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Overcoming Selfishness

Many a time, we end up being selfish and self-centred. Seldom do we look beyond our needs and interests and seldom do the needs and plight of others bother us. Living for others is now the motto of only a few noble souls. We fail to realize that while selfishness keeps the mind under constant pressure, selflessness keeps it serene.

Surah Bani Isra'il Verses 85-111

In the succeeding verses, the objections raised by the opponents of the Prophet (sws) and his companions are responded to. At the same time, the demands they made as a condition for accepting faith are stated. Not only are those demands answered, assurance has also been sounded to the Prophet (sws).

Hadith

Ali (rta) as the leader of the Arabs

‘A’ishah reported from the Prophet that he said: “I am the leader of the progeny of Adam and ‘Ali is the leader of the Arabs.”



Al-Mawrid

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Renaissance

Stand upright speak thy thoughts, declare
The truth thou hast, that all may share
Be bold, proclaim it everywhere
They only live who dare."
(Lewis Morris)

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Overcoming Selfishness

Dr Shehzad Saleem

Many a time, we end up being selfish and self-centred. Seldom do we look beyond our needs and interests and seldom do the needs and plight of others bother us. Living for others is now the motto of only a few noble souls. We fail to realize that while selfishness keeps the mind under constant pressure, selflessness keeps it serene.

Instances of our selfishness are at times subtle and at times blatant. We are selfish when we do not give time to our children, our parents and our loved ones; we are also selfish when we do not shower praises our contemporaries deserve; not solving the problems of others when we very well can also falls in this ambit; not spending on the needy for fear of ending up poor is also a selfish act; we are selfish when we do not realize that a wedding function or festivity might bother our neighbours; we are also selfish in not supplicating for others as much and as frequently as we can; a thing as trivial as smiling to make someone's day too at times does not cross our mind.

Selfishness, it seems, is deeply ingrained in us and we need a constant effort to get the better of it. Perhaps the starting point to combat it is to start with not so difficult a task: we can begin by just looking around our house to find things which will never be needed by us and which are totally redundant. Experience shows that if one looks with such an eye, one ends up with loads and loads of such things. Parting ways with them should not be very difficult as these things have little or no use for us in the first place.

Some of the following tips may help us further in this effort:

1. We should stop taking credit for good deeds we do, and in fact hide these deeds from others thinking that God knows them and He will duly reward us.
2. We should take up some voluntary work and try to spend time, effort and our skills for others.

3. We should save money every month specially to use it for the welfare of the needy. This money should be over and above the designated amount God has imposed on us.

4. Reading inspirational stories of selfless people and spending time in their company if one is lucky enough to have them around helps a lot.

5. A selfish motive may be of help here: we can forget our own pain if we become selfless. When we live and work for others, it makes us see how better off we are than so many others and this makes us thankful and satisfied souls.

Sūrah Banī Isrā'īl (4)

Amīn Aḥsan Iṣlāhī

Section X (Verses 85-111)

In the succeeding verses, the objections raised by the opponents of the Prophet (sws) and his companions are responded to. At the same time, the demands they made as a condition for accepting faith are stated. Not only are those demands answered, assurance has also been sounded to the Prophet (sws). He is told that people who have the radiance of knowledge in them profess faith in the Book. As for those, who ask him for all kinds of signs, should be left to themselves as they will never accept faith.

Readers may now proceed to study these verses.

Text and Translation

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾ وَلَئِنْ
سَأَلْتُمُوهُنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لِكُلِّ بِهِ عَلِيمًا وَكِيلًا ﴿٨٦﴾ إِلَّا رَحْمَةً مِنْ رَبِّكَ
إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا ﴿٨٧﴾ قُلْ لَّيِّنَ اجْتَبَعَتِ الْإِنْسُ وَالْجِنَّ عَلَى أَنْ يَأْتُوا بِبَشِيرٍ هَذَا
الْقُرْآنِ لَا يَأْتُونَ بِشَيْءٍ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾ وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ
مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٨٩﴾ وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ
يَنْبُوعًا ﴿٩٠﴾ أَوْ تَكُونَ لَكِ جَنَّةٌ مِنْ نَخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ﴿٩١﴾ أَوْ تُسْقِطَ
السَّمَاءَ كَمَا زَعَمَتْ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا ﴿٩٢﴾ أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ
زُخْرَفٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ بِرُقِيِّكَ حَتَّى تُنْزِلَ عَلَيْنَا كِتَابًا تُفَرِّقُ بِهِ قُلُوبَ سُبْحَانَ رَبِّي
هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٣﴾ وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى إِلَّا أَنْ قَالُوا أَبْعَثْ
اللَّهُ بَشَرًا رَسُولًا ﴿٩٤﴾ قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَلْمِزُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ
مَلَكًا رَسُولًا ﴿٩٥﴾ قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٩٦﴾ وَمَنْ

يَهْدِي اللَّهُ فَهُوَ الْهُتَدَىٰ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ ۖ وَنَحْشُهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ وُجُوهِهِمْ عُيُيَا وَبُكْبَاً وَصَبَاً مَا لَوْ بِهِمْ جَهَنَّمَ ۖ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿٤٥﴾ ذَلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا إِنْآ لَنَبْعُوْهُنَّ خُلُقًا جَدِيدًا ﴿٤٦﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ ۖ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا ﴿٤٧﴾ قُلْ لَوْ أَنْتُمْ تَبْلُغُونَ خَيْرَ آيِن رَحْمَةِ رَبِّي إِذَا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ ۖ وَكَانَ الْإِنْسَانُ قَتُورًا ﴿٤٨﴾ وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ فَسَكَّنَ فِيهَا إِسْرَآئِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَمُوسَىٰ مَسْحُورًا ﴿٤٩﴾ قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَآئِرٍ ۖ وَإِنِّي لَأَظُنُّكَ يَفِرْعَوْنُ مُشَبَّوْرًا ﴿٥٠﴾ فَأَرَادَ أَنْ يَنْسِفَهُمْ مِنْ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿٥١﴾ وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَآئِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿٥٢﴾ وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ ۖ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٣﴾ وَقرآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَىٰ مُكُثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿٥٤﴾ قُلْ أَمْنُوا بِهٖ أَوْ لَا تُؤْمِنُوا ۖ إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿٥٥﴾ وَيَقُولُونَ سُبْحَنَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿٥٦﴾ وَيَخِرُّونَ لِلْأَذْقَانِ يَسْكُونُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿٥٧﴾ قُلْ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَنَ ۖ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۖ وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿٥٨﴾ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِيلِ وَكَبِّرْهُ تَكْبِيرًا ﴿٥٩﴾

And they ask you about the *rūh*. Say: This *rūh* is from among the directives of my Lord and you have only been given very little knowledge. And if We want, We can take away what We have revealed to you. Then you will also not be able to find any helper for this against Us. This is only your God's bounty. Indeed, great is His bounty on you. Say: If all humankind and jinnkind combine to make such a Qur'ān, they will not be able to make a Qur'ān like this, even if they also become helpers of one another. (85-88)

And We have mentioned in this Qur'ān various words of wisdom for people in different ways. But most people are adamant on denying. And they say: "We shall not believe in what you say unless you make a spring gush from the earth or you have an orchard of dates or grapes; then unless you make canals run through it. Or unless, as you claim, you make pieces from the sky

fall upon us or unless you bring God and His angels to stand before us or you not have a house of gold or you not climb to the sky. And We shall not even believe in your climbing unless you reveal a book to us from there that we can read” – Say: Exalted is my Lord. I am only a human being, a messenger of God. (89-93)

And when guidance came to them, the only thing that stopped those people from accepting faith was that they said: “Has God sent a human being as a messenger?” Say: Had there been angels walking about calmly on the earth, We would have sent down from the heavens an angel as a messenger to them. Say: Sufficient is God between you and me as a witness. Indeed, only He knows best His servants; He is watching them. And he whom God guides, only he will be guided and he whom He misleads, then for such misled you will not find any helper except Him. And, on the Day of Judgement, We shall gather the blind, the dumb and the deaf by dragging them by their faces. Their abode is Hell. Whenever its fire diminishes, We shall ignite it further. This would be their reward because they denied Our revelations and said: “What! When we become bones and are crushed to pieces, would we be recreated and raised to life?” Have they not thought that the God Who has created the heavens and the earth has the power to create their likes again? And He has appointed a time for them in which there is no doubt. But these unjust people became adamant in their denial. (94-99)

Say: If you owned the treasures of my Lord’s bounty, at that time you would have stopped from spending them for fear of being consumed. Surely, a human being is very miserly. (100)

And We gave Moses nine clear signs. So, ask the Israelites that when he came to them, the Pharaoh said to him: “Moses! I think that you are under a magical spell.” He replied: “You very well know that these signs have been sent down by the Lord of the heavens and the earth to open [your] eyes. And I think that O Pharaoh! You are a person doomed.” After that, he planned to totally uproot them from the land. So, We drowned him as well as all those with him, and after this said to the Israelites: “Dwell you now in the land. Then when the promise of the Hereafter arrives, We shall bring you forth by gathering all of you.” (101-104)

And We have revealed it with the truth and it is revealed with the truth. And We have sent you only as a bearer of glad tidings and warnings. And We have revealed this Qur’ān in parts so that you can gradually recite it to people and We have revealed it in a

very elaborate way. Tell them: Whether you believe in it or not, when it is recited before those who were given knowledge before this, they fall on their chins in prostration and say: “Exalted is our Lord. Indeed, the promise of Our Lord was bound to be fulfilled,” and fall on their chins weeping and this increases their humility. (105-109)

Say: Whether you call Him by Allah or by Raḥmān, by whichever name you call him, all good names are His. And do not offer your prayer very loudly or in a very low tone; adopt a middle way between the two. And say: worthy of gratitude is God Who neither has children nor is anyone His partner in His kingdom nor does He need any helper in times of helplessness. And proclaim His exaltedness the way it should be. (110-111)

Explanation

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا¹

The word رُوح here means “divine revelation.” By signifying it by this name, the purpose is to show that just as the body needs رُوح (spirit) to live, the life of our heart and intellect is divine revelation. Jesus (sws) has alluded to this reality thus: “Man shall not live on bread alone, but on every word that comes from the mouth of God.” (Matthew, 4:4)

For precisely this reason, the Qur'an is called رُوح (spirit) at various instances. For example:

يُنْزِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ. (٢:١٦)

He sends down the angels with the spirit in his matters on whomsoever He desires among His servants. (16:2)

يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ. (١٥:٤٠)

He sends the spirit which is among His matters to whichever servant He chooses. (40:15)

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا (٥٢:٤٢)

And thus have We revealed to you a spirit from our matters.

