jasad* in his physical capacity and that was his trial based on the expression of the Arabs to describe a person who is severely ill; they call such a person a *Jism* (synonym for *Jasad* with a slight difference) without a *Rūh*. Carrying on the linguistic interpretation, he gives a fourth which is his own view:

“It is not dismissible to think that he could have been tested with the imposition of fear in him at one point in his rule, or trials caused by some of his officials and institutions that could have caused him fear/worry that weakened his power to the extent that made him like a *Jasad* in his rule at one point.” He is of the opinion that Sulaimān عليه السلام himself appeared like a *Jasad* on his throne/in his rule. This then would mean that *Kursiyy*, i.e., *throne or chair*, in the verse would refer to his position of authority and *Jasad* would mean his weakened capacity to handle the troubles he faced from his own people.

6. Ibn 'Atiyyah says that the consensus is that the *Jasad* refers to a certain *Jinn* (mentioned in these narrations) because it had been appearing in the bodily form of *Nabī Sulaimān* while in reality it was not the Prophet whose form people saw. *Al-Qādi* Abu Muhammad said this is the most correct view and the clearest in meaning. This appears to be close to Maulānā Imran Hosein's interpretation except that the *Jasad* is *Dajjāl*, not a *Jinn*. Someone appearing like *Nabī Sulaimān* in

Jasad is clearer in meaning than to say Sulaimān عليه السلام himself appeared as a *Jasad* in a metaphorical sense.

Imranhosein.org

Rabbi Rabinovich's Speech of January 12th, 1952

A report from Europe carried the following speech of Rabbi Emanuel Rabinovich before a special meeting of the Emergency Council of European Rabbis in Budapest, Hungary, January 12, 1952:

“Greetings, my children; You have been called her to recapitulate the principal steps of our new program. As you know, we had hoped to have twenty years between wars to consolidate the great gains which we made from World War II, but our increasing numbers in certain vital areas is arousing opposition to us, and we must now work with every means at our disposal to precipitate World War III within five years. [They did not precipitate World War III but they did instigate the Korean War when on June 25, 1950 they ordered the North Korean army to launch a surprise attack on South Korea. On June 26, the U.N. Security Council condemned the invasion as aggression and

ordered withdrawal of the invading forces.

“Then on June 27, 1950, our Jewish American President Truman ordered air and naval units into action to enforce the U.N. order.

“Not achieving their full goals, they then instigated the overthrow of South Vietnam Ngo Dinh Diem, Premier under Bao Dai, who deposed the monarch in 1955 and established a republic with himself as President. Diem used strong U.S. backing to create an authoritarian regime, which soon grew into a full scale war, with Jewish pressure escalating U.S. involvement].

“The goal for which we have striven so concertedly FOR THREE THOUSAND YEARS is at last within our reach, and because its fulfillment is so apparent, it behooves us to increase our efforts and our caution tenfold. I can safely promise you that before ten years have passed, our race will take its rightful place in the world, with every Jew a king and every Gentile a slave (Applause from the gathering).

“You remember the success of our propaganda campaign during the 1930's, which aroused anti-American passions in Germany at the same time we were arousing anti-German passions in America, a campaign which culminated in the Second World War.

“A similar propaganda campaign is now being waged intensively throughout the world. A war fever is being worked up in Russia by an incessant anti-American barrage while a nation-wide anti-Communist scare is sweeping America.

“This campaign is forcing all the smaller nations to choose between the partnership of Russia or an alliance with the United States.

“Our most pressing problem at the moment is to inflame the lagging militaristic spirit of the Americans.

“The failure of the Universal Military Training Act was a great setback to our plans, but we are assured that a suitable measure will be rushed through Congress immediately after the 1952 elections.

“The Russians, as well as the Asiatic peoples, are well under control and offer no objections to war, but we must wait to secure the Americans. This we hope to do with the issue of ANTISEMITISM, which worked so well in uniting the Americans against Germany.

“We are counting heavily on reports of anti-Semitic outrages in Russia to whip up indignation in the United States and produce a front of solidarity against the Soviet power.

