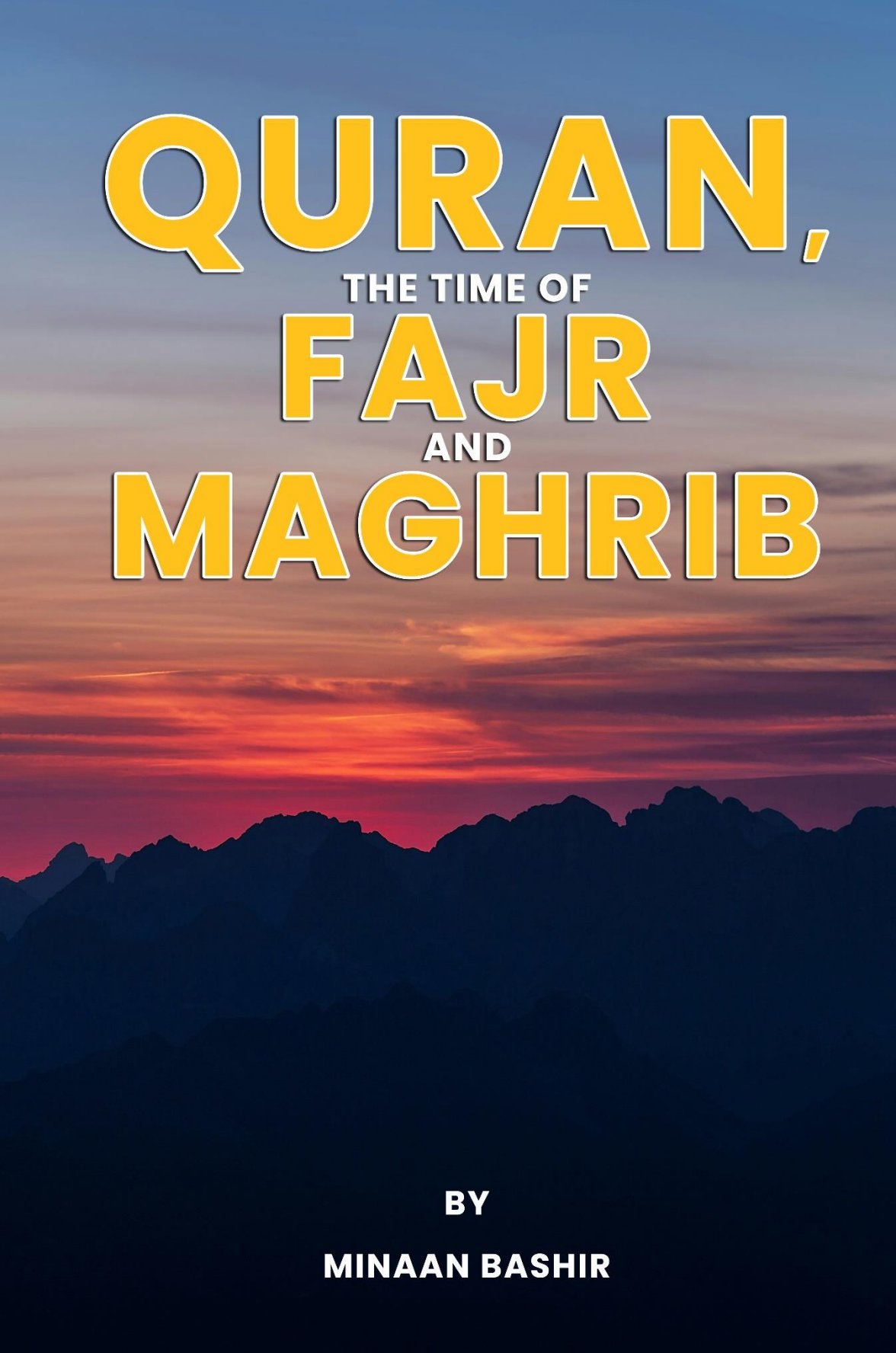
QURAN,
THE TIME OF
FAJR
AND
MAGHRIB
BY
MINAAN BASHIR

Quran, The Time Of Fajr & Maghrib

By

Minaan Bashir

Quran, the Time Of Fajr and Maghrib

PREFACE

'Quran, the Time Of Fajr and Maghrib' is a book that has thrilled me in many ways. The interest around this subject was planted in my heart all those years ago in I'tikaf. I always wondered how Nabi Muhammad (ﷺ) knew the times of prayer and whether Allah gave him Divine Prayer Times. What did he use to know the times of prayer, and could such Prayer Times be used today?

This Book answers those questions!

The purpose of this Book is to teach the Prophetic Prayer Times given to Nabi Muhammad (ﷺ) by Allah Most High. This Book will focus on the three-night prayers; Fajr, Maghrib & Isha. I may one day write another Book teaching the times of Zuhr & Asr, In shaa Allah.

The first half of the Book will teach methodology for the recitation and study of the Quran. It is entitled – Summary: Methodology of Recitation & Study of the Quran. The methodology section may seem long at first, however, it is important to teach this subject as many Muslims are unaware on how the Quran should be recited and studied. The second half of the Book will tackle the subject matter: 'Quran, the Time of Fajr and Maghrib'.

Finally, the meaning of the following abbreviations is:

(ﷺ) – May the peace and blessings of Allah be upon him

(as) – Peace be upon him

(ra) – May Allah be pleased with him or her

Minaan Bashir
England
27th Safar 1447

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Email: minaan2023@gmail.com
Website: https://minaanbashir.com/

Publication Date: 2024 / 1446
Publisher: Amazon / Amazon Kindle Direct Publishing

In Memory of Sheik Imran Hosein & Malcolm X

Sheik Imran Hosein taught me the importance of the Quran in the pursuit of Knowledge

He gave me the Methodology to write this Book

Malcolm X taught me the importance of proclaiming the truth without any regard for consequences

He gave me the Courage to write this Book

"In this sense Malcolm never died. He lives on in the hearts of millions of those who worship the One-God, inspiring them to stand up for truth, justice and peace, and to stand up against injustice, oppression and exploitation. As they do so, their names are written in gold on the pages of history."

Sheik Imran Hosein

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PART I

SUMMARY: METHODOLOGY OF RECITATION & STUDY OF THE QURAN

My teacher of blessed memory, Sheik Imran Hosein, wrote two important books: 'Quran and the Moon: Divine Methodology for Monthly Recitation of the Quran' and 'Quran and the Stars: Introduction to Methodology for Study of the Quran'. This opening chapter is a summary of these two books as tribute to the magnificent work left behind by my teacher. Readers are strongly encouraged to read the two books above.

CHAPTER 1

Quran & the Moon - Divine Methodology for Monthly Recitation of the Quran

The Word Quran Means 'Recitation'

The word Quran means 'recitation' and first word revealed to the Prophet Muhammad (ﷺ) was 'Iqra', which means to 'read' or 'recite'.

There are several requirements for reciting the Quran which must be briefly mentioned. The Quran must be recited in a state of Wudhu (**Quran, 5:6**), the Quran must be recited melodiously (**Quran, 73:4**), we must listen when others are reciting the Quran (**Quran, 7:204**) and seek refuge with Allah Most High from Shaytan before reciting the Quran (**Quran, 16:98**).

Why did Allah Most High name His last scripture to Mankind as 'recitation'?

The obvious answer to the above question is that the Quran must be recited! Allah wants Muslims to **recite the Quran the way He recited the Quran**:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ فَإِذَا قَرَأْنَـٰهُ فَٱتَّبِعْ قُرْءَانَهُ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

"Behold, it is for Us to gather it and to cause it to be recited [as it ought to be recited]. **Thus, when We recite it**, **you must follow that way of recitation**; and then, behold, it will be for Us to explain it."

(Quran, Al-Qiyamah, 75:17-19)

There is a synonymous relationship in the above verse between recitation and study. You cannot study the Quran without first reciting the Quran. As my teacher would say, recitation comes first, study comes after!

The most important objective of reciting the Quran is to restore our hearts to a state of purity where the Quran can be studied. If the heart

isn't pure and sincerely loyal to Allah, the knowledge in the Quran would not be fully grasped:

لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ

"None can even touch (the knowledge in) this Qur'an except (those whose hearts are) pure and clean."

(Quran, al-Waqi'ah, 56:79)

The believer's heart must be loyal to Allah and faithful to the truth. When a believer recognises truth in the Quran, whether they understand it or not, whether they are comfortable with it or not, they must submit! Once they have submitted, they must proclaim this truth, regardless of the price they pay. Reciting the Quran, having a pure heart, and being faithful to truth in the Quran is the minimum criteria before someone can study the Quran.

Allah has prioritised recitation before study to expose those who would corrupt the house of Islam. The Prophet (ﷺ) identified those people and declared them to be the "worst people beneath the sky":

"There will come a time upon a people when nothing would remain of Islam but the name, nothing would remain of the Qur'an except the form of its letters. Their Masajid would be grand structures but would be devoid of guidance. **Their religious scholars would be the worst people beneath the sky,** corruption would emerge from them, and return to them."

Sunan al-Kubra (Bayhaqi)

Such scholars would not be able recognise the *Shirk* & *Kufr* of the Modern Secular State, the return of the Jews to the Holy Land (Palestine) being prophesied in the Quran over 1400 years ago (**Quran, 21:95-96**) (*see Jerusalem in the Quran*), and the current monetary system being bogus fraudulent and haram (*see Gold Dinar and Silver Dirham: Islam and the Future of Money*).

How would Muslims recognise the true scholars of Islam? They would be those who recite the Quran the way Allah recited it!

Recite the Quran the Way Allah Most High recited it

The meaning of the word "Quran" provides an insight into of one the Divine objectives of the Book. This Book was sent to be recited the way Allah recited it:

فَإِذَا قَرَأْنَـٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ

"Thus, when We recite it, you must follow that way of recitation...."

(Quran, Al-Qiyamah, 75:18)

The Quran was revealed to the heart of the Prophet Muhammad (ﷺ) over a period of 23 years. This kind of revelation is known as Wahi:

۞ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَوْلَا نُزِّلَ عَلَيْهِ ٱلْقُرْءَانُ جُمْلَةً وَٰحِدَةً ۛ كَذَٰلِكَ لِنُثَبِّتَ بِهِۦ فُؤَادَكَ ۖ وَرَتَّلْنَـٰهُ تَرْتِيلًا

"And those who disbelieve say: 'Why is not the Quran revealed to him all at once?' Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages."

(Qur'an, al-Furqan, 25:32)

Once revelation entered the heart of the Prophet (ﷺ), he recited it out loud and had it memorised. Allah then instructed Angel Gabriel (Jibril) to tell the Prophet (ﷺ) where each revelation had to be inserted in the Quran.

The Divine recitation where Allah recited the Quran to Prophet Muhammad (ﷺ) is known as Qira'a. This Qira'a or 'Divine recitation' is what Allah wants Muslims to emulate and follow.

During the nights of Ramadan, Allah would send Angel Gabriel to recite the Quran to the blessed Prophet (ﷺ). As angels do not have free will (**Quran, 66:6**), Angel Gabriel acted as a medium in which Allah Himself would recite the Quran to the blessed Prophet (ﷺ). In doing so, the Prophet (ﷺ) was given a Divine methodology on how to recite the Quran from Allah Most High. Since Allah recited the Quran to the Prophet (ﷺ) through Angel Gabriel and ordered us to follow this way of recitation (**Quran, 75:18**), this would become the Sunnah of Allah:

"Narrated Ibn Abbas: The Prophet (ﷺ) was the most generous of all the people, and he used to become more generous in Ramadan when Gabriel met him. **Gabriel used to meet him every night during Ramadan to revise the Qur'an with him**. Allah's Messenger (ﷺ) then used to be more generous than the fast wind."

Sahih al-Bukhari

"Fatimah reported: The Prophet, peace and blessings be upon him, said: '**Gabriel would come to me to revise the Quran once every year**. This year he revised with me twice. I do not think it means anything but that my term will come to an end. Verily, you will be the first of the people of my house to meet me.' So, I wept, and the Prophet said, 'Are you not pleased to be the master of the women of Paradise or of the believing women?' So, I laughed at that."

Sahih al-Bukhari; Sahih Muslim

The recitation of the Quran is also the sunnah of the Prophet (ﷺ) as he was commanded to recite the Quran as it ought to be recited:

وَأَن أَتلُوَ القُرآنَ ۖ فَمَنِ اهتَدىٰ فَإِنَّما يَهتَدي لِنَفسِهِ ۖ وَمَن ضَلَّ فَقُل إِنَّما أَنا مِنَ المُنذِرينَ

"**And (I am commanded) to recite the Qur'ān**. And whoever is rightly guided (while reciting this Qur'ān, studying it and following it) is rightly guided for (the good of) his own soul; and as for him who goes astray (through neglect of this Qur'ān) say (unto him): Lo! I am only a warner."

(Quran, Al-Naml, 27:92)

As Allah mentions in several passages to obey and follow His messenger (**Quran, 3:132, 4:59, 5:92**), we are obliged to follow the Prophet (ﷺ) by **reciting the Quran the way Allah recited it**.

If Allah ordered the followers of Nabi Muhammad (ﷺ) to follow that way of recitation, what advice did the blessed Prophet (ﷺ) give his followers?

The Prophet (ﷺ) advised Muslims to recite the entire Quran at least once a lunar month:

"It was narrated that 'Abdullah bin 'Amr said: "I memorized the Qur'ān and recited it all in one night. The Messenger of Allah said: 'I am afraid that you may live a long life and that you may get bored. **Recite it over the period of a month**.' I said: 'Let me benefit from my strength in my youth.' He said: 'Recite it

in ten days.' I said: 'Let me benefit from my strength and my youth.' He said: 'Recite it in seven days.' I said: 'Let me benefit from my strength and my youth,' but he refused [to alter it any further]."

Sunan Ibn Majah

"Narrated Abdullah ibn Amr ibn al-'Ās: Yazīd ibn Abdullah said that Abdullah ibn Amr asked the Prophet: '**In how many days should I complete the recitation of the whole Qur'ān, Messenger of Allah?** He replied: **In one month**. He said: I am more energetic to complete it in a period less than this. He kept on repeating these words and lessening the period until he said: Complete its recitation in seven days. He again said: I am more energetic to complete it in a period less than this. The Prophet (ﷺ) said: He who finishes the recitation of the Qur'ān in less than three days does not understand it.'"

Sunan Abi Daud

"Abdullah ibn Amr reported: The Messenger of Allah, peace and blessings be upon him, said, '**Read the Qur'ān once in every month**." I said, "I have strength to do more." The Prophet said, "Then read it in twenty nights." I said, "I have strength to do more." The Prophet said, "Then read it in seven nights, and do not do more than that.'"

Sahih Bukhari; Sahih Muslim

To the uninitiated, the only valid months are the Islamic lunar months. Hence, all Muslims must the recite the entire Quran every lunar month.

Angel Gabriel would recite a portion of the Quran each night in Ramadan. By the end of the month, the entire Quran would be recited. This daily portion is known as Juz, or is commonly known by the Farsi term, Sipara. As we are obligated to recite the Quran the way Allah recited it, what would constitute a Juz? When is the first Juz, second Juz etc?

Daily Juz for Quranic Recitation

The word "Juz" or "Sipara" means "parts". Juz is the portion of the Quran to be recited every day to complete the recitation of the Quran in one month.

When we take a brief look at how the Quran has been divided, we can see it has been divided into *Suwar* (plural form of Surah). The word Surah means "Chapter" and it signifies a wall or division, which has been constructed by Allah Himself.

There are 114 Surahs in the Quran with each Surah containing a specific number of Ayats. The longest Suwar are located at the beginning whilst the shortest Suwar are at the very end. The length of each Surah gradually declines from the beginning to the end of the Quran. Allah, the All-Knowing and All-Wise, must have a specific reason as to why the Quran was structured this way.

Readers should be reminded that the Quran was divided by Allah for the purpose of daily recitation:

وَقُرْءَانًا فَرَقْنَـٰهُ لِتَقْرَأَهُۥ عَلَى ٱلنَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَـٰهُ تَنزِيلًا

"**And [it is] a Quran which We have divided [into parts or Juz], in order that you might recite it to men at intervals**. And We have revealed it by stages."

(Qur'an, al-Isra, 17:106)

Whenever we recite the Quran every lunar month, we must follow the Ajza (plural form of Juz) or divisions, that Allah has ordained in the Quran.

When we begin to recite the Quran, we find that the longest Surah of all, al-Baqarah, is placed at the very beginning. Are we allowed to sub-divide Surah al-Baqarah for daily recitation? Can Muslims cut this Surah into smaller parts or Juz for the purpose of recitation?

Sheik Imran Hosein offered a unique perspective as to why Allah placed the longest Surah of all (al-Baqarah) at the beginning of the Quran. It was to test Muslims to see if they would respect the divisions or walls built by Allah Himself.

The Prophet (ﷺ) never sub-divided any Surah into smaller parts for daily recitation. The proof is in the following verse of the Quran:

وَقُلْ إِنِّىٓ أَنَا ٱلنَّذِيرُ ٱلْمُبِينُ كَمَآ أَنزَلْنَا عَلَى ٱلْمُقْتَسِمِينَ ٱلَّذِينَ جَعَلُوا۟ ٱلْقُرْءَانَ عِضِينَ فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ عَمَّا كَانُوا۟ يَعْمَلُونَ

"**Say, Indeed I am a clear warner** [who warns you of Divine anger] **as We sent down on those who divided**. **Those who have divided the Quran into parts [Arbitrarily divided the Quran into bits and pieces]**. So, by your Lord, We

shall surely question them all [They will answer to Me on Judgement Day for what they have done to this Quran]"

(Quran, Al-Hijr, 15:89-93)

Allah Most High has prohibited the sub-division or cutting of Surahs into smaller parts for daily recitation. To be clear, Muslims are NOT allowed to divide a Surah into separate Juz or Sipara's. Those who recite the Quran with their own arbitrary divisions will be questioned by Allah on Judgement Day.

As Allah has ordered Muslims to follow His way of recitation, and He has prohibited any Surah from being to be sub-divided into separate Sipara's, the entirety of Surah al-Baqarah is the first Juz to be recited every lunar month.

Since the Quran needs to be recited - from cover to cover - every lunar month, the following division has been recommended which respects Allah's command to NEVER break up a Surah for daily recitation. It is the view of Sheik Imran Hosein that the Ajza for the first 15 days cannot be recited any other way.

Ajza of the first 6 days of the Lunar Month

- 1st Juz: al-Baqarah – 286 verses
- 2nd Juz: Ale Imran – 200 verses
- 3rd Juz: al-Nisa – 177 verses
- 4th Juz: al-Ma'idah – 120 verses
- 5th Juz: al-An'am – 166 verses
- 6th Juz: al-A'raf – 206 verses

Allah has purposely structured the above Surah's to be long as He wants us to recite only one Surah for the first six days of the month.

When we reach the 7th day, however, we can see that Allah has placed clues as to how He wants the Quran to now be recited.

He placed a short Surah comprised of 75 verses, Surah al-Anfal, right after the previous six Surah's which were all long. Secondly, the Surah which follows al-Anfal, Surah al-Taubah, is a long Surah with 129 verses. Lastly, and most important of all, Surah al-Taubah is the only Surah in the Quran which does not begin with *Bismillah al-Rahman al-Raheem.*

The Divine wisdom behind Surah al-Taubah being placed after al-Anfal and commencing without *Bismillah al-Rahman al-Raheem* is so we combine these two Surahs for our Juz on the 7th day of the month. And Allah knows best!

This change in the system of Quran recitation, from reciting single to multiple Surahs, alerts believers to the passage of time during a lunar month. The first week has nearly completed and the 7th day has arrived. The importance of the 7th day in the **history of time** cannot be understated as Allah created the heavens and the earth in six days:

إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ ۗ أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ

"Indeed, your Lord Allah is the One who created the heavens and the earth in six days (epochs), then He ascended on the Throne. He covers the night (with) the day seeking it rapidly, and the sun, and the moon, and the stars (are) subjected by His Command. Surely, for Him is the Creation and the Command. Blessed (is) Allah, the Lord of the worlds!"

(Quran, Al-A'raaf, 7:54)

إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۖ يُدَبِّرُ ٱلْأَمْرَ ۖ مَا مِن شَفِيعٍ إِلَّا مِنۢ بَعْدِ إِذْنِهِۦ ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ فَٱعْبُدُوهُ ۚ أَفَلَا تَذَكَّرُونَ

"Verily, your Lord-God (is) Allah, the One Who has created the heavens and the earth in six days, then He established on the throne (of His almightiness), governing all affairs. There is none that could intercede with Him unless He grants permission. That (is) Allah, your Lord-God so worship Him [alone]: Then will you not, remember?"

(Quran, Yunus, 10:3)

ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۚ ٱلرَّحْمَٰنُ فَسْـَٔلْ بِهِۦ خَبِيرًا

"The One Who created the heavens and the earth and all that is between them in six days, then He established Himself over the throne, the Most Gracious! So ask Him (as He is) All Aware"

(Quran, al-Furqan, 25:59)

ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۖ مَا لَكُم مِّن دُونِهِۦ مِن وَلِىٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ ۚ

"Allah (is) the One Who has created the heavens and the earth and whatever (is) between them in six days (periods). Then He established Himself on the throne. You have no protector or intercessor besides Him [on Judgment Day]: Then, will you not take heed?"

(Quran, al-Sajdah, 32:4)

وَلَقَدْ خَلَقْنَا ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍۢ

"And certainly, We created the heavens and the earth and whatever (is) between both of them in six days (periods), and fatigue did not touch Us."

(Quran, Qaf, 50:38)

هُوَ ٱلَّذِى خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۚ يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعْرُجُ فِيهَا ۖ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

"He is the One Who created the heavens and the earth in six days, then He rose over the throne. He knows what penetrates the earth and what comes forth from it and what descends from the heavens and what ascends therein; **and He is with you wherever you are**. And Allah (is the) All-Seer of what you do."

(Quran, al-Hadid, 57:4)

This is why Allah ordained the Sabbath on the 7th day of the week. He wanted believers to pray, rest and reflect on the **history of time** during the first six days of creation.

In short, combining Surah al-Anfal & al-Taubah on the 7th day serves to commemorate the creation of the heavens and the earth in six days.

Ajza of days 7 to 11 of the Lunar Month

- 7th Juz: al-Anfal, 75 & al-Taubah, 129 – a total of 204 verses
- 8th Juz: Yunus, 109 & Hud, 123 – a total of 232 verses
- 9th Juz: Yusuf, 111 & al-Rad, 43 – a total of 154 verses
- 10th Juz: Ibrahim, 52 & al-Hijr, 99 – a total 151 verses
- 11th Juz: al-Nahl – 128 verses

Surah al-Nahl is a long Surah that should be recited on the 11th day. It is the recommendation of Sheik Imran Hosein to recite both Surah Al-Isra & Al-Kahf on the 12th day as they are both Divinely-interlinked. The 11th day also signifies that the first 1/3 of the Islamic month has passed.

Ajza of days 12 to 15 of the Lunar Month

- 12th Juz: al-Isra, 111 & al-Kahf, 110 - a total of 221 verses
- 13th Juz: Maryam, 98 & Ta Ha, 135 - a total of 233 verses
- 14th Juz: al-Anbiyah, 112 & al-Hajj, 78 - a total of 190 verses
- 15th Juz: al-Mu'minun, 118 & al-Nur, 64 - a total of 182 verses

The 15th night of the month is when the full moon emerges in the sky. The night sky is basked with the brightest glow of moonlight. Since this is when the night is basked with the most light (Nur), Allah Most High gives us Surah al-Nur to recite on the 15th day. The recitation of Surah al-Nur reflects the passage of time during the lunar month. Half of the month has passed, and half now remains.

Ajza of days 16 to 21 of the Lunar Month

- 16th Juz: al-Furqan, 77 & al-Shu'ara, 227 - a total of 304 verses
- 17th Juz: al-Naml, 93; al-Qasas, 88 & al-Ankabut, 69 - a total of 250 verses
- 18th Juz: al-Rum, 60; Luqman, 34; al-Sajdah, 30 & al-Ahzab, 73 - a total of 197 verses
- 19th Juz: Saba, 54; al-Fatir, 45; Ya Sin, 83 & al-Safat, 182 - a total of 364 verses
- 20th Juz: Sad, 88; al-Zumar, 75 & Ghafir, 85 - a total of 248 verses

- 21st Juz: Fussilat, 54; al-Shura, 53; al-Zukhruf, 89 & al-Dukhan, 59 - a total of 255 verses

The 21st day in Ramadan marks the commencement of Lailatul Qadr. Lailatul Qadr is the night in which the Quran was first sent down to the blessed Prophet (ﷺ) and the first verses were revealed. The night of power (Lailatul Qadr) falls on one of the odd nights in the last 10 days of Ramadan. It is on this blessed night that the Angels descend from above to perform every errand assigned to them by Allah Most High. When Surah Fussilat is recited on the 21st day of Ramadan, we receive information that the Angels pray for those who are actively engaged in Ibadah during Lailatul Qadr:

إِنَّ ٱلَّذِينَ قَالُواْ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَـٰمُواْ تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَـٰٓئِكَةُ أَلَّا تَخَافُواْ وَلَا تَحْزَنُواْ وَأَبْشِرُواْ بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ

نَحْنُ أَوْلِيَآؤُكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ ۖ وَلَكُمْ فِيهَا مَا تَشْتَهِىٓ أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ

"Indeed, those who say, 'Our Lord is Allah' and then stand firm, the angels will descend on them (and this occurs on Lailatul Qadr) (saying) 'Fear not and grieve not but receive the glad tiding of that paradise which you were promised! We (are) your protectors in the life of this world and (will be so) in the Hereafter; And for you therein whatever your soul may desire and whatever you ask (for). A hospitable gift from the Oft-forgiving, the Most Merciful!'"

(Quran, Fussilat, 41: 30-32)

Ajza of days 22 & 23 of the Lunar Month

- 22nd Juz: al-Jathiyah, 37; al-Ahqaf, 35; Muhammad, 38; al-Fath, 29 & al-Hujurat, 18 - a total of 157 verses
- 23rd Juz: Qaf, 45; al-Dhariyat 60; al-Tur, 49; al-Najm, 62; & al-Qamar, 55, - a total of 271 verses

During the last week of the month, a momentous change takes place in the night sky where the moon gradually disappears and is replaced by the glittering display of the stars. The night sky is illuminated by star light rather than moon light.

Hence, Allah gives us Surah al-Najm, *the Star*, and Surah al-Qamar, *the Moon*, on the 23rd day of the month to alert believers that the last week of the month has now commenced. The month is saying its final goodbye with darkness enveloping the night sky until it is illumined with moonlight upon the sighting of the new month.

Ajza of days 24 to 29 of the Lunar Month

- 24th Juz: al-Rahman; al-Waqi'ah; al-Hadid & al-Mujadilah
- 25th Juz: al-Hashr; Mumtahinah; al-Saff; al-Jumu'ah; al-Munafiqun; al-Taghabun; al-Talaq; al-Tahrim; al-Mulk & al-Qalam
- 26th Juz: al-Haqqah; al-M'arij; Nuh, al-Jinn; al-Muzzammil & al-Muddaththir
- 27th Juz: al-Qiyamah; al-Insan; al-Mursalat; al-Naba & al-Nazi'at
- 28th Juz: 'Abasa; al-Takwir; al-Infitar; al-Mutaffifīn; al-Inshiqaq; al-Buruj; al-Tariq; al-A'la; & al-Ghashiyah
- 29th Juz: al-Fajr; al-Balad; al-Shams; al-Layl - 21; al- Duha; al-Sharh; al-Tin; al-Alaq & Al-Qadr

Allah Most High sent down Surah al-Qadr to commemorate Lailatul Qadr (Night of Power), and as this Surah mentions both al-Fajr and al-Layl, the Juz on the 29th day has been arranged to combine the recitation of Surah al-Qadr, al-Fajr & al-Layl. In retrospect of the interlink between Fajr, Layl and al-Qadr in Surah al-Qadr, it is the view of Sheik Imran Hosein that Lailatul Qadr most likely occurs on the 29th night of Ramadan. Muslims should devote extra care and attention to the 29th night of Ramadan.

When the 29th day of the month ends, believers must look to the evening sky to sight the new moon. If the new moon is sighted, we would have to recite the few remaining Suwar (plural form of Surah) to complete the recitation of the entire Quran in one lunar month. If, on the other hand, the new moon is not seen with the naked eye, the month would now have 30 days, and we would have a few short Suwar to recite on the 30th day.

Ajza of day 30 of the Lunar Month

- 30th Juz: al-Bayyinah; al-Zalzalah; al-'Adiyat; al-Qariah; al-Takathur; al-'Asr; al-Humazah; al-Fil; Quraysh; al-Ma'un; al-Kauthar; al-Kafirun; al-Nasr; al-Masad; al-Ikhlas; al-Falaq; & al-Nas.

When someone opens the Quran, they will notice that the longest Suwar (plural form of Surahs) are at the beginning of the Quran and the shortest Suwar are at the end. The size of each Surah gradually declines from beginning to the end of the Quran. However, the very first Surah before al-Baqarah is only comprised of seven verses: known as Surah al-Fatiha. Why is such a short Surah located at the very beginning of the Quran?

Surah al-Fatiha

The Surah's name, al-Fatiha means "The Opener or The Key".

Surah al-Fatiha has a special status that makes it different from the rest of the Quran. It is comprised of seven oft-repeated verses:

وَلَقَدْ ءَاتَيْنَـٰكَ سَبْعًا مِّنَ ٱلْمَثَانِى وَٱلْقُرْءَانَ ٱلْعَظِيمَ

"And Indeed, We have given you seven oft-repeated verses and the Great Quran"

(Quran, al-Hijr, 15:87)

The Quran is a noble recitation located in a 'Book' that is guarded and protected:

إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ فِى كِتَـٰبٍ مَّكْنُونٍ

"Behold it is a truly noble recitation in a well-guarded book"

(Quran, al-Waqi'ah, 56:77-78)

As Allah has sworn to protect this book, the reader needs a *key* to open the locks which guard the book from all sides:

لَّا يَأْتِيهِ ٱلْبَـٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

"Falsehood cannot come to it (the Quran) from before and behind (from any angle). (It is) A Revelation from (the) All-Wise (the) Praiseworthy"

(Quran, Fussilat, 41:42)

The name of the Surah indicates that it has a role to play in opening the locks of the Quran whenever the Quran is recited.