1. And they ask you about the rūḥ. Say: This rūḥ is from among the directives of my Lord and you have only been given very little knowledge.

The disbelievers would ask the Prophet (sws) about this spirit and their question was not an actual inquiry: it was to ridicule and make fun of it. The verse answers their question. It is not essential that they be informed of every secret of this universe and of their Lord. Only those understand this “spirit” who experience it. One thing was concealed in this question: they wanted to inquire why divine revelation does not descend on them too? To answer this aspect, the Qur’ān has used the words “to whichever servant He chooses,” in some of the verses just cited. In other words, not every person is worthy of this.

The words “from His matters” and “from Our matters” point to the fact that only God knows their reality. Not everyone can acquire it.

وَلَقَدْ شِئْنَا لَنذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا ﴿٥٢﴾ إِلَّا رَحْمَةً
مِّن رَّبِّكَ ۚ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا ۚ²

Though these verses address the Prophet (sws), it is actually directed at people whose question was cited in the previous verse. The implication is that the Prophet (sws) has no voluntary role in acquiring divine revelation; it is neither given to him at his desire nor can he refuse it; he does not even have the power to keep it with him if God wants to take it away; it is only God Who governs sending divine revelation and it is a great bounty on His part.

قُلْ لِّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِبَشِيرٍ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِبَشِيرٍ وَلَا نُوَكِّلُ
بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ۚ³

Obviously, when the desire or effort of the Prophet (sws) cannot be instrumental in acquiring divine revelation and he too cannot present such a Book from his own intention, one can

2. And if We want, We can take away what We have revealed to you. Then you will also not be able to find any helper for this against Us. This is only your God’s bounty. Indeed, great is His bounty on you.

3. Say: If all humankind and jinns combine to make such a Qur’ān, they will not be able to make a Qur’ān like this, even if they also become helpers of one another.

imagine the nature of the claim of others in this regard. How can others dare produce such a Book? Even if mankind and jinnkind collaborate in this matter, they will never succeed. This challenge of the Qur'ān is fourteen centuries old and history bears witness that none from the four corners of this world dared to accept this challenge, and if ever someone did try to imitate it, he became a laughing stock.

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿١٩﴾

The word تصريف here means to mention something in different styles and multiple ways and the expression ضرب المثل means to state words of wisdom and sagacity. It is commonly used in Arabic in this meaning. A Ḥamāsī poet says:

يَا بَدْرُ وَالْأَمْثَالُ

يَضْرِبُهَا لِذِي اللَّبِّ الْحَكِيمِ

(O Badr! A wise person states words of wisdom for the sensible only)⁵

The implication of this verse is that after the revelation of this miraculous book in which every word of wisdom is mentioned in various styles and ways, these people are left with no excuse to say that God's guidance did not reach them. The Book of God has conclusively communicated the truth to them. If even after this, the majority of people are adamant on denying, it is their own misfortune and wretchedness.

وَقَالُوا لَنْ نُؤْمِنَ بِكَ حَتَّىٰ تُفْعِرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٢٠﴾ أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّجِيلٍ ۖ وَ
عَنْبٍ فَتَفْجِرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ﴿٢١﴾ أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِي
بِاللَّهِ وَالْبَلَدِ كَقَبِيلَا ﴿٢٢﴾ أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرَفٍ أَوْ تَرْفِقُ فِي السَّمَاءِ ۖ وَلَنْ نُؤْمِنَ
بِرَبِّكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَابًا تَقْرُؤُهُ ۚ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٢٣﴾

4. And We have mentioned in this Qur'ān various words of wisdom for people in different ways. But most people are adamant on denying.

5. Al-Tabrayzī, *Dīwān al-ḥamāsah*, vol. 2, 46.

6. And they say: "We shall not believe in what you say unless you make a spring gush from the earth or you have an orchard of dates or grapes; then unless you make canals run through it. Or unless, as you

When the word إيمان is used with the preposition ل, it does not mean to accept faith; it only means to acknowledge something. These verses allude to the demands of the Prophet's opponents which they stated as a condition to attest to his prophethood. At the end, he answers these demands by saying that he has never claimed to share in divinity so such demands should not be made from him. His Lord is exalted beyond having any partners, and the Prophet (sws) is only a human being and His messenger. In this capacity, his duty is to only deliver the message of God and has no authority to fulfill these demands.

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٣﴾

The word الْهُدَىٰ means the clear guidance of God with all its arguments and rationale. The implication of this verse is that as far as God's guidance is concerned, it has come before them in a very clear form with incontestable proofs. The excuse they present as to a human being sent as a messenger is extremely lame and lousy. It is a mere expression of their arrogance.

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَنْشُؤْنَ مَطْبِئِينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿٩٤﴾

The implication of this verse is that a messenger has to belong to the same species as his addressees because he is sent as an exemplar for them. How can an angel play this role for human beings?

The words “walking about calmly on the earth” indicate that if angels descend on the earth, it is only for the implementation of God's intent and under His command. They are not permanent residents here.

claim, you make pieces from the sky fall upon us or unless you bring God and His angels to stand before us or you not have a house of gold or you not climb to the sky. And We shall not even believe in your climbing unless you reveal a book to us from there that we can read” – Say: Exalted is my Lord. I am only a human being, a messenger of God

7. And when guidance came to them, the only thing that stopped these people from accepting faith was that they said: “Has God sent a human being as a messenger?”

8. Say: Had there been angels walking about calmly on the earth, We would have sent down from the heavens an angel as a messenger to them.

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٩٦﴾

After conclusive communication of the truth, the Prophet (sws) is now directed to consign the matter of his adversaries to God. Sufficient is the witness of God to show that it is not the lack of arguments which is not making them accept faith; it is in fact their arrogance and egotism that is the real cause. The Almighty Who is fully aware of every aspect of His people will decide whether the veracity of his prophethood became evident to them or not. He will judge if in spite of being convinced they did not accept it or otherwise.

وَمَنْ يَّهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۖ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ ۚ وَنَحْشُهُمْ يَوْمَ

الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمِيًّا ۖ وَبُكَمًا وَصُمًّا ۖ مَا لَوْ هُمْ جَهَنَّمَ ۖ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿٩٧﴾

This verse explains the established practice of God regarding providing guidance. The foundation on which it is based is referred to by the words: “and, on the Day of Judgement, We shall gather the blind, the dumb and the deaf by dragging them by their faces.” In other words, those who use their eyes to see the signs of God and their tongues to bear witness to the truth and their ears to hear the words of God and his Prophet (sws) receive God’s guidance. As for those who possess all these faculties and become blind, deaf and dumb, will never receive God’s guidance. Since the addressees of the Prophet (sws) were precisely of this type, they will never be guided; on the Day of Judgement they will be punished by God for not duly valuing these favours by being dragged on their faces such that they will be blind, deaf and dumb. In verse 48 of Sūrah al-Qamar, the words used are: ¹¹يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ

Faces which were blessed with the faculties of sight, hearing and speech and still chose to remain deaf, dumb and blind are

9. Say: Sufficient is God between you and me as a witness. Indeed, only He knows best His servants; He is watching them.

10. And he whom God guides, only he will be guided and he whom He misleads, then for such misled you will not find any helper except Him. And, on the Day of Judgement, We shall gather the blind, the dumb and the deaf by dragging them by their faces. Their abode is Hell. Whenever its fire diminishes, We shall ignite it further.

11. They should remember the Day when they shall be dragged face-downwards into the flames of Hell. Taste ye now the sensation of Hell.

undoubtedly only worthy of being dragged into Hell whose fire never extinguishes.

ذٰلِكَ جَزَاؤُهُمْ بِاَنَّهُمْ كَفَرُوْا بِالْبَيِّنَاتِ وَقَالُوْا اِذَا كُنَّا عِظَامًا وَّرُفَاتًا اِنَّا لَنَبْعُوْثُوْنَ خَلْقًا جَدِيْدًا ﴿٩٨﴾¹²

The implication of this verse is that this punishment will be given to them because in spite of observing the signs of God's power and of raising the dead to life, they remained adamant on their denial. They contended that their resurrection was absolutely impossible. However, God will show it to be possible.

اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ قَادِرٌ عَلٰٓى اَنْ يَّخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ اَجَلًا لَّا رَيْبَ فِيْهِ ؕ فَاَبٰى الظّٰلِمُوْنَ اِلَّا الْكُفُوْرًا ﴿٩٩﴾¹³

The verse prods them on regarding their resurrection to be far-fetched. Is recreating the heavens and the earth more difficult than creating them again?

The time of the Day of Judgement is fixed. They should not show haste in its arrival.

قُلْ لَّوْ اَنْتُمْ تَبْلُغُوْنَ حَرْزَ اٰيِنٍ رَّحْمَةً رَّبِّىْ اِذَا اَلَمْسَكْتُمْ خَشْيَةَ الْاِنْفَاقِ ؕ وَكَانَ الْاِنْسَانُ قَتُوْرًا ﴿١٠٠﴾¹⁴

It has been pointed out earlier that the basic reason of denial of the Quraysh's leadership was its arrogance. They contended that when they had received all the favours of this world, God should have blessed them with prophethood too; why did He consign it to a poor person. The verse addresses this haughty notion of theirs.