“Simultaneously, to demonstrate to Americans the reality of anti-Semitism, we will advance through new

sources large sums of money to outspokenly anti-Semitic elements in America to increase their effectiveness, and WE SHALL STAGE ANTISEMITIC OUTBREAKS IN SEVERAL OF THEIR LARGEST CITIES.

“This will serve the double purpose of exposing reactionary sectors in America, which then can be silenced, and of welding the United States into a devoted anti-Russian unit.

(Note: Protocol of Zion No. 9, para. 2, states that anti-Semitism is controlled by them. At the time of this speech they had already commenced their campaign of anti-Semitism in Czechoslovakia).

“Within five years, this program will achieve its objective, the Third World War, which will surpass in destruction all previous contests.

“Israel, of course, will remain neutral, and when both sides are devastated and exhausted, we will arbitrate, sending our Control Commissions into all wrecked countries. This war will end for all time our struggle against the Gentiles.

“ WE WILL OPENLY REVEAL OUR IDENTITY WITH THE RACES OF ASIA AND AFRICA.

I can state with assurance that the last generation of white children is now being born. Our Control Commissions will, in the interests of peace and wiping out interracial tensions.

“FORBID THE WHITES TO MATE WITH WHITES. The White Women must cohabit with members of the dark races, the White Men with black women.

“THUS THE WHITE RACE WILL DISAPPEAR, FOR THE MIXING OF THE DARK WITH THE WHITE MEANS THE END OF THE WHITE MAN, AND OUR MOST DANGEROUS ENEMY WILL BECOME ONLY A MEMORY.

“We shall embark upon an era of ten thousand years of peace and plenty, the Pax Judaica, and our race will rule undisputed over the world.

“Our superior intelligence will easily enable us to retain mastery over a world of dark peoples.”

Question from the gathering: Rabbi Rabinovich, what about the various religions after the Third World War?

Rabinovich:

“There will be no more religions. Not only would the existence of a priest class remain a constant danger to our rule, but belief in an afterlife would give spiritual strength to irreconcilable elements in many countries, and enable them to resist us.

“We will, however, retain the rituals and customs of Judaism as the mark of our hereditary ruling caste, strengthening our racial laws so that no Jew will be allowed to marry outside our race, nor will any

stranger be accepted by us.

(Note: Protocol of Zion No. 17 para. 2, states:

'Now that freedom of conscience has been declared everywhere (as a result of their efforts they have previously stated) only years divide us from the moment of THE COMPLETE WRECKING OF THAT [Hated] CHRISTIAN RELIGION. As to other religions, we shall have still less difficulty with them.')

“We may have to repeat the grim days of World War II, when we were forced to let the Hitlerite bandits sacrifice some of our people, in order that we may have adequate documentation and witnesses to legally justify our trial and execution of the leaders of America and Russia as war criminals, after we have dictated the peace.

“I am sure you will need little preparation for such a duty, for sacrifice has always been the watchword of our people, and the DEATH OF A FEW THOUSAND JEWS in exchange for world leadership is indeed a SMALL PRICE TO PAY.

“To convince you of the certainty of that leadership, let me point out to you how we have turned all of the inventions of the White Man into weapons against him. HIS PRINTING PRESSES AND RADIOS are the MOUTHPIECES OF OUR DESIRES, and his heavy industry manufactures the instruments which he

sends out to arm Asia and Africa against him.

“Our interests in Washington are greatly extending the POINT FOUR PROGRAM (viz. COLOMBO PLAN) for developing industry in backward areas of the world, so that after the industrial plants and cities of Europe and America are destroyed by atomic warfare, the Whites can offer no resistance against the large masses of the dark races, who will maintain an unchallenged technological superiority.

“And so, with the vision of world victory before you, go back to your countries and intensify your good work, until that approaching day when Israeli will reveal herself in all her glorious destiny as the Light of the World.”

(Note: Every statement made by Rabinovich is based on agenda contained in the “Protocols of Zion.”)

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