To clarify, Allah has placed Surah al-Fatiha at the very beginning of the Quran so believers would first recite al-Fatiha whenever they open the Quran. For example, on the first day of the month, believers would recite al-Fatiha and al-Baqarah for the 1st Juz. On the second day, al-Fatiha and Ale-Imran for the 2nd Juz, etc.

Monthly Ajza for Daily Recitation of the Quran:

Surah al-Fatiha must be recited before every daily juz

1st Juz: al-Baqarah – 286 verses

2nd Juz: Ale Imran – 200 verses

3rd Juz: al-Nisa – 177 verses

4th Juz: al-Ma'idah – 120 verses

5th Juz: al-An'am – 166 verses

6th Juz: al-A'raf – 206 verses

7th Juz: al-Anfal, 75 & al-Taubah, 129 – a total of 204 verses

8th Juz: Yunus, 109 & Hud, 123 – a total of 232 verses

9th Juz: Yusuf, 111 & al-Rad, 43 – a total of 154 verses

10th Juz: Ibrahim, 52 & al-Hijr, 99 – a total 151 verses

11th Juz: al-Nahl – 128 verses

12th Juz: al-Isra, 111 & al-Kahf, 110 - a total of 221 verses

13th Juz: Maryam, 98 & Ta Ha, 135 - a total of 233 verses

14th Juz: al-Anbiyah, 112 & al-Hajj, 78 - a total of 190 verses

15th Juz: al-Mu'minun, 118 & al-Nur, 64 - a total of 182 verses

16th Juz: al-Furqan, 77 & al-Shu'ara, 227 - a total of 304 verses

17th Juz: al-Naml, 93; al-Qasas, 88 & al-Ankabut, 69 - a total of 250 verses

18th Juz: al-Rum, 60; Luqman, 34; al-Sajdah, 30 & al-Ahzab, 73 - a total of 197 verses

19th Juz: Saba, 54; al-Fatir, 45; Ya Sin, 83 & al-Safat, 182 - a total of 364 verses

20th Juz: Sad, 88; al-Zumar, 75 & Ghafir, 85 - a total of 248 verses

21st Juz: Fussilat, 54; al-Shura, 53; al-Zukhruf, 89 & al-Dukhan, 59 - a total of 255 verses

22nd Juz: al-Jathiyah, 37; al-Ahqaf, 35; Muhammad, 38; al-Fath, 29 & al-Hujurat, 18 - a total of 157 verses

23rd Juz: Qaf, 45; al-Dhariyat 60; al-Tur, 49; al-Najm, 62; & al-Qamar, 55, - a total of 271 verses

24th Juz: al-Rahman; al-Waqi'ah; al-Hadid & al-Mujadilah

25th Juz: al-Hashr; Mumtahinah; al-Saff; al-Jumu'ah; al-Munafiqun; al-Taghabun; al-Talaq; al-Tahrim; al-Mulk & al-Qalam

26th Juz: al-Haqqah; al-M'arij; Nuh, al-Jinn; al-Muzzammil & al-Muddaththir

27th Juz: al-Qiyamah; al-Insan; al-Mursalat; al-Naba & al-Nazi'at

28th Juz: 'Abasa; al-Takwir; al-Infitar; al-Mutaffifīn; al-Inshiqaq; al-Buruj; al-Tariq; al-A'la; & al-Ghashiyah

29th Juz: al-Fajr; al-Balad; al-Shams; al-Layl - 21; al- Duha; al-Sharh; al-Tin; al-Alaq & Al-Qadr

30th Juz: al-Bayyinah; al-Zalzalah; al-'Adiyat; al-Qariah; al-Takathur; al-'Asr; al-Humazah; al-Fil; Quraysh; al-Ma'un; al-Kauthar; al-Kafirun; al-Nasr; al-Masad; al-Ikhlas; al-Falaq; & al-Nas.

This is the Divinely ordained method of reciting the Quran every lunar month. This Ajza (plural form of Juz) respects Allah command to recite the Quran every lunar month WITHOUT breaking a Surah into separate parts (also known as Juz or Sipara).

As stated earlier, the longest Surah was placed at the very beginning of the Quran to test Muslims as to whether they would respect the division placed by Allah Himself. Have Muslims abided by the command of Allah to NEVER sub-divide a Surah into separate parts (also known as Juz or Sipara)?

Chopping the Quran (Sub-dividing the Surahs)

وَقُلْ إِنِّيٓ أَنَا ٱلنَّذِيرُ ٱلْمُبِينُ كَمَآ أَنزَلْنَا عَلَى ٱلْمُقْتَسِمِينَ ٱلَّذِينَ جَعَلُواْ ٱلْقُرْءَانَ عِضِينَ فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ عَمَّا كَانُواْ يَعْمَلُونَ

"Say, Indeed **I am a clear warner** [who warns you of Divine anger] **as We sent down on those who divided. Those who have divided the Quran into parts** [Arbitrarily divided the Quran into bits and pieces]. **So, by your Lord, We shall surely question them all** [They will answer to Me on Judgement Day for what they have done to this Quran]"

(Quran, Al-Hijr, 15:89-93)

When one opens a copy of the Quran today, he would find a universally accepted division of the Quran into 30 Ajza or 30 different parts. These 30 different parts (Juz or Sipara) arbitrarily break-up Surahs, sinfully so, and disregard the command of Allah to NEVER sub-divide a Surah into smaller Juz or Sipara. No one can sub-divide what Allah has already divided.

Allah Himself divided the Quran into Surah's for the purpose of daily recitation:

وَقُرْءَانًا فَرَقْنَـٰهُ لِتَقْرَأَهُۥ عَلَى ٱلنَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَـٰهُ تَنزِيلًا

"**And [it is] a Quran which We have divided [into parts or Juz], in order that you might recite it to men at intervals**. And We have revealed it by stages."

(Qur'an, al-Isra, 17:106)

It is universally accepted that the first Juz (or Sipara) of the Quran ends at verse 141 or 142 of Surah al-Baqarah and that the second Juz ends at verse 253 of Surah al-Baqarah etc.

We will present the division of the Quran into 30 Ajza that is now universally accepted, even though the present division violates the direct command by Allah to respect His division of the Holy Quran.

Whomsoever divided the Quran into this sinful way, and disregarded the division of the Quran by Allah Most High, decided the following is acceptable for daily recitation:

1st Juz: ended at verse 141 or 142 of Surah al-Baqarah [This was the first chop]

2nd Juz: ended at verse 252 or 253 of Surah al-Baqarah [The second chop within al-Baqarah (or the 2nd subdivision within the same Surah)]

3rd Juz: ended at verse 92 of Surah Ale-Imran [3rd chop]

4th Juz: ended at verse 23 of Surah al-Nisa [4th chop]

5th Juz: ended at verse 147 of Surah al-Nisa [5th chop]

6th Juz: ended at verse 81 of Surah al-Maidah [6th chop]

7th Juz: ended at verse 110 of Surah al-An'am [7th chop]

8th Juz: ended at verse 87 of Surah al-Araf [8th chop]

9th Juz: ended at verse 92 of Surah al-Anfal [9th chop]

10th Juz: ended at verse 92 of Surah al-Taubah [10th chop]

11th Juz: ended at verse 5 of Saratu Hud [11th chop]

12th Juz: ended at verse of Suratu Yusuf [12th chop]

13th Juz: ended at the end of Surah Ibrahim [No chop]

14th Juz: ended at the end of Surah al-Nahl [No chop]

15th Juz: ended at verse 74 of Surah al-Kahf [13th chop]

16th Juz: ended at the end of Surah Ta Ha [No chop]

17th Juz: ended at the end of Surah Maryam [No chop]

18th Juz: ended at verse 20 of Surah al-Furqan [14th chop]

19th Juz: ended at verse 55 of Surah al-Naml [15th chop]

20th Juz: ended at verse 45 of Surah al-Ankabut [16th chop]

21st Juz: ended at verse 30 of Surah al-Ahzab [17th chop]

22nd Juz: ended at verse 27 of Surah Yasin [18th chop]

23rd Juz: ended at verse Suratu Rum [19th chop]

24th Juz: ended at verse Surah al-Fussilat [20th chop]

25th Juz: ended at the end of Surah Ahqaf [No chop]

26th Jud: ended at verse 30 Surah al-Zariyat [21st chop]

27th Juz: ended at the end of Surah al-Hadid [No chop]

28th Juz: ended at the end of Surah al-Tahrim [No chop]

29th Juz: ended at the end of Surah al-Mursalat [No chop]

The blessed Quran was chopped or sub-divided 21 times in this arbitrary and sinful way.

This unknown person (or group of people) divided the Quran this way to make each Juz (or Sipara) of equal length. They wanted to make it easier for the masses to recite the entire Quran. However, they failed to realise that Allah Himself divided the Quran for the purpose of daily recitation and prohibited anyone else from sub-dividing what He has already divided or, dividing a Surah into separate Juz or Sipara (**Quran, 15: 89-93**). He placed the longest Surah at the very beginning of the Quran to test those Muslims who may seek to change His division for their own arbitrary, non-sensical Ajza.

Those who defend this sinful, arbitrary, non-sensical human division of the Quran have abandoned the command of Allah to **follow His way of recitation**:

فَإِذَا قَرَأْنَـٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ

"Thus, when We recite it, you must follow that way of recitation...."

(Quran, Al-Qiyamah, 75:18)

Allah recited the entire Quran to the blessed Prophet (ﷺ) throughout the month of Ramadan and did not break-up or sub-divide any Surah into smaller Juz or Sipara. Following His way of recitation means reciting the Quran and respecting the divisions Allah placed in the Quran.

The following verse in Surah al-Hijr is Allah's response to those who would divide or chop-up a Surah into separate Juz or Sipara for daily recitation:

وَقُلْ إِنِّيٓ أَنَا ٱلنَّذِيرُ ٱلْمُبِينُ كَمَآ أَنزَلْنَا عَلَى ٱلْمُقْتَسِمِينَ ٱلَّذِينَ جَعَلُواْ ٱلْقُرْءَانَ عِضِينَ فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ عَمَّا كَانُواْ يَعْمَلُونَ

"**Say, Indeed I am a clear warner** [who warns you of Divine anger] **as We sent down on those who divided. Those who have divided the Quran into parts** [Arbitrarily divided the Quran into bits and pieces]. **So, by your Lord, We shall surely question them all** [They will answer to Me on Judgement Day for what they have done to this Quran]"

(Quran, Al-Hijr, 15:89-93)

On Judgment Day, Allah will question those Muslims who defend such sinful division of the Quran.

May Allah forgive those Muslims who now make Taubah and avoid breaking up the Quran into bits and pieces! Rather, they strive to respect the division or walls Allah Himself placed in the Quran. Such individuals would never again break a Surah into smaller parts for their daily Juz/Sipara. Amin!

Please read 'Quran and the Moon: Divine Methodology for the Monthly Recitation of the Quran' to gain a more comprehensive understanding of this subject.

CHAPTER 2

Quran and the Stars - Introduction to Methodology for Study of the Quran

Introduction

"The conformability, however, signifies, in the estimation of the best Qur'anic authorities, not only uniformity of teaching but also the principle that **all the verses of the holy book are inter-related as parts of an intelligible system** – whereby the existence of a **system of meaning** in the Holy Qur'ān is positively established, as also the technique of the exposition of that system"

(Qur'anic Foundations and Structure of Muslim Society Volume 1, p. 141)

** **System of Meaning**: The proper methodology of studying the Quran as a whole, to seek to understand the Quran **with** the Quran. The Quran explains the Quran. **

The Quran is the revealed Word of the One True God and Prophet Muhammad (ﷺ) is the messenger sent by Allah to explain the meaning of the Quran, *i.e.*, teach the Quran:

كَمَآ اَرۡسَلۡنَا فِيۡكُمۡ رَسُوۡلًا مِّنۡكُمۡ يَتۡلُوۡا عَلَيۡكُمۡ اٰيٰتِنَا وَيُزَكِّيۡكُمۡ
وَيُعَلِّمُكُمُ الۡكِتٰبَ وَالۡحِكۡمَةَ وَيُعَلِّمُكُمۡ مَّا لَمۡ تَكُوۡنُوۡا تَعۡلَمُوۡنَ

"As We have sent unto you a Messenger from among you, who recites to you Our revelations and purifies you, and [only then he] **teaches you the Scripture** [i.e., the Qur'an] and wisdom, and **teaches** you that which you knew not."

(Quran, Al-Baqarah, 2:151)

Since the Prophet (ﷺ) was Divinely appointed to teach the Quran, those who truly want to study this book must incorporate what the Prophet (ﷺ) taught concerning the Quran.

The Quran is an ocean of knowledge directly from Allah that is eternally relevant and a source of guidance for Muslims. The primary function of the Quran is to direct Mankind from darkness into light:

هُوَ ٱلَّذِى يُنَزِّلُ عَلَىٰ عَبۡدِهِۦٓ ءَايَـٰتِۭ بَيِّنَـٰتٍ لِّيُخۡرِجَكُم مِّنَ
ٱلظُّلُمَـٰتِ إِلَى ٱلنُّورِ ۚ وَإِنَّ ٱللَّهَ بِكُمۡ لَرَءُوفٌ رَّحِيمٌ

"**He (is) the One Who sends down upon His slave clear verses that He may bring you out from darkness into light**. And indeed, Allah is (the) Most Kind, (the) Most Merciful to you."

(Quran, Al-Hadid, 57:9)

So long as the Prophet (ﷺ) was alive, it was obligatory upon Muslims to accept whatever he taught concerning the Quran. However, when the Prophet (ﷺ) is no longer personally with us, how do we apply his teachings to the ever-changing Modern World? What is the relationship between the Quran and the Hadith?

The first responsibility towards the Quran is to recite the Holy Book:

ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ

"Read! (or recite) And your Lord is Most Generous"

(Quran, al-Alaq, 96:3)

Allah Most Wise, in the first word of His last revelation sent to Nabi Muhammad (ﷺ) ordered the Quran to be recited. In obedience to this command, the Prophet (ﷺ) advised his followers to recite the entire Quran every lunar month. This continuous recitation is an important prerequisite for the study of the Quran. Recitation comes first; study comes after!

Those who abandon reciting the Quran would be in disobedience to the very first command revealed to the Prophet (ﷺ). They would qualify as those whom the Prophet (ﷺ) would complain against on Judgement Day:

وَقَالَ ٱلرَّسُولُ يَـٰرَبِّ إِنَّ قَوْمِى ٱتَّخَذُوا۟ هَـٰذَا ٱلْقُرْءَانَ مَهْجُورًا

"And the Messenger (of Allah) will say: '**O my Lord! Indeed, my people abandoned this Quran**'"

(Quran, al-Furqan, 25:30)

Secondly, Allah has commanded Mankind to study the Quran. In fact, the Quran was sent down to people who **think**:

كَذَٰلِكَ نُفَصِّلُ ٱلْـَٔايَـٰتِ لِقَوْمٍ يَتَفَكَّرُونَ ۝

".....Thus, We explain the Ayats (Signs) for a people who think"

(Quran, Yunus, 10:24)

Those who refuse to study the Quran are accused by Allah of having locks placed over their hearts:

أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَآ

"Will they then not, ponder over this Quran? – or are there locks upon their hearts?"

(Quran, Muhammad, 47:24)

Those who can **think**, ponder and reflect are commanded by Allah to use the Quran to wage a mighty struggle against those who strive against Islam:

فَلَا تُطِعِ ٱلْكَٰفِرِينَ وَجَٰهِدْهُم بِهِۦ جِهَادًا كَبِيرًا

"So (do) not obey the disbelievers and **strive (against) them with it (the Quran)**, a great striving"

(Quran, al-Furqan, 25:52)

To reiterate, Allah sent the Quran for Mankind to ponder, think and reflect over the verses of the Quran:

كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ لِّيَدَّبَّرُوٓاْ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُوْلُواْ ٱلْأَلْبَٰبِ

"(This is) a **book We have revealed it to you**, blessed, (so) that **they may ponder (over) its verses** and (it) may remind those of understanding"

(Quran, Sad, 38:29)

The act of thinking, pondering and reflecting can produce individuals who grasp the reality of the world around them. For example, they would understand that is an act of *Shirk* and *Kufr* for Muslims to vote and participate in modern electoral politics, Gog and Magog are the ones who brought the Jews back to the Holy Land (Palestine) after their 2000 year exile (**Quran, 21:95-96**) and created the Modern State of Israel in 1948 (*see Jerusalem in the Quran*), and paper, electronic and digital money is bogus, fraudulent and utterly haram (*see Gold Dinar and Silver Dirham: Islam and the Future of Money*).

Thirdly, after continuous recitation and study, the Quran must be taught to Mankind in the possibility they might reflect and accept it as truth:

بِٱلْبَيِّنَٰتِ وَٱلزُّبُرِ ۗ وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

"(We sent them) With the clear proofs and the Books. **And We sent down to you the Remembrance that you might make clear to mankind what has been sent down to them**, and **that they might reflect**"

(Quran, An-Nahl, 16:44)

Allah Most High declared that He Himself has taught the Quran:

ٱلرَّحۡمَٰنُ عَلَّمَ ٱلۡقُرۡءَانَ

"The Most Compassionate (God). **He taught the Quran**."

(Quran, Rahman, 55:1-2)

خَلَقَ ٱلۡإِنسَٰنَ عَلَّمَهُ ٱلۡبَيَانَ

"He created man. He taught him speech."

(Quran, Rahman, 55:3-4)

This teaching will come from revelations sent down from above and the appointment of a Prophet who will teach, explain and interpret the Quran. This Prophet will be the teacher of the Quran (**Quran, 2:151**) whose main mission is to convey Allah's teachings to Mankind.

Those who continuously recite the Quran, study the Holy Book, and then teach what they have learnt are the best of Muslims:

"The Prophet (ﷺ) said, 'The best amongst you (Muslim) are those who learn the Quran and teach it (to others)'"

Sahih Bukhari

If Allah will teach the Quran, then has He taught how the Quran should be studied? Is there a particular methodology for the study of the Quran? Has Allah provided this methodology in the Quran itself?

The Quran – The Foundation of all Knowledge

وَنَزَّلۡنَا عَلَيۡكَ ٱلۡكِتَٰبَ تِبۡيَانًا لِّكُلِّ شَيۡءٍ وَّ هُدًى وَّرَحۡمَةً وَّبُشۡرٰى لِلۡمُسۡلِمِيۡنَ

"**And We have sent down to you the Book [i.e., the Qur'an] as an explanation of all things**, a Guide, a Mercy, and Glad Tidings to Muslims"

(Qur'an, al-Nahl, 16:89)

Allah boldly declares that the Quran provides an **explanation of all things**. The true student of the Quran must never bypass or ignore the Quran in the pursuit of knowledge – regardless of the branch of knowledge being studied. Hence, the Quran is the foundation of every branch of knowledge in Islam.

The Quran is revelation from Allah that was revealed to the blessed Prophet (ﷺ) through Angel Gabriel. The first verse was sent down on the Night of Power (Lailatul-Qadr) and the final verse was revealed 23 years after the Prophet (ﷺ) commenced his mission. Each letter, word and verse of the Quran is the speech of Allah conveyed in the Arabic language. As language is the medium in which knowledge is shared between people, cultures and civilisations, it is also the medium in which knowledge is shared from Allah to Mankind (through Divine scriptures, dreams, Prophets etc). The Quran simply represents an ocean of knowledge from the unseen world. This branch of knowledge is known as Ilm-Batin (knowledge that is directly from Allah Most High).

The Quran is Absolute Truth. It is only after the learned student has studied everything the Quran has said concerning a subject, should he then turn to other sources of knowledge such as the Hadith of the Prophet Muhammad (ﷺ), to previous scriptures, or to knowledge that has come from the scientific world. Since the Quran is incorruptible, infallible, and absolute, it would act as al-Furqan, the Criterion, *i.e*, that which distinguishes 'truth' from falsehood and **sits in judgement over all knowledge** – **regardless of the source**.

My teacher, Sheik Imran Hosein, taught an especially important lesson from his own teacher, Maulana Fazlur Rahman Ansari:

"He taught that we must first use our rational faculty to respond to the claim of the Qur'ān that is the Word of the One God. Either the Qur'ān is divinely-revealed 'truth', or it is not! Once we accept the Qur'ān as the revealed Word of the One God, we must submit to divinely-revealed 'truth' totally, and without reservations of any kind. Once it is recognized to be divinely-revealed truth, the human mind cannot sit in judgment over such 'truth'. Whether we understand what is in the Quran or we do not, whether we are comfortable with what is in the Quran, or we are not, faith requires that must first submit to all that is in the Quran – understanding can come later. We cannot accept part of the Quran as 'truth', and reject, or reserve our acceptance, of another 'part'."

(Quran and the Stars: Introduction to Methodology for Study of the Quran, p. 223-224)

Once the human mind has accepted the Quran as the Word of the One True God, they must submit to it – understanding can come later. Whether they understand what is in the Quran or not, whether they are

comfortable with it or not, they must submit to the 'truth' in the Holy Book. After this submission, they must search in the Quran for that explanation over matters in which they do not understand. Such people will only be blessed with that 'explanation' if they study the Quran with the correct methodology taught by Allah Himself.

DO NOT study any verse of the Qur'an (or Hadith) in isolation

At the very beginning of the Quran, Allah taught an important lesson in methodology of the study of the Holy Book. He ordered the Angels to bow down and prostrate to Adam (as), and they all did so, except Iblis (Devil):

وَإِذْ قُلْنَا لِلْمَلَـٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ وَٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَـٰفِرِينَ

"**And (remember) when We said to the Angels: 'Prostrate to Adam'. (So) they prostrated except Iblis (Devil)**. He refused and was arrogant and become of the disbelievers"

(Qur'an, al-Baqarah, 2:34)

Suppose someone wanted to understand the nature of Iblis. Was he an Angel, Jinn or human being? If someone were to study this verse of the Quran by itself, in isolation, they would conclude that Iblis (Devil) was an Angel. Hence, they would wrongly attribute that Iblis was a fallen Angel because he disobeyed Allah's command. There is nothing in the sentence structure that designates Iblis as anything other than an Angel!

Nothing happens in the Quran by accident! The sentence above was divinely structured this way as Allah wanted to teach an important lesson in methodology.

When we study this verse using the correct methodology that combines all relevant Quranic verses on this subject, and then attempt to derive meaning of the verse above (**Quran, 2:34**), we find that Angels cannot disobey Allah Most High:

يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

"They fear their Lord above them, and **they do what they are commanded**"

(Qur'an, An-Nahl, 16:50)

لَا يَسْبِقُونَهُۥ بِٱلْقَوْلِ وَهُم بِأَمْرِهِۦ يَعْمَلُونَ

"They cannot precede Him in word (they do not speak without Allah's permission), and **they act by His command**"

(Qur'an, Al-Anbiyah, 21:27)

لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

"...**They do not disobey Allah** (in) what He commands them, but **they do what they are commanded**"

(Qur'an, at-Tahrim, 66:6)

As Angels cannot disobey, and Iblis disobeyed by refusing to prostrate to Adam (as), it is clear as day that Iblis was *not an Angel*. His disobedience implies that he had the free will to reject the command of Allah. Angels do not have free will; hence, they cannot reject Allah's command.

When the Quran narrates this event again in Surah al-Kahf, it concludes this important lesson in methodology by declaring Iblis to be one of the Jinn:

وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ كَانَ مِنَ ٱلْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِۦٓ

"And when We said to the Angels, 'Prostrate to Adam', **so they prostrated except Iblis! He was of the jinn**, and he rebelled against the command of Allah..."

(Qur'an, al-Kahf, 18:50)

Iblis could disobey Allah as Jinn's have free will. Iblis could not have originally been an Angel and then become a Jinn as Allah's creation does not change:

لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ

"...No change in the creation (of) Allah..."

(Qur'an, al-Rum, 30:30)

The Quran taught a particularly important lesson in methodology with the structure of verse (**Quran, 2:34**). Never study a verse of the Quran or Hadith in isolation, rather, combine all the Quranic verses together into a harmonious whole and then study that singular verse. Maulana

Fazlur Rahman Ansari described this attempt to grasp the 'whole' of any subject in the Quran as the system of meaning.

The **wrong** methodology of only studying the single verse of the Quran (**2:34**) lead to the **wrong conclusion** that Iblis was an Angel, whereas the **right** methodology of going to the entire Quran, combining all the relevant verses together and then studying that singular verse (**2:34**); lead to the **right conclusion** that Iblis was a Jinn who had the free will to disobey Allah Most High.

A grasp of the system of meaning is not possible unless one sees with internal spiritual insight, and that isn't possible unless one sees with the Nur (light) of Allah. Thus, Allah blesses His pious servants with the Nur to correctly interpret certain verses of the Quran. When a servant of Allah has correctly interpreted the Quran, it is naturally recognised as truth.

Once the learned student of the Quran has grasped the system of meaning on a subject, how should he/she include the Hadith in that system of meaning? What is the status of the Hadith in relation to the Quran?

The Quran Sits in Judgement on the Hadith and not vice - versa

The learned scholar of Islam, Maulana Fazlur Rahman Ansari, taught an especially important lesson regarding the relationship between the Quran and Hadith.

Namely, the Quran has a higher status to the Ahadith. It is the function of the Quran to sit in judgement on the Hadith and not vice versa:

"The Quran is **absolutely authentic**, while even the best Hadith literature is only **relatively authentic** – namely, only **authentic in a qualified manner**. And, of course, every student of Islam knows all the mischief in the field of Hadith perpetrated by the forces of counter-revolution in the very early period of Muslim history, — a mischief which emerged in the form of sects and schisms, and which forged the Traditions relating to certain aspects of Islamic life and history to an extent that the confusion created thereby has continued to plague the Muslim society up to the present day.

In fine, **it is the function of the Qur'ān to sit in judgement on the hadith and not vice-versa**;"

(Qur'anic Foundations and Structure of Muslim Society Volume 1, p. xxxi)

In the inter-dimensional relationship between the Quran and Hadith, the Quran will **validate** the Hadith. **All knowledge located outside the Quran must be judged for validity by 'Absolute Truth' located inside the Quran**. This includes the Ahadith which is the second most important source of knowledge in Islam. As the Quran is the primary source of knowledge in Islam, and it is al-Furqan; the Criterion, *i.e*, *that which sits in judgement over all knowledge – regardless of the source*, proper methodology is to first commence the effort to assess the textual validity of the Ahadith from the Quran. All learning must commence with the Quran, hence, the method of beginning our learning with the Hadith first and then using such Ahadith to judge or validate the Quran is rejected. **The Quran sits in judgement on the Hadith and not vice-versa**.

'Absolute Truth' is only located in the Quran. The Quran is the only Book, which is completely authentic, incorruptible, and perfect. Allah Most High has guaranteed to protect the Quran from all forms of corruption:

إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ

"Indeed, We have sent down the Reminder, and indeed **We (will) surely guard it**."

(Quran, al-Hijr, 15:9)

ٱلْحَمْدُ لِلَّهِ ٱلَّذِىٓ أَنزَلَ عَلَىٰ عَبْدِهِ ٱلْكِتَٰبَ وَلَمْ يَجْعَل لَّهُۥ عِوَجَاۜ

"All Praise (is) for Allah, the One Who (has) revealed to His slave the Book, **and (has) not made in it any crookedness**."

(Quran, al-Kahf, 18:1)

Whilst Allah Most High has guaranteed to protect the Quran, He has **NOT** given this same assurance to the Ahadith. How should the learned student include the Ahadith into the Quranic system of meaning?

The learned student must commence his effort with the study of any subject with the Quran first. Once he has turned to the Book of Allah, he must study the Quran with the correct Methodology explained in Sheik Imran Hosein's book: *Quran and the Stars*: *Introduction to Methodology for Study of the Quran*. When he embarks on the journey to study the Quran, he must penetrate the system of meaning of that subject. The phrase, system of meaning, is the act of **collecting all**

verses of the Quran on a subject and allowing these inter-related verses to fully explain and interpret that subject. **The learned student must find the general pattern that unites these verses together into a harmonious whole.** It is only when the learned student has compiled all the verses of the Quran together into a harmonious whole and has allowed the Quran to provide the complete explanation of that subject, should he then embark to study the Ahadith. Those Ahadith that are in harmony with the Quran are accepted, whilst Ahadith in conflict with the Quran are rejected. Ahadith that are neither in harmony or conflict with the Quran are either accepted or rejected. This method allows fabricated Ahadith to be identified and not included into the Quranic system of meaning.

The main critics towards this approach of using the Quran to validate the Ahadith assert that the honesty & sincerity of the Prophet's (ﷺ) character is being questioned. As the Ahadith are traditionally narrations of the blessed Prophet (ﷺ), they assume that anyone who challenges the authenticity of the Ahadith is doubting the integrity of the Prophet (ﷺ) or his companions.

The Quran has confirmed the truthfulness, honour and dignity of every Prophet, including Nabi Muhammad (ﷺ):

مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ ٱللَّهُ ٱلْكِتَـٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا۟ عِبَادًا لِّى مِن دُونِ ٱللَّهِ وَلَـٰكِن كُونُوا۟ رَبَّـٰنِيِّـۧنَ بِمَا كُنتُمْ تُعَلِّمُونَ ٱلْكِتَـٰبَ وَبِمَا كُنتُمْ تَدْرُسُونَ

"(It) is not for a human that Allah (has) given him the Book and the wisdom and the Prophethood, that he says to the people, 'Be worshippers of me besides Allah, but (On the contrary, they would say) 'Be worshippers of the Lord because you have been teaching the Book and because you have been studying It"

(Quran, Ale-Imran, 3:79)

When Allah has entrusted someone with the responsibility of Prophethood, it is not possible for him to deviate from his mission and turn people away from the remembrance of Allah Most High. Prophets would always remain faithful and never lie to distort the message of Islam. This is especially true of Prophet Muhammad (ﷺ). Consider the following verse:

وَما يَنطِقُ عَنِ الهَوىٰ

"Nor does he speak of [his own] desire."