Though a general word "human being" is used, it actually refers to the same people who are under discussion. If they are stingy and have no place for anyone else in their hearts, why do they regard God to be like them.

12. This would be their reward because they denied Our revelations and said: "What! When we become bones and are crushed to pieces, would we be recreated and raised to life?"

13. Have they not thought that the God Who has created the heavens and the earth has the power to create their likes again? And He has appointed a time for them in which there is no doubt. But these unjust people became adamant in their denial.

14. Say: If you owned the treasures of my Lord's bounty, at that time you would have stopped from spending them for fear of being consumed. Surely, a human being is very miserly.

وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ فَمَسَّ عَلَىٰ بَنِي إِسْرَءِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يُوسُفُ مَسْحُورًا ۝١٥

Earlier in verses 90-93, the miracles which the Quraysh demanded are mentioned. This verse answers that demand: faith and guidance are not obtained through miracles. Moses (sws) was equipped with nine miracles but the Pharaoh regarded him to be a mad man. In other words, the Prophet (sws) is being assured that if he shows his addressees the miracles they were demanding, their response too would be no different.

The expression “so, ask the Israelites” carries a subtle insinuation: by that time, the Israelites had fully become part of the campaign against Islam and the Quraysh would mostly make the demand of miracles at their behest. They told the Quraysh that their own prophet showed them certain miracles and that if he too was a prophet, then he too should work miracles. It is because of this that the Qur’ān has asked them to bear witness to what they did with the miracles their own prophet showed them. If the result was that the Pharaoh and his people were drowned, why are they showing this way to the Quraysh?

قَالَ لَقَدْ عَلِمْتُ مَا أُنْزِلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالأَرْضِ بِصَآئِرٍ ۖ وَإِنِّي لَأَظُنُّكَ يُفْرَعُونُ ۝١٦ مَشْبُورًا

The word *مَشْبُورًا* refers to someone who is doomed.

The answer given by Moses (sws) to the Pharaoh is in the same vein.

فَأَرَادَ أَنْ يَنْتَفِزَهُم مِّنَ الأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَّعَهُ جَمِيعًا ۝١٧

The Pharaoh and his followers tried their best to uproot Moses (sws) from the land. As a result, they were punished for this.

15. And We gave Moses nine clear signs. So, ask the Israelites that when he came to them, the Pharaoh said to him: “Moses! I think that you are under a magical spell.”

16. He replied: “You very well know that these signs have been sent down by the Lord of the heavens and the earth to open [your] eyes. And I think that O Pharaoh! You are a person doomed.”

17. After that, he planned to totally uproot them from the land. So, We drowned him as well as all those with him.

This punishment took the form of drowning in the sea.

18. **وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَءِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَغِيفًا** ^{١٨}

This is a mention of the favour showed by God to the Israelites once their opponents had been punished. Concomitant indications show that the word **الْأَرْضَ** refers to the holy land the Israelites were promised. While fulfilling this promise, the Almighty also reminded them of the promise of the Hereafter; they were warned that being elated on their worldly success, they should not forget the life to come. Just as God has brought them there as per His promise, He will bring them one day to the assembly of the Hereafter. Yet, the Israelites totally forgot this reminder.

19. **وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا** ^{١٩}

Readers may keep this in mind that the current discourse began with the mention of divine revelation and the Qur'ān. After that, certain related issues were discussed. Once they finished, the original topic is once again reverted to: such is the pure nature of the Qur'ān that there is no chance that any falsehood can enter it from anywhere. If these people are creating doubts in such an unadulterated discourse, the Prophet (sws) should know that he is not responsible for the faith and guidance of such unreasonable people. He is only a warner and a deliverer of glad tidings. Once he has fulfilled this responsibility, he should leave them to themselves. If they do not listen to him, they alone will bear its consequences.

20. **وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا** ^{٢٠}

The implication of this verse is that if this Qur'ān is being gradually revealed, it is not because the Prophet (sws) prepares it

18. And after this said to the Israelites: “Dwell you now in the land. Then when the promise of the Hereafter arrives, We shall bring you forth by gathering all of you.”

19. And We have revealed it with the truth and it is revealed with the truth. And We have sent you only as a bearer of glad tidings and warnings.

20. And We have revealed this Qur'ān in parts so that you can gradually recite it to people and We have revealed it in a very elaborate way.

in portions and then recites it out to them. The reason for its revelation in parts is because he can gradually recite it out to his people so that they can fully digest it. They think that if it had been a divine Book, it should necessarily have been revealed in one go because God does not need any preparation. This notion is not correct. No doubt, God does not need any preparation. He could have revealed the Book in one episode. However, He gave due consideration to the needs and circumstances of His creatures. He thus revealed it in portions in a very elaborate way. This latter meaning is evident from the word تَنْزِيل.

قُلْ اٰمِنُوْا بِهِۦٓ اَوْ لَا تُؤْمِنُوْا ۚ اِنَّ الَّذِيْنَ اُوْتُوا الْعِلْمَ مِنْ قَبْلِهٖٓ اِذَا يُتْلٰى عَلَيْهِمْ يَخِرُّوْنَ
لِلّٰذِّقَانِ سَجْدًا ۝۱۰۷ وَ يَقُوْلُوْنَ سُبْحٰنَ رَبِّنَا اِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُوْلًا ۝۱۰۸ وَيَخِرُّوْنَ
لِلّٰذِّقَانِ يَخِرُّوْنَ وَيَزِيْدُهُمْ حُشُوْعًا ۝۱۰۹

It is evident from concomitant indications that the expression “those who were given knowledge before this” refers to the righteous among the People of the Book. Just as there were miscreants among them who were expending all their power to oppose the Qur’ān, there was a righteous group among them who in accordance with the prophecies of their prophets and their scriptures was actually waiting for a messenger and a book. This group regarded the Prophet (sws) and the Book he brought as a manifestation of these prophecies. So, such were they that when the Qur’ān would be recited to them, they would fall down in prostration and would wholeheartedly thank God for the fulfilment of His promise. These verses refer to this blessed group. The Prophet (sws) was directed to declare to the disbelievers among the Quraysh and the Israelites that whether they accepted faith or not, it was sufficient for his own satisfaction that there existed a group among the People of the Book that prostrated as soon as it heard the Qur’ān and when it saw that God had fulfilled His promise, tears of both gatitude and humility trickled down from its eyes. Tears of gratitude are

21. Tell them: Whether you believe in it or not, when it is recited before those who were given knowledge before this, they fall on their chins in prostration and say: “Exalted is our Lord. Indeed, the promise of Our Lord was bound to be fulfilled,” and fall on their chins weeping and this increases their humility.

understandable. As far as tears of humility are concerned, they are because this reminds afresh the promise of the Hereafter that the Lord Who has fulfilled this promise will surely fulfil His promise of the Hereafter.

قُلْ اَدْعُوا اللَّهَ اَوْ اَدْعُوا الرَّحْمٰنَ ۚ اَيَّامًا تَذْعُوْنَ فَلَهُ الْاَسْمَاءُ الْحُسْنٰى ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا وَابْتَغِ بَيْنَ ذٰلِكَ سَبِيْلًا ۚ²²

When doubts and evil estimations find their way in something, all things that relate to it also start seeming doubtful. In the times of *jāhiliyyah*, the Arabs would use both Allāh and Raḥmān as names of God. Thus, classical Arabic poetry mentions both. It can however be said that the name Raḥmān was more popular with the People of The Book. The Arab intelligentsia made this name a means of objection on the Qur'ān. They posited that some among the people of the Book help the Prophet (sws) in preparing this Book. The Qur'ān (25:4) has referred to this objection. Later when the name Raḥmān caught their attention, they retorted that his use of this name shows his connections with the People of the Book. From here they must have concluded that this person was trying to impose on them the traditions and religion of the People of the Book.

The Qur'ān has answered this objection in this verse and implied that bias towards a name should not be a cause of accepting the truth. God has several names and He can be called by every name that befits His majesty.

It is evident from the last part of the verse that the Idolaters also had a similar objection on the manner of praying of the Muslims. In their religion, making noise, clapping and whistling had a special status in worship. On the contrary, prayer rituals of Islam are solemn and carry dignity. It may well be that they connected this dignity in praying with the People of the Book and made it an excuse of objection.

The Qur'ān directed the Prophet (sws) that his prayers and supplications should neither be very loud nor very low in tone. Their pitch should be moderate. This is an indication to the fact

22. Say: Whether you call Him by Allah or by Raḥmān, by whichever name you call him, all good names are His. And do not offer your prayer very loudly or in a very low tone; adopt a middle way between the two.

that since Muslims are a middle *ummah*, their prayers and supplications too should have moderation in them.

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وِليٌّ مِّنَ
الدُّنْيَا وَكَبْرُهُ تَكْبِيرًا ²³ ﴿٢٣﴾

Here at the end of the *sūrah*, the Prophet (sws) is asked to extol and exalt God and declare His sole sovereignty regardless of where these people may wander and stumble. The words “nor does He need any helper in times of helplessness” indicate that helpers and supporters are needed by those for whom lurks the danger of helplessness. How can the God Whose majesty and splendour is beyond any such state need helpers. The Prophet (sws) should declare His exaltedness regardless of what the Idolaters are doing.

With these lines, the explanation of this *sūrah* reaches its completion.

وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (Our last declaration is that gratitude be to God, Lord of the worlds)

Lahore

27th April, 1971

23. And say: worthy of gratitude is God Who neither has children nor is anyone His partner in His kingdom nor does He need any helper in times of helplessness. And proclaim His exaltedness the way it should be.