(Quran, Al-Najm, 53:3)

The Quran has sealed the truthfulness, honour, and dignity of Prophet Muhammad (ﷺ) by stating he does not spread the message of Islam for his own personal gain. He would never lie or misinterpret the message of Islam. Rather, Allah divinely inspires the Prophet (ﷺ). He only conveys to the people what he has been commanded to convey by Allah Most High.

In retrospect to the companions, the following verse has sealed their truthfulness, honour, and faith:

وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِى لَا يُشْرِكُونَ بِى شَيْـًٔا ۚ وَمَن كَفَرَ بَعْدَ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ

"Allah has promised those who **believe among you** and do righteous deeds (that) **He will surely grant them succession in the earth**, as He gave succession to those who (were) before them, and that **He will surely establish for them their religion which He has approved for them**, and He will surely change for them security after their fear, **(for) they worship Me, and they associate not with me anything**. But whoever disbelieved after that, then those (are) the defiantly disobedient"

(Quran, An-Nur, 24:55)

When this verse was revealed, Allah promised the believers that amongst them are righteous companions who would be granted the authority to rule by Allah Most High. To such companions, this authority to rule is the direct result of their piety, righteousness, honour, and faith.

After the death of the beloved Prophet (ﷺ), Islam spread under the Rashidun Caliphate of Abu Bakr, Umar, Uthman & Ali (ra) in a series of conquest unprecedented in the annals of history. By the death of Caliph Umar Ibn Khattab, the lands of Egypt, Persia, Iraq, Syria, and Palestine were conquered, and the combined powers of the Byzantine and Persian empire were successfully defeated. Thus, fulfilling the above verse of the Quran and solidifying the piety of such companions in the annals of Islamic History:

Image 1: Rashidun Caliphate between 632 to 661 AD

This methodology of prioritising the authority of the Quran above the Hadith does not attack the character, integrity, and piety of the Prophet (ﷺ) or his companions. Rather, it only upholds the superiority of the Quran as the primary source of knowledge in Islam and its position as 'Absolute Truth'. To repeat, **All knowledge located outside the Quran must be judged for validity by 'Absolute Truth' located inside the Quran**.

To help the learned student understand the relationship between Quran and Hadith, we will use this analogy. The Quran is 'Absolute Truth'. This means it is **NOT** subject to qualification **AS** it is the word of Allah. The Hadith is 'Relative Truth'. It is relative to 'Absolute Truth'. The Ahadith **MUST** be subject to qualification **BY** the word of Allah.

To summarise, the learned student must never begin the study of any subject with the Hadith, rather, he must first go the Quran. He will begin by attempting to find the 'system of meaning'. **He will find the 'system of meaning' by collecting all the verses of the Quran into a harmonious whole and allowing these inter-related verses to explain and interpret his subject of study**. Only when he has exhausted all the 'data' in the Quran and derived the full explanation of his subject from the Quran, should he then turn to the Ahadith. Ahadith that are in harmony with the Quran are accepted, whilst Ahadith that conflict with the Quran are rejected.

My teacher of blessed memory, Sheik Imran Hosein, used this methodology to assess the validity of that strange Hadith in Sahih

Bukhari that claimed the Prophet (ﷺ) married Aisha (ra) at the age of 6 and consummated the marriage when she was 9 years-old. He declared that Hadith to be **false and fabricated** as it is in manifest conflict with the Quran (*see Chapter 5 of Quran and the Stars: Introduction to Methodology for Study of the Quran*).

The Verses of the Quran are Like the Stars in the Sky | The Stars, Mountain & Rivers

The Stars in the Sky

إِنَّا زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِزِينَةٍ ٱلْكَوَاكِبِ

"Indeed, We ordained the sky [of the world] with stars for decoration"

(Quran, As-Saffat, 37:6)

Allah Most High declared in Surah Rahman that He taught the Quran (**Quran, 55:2**). The very first lesson He taught in the Methodology of study of the Quran is to never study a single verse of the Quran (or Hadith) in isolation and attempt to derive the entire meaning of that subject through a single stand-alone verse (or Hadith). Rather, the learned student must study the Quran the same way stars are used to navigate at night.

In a bygone era, before the advent of modern technology, the lone traveller who journeyed in the night had to use the stars in the sky for direction. For the lone travellers to correctly use the stars as navigation, he had to pierce together how the stars were inter-connected to form the 'big-picture'. It is only when the lone traveller had grasped the 'big-picture', or the 'whole', that he could now travel in the right direction to find his end-destination.

If the lone traveller were to look at one star or a few stars, and begin travelling at night, he could be heading in the wrong direction. He would need to look all relevant stars in the sky and attempt to grasp how they are inter-connected to each other. The grasp of the totality of the stars in the sky displays their inter-connected nature and how they all perfectly complement each other as a harmonious 'whole'. Each star in the harmonious 'whole' function as lamps that light the night sky and, when the relevant stars are inter-connected together,

'explain' and 'interpret' to the lone traveller the 'entire picture' of his journey.

When the learned student decides to study the Quran and begin to traverse across the pages of the Holy Book, he must remember that the verses of the Quran are like the stars in the sky:

إِنَّا زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِزِينَةٍ ٱلْكَوَاكِبِ

"Indeed, We ordained the sky [of the world] with stars for decoration"

(Quran, As-Saffat, 37:6)

Allah described those stars as lamps:

وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَـٰبِيحَ وَجَعَلْنَـٰهَا رُجُومًا لِّلشَّيَـٰطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ ٱلسَّعِيرِ ۝

"And indeed, We have beautified the lowest heavens with (stars like) lamps, and We have made them (as) missiles for the devils, and We have prepared for them punishment (of) the Blaze"

(Quran, Al-Mulk, 67:5)

For the methodology of the study of the Quran, those stars function as lamps that point the learned student in the right direction when he studies the Quran:

وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلنُّجُومَ لِتَهْتَدُوا۟ بِهَا فِى ظُلُمَـٰتِ ٱلْبَرِّ وَٱلْبَحْرِ قَدْ فَصَّلْنَا ٱلْـَٔايَـٰتِ لِقَوْمٍ يَعْلَمُونَ ۝

"And He (is) the One Who made for you the stars that you may guide yourselves with them in the darkness (of) the land and the sea. Certainly, We have made clear the signs for a people (who) know"

(Quran, Al-An'am, 6:97)

The learned student who embarks on the journey to study the Quran will find himself lost in darkness amidst the ocean of ignorance. The Quranic verses will function as 'lamps' (stars) in the sky that light the pathway for him when he studies the Holy Book. Anyone who neglects the Quran in learning will never be able to navigate across the ocean as nothing can function as lamps in the sky besides the Ayats of Allah.

The learned student must study the verses of the Quran the same way stars are used to navigate at night. He must find all the relevant verses on that subject and begin to inter-connect them into a harmonious 'whole'. Then, he must find the general pattern that inter-connects

these verses together. Understanding and locating the general pattern that combines all these verses together has been described as the system of meaning by Maulana Fazlur Rahman Ansari:

"The conformability, however, signifies, in the estimation of the best Qur'anic authorities, not only uniformity of teaching but also the principle that all the verses of the holy book are inter-related as parts of an intelligible system – whereby the existence of a **system of meaning** in the Holy Qur'ān is positively established, as also the technique of the exposition of that system"

(Qur'anic Foundations and Structure of Muslim Society Volume 1, p. 141)

** **System of Meaning**: The interconnected nature of the verses of the Quran that functions to self-explain and interpret each other.

Combing all relevant verses on a subject allows these inter-related verses to completely explain and interpret that subject. **

Once the learned student has discovered the system of meaning, he must allow the verses within the system of meaning to 'explain' and 'interpret' his subject of study. Each verse of the Quran within the system of meaning will light the pathway for him to understand the 'totality' of his subject. He will be able to grasp the 'big-picture' reserved for those who study the Quran with the correct methodology.

The Mountain & The Rivers

Allah Most High firmly placed mountains in the earth and flowing rivers to help people navigate whilst travelling:

وَأَلْقَىٰ فِى ٱلْأَرْضِ رَوَٰسِىَ أَن تَمِيدَ بِكُمْ وَأَنْهَٰرًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ وَعَلَٰمَٰتٍ ۚ وَبِٱلنَّجْمِ هُمْ يَهْتَدُونَ

"And He has cast in the earth firm mountains, lest it (the earth) should shake with you, and rivers and roads so that you may be guided. And landmarks, and by the stars they guide themselves"

(Quran, Al-An'am, 16:15-16)

Whilst the stars in the sky are allegorical to the verses of Allah, the mountain and the rivers are allegorical to the sayings of the blessed Prophet (ﷺ).

Once the learned student has navigated the ocean and reached the shoreline by locating the system of meaning in the Quran, he must now navigate across land by simultaneously using the stars in the sky **and** traversing through the mountain and the rivers. The stars provide direction from the sky, the mountain and the rivers provide direction

from the ground. He must only traverse across mountain and rivers that are in harmony with the stars above. In other words, the learned student must now include those sayings of the blessed Prophet (ﷺ) that are in harmony with the Quran and reject those alleged sayings that conflict with the Quran.

The sayings of the blessed Prophet (ﷺ) will provide further information derived from the Quran's system of meaning. The Prophet (ﷺ) will function as a litmus test to verify if the learned student has correctly understood his field of study. As the teacher of the Quran, he will verify if the system of meaning is correct.

Two Types of Quranic Verses: Ayat Muhkamat & Ayat Mutashabihat

There are only two types of verses in the Quran:

هُوَ الَّذِیۡۤ اَنۡزَلَ عَلَیۡکَ الۡکِتٰبَ مِنۡهُ اٰیٰتٌ مُّحۡکَمٰتٌ هُنَّ اُمُّ الۡکِتٰبِ وَ اُخَرُ مُتَشٰبِهٰتٌ ؕ فَاَمَّا الَّذِیۡنَ فِیۡ قُلُوۡبِهِمۡ زَیۡغٌ فَیَتَّبِعُوۡنَ مَا تَشَابَهَ مِنۡهُ ابۡتِغَآءَ الۡفِتۡنَةِ وَ ابۡتِغَآءَ تَاۡوِیۡلِهٖ ۚ وَ مَا یَعۡلَمُ تَاۡوِیۡلَهٗۤ اِلَّا اللّٰهُ ۘ وَ الرّٰسِخُوۡنَ فِی الۡعِلۡمِ یَقُوۡلُوۡنَ اٰمَنَّا بِهٖ ۙ کُلٌّ مِّنۡ عِنۡدِ رَبِّنَا ۚ وَ مَا یَذَّکَّرُ اِلَّاۤ اُولُوا الۡاَلۡبَابِ

"He it is who has bestowed upon you from on high this divine scripture, containing verses that are **Muhkamat**, i.e., plain, and clear in and by themselves—and these are the essence of the Book—as well as others that are **Mutashabihat**, i.e., allegorical. Now those whose hearts are given to swerving from the truth go after that part of the scripture, which is allegorical, seeking to confuse, and seeking to interpret them [in an arbitrary manner]; but none save Allah, as well as those who are firmly grounded in knowledge, know their final meaning. They (the learned) say: "We believe in it; the whole [of the Book] is from our Lord-God—albeit none takes this to heart save those who are endowed with insight."

(Qur'an, Ale 'Imran, 3:7)

The first kind of verses are **Ayat Muhkamat**. These are verses which are plain and clear and require only to be explained (*Tafsir*). They are literal verses of the Quran. They are described as *Umm al-kitab* and form the heart of the Quran. The second kind of verses are **Ayat Mutashabihat**. These are verses which must be interpreted (*Tawil*) for their meaning to be discovered. They are allegorical verses of the

Quran. Only Allah can confirm the meaning of Ayat Mutashabihat, however, those who are "*Rasikhuna fi al-'Ilm*", (firmly grounded in knowledge), must still make the effort to understand the meaning of an Ayat Mutashabihat. Those qualified to interpret such verses would include the Prophet Muhammad (ﷺ), his companions and learned scholars of Islam.

The Ayat Muhkamat would most certainly include legal injunctions concerning what is Halal (legally permissible) and Haram (legally prohibited). As Allah describes them as the 'foundation of the Book', such verses would also contain the basis of Islamic Creed. For Ayat Mutashabihat, since only Allah knows their true meaning (**Quran, 3:7**), it is clear as day that He would have taught such meaning to the teacher of Quran, the Prophet (ﷺ). The only knowledge that Allah would not have taught His Nabi (ﷺ) amongst the Ayat Mutashabihat, is that knowledge which Allah has preserved for Himself, such as the Hour (**Quran, 7:187**). The Ayat Mutashabihat serves to interconnect the Prophet (ﷺ) interpretation of the Quran to our present reality. One would not know the true meaning of an Ayat Mutashabihat without first going to the blessed Prophet (ﷺ). Perhaps, the divine purpose of allegorical verses is for believers to recognise those learned scholars who incorporate the Prophet's (ﷺ) interpretation to their own, and those misguided individuals who would ignore the Prophet (ﷺ) and misinterpret such verses for their own agenda.

Summary:

- There are only two kinds of verses in the Quran, **Ayat Muhkamat** & **Ayat Mutashabihat**
- **Definition of Ayat Muhkamat**: Ayat or Verses of the Quran that **DO NOT** need to be interpreted to be understood. The meaning of these Verses is plain and clear, *ie*, they only need an explanation (*Tafsir*).
- **Definition of Ayat Mutashabihat**: Ayat or Verses of the Quran that **NEED** to be interpreted to be understood. The meaning of these Verses is **NOT** plain and clear, *ie*, they need an interpretation (*Tawil*).
- Ayat Muhkamat are literal verses of the Quran.
- Ayat Mutashabihat are allegorical verses of the Quran.
- Unless an Ayat is Mutashabihat, all other verses are Ayat Muhkamat

- It is easy to differentiate between an Ayat Muhkamat & Mutashabihat. If the verse of the Quran **NEEDS** an interpretation to be understood, it is an Ayat Mutashabihat. If the verse of the Quran does **NOT NEED** an interpretation to be understood, it is an Ayat Muhkamat.
- The Quran is the direct speech of Allah. An **Ayat Muhkamat** is a verse of the Quran whose meaning is **given by the speech of Allah**. An **Ayat Mutashabihat** is a verse of the Quran whose meaning is **given by the speech of Allah AND human beings.** An Ayat Mutashabihat allows the Quran to remain fresh and relevant in contemporary times. Human creativity can flourish, and the Quranic knowledge becomes applicable to modern-contemporary thought.
- Only Allah can confirm the correct interpretation of an Ayat Mutashabihat (**Quran, 3:7**). The only human being whose interpretation was verified by Allah was the Prophet (ﷺ). Allah Most High appointed him as the teacher of the Holy Book sent to explain, teach, and **interpret** the Quran. The Prophet (ﷺ) would correctly interpret an Ayat Mutashabihat. We know for certain his interpretation would always be true, reliable, and correct.
- If a scholar of Islam were to interpret an Ayat Mutashabihat, he should always say Allah knows best. Allah will confirm if his interpretation is correct by either causing it to be remembered or forgotten.

Methodology of Explaining the Quran & Hadith Through Analysing External Data

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكًا وَ هُدًى لِّلْعَـٰلَمِينَ

"Indeed, (the) First House set up for Mankind is the one which (is) at Bakkah, blessed and a guidance for the worlds"

(Quran, Ale-Imran, 3:96)

Allah Most High in Surah Ale-Imran chose to use the name "Bakkah" instead of "Makkah" as the place in which the First House of worship was built. The scholars of Islam agree that Bakkah was the old name for Makkah. Why did Allah Most Wise use the name Bakkah instead of Makkah? What lesson must He be teaching?

My teacher, Sheik Imran Hosein, clarified that Allah used the word "Bakkah" to direct Muslim attention to the Bible, particularly, to the corrupted elements of the holy text:

"The answer to that question cannot be located without a study of the Bible. When we do so we find that all references to the following are strangely absent from the Bible:

Abraham's several visits to Arabia,

Hājar and Ishmael were both left in a barren valley in Arabia,

Zam Zam is a spring in that barren valley in Arabia,

the first Masjid was established in that barren valley in Arabia (and)

Abraham and Ishmael constructed a building at that spot in Arabia,

Abraham established the pilgrimage to that House of Allah (Hajj) in Arabia,

Ishmael was the child of the sacrifice and

the trial of the sacrifice took place in Arabia."

However the Bible still has the word Baca preserved in its text (see below). The word Baca seems to have escaped the attention of those who sinfully rewrote of the holy text to remove or distort all of the above. Perhaps it was Allah Most High Who Himself caused them to leave behind this word. It is quite clear that the divine intent in returning in the Qur'ān to the old name of Bakkah was to direct attention to evidence of truth still preserved in the otherwise corrupted Bible, and to thus expose the corrupted text:"

(Islamic View of Gog & Magog in the Modern Age, p. 62 - 63)

The key lesson in methodology taught by Allah Most Wise is that the full meaning of some verses of the Quran (& Hadith) are derived through the study and analysis of data located OUTSIDE the Quran.

The verse in Surah Al-Anbiyah (**Quran, 21: 96-96**) that connects Gog & Magog to a mysterious town destroyed by Allah Most High, who expelled its inhabitants and declared they would never return until Gog & Magog are released and take control of the world, can only be understood when 'those people' have returned to that town to reclaim it as their own. That town is Jerusalem! The people expelled were the Jews who now have returned to reclaim the Holy Land as their own (*see Jerusalem in the Quran*). Events in the historical process needed to have taken place for that verse to be understood.

There are some Ahadith whose true meaning is derived by analysing information located outside of the Quran & Ahadith. This is particularly true for the subject of Dajjal. For example, the Prophet (ﷺ) prophesied

that Dajjal would fly on a donkey that would travel as fast as the clouds with its ears stretched out wide. That Hadith cannot be understood in its literal meaning as donkeys cannot fly; hence, it is Mutashabihat and requires an interpretation to be understood. If one were to look at the world of science where it is possible for human beings to fly on a 'mechanical donkey', it is logical and reasonable to conclude that Dajjal's flying donkey is the modern aircraft!

It is important to remember there are two types of verses of the Quran, Muhkamat & Mutashabihat. Muhkamat are those verses which **CAN** be understood literally. Mutashabihat are verses which **CANNOT** be understood literally and need an interpretation. This distinction appears to also apply to the Ahadith. Most of the Ahadith related to Dajjal are Mutashabihat and cannot be understood in their literal meaning. This includes Dajjal's one-eye, the word Kafir written on his forehead, his flying donkey, his river and fire and his mountain of bread.

Naskh - No Verses of the Quran are Abrogated or Cancelled

"Maulana rejected anything which compromised the integrity of the Qur'an, and hence he rejected the application, within the Quran, of any Naskh (i.e., cancellation or abrogation of any Āyah or divinely revealed verse)"

(Quran and the Stars: Introduction to Methodology for Study of the Quran, p. 233)

** **Naskh**: The principle of abrogation (cancellation) of one divine revelation by another. **

It is strange how there are many learned scholars who believe certain verses of the Quran are abrogated or cancelled by other verses (Naskh). The term 'abrogated' is when something has been abolished, invalidated, or cancelled. Perhaps, they hold this strange view because they recognise several instances of 'contradiction' amongst Quranic verses and wish to explain them. Whatever their strange reasoning, from the perspective of the methodology for the study of the Quran, **no verse of the Quran is ever abrogated or cancelled**!

"In the same way that no star is out of place in the sky above, so too no verse is out of place in the Qur'an. **No verse contradicts another verse, and no verse cancels another verse!"**

(Quran and the Stars: Introduction to Methodology for Study of the Quran, p. 108)

The verses of the Quran are like the stars in the sky! These 'stars' light the way for the learned person to understand the totality of any subject. In the same way there is perfect harmony amongst the stars in the sky, there is perfect harmony amongst the verses of the Quran. The Quran is free of any mistake, inconsistency, and contradiction. **No verse contradicts another verse, and no verse cancels another verse**:

أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ ۚ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَٰفًا كَثِيرًا

"Do they not ponder (on) the Quran? And if it had (been) from other than Allah, surely, they (would have) found in it many contradictions"

(Qur'an, Nisa, 4:82)

Those who believe Naskh occur within the Ayats of the Quran reference the following verse:

مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَآ أَوْ مِثْلِهَآ ۗ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

"**Any (Divinely-revealed) verses or message which We cancel, abrogate or cause it to be forgotten. We replace with a better or a similar one**. Do you not know that Allah has the power over all things."

(Qur'an, Al-Baqarah, 2:106)

Such learned Muslims hold the view Allah Most High abrogated (or cancelled) some of the earlier verses He sent down to the Prophet (ﷺ) with later verses. So, when a verse of the Quran has been abrogated by another verse, that abrogated verse now has no relevance and validity whatsoever. It ceases to function as guidance. The teacher of the Quran, the Prophet (ﷺ), never declared any verse of the Quran to have been abrogated or cancelled! Only the teacher of the Quran could declare such a thing, and as he never did so, no one else has that authority!

"In their view, subsequent Qur'anic revelation abrogated (Naskh) previous revelation in the Qur'an on this subject. They also hold the view that once a Qur'anic revelation was subjected to Naskh, it ceased to possess any operational validity. It is amazing that they should hold such a view, when he who was commissioned by Allah, Most High, to teach the Qur'an, never expressed such a view. **Nabi Muhammad (ﷺ) never declared of any verse of**

the Qur'an, that it was abrogated. Secondly, all those who expressed opinions that verses of the Qur'an were abrogated were doing nothing more profound than expressing a mere opinion. Thirdly, they differed amongst themselves to such an extent that there is no agreement regarding the number of verses alleged to have been abrogated. Fourthly, even eminent companions of Nabi Muhammad (ﷺ) are alleged to have opposite opinions on the subject, and these have been recorded in the Sahih of Imam al-Bukhari."

(Quran and the Stars: Introduction to Methodology for Study of the Quran, p. 128)

One instance where this strange view is upheld amongst some scholars of Islam is within the subject of Rajm (stoning to death for adultery). There is an Ahadith in Sahih Bukhari that claims Allah Most High revealed a 'forgotten' verse on Rajm that *has since disappeared from the pages of the Quran*. This verse was allegedly sent down by Allah Most High who later cancelled it an caused it to be forgotten. Maulana Fazlur Rahman Ansari rejected this view and declared of such Hadith to be a fabrication:

"I was sitting in the classroom attending a class of Tafsir (i.e., explanation of the Qur'an) when the teacher quoted the Hadith concerning a 'forgotten' verse of Rajm (i.e., stoning to death) that used to be in the Qur'an once upon a time. I was quite disturbed to listen to what appeared to me to be total nonsense, and so I went to Maulana at the end of the class to seek a clarification from him on the subject of the integrity of the Qur'an. "Is it true", I asked, "that there are verses which used to be in the Qur'an once upon a time, and are now forgotten?" His response to me was to deny such a possibility, and hence to reject the Hadith about a forgotten verse that used to be in the Qur'an. He declared such a Hadith to be a fabrication; and in doing so he upheld the integrity of the Qur'an."

(Quran and the Stars: Introduction to Methodology for Study of the Quran, p. 233 - 234)

"Maulana pointed out, correctly so, that it would have been the function of the divinely-appointed teacher of the Qur'an to declare that a verse of the Qur'an was cancelled, abrogated or forgotten, but Nabi Muhammad (ﷺ) never did such a thing, and no one has the authority to do such a thing other than the divinely appointed teacher of the Qur'an."

(Quran and the Stars: Introduction to Methodology for Study of the Quran, p. 236)

The scholars of Islam must uphold the integrity of the Quran as the highest source of knowledge within the religion of Islam. Rather, the

verse of the Quran in Surah al-Baqarah about Naskh (cancellation or abrogation of divine revelation) referred **ONLY** to cancellation of previously revealed laws in previous scriptures:

"His view was that no verse of the Qur'an was ever cancelled, abrogated or forgotten, and that the verse of the Qur'an in Surah al-Baqarah on the subject of Naskh (i.e., cancelation or abrogation of divine revelation) referred to cancellation of previously revealed laws in previous scriptures, and did not imply that any verse of the Qur'an was ever abrogated, cancelled or forgotten"

(Quran and the Stars: Introduction to Methodology for Study of the Quran, p. 234)

No verse of the Quran is ever abrogated or cancelled! **No verse contradicts another verse, and no verse cancels another verse**. Abrogation or cancellation occurred to revelation **OUTSIDE** the Quran and **NOT** to revelation **INSIDE** the Quran:

"The truth is that Naskh (i.e., cancellation/abrogation of an Ayah or verse, or causing an Ayah to be forgotten) did not apply internally to verses of the Qur'an, but, rather, externally to certain previous divine revelations. Here are examples of precisely such cancellations:

- Cancellation (for the followers of Nabi Muhammad (ﷺ) of Jerusalem as the Qiblah or direction to be faced in prayer, and replacement with the Ka'aba in Makkah as the new Qiblah;
- Cancellation (for the followers of Nabi Muhammad (ﷺ) of the previous law of fasting in the Torah which prohibited eating, drinking and sexual relations in the nights of fasting, with a new law which permitted such;
- Cancellation of the law of punishment for adultery in the Torah of Rajm or stoning to death, and replacement of Rajm with a new law of public flogging;
- Cancellation of the freedom for a man to have as many wives as he wished in previous law as practiced by Prophets such as Nabi Daud (David) and Nabi Sulaiman (Solomon) and replacement with a new law restricting or limiting the number of wives to four;
- Cancellation of the spiritual retreat (known in the Qur'an as I'tikaf) being performed in lonely places far from the madding crowd, and replacement with a new law which required that I'tikaf must now be performed in the Masjid;
- Cancellation of permission (for those who follow Nabi Muhammad (ﷺ)) to consume alcoholic drinks."

(Quran and the Stars: Introduction to Methodology for Study of the Quran, p. 236 - 237)

The Quran provided the cure for Alcohol addiction when Allah Most High sent verses from above to slowly weave this addiction out of Madinah. The verses of the Quran that highlight this cure were interpreted by scholars to have been abrogated by Allah Most High. However, that was not true. Rather, those alleged abrogated verses gave the stage-by-stage process where Alcohol can slowly be eliminated in society and the alcoholic was gradually cured over time. This three-stage process for curing alcohol addiction could also be used to cure pornography & drug addiction.

Please read Sheik Imran Hosein's book entitled: 'The Qur'anic Method of Curing Alcoholism and Drug Addiction', or read the chapter entitled 'System of meaning in the Qur'an on the subject of consumption of intoxicants and curing addiction to alcohol' found in his book on Methodology and copy-pasted in this summary section.

Two Oceans of Knowledge & Dajjal's One Eye

قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِۦ خُبْرًا

"Khidr said to Moses, 'Surely you would not be able to show patience with me. Indeed, how can you show patience in respect of that which lies beyond your comprehension' (since you can temporarily see with only one eye, and consequently can access only external empirical knowledge)?"

(Sūrah al-Kahf, 18:66-67)

"Those like Dajjāl, who see with one eye, can never be patient enough to learn from those like Khidr, who see with two eyes, i.e., the external and the internal. Dajjal's epistemological attack on mankind renders them internally blind and, hence, easily deceived by 'external appearance' while remaining incapable of penetrating 'internal reality' in all that pertains to his mysterious mission. They sometimes lose faith in Allah Most High and become profoundly misguided without being even conscious of such. Nearly always, however, they lack the capacity to understand either the movement of history or the role that Jerusalem and the Holy Land play in the End of History. The Qur'an declares of such people that they have a status akin to "cattle"."

(Surah Al-Kahf & the Modern Age, p. 1)

The Prophet Muhammad (ﷺ) warned his followers about Dajjal. He said Dajjal sees with one eye, the left eye. He is blind in the right eye and between his eyes is written the word, 'kafir'.

"Ibn Umar said: Once Allah's Apostle stood amongst the people, glorified and praised Allah as He deserved, and then mentioned Dajjal saying: "I warn you against him (i.e. Dajjāl) and there was no Prophet but warned his nation against him. No doubt, Noah warned his nation against him, but I tell you about him something of which no Prophet told his nation before me. You should know that **he is one-eyed, and Allah is not one-eyed**."

Sahih Bukhari

"Narrated by Anas bin Malik: The Prophet said: No prophet was sent but that he warned his followers against the one-eyed liar (Dajjal). **Beware! He is blind in one eye, and your Lord is not so**. And there will be written between his (Dajjal's) eyes (the word) Kafir (i.e., disbeliever). (This hadith is also transmitted by Abu Huraira and Ibn 'Abbas)."

Sahih Bukhari

"...The Prophet said it thrice: '**Verily, your Lord is not blind in one eye, while he (i.e. Dajjāl) is blind in the right eye** which looks like a grape bulging out (of its cluster)...'"

Sahih Bukhari

If someone were to accept these Ahadith literally, they would have to accept that Allah has 'eyes' (like human eyes) as the Prophet (ﷺ) compared the eyes of Dajjal to the 'eyes' of Allah. However, this would be in manifest conflict with the Quran. The Quran, in several passages, rejected the claim that Allah took a son (**Quran, 9:30, 10:68, 17:111 & 18:4**), and in doing so, the religion of Islam rejected all anthropomorphic interpretations of Allah (that He has humanlike features).

Allah declared in Surah Ikhlas that He is the One, the Eternal. He does not reproduce and was not born into existence. There is nothing like Him whatsoever:

قُلْ هُوَ ٱللَّهُ أَحَدٌ ٱللَّهُ ٱلصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌۢ

"Say, He (is) Allah, the One. Allah the Eternal, the Absolute. He begets not and nor He is begotten. And not for Him is any(one) equivalent (there is nothing like Him whatsoever)"

(Quran, Al-Ikhlas, 112)

It is clear the Hadiths above are Mutashabihat. They need an interpretation to be understood. They cannot be understood in their

literal meaning as Allah does not have eyes. In addition, the teacher of the Quran, the Prophet (ﷺ), would never ascribe any anthropomorphic characteristics to Allah. He would never claim Allah has any humanlike features.

Was the Prophet (ﷺ) referring to Dajjal's external eye or some other form of eyes? Has Allah ever declared we have other 'eyes' besides our own physical eyes?