Alī (rta) as the leader of the Arabs

Dr Shehzad Saleem

1. ‘Ā’ishah (rta)

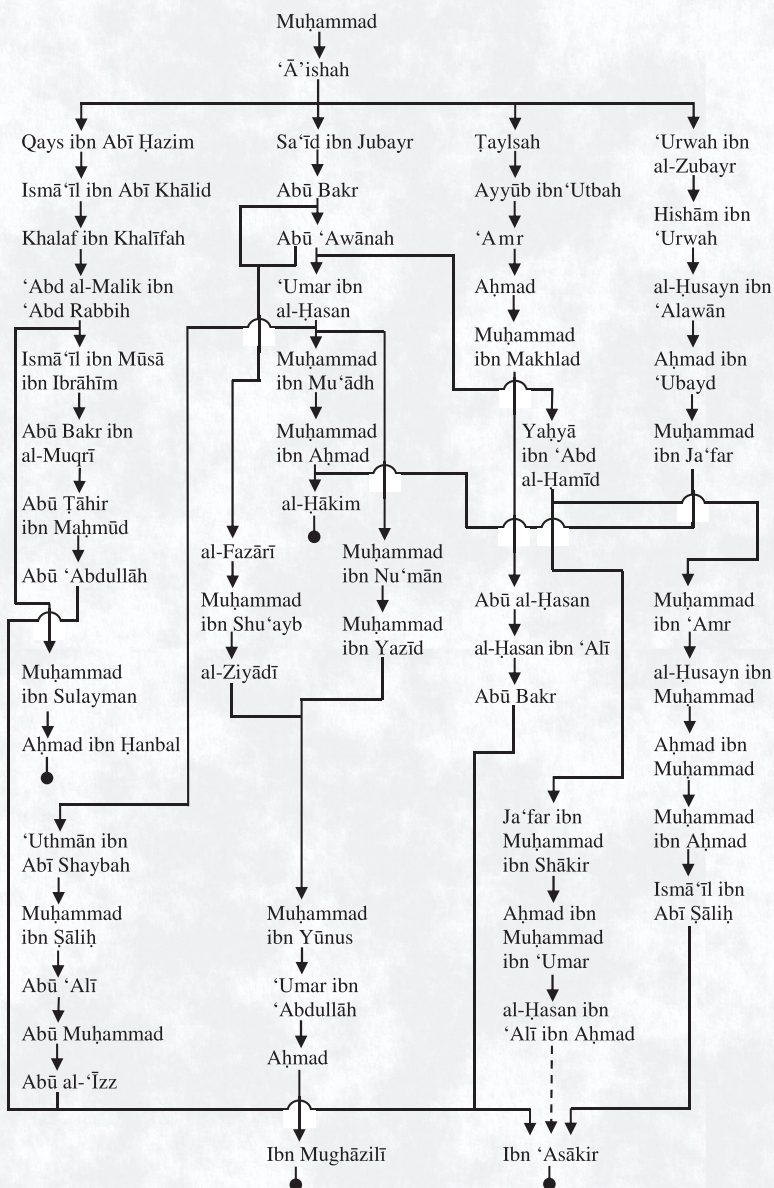
حدثنا أبو العباس محمد بن أحمد الحبوبي ثنا محمد بن معاذ ثنا أبو حفص
عمر بن الحسن الراسبي ثنا أبو عوانة عن أبي بشر عن سعيد بن جبير عن عائشة
رضي الله عنها أن النبي صلى الله عليه وسلم قال أنا سيد ولد آدم وعلى سيد
العرب هذا حديث صحيح الإسناد ولم يخرجاه وفي إسناده عمر بن الحسن وأرجو
أنه صدوق ولولا ذلك لحكت بصرته على شرط الشيخين وله شاهد من حديث
عروة عن عائشة

‘Ā’ishah reported from the Prophet that he said: “I am the leader of the progeny of Adam and ‘Alī is the leader of the Arabs.”¹

Following is the schematic illustration of the *isnād* of this narrative’s variants:

1. Al-Ḥākim, *Al-Mustadrak*, vol. 3, 133, (no 4625). See also: Ibid., vol. 3, 134, (no. 4626); Ibn ‘Asākir, *Tārīkh Madīnah Dimashq*, vol. 30, 182; Ibid., vol. 42, 304-305; Ibid., vol. 64, 192; Aḥmad ibn Ḥanbal, *Faḍā’il al-ṣaḥābah*, vol. 1, 394, (no. 599); Ibn Maghāzalī, *Manāqib ‘Alī*, 283, (no. 158); Ibid., 284, (no. 259).

It may be noted that in the variants of Qays and Ṭaylasah (both recorded by Ibn ‘Asākir), Ismā‘īl ibn Abī Khālid (as recorded by Aḥmad ibn Ḥanbal) and Salamah ibn Kuhayl (as recorded by Ibn al-Maghāzalī (no. 158), the words reported are that ‘Alī is the leader of the youth of Arabia as opposed to ‘Alī is the leader of the Arabs as reported by others.



In the first section:

‘Abd al-Malik ibn ‘Abd Rabbih is *munkar al-ḥadīth*.²

In the second section:

No information is available on Abū Muḥammad al-Sammāk.

Following is some of the *jarḥ* al-Mizzī records about Muḥammad ibn Ḥumayd al-Rāzī: Ya‘qūb ibn Shaybah says: *kathīr al-manākīr*; al-Bukhārī says: *ḥadīthuhū fīhī naḡr*; al-Nasā’ī says: *laysa bi thiqaḥ*; Ibrāhīm ibn Ya‘qūb al-Juzjānī says: *radī al-madḥḥab ghayr thiqaḥ*; Faḍlak al-Rāzī says that he has fifty thousand narratives of Muḥammad ibn Ḥumayd and would not narrate a word from them; Ishāq ibn Maṣṣūr is reported to have sworn that Muḥammad ibn Ḥumayd is a liar; Ṣāliḥ ibn Muḥammad al-Asadī says that they regard Muḥammad ibn Ḥumayd to be blameworthy in whatever he narrates to them; Abū Zur‘ah and ‘Abd al-Raḥmān ibn Yūsuf ibn Khirāsh regard him to be a liar; the scholars of Ray are unanimous that he is *ḍa‘īf fī al-ḥadīth* and that he would narrate what he never heard and would take narratives of the people of Baṣrah and Kūfah and would attribute them to Abū Ḥātim al-Rāzī and Abū Zur‘ah al-Rāzī.³

Ibn Ḥajar says that he is *ḍa‘īf* and that Ibn Ma‘īn has a good opinion about him.⁴

About Ishāq ibn Bishr, al-Dhahabī records: Abū Bakr ibn Abī Shaybah regards him to be the only liar he has come across; Mūsā ibn Hārūn and Abū Zur‘ah also regard him so. Al-Fallās and others regard him to be *matrūk*; al-Dāraqutnī regards him to be among those who fabricate narratives.⁵ Ibn Ḥibbān says that it is not permissible to write his narratives except as a means to express wonder.

No information is available on Aḥmad ibn Ibrāhīm ibn Bilāl and Aḥmad ibn Mūsā ibn Ṭaḥhān.

In the third section:

Al-Dhahabī says that ‘Umar ibn al-Ḥasan al-Rāsibī is unknown and he thinks that he may have actually concocted this narrative.⁶

About Yaḥyā ibn ‘Abd al-Ḥimānī, Ibn al-Jawzī records: Ibn Numayr says that he is a liar and Aḥmad says that he openly lies and is *yasriq al-ḥadīth*; al-Sa‘dī says that he is *sāqit* and al-

2. Al-Dhahabī, *Mīzān*, vol. 4, 402.

3. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 25, 102-105.

4. Ibn Ḥajar, *Taqrīb al-tahdhīb*, 475.

5. Al-Dhahabī, *Mīzān*, vol. 1, 337.

6. Ibn Ḥajar, *Lisān al-mīzān*, vol. 4, 289.

Nasā'ī regards him to be *ḍa'īf*. However, Yaḥyā ibn Ma'īn says that he is trustworthy.⁷

Nothing is known about 'Abdullāh ibn 'Umar al-Fazārī and Muḥammad ibn Yaḥyā al-Ziyādī.

In the fourth section:

About Ayyūb ibn 'Utbah al-Yamāmī (d. 160 AH), al-Mizzī writes: at one instance, Aḥmad ibn Ḥanbal regards him to be *ḍa'īf* and at another, he regards him to be trustworthy; the following are the opinions of Yaḥyā ibn Ma'īn about him: *laysa bi shay'*, *laysa bi al-qawī'*, *ḍa'īf*, *laysa ḥadīthuhū bi shay'* and *lā ba'sa bihī*; 'Alī ibn al-Madīnī, Ibrāhīm ibn Ya'qūb al-Juzjānī, 'Amr ibn 'Alī, Muḥammad ibn 'Abdullāh ibn 'Ammār and Muslim ibn al-Ḥajjāj regard him to be *ḍa'īf* while 'Amr ibn 'Alī adds that he has a bad memory though he is truthful; al-'Ijlī says *yuktabu ḥadīthuhu wa laysa bi al-qawī'*; al-Bukhārī says *huwa 'indahum layyin*; al-Nasā'ī regards him to be *muḍṭarib al-ḥadīth* and *ḍa'īf*; Ya'qūb ibn Sufyān regards him to be *ḍa'īf* as well and says that there is no pleasure in his narratives; al-Dāraquṭnī says *yutrak* and at another instance says can be trusted and is *shaykh*; Ibn 'Adī says some of his narratives are *munkar* but in spite of his *ḍu'f* his narratives can be written for corroboration.⁸

Ibn Ḥajar regards him to be *ḍa'īf*.⁹

Ibn Ḥibbān says that he would make a lot of mistakes and had a very bad memory so much so that his mistakes became excessive.¹⁰

Abū Zur'ah regards him to be *ḍa'īf*.¹¹

In the fifth section, about al-Ḥusayn ibn 'Alwān, al-Dhahabī writes: Yaḥyā says that he is a liar and 'Alī says that he is *ḍa'īfun jiddan*; Abū Ḥātim, al-Nasā'ī and al-Dāraquṭnī say that he is *matrūk al-ḥadīth*; Ibn Ḥibbān says that he concocts narratives from Hishām ibn 'Urwah and others in such a way that it is not permitted to write his narratives except to marvel at.¹²

2. Anas ibn Mālīk (rta)

حدثنا أحمد قال حدثنا عبيد الله بن يوسف الجبيري قال حدثنا عمر بن

7. Ibn al-Jawzī, *Al-Du'afā'*, vol. 3, 197.

8. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 3, 486-488.