The Quran has indeed confirmed we have 'eyes' besides our own physical eyes:

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ ٱلْجِنِّ وَٱلْإِنسِ ۖ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ ءَاذَانٌ لَّا يَسْمَعُونَ بِهَآ ۚ أُوْلَـٰٓئِكَ كَٱلْأَنْعَـٰمِ بَلْ هُمْ أَضَلُّ ۚ أُوْلَـٰٓئِكَ هُمُ ٱلْغَـٰفِلُونَ

"And certainly, We have created many Jinn and Mankind for Hell (why so?). They have hearts (but) they cannot understand with it, eyes (but) cannot see with it, and ears (but) they cannot hear with it. They are like cattle! Nay they (are) more misguided. (For) they (are) heedless (of our Signs)."

(Qur'an, al-A'raf, 7:179)

The Prophet (ﷺ) was not referring to Dajjal's being blind in his external physical eye, but rather, his internal 'inner' eye.

My teacher, Sheik Imran Hosein, recognised the above Hadiths to be Mutashabihat and rejected the literal meaning behind Dajjal's 'one-eye':

"**It should be clear that the information pertaining to Dajjal's eyes relates to religious symbolism and is not to be understood literally**. The following evidence conclusively demonstrates the above. Firstly, the Prophet (ﷺ) suspected a Jewish boy in Madina to have been Dajjal even though that boy was not literally one-eyed. Secondly, when Tamim al-Dari met with Dajjal in person, and then gave to the Prophet (ﷺ) an eye-witness account of that meeting and a description of Dajjal, there was no mention of his one eye. That should have been the most conspicuous thing of all about his physical appearance if he was literally blind in the right eye."

(Surah Al-Kahf & the Modern Age, p 178-179)

The Prophet (ﷺ) interlinked Surah Al-Kahf with Dajjal. He did this when he advised Muslims to memorize its first 10 verses to protect themselves from the fitnah (trials, tests & tribulations) of Dajjal:

"Abu Darda reported that Allah's Messenger said, 'If anyone memorizes the first ten verses of Surah al-Kahf, he would be protected from Dajjal.'"

Sahih Muslim

It is this Surah that will explain Dajjal's 'one-eye'. This is why Allah withheld the information regarding his 'one-eye' for His final Prophet. His final Prophet will be given the book (*i.e,* Quran) that will explain Dajjal's 'one eye'.

Muhammad Asad, a prominent Quranic commentator, eloquently described the themes of Surah Al-Kahf:

"This Surah – revealed immediately before al-Nahl (the Bee,) i.e, in the last year of the Makkah period - is almost entirely devoted to a series of parables or allegories built around the theme of faith in Allah Most High vs an undue attachment to the life of this world; and the key-phrase of the whole Surah is a statement in v. 7, "We have willed that all beauty on earth be a means by which we put men to a test" – an idea that is most clearly formulated in the parable of the rich man and the poor man (vs. 32-44).

The story of the Men of the Cave - from which the Surah takes its title illustrates (in vs. 13-20) the principle of world-abandonment for the sake of faith, and is deepened into an allegory of death, resurrection and spiritual awakening. **In the story of Moses and the unnamed sage (vs. 60-82), the theme of spiritual awakening undergoes a significant variation: it is shifted to the plane of mans' intellectual life and his search after ultimate truths**. **Appearance and reality are shown to be intrinsically different – so different that only mystic insight can reveal to us what is apparent and what is real.** And, finally, the allegory of Dhu al-Qarnain, "The Two – Horned One", tells us that world's renunciation is not in itself a necessary complement to one's faith in Allah Most High; in other words, worldly life and power need not conflict with spiritual righteousness so long as we remain conscious of the ephemeral nature of all works of man and of our ultimate responsibility to Him Who is above all limitations of time and appearance. And so the Surah ends with the words, "Hence, whoever looks forward to meeting his Sustainer let him do righteous deeds, and let him not ascribe unto anyone or anything a share in the worship due to his Sustainer… (Muhammad Asad's Translation and Commentary of the Glorious Qur'ān. pp. 437-439)"

(Surah Al-Kahf & the Modern Age, p. 113-114)

The Quran, in Surah Al-Kahf, provides the explanation regarding Dajjal's 'one-eye' with the encounter between Musa (as) & Khidr (as). In this parable, Allah teaches a fundamental lesson regarding knowledge, namely, there are two oceans of knowledge, external observation and rational enquiry (Ilm al-Zahir) and internal spiritual insight (Ilm al-Batin). Musa (as) represented someone who only perceived reality with 'one eye', external observation and rational enquiry, whereas Khidr (as) represented someone who perceived reality with 'two eyes', internal spiritual insight combined with external observation and rational enquiry. The 'one-eyed' nature of Dajjal represents his epistemological approach to knowledge. Epistemology is the study of the sources of knowledge.

Sheik Imran Hosein summarised the allegorical nature behind the story of Musa (as) and Khidr (as) and the link with Dajjal's 'one-eye':

"**In this story of the encounter of Musa and Khidr (peace and blessings of Allah Most High be upon them both), Surah al-Kahf of the Qur'ān has explained Dajjal's 'one eye' while teaching the crucially important epistemological lesson that knowledge comes through two sources**. Knowledge from the first source is known as 'ilm al-Zahir, and it is based on empirical knowledge and rational enquiry. Such knowledge, which includes scientific knowledge, is finite and limited. Knowledge from the second is known as 'ilm al-Batin, and is internal intuitive spiritual knowledge that also may be known as religious experience. It is spiritually communicated to an individual and originates in a dimension of reality which transcends material reality. It usually comes in the form of intuitive thought, but it can also be communicated through true dreams or visions as a gift from Allah Most High. Such knowledge is infinite, inexhaustible, and timeless."

(Surah Al-Kahf & the Modern Age, p. 153)

Dajjal, the false Messiah, is an evil being who is only capable of seeing with 'one eye'. As 'eye' represents sight, the main human senses in which knowledge is acquired, he is someone who only acquires knowledge from one source, Ilm al-Zahir, or empirical knowledge. He is blind in the right-eye, *i.e*, he rejects knowledge that comes from Allah Most High, Ilm al-Batin, or spiritual knowledge. Ilm al-Batin is knowledge sent down by Allah through the medium of dreams, spiritual insight, and the scriptures (Quran, etc). Hence, the age of Dajjal would witness the emergence of an epistemology that rejects

anything as knowledge other than what can be perceived through external observation and scientific enquiry:

"**The implication of this story in Surah al-Kahf, the Surah of the Qur'ān that protects us from the Fitnah of Dajjal, is that the age of Dajjal would witness the emergence of an epistemology that would recognize knowledge from only external observation. Anyone who embraces that epistemology of secularized knowledge would become internally spiritually blind**. When people accept only one source of knowledge, the external and the observable, they eventually become people who see with only one eye, the external eye, and who consequently become internally or spiritually blind. When people are internally or spiritually blind they would also be spiritually deaf and the remembrance of Allah will depart from their hearts. Religion would then become a mere formality, something restricted to 'name' only, i.e., to external form, but devoid of internal substance."

(Surah Al-Kahf & the Modern Age, p. 168)

Knowledge from Allah is absolute, perfect and authentic. It is from a divine source, and, when accepted as truth, makes it extremely difficult for those who control power to manipulate the masses and impose their agendas on society. Spiritual knowledge makes it easier for people to perceive the reality of the world around them. For example, if the mainstream media announces the threat of a certain 'virus' and encourages people to take the new government-sponsored 'vaccine', the 'two-eyed' people would never swallow such lies and would perceive reality as it is. In contrast, those who see with 'one-eye', and hence, perceive reality through the lens of only one source of knowledge, would be akin to sheep dancing to every tune played by those who control power in the world. If the mainstream media encourages such people to take a bogus 'vaccine' for a virus manufactured from a lab, such people will happily line up for 4 to 5 doses of the 'vaccine'!

The great human rights activist, Malcolm X, described this succinctly with the analogy of the 'house slave' and 'field slave'. Both were slaves on the plantation field. The 'house slave' was both externally and internally a slave, whereas the 'field slave' was externally a slave but internally free. The 'house slave' was robbed of his capacity to 'think' and functioned as a tool for the 'slave master' to exercise his power. The 'field slave' had the capacity to think and was able to accurately perceive the world around him. He recognised the system of

oppression and refused to be a tool for the 'slave master'. The 'field slave' despised the 'house slave' for being a sheep to the 'slave master' who danced to his every tune (*Please read the Autobiography of Malcolm X*).

Dajjal 'one-eye' represents the embrace of a new epistemological outlook on knowledge that functions to rob mankind of its capacity to 'see' and interpret events as they are. Appearance and reality in the age of Dajjal will be in complete opposite to one another. The road to heaven will deceptively appear as the *fire of hell*, whilst the road to hell will deceptively appear as the *river of heaven*:

"...Then Dajjal will come forth accompanied by a river and fire. He who falls into his fire will certainly receive his reward, and have his load taken off him, but he who falls into his river will have his load retained and his reward taken off him..."

(Sunan Abu Dawud)

In the age of Dajjal, those who see with 'one-eye', external observation and rational enquiry, will never be able to penetrate the nature of the world around them without knowledge from the unseen world (Ilm ul-Batin). It is that knowledge, in particular, which will help mankind see the road to hell as the *fire of hell*, and the road to heaven as the *river of heaven*.

Dajjal's 'one-eye', the word 'kafir' written on his forehead, and the Hadith above about Dajjal's river and fire should not be understood literally:

"The proof that the interpretation of the Hadīth pertaining to Dajjāl's above attack on mankind (i.e., the attack that is linked to his eyes) is epistemological, i.e., pertaining to knowledge, the sources of knowledge, and the means of acquiring knowledge, is located in the crucially important Hadīth which places the word Kafir between the two eyes of Dajjāl. Since his Kufr is located between his eyes it is related to his 'sight' or his capacity to see and thus to acquire knowledge. Secondly, the Hadīth makes it quite clear that the Kufr of Dajjāl, and hence of the age of Dajjāl, would be quite evident, i.e., not concealed. Someone would have to be blind not to be able to recognize that Kufr since it would be written between the eyes, i.e., between the external and the internal capacities for sight.

One of the defining characteristics of modern Euro-Jewish and Euro-Christian western civilization is the Kufr that has resulted from the secularization of

knowledge and hence, the rejection of spiritual insight as a source of knowledge. The only knowledge recognized by Judeo-Christian West is knowledge of that which can be observed with external faculties of sight etc., and is thus located in the material universe. The West does not at all conceal this defining characteristic which is so manifest that it is as though the word Kāfir is written between its eyes. We do not say that modern western civilization is Dajjāl. Rather we hold that it is the creation of Dajjāl and that it serves Dajjāl. The implication is that all those who imitate modern western civilization will become followers of Dajjāl and would eventually embrace his godlessness and have their faith in Allah destroyed. Allah Most High has already declared that 999 out of every 1000 of mankind would be thus ruined and enter into hell-fire!"

(Surah Al-Kahf & the Modern Age, p. 179-180)

Those who accept this new epistemological approach that relegates knowledge to only 'external observation and rational enquiry' would naturally conclude there is '*no reality beyond material reality*'. If one cannot acquire knowledge beyond from what is observable, then this must be the only world that exists. If this the only world that exist, there cannot be a life after death, God, Heaven, Hell etc. This would eventually lead to atheism and secularism. Those who embrace this epistemology, including Muslims, would have their faith in Allah Most High destroyed. When the Prophet (ﷺ) stated 'Allah is not one-eyed', what he meant was Allah can see that which is manifest (al-Zahir) as well as that which is hidden and concealed (al-Batin). He can see both the appearance and reality of things. Those who accept Ilm al-Zahir as the only source of knowledge would never be able to perceive beyond the appearance of things. They would be unable to recognise the reality of the world around them as this is hidden within Ilm al-Batin, knowledge from Allah Most High.

Such 'internally-blind' people are destined for the hellfire:

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ ٱلْجِنِّ وَٱلْإِنسِ ۖ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ ءَاذَانٌ لَّا يَسْمَعُونَ بِهَآ ۚ أُوْلَٰٓئِكَ كَٱلْأَنْعَٰمِ بَلْ هُمْ أَضَلُّ ۚ أُوْلَٰٓئِكَ هُمُ ٱلْغَٰفِلُونَ

"And certainly, We have created many Jinn and Mankind for Hell (why so?). They have hearts (but) they cannot understand with it, eyes (but) cannot see

with it, and ears (but) they cannot hear with it. They are like cattle! Nay they (are) more misguided. (For) they (are) heedless (of our Signs)."

(Qur'an, al-A'raf, 7:179)

They have eyes but cannot see, ears but cannot hear, and hearts but cannot understand. They have inner eyes, ears and hearts but cannot see, hear and comprehend the spiritual reality of the world around them. It is Ilm ul-Batin, or Knowledge from Allah Most High that will give Mankind the ability to see, hear and understand the true nature of their own reality. This 'spiritual' knowledge is most certainly located within the Quran (the Bible and Torah also), as well as dreams and internal spiritual insight. It is this epistemological blindness that the Prophet (ﷺ) was referring to when he said Dajjal sees with one-eye.

Surah al-Kahf of the Quran has confirmed the analogy of Dajjal's 'one-eye' being intertwined with people's inability to perceive knowledge from Allah Most High. As a reminder, this is the one Surah directly linked to al-Masih al-Dajjal. Therefore, it is this Surah which will explain Dajjal's one-eye:

وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَـٰتِ رَبِّهِۦ فَأَعْرَضَ عَنْهَا وَنَسِىَ مَا قَدَّمَتْ يَدَاهُ ۚ إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۖ وَإِن تَدْعُهُمْ إِلَى ٱلْهُدَىٰ فَلَن يَهْتَدُوٓا۟ إِذًا أَبَدًا

"And who could exceed the wickedness of he to whom his Lord-God's messages are conveyed, and who thereupon turns away from them, forgetting all his accumulated (evil) deeds? **Behold, over their hearts have We laid veils that prevent them from grasping the truths** (revealed in this Qur'an)**, and into their ears, deafness; and though you may call them to the** (true) **guidance** (of this Qur'an)**, they will never embrace it**."

(Qur'an, al-Kahf, 18:57)

In other words, Allah Most High prevents misguided people from grasping the true message of the Quran by placing a veil over their hearts and making their ears deaf, *i.e*, they cannot understand the Quran, nor would guidance reach them through any preaching. They are unable to understand a source of knowledge from Ilm ul-Batin. Such people would never be able to understand books such as

'Jerusalem in the Quran', 'An Islamic View of Gog & Magog in the Modern Age' & 'Surah Al-Kahf and the Modern Age'.

In response to this epistemological attack on Mankind, Allah narrated the parable of Musa (as) & Khidr (as) to remind mankind of the two oceans of knowledge, Ilm al-Zahir & Ilm al-Batin. Khidr (as) represented the model of scholarship needed in an age that would secularize knowledge. The spiritually enlightened guide in that age is someone who harmoniously combines both oceans of knowledge together. They, like Khidr (as), must turn to both Ilm al-Batin & Ilm al-Zahir to understand the reality of the world around them.

Table A below displays the difference between Ilm al-Zahir & Ilm al-Batin:

Ilm al-Batin	Ilm al-Zahir
Knowledge from **Allah Most High**	Knowledge from **Human Beings**
Acquired through **dreams, spiritual insight & Holy Books**	Acquired through **external observation & rational enquiry**
Infinite and Limitless	**Finite and Limited**
Originates from a dimension of reality which **transcends material reality**	Originates from a dimension of reality **restricted to our material reality**
Mankind can **perceive** the true reality of the world around them	Mankind can be **deceived** by the external appearance of the world around them
This knowledge is **absolute, perfect and authentic**	This knowledge can be **imperfect, inauthentic and false**
This knowledge **CANNOT** be manipulated by human beings to deceive people and lead them away from Allah Most High	This knowledge **CAN** be manipulated by human beings to deceive people and lead them away from Allah Most High

Table A: Difference between Ilm al-Zahir & Ilm al-Batin

Please read Chapter 7 of Sheik Imran Hosein's book entitled: 'Surah Al-Kahf and the Modern Age'.

System Of Meaning: Steps 1 to 5

This section describes the 5 steps the learned student must undertake to find the system of meaning of his subject of study in the Quran:

Step 1: Begin his field of study with the Quran **FIRST**. The learned student **MUST NEVER** begin his study of any subject with the Ahadith. Similarly, he must begin his study OF ANY SUBJECT (including all sciences, nutrition, politics, history, Fiqh etc) with the Quran first.

Step 2: Collect all verses of the Quran pertaining to his subject of study into a harmonious whole.

Step 3: He must find the general pattern that unites these verses together.

Step 4: Once he has inter-connected all the verses together, he must allow these interconnected verses to explain and interpret each other. The verses within the system of meaning will give the learned student the full Quranic explanation of his subject of study.

Step 5: He must only accept Ahadith that are in harmony with the Quran and reject those Ahadith that conflict with the Quran. Ahadith that are neither in harmony nor conflict with the Quran are either accepted or rejected. He must apply this process to the study of all sciences, nutrition, philosophy, history, politics, Books of Sirah, Fiqh etc.

The next section will display the Quranic system of meaning in action for the 3 key lessons in methodology:

- **DO NOT Study any Verse of the Quran (or Hadith) in Isolation**
- **The Verses of the Quran are Like the Stars in the Sky**
- The 3rd key lesson: **Naskh - No Verses of the Quran are Abrogated or Cancelled**, was eloquently written by Sheik Imran Hosein in his book entitled 'The Qur'anic Method of Curing Alcoholism and Drug Addiction', and the chapter entitled 'System of meaning in the Qur'an on the subject of consumption of intoxicants and curing addiction to alcohol' from his book, 'Quran and the Stars: Introduction to Methodology for Study of the Quran'. That Chapter has been copy-and-pasted in this section to teach the 3rd key lesson in methodology.

System of Meaning Examples for the Key Lessons in Methodology

LESSON 1 - DO NOT STUDY ANY VERSE OF THE QURAN (OR HADITH) IN ISOLATION

System of meaning in the Quran on the subject of Muslim alliance with Jews and Christians

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلْيَهُودَ وَٱلنَّصَـٰرَىٰٓ أَوْلِيَآءَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ

"Oh you who have faith, do not take (such) Jews and (such) Christians as your Awliah (friends and allies) who (themselves) are Awliyah (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."

(Qur'an, al-Ma'idah, 5:51)

The very first key lesson in methodology is to never study a verse of the Quran (or Hadith) in isolation and attempt to derive the entire of meaning of a subject from that singular verse (or Hadith). The learned student must go to all verses of the Quran related to his subject of study and combine them together into a harmonious whole to locate the system of meaning. As there is no contradiction amongst the verses of the Quran (**Quran, 4:82**), the verses within the *system of meaning will explain each other* **and** *that singular verse*.

Allah Most High, in Surah Al-Kahf, reminds Muslims of the depth of knowledge within the Quran:

قُل لَّوْ كَانَ ٱلْبَحْرُ مِدَادًا لِّكَلِمَـٰتِ رَبِّى لَنَفِدَ ٱلْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَـٰتُ رَبِّى وَلَوْ جِئْنَا بِمِثْلِهِۦ مَدَدًا

"Say: (This is the word of Allah Most High, and the words of my Lord-God are such that) 'If the ocean (of water) were to become ink, and even if you were to add ocean upon ocean to the first one (know that) they would all be exhausted ere the words of my Lord-God can ever be exhausted.'"

(Qur'an, al-Kahf, 18:109)

The Quran is eternally fresh and relevant in every stage of history. The knowledge within the Book continuously expands to provide guidance for Muslims. No one could ever hope to exhaust its knowledge even if they had an "*ocean*" of knowledge themselves. Those Muslims who either declare there is no new knowledge within the Holy Book or it's not relevant in today's age should pause and reflect on this verse.

Allah Most Wise, in Surah Fussilat, reminds Muslims that certain signs would manifest to validate the Quran's claim as the Word of the One True God:

سَنُرِيهِمْ ءَايَـٰتِنَا فِى ٱلْـَٔافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ

"**In time We shall make them fully understand Our Signs** (which will unfold) **in the utmost horizons** [of the universe] **as well within themselves**, so that it will become clear unto them that this [Qur'ān] is indeed the truth. [Still,] is it not enough [for them to know] that your Lord-God is witness unto everything?"

(Qur'an, Fussilat, 41:53)

For these signs to manifest, the verses of the Quran would have to continuously reveal new knowledge to mankind when either, certain events took place in the historical process or society advanced enough to confirm some of the signs within the Holy Book.

In Surah Al-Ma'idah verse 51, Allah prohibited Muslims from becoming friends and allies with the Jews and Christians:

ۘ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْيَهُودَ وَٱلنَّصَـٰرَىٰٓ أَوْلِيَآءَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ

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

(Qur'an, al-Ma'idah, 5:51)

If a learned scholar were to study 'Muslim alliance with Jews and Christians' in the Quran and used the **wrong** methodology of going to this singular verse to derive the entire meaning of the subject, he would come to the **wrong** conclusion that Allah has prohibited Muslims from becoming friends and allies with **all** Jews and **all** Christians.

The Quran, in the very same Surah, permits Muslims from eating the foods of the People of the Book (collective term to designate those who received revelations before the advent of Nabi Muhammad (ﷺ), *i.e*, the Jews & Christians), and permits Muslim men to marry Jewish & Christian women:

ٱلْيَوْمَ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ ۖ وَطَعَامُ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ حِلٌّ لَّكُمْ وَطَعَامُكُمْ حِلٌّ لَّهُمْ ۖ وَٱلْمُحْصَنَٰتُ مِنَ ٱلْمُؤْمِنَٰتِ وَٱلْمُحْصَنَٰتُ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَٰفِحِينَ وَلَا مُتَّخِذِىٓ أَخْدَانٍ ۗ وَمَن يَكْفُرْ بِٱلْإِيمَٰنِ فَقَدْ حَبِطَ عَمَلُهُۥ وَهُوَ فِى ٱلْـَٔاخِرَةِ مِنَ ٱلْخَٰسِرِينَ

"This day are (all) things good and pure made lawful unto you. The food of the Ahl al-Kitāb (i.e., Christians and Jews) is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the Ahl al-Kitāb, revealed before your time – when ye give them their due dowers, and desire chastity, not lewdness, nor secret intrigues if any one rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good)."

(Qur'an, al-Ma'idah, 5:5)

If Allah had prohibited Muslims from becoming friends and allies with all Jews and Christians, such Muslims would have to inform their Jewish or Christian brethren that the Lord-God permitted them to break bread with the Ahl al-Kitab (People of the Book), but then made it impermissible to become their friends? Breaking bread or sharing food is an act of hospitality that endears the hearts of people together. It would be incompatible for the Lord-God to prohibit Muslims from

becoming friends and allies with the Ahl al-Kitab, but then permit Muslims to eat their food.

In the same verse, Allah permits Muslim men to marry Jewish & Christian women. If a Muslim man were to marry a woman from the Ahl al-Kitab, he would have to inform his Jewish or Christian wife that Allah Most High has permitted them to make love, marry and have children, but prohibited them from becoming friends? Love is a deeper form of intimacy than friendship. Some form of friendship must exist before two people can fall in love.

If Surah al-Ma'idah verse 51 were to be understood in its singular context, a Muslim would have to accept that *all* Jews and *all* Christians are friends and allies of one another. However, this would be manifestly false! History has shown there exists strong hatred and animosity amongst most Jews and Christians that has lasted until the present day. The Christians accuse the Jews of attempting to kill Nabi Jesus (as) through crucifixion, and the Jews believe Nabi Jesus (as) was a liar who claimed to be the Messiah. Not only that, but there also exists eternal hatred and enmity even amongst the Al-Nasara, the Christians. The world of Christianity is split between Eastern and Western Christianity that began with the Great Schism in 1054 AD. The hapless sacking of Constantinople in the fourth Crusade, by those who profess to follow Western Christianity, only served as a dagger to end any hope of reconciliation between the two Christian churches.

Sheik Imran Hosein offered the following reasons why it is manifestly false to assert that *all* Jews and *all* Christians are friends and allies of one another:

"Our first critical response to such an explanation is that Jews and Christians were never friends and allies (or patrons, or protecting allies) of each other all through history until the modern age. They were most certainly not friends and allies of each other when the Qur'ān was revealed. In fact, Jewish-Christian friendship and alliance was not cemented until the Second Vatican Council (1962-65) exonerated the Jews for the crucifixion of Jesus.

Hence any explanation of the verse that Christians and Jews are friends and allies or patrons, or protecting allies of each other is manifestly false. Rather, Christians hated the Jews whom they blamed for the crucifixion of Jesus whom they worshipped as God. Jews, on the other hand, rejected the Christian

blasphemy in their worship of Jesus as God, as well as in their declaration that God had a son, and that God is three persons in One, etc.

In explaining the verse in the way that they have, these translations and explanations have opened a way for critics to declare that the Qur'ān has made a manifestly false statement.

Secondly, even now after the mysterious emergence of a Judeo-Christian Zionist alliance, not all Christians and not all Jews are allies of each other. Indeed, most Jews initially opposed the Zionist Movement which forged that Judeo-Christian alliance, and to this day there are Jewish communities which reject the Judeo-Christian alliance. Many Jews were assassinated because of their opposition to the goal of Judeo-Christian Zionist alliance to create a Jewish State in the Holy Land. There are many Christians as well, who reject alliance with Jews. Most of them are to be found amongst the Orthodox Christians. Such Christians and such Jews are hardly likely to be impressed by a Qur'ān which, according to this explanation of the verse, made a statement concerning them which is manifestly false.

(Quran and the Stars: Introduction to Methodology for Study of the Quran, p. 152-153)

The Quran accepted that animosity and enmity exists between the two communities of Ahl al-Kitab when this next verse was revealed during the lifetime of Nabi Muhammad (ﷺ):

وَقَالَتِ ٱلْيَهُودُ لَيْسَتِ ٱلنَّصَـٰرَىٰ عَلَىٰ شَىْءٍ وَقَالَتِ ٱلنَّصَـٰرَىٰ لَيْسَتِ ٱلْيَهُودُ عَلَىٰ شَىْءٍ وَهُمْ يَتْلُونَ ٱلْكِتَـٰبَ ۗ كَذَٰلِكَ قَالَ ٱلَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ فَٱللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ ٱلْقِيَـٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ

"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."

(Qur'an, al-Baqarah, 2:113)

The Quran commanded the People of the Book to stand firm on their scriptures and accept the Quran as the Word of the One God:

قُلْ يَـٰٓأَهْلَ ٱلْكِتَـٰبِ لَسْتُمْ عَلَىٰ شَىْءٍ حَتَّىٰ تُقِيمُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ ۗ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَـٰنًا وَكُفْرًا ۖ فَلَا تَأْسَ عَلَى ٱلْقَوْمِ ٱلْكَـٰفِرِينَ

"Say, 'O people of the Book! You are not on anything until you stand firmly (by) the Taurat and the Injeel and what has been revealed to you from your Lord. And (this Quran will) surely increase many of them (in) rebellion and disbelief (by) what has been revealed to you (O Muhammad) from your Lord. So (do) not grieve over the disbelieving people."

(Qur'an, al-Ma'idah, 5:68)

This verse clarifies therefore, amongst the People of the Book, *most* will respond to the Quran with rebellion and disbelief *through their conduct*. However, by stating this, it does not rule out that there will be *some* amongst the *Ahl al-Kitab* who will respond positively to the Quran (such as the Christian king of Abyssinia during the lifetime of the Prophet (ﷺ)).

The Quran confirms this by declaring amongst the Ahl al-Kitab (People of the Book), there are some who have faith whilst most are sinful in conduct:

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ ۗ وَلَوْ ءَامَنَ أَهْلُ ٱلْكِتَـٰبِ لَكَانَ خَيْرًا لَّهُم ۚ مِّنْهُمُ ٱلْمُؤْمِنُونَ وَأَكْثَرُهُمُ ٱلْفَـٰسِقُونَ

"You (Muslims) are an excellent community evolved (by divine wisdom) for the sake of mankind, (provided that you) enjoin what is right, forbid what is wrong, and believe in Allah. If only the People of the Book (i.e., Jews and Christians) believed (in Muhammad as a Prophet of the One God and in the Qur'ān as His revealed Word), it were best for them: **amongst them there are those who have faith, but most of them are perverted transgressors**."

(Qur'an, Ali-Imran, 3:110)

The system of meaning requires us to identify and separate the two groups; those who act in a manner consistent with a people who have faith, and those who act in a manner that is openly hostile to Islam.

Those Ahl al-Kitab who have faith would harbour no hatred or ill feelings towards the Quran and the followers of Nabi Muhammad (ﷺ). Nor would such a people maintain friendship and alliance with those have such hatred in their hearts.

The Quran identifies the Jews (not all Jews) amongst the People of the Ahl al-Kitab as the ones who share the greatest hatred and enmity towards Islam and Muslims:

لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ عَدَٰوَةً لِّلَّذِينَ ءَامَنُواْ ٱلْيَهُودَ وَٱلَّذِينَ أَشْرَكُواْ ۖ وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِّلَّذِينَ ءَامَنُواْ ٱلَّذِينَ قَالُوٓاْ إِنَّا نَصَٰرَىٰ ۚ ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ

"**Strongest among men in enmity to the believers wilt you find the Jews and Pagans; and nearest among them in love to the believers wilt you find those who say, 'We are Christians'**: because amongst them are priests (who devote their lives to teaching and administering religious rites) and men who have embraced monasticism (and have hence renounced the world), and they are not arrogant."

(Qur'an, al-Ma'idah, 5:82)

This hatred amongst the Jews raised its ugly head during the lifetime of the blessed Prophet (ﷺ) and in our modern age with the creation of the Zionist Movement. There is further information to identify such Jews; they would be in open alliance with the Mushrikeen (those who associate partners with Allah). In addition, this verse juxtaposes the hatred Muslims will face from such Jews (and not all Jews) with the love and affection endeared by a Christian community who will proudly claim, "We are Christians":

Christians who displayed love and affection for Islam and for Muslims did appear in early Islam when the Negus of Abyssinia (i.e., modern-day Ethiopia) rejected the request of Makkah to repatriate the Muslims (who were slaves or semi-slaves) who had fled from persecution and oppression in Makkah, and had sought asylum in Abyssinia.

(Quran and the Stars: Introduction to Methodology for Study of the Quran, p. 145)

This verse has anticipated that in the Modern Age with the emergence of Zionist Jews (and their allies) who openly display intense hatred for

Islam and Muslims, there will emerge a Christian community who will be in closest in love and affection towards Islam and Muslims:

It is certain that such Christians will once again emerge in the historical process in a time-frame that will match the contemporary emergence of Zionist Jews who display unprecedented hatred for Islam and Muslims. That hatred is most visible in their barbarous oppression of the innocent people of Gaza in the Holy Land.

(Quran and the Stars: Introduction to Methodology for Study of the Quran, p. 146)

From the system of meaning of combining nearly all relevant pearls of the Quran, it is clear the Quran was not prohibiting Muslims from becoming friends and allies to *all* Jews and *all* Christians. Rather, a picture is beginning to emerge where the community of Ahl al-Kitab has been separated into two distinct camps. Those who will display open hatred for Islam and Muslims, and those who will be the closest in love and affection to Islam and Muslims (**Quran, 5:82**). As the Quran has identified the Jews (not all Jews) as those who have strong hatred towards Islam and Muslim, it is to such Jews and *their Christian allies* whom Allah had prohibited Muslims from becoming their friends and allies (**Quran, 5:51**).

This hatred for Islam by the Zionist Jews and their *Christian allies* confirm they are such people amongst the Ahl al-Kitab who have no faith, whilst the love and affection displayed by that Christian community confirm they are amongst the Ahl al-Kitab who have faith (**Quran, 3:110**). What are the signs to identify that Christian community who have faith?

"The verse of the Qur'an provides important signs by which such Christians who would be closest in love and affection for Muslims, will be identified:

1. They will be a Christian people who preserve the institution of priesthood and whose priests, from their Patriarch down to the lowest Priest, will demonstrate genuine love and affection for Islam and Muslims. This most certainly excludes the Vatican and the Roman Catholic faith, the Anglican Church (of England), and all other Christian churches in western Christianity.
2. They will be a Christian people who preserve the institution of monasticism, and whose monks will display love and affection for Islam and Muslims. This most certainly excludes western Christianity which has almost totally abandoned monasticism and the monastic way of life.

3. They will be a Christian people in whose conduct there is no arrogance. This again excludes those Christians who brought modern western civilization into being with an unprecedentedly arrogant agenda of imposing its unjust and oppressive rule over all of mankind at the point of a naked blood-stained sword.
4. They will be a Christian people who would publicly and proudly identify themselves as 'Christians'. This would exclude the secularized Christians of modern western civilization whose primary identity is with their nation or State, rather than with their religion.
5. They cannot be a handful of scattered Christians who worship Allah as prescribed in the Qur'an, and hence do not worship Nabi Isa (as) as a third person in a trinity; and do not declare that Allah Most High had a son etc., rather they will have to be a community of Christians complete with their priests and monks, and hence easily identified. One would not have to search for them in some nook or cranny with a fine-teeth comb!!!"

(Quran and the Stars: Introduction to Methodology for Study of the Quran, p. 146-148)

Before we can address that Judeo-Christian alliance with whom the Quran had not only prohibited from becoming their friends and allies, but outright declared any Muslim who embraces them would become one of them and lose their Islam, we will have to first highlight that Christian community with whom it is permissible (Halal) for Muslims to enter friendship and alliance.

When the Quran was revealed, the Christian world was under the banner of the Byzantine Christian Empire with Constantinople as its capital. The Quran designated this Christian world as *Rum* and foretold they would be victorious within a few years. The Byzantine Empire suffered a major military defeat in Syria by the Persian Empire and appeared to be on the brink of collapse around 615-616 AD, however, the Quran auspiciously prophesied *Rum* will be victorious within 3-9 years and believers would celebrate their victory.

Surah Al-Rum narrated this prophecy:

غُلِبَتِ ٱلرُّومُ فِيٓ أَدۡنَى ٱلۡأَرۡضِ وَهُم مِّنۢ بَعۡدِ غَلَبِهِمۡ سَيَغۡلِبُونَ
فِي بِضۡعِ سِنِينَۗ لِلَّهِ ٱلۡأَمۡرُ مِن قَبۡلُ وَمِنۢ بَعۡدُۚ وَيَوۡمَئِذٖ يَفۡرَحُ
ٱلۡمُؤۡمِنُونَ بِنَصۡرِ ٱللَّهِۚ يَنصُرُ مَن يَشَآءُۖ وَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ

"The Byzantines have been defeated in lands which are close by, yet, notwithstanding their defeat, within a few years they will be victorious: [for] with Allah rests all power of decision, both previous and later. And on that day (of victory) will the believers celebrate in (response to Allah's help): [for] He gives help to whomever He wills, since He alone is almighty, a dispenser of grace."

(Qur'an, al-Rum, 30:2-5)

Muhammad Asad eloquently described the context for understanding this verse of the Quran:

"The defeats and victories spoken of above relate to the last phases of the centuries-long struggle between the Byzantine and Persian Empires. During the early years of the seventh century the Persians conquered parts of Syria and Anatolia, "the lands close-by", i.e., near the heartland of the Byzantine Empire; in 613 they took Damascus, and in 614, Jerusalem; Egypt fell to them in 615-16, and at the same time they laid siege to Constantinople itself. At the time of the revelation of this Surah - about the seventh year before the Hijrah, corresponding to 615 or 616 of the Christian era - the total destruction of the Byzantine Empire seemed imminent. The few Muslims around the Prophet were despondent on hearing the news of the utter discomfiture of the Byzantines, who were Christians and, as such, believed in the One God. The pagan Quraysh, on the other hand, sympathized with the Persians who, they thought, would vindicate their own opposition to the One-God idea. When Muhammad enunciated the above Qur'an-verses predicting a Byzantine victory "within a few years", this prophecy was received with derision by the Quraysh. Now the term bid (commonly rendered as "a few") denotes any number between three and ten; and, as it happened, in 622 —i.e., six or seven years after the Quranic prediction—the tide turned in favor of the Byzantines. In that year, Emperor Heraclius succeeded in defeating the Persians at Issus, south of the Taurus Mountains, and subsequently drove them out of Asia Minor. By 624, he carried the war into Persian territory and thus put the enemy on the defensive: and in the beginning of December, 626, the Persian armies were completely routed by the Byzantines."

(The Quran, the Great War and the West, and the Stars, p. 40-41)

Rum, at the advent of the Quran, was the Byzantine Christian Empire based in Constantinople. The Christian World formally split into two parts with the East-West Schism in 1054 AD, with one part of the Christian World recognising Constantinople as the capital of the Christian world, and the other part recognising Rome as the new capital of the Christian world. Hence, there are two Christian worlds,

Rum of the East and *Rum* of the West. The *Rum* of the East is today known as Eastern Orthodox Christianity, with its current capital based in Moscow after the Ottoman conquest of Constantinople. *Rum* of the West is today known as Western Christianity with Rome as its capital.

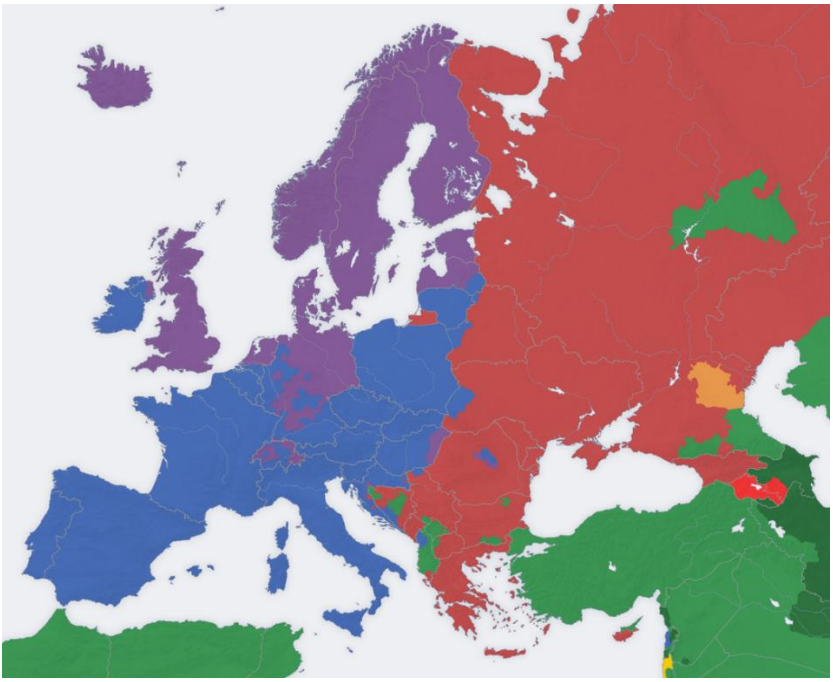

Image A: Map of Eastern Orthodox Christianity in **Red** and Western Christianity in **Blue** & **Purple**. USA, Canada & Australia belong to Western Christianity.

It is *Rum* who would display the greatest love and affection towards Muslims. The Prophet (ﷺ) even prophesied Muslims would make an alliance with *Rum*. Therefore, the question needs to be asked, which *Rum* is it? Is it *Rum* of the West or Rum of the East? Eastern Orthodox Christianity or Western Christianity?

We will now turn to Surah al-Ma'idah verse 51 with the new explanatory comments in the brackets to answer this question:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلْيَهُودَ وَٱلنَّصَـٰرَىٰٓ أَوْلِيَآءَ
بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ ۗ إِنَّ
ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ

"Oh you who have faith, do not take (such) Jews and (such) Christians as your Awliah (friends and allies) who (themselves) are Awliyah (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."

(Qur'an, al-Ma'idah, 5:51)

This verse of the Quran anticipated a time will come when part of the Jewish World and part of the Christian World would reconcile their differences to form a Judeo-Christian Zionist alliance. When that Jewish-Christian Zionist alliance emerges in history, Muslims are prohibited by Allah Most High from becoming friends and allies with *such* Jews and *such* Christians, and *not all* Jews and *not all* Christians.

It is *Rum* of the West and **NOT** *Rum* of the East who reconciled their difference with the Jews to form the Zionist Movement. The Quran has prohibited Muslims from becoming friends and allies with that Western Christian World who would form an unholy alliance with the Zionist Jews. Western Christianity or *Rum* of the West, with its capital in Rome makes up the Christian half of the Judeo-Christian Zionist alliance formed in 1897. Zionist Jews make up the Jewish half of this Judeo-Christian alliance.

The trademark of that Jewish-Christian Zionist alliance is their behaviour of Dhulm (acts of injustice, oppression and wickedness). They are openly hostile to Islam and would never be content until Muslims leave Islam to adopt their way of life:

ۗ وَلَن تَرْضَىٰ عَنكَ ٱلْيَهُودُ وَلَا ٱلنَّصَـٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ

"And never will the Jews be pleased with you and (nor) the Christians until you follow their religion...."

(Qur'an, Al-Baqarah, 2:120)

This verse cannot include that Christian World who would show the greatest love and affection for Muslims. Such Christians would never try to entice Muslims from Islam. This verse would also not include those Jews who are opposed to the Zionist Movement and stand shoulder-to-shoulder with the oppressed Palestinian people. It is the Western Judeo-Christian Zionist World who are openly hostile to Islam

and Muslims. Not all Jews and Christians openly embraced Zionism. This is most certainly true for Eastern Orthodox Christian Russia.

Allah has prohibited Muslims from becoming friends and allies with *such* Jews and *such* Christians because of their *behaviour*; they openly mock and ridicule Islam:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلَّذِينَ ٱتَّخَذُواْ دِينَكُمْ هُزُوًا
وَلَعِبًا مِّنَ ٱلَّذِينَ أُوتُواْ ٱلْكِتَـٰبَ مِن قَبْلِكُمْ وَٱلْكُفَّارَ أَوْلِيَآءَ
وَٱتَّقُواْ ٱللَّهَ إِن كُنتُم مُّؤْمِنِينَ

"O you who believe! (Do) not take (as) allies those who take your religion (in) ridicule and fun from (amongst) those who are given the Book before you and the disbelievers. And fear Allah, if you are believers.

(Qur'an, al-Ma'idah, 5:57)

That alliance, therefore, is categorised by their intense demonisation and mockery of Islam and Muslims. One would only need to turn on CNN, BBC, Fox News, Talk TV and any other Western News Channel to see the extent of their propaganda. That Judeo-Christian Western World uses the media to whip up fury and anger against Muslims. In the UK, the British media whipped up fury against Muslims amongst the local population that resulted in race riots, attacks on Mosques and even Muslim graves being vandalised. A Christian people closest in love and affection towards Muslims would never vandalise their places of worship and graves!

Allah has firmly prohibited Muslims from embracing such people in friendship and alliance as they would constitute His enemies and enemies of Islam:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ

"O you who believe! (Do) not take My enemies and your enemies (as) allies…"

(Qur'an, al-Mumtahanah, 60:1)

The Judeo-Christian Western Zionist alliance are open enemies of the One True God and His religious way of life. Hence, they are categorised by a secular way of life that makes mockery of religion. The Olympic

opening ceremony in France that mocked the Last Supper of Jesus (as) is evidence of such.

If Muslims were to embrace such people in friendship and alliance, they would reciprocate by harming Muslims with their hands and tongues and attempt to entice them away from Allah Most High:

إِن يَثْقَفُوكُمْ يَكُونُواْ لَكُمْ أَعْدَآءً وَيَبْسُطُوٓاْ إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِٱلسُّوٓءِ وَوَدُّواْ لَوْ تَكْفُرُونَ

"If they gain dominance over you (or were you to embrace them), they would be enemies to you and extend against you their hands and their tongues with evil, and they desire that you would disbelieve"

(Qur'an, al-Mumtahanah, 60:2)

Rather than embracing Muslims with the same hand of friendship, they would instead overly match their inner animosity and hatred with outward violence. No where is this more true today than for Muslims residing in *Rum* of the West, or the Western Christian-Zionist World. Zionist Jews display their hatred by inflicting the Palestinian people with merciless, cruel, and barbaric oppression.

Muslims would not be safe living in such a society comprised of a power structure and brainwashed population who have such intense hatred for Islam and Muslims. This hatred would display in their vitriol of verbal racism and physical attacks. Muslims residing in Western Christian-Zionist countries such as USA, UK, Canada, Australia, France, Germany etc would be safer relocating back to the Muslim World. In fact, it would compulsory upon such Muslims to make Hijrah.

As the cherry on the top, Allah Most High has made it permissible for Muslims to become friends and allies with ANYONE provided they do not oppress Muslims & wage war on Islam:

لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓاْ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ إِنَّمَا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ قَٰتَلُوكُمْ فِى ٱلدِّينِ وَأَخْرَجُوكُم مِّن دِيَٰرِكُمْ وَظَٰهَرُواْ عَلَىٰٓ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ ۚ وَمَن يَتَوَلَّهُمْ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ

"Allah (does) not forbid you from those who (do) not fight you in the religion and (do) not drive you out of your homes that you deal kindly and deal justly with them. Indeed, Allah loves those who act justly. Allah only forbids you from those who fight you in the religion and drive you out of your homes and support in your expulsion that you make them (these people) your allies. And whoever (amongst the Muslims) makes them (as their) allies, then those (are) the wrongdoers"

(Qur'an, al-Mumtahanah, 60:8-9)

Muslims are only forbidden in maintaining friendship and alliance with those who wage war on Islam, drive Muslim out of their homes or support others who wage such war on Islam. The Judeo-Christian Zionist Alliance, compromised of *Rum* of the West or Western Christianity in alliance with the Zionist Jews, are the exactly the archetype of people who wage relentless war on Islam with their wicked oppression of the Palestinian people and their naked wars of aggression against Muslim-majority Iraq, Afghanistan, Libya, Syria & Yemen. The barbaric, merciless, cruel, and evil oppression of the Palestinian people by the Zionist Jews, and the open support of *Rum* of the West or Western Christianity for the State of Israel is clear proof of an alliance between that part of the Jewish & Christian world. Surah al-Ma'idah verse 51 has also prohibited Muslims from becoming a member of NATO who are the military arm of the Judeo-Christian Zionist alliance. Any Muslim who embraces the Judeo-Christian Zionist alliance will have lost their Islam and no longer be recognised as Muslim. Allah will immediately rescind their Islam and when they go the grave, such 'Muslims' will be recognised as belonging to that Judeo-Christian community, rather than the Ummah of Nabi Muhammad (ﷺ).

Sheik Imran Hosein has provided detailed explanatory comments on Surah Al-Ma'idah verse 51, that prohibited Muslims from becoming friends and allies with that Judeo-Christian Zionist alliance comprised of *Rum* of the West or Western Christianity, who formed an alliance with Zionist Jews:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلْيَهُودَ وَٱلنَّصَـٰرَىٰٓ أَوْلِيَآءَ
بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ ۗ إِنَّ
ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ

"**Oh you who have faith** (in Allah Most High) **do not take Jews and Christians as your friends, allies, patrons or sponsors.** (Why so?) (because) **some** (from amongst them) **are** (or would be) **friends, allies, sponsors of others** (amongst them). (Thus this verse did not prohibit friendly relations with all Jews and Christians, but it did prohibit Muslims from joining with them in such alliances as CENTO, SEATO, NATO or such relations as that which has transformed Arabia into the Saudi-American Kingdom. Rather it anticipated a time when Jews and Christians would strangely and mysteriously reconcile with each other, and would then go on to establish a Jewish-Christian alliance. The Qur'ān distinguished between such Christians who align themselves with the Jews, and other Christians ((see Qur'ān, alMāidah, 5: 82)) who would eventually become the dearest of all friends to Muslims. It was with reference to only such Jews and Christians who are allies of each other that the divine command was sent down prohibiting friendship and alliance.) **And whoever amongst you turns to them** (as an ally, etc.) **becomes, verily, one of them.** (Such Muslims would be absorbed into that Judeo-Christian Gog-Magog godless global society and would lose their Islām.) **Surely Allah does not guide those who commit Dhulm.** (The verse here delivers a warning that the trademark of that Jewish-Christian alliance would be their acts of Dhulm i.e. injustice, oppression and wickedness, and that Muslims should have the commonsense not to associate with such people whom Allah Himself would not guide)."

(Qur'an, al-Ma'idah, 5:51)

(An Islamic View of Gog & Magog in the Modern Age, p. 194-195)

Since the Quran prohibited Muslims from becoming friends and allies with that part of the Christian World who have entered a venomous embrace with the Zionist Jews identified as *Rum* of the West or Western Christianity, it has **NOT** prohibited Muslims from becoming friends and allies with that part of the Christian World who have **NOT** entered an alliance with the Zionist Jews identified as *Rum* of East or Eastern Orthodox Christianity:

"The most important of the differences or distinctions which separate these two Christian peoples is their relationship with Jews and with the Jewish Zionist movement. While Western Christianity has reconciled with Judaism over the Jewish rejection of Jesus (as) as the Messiah, and the Jewish role in demanding his crucifixion, and has moved on to establish a Judeo-Christian Zionist alliance which offers carte-blanche support to the State of Israel, the Orthodox Christian world has not moved in that direction, and, instead, contests the exclusive Jewish claim to Jerusalem."

(The Quran, the Great War and the West, p. 23)

The Eastern Orthodox Christians are those who will display the greatest love and affection for Muslims at that moment in history when the Judeo-Christian Western Zionist alliance will display the greatest hatred, hostility, and enmity for Islam.

It is that Christian community, amongst the Ahl al-Kitab, who will recognise the divine truth located in the Quran and respond to the Book with tears in their eyes:

وَإِذَا سَمِعُواْ مَآ أُنزِلَ إِلَى ٱلرَّسُولِ تَرَىٰٓ أَعۡيُنَهُمۡ تَفِيضُ مِنَ ٱلدَّمۡعِ مِمَّا عَرَفُواْ مِنَ ٱلۡحَقِّۖ يَقُولُونَ رَبَّنَآ ءَامَنَّا فَٱكۡتُبۡنَا مَعَ ٱلشَّٰهِدِينَ

"For, when they come to understand what has been bestowed from on high upon this Apostle (i.e., when they realize the status of this Qur'ān), you can see their eyes overflow with tears, because they recognize something of its truth; [and] they say: 'O our Lord-God! We do believe; make us one, then, with all who bear witness to the truth.'"

(Qur'an, al-Ma'idah, 5:83)

It is they who may one day, amongst the Ahl al-Kitab, believe in the Quran and accept it has come from Allah and Muhammad (ﷺ) is His final messenger:

وَإِنَّ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ لَمَن يُؤۡمِنُ بِٱللَّهِ وَمَآ أُنزِلَ إِلَيۡكُمۡ وَمَآ أُنزِلَ إِلَيۡهِمۡ خَٰشِعِينَ لِلَّهِ لَا يَشۡتَرُونَ بِـَٔايَٰتِ ٱللَّهِ ثَمَنٗا قَلِيلًاۚ أُوْلَٰٓئِكَ لَهُمۡ أَجۡرُهُمۡ عِندَ رَبِّهِمۡۗ إِنَّ ٱللَّهَ سَرِيعُ ٱلۡحِسَابِ

"And, behold, among the followers of earlier revelation (i.e., the Torah, Psalms, Gospel) there are indeed such as [truly] believe in Allah (i.e., the 'One True God') and in that which has been bestowed from on high upon you (i.e., this Qur'ān) as well as in that which has been bestowed upon them (i.e., the Torah and the Gospel). Standing in awe of Allah, they do not barter away Allah's messages for a trifling gain (hence they do not weigh what will be the consequence for them in accepting that which they recognize as Truth). They shall have their reward with their Lord-God – for, behold, Allah is swift in reckoning!"

(Qur'an, Ali-Imran, 3:199)

This occurred during the lifetime of the Prophet (ﷺ) when the Negus of Abyssinia received Muslim refugees fleeing from the Quraysh in Makkah. The Negus shed tears from his eyes when the companions recited the Quran to him and declared: *"Verily, this (Quran) and what Isa brought (Gospel) has come from the same source of light."*

The prophecy of an alliance with *Rum* by Nabi Muhammad (ﷺ) is therefore a Muslim alliance with *Rum* of the East or Eastern Orthodox Christianity. This would include Russia and any other Eastern Orthodox Christian country who are not members of NATO. It cannot be *Rum* of the West or Western Christianity, as Allah has prohibited any friendship and alliance with the Judeo-Christian Zionist West and warned any Muslims who do so, would no longer belong to Islam (**Quran, 5:51**):

"The evidence is startlingly clear that the Qur'an was referring to the **Orthodox Christian world** when it declared that there would be **Christians who would be closest in love and affection to Muslims**, and it was referring to **Western Christianity** when it **prohibited Muslims from maintaining friendship and alliance with certain Christians and Jews**."

(The Quran, the Great War and the West, and the Stars, p. 29)

The **wrong methodology** of studying Surah al-Ma'idah verse 51 in isolation led to the **wrong conclusion** that Allah prohibited Muslims from becoming friends and allies with *all* Jews and *all* Christians. The **right methodology** of collecting every inter-related verse pertaining to 'Muslim alliance with Jews and Christians' and allowing these verses to interpret each other led to the **right conclusion,** that Allah Most High only prohibited Muslims from becoming friends and allies with *such* Jews and *such* Christians who will one day reconcile with one another to form a Judeo-Christian Zionist alliance. Allah did not prohibit Muslims from becoming friends and allies with that part of the Jewish and Christian World who will not embrace this Judeo-Christian Western alliance, such as the Eastern Orthodox Christian World.

This is the System of Meaning explaining Surah al-Ma'idah, verse 51. It was possible to derive this guidance from the Quran by integrating all verses of the Quran regarding Jewish-Christian relations into a harmonious whole to find the system of meaning. Furthermore, this writer only integrated the works of Sheik Imran Hosein who himself combined Ilm al-Batin, spiritual Knowledge from Allah Most High *with* Ilm al-Zahir, external observation and rational enquiry to expand the Quran's explanation of this subject in the context of the Modern World.

LESSON 2 - THE VERSES OF THE QURAN ARE LIKE THE STARS IN THE SKY

System of meaning in the Quran on the subject of Gog and Magog & the Town in Surah Al-Anbiyah

وَحَرٰمٌ عَلٰى قَرْيَةٍ أَهْلَكْنٰهَآ أَنَّهُمْ لَا يَرْجِعُونَ حَتّٰٓى إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ

"And there is a ban on (the people of) a town which We destroyed: that they (the people of the town) shall not return (to reclaim their town) until Gog and Magog are released and (eventually) they descend from every height (or spread out in every direction)."

(Quran, al-Anbiyah, 21:95-96)

This section will teach an important lesson in methodology to explain the subject of Gog and Magog. Namely, the verses of the Quran are like the stars in the sky. The learned student must begin his study of any subject with the Quran. He will start by attempting to locate the system of meaning. **He must collect all verses of the Quran on his subject of study into a harmonious whole and find the general pattern that unites these verses together. Then, he must allow these inter-related verses to fully explain and interpret one another so the Quran can completely explain his subject of study.** When the learned student has found the Quranic system of meaning, it is only then he will embark to study the Ahadith. Ahadith in harmony with the Quran are accepted, whilst those Ahadith in conflict with the Quran are rejected. Ahadith that are neither in harmony or conflict with the Quran are either accepted or rejected:

"Our teacher of blessed memory, Maulana Dr. Muhammad Fadlur Rahman Ansari (ra), taught a very important lesson in connection with the pursuit of knowledge – particularly when it pertains to the knowledge of Truth. He taught that the 'part' (of knowledge) should never be studied apart from, or in isolation of, the 'whole' to which it belongs. Secondly, he taught that the proper gathering of knowledge pertaining to a subject of study requires that it should also be organized as a whole. But such is not possible unless one locates the unitary principle that binds the parts together. He called that unitary principle 'the system of meaning'. It is that system of meaning that must be discovered

when we attempt to study the subject of Gog and Magog (Y'ajuj and M'ajuj). Unless this method of study is adopted then the subject of Gog and Magog is such that even the greatest of scholars can be misled."

(Jerusalem in the Quran, p. 75)

This section will split into two parts. Part I will uncover the profile of Gog and Magog solely from the Quran. Part II will uncover the identity of that town Allah related to Gog and Magog in Surah Al-Anbiyah. The identity of that town will answer two important questions: Have Gog & Magog been released into the world, particularly during the lifetime of Prophet Muhammad (ﷺ) and if so, who are Gog and Magog in the Modern Age?

This section could not have been written without the following books: 'Jerusalem in the Quran', 'An Islamic View of Gog & Magog in the Modern Age', 'Surah Al-Kahf & the Modern Age' & 'Surah Al-Kahf Text & Translation'. This writer learnt about Gog and Magog from Sheik Imran Hosein and will now attempt to simplify and expand the subject from the four books above.

Part I: Profile of Gog and Magog

Context of Surah Al-Kahf

Prophet Muhammad (ﷺ) was a Prophet descended from Nabi Ibrahim (as) through his first born-son, Ismail (as). The Quraysh were taken aback by the advent of a man amongst their midst who proclaimed himself a Prophet of Allah:

"Suddenly a man who was born into the tribe of the Quraish and who grew up amongst them, proclaimed that he was a Prophet of Allah Most High like the Prophets Abraham and Ishmael. Muhammad (peace and blessings of Allah Most High be upon him) refused to worship the idols and the gods of pagan Arabia. He denounced idolatry and polytheism as false. He declared that there was no god beside Allah, the one unseen God who was the God of Abraham, Isaac, Ishmael, Moses, David, Solomon, and Jesus (peace be upon them all). He declared that Allah had no daughters and that He never fathered a son. He never appeared in the person of anyone (not in ancient Egypt, India, Arabia, and Bethlehem, or even in Chicago). Allah never appeared in the form of anything - not in wood, marble or stone. Allah was the God of all of mankind - Arab as well as non-Arab, white as well as black. He was the God of Makkah and the Quraish, as well as the God of all other cities, all other tribes and all other races.

Muhammad (peace be upon him) proclaimed that Allah recognized all of mankind to be "as equal in His sight as were the teeth of a comb." He was the God of free men and women, as well as the God of those who were slaves. Muhammad (peace be upon him) denounced all forms of oppression including the oppression of the weak, the poor, the stranger or foreigner, the slave, women and children. He also forbade cruelty to animals."

(Surah Al-Kahf and the Modern Age, p. 88)

The Prophet's vociferous message of justice, peace, love, loyalty, unity, maintaining kinship, rights of women, equality between all races and calling people to forsake idol worship frightened the Quraysh who had no answer to the rise of Islam:

"The Quraish were horrified over the proclamations and preaching of Muhammad (peace be upon him). He challenged the very foundations of their religious, social, economic and political order. In fact, the challenge was even greater than that! Arabia prided itself with its literary accomplishments. Even though most Arabs could neither read nor write, they had a highly developed language, the Arabic language, and an unrivalled appreciation for poetry. They honored their poets and conferred on them the highest status in society. It was therefore stunning to the Arabs that from Muhammad's lips should flow a Qur'ān (literally 'reading') which surpassed in literary excellence the very best poetry that Arabia had ever experienced. That Qur'ān challenged the doubting Arabs on a battleground in which they perceived themselves to be strongest of all, and they found themselves incapable of responding to its public challenge. The Qur'ān also challenged the rest of humanity who doubted that it was the word of the one true God) to produce a chapter (Surah) like unto any in it. The threat of Islam was a threat the likes of which pagan Arabia had never before experienced. That was their predicament."

(Surah Al-Kahf and the Modern Age, p. 89)

After failed attempts to stifle the message of Islam, the Quraysh finally decided to send a delegation to the community of Jews residing in Medina:

"How should pagan Arabia respond to that challenge? What could they do? Everything they had tried, failed to stop Islam. They counseled amongst themselves and decided to seek help from the Jews who were resident in the northern city of Yathrib (now renamed Madina). They asked the Rabbis, "How can we tell whether or not Muhammad is indeed a true Prophet like Abraham and Moses?" In consequence of the Jewish response to that question, Allah Most High sent down Surah al-Kahf of the Qur'an..... There was a large Jewish community in Madina and, as was well known, Jews always had Prophets living

in their midst. Indeed, Muhammad (ﷺ) had declared that there was never a time, from the age of Moses (as) to the age of Jesus (as), when the Jews did not have a Prophet living in their midst! The Quraish reasoned that since the Jews had such intimate experience and vast knowledge about Prophets they would best be able to advise them concerning the validity of the claim of Muhammad (ﷺ) about prophethood."