9. Ibn Ḥajar, *Taqrīb al-tahdhīb*, 118.

10. Ibn Ḥibbān, *Al-Majrūhīn*, vol. 1, 169.

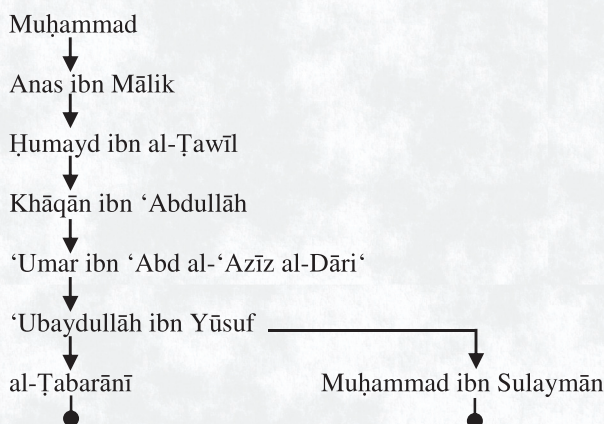
11. Ibn Abī Ḥātim, *Al-Jarḥ wa al-ta'dīl*, vol. 2, 252.

12. Al-Dhahabī, *Mīzān*, vol. 2, 298.

عبد العزيز الدراع قال حدثنا خاقان بن عبد الله بن اهتم قال حدثنا حميد الطويل عن أنس بن مالك أن رسول الله قال من سيد العرب قالوا أنت يا رسول الله قال أنا سيد ولد آدم وعلى سيد العرب لم يرو هذا الحديث عن حميد إلا خاقان ولا عن خاقان إلا عبر بن عبد العزيز تفرد به عبيد الله الجبيري

Anas ibn Mālīk reported that God's Messenger (sws) asked: "Who is the leader of the Arabs?" People replied: "You O Messenger of God." He said: "I am the leader of Adam's progeny and 'Ali is the leader of the Arabs."¹³

Following is the schematic illustration of the *isnād* of this narrative:



The narrative has the *an'anah* of Ḥumayd al-Ṭawīl who is a *mudallis*.¹⁴

No information is available on 'Umar ibn 'Abd al-'Azīz al-Dāri'

3. Abu Sa'īd al-Khudrī (rta)

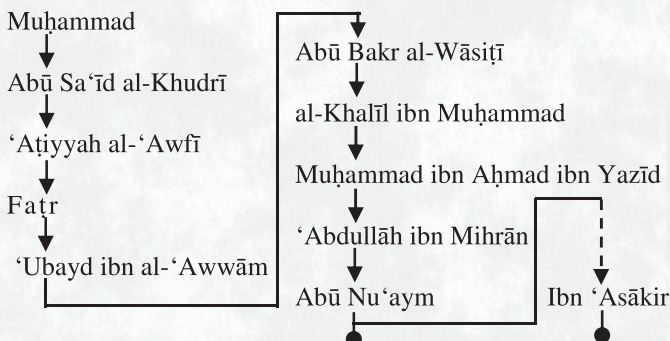
حدثنا أبي ثنا محمد بن أحمد بن يزيد ثنا الخليل بن محمد العجلي ثنا أبو بكر الواسطي ثنا عبيد بن العوام عن فطر عن عطية العوفي عن أبي سعيد الخدري قال قال رجل يا رسول الله أنت سيد العرب قال لا أنا سيد ولد آدم وعلى سيد العرب وإنه لأول من ينفذ الغبار عن رأسه يوم القيامة فبكي على

13. Al-Ṭabarānī, *Al-Mu'jam al-awsaṭ*, vol. 2, 127, (no. 1468). See also: Muḥammad ibn Sulaymān, *Manāqib 'Alī*, vol. 2, 511, (no. 1018).

14. Ibn Ḥajar, *Ṭabaqāt al-mudallisīn*, 38.

Abū Sa‘īd al-Khudrī said: “A person said to God’s Messenger: ‘You are the leader of the Arabs.’ He replied: ‘No I am the leader of Adam’s progeny and ‘Alī is the leader of Arabs and he would be the first one from whose head dust would be blown away on the Day of Judgement.’ At this, ‘Alī cried.”¹⁵

Following is the schematic illustration of the *isnād* of this narrative:



About ‘Aṭīyyah ibn Sa‘d ibn Junādah al-‘Awfī (d. 111 AH), al-Mizzī records: Aḥmad ibn Ḥanbal regards him to be *ḍa‘īf al-ḥadīth* and Hushaym regards his narratives to be *ḍa‘īf*; Yaḥyā ibn Ma‘īn says that he is *ṣāliḥ*; Abū Zur‘ah regards him to be *layyin*; Abū Ḥātim says that he is *ḍa‘īf al-ḥadīth yuktabu ḥadīthuhu*; Ibrāhīm ibn Ya‘qūb al-Juzjānī says that he is *mā’il*; al-Nasā’ī regards him to be *ḍa‘īf*; Ibn ‘Adī says that in spite of his weakness, his narratives can be written and that he is regarded to be from among the Shiites of Kūfah.¹⁶

Ibn Ḥajar says that he is *ṣadūq* who makes a lot of errors and is a *mudallis* Shiite. This narrative has his *‘an‘anah*.¹⁷

No information is available on ‘Ubayd ibn al-‘Awwām and al-Khalīl ibn Muḥammad ibn Yazīd.

4. ‘Abdullāh ibn ‘Abbās (rta)

حديث آخر في ذلك انبأنا الحريري قال انبأنا العشاري قال انا الدارقطني قال انا ابو

15. Abū Nu‘aym, *Tārīkh Aṣḥabān*, vol. 1, 362. See also: Ibn ‘Asākir, *Tārīkh Madīnah Dimashq*, vol. 42, 305-306.

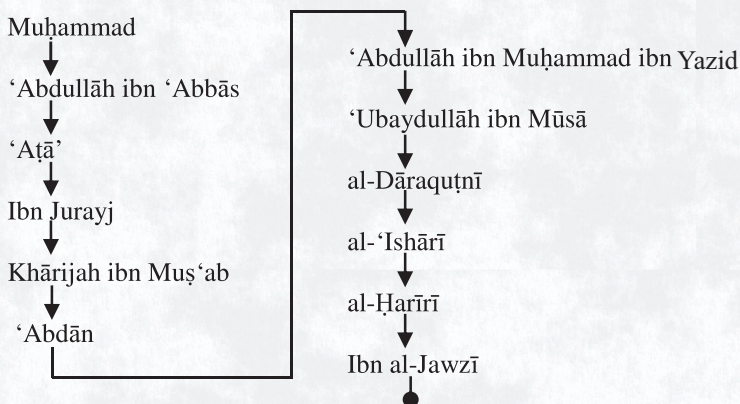
16. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 20, 147-148.

17. Ibn Ḥajar, *Taqrīb al-tahdhīb*, 393.

الاسود عبيد الله بن موسى القاضى قال حدثنا عبد الله بن محمد بن يزيد الحنفى قال انا عبدان قال انا خارجة بن مصعب عن ابن جريح عن عطاء عن ابن عباس قال قال رسول الله صلى الله عليه وسلم انا سيد ولد آدم ولا فخر وعلى سيد العرب قال يحيى خارجة ليس بثقة وقال ابن حبان لا يجوز الاحتجاج به

‘Abdullāh ibn ‘Abbās stated: God’s Messenger said: ‘I am the leader of the progeny of Adam and this is nothing to boast about and ‘Alī is the leader of the Arabs.’¹⁸

Following is the schematic illustration of the *isnād* of this narrative:



Khārījah ibn Muṣ‘ab (d. 168 AH) is regarded very weak by authorities. Following is some of the *jarḥ* that al-Mizzī has recorded about him: Aḥmad ibn Ḥanbal says about him: *lā yuktabu ḥadīthuhū* and ‘Abdullāh ibn Aḥmad ibn Ḥanbal says that his father had stopped him from writing any narrative from him; Authorities have reported the opinions of Yaḥyā ibn Ma‘īn on him as: *laysa bi shay’*, *laysa bi thiqaḥ*, *kadhdhāb*, *ḍa‘īf*; al-Bukhārī says that Ibn Mubārak and Wakī‘ have abandoned him (*tarakahū*); al-Nasā‘ī says that he is *ḍa‘īf*, *laysa bi thiqaḥ* and *matrūk al-ḥadīth*; Ibn Sa‘d said that people abstained from his narratives and thus they have abandoned him (*tarakūhū*); Abū Ḥātim says that he is *muḍṭarib al-ḥadīth laysa bi qawī yuktabu ḥadīthuhū wa lā yuḥtajju bihī*; Ibn Khirāsh and al-Ḥākim say that

18. Ibn al-Jawzī, *Al-‘Ilal al-mutanāhiyah*, 1, 215.

he is *matrūk al-ḥadīth*; al-Dāraqutnī regards him to be *ḍa‘īf*.¹⁹

Authorities have attributed *tadlīs* to him. Ibn Ḥajar says that he does *tadlīs* from liars.²⁰ (The narrative under consideration has his ‘*an‘anah*’).