(Surah Al-Kahf and the Modern Age, p. 90-91)

In response to this delegation, the Jewish Rabbis advised the Quraysh to ask Prophet Muhammad (ﷺ) three questions to test his claim to Prophethood. They reasoned that since only a Prophet could answer the three questions as they pertain to major signs of the Last Day such as Gog and Magog, the response by the Nabi Muhammad (ﷺ) would either validate or invalidate his claim to Prophethood:

"Ask him about three things of which we will instruct you; if he gives you the right answer then he is an authentic Prophet, but if he does not, then the man is a rogue, so form your own opinion about him:

Ask him what happened to the young men who disappeared in ancient days, for they have a marvellous story; **Ask him about the mighty traveller who reached the confines of both East and West**; And ask him what is the spirit (Ruh) If he can give you the answer then follow him, for he is a Prophet. If he cannot, then he is a forger and treat him as you will. " (Ibn Ishaq, 'Sīrat Rasūl Allah', Trans. A. Guillaume, Oxford Univ. Press, Karachi, 1967. p. 136)"

(Surah Al-Kahf and the Modern Age, p. 92-93)

It is the opinion of this writer that perhaps the Jewish Rabbis never expected a response from Nabi Muhammad (ﷺ) and the questions served to undermine his claim to Prophethood. The Jews believed only a descendent of Nabi Isaac (as) could be a Prophet, the second-born son of Ibrahim (as), whereas Nabi Muhammad (ﷺ) was instead a descendent of Nabi Ismail (as):

"**They would certainly have been surprised if he was indeed a true Prophet, since they believed that prophethood was their exclusive privilege. They still believe to this day that no one after Abraham (peace be upon him) could be a Prophet unless he was also a Jew. Why was this so? Although Ishmael was also a son of Abraham (as) the Torah has been corrupted to falsely proclaim that he was a "wild ass of a man" and that he was excluded from the Covenant that Allah Most High made with the seed of Abraham (as). Jews believe in the corrupted rewritten Torah and hence considered it an impossibility that a Prophet could arise from the seed of Ishmael** ((as)- see

our book entitled "The Religion of Abraham and the State of Israel – A View from the Qur'ān"). Muhammad (ﷺ) was an Arab, and thus a descendent of Ishmael. That would not have prevented them however, from showing some interest in the outcome of the encounter. In any case when Muhammad (ﷺ) answered the questions the Quraish would have to turn to them to discover whether the answers were true or false."

(Surah Al-Kahf and the Modern Age, p. 93-94)

The answer to the three questions were placed in Surah Al-Kahf and Surah Al-Isra. Surah Al-Kahf contains the answer to the first two questions, whilst the answer concerning the *Ruh* is in Surah Bani Israil (or Surah Al-Isra). Sheik Imran Hosein suggested the following reasons why Allah placed the answers in two separate Surahs:

"The fact that Allah Most Wise chose to place answers to two of the questions in Surah al-Kahf, while placing the answer to the third question in Suratu Bani Israil indicates that **these two Surahs of the Qur'ān are linked together and must be studied together**. **The one helps to explain the other.** We have noted that Surah al-Kahf must be read every Youm al-Jum'ah (i.e., Friday) for protection from al-Masih al-Dajjal, the false Messiah, who would target and deceive the Jews and lead them to their ultimate destruction. We have also noted that Surah al-Kahf was revealed in response to the Jewish test of prophethood that the Rabbis had given to the pagan Arabs. This was in response to their request for a test by which the validity of the claim to prophethood of Muhammad (ﷺ) could be determined. And so, **it is not surprising that Surah al-Kahf is linked to that Surah of the Qur'ān that is named after the Jews. In fact, this constitutes the third link between Surah al-Kahf and the Jews."**

(Surah Al-Kahf and the Modern Age, p. 98)

The context surrounding Surah Al-Kahf is important to the subject of Gog & Magog as it is divinely linked to the Jews for the reasons mentioned above. Surah Al-Kahf is the first Surah that directly mentions Gog and Magog by name with the response to the second question: "**Ask him about the mighty traveller who reached the confines of both East and West**." The "mighty traveller" was given the name 'Dhul-Qarnain' in the Quran. The story of Dhul-Qarnain narrates his journey to the two ends of the earth. He travelled westward, eastward and then embarked on a third journey where he encounters Gog and Magog. The main theme revolving around Dhul-Qarnain is the theme of power and the establishment of a world-order resting on the foundation of faith:

"Who was Dhūl Qarnain? This writer has not found any compelling necessity to devote attention to the question whether Dhul Qarnain was a historical personality or not. **Rather we believe that attention should be directed to the conduct displayed by Dhūl Qarnain in his exercise of power and authority**, **for therein lies the very substance of the divine guidance being conveyed in the story.**

Surah al-Kahf has introduced us in this story to the subject of power and its relation to faith in Allah Most High. Dhul Qarnain possessed faith in Allah and he was endowed by Allah with the power to pursue whatever objective he chose. He therefore had the capacity to establish what may be described in international relations as Pax Qarnain (i.e., Dhul Qarnain's world-order**). At the heart of this allegorical story is a description of a world-order constructed once upon a time by one who possessed faith in Allah Most High (i.e., Pax Islamica).** We are presented with a critically important description of that world-order."

(Surah Al-Kahf and the Modern Age, p. 188-189)

The parable of Dhul-Qarnain and the main lessons taught by Allah regarding the link between power and faith was eloquently summarised by Muhammad Asad:

And, finally, the allegory of Dhu al-Qarnain, "The Two – Horned One", tells us that world's renunciation is not in itself a necessary complement to one's faith in Allah Most High; in other words, worldly life and power need not conflict with spiritual righteousness so long as we remain conscious of the ephemeral nature of all works of man and of our ultimate responsibility to Him Who is above all limitations of time and appearance… (Muhammad Asad's Translation and Commentary of the Glorious Qur'ān. pp. 437-439)

(Surah Al-Kahf and the Modern Age, p. 114)

Dhul-Qarnain was someone who possessed faith in Allah Most High. When power rests on the foundation of faith, how should power be exercised in respect to those who also believe in Allah Most High? How should power be used to help the oppressed? How should power be exercised when it encounters the primitive people of the world or those with darker skin complexion?

Since Allah defined Dhul-Qarnain by his use of power, and in his journey, he encounters Gog and Magog, **Gog and Magog are those who exercise power in exactly the opposite way of Dhul-Qarnain**:

"The story then proceeds to **warn of the emergence of a Gog and Magog world-order that would witness power being used in exactly the opposite way from that of Dhūl Qarnain**…"

(Surah Al-Kahf and the Modern Age, p. 189)

Their world-order would be categorised by power being used without any faith whatsoever in Allah Most High. Power would instead rest on the foundations of secularism.

We will now use the 'methodology of study of the Quran' to locate the general pattern amongst its verses so Allah can teach the subject of Gog and Magog. We will contrast the use of power between Dhul-Qarnain, someone who possessed faith in Allah whilst exercising power, and that Gog and Magog world-order who will possess no faith in Allah in their exercise of power.

The commentary of Sheik Imran Hosein, who wrote a Tafseer on Surah Al-Kahf will be beneath each verse on the story of Dhul-Qarnain & Gog and Magog (**Quran, 18:83-102**). Additional comments made by this writer will beneath the Sheik's commentary. Furthermore, there will be several comments made by Dr Tammam Adi to explain the subject of Gog and Magog.

The Stars in the Sky

The subject of Gog and Magog is shrouded in misunderstanding for most Muslims. The main problem pertains to methodology. The **wrong methodology** of going to single stand-alone Ahadith and deriving the entire meaning of the subject has led many Muslims to believe Gog and Magog will be released after the return of Nabi Isa (as):

"It will be under such conditions that Allah will reveal to Jesus these words: I have brought forth from among My servants such people against whom none will be able to fight; you take these people safely to Tur, and then **Allah will send Gog and Magog and they will swarm down from every slope (or spread out in every direction).** The first of them will pass the Lake Tiberias (i.e, the Sea of Galilee, also known as Lake Kinneret) and drink out of it. And when the last of them passes, he will say: There was once water here. Jesus and his companions will then be besieged here (at Tur, and they will be so hard pressed) that the head of the ox will be dearer to them than one hundred dinars. Allah's Apostle Jesus, and his companions, will supplicate Allah, Who will send to them insects (which will attack their necks) and in the morning they

would perish as one single person. Allah's Apostle Jesus and his companions then come down to Earth and they will not find on Earth as much space as a single span that is not filled with putrefaction and stench. Allah's Apostle, Jesus, and his companions will then beseech Allah who will send birds whose necks would be like those of Bactrian camels and they will carry them away and throw them where Allah wills."

Sahih Muslim

Firstly, the Ahadith above says Allah will *send* Gog & Magog and not *release*. Secondly, such Muslims have commenced their learning with the Ahadith and have ignored the Quran. The learned Muslim **MUST NEVER** begin his study of any subject without **FIRST** going to the Quran.

The Quran begins the subject of Gog and Magog with the parable of Dhul-Qarnain, someone who possessed faith in Allah Most High whilst he exercised power:

وَيَسْـَٔلُونَكَ عَن ذِى ٱلْقَرْنَيْنِ ۖ قُلْ سَأَتْلُواْ عَلَيْكُم مِّنْهُ ذِكْرًا

"And they question you (Oh Muhammad) about Dhul Qarnain. Say: 'I will narrate to you something about him'"

(Quran, al-Kahf, 18:83)

"Dhul Qarnain literally means someone who possesses two 'qarns'. The Arabic word 'Qarn' can have the meaning of 'horn', but it can also mean 'epoch' or 'age'. Whenever the word occurs in the Qur'ān however, it is always used in the latter sense. **The implication is that Surah al-Kahf has here presented a narration that finds application in, or impacts upon, two ages. Our view is that they are an age in the past and another that would be the Last Age. The two ages would be so different that they would be opposite to each other."**

(An Islamic View of Gog and Magog in the Modern Age, p. 100-101)

The word Dhul-Qarnain means either horn or age. Whenever the word Qarnain has been used in the Quran, it has always been used to mean age (or epoch) and never horn. Thus, Dhul-Qarnain is someone who will impact on two ages. The *past* age of Dhul-Qarnain will contrast with the *future* age of Gog and Magog. How will both world-orders contrast with one another in respect to the use of power? Surah Al-Kahf will now answer that question.

إِنَّا مَكَّنَّا لَهُ فِى ٱلْأَرْضِ وَءَاتَيْنَـٰهُ مِن كُلِّ شَىْءٍ سَبَبًا

"Indeed, (We) established (for) him in the earth, and We gave him the means of everything (the capacity to do whatever he wanted to do)"

(Quran, al-Kahf, 18:84)

"Dhul Qarnain was a man of faith, and his divinely-ordained political and military power in his world-order (Pax Qarnain) rested on the foundations of faith. What is the most essential aspect of the relationship that should exist between politics and morality? When divinely-ordained power in a world-order rests on the foundations of faith, what kind of a world-order would it establish and sustain? **Surah al-Kahf proceeds to teach a lesson that makes it possible for us to recognize the reality of the second of the Qarnain (i.e. two ages) which would be exactly opposite to the one now described. Our view is that the second of the two ages is today's world-order that Judeo-Christian modern European civilization has created."**

(An Islamic View of Gog and Magog in the Modern Age, p. 102)

"He was a man of faith. And so his political and military power in his world-order rested on the foundations of faith. What is the most essential aspect of the relationship that should exist between politics and morality? When power in a world-order rests on the foundations of faith what kind of a world-order would it establish and sustain? **Surah al-Kahf now proceeds to teach a tremendous lesson which makes it possible for us to recognize the reality of today's Euro world-order and to understand how we should respond to it.**"

(Surah al-Kahf Text & Translation, p. 61)

Age of Dhul-Qarnain

Allah bestowed Dhul-Qarnain the power to pursue whatever objective he desired. Dhul-Qarnain chose to entwine his political and military objectives with his moral and spiritual values. Such a world-order allows compassion and human values to transcend the political spheres of the world. In other words, the rights of human beings are above the political aspirations of those in power.

Power resting on the foundation of faith would never rule in absence of any Holy Scripture sent down from above. For example, if Dhul-Qarnain were a follower of Nabi Muhammad (ﷺ), he would establish rule with the laws enshrined in the Quran.

Surah Al-Kahf now rests attention to the *behaviour* of Dhul-Qarnain in respect to *his* use power. In doing so, it hints that believers should rest attention to the *behaviour* of Gog and Magog in respect to *their* use of power.

Age of Gog and Magog

In the age of Gog and Magog, who would use power based on secular foundations without any regard for faith, the world would witness moral and spiritual values being disregarded for political and military objectives. In other words, the rights of human beings would be beneath the geo-political ambitions of those in power.

The world would now witness power resting on secular foundations that would disregard any link between the revealed scriptures and politics. A sign that Gog and Magg world-order has emerged is the complete separation of religion and politics.

فَأَتْبَعَ سَبَبًا

"(Here is an instance of how he used his power). He followed a way (by marching westwards and by choosing the right means to achieve a right end)

(Quran, al-Kahf, 18:85)

حَتَّىٰٓ إِذَا بَلَغَ مَغْرِبَ ٱلشَّمْسِ وَجَدَهَا تَغْرُبُ فِى عَيْنٍ حَمِئَةٍ وَوَجَدَ عِندَهَا قَوْمًا ۗ قُلْنَا يَـٰذَا ٱلْقَرْنَيْنِ إِمَّآ أَن تُعَذِّبَ وَإِمَّآ أَن تَتَّخِذَ فِيهِمْ حُسْنًا

"(He travelled) until, when he came to the setting sun, (since there was no land beyond, it appeared like the end of the Earth) and he found it setting in a dark, turbid sea; and nearby he found a people. We said, 'O Dhul-Qarnain! (you have authority), either punish them, or treat them kindly.'"

(Quran, al-Kahf, 18:86)

"Power can be used to create and sustain a political culture that rests on the foundations of moral and spiritual values. It can be used to so assist and reward as to promote values. But power can also be used unjustly to punish and oppress**. The purpose of the story of this journey is to demonstrate how**

power is used when it is founded on faith! Many scholars of Islam have, over the ages, identified that the dark turbid sea described in the verse to be the Black Sea."

(An Islamic View of Gog and Magog in the Modern Age, p. 103)

Age of Dhul-Qarnain

After Allah gave Dhul-Qarnain the power to pursue whatever objective he chose, he travelled in the direction of the setting of the sun, *ie*, westward. He travelled westward until he came across a body of water that looked dark and murky. The commentators of the Quran agree this was the Black Sea.

When Dhul-Qarnain came across a people around the Black Sea region, Allah Most High gave him the choice to either punish them or treat them kindly. How would power resting on the foundation of faith respond to those who inflict oppression and those who are oppressed?

Age of Gog and Magog

In the age of Gog and Magog, when power is resting on foundations without faith in Allah Most High, Muslims must pay extra attention to how such power responds to the oppressor and the oppressed.

قَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُّكْرًا

"He answered: 'In time, (we will use our power) to punish he who is guilty of oppression, injustice, wrongdoing etc., and when he returns to his Lord-God then He (Allah) would also punish him with indescribable punishment.'"

(Quran, al-Kahf, 18:87)

"**And so, when power rests on the foundations of faith it first waits to ensure that when it is finally used, it would be used justly to punish the oppressor and those guilty of unjust conduct**. Peace and happiness are not possible in an unjust world. In establishing justice, Dhul Qarnain's world-order would have made peace and happiness on earth possible.

This is how the world could have been if mankind had accepted Prophet Muhammad (ﷺ) and followed him. This is how it can be even now if mankind accepts the Qur'an as Truth and follows its guidance.

When the Last Age, or the Age of Fitan, comes upon mankind, the world which had rejected Prophet Muhammad and did not follow his way of life would experience the opposite of Dhul Qarnain's world-order. Power in that age would rest on foundations which would be godless (otherwise known as secular) and power would be used unjustly to oppress, rather than to punish the oppressor. Peace and happiness would disappear in such a world-order. Surah al-Kahf here explains the reality of today's world."

(Surah al-Kahf Text & Translation, p. 63)

Age of Dhul-Qarnain

Dhul-Qarnain responded to Allah by proclaiming he will use his power to punish the oppressor and help the oppressed. Power resting on the foundation of faith would have zero-tolerance for oppression. When Dhul-Qarnain exercises his power to punish the oppressor, the divine aim is to interlink peace and justice on earth with the heavenly world above.

Age of Gog and Magog

In the age of Gog and Magog, power would instead be used to punish the oppressed and help the oppressor. Such a world-order would conflict with the heavenly world above. That Gog and Magog world-order would now use power to inflict ruthless, brutal and wicked oppression to oppressed people around the world. That is the reality of today's age. The helpless situation of the Palestinian people is evidence of such.

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا فَلَهُۥ جَزَآءً ٱلْحُسْنَىٰ ۖ وَسَنَقُولُ لَهُۥ مِنْ أَمْرِنَا يُسْرًا

"'But as for him who has faith and whose conduct is righteous - he will have the ultimate good (of the life to come) as his reward; and we will use our power to ensure that he has ease (here in his life on earth).'"

(Quran, al-Kahf, 18:88)

"When power is founded on faith it is also used to support and reward those living lives of faith and whose conduct is righteous. That would be the best of all worlds and it would deliver maximum peace and happiness to people living in it.

Surah al-Kahf here delivers an ominous warning that the second of the Qarnain (i.e. two ages) **would witness the emergence of a world-order in which power would rest on essentially godless foundations** devoid of moral and spiritual values. Expediency, opportunism, oppression, a cynical disregard for the godly life of faith, mockery of piety and righteousness would characterize that world-order. **Such a world-order would target and oppress those who sincerely follow the religious way of life. Indeed it would wage war on Islam and Muslims**. In consequence such a world-order would display disharmony between the world hereunder and the heavenly world above. That is precisely the world in which we now live."

(Islamic View of Gog and Magog in the Modern Age, p. 105)

Age of Dhul-Qarnain

Dhul-Qarnain further responded to Allah Most High that he would reward those who possessed faith and had righteous conduct. He would use his power to make their lives easy. Thus, Pax-Qarnain or the world-order of Dhul-Qarnain, would ensure the worship of the One True God prevailed in society.

Age of Gog and Magog

The Gog and Magog world-order, however, would use power to oppress, demonise and marginalise those who possess faith in Allah Most High. They would wage intense war on religion and the religious way of life. The life of piety, godliness, righteous conduct etc, would be eroded until people eventually lose faith in Allah Most High. The public life of society would become secularised until religion slowly disappears from the hearts and minds of people. Such a world-order would witness an intense war of Islam in particular. Therefore, when the Gog and Magog world-order eventually emerges in history, Muslims would be able to recognise that world-order by its relationship with religion. It would do everything in its power to destroy, demonise and marginalise Islam, especially in the mainstream media, and the religious way of life. This is the reality of today's age. One would only need to turn on CNN, BBC, Fox News and Talk TV to see the propagandist at work whenever Islam is mentioned. Furthermore,

those who embrace the Gog & Magog way of life would develop intense hatred for Islam and Muslims. They would inflict harm on Muslims with their hand and tongues (**Quran, 60:2**), openly mock Islam (**Quran, 5:57**) and would be 'internally-programmed' to hate the religion by that Gog and Magog society.

As Gog and Magog would use power to punish the oppressed and help the oppressor, that world-order in its relations to the Muslim world would use its power to inflict oppression on Muslims. A cursory glance at the situation of Muslims in Palestine, Kashmir and Yemen gives a visible clue as to who are Gog and Magog in the Modern Age. A picture is now beginning to develop onto the *behaviour* of Gog and Magog and their *identity*.

ثُمَّ أَتْبَعَ سَبَبًا

"Again, (for a second time) he chose to pursue an objective (or a goal) through the right means"

(Quran, al-Kahf, 18:89)

After travelling westward, Dhul-Qarnain now travelled in the opposite direction and marched eastward.

حَتَّىٰٓ إِذَا بَلَغَ مَطْلِعَ ٱلشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَل لَّهُم مِّن دُونِهَا سِتْرًا

"... until when he (eventually) came to the rising sun (i.e. to the farthest point eastwards that he could go since there was no land beyond and it appeared like the end of the Earth and that the sun was rising from beyond that land); he found it rising on a people for whom We had provided no covering (for protection from sunshine, weather, environment) other than (the natural) covering."

(Quran, al-Kahf, 18:90)

كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا

"Thus (did he meet them and thus did he wisely and compassionately leave them undisturbed in their natural way of life); and We (i.e. Allah Most High) did

encompass with Our knowledge his grasp of the situation (and his response to it)."

(Quran, al-Kahf, 18:91)

"After describing the journey to the West, Surah al-Kahf then proceeded to describe Dhul Qarnain's journey to the East, or to the 'rising of the sun'. There he found a people concerning whom Allah Most High declared, "We did not provide for them, as a covering, other than it." The story described Dhul Qarnain's response to those people in language that is extremely difficult to interpret. "Kadhalika" was the first part of the response. And this could mean thus did he find them and thus did he leave them (undisturbed). The second part of the response described Dhul Qarnain as having fully grasped and understood the situation of these people."

(Surah al-Kahf & the Modern Age, p. 190-191)

"The implication is that he encountered another large sea while traveling East, as he had done while traveling West, and it was from beyond that sea that he saw the sun rising. **If the sea to the West was the Black Sea, it would imply that the sea to the East would be the Caspian Sea.**

Surah al-Kahf now delivers a second lesson on the use of power. **How would Dhul Qarnain use power when, for example, the rights of a primitive people stand in the way of such material progress as the exploitation of huge (Caspian) oil reserves that are located in their territory? Would he give preference to the material value of the oil or to the value of human rights of even a poor primitive people?** Would he wage war and wreak havoc and destruction in order to gain control of Caspian oil or would he give priority to human rights over greed for oil resources?

(An Islamic View of Gog and Magog in the Modern Age, p. 106-107)

Age of Dhul-Qarnain

When Dhul-Qarnain travelled eastward, he reached the Caspian sea and came across a people whom Allah provided no covering. He immediately left them as they were to not disturb their way of life.

My teacher, Sheik Imran Hosein, interpreted this to mean he met people who lived the primitive way of life. Rather than exploiting the potential resources residing on their land, he took precedence over the rights of human beings above the need for material progress and left them as they were. Thus, power resting on the foundation of faith

would respect the primitive people and their way of life. Faith-based power, for example, would not exploit the rich oil reserves underneath their land. Human rights come above the societal need for energy reserves and material progress.

This writer would like to suggest Allah could be referring to another people besides the primitive. If Allah Most provided such people with no covering, then naturally their skin would turn **black** over time. Prolonged exposure to sunlight over generations leads to higher rates of melanin and darker skin colour. Dhul-Qarnain could have come across Black people in his eastern journey and decided to leave them be. Perhaps, he had the good sense of wisdom to leave them be because the coming Gog and Magog world-order would inflict brutal, seditious and barbaric oppression on Black people. Indicating, the civilisation of Gog and Magog would be a white-based civilisation. Gog and Magog would establish a 'white-world' order where Black people would suffer the brunt of their brutality. That world-order would be easily recognisable by their treatment of the non-white world.

Age of Gog and Magog

The world-order of Gog and Magog would be recognisable by their treatment of two distinct people; Black people (or dark-skinned people) and those who live the primitive way of life. Neither would be safe from the ravages of Gog and Magog who would either exploit them for their rich resources or inflict upon them brutal, barbaric, sadistic, racist oppression due to their different skin colour and lifestyle:

"When power rests on the foundations of faith, it upholds a standard of justice, wisdom, compassion and good sense that allows even those who live a primitive way of life, or who live contentedly in a state of bare subsistence (as the native tribes did in North America, Australia, etc. prior to the arrival of the modern European) to continue to do so undisturbed by the demands of modernization, industrialization and the exploitation of resources, etc.

Surah al-Kahf here delivers a profound warning of a second Qarn (i.e. age) of the Qarnain (i.e. two ages) when those who wield power in the world would be essentially godless and would act in a manner completely opposite to that of Dhūl Qarnain. They will uphold no standard of justice, wisdom, compassion or even good sense except on the basis of expediency (i.e. when it is advantageous for them to do so). **Those who relentlessly exploit the resources of the Earth in pursuit of even greater wealth than they already**

possess and to sustain a lifestyle they created, would mercilessly attack primitive people and destroy their way of life. They would do so in the name of godless modernity, globalization and economic demands that would take precedence over human rights. In addition, those who live contentedly in a subsistence economy would have their way of life attacked and destroyed and they would experience unimaginable suffering. Such is the fate that has already overtaken North America, Australia, Africa and indeed, most of the rest of the world and such is the fate that now awaits the oil-rich region of the Caspian basin." –

(An Islamic View of Gog and Magog in the Modern Age, p. 108)

When Gog and Magog have been released, the world would then witness a civilisation emerging in the historical process whose *behaviour* would be recognisable by how they treat the Black and primitive people. Surah Al-Kahf is now shining light on the reality of today's age. Gog and Magog, who use power based on secular foundations, would perhaps target Black people because their culture could pose a challenge to the emerging Gog and Magog civilisation. Since that civilisation would not be based on spiritual foundations and the Quran hints it would be a predominantly 'white-based' civilisation, they would target Black people to keep their society united on superficial values such as skin colour. If Gog and Magog were to encounter the Black people of Africa for example, rather than having the good sense and wisdom to leave them be, they would ruthlessly, mercilessly and viciously subject them to 400 years of slavery to build a 'paradise' across the Atlantic. The primitive people are another group who would suffer the brunt of their oppression. If Gog and Magog were to encounter the primitive people of Australia for example, such as the Tasmanians, they would subject them to frequent massacres, rape and killings until the last Tasmanian would be exterminated, who sadly died in 1872.

The Quran is beginning to paint a picture on the *behaviour* of Gog and Magog. The implication is that Muslims (Christians and Jews also), Black people and the primitive people of the world would be in danger from that Gog and Magog civilisation:

"The present is precisely that second age. Modern western civilization possesses power in the world today, but it is established on foundations that are essentially godless. It uses its power:

- to oppress the innocent while protecting and supporting oppressors as well as others who are unjust in conduct,
- to wage war on religion in general and on Islam in particular, while targeting those who have faith in Allah Most High and live lives of righteousness, and
- to target even the most primitive and defenseless of people while trampling on their human rights to exterminate them like cockroaches."

(An Islamic View of Gog and Magog in the Modern Age, p. 190-191)

That is precisely the world today! The Quran is subtly pointing at the identity of Gog and Magog in the modern age. In the present age, Islam is intensely demonised, and Muslims have suffered from the recent brutal invasions of Iraq, Afghanistan, Libya, and the genocide of the Palestinian people in Gaza. Black people have suffered under the brunt of today's Gog & Magog world-order with civil rights leaders such as Malcolm X having to stand-up and bravely condemn the 'slave master'. That 'slave master' had Malcolm assassinated when they feared he could unite the Black people of the world as one. A glance at the history books would spell out the oppression inflicted on the primitive people these last 500 years by a certain civilisation.

ثُمَّ أَتْبَعَ سَبَبًا

"(Finally, here is the third instance of how he used his power. He marched in a third direction and once again) he chose the right means (to achieve a right end)"

(Quran, al-Kahf, 18:92)

After travelling west and east, Dhul-Qarnain travelled to a third direction.

حَتَّىٰٓ إِذَا بَلَغَ بَيْنَ ٱلسَّدَّيْنِ وَجَدَ مِن دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا

"(And he marched on) till, when he reached (a pass) between the two mountain-barriers, he found before them a people who could scarcely understand anything spoken (i.e. any utterance in his language)."

(Quran, al-Kahf, 18:93)

"The implication of coming upon a people who could not understand anything of the language spoken by the ruler of the world is that they lived in a state of isolation from the stage of the world. They could have had no trade with the outside world, nor could they have traveled in it. Only a people who lived, perhaps, as wild tribes, would qualify as such an isolated people.

This is a very important matter indeed to which Sūrah al-Kahf is directing our attention. We must make every effort to identify these people since that knowledge is crucially important for us if we are to recognize and understand the grave warnings just delivered concerning a world-order of awesome evil which is to come, and which would witness power being constituted and used in exactly the opposite way to that of the world-order of Dhul Qarnain."

(Surah Al-Kahf Text and Translation, p. 66)

Sheik Imran Hosein identified this language as the Georgian language in his book, "An Islamic View of Gog and Magog in the Modern Age".

قَالُواْ يَٰذَا ٱلْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِى ٱلْأَرْضِ
فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰٓ أَن تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا

"(Eventually, when they were able to communicate with each other) they said, "O Dhul Qarnain! Behold, Gog and Magog are corrupting (and destroying) this land (in which we live). May we offer (to pay) you tribute on the condition that you build a barrier (saddan) between us and them (to protect us from them)?"

(Quran, al-Kahf, 18:94)

"When once the last Prophet had come to the world the implication was that the Last Age could now commence. In that Last Age one of the most momentous of all the Signs of Allah Most High to appear in the world would be the advent of Gog and Magog. This verse must qualify as one of the most important verses of Surah al-Kahf in so far as the Surah explains the modern age. Who are Gog and Magog - the two tribes that have descended from Father Ādam (as) through Nabi Nuh (as)?

Whoever they were, Gog and Magog were people who had awesome power. This is clear from the fact that the people who were under attack from Gog and Magog requested Dhul Qarnain to build a barrier to protect them. This awesome power which they possessed was confirmed in a Hadith al-Qudsi transmitted in the Sahih of Imam Muslim in which Allah Most High is reported to have said, "I have created creatures of mine (i.e., Gog and Magog) so powerful that none but I can destroy them."

But Surah al-Kahf also delivered the extraordinary news that Gog and Magog used their power in exactly the opposite way from that of Dhul Qarnain. They created Fasad fil Ard, i.e., their conduct was the worst that was possible. They corrupted and destroyed everything that they targeted with their indestructible oppressive power. Acts of terrorism are also recognized as Fasad fil Ard. Those convicted of Fasad fil Ard are to be punished, in accordance with Allah's decree, either by "being put to death, or crucified, or by cutting off his hand and foot on opposite sides, or by banishment from his society". (Qur'ān, al-Maidah, 5:36) This is by far the most severe of all divinely-ordained punishments.

The amazing implication of the above is that when Gog and Magog are finally released into the world mankind would be subjected to a world-order that would be the opposite of that of Dhul Qarnain. This book demonstrates that we now live in the world-order of Gog and Magog!"

(Surah Al-Kahf Text and Translation, p. 67)

Age of Dhul-Qarnain

When Dhul-Qarnain could eventually communicate with the people whose language he could not initially understand, they requested him to build a barrier to protect themselves from the *behaviour* of Gog and Magog.

Age of Gog and Magog

The strange request to build a barrier suggests Gog and Magog have a power that is even greater than the might of Dhul-Qarnain, otherwise, why wouldn't Dhul-Qarnain simply punish them for committing acts of Fasad? This suggests that when Gog and Magog are released into the world, no superpower or combination of world super-power would be able to rival them. Hence, they would take control of the whole world and one civilisation would eventually rule the whole world. That civilisation would be the civilisation of Gog and Magog!

However, who exactly are Gog and Magog? Are they Jinn, Angels or human beings?

"Are Gog and Magog strange creatures with strange shapes, height, etc., or are they human beings? Are they Jinn or angels? Or are they like Dajjāl the false Messiah, neither human, Jinn nor angels, but like Dajjal, would one day appear

as human beings? It is to the blessed Qur'ān that we must first turn in order to answer this question.

Verse 94 of Sūrah al-Kahf (above) informs us that a community of human beings complained to Dhūl Qarnain about Gog and Magog and their acts of Fasād (i.e. conduct which corrupts to the extent of reducing to a state of destruction) in their territory. They requested him to build a barrier containing Gog and Magog and thus protecting them from Fasād. He responded by building a material barrier with blocks of iron and in doing so, successfully contained them behind that barrier.

The Islamic moral code distinguishes between sins which result in punishment in the hereafter and those (recognized as crimes) which are punishable in this world. The Islamic penal code recognizes Fasād (i.e. conduct that is destructive in nature such as organized murder, interest-banking (because it destroys the fair market), organized robbery, starvation, mass poisoning with drugs and vaccines, forced worship of idols (destruction of souls) as the greatest of all such crimes (crimes which can destroy society itself)....

The implication of the use of the word Fasād to describe the behaviour of Gog and Magog indicates that they are beings who are responsible for their deeds which thus qualify as 'conduct'. But such would be possible only if Gog and Magog possessed a 'self-directed will' with capacity for 'choice' and could thus be held accountable for their sinful conduct.

Angels do not possess a self-directed will and cannot commit sin, thus they cannot commit acts of Fasād. Nor can invisible angels be contained behind a material barrier. Although Jinn possess a selfdirected will and are hence responsible for their conduct, they are invisible to human beings who therefore cannot identify them as perpetrators of acts of Fasād. In addition invisible Jinn exist in a dimension of space and time other than our own and hence, like angels, cannot be contained behind a material barrier.

The only other created beings who possess a self-directed will, can commit sin, and hence can commit acts of Fasād are human beings. In addition, unlike angels and Jinn, human beings can be contained behind a material barrier. The inescapable conclusion is that Gog and Magog are human beings."

(An Islamic View of Gog and Magog in the Modern Age, p. 120-122)

Gog and Magog are human beings who exhibit a lifestyle that practises all types of Fasad. Fasad is that *behaviour* which promotes the systematic destruction of key elements of human life, including the life of the hereafter:

"**Fasad is then the deliberate and systematic destruction of human life by mass murder or by thorough destruction of key elements of life, including the life of the hereafter**. Gog and Magog are called mufsidoon, but no type of Fasad is specified. **They are thus a group whose collective profession or lifestyle is the creation and practice of all kinds of Fasad.** They verily earn the wrath of Allah and deserve to burn in Hell." – Dr Tammam Adi

(An Islamic View of Gog and Magog in the Modern Age, p. 17-18)

قَالَ مَا مَكَّنِّى فِيهِ رَبِّى خَيْرٌ فَأَعِينُونِى بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا

"He answered: "That wherein my Lord-God has so securely established me is better (than any tribute that you could offer me); hence, do but help me with (your) manpower, (and) I shall erect a barrier between you and them!"

(Quran, al-Kahf, 18:95)

"In agreeing to build a barrier which would contain Gog and Magog and so protect the people from their evil, Dhul Qarnain provided further evidence confirming that they (i.e., Gog and Magog) were people with awesome indestructible power which he could only endeavor to contain since even he could not destroy them."

(Surah Al-Kahf Text and Translation, p. 68)

"Dhūl Qarnain agreed to construct a structure, which he described as Radmun. He thus gave a specific description of the kind of barrier (Saddun) he was going to build. The act of "filling up" describes perfectly the construction of a dam that would 'fill up' a narrow pass or defile in between mountains. He must have put the blocks of iron one on top of the other starting at the bottom until he reached the top of the mountains, filling the width and height of the gap.

In agreeing to 'fill up' a barrier that would contain Gog and Magog and so protect the people from their evil, Dhūl Qarnain also provided further evidence confirming that they (i.e. Gog and Magog) were people with unique power which he could only endeavor to contain since even he could not destroy them."

(An Islamic View of Gog and Magog in the Modern Age, p. 112)

ءَاتُونِى زُبَرَ ٱلْحَدِيدِ ۖ حَتَّىٰٓ إِذَا سَاوَىٰ بَيْنَ ٱلصَّدَفَيْنِ قَالَ ٱنفُخُوا۟ ۖ حَتَّىٰٓ إِذَا جَعَلَهُۥ نَارًا قَالَ ءَاتُونِىٓ أُفْرِغْ عَلَيْهِ قِطْرًا

"Bring me ingots of iron!" Then, after he had (piled up the iron and) filled the gap between the two shell-shaped mountainsides, he said, "(Light a fire and) ply your bellows!" At length, when he had made it (glow like) fire, he commanded: "(Now place the copper in the fire and then) bring me molten copper, which I may pour upon it ..."

(Quran, al-Kahf, 18:96)

"Only a barrier built of the strongest possible metal could contain Gog and Magog. The Qur'ān confirmed in Sūrah al-Hadīd (57: 25) that iron was a metal that possessed such strength. After Dhūl Qarnain built that iron barrier, he then poured molten copper on the iron in order, perhaps, to prevent rust.

The implication of the above is that when Gog and Magog are released by Allah Most High into the world in that second of the Qarnain (i.e. two ages) they would resume their Fitnah or evil reign of terror with which they would terrorize mankind. At that time believers would have to protect themselves behind very strong barriers that would keep them out. One possible further implication is that believers may have to build an invisible barrier with two things that would be analogous to iron and molten copper. The verses of the Qur'ān would represent the 'blocks of iron' while the 'Sunnah' would be the 'molten copper' which would flow between the 'blocks of iron' and thus perfect the construction of that impregnable invisible barrier. **We have suggested that such an invisible barrier be built around Muslim Villages located in the remote countryside.**

The reference in this verse to the two shell-shaped mountain sides is a **perfect geographical description of the two sides of the narrow pass or defile in the Caucasus Mountains.** Those mountains are located between the Black Sea and the Caspian Sea."

(An Islamic View of Gog and Magog in the Modern Age, p. 113)

Sheik Imran Hosein identified the Khazar Tribe, who emerged out of obscurity from the Caucasus Mountains around the lifetime Nabi Muhammad (ﷺ), as the "original" progenitors of Gog and Magog. In his Book, *"An Islamic View of Gog and Magog in the Modern Age",* he located the Iron Barrer of Dhul Qarnain to be within the Caucasus Mountain ranges between a narrow pass called the Daryl Gorge. This mountain range stretches from the Black Sea (in the west) to the Caspian sea (in the east). The Khazar Tribe emerged from this exact territory when Allah Most High brought down the Iron barrier of Dhul-Qarnain in the lifetime of Nabi Muhammad (ﷺ) (*see An Islamic View of Gog and Magog in the Modern Age)*.

The Khazar Tribe demonstrated their unique military power by blocking the advance of Islam into Europe. They successfully pushed back the Rashidun Caliphate who had earlier defeated the Great Byzantine & Persian Empires. Thus, amongst these four powers, the Khazar Tribe demonstrated the superior military might.

The Khazar Tribe then mysteriously embraced Judaism and chose Judaism as their main religion. Today's European Jews are most certainly descendants of this Khazar Tribe. Some amongst the Khazar Tribe must have embraced Christianity which would explain the European Judeo-Christian alliance that forged Modern Western Civilisation:

"**And so our conclusion is that Gog and Magog were originally located in the Khazars of Eastern Europe**. While many of them became European Jews it is certain that some of them must also have become European Christians and that the forging of the mysterious European Judeo-Christian alliance was possible since the Khazars were present on both sides of that once bitterly-divided fence."

(An Islamic View of Gog and Magog in the Modern Age, p. 157)

The early Muslims, who lived between the times of Rashidun to Abbasid Caliphate, believed Gog and Magog were located around the Caucasus Mountain ranges. They often sent people to inspect Dhul-Qarnain's iron barrier and to identify Gog and Magog. Ibn Fadlun, an Abbasid Ulama who lived in the 10th Century, travelled around the regions of the Caucasus mountain ranges and identified the Khazar Tribe to be Gog and Magog. It is possible the Ulama of the Abbasid Caliphate also identified the Khazar Tribe as Gog and Magog.

فَمَا ٱسْطَـٰعُوا۟ أَن يَظْهَرُوهُ وَمَا ٱسْتَطَـٰعُوا۟ لَهُۥ نَقْبًا

"And they were unable to scale it, and neither were they able to penetrate it."

(Quran, al-Kahf, 18:97)

"So long as that barrier built by Dhūl Qarnain remained intact, mankind was safe from the ravages of Gog and Magog. **We can now discern the two ages represented in the name Dhūl Qarnain. The first is the age of safety from the ravages of Gog and Magog. It would last for as long as the barrier remained intact. The second would be the age of Fasād and Fitnah which would**

overwhelm mankind when Allah Most High chose to destroy/demolish/level the barrier and let Gog and Magog loose upon mankind. It is in that second Qarn (i.e. age) that 'Signs of the Last Age' would constantly unfold. The believers whose conduct is righteous would then have to shield themselves from Gog and Magog's Fasad (i.e. universal corruption and destruction) with an invisible barrier built with the Qur'ān and Sunnah."

(An Islamic View of Gog and Magog in the Modern Age, p. 114)

Dhul-Qarnain is someone who will impact on two ages. The first age is the age where Gog and Magog would be contained behind the iron barrier. The second age would be an age of universal Fasad where Gog and Magog, with their indestructible power, would colonise the whole world and for the first time in human history; one civilisation would rule the world. The world would then witness universal Fasad.

What are the different types of Fasad? Dr Tamman Adi, the Quranic Semanticist, summarised the different Fasad actions practised by Gog and Magog:

"Below are some verse examples that realize the formula of Fasad. Please note that the plural forms of verbs indicate collective or social activity. Also, the article al (the) and certain grammatical structures indicate comprehensiveness or totality. This is similar to "all the" or "the whole."

1. Religious Fasad. Blatant abandonment of the whole Divine Covenant by a group that has solemnly committed itself to this covenant (yanqudoona 'ahda Allaahi min ba'di meethaaqihi…wa yufsidoona fil ard, Qur'ān, al-Baqarah, 2: 27). When an avowedly strict or orthodox religious sect systematically breaks the laws of their own scripture, this is called Fasad. This behavior destroys the life of the Hereafter for the group.
2. Family ties Fasad. Systematic tearing up of all family ties (yaqta'oona ma amara Allahu bihee an yoosala wa yufsidoona fil ard, Qur'ān, al-Baqarah, 2: 27). This means separating wives from husbands, children from parents, brothers from each other, and so on.
3. Genocidal Fasad. Mass murder (yufsidu feeha wa yasfikud dimaa', literally, "sheds all the bloods," Qur'ān, al-Baqarah, 2: 30).
4. Agricultural Fasad. Systematic destruction or spoiling of all crops (li yufsida feeha wa yuhlika al-harth, Qur'ān, alBaqarah, 2: 205). This includes, for example, the ruining of whole agricultural systems or the genetic modification and insertion of poisons into seeds.

5. Fasad to offspring (nasl). Systematic destruction of all human reproduction or mass murder of all children (li yufsida feeha … wa yuhlika … an-nasl, Qur'ān, al-Baqarah, 2: 205).
6. Economic Fasad. A trade system that enables the powerful to underpay people or deny them their dues (fa awful kayla wal meezaana wa la tabkhasoo an-naasa ashya'ahum wa la tufsidoo fil ardi ba'da islaahiha, Qur'ān, al-A'raaf, 7: 85).
7. Sodomy Fasad. Socially acceptable practice of homosexuality (ta'toona ar-rijaala … al-mufsideen, Qur'ān, al-'Ankaboot, 29: 29-30). This culminates in "gay marriage" and undermines real marriage.

Fasad is then the deliberate and systematic destruction of human life by mass murder or by thorough destruction of key elements of life, including the life of the hereafter. Gog and Magog are called mufsidoon, but no type of Fasad is specified. They are thus a group whose collective profession or lifestyle is the creation and practice of all kinds of Fasad. They verily earn the wrath of Allah and deserve to burn in Hell. They are the kind of people who are referred to as almaghdoobi 'alayhim (the ones who earned Allah's wrath) in al-Fatiha."

(An Islamic View of Gog and Magog in the Modern Age, p. 16-18)

In reference to each of the seven types of Fasad highlighted by Dr Tammam Adi, the age of Gog and Magog would witness the following:

1. **Religious Fasad**: The emergence of many religious sects who would break the laws of their own scriptures. The world of Islam, for example, would witness many sects emerging such as Salafism, Wahabism, Tablight Jamaat etc. This was highlighted by Nabi Muhammad (ﷺ) who said Muslims would splinter into 73 sects.
2. **Family Ties Fasad**: Fasad behaviour that would destroy the family unit. The family unit would break down with divorce rates sky-rocketing. A social system would emerge where children would be separated from parents. A divorce system would emerge where society would profit off the dissolution of the family unit.
3. **Genocidal Fasad**: Acts of genocide perpetuated by one group to another. The world would witness genocide specifically against Muslims (Christians and Jews also), Black people and the primitive people of the world. The acts of genocide against the Jews in WW2, native Americans of North America, Black Aboriginal Tasmanians, Cambodian people between 1975 –

1979 and the current on-going Israeli genocide of the Palestinian people are evidence to this type of Fasad.

4. **Agricultural Fasad**: Destruction of food and agriculture necessary to human life. Or the dilution of food from it natural, pure state. Books like Obesity Code and Wheat Belly might shed light on this Fasad.
5. **Fasad to offspring**: The systematic destruction and mass-murder of children. Abortion would be an example of this.
6. **Economic Fasad**: A trade system that would destroy the free and fair market. A global economy based on interest (usury) would emerge where the rich would profit off the poor. The poor would be trapped in permanent poverty and destitution. This would include an economy that would prohibit real money being used based on gold and silver. The masses would have to accept artificial money that would constantly lose value and there would be a massive transfer of wealth from the poor, oppressed masses to a rich, predatory elite. Gog and Magog would also employ deprived economic sanctions on poor or rebellious countries who refuse to accept their global hegemony.
7. **Sodomy Fasad**: Socially acceptable practise of homosexuality and transgenderism. The Gog and Magog world-order would destroy the biological relationship between man and woman to promote same-sex marriages, transgenderism etc. Society would witness the spectacular rise of "new genders" that never existed before in history.
8. **Educational Fasad**: The formation of an educational system that would destroy human free-thinking and rob people of their capacity to 'think'. A secularised form of education would be taught where Ilm ul-Batin would not be recognised as knowledge, thus, preventing the masses from recognising the reality of the world around them.
9. **Environmental Fasad**: Destructive behaviour that damages the environment and eco-system on a local & global scale. Plastic Pollution, dumping chemical waste into rivers and decimating animal life until extinction are examples of this type of Fasad.
10. **Political Fasad**: A political system that deceptively pretends to allow free political expression whereas in reality, the entire system is rigged for a rich, predatory elite to forever remain in power.

Gog and Magog would collectively practise all types of Fasad mentioned above. Their world-order would be easily recognisable by mankind embracing all Fasad.

قَالَ هَٰذَا رَحْمَةٌ مِّن رَّبِّي ۖ فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ ۖ وَكَانَ وَعْدُ رَبِّي حَقًّا

"He said, 'This is mercy from my Lord-God! Yet when the time appointed by my Sustainer comes, He will reduce it to ruins: and my Lord-God's promise always comes true!'"

(Quran, al-Kahf, 18:98)

Sūrah al-Kahf has here delivered the momentous warning that Allah Himself would one day destroy the barrier and so release Gog and Magog into the world. When Allah Most High does so the implication would be that power in the world would eventually rest on godless foundations and that power would be used to oppress, corrupt, destroy, and to wage war on Islam.

(Surah Al-Kahf Text and Translation, p. 70)

Allah Most High will bring down the barrier and mankind would now experience the age of universal Fasad. A predominantly-white civilisation would emerge in history who would use power to wage war on Islam, exterminate the life of the primitive people and subject Black people to horrific, cruel and merciless oppression. That 'white' civilisation would especially target the non-white world and wage war on all religions, including Christianity and Judaism. The religious way of life would slowly disappear, and mankind would herald the new age of secularism:

"When Gog and Magog are eventually released into the world (in the Last Age) mankind would witness the emergence of a world-order that would be the opposite of what Islam would have delivered to mankind. Mankind would witness power in the hands of those who have no faith in Allah Most High. Instead of using power to liberate the oppressed and to punish the oppressor, that essentially godless age would witness power used to oppress (in particular) those who have faith in Allah Most High and whose conduct is righteous"

(Surah Al-Kahf and the Modern Age, p. 193)

When would Gog and Magog be released? Sheik Imran Hosein argued in his book, 'Jerusalem in the Quran', Gog and Magog were released during the lifetime of Prophet Muhammad (ﷺ). This writer agrees with this statement.

We will prove the release of Gog and Magog has already occurred in 'Part II: The Town in Surah An-Anbiyah.'

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ ۖ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا

"And on that Day, We shall leave them to surge like waves against one another; and the trumpet will be blown, and We shall gather them all together."

(Quran, al-Kahf, 18:99)

"The Gog and Magog world-order, on the other hand, that would emerge in the Last Age, would be characterized by chaos and anarchy akin to "waves crashing against each other". At that time the trumpet would be blown (but only those in the heavens above would hear it). When the trumpet is blown that would indicate the commencement of Youm al-Qiyāmah or the Last Day and that would, in turn, be the **sign for the commencement of a divinely-ordained process which would bring all of mankind together in one essentially godless global Gog and Magog society. That global society would comprise of carbon-copies of Gog and Magog who would all be destined for the hell-fire.** It is precisely that process of ominous change that mankind has chosen to describe today as 'globalization'! Sūrah al-Kahf has informed us that the global society characterized by universal Kufr (disbelief) would witness conflict, chaos and anarchy, and it would be like Hell itself spread out before the world.

Gog and Magog would succeed in seducing 999 out of every 1000 on earth to their decadent lifestyle, but the true servants of Allah Most High would resist them. Rather, they would follow the example of the young men in the cave by choosing world-abandonment for the purpose of preserving faith in Allah Most High."

(Surah Al-Kahf and the Modern Age, p. 220-221)

This verse of the Quran anticipates the emergence of globalisation in the age of Gog and Magog. When Gog and Magog are released and take control of the whole world, one civilisation would rule the whole world. When that takes place, mankind would be absorbed in one

global society and adopt the Fasad lifestyle of Gog and Magog. This is the explanation of that Hadith in Sahih Bukhari where 999 out of every 1000 of mankind would be sent to hellfire:

"Narrated Abū Sā'id Al-Khudri: The Prophet said: On the day of Resurrection Allah will say: O Ādam ! Ādam will reply: Labbaik our Lord, and Sa'daik. Then there will be a loud call (saying): Allah orders you to take from among your offspring a mission for the (Hell) Fire. **Ādam will say: O Lord! How many are they for the (Hell) Fire? Allah will say: Out of each thousand, take out 999.** At that time every pregnant female shall drop her load (have a miscarriage) and a child will have grey hair. "And you shall see mankind as in a drunken state, yet not drunk, but severe will be the torment of Allah". (Qur'ān, al-Hajj, 22:2) (When the Prophet mentioned this), the people were so distressed (and afraid) that their faces got changed (in color) whereupon the Prophet said: From Y'ajūj and M'ajūj nine hundred and ninety-nine will be taken out, and one from you. You Muslims (compared to the large number of other people) will be like a black hair on the side of a white ox or a white hair on the side of a black ox and I hope that you will be one-fourth of the people of Paradise. On that we said: Allahu-Akbar! Then he said: I hope that you will be one-third of the people of Paradise. We again said: Allahu-Akbar! Then he said: (I hope that you will be) one-half of the people of Paradise. So we said: Allahu-Akbar."

(Sahih Bukhari)

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَـٰفِرِينَ عَرْضًا

"And on that Day We shall place hell, for all to see, before those who denied the truth"

(Quran, al-Kahf, 18:100)

"In the first verse above, the Qur'an provides an explanation for the phenomenon of contemporary globalization. The brutal process of European conquest and colonization of the non-European world, and its subsequent transformation into carbon-copies of decadent godless European way of life was aptly described as "waves crashing against each other and then merging with each other". The second verse warned that globalization would produce a 'hell' of a world, and in order for the faithful servants of Allah Most High to preserve faith at that time they would have to progressively disconnect from that godless and decadent global society.

Allah the all-Knowing already knew that very few indeed would choose to so disconnect and that is why the Hadith revealed that 999 out of every 1000 would join the godless Gog and Magog melting pot and enter into the hellfire."

(An Islamic View of Gog and Magog in the Modern Age, p. 198)

The emergence of globalisation or one global society would be a divine sign that Gog and Magog control power in the world. That one global society would witness mass-genocides, killings, random acts of murder, kidnappings, universal racism, breakdown of the family unit, mass poverty, mass poisoning with drugs and vaccines, mass abortion of unborn foetuses, mass production of GMO food, destruction of the environment and world eco-systems, global acceptance of homosexuality, universal wars and strife amongst nations.

That one global society would see mankind adopt the lifestyle of the people of hellfire:

"At the time of the fulfillment of this divine warning, mainstream society around the world would be living the way of life of the people of the hellfire. That is precisely the world in which we live today. We do not need to wait for any more evidence that this warning is today fulfilled in the world at large."

(Surah Al-Kahf Text and Translation, p. 71)

ٱلَّذِينَ كَانَتْ أَعْيُنُهُمْ فِى غِطَآءٍ عَن ذِكْرِى وَكَانُوا۟ لَا يَسْتَطِيعُونَ سَمْعًا

"Those (who would now constitute mainstream society and would be living the way of life of the people of hell-fire, would be a people) whose eyes had been veiled from My remembrance and who were incapable of hearing (the word of truth)!**"**

(Quran, al-Kahf, 18:101)

"The verse connects to the subject of that hell-fire which "this day We have spread out before the disbelievers" and warns that hell-fire awaits those who have eyes and yet cannot see - ears and yet cannot hear - hearts and yet do not understand. **The inescapable implication of the above is that only the spiritually enlightened would be able to recognise Dajjāl who would one day appear as a human being. And only they would recognize Gog and Magog, who are Europeans who originated from the Khazar tribe of Central Europe and who converted to Judaism shortly after the time of Prophet Muhammad.** Only they would recognize that momentous divinely-programmed drama when these evil beings pursue their mission to deceive the Israelite people and bring them back to the Holy Land to reclaim it as their own.

It would thus be an epistemological attack that would render most people incapable of 'seeing', 'hearing', and thus 'understanding' the reality of Dajjāl's attack that would take them on the road to the hell-fire.

As explained elsewhere in this book, they would be deceived by 'external appearances' while remaining incapable of penetrating the 'internal reality' of things. The blessed Prophet (sallalahu 'alaihi wa sallam) warned about this epistemological attack when he declared that Dajjāl sees with one eye, the left eye, and that he is blind in the right eye. Our interpretation of this Hadīth is that Dajjāl is 'internally' blind, and that his attack on mankind would have as its objective to render them, as well, 'internally' blind!"

(Surah Al-Kahf and the Modern Age, p. 221-222)

Those absorbed by that one global society would constitute people who would have eyes but **cannot** *'see'*, ears but **cannot** *'hear'*, hearts but **cannot** *'understand'*. It would be an epistemological attack which would render mankind incapable of recognising the reality of the world around them. Mankind would adopt the epistemology where knowledge comes from one source, external observation and rational enquiry (Ilm ul-Zahir). They would abandon Ilm ul-Batin, spiritual knowledge or knowledge from Allah Most High. This would render the masses prey to the 'slave master'. Knowledge from Allah Most High originates from a source that is absolute, perfect and authentic. This knowledge cannot be manipulated by human beings, including those within the upper echelon of that Gog and Magog world-order. When that one global society emerges in history, it would be comprised of people who would not be able to *see*, *hear* and *understand* that hell has spread out before them as their perception of reality comes ONLY from human knowledge (Ilm ul-Zahir); rather than knowledge from Allah Most High (Ilm ul-Batin).

أَفَحَسِبَ ٱلَّذِينَ كَفَرُوٓاْ أَن يَتَّخِذُواْ عِبَادِى مِن دُونِىٓ أَوْلِيَآءَ ۚ إِنَّآ
أَعْتَدْنَا جَهَنَّمَ لِلْكَٰفِرِينَ نُزُلًا

"Do the disbelievers believe, perchance, that they can succeed in poaching upon My servants to become their allies rather than remaining faithful to Me? Verily, We have readied hell to welcome all who disbelieve."

(Quran, al-Kahf, 18:102)

"In other words Allah Most High here declares that when the **Jewish-Christian alliance emerges in the age of Gog and Magog, and takes control of the world, and then uses their unprecedented power and enormous capacity for deception in a struggle to seduce or to force Muslims to submit to them and to follow them rather than Allah Most High, that His true servants would resist the disbelievers and would never be a part of that global godless society. Rather than joining the godless world, the true servants of Allah Most High would struggle to remain faithful to Him by disengaging from that world.** I believe that the best way to disengage is in the establishment of remotely located Muslim Villages."

(Surah Al-Kahf Text and Translation, p. 73)

"A Euro-Christian/Euro-Jewish alliance was forged to become the basic instrument for creating and sustaining the Gog and Magog world-order that today controls the world. The Qur'ān has specifically prohibited Muslims from becoming friends and allies of that alliance and has warned that whoever embraces, or is embraced, by that alliance would become a member of the family of Gog and Magog and enter into the hell-fire. (See Qur'ān, al-Māidah, 5:51).

Sūrah al-Kahf ends with the confident declaration that Allah's servants who are true guides would resist the disbelievers and would never join the essentially godless society. Nor would they ever be friends and allies of the European Christian-Jewish alliance that now rules the world. Rather than befriending the godless world, the true servants of Allah Most High would struggle to remain faithful to Allah Most High by disengaging from that world."

(Surah Al-Kahf and the Modern Age, p. 224)

This verse of the Quran reiterates that the true believers would never compromise and submit to the evil, wicked, blood thirsty rule of that Gog and Magog world order.

The only way Muslims would survive the universal strife, Fasad and Fitnah of that Gog and Magog world-order would be to disconnect and withdraw from it. Muslims around the world must make a collective effort to make Hijrah and disconnect from the one-world global society who are now destined for the hell-fire. The best way to disengage from mainstream society is to establish the Muslim Village.

Before we can turn to the Ahadith on this subject, there is one final aspect of Gog and Magog that needs to be addressed: their 'two-faced' nature hinted at the beginning of Surah Al-Baqarah.

Gog and Magog are a two-faced people

The inner meaning of Gog and Magog (Ya'juj and Ma'juj) highlights their two-faced nature:

'Ya'juj' and 'Ma'juj' are names used in the blessed Qur'ān for Gog and Magog. Dr. Tammam Adi, the Qur'ān semanticist, has pointed out that **they are two word-forms from the Arabic root "hamza jeem jeem" that grammatically denote the active tense (Ya'jūj) and passive tense (Ma'jūj). This could indicate their characterization as a double-faced people with conduct that 'ebbs and flows'.** They 'attack' and 'occupy' (Ya'jūj) and then feign 'withdrawal' (Ma'jūj). They commit 'aggression' (Ya'jūj) and then pose as 'peacemakers' or as 'victims of aggression' (Ma'jūj). They 'violate' (Ya'jūj) and then 'pacify' (Ma'jūj). They pose as 'religious people' (Ya'jūj) when in fact they are devoid of faith and essentially 'godless' (Ma'jūj).

(An Islamic View of Gog and Magog in the Modern Age, p. 124)

Gog and Magog are human beings who would display a two-faced personality. The Quran commenced with a warning of precisely such people in Surah al-Baqarah:

وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْـَٔاخِرِ وَمَا هُم بِمُؤْمِنِينَ يُخَٰدِعُونَ ٱللَّهَ وَٱلَّذِينَ ءَامَنُواْ وَمَا يَخْدَعُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ

فِى قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ ٱللَّهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌۢ بِمَا كَانُواْ يَكْذِبُونَ

"And of the people (there are some) who say, **'We believe in Allah and in the Last Day', but they (are) not believers. They seek to deceive Allah and those who believe, and not they deceive except themselves, and they (do) not realise (it).** In their hearts (is) a disease, so Allah increased their disease (in their hearts). And for them (is) a painful torment because they used to lie"

(Quran, al-Baqarah, 2:8-10)

When Gog and Magog interact with those who believe, they will proclaim to believe with their outward appearance and speech but inwardly have no faith in Allah Most High. They are a people who operate on deception and employ cunning tactics to deceive those

who believe. Perhaps, the purpose would be to infiltrate religious organisations from within and bring about their collapse. Gog and Magog would don the clock of religion for the sake of expediency whilst harbouring no faith in that religion.