Ibn Ḥibbān says that it is not permissible to adduce from him.²¹

5. Ḥasan ibn ‘Alī (rta)

حدثنا محمد بن عثمان بن أبي شيبة ثنا إبراهيم بن إسحاق الصيغى ثنا قيس بن الربيع عن ليث عن أبي ليلى عن الحسن بن علي رضي الله عنه قال قال رسول الله صلى الله عليه وسلم يا أنس انطلق فادع لي سيد العرب يعني عليا فقالت عائشة رضي الله عنها ألسنت سيد العرب قال أنا سيد ولد آدم وعلى سيد العرب فلما جاء على رضي الله عنه أرسل رسول الله صلى الله عليه وسلم إلى الانصار فاتوه فقال لهم يا معشر الانصار ألا أدلكم على ما إن تسكتم به لن تضلوا بعده قالوا بلى يا رسول الله قال هذا على فأحبوه بحبي وكرموه لكرامتي فإن جبريل صلى الله عليه وسلم أمرني بالذي قلت لكم عن الله عز وجل

al-Ḥasan ibn ‘Alī stated: “God’s Messenger said: ‘O Anas! Go and send the leader of the Arabs ie. ‘Alī to me.’ At this, ‘Ā’ishah said: ‘Are you not the leader of the Arabs?’ He replied: ‘I am the leader of Adam’s progeny while ‘Alī is the leader of the Arabs.’ So, when ‘Alī came over, God’s Messenger called over the Anṣār.’ Thereupon, they came over to him. So, he said to them: ‘Should I not tell you something which if you hold on to you will never go astray after it.’ They replied: ‘Why not! O Messenger of God.’ He said: ‘This is ‘Alī; love him the way you love me and respect him the way you respect me. This is because Gabriel on behalf of God, the Mighty, the Exalted has asked me to tell you this.’”²²

Following is the schematic illustration of the *isnād* of this narrative:

19. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 8, 18-21.

20. Ibn Ḥajar, *Ṭabaqāt al-mudallisīn*, 54; Ibn Ḥajar, *Taqrīb al-tahdhīb*, 186.

21. Ibn Ḥibbān, *Al-Majrūhīn*, vol. 1, 288.

22. Al-Ṭabarānī, *Al-Mu‘jam al-kabīr*, vol. 3, 88, (no. 2749). See also: Abū Nu‘aym, *Ḥilyah*, vol. 1, 63; Ibid., vol. 5, 38.

Ḥadīth

Muḥammad

al-Ḥasan ibn ‘Alī

Ibn ‘Abī Laylā

Layth ibn Abī Sulaym

Zubayd ibn al-Ḥārith

Qays ibn al-Rabī‘

Ḥusayn al-Ashqar

Ibrāhīm ibn Ishāq

Muḥammad ibn Khalaf ibn ‘Abd al-‘Azīz

Muḥammad ibn ‘Uthmān
ibn Abī Shaybah

Aḥmad ibn al-Ḥusayn

al-Ṭabarānī

‘Abd al-Wahhāb
ibn al-‘Abbās

Aḥmad ibn Ya‘qūb

Abū Nu‘aym

One group of scholars has regarded Layth ibn Abī Sulaym to be suspect. According to Ibn Ḥibbān²³ in his last years, he had a bad memory and would not know what he was narrating, would mix-up the chains of narration and make *mursal* narratives *marfū‘* and wrongly attribute reports to sound narrators; Ibn Ḥibbān goes on to add that Yaḥyā ibn Sa‘īd al-Qaṭṭān, Yaḥyā ibn Ma‘īn, ‘Abd al-Raḥmān ibn Mahdī and Aḥmad ibn Ḥanbal have forsaken him. He also adds that in the opinion of Aḥmad ibn Ḥanbal, he is *ḍa‘īf al-ḥadīth jiddan* and makes many mistakes. According to al-Nasā’ī, he is *ḍa‘īf*.²⁴ Ibn Ḥajar says that he is *ṣadūq*, mixes up a lot, is not able to distinguish between his narratives and has been forsaken.²⁵ Al-Mizzī²⁶ records that Aḥmad ibn Ḥanbal, Ibn Abī Ḥātim and Abū Zur‘ah regard him to be *muḍṭarib al-ḥadīth* and that Ibn Abī Ḥātim also regards him to be *ḍa‘īf al-ḥadīth*. Ibn Ḥajar²⁷ records that Yaḥyā ibn Ma‘īn calls him to be *munkar al-ḥadīth* and Ibn Sa‘d and Ya‘qūb ibn Shaybah regard him to be *ḍa‘īf al-ḥadīth*.

According to al-Dāraquṭnī, Ibrāhīm ibn Ishāq is *matrūk al-*

23. Ibn Ḥibbān, *Al-Majrūḥīn*, vol. 2, 231.

24. Al-Nasā’ī, *Al-Ḍu‘afā’*, 90.

25. Ibn Ḥajar, *Taqrīb al-tahdhīb*, 464.

26. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 24, 285-286.

27. Ibn Ḥajar, *Tahdhīb al-tahdhīb*, vol. 8, 418.

Qays ibn Rabī‘ (d. 167 AH) is very suspect. Al-Mizzī records: Aḥmad ibn Ḥanbal says that he narrates *aḥādīth munkarah*; according to Yaḥyā ibn Ma‘īn he is: *ḍa‘īf, lā yuktābu ḥadīthuhū, laysa bi shay’*, *laysa ḥadīthuhū bi shay’*, *ḍa‘īf al-ḥadīth lā yusāwī shay’* (all these four opinions of Yaḥyā are reported from different authorities); ‘Amr ibn ‘Alī states that Yaḥyā and ‘Abd al-Raḥmān would not narrate from him; the latter did initially narrate from him; but then abandoned him; ‘Alī ibn al-Madīnī regards him to be *ḍa‘īfun jiddan*; Ibn Numayr reported that scholars of Ḥadīth are of the opinion that his son had altered his narratives; Wakī‘ would also regard him as *ḍa‘īf*; Ibrāhīm al-Juzjānī regards him to be *sāqit*; Abū Zur‘ah says *fīhī līn*; Abū Ḥātim says *maḥalluhū al-ṣidq, wa laysa bi qawī, yuktābu ḥadīthuhū wa lā yuḥtajju bihī*; according to al-Nasā‘ī, he is *laysa bi thiqaḥ* and another opinion attributed to him is that he is *matrūk al-ḥadīth*; Ya‘qūb ibn Shaybah says that according to all his teachers he is *ṣadūq, wa kitābuhū ṣāliḥ, wa huwa radī al-ḥifẓ jiddan, kathīr al-khaṭā’ ḍa‘īfun fī rawāyatihī*.²⁹

Al-Bukhārī records him in his *Al-Ḍu‘afā’*.³⁰ Ibn al-Jawzī also records him in his *Al-Ḍu‘afā’* and also records that al-Dāraquṭnī regarded him to be *ḍa‘īf al-ḥadīth*.³¹ Ibn Ḥibbān has recorded him in his *Al-Majrūḥīn*.³²

Muḥammad ibn ‘Uthmān ibn Abī Shaybah is suspect in the eyes of some authorities. Ibn Ḥajar³³ records that according to ‘Abdullāh ibn Aḥmad ibn Ḥanbal he is a liar and Ibn Khirāsh says that he fabricates narratives.

No information is available on Muḥammad ibn Khalaf ibn ‘Abd al-‘Azīz and ‘Abd al-Waḥhāb ibn ‘Abbās al-Hāshimī.

About al-Ḥusayn ibn al-Ḥasan al-Ashqar, al-Mizzī records: al-Bukhārī’s two opinions about him are: *fīhī naẓar* and *‘indahū manākīr*; Abū Zur‘ah says that he is *munkar al-ḥadīth*; Abū Ḥātim says that he is *laysa bi qawī*.³⁴ Ibn al-Jawzī records that al-Nasā‘ī and al-Dāraquṭnī say that he is *laysa bi al-qawī* and al-Azdī regards

28. Al-Dhahabī, *Al-Mughnī*, vol. 1, 9.

29. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 24, 29-36.

30. Al-Bukhārī, *Al-Ḍu‘afā’ al-ṣaghīr*, 95.

31. Ibn al-Jawzī, *Al-Ḍu‘afā’*, vol. 3, 19.

32. Ibn Ḥibbān, *Al-Majrūḥīn*, vol. 2, 216-219.

33. Ibn Ḥajar, *Lisān al-mīzān*, vol. 5, 280.

34. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 6, 368.

him to be *ḍaʿīf*; Abū Maʿmar al-Hudhalī says that he is a liar.³⁵

35. Ibn al-Jawzī, *Al-Ḍuʿafāʾ*, vol. 1, 211.

**Unveiling Overlooked Symbols:
How Eschatological Signs in Hadith align with
Historical Events in the Light of
the Bible and the Qur’ān (3)**

Dr. Muhammad Saad Saleem

The Number of Dajjāl – 30 Communist States

According to Hadith, there will be approximately thirty Dajjāls, which have been interpreted as symbols of communist states.¹ This number roughly corresponds to the thirty former communist countries in the world. In this context, the Soviet Union is considered the central Dajjāl. Some communist states existed briefly and were later absorbed into the former Soviet Union, while others had mixed systems, which is why the Hadith mentions “approximately.” All these states have either dissolved or changed their ideologies through reforms.²

1. Muḥammad al-Al-Bukhārī, *Sahih al-Al-Bukhārī* 7121, accessed May 17, 2025, <https://sunnah.com/al-Bukhārī:7121>.

2. China (People’s Republic of China) – 1949 to 1978-1980s (economic reforms under Deng Xiaoping).

Cuba – 1959 to 2002 (ideological emphasis on (Joē Mṛī)Mṛī and Castroism).

Vietnam (Socialist Republic of Vietnam) – 1976 to 1986 (Đổi Mới reforms).

Laos (Lao People’s Democratic Republic) – 1975 to 1986 (New Economic Mechanism reforms).

North Korea (Democratic People’s Republic of Korea) – 1948 to 1992 (replaced by the Juche ideology).

Soviet Union (USSR) – 1922 to 1991 (Perestroika and collapse).

East Germany (German Democratic Republic) – 1949 to 1990 (reunification with West Germany).

Poland (People’s Republic of Poland) – 1947 to 1989 (transition to democracy).

Czechoslovakia (Czechoslovak Socialist Republic) – 1948 to 1989 (Velvet Revolution).

Hungary (Hungarian People’s Republic) – 1949 to 1989 (transition to

democracy).

Romania (Socialist Republic of Romania) – 1947 to 1989 (fall of Ceaușescu).

Bulgaria (People's Republic of Bulgaria) – 1946 to 1990 (transition to democracy).

Albania (People's Socialist Republic of Albania) – 1946 to 1992 (transition to democracy).

Yugoslavia (Socialist Federal Republic of Yugoslavia) – 1943 to 1992 (breakup into independent states).

Mongolia (Mongolian People's Republic) – 1924 to 1990 (democratic reforms).

South Yemen (People's Democratic Republic of Yemen) – 1967 to 1990 (unification with North Yemen).

Afghanistan (Democratic Republic of Afghanistan) – 1978 to 1992 (fall of the Communist regime).

Angola (People's Republic of Angola) – 1975 to 1991 (multi-party system and economic reforms).

Mozambique (People's Republic of Mozambique) – 1975 to 1990 (multi-party democracy).

Benin (People's Republic of Benin) – 1975 to 1990 (democratic reforms).

Congo-Brazzaville (People's Republic of the Congo) – 1969 to 1991 (transition to democracy).

Ethiopia (Derg regime, later People's Democratic Republic of Ethiopia) – 1974 to 1991 (fall of the Derg regime).

Cambodia (Democratic Kampuchea under the Khmer Rouge) – 1975 to 1979 (collapsed after the Vietnamese invasion and establishment of the People's Republic of Kampuchea).

Kampuchea (People's Republic of Kampuchea) – 1979 to 1993 (ended with UN-brokered peace accords and transition to a constitutional monarchy under a coalition government).

Tannu Tuva (Tuvan People's Republic) – 1921 to 1944 (annexed by the Soviet Union, losing its independence).

Outer Mongolia (Mongolian People's Republic Pre-1924) – 1921 to 1924 (precursor to the Mongolian People's Republic; officially established in 1924).

Somalia (Somali Democratic Republic): 1969-1991 (it collapsed after becoming a failed state).

Nicaragua (under the Sandinista government) – 1979 to 1990 (lost power after losing the 1990 elections to a U.S.-backed opposition coalition).

Grenada (under Maurice Bishop's New Jewel Movement) – 1979 to 1983 (ended after U.S. military intervention following internal conflicts within the ruling party).

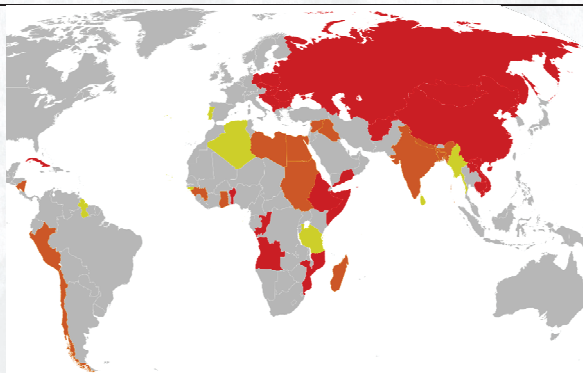


Figure 2: This is a map of all the states in history that have been influenced by communism (countries shown in 'red' were official communist states with a one-party system; other colours represent countries where there was influence but a multi-party system remained). This map illustrates the global reach of communism.³

The Journey of Dajjāl Around the World

In the Hadith, Dajjāl's journey around the world is likened to rain driven by the wind, symbolising his speed and global impact.⁴ Similarly, communism spread to every continent, but eventually, like the rain, it ceased and ended.

There will be no greater trial than the trial of Dajjāl

In the Hadith, Dajjāl's trial is described as the greatest.⁵ At its peak, more than one-third of the world's population was under communist governments.⁶ This was one of the most significant episodes of religious oppression and violation of freedoms in human history, affecting billions of people.

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

The Hadith describes a time when Muslims retreat to remote

Chile (Popular Unity under Salvador Allende) – 1970 to 1973 (overthrown in a U.S.-backed military coup led by Augusto Pinochet).

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

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

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

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

places such as mountains and valleys to safeguard their faith during severe trials, including the emergence of the Dajjāl.⁷⁸ Historically, those who sought to preserve their religious beliefs by taking refuge included people from regions such as the mountains of Abakan.⁹

Recitation of Sūrah Al-Kahf for protection from the Dajjāl

The Hadith strongly emphasises the recitation of Sūrah Al-Kahf, which strengthens believers' faith, resolve, and insight during great trials such as the tribulation of the Dajjāl.¹⁰ This guidance is similar to the event described about the "Companions of the Cave"—who, during a period of religious persecution and trial, migrated to remain steadfast in their faith and sought refuge with Allah.

Events related to the Dajjāl

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

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

According to the prophecy of the Prophet Muhammad (peace be upon him), among the followers of the Dajjāl will be seventy thousand Jews from Isfahan, who will be wearing cloaks (Ṭayālisah).¹¹ During the time of the Messenger of Allah (peace be upon him), Isfahan was a well-known centre of Jewish learning and religion, where the Jewish community was considered particularly influential in Talmudic knowledge, legal insight, and religious leadership. Although there was still a Jewish community in Isfahan at the beginning of the twentieth century, it no longer held the same intellectual and scholarly status for which it was renowned during the time of the

7. Muḥammad al-Al-Bukhārī, *Sahih al-Al-Bukhārī* 19, accessed May 17, 2025, <https://sunnah.com/al-Bukhārī:19>.

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

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

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

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

Messenger of Allah (peace be upon him).

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

The number “seventy thousand” mentioned in the Hadith refers to the Jewish population in Vilna at the beginning of the twentieth century, which was 63,000 in 1897 and increased to 76,000 in 1901. During this period, the Jewish community of Vilna was actively involved in socialist and Marxist revolutionary movements. Notably, the establishment of the “General Jewish Labour Party” in Vilna in 1897 and their participation in the failed Russian Revolution of 1905 are significant, where the Jews of Vilna clearly took part in revolutionary activities under a socialist agenda.¹²

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

In the time of the Messenger of Allah (peace be upon him), the region between Syria and Iraq was a disputed border area between the Byzantine and Sassanid empires, where no single power had permanent and uncontested dominance. The mention in Hadith of the Dajjāl appearing in this area carries two important symbolic meanings: first, that the Dajjāl will not be a continuation of any existing power, but will emerge as a new and independent force; second, that his appearance will be from the east of Medina.¹³

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

13. Muslim ibn al-Hajjaj, *Sahih Muslim* 2937a, accessed May 17, 36 Monthly **Renaissance** September 2025

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

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

According to the Hadith, the Dajjāl will call people, and they will believe in him. The Dajjāl will command, the sky will send down rain, the earth will produce crops, and livestock will be full of milk.¹⁴

This scene symbolically reflects the deception of the Dajjāl during the early years of the Soviet Union, especially during the first Five-Year Plan (1928–1932)¹⁵—people accepted this system with a conviction akin to religious faith, and the state seemingly produced miraculous results: booming factories, abundant harvests, and an artificial impression of prosperity. Initiatives like the “Stakhanovite movement”¹⁶ showed workers surpassing incredible targets, reinforcing the notion that communism could control nature and bring about unlimited progress, just as the Dajjāl would impress people by bringing rain and wealth.

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

According to the Hadith, the Dajjāl will go to those who reject his invitation, and they will suffer famine, hunger, and loss of

2025, <https://sunnah.com/muslim:2937a>.

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

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

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

wealth, until nothing of their possessions remains.¹⁷

This scene resembles the Ukrainian peasants who opposed communist collective agriculture. The state confiscated food, cut off supplies, and crushed resistance, resulting in the man-made famine known as the Holodomor (1932–1933). Despite the absence of a natural famine, policies left fields barren, livestock dead, and the population starving. Just as the Dajjāl abandons those who reject him to destruction, so too did the state leave these people in utter ruin, resulting in the deaths of 3.5 to 5 million people.¹⁸

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

According to the Hadith, the Dajjāl will pass through a desolate land and say, “Bring out your treasures,” and the treasures of the earth will come forth and gather around him like swarms of bees.¹⁹

This scene is reminiscent of the era when the Soviet Union, after consolidating its ideological grip, turned towards remote and desolate regions such as Siberia, Central Asia, and the Urals, initiating a vast process of extracting natural resources from there. Primarily during the second five-year plan (1933–1937), gold, coal, oil, and other minerals were obtained through forced labour and state-run industry, and these valuable resources were amassed at the centre as if, at a single command of the Dajjāl, treasures emerged from the earth and gathered around him. This process was not limited to a single plan; in the subsequent years, these resources continued to be the core and axis of the Soviet economy.