Every word that would come out of their mouth would be lies upon mountain of more lies. The best remedy to their lies would the truth! Their society would fear any personality fearless enough to proclaim the truth like Malcolm X.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ قَالُوٓا۟ إِنَّمَا نَحْنُ مُصْلِحُونَ أَلَآ إِنَّهُمْ هُمُ ٱلْمُفْسِدُونَ وَلَـٰكِن لَّا يَشْعُرُونَ

"And when it is said to them, **'(Do) not spread corruption in the earth', they say: 'We (are) only peacemakers.'** Beware, indeed they themselves (are) the ones who spread corruption, but they realise (it) not"

(Quran, al-Baqarah, 2:11-12)

This verse makes mention of Fasad. Gog and Magog are human beings who commit all types of Fasad. Thus, they would commit acts of evil and destruction whilst simultaneously posing as peacemakers. For example, they would:

- Support or commit wholesale massacre against the indigenous Palestinian people and then host the Olympics to distract mankind from their behaviour.
- Sign 'peace treaties' with nations and then break them when its most convenient.
- Invade foreign countries in acts of blatant aggression and then fund multi-million-dollar Hollywood movies to paint themselves in a positive light.
- Don the cloak of religion and then commit acts of aggression to put the blame on said religion.
- Pollute the environment with toxic waste, chemicals, plastics and then fund environmental programs to stop said pollution.
- Pretend to befriend Muslims whilst inwardly hating them with all their heart. This would hold true to their other targets such as faithful Jews and Christians, Black people, Arabs and those who live the primitive way of life.

They commit acts of corruption, evil and destruction but are unable to perceive how they are the root cause of it all. The Quran is giving guidance on how Muslims should penetrate the deception of such evil people. *They must look at their behaviour rather than their speech*. Actions speak louder than words. Such two-faced people are themselves deceived by their own behaviour.

وَإِذَا قِيلَ لَهُمْ ءَامِنُواْ كَمَآ ءَامَنَ ٱلنَّاسُ قَالُوٓاْ أَنُؤْمِنُ كَمَآ ءَامَنَ ٱلسُّفَهَآءُۗ أَلَآ إِنَّهُمْ هُمُ ٱلسُّفَهَآءُ وَلَٰكِن لَّا يَعْلَمُونَ

وَإِذَا لَقُواْ ٱلَّذِينَ ءَامَنُواْ قَالُوٓاْ ءَامَنَّا وَإِذَا خَلَوْاْ إِلَىٰ شَيَٰطِينِهِمْ قَالُوٓاْ إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ

"And when it is said to them, **'Believe as the people believed', they say: 'Should we believe as the foolish believed?'** Beware, certainly they themselves (are) the fools but they know not. And when they meet those who believe, they say: 'We believe'. But when they are alone with their evil ones, they say: 'Indeed we (are) with you, we (are) only mockers.'"

(Quran, al-Baqarah, 2:13-14)

Gog and Magog would refuse to accept the mainstream beliefs accepted amongst people in society. This holds true for religion as this verse suggests, however, it could indicate they would hold the same disdain to other aspects of life; perhaps to every sacred strand in society such as sex, virtue, morality, chastity, modesty, heterosexual marriages etc.

Those who embrace the way of life of Gog and Magog would begin to view religion and those who practise it as "stupid" or "fools". They may outwardly show a face of friendship and brotherhood but inwardly despise religion and everything it represents. When they meet those who believe, they will openly proclaim themselves as followers of their faith. However, this entire charade is exposed when they are alone with their evil ones and admit their purpose is to deceive.

This dual two-faced personality paints the picture that Gog and Magog, human beings whose lifestyle practises all kinds of Fasad, have the aim of projecting one image to society that would mask their true colours. The aim is to deceive those who believe and construct a

positive public opinion towards whatever narrative or agenda they are attempting to shape. Those who see with 'one-eye' would be deceived by such evil people whilst those who see with 'two-eyes' would see right through their deception. Hence, that two-faced image aims to wrest control of the soul of mankind. They want to influence and shape the world however they see fit. For example, if a slaughter of Palestinians is taking place in Gaza and public opinion is becoming pro-Palestinian, Gog and Magog would either distract mankind with the Olympics or commit an act of evil to turn public opinion in their favour.

Dr Tammam Adi summarised the link between the opening verses of Surah al-Baqarah and Gog and Magog:

"At the beginning of sūrah al-Baqarah of the Qur'ān, Allah depicts a group of people who collectively practice Fasād. He describes their false mission statement, their strange beliefs, their mode of operation (modus operandi), their organizational structure, and He even names their secret masterminds. As it turns out, these verses actually describe Gog and Magog and other Fasād groups that work for them.

1. False religious front. The group deceptively pretends to believe in Allah and the Last Day (wa minan naasi man yaqoolu aamanna billahi wa bilyawmil aakhiri wamahum bi mu'mineen, yukhaadi'oona Allaha walladheena aamanu … Qur'ān, al-Baqarah, 2: 8-9, 14).
2. Uncommon articles of faith. The group is too proud to share the straightforward faith of ordinary people whom they call "stupid" (wa idhaa qeela lahum aaminoo kamaa aamanan naasu qaaloo anu'minu kamaa aamanas sufahaa', Qur'ān, alBaqarah, 2: 13).
3. Mentally twisted. The members of the group have mental and spiritual diseases (sick hearts) which Allah causes to become worse (fee quloobihim maradun fazaadahumu Allahu maradaa, Qur'ān, al-Baqarah, 2: 10). This may include a warped logic, bizarre rituals and sexual perversions.
4. Positive mission statement. The group falsely claims to have a positive, constructive mission in society (wa idhaa qeela lahum la tufsidoo fil ardi qaaloo innamaa nahnu muslihoon … Qur'ān, al-Baqarah, 2: 11-12).
5. Secret meetings, conspiracies. Leading members of the group regularly hold secret meetings with the top leaders to renew allegiance and discuss activities (wa idha khalaw ilaa shayaateenihim qaaloo innaa ma'akaum … Qur'ān, al-Baqarah, 2: 14, see also 2: 76 and Aal 'Imraan 3: 119-120.

6. Top leaders are "satans." Leading members report to top leaders whom Allah identifies as satans (wa idha khalaw ilaa shayaateenihim … Qur'ān, al-Baqarah, 2: 14). This is the first mention of the term "satan" in the Qur'ān. It happens to be in the plural form. In the next two sections, I will discuss who these satans are and how they recruit, motivate and lead the Fasād groups that work for Gog and Magog."

(An Islamic View of Gog and Magog in the Modern Age, p. 18-20)

From looking at the stars in the sky, the Quran has given a detailed profile of Gog and Magog. We will now use the Mountain and Rivers, or the saying of Nabi Muhammad (ﷺ), to traverse across the landscape and verify our analysis.

The Mountain & the Rivers

Gog and Magog are Human Beings who will take 999 out of Every 1000 into Hellfire

The Prophet Muhammad (ﷺ) narrated that on Judgement Day, Allah will send 999 out of every 1000 from the progeny (descendants) of Adam (as) to the hell-fire.

"Abu Sa'id Al-Khudri narrates that the Prophet said: **"On Judgment Day Allah will ask Adam to pick out from his entire progeny those who would enter the hellfire. Adam will ask: 'O Lord-God, who are they?' Allah will say: 'Nine hundred and ninety nine of a thousand are for the hellfire while one is for heaven.'** On hearing this, the companions were overtaken by fear and they asked, "O Messenger of Allah who will that one for heaven be?' The Prophet said: 'Do not grieve, **the nine hundred and ninety-nine will be Ya'juj and Ma'juj** while you will be the one for heaven.'"

(Bukhari, Muslim)

Gog and Magog are human beings descended from Nabi Adam (as). They would absorb and seduce 999 out of every 1000 of mankind to adopt their Fasad lifestyle. The age of Gog and Magog would witness the emergence of one global society where everyone would speak the same language (such as English), wear the same clothes, eat the same foods (McDonald, KFC etc), use the same technology (Mobile phones, laptops etc), participate in the same political system (Modern Secular State), and share the same hatred and animosity towards

Muslims (also Jews & Christians), Arabs, indigenous & Black (or dark) skinned people of the world.

The Global Society of Gog and Magog would be an age of Universal Shirk

Allah Most High declared he is prepared to forgive all sins except one, *Shirk*. *Shirk* is the one sin Allah would never forgive. Since Allah would send every member of Gog and Magog into hell-fire, the implication is their lifestyle is immersed in *Shirk*. This is the explanation of that Hadith in Sahih Bukhari where 999 out of every 1000 would be sent to hell-fire.

If Gog and Magog were released and now control the whole world, what is the evidence that universal *shirk* has gripped all of mankind:

"The Shirk of the modern secular State, for example, that claims sovereignty, etc., is now universal. And that universal Shirk has embraced almost all of mankind. They entered into it every time they recognized 'sovereignty' higher than that of Allah's, or beside Allah's, or 'supreme authority' or 'law' higher than Allah's etc. But mankind is surrounded by many other forms of Shirk today, such as materialism, and the legalization of that which is Harām in order to make it legal (or Halāl).

The Sūrah thus ends with a grave warning to those believers who do not strive and struggle to recognize Shirk whenever it manifests itself, who do not make a sufficient effort to protect their faith by abstention from that Shirk, that they will eventually become part of the global society of 999 out of every 1000 who, according to the Hadīth al-Qudsi in Sahīh Bukhāri, will enter into the hell-fire:.."

(Surah Al-Kahf Text and Translation, p. 78)

The word "Islam" means **Submission**. A Muslim is someone who submits to Allah in every aspect of his life: *Individual, Family, Religious, Social, Economic & Political.* The sin of *Shirk*, therefore, is when someone submits to other than Allah in any of the above sphere of his life. This includes politics.

The *Shirk* of the Modern Secular State which claims sovereignty over Allah in the political affairs of the world, declares it has the right to make Halal (legal) what Allah made Haram (Illegal) and does not recognise any divine sovereignty over the political affairs of the state

are the most blatant forms of *Shirk* prevalent today. All of mankind are embraced in a political system that worships other than the One God. That political system recognises supreme authority in the State over Allah Most High and recognises the State having the authority to make Halal what Allah made Haram. When people vote in elections to sustain or establish that political model of a State; they commit *Shirk*.

The "Appendix 1: Can Muslims vote in Elections of the Modern Secular State" will explain these two forms of *Shirk* in more detail.

They were released during the Lifetime of Nabi Muhammad (ﷺ) and would Target the Arabs for Oppression

The Prophet (ﷺ) rushed to his wife Zainab (ra) in a state of fear and exclaimed "Woe to the Arabs" as Gog and Magog were now released:

"Narrated Zainab bint Jahsh: That one day Allah's Apostle entered upon her in a state of fear and said: None has the right to be worshipped but Allah! **Woe to the Arabs from the Great evil that has approached** (them). **Today a hole has been opened in the dam of Gog and Magog like this.** The Prophet made a circle with his index finger and thumb. Zainab bint Jahsh added: I said: O Allah's Apostle! Shall we be destroyed though there will be righteous people among us? The Prophet said: Yes, if the (number) of evil (persons) increased."

Sahih Bukhari

"Narrated Ibn Abbas: Allah's Apostle performed the Tawaf (around the Ka'aba while riding his camel, and every time he reached the corner (of the Black Stone) he pointed at it with his hand and said: 'Allahu Akbar.' Zainab said: The Prophet said: **'An opening has been made in the wall of Gog and Magog like this and this**' (forming the number 90 with his thumb and index finger)."

Sahih Bukhari

"Narrated Abu Huraira: The Prophet said: **A hole has been opened in the dam of Gog and Magog**. Wuhaib (the sub-narrator) made the number 90 (with his index finger and thumb)."

Sahih Bukhari

Gog and Magog penetrated through the barrier and were released during the lifetime of Nabi Muhammad (ﷺ). The phrase, "Woe to the Arab", indicates Gog and Magog will specifically target the Arabs for oppression. When Gog and Magog take power in the world, the Arab

world would be decimated with constant wars, oppression, genocide, poverty, racial profiling, mass imprisonment, and every other conceivable evil. Mankind would be brainwashed into despising and hating Arabs. Since the Prophet (ﷺ) highlighted a specific race would suffer from Gog and Magog, it opens the possibility that other races (such as Black people) would also suffer from the Fasad *behaviour* of Gog and Magog. It most certainly confirms the Gog and Magog world-order would be defined by racism, where one people would display open racist hostility towards those who do not share their same racial affinity. The Quran hinted in Surah Al-Kahf that Gog and Magog would establish a white-based civilisation, indicating, a predominately-white civilisation would target the non-white world with oppression. This does not mean the non-white world would be immune from absorbing their racism, rather, anyone who adopts their way of life would become one of them. Amongst that non-white world, the Prophet (ﷺ) highlighted the Arabs amongst those in great danger, whereas the Quran highlighted the Black or dark-skinned world.

They would Excessively Waste the Water Reserves of the World

Gog and Magog would foolishly consume excess amounts of water; far greater than what nature can naturally replenish:

"... the first of them (i.e. Gog and Magog) will pass by Lake Tiberias (i.e. the Sea of Galilee) and drink out of it, and when the last of them passes, he will say: 'There was once water here ...'"

(Sahih Muslim)

"They will so drink (i.e. consume) the water of the world that when some of them pass by a stream they will drink all that is in it and leave it dry."

(Kanz al-Ummāl, Hadīth No 2157)

The world-order of Gog and Magog would be categorized by excess water consumption and the great lakes around the world drying up. That world-order would develop systems and infrastructure in their society to "drink up" excess water reserves. The Lake Tiberius, or the Sea of Galilea would begin to dry up. In fact, the Sea of Galilea has now passed beyond the point of no return! It is destined to completely dry up as Gog and Magog are "drinking" far greater reserves than what nature can replenish.

They are Linked to the Abandonment of the Hajj

The release of Gog and Magog would occur before the abandonment of the Hajj:

"Narrated Abu Sa'id Al-Khudri: The Prophet said, "The people will continue performing the Hajj and 'Umrah to the Ka'ba even after the appearance of Gog and Magog." Narrated Shu'ba extra: The Hour (i.e. Last Hour) will not be established till the Hajj (to the Ka'ba) is abandoned."

Sahih Bukhari

As Gog and Magog were released during the lifetime of Nabi Muhammad (ﷺ), and there are still Muslims who reject this fact, the abandonment of the yearly Hajj pilgrimage will undoubtedly confirm Gog and Magog are no longer behind the iron barrier.

They can wage Star Wars

"Not only do they possess formidable military power but, in addition, it is clear from the use of the word 'arrows' in the Hadīth quoted below that they will be capable of waging what is now known as 'star wars'. After all did the blessed Prophet (sallalahu 'alaihi wa sallam) not say: "It is incumbent on those who are present to convey this message (of mine) to those who are absent. May be that some of those to whom it will be conveyed will understand it better than those who have actually heard it." (Sahīh Bukhāri)"

(An Islamic View of Gog and Magog in the Modern Age, p. 132)

"... Gog and Magog would walk until they would reach the mountain of al-Khamr and it is a mountain of Bait-ul-Maqdis and they would say: We have killed those who are upon the Earth. Let us now kill those who are in the sky and **they would throw their arrows towards the sky and the arrows would return to them besmeared with blood**..."

(Sahih Muslim)

This Hadith confirms Gog and Magog have the military might to develop technology that could penetrate the upper atmosphere of the earth. Hence, they are a scientifically, adept civilisation that uses power to continuously strengthen themselves through their technology. The term "arrows" here is not literal, it represents technology that look like "arrows" and functions like "arrows". In this

writer's opinion, the "arrows" refers to military technology that can destroy targets in space, and Allah knows best.

Dr Tammam Adi assessed the root word of Yajuj and Majuj and described them as people who burn themselves and burn others:

"Gog and Magog have realized the meaning (formula) of their Arabic name, Ya'jooj wa Ma'jooj. These two terms are active and passive word forms derived from the root "hamza jeem jeem" (the sounds "a j j"). The only other contexts containing this root in the Qur'ān, use the word ujaaj which describes the taste of salty water as burning. **Gog and Magog thus are those who burn others (Ya'jooj) and are themselves burned (Ma'jooj)."**

(An Islamic View of Gog and Magog in the Modern Age, p. 15)

Perhaps, the deeper meaning behind the root word of Yajuj and Majuj anticipated they will use their power to create technology capable of burning themselves and others.

We have now derived the profile of Gog and Magog from the Quran and Hadith. The next section will summarise this profile before we venture into Part II: The Town in Surah An-Anbiyah.

Profile of Gog & Magog from the Quran & Hadith

- They are human beings
- Practise all types of Fasad in their lifestyle.
- They are a two-faced people: They *say* they are peacemakers but do not practise peace with their *behaviour*. They *say* they are people of faith but do not practise faith with their *behaviour*. Their *behaviour* sharply contrasts what they *say* on their tongues.
- They are a 'predominately-white' civilisation
- Wage war on religion and the religious way of life.
- Oppress, demonize & vilify Islam
- Employ propagandist in the 'news network' to shape public opinion for their own narratives and agendas. They would especially use such 'news network' to demonise Islam and Muslims
- Use power to help the oppressor and subjugate the oppressed

- Do not have the good sense and wisdom to leave the primitive people to their own way of life.
- Use power to exterminate, subjugate or oppress the primitive people of the world
- Use power to exterminate, subjugate or oppress the Black (or dark-skinned) people of the world
- Use power to exterminate, subjugate or oppress Arabs. They would specifically demonize and vilify Arabs in their society
- Use power to exterminate, subjugate or oppress true Muslims, Christians and Jews around the world
- Verbally and physically harm Muslims, Black people, Arabs or descendants of indigenous people living in their society
- Adopt a 'one-eyed' approach to knowledge where they reject anything as knowledge that comes from Allah Most High.
- Consume and waste an excessive amount of water
- Have the technological capability of waging war across the planet and beyond outer space
- Have the power to create technology capable of burning themselves and others
- Use their power to take control of the whole world and for the first time in human history; one civilisation would rule the whole world
- Embrace all of mankind in one political system based on *Shirk*
- They would establish a one-world global society where everyone adopts their Fasad lifestyle. They would seek to rule the world from that one-world order with the creation of the United Nations.
- That one-global society would be a world rife in Fasad and Fitnah: Genocide, killings, murder, kidnappings, racism, breakdown of the family, skyrocketing divorce rates, mass use of drugs, destruction of the environment, extinction of animal species, famine, corruption of food, mass poverty, uncontrollable rates of crime, wars, diseases etc.
- It would be as if hell has spread out for the world to see. Mankind would adopt the way of the life of the people of hellfire.

This is the profile of Gog and Magog from the Quran and Hadith. The Quran has left one final big clue to the identity of Gog and Magog in the modern age.

Part II: The Town in Surah An-Anbiyah

وَحَرَٰمٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَـٰهَآ أَنَّهُمْ لَا يَرْجِعُونَ حَتَّىٰٓ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ

"And there is a ban on (the people of) a town which We destroyed: that they (the people of the town) shall not return (to reclaim their town) until Gog and Magog are released and (eventually) they descend from every height (or spread out in every direction)."

(Quran, al-Anbiyah, 21:95-96)

Sheik Imran Hosein wrote Jerusalem in the Quran over 20 years ago. In that book, he used methodology of study of the Quran to prove the town linked to Gog and Magog in Surah al-Anbiyah to be Jerusalem! This section will provide evidence from the Quran, Hadith and learned Scholars of Islam for the town above to be Jerusalem! With that clarification, we would be able to answer the most important question: If Gog and Magog were released during the lifetime of Nabi Muhammad (ﷺ), who are Gog and Magog in the modern age?

Read Jerusalem in the Quran to see how Sheik Imran Hosein interconnected all the verses together and allowed these verses to self-explain and interpret the town above to be Jerusalem.

First Proof – Quran

a) The Quran identifies that Town as Jerusalem with the Link between Surah Banu Israil & Surah al-Kahf

When the Jews instructed the Quraysh delegation to ask three questions to Nabi Muhammad (ﷺ) to verify his claim to Prophethood, Allah placed the answers inside Surah al-Kahf & Surah al-Isra. The answers pertaining to the great traveller and young men of the cave were placed inside Surah al-Kahf (**Quran, 18:9-26; 93-98**), whilst the remaining question on the *Ruh* was placed inside Surah Banu Israil (**Quran, 17: 85**). **The divine wisdom was to interlink Surah al-Kahf**

and Surah Banu Israil together as both Surahs help to explain one another. They are twin Surahs who function to complement one another. Surah al-Kahf & Banu Israil will both Divinely provide the identity of Gog and Magog, and the town linked to them in Surah Al-Anbiyah, the young men of the cave and Dhul Qarnain; three major figures mentioned in Surah Al-Kahf.

Gog and Magog would bring a people back to a town destroyed by Allah Most High. Allah placed a ban on them that they could never return until Gog and Magog are released and descend from every height (spread out all over the world). When we turn to both Surah Al-Kahf & Banu Israil to locate any town destroyed by Allah, and whose inhabitants were repeatedly expelled and banned from reclaiming that town, there is only one Qaryah (city or town) mentioned, Jerusalem!

سُبْحَـٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى
ٱلْمَسْجِدِ ٱلْأَقْصَا ٱلَّذِى بَـٰرَكْنَا حَوْلَهُۥ لِنُرِيَهُۥ مِنْ ءَايَـٰتِنَآ ۚ إِنَّهُۥ
هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ

"Glory (is) the One Who took His servant (by) night from al-Masjid Al-Haram **to al-Masjid Al-Aqsa (located in Jerusalem)**, which We blessed its surroundings that We may show him of Our Signs. Indeed, He (is) the All-Hearer, the All-Seer"

(Quran, Banu Israil, 17:1)

Now that the Quran has identified that town in Surah al-Anbiyah to be Jerusalem, who are the people of that town whom Gog and Magog would bring back to reclaim it as their own?

Surah Banu Israil (or al-Isra) and al-Kahf both deal with two groups of people who commit Fasad. Surah al-Isra records the Fasad of Banu Israil, the Children of Israel, the previous Muslim ummah before the advent of Nabi Muhammad (ﷺ). Jews are the modern successors of Banu Israil. Surah al-Kahf records the Fasad of Gog and Magog, a community of human beings who practise all types of Fasad in their lifestyle and are recognisable by their use of power. There is an interlink between the Jews and Gog and Magog; both are communities of people who commit Fasad. As the Quran highlighted

the Fasad behaviour of Gog and Magog in one Surah, al-Kahf, and the Fasad behaviour of Banu Israil (today known as Jews) in the other Surah, al-Isra, and **Allah interconnected both Surahs together so they can function to help explain one another**, the Jews must be the people whom Gog and Magog will bring back to Jerusalem to reclaim it as their own.

There is another link between Gog and Magog and the Jews. Gog and Magog are human beings who would have a hostile relationship with anyone who do not belong to their same race. The Quran makes a mention of this with Dhul-Qarnain's second journey where he encountered a people whom Allah provided no shelter from the sun; either a people who lived the primitive way of life or whose skin turned Black (or dark) from overexposure to the sun, or both groups of people. Dhul-Qarnain left them as they were. The behaviour of Gog and Magog would be complete opposite to Dhul-Qarnain; rather than to leave them be, Gog and Magog would exploit them for their natural resources and subject the primitive & Black (or dark) skinned people of the world to relentless oppression. This indicates Gog and Magog would be comprised of a predominantly-white (or light-skinned) civilisation. The age of Gog and Magog would witness mankind becoming increasingly racist and prejudiced towards Black (or dark) skinned people. In addition, Gog and Magog would specifically target another racial group, the Arabs. The Jews are another people who have a superiority racial complex over the rest of mankind as they believe they are the 'chosen people' of the Lord-God. They have animosity towards a specific racial group, the Arabs, as they corrupted the Torah to declare Ismail (as), the first son of Ibrahim (as) whom Muhammad (ﷺ) descended from, as (*"….a wild ass of a man; his hand against everyman, and everyone's hand against him." (Genesis, 16:12) (see Chapter 11 - Jerusalem in the Quran)).* This is the second link between the Jews and Gog and Magog. The Fasad behaviour and racial superiority complex unite both sets of people together.

"When we recognize Jerusalem as the 'town' it would then become clear that the cloud over Jerusalem in the Qur'an would be lifted only when Y'ajuj (Gog) and M'ajuj (Magog) are released and when they eventually descend from every height or spread in every direction (i.e., they take control of the world in the World Order of Gog and Magog**). The return of the Israelite Jews to the**

Holy Land confirms that Y'ajuj (Gog) and M'ajuj (Magog) have already been released, have already descended from every height, or have already spread out in every direction, and therefore have already taken control of the world. The World Order which today rules over the world is the World Order of Gog and Magog. Indeed it is Gog and Magog who made the return of the Jews to the Holy Land possible."

(Jerusalem in the Quran, p. 21)

When Gog and Magog are released and use their indestructible power to take control of the entire world, their divine mission would be to bring the Jews back to Jerusalem to reclaim the Holy Land (Palestine) as their own. A sign the release of Gog and Magog has already occurred would be the return of the Jews to the Holy Land (Palestine). When that takes place, Gog and Magog would inflict barbaric oppression on the Indigenous Palestinian people who would be Muslim or Christian Arabs.

b) Second Quranic proof the Town is Jerusalem: Allah identifies the Town as Jerusalem and the people expelled to be the Jews with the frequent expulsion (and ban) of Jews from Jerusalem (and the Holy Land)

In Jerusalem in the Quran, Sheik Imran Hosein recorded the history of Jerusalem from the perspective of the Quran. This sub-section will be a concise summary.

Allah Most High bestowed upon Banu Israil (today known as Jews) the right to inherit the Holy Land (which contains Jerusalem) and repeatedly sent them Prophets who would assist them in this effort. Banu Israil are the descendants of Ibrahim (as), who was appointed the Imam of Mankind and given the Holy Land (Palestine) for himself, and *those of his descendants who do not commit acts of Dhulm*. Therefore, the divine condition for inheritance of the Holy Land was based on *faith and righteous conduct* (**Quran, 2: 124**). When Banu Israil were enslaved in Egypt by the tyrant Firaun, Allah sent Musa (as) and his brother Harun (as) to liberate them from the shackles of slavery. Musa (as) led them out of slavery in a divine miracle where the sea parted in half and then instructed Banu Israil (or the Jews), who now reached the Sinai desert, to liberate the Holy Land:

يَـٰقَوْمِ ٱدْخُلُوا۟ ٱلْأَرْضَ ٱلْمُقَدَّسَةَ ٱلَّتِى كَتَبَ ٱللَّهُ لَكُمْ وَلَا تَرْتَدُّوا۟ عَلَىٰٓ أَدْبَارِكُمْ فَتَنقَلِبُوا۟ خَـٰسِرِينَ

"O my people! Enter the Holy Land which Allah gave to you, and turn not back ignominiously, for then you will be overthrown and will lose (among other things your right to live in the Land)."

(Qur'an, al-Maidah, 5:21)

"This verse of the Qur'an confirmed what was implicit in Surah al-Anbiyah, 21:71 quoted above. The Israelites were the progeny of Abraham ('alaihi al-Salam), and were still following the religion of Abraham ('alaihi al-Salam) under the guidance of the Prophet of Allah, Moses ('alaihi al-Salam), thus they were entitled to live in the Holy Land. It was their land!"

(Jerusalem in the Quran, p. 27)

The Jews responded to Musa (as) with an answer so insulting, Allah banned them from the Holy Land (therefore Jerusalem) for 40 years:

قَالُوا۟ يَـٰمُوسَىٰٓ إِنَّا لَن نَّدْخُلَهَآ أَبَدًا مَّا دَامُوا۟ فِيهَا ۖ فَٱذْهَبْ أَنتَ وَرَبُّكَ فَقَـٰتِلَآ إِنَّا هَـٰهُنَا قَـٰعِدُونَ

"They said: 'O Moses! We will never enter (the Holy Land) while they are in it. So go thou and thy Lord and fight! We will sit here.'"

(Qur'an, al-Maidah, 5:24)

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ ۛ أَرْبَعِينَ سَنَةً ۛ يَتِيهُونَ فِى ٱلْأَرْضِ ۗ فَلَا تَأْسَ عَلَى ٱلْقَوْمِ ٱلْفَـٰسِقِينَ

"(Their Lord) said: For this (act of betrayal) **the land (i.e., the Holy Land) will surely be forbidden them for forty years.** They will wander in the earth (Sinai) bewildered. So grieve not (Moses) over these sinful rebellious people."

(Qur'an, al-Maidah, 5:26)

The Jews eventually retook the Holy Land and reclaimed Jerusalem when the 40 years ban had expired after the death of Musa (as). A few centuries later, Prophet David (as) established the Islamic State of Israel in the Holy Land and under his son, Solomon (as), the State of Israel became the ruling state of the world. The Jews experienced their golden age under Solomon (as) who built the Jewish temple where

Masjid Al-Aqsa is currently located. The Holy State of Israel immediately collapsed upon the death of Solomon (as), and the dream of the Jews these past 3000 years has been the restoration of the State of Israel where they would once again rule the world.

Surah Al-Isra, a Surah divinely linked by Allah to Surah Al-Kahf, narrated two occasions in which the Jews were expelled (therefore banned) from the Holy Land after violating the divine condition of inheritance. That divine condition was *faith and righteous conduct* (**Quran, 2: 124**):

وَقَضَيْنَآ إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ فِى ٱلْكِتَٰبِ لَتُفْسِدُنَّ فِى ٱلْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا

"And We gave warning to Banu Israil through revelation, that twice would they corrupt the (Holy) Land and be elated with mighty arrogance (and twice would they be punished)!"

(Qur'an, al-Isra, 17:4)

On the first occasion, after the death of Solomon (as), the Jews broke the divine condition of inheriting the Holy Land by corrupting the Torah with their own hands. They changed the Torah to make Halal what Allah Most made Haram. Making Halal what Allah made Haram is act of *Shirk* (**Quran, 9:31**). They rewrote the Torah to make it Halal to lend money on internet to Gentiles (non-jews) whilst prohibiting interest to fellow Jews. Sheik Imran Hosein summarised the other changes made to the Torah that resulted in their divine expulsion (and ban) from the Holy Land (Palestine, and therefore Jerusalem):

"After the death of Solomon ('alaihi al-Salam) the Israelites corrupted the Torah by rewriting it several times in several different versions. The Harvard-trained American Biblical scholar, Richard Friedman, has conclusively demonstrated this in his very important work entitled: "Who Wrote the Bible?" (New York: Harper and Row, 1989). The Israelites removed all references in the Torah