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

The Hadith mentions that the Dajjāl will camp near Medina but will not be able to enter it, as angels will protect it. Then, the angels will turn him towards Syria, and there he will perish.²⁰

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

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

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

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

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

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

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

According to the Hadith, Medina will tremble three times, after which every hypocrite and disbeliever will leave Medina and join the Dajjāl. This is most likely interpreted as the following three historical events described below.²¹

- **The Establishment of Israel in 1948 and the Nakba** – After the establishment of Israel in 1948, hundreds of thousands of Palestinians were displaced, an event known as the Nakba (meaning catastrophe). Hundreds of villages were destroyed, and Palestinians became refugees. The Muslim world regarded this as a great injustice perpetrated with the backing of Western powers. This tragedy shook Arab societies and led many young people and intellectuals to turn towards communist movements as a means of resistance.
- **The Suez Crisis of 1956** – When Britain, France, and Israel attacked the Suez Canal in 1956, Egypt sought diplomatic and political assistance from the Soviet Union against this aggression. This was the first significant occasion when an Arab state openly relied on Soviet power. This event promoted leftist ideologies in the Middle East, resulting in

21. Muḥammad al-Al-Bukhārī, *Sahih al-Al-Bukhārī* 7124, accessed May 17, 2025, <https://sunnah.com/al-Bukhārī:7124>.

the rise to power of nationalist and socialist groups such as the Ba'ath Party in Iraq and Syria, while a formal communist state was established in South Yemen.

- **The Six-Day War of 1967** – Israel's victory in the Six-Day War of 1967 dealt a severe blow to Arab nationalism, resulting in a new wave of leftist ideologies. As a result, Marxist factions emerged within Palestinian resistance movements, most notably the PFLP (Popular Front for the Liberation of Palestine), which openly adopted a Soviet-backed revolutionary path.

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

The Messenger of Allah (peace be upon him) foretold the steadfastness of the Banu Tamim tribe against the Dajjāl.²² This tribe, which has historically inhabited Saudi Arabia, Iraq, and the Gulf states, later emerged as a symbol of intellectual and social resistance against communism. Banu Tamim promoted Islamic traditions, beliefs, and tribal values, thereby rejecting the materialistic and atheistic ideologies of communism. The significance of this prophecy is further heightened by the fact that the Āl al-Shaykh—descendants of Shaykh Muhammad ibn 'Abd al-Wahhāb—also belong to this tribe.²³ In Saudi Arabia, under the intellectual influence of the Āl al-Shaykh, communism was regarded not only as atheistic but as an explicit adversary of Islam. For this reason, any form of alliance with the Soviet Union was considered contrary to faith and unacceptable.

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

It is stated in the Hadith that a Muslim who will leave Medina will be brought before the Dajjāl, who will kill him and then bring him back to life, but the Dajjāl will not be able to kill him again.²⁴ Another Hadith elaborates on this incident, stating that the Dajjāl will appear and a believer will confront him. The

22. Muḥammad al-Al-Bukhārī, *Sahih al-Al-Bukhārī* 2543, accessed May 17, 2025, <https://sunnah.com/al-Bukhārī:2543>.

23. "Muḥammad ibn Abd al-Wahhab," *Wikipedia*, last modified May 17, 2025, https://en.wikipedia.org/wiki/Muhammad_ibn_Abd_al-Wahhab.

24. Muḥammad al-Al-Bukhārī, *Sahih al-Al-Bukhārī* 7132, accessed May 17, 2025, <https://sunnah.com/al-Bukhārī:7132>.

Dajjāl's soldiers will stop the believer and question his intentions. When he refuses to accept the Dajjāl as his Lord, they will say, "Kill him." However, some among them will say, "Did your master (the Dajjāl) not forbid killing anyone without his permission?" Then they will take him to the Dajjāl. Recognising him, the believer will exclaim, "This is the Dajjāl!" The Dajjāl will order his execution, and he will be sawn in half. Then the Dajjāl will bring him back to life. However, the believer will again reject the Dajjāl and expose his deception. When the Dajjāl is unable to kill him a second time, he will throw him aside, making it appear as if he is being cast into Hell, but in reality, he will enter Paradise. The Prophet (peace be upon him) said that he will be the greatest martyr in the sight of Allah.²⁵

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

- **The believer's refusal to accept the Dajjāl as Lord – The expulsion of communist factions in 1977:** In the 1970s, the Afghan government included the communist "Parcham" faction. However, in 1977, President Mohammad Daoud Khan discovered the communists' plans for rebellion and expelled them from the government. This event corresponds to the Hadith's account of the Dajjāl's guards questioning the believer and the believer's refusal to accept the Dajjāl as his Lord.
- **The Dajjāl's soldiers attempting to kill the believer – The Khalq coup and oppression in 1978:** In 1978, through the Saur Revolution, the Khalq faction seized power by force, resulting in the assassination of President Daoud Khan. This

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

event symbolises the Dajjāl's soldiers' attempt to kill the believer as described in the Hadith. This was also surprising for the Soviet Union, as it sought to avoid instability caused by unexpected coups. The Soviet Union's policy aligns with the Hadith's statement: "Did your master (the Dajjāl) not forbid killing anyone without his permission?"

- **The Dajjāl killing and reviving the believer – Soviet intervention and the purge of Khalq in 1979:** In 1979, the Soviet Union invaded Afghanistan, killed the Khalq leader Hafizullah Amin, and installed the Parcham faction in power. This change was made possible through Operation Storm-333, in which Soviet forces killed the Khalq leadership, crushed resistance, and carried out mass killings. This parallels the Hadith's account of the believer being tortured, killed, and revived, as the Khalq faction was violently removed and the Parcham faction imposed. Although the Khalq faction had previously supported communist ideology, the Soviet Union's actions alienated many of its leaders, resulting in heavy losses for them.
- **The Dajjāl's inability to kill the believer again – The resistance of the Mujāhidīn and Soviet failure:** The Soviet Union tried to strengthen its grip on Afghanistan, but the resistance of the Mujāhidīn continued to grow. In the Hadith, the believer's neck turning to copper, making it impossible to kill him again, alludes to the intensity and ultimate failure of Soviet military operations. The withdrawal of Soviet troops in 1989 corresponds to the Dajjāl casting the believer far away in the Hadith.
- **The martyrdom of the believer – Intense civil war after the fall of the communist government in 1992:** The collapse of the communist government in 1992 and the ensuing intense civil war correspond to the martyrdom of the believer in the Hadith. In this way, the believer's entry into Paradise reflects the sincerity of those Mujāhidīn who regarded their struggle against the Soviet Union as a jihad against atheism and oppression.

Questions about the Interpretation

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

According to a Hadith, Ḥaḍrat Tamīm al-Dārī (may Allah be pleased with him) narrated an incident to the Noble Prophet.²⁶ He explained that he set out on a sea voyage with some people and, due to a storm, they reached an island. There, they encountered a strange and unusual creature called “al-Jassāsah,” who took them to a cave to meet a man. That man was bound in chains and asked them several questions, then revealed to them he was “al-Masīḥ ad-Dajjāl” and that the time of his emergence was near. When Ḥaḍrat Tamīm al-Dārī (may Allah be pleased with him) narrated this incident to the Noble Prophet (peace be upon him), the Prophet affirmed its truth before the people and said, “This incident is in accordance with what I have been telling you about the Dajjāl.”

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

There is no separate narration or testimony from the other individuals who travelled with Ḥaḍrat Tamīm al-Dārī (may Allah be pleased with him) regarding this extraordinary incident, which supports the view that this event was a vision.

According to another Hadith, the Noble Prophet said: “All the people present in my era will pass away within a hundred years.” If the Dajjāl had physically existed at that time, he would have been included among them as well.²⁷

Just as the Noble Prophet himself saw the Dajjāl in a vision, similarly, the incident of Tamīm Ḥaḍrat Dārī (may Allah be pleased with him) was also a vision.²⁸

Ibn Sayyad, being the Dajjāl

Some Hadiths indicate that Ibn Sayyad, a boy living on the outskirts of Medina, could be the Dajjāl.²⁹ However, the Noble

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

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

28 Muḥammad al-Al-Bukhārī, *Sahih al-Al-Bukhārī* 5902, accessed May 17, 2025, <https://sunnah.com/al-Bukhārī:5902>.

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

Prophet said in a clear Hadith: “If the Dajjāl appears during my lifetime, I will confront him on your behalf.”³⁰ This makes it clear that since Ibn Sayyad existed during the Prophet’s time, he could not be the Dajjāl.

Furthermore, the Noble Prophet (peace be upon him) said that the Dajjāl could not enter Mecca and Medina.³¹ In contrast, historical reports indicate that Ibn Sayyad travelled from Medina to Mecca, further proving that he was not the Dajjāl.³²

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

The Hadith literature makes it clear that the Noble Prophet and his Companions (may Allah be pleased with them) regarded the Dajjāl as a human being. The Messenger of Allah (peace be upon him) saw the Dajjāl in a vision,³³ and since the visions of the Prophets are a form of revelation, they describe exactly what they see in their dreams, without adding any personal interpretation or conjecture.

The interpretation of the dreams of the Prophets is either directly granted by Allah Almighty to His Prophet, or the reality of the dream becomes clear over time. A clear example of this is the dream seen by Prophet Yūsuf (Joseph), peace be upon him, in his childhood—in which the sun, the moon, and eleven stars were prostrating to him. Years later, when his family appeared before him in Egypt, Prophet Yūsuf (peace be upon him) said: “O my father! This is the interpretation of my dream I saw before; my Lord has made it come true.”³⁴

In accordance with this principle, when the Prophet Muhammad (peace be upon him) saw the Dajjāl as a human in a vision,³⁵ he described it exactly as he saw it. The Companions

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

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

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

33 Muḥammad al-Al-Bukhārī, *Sahih al-Al-Bukhārī* 5902, accessed May 17, 2025, <https://sunnah.com/al-Bukhārī:5902>.

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

35 Muḥammad al-Al-Bukhārī, *Sahih al-Al-Bukhārī* 5902, accessed

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(may Allah be pleased with them) also understood it to be a human, because the Prophet (peace be upon him) did not present any interpretation of the vision. This indicates that a complete understanding and interpretation of the narrations concerning the Dajjāl will only be possible at the time of their occurrence. Before that, their true nature could only be a matter of conjecture or scholarly reasoning.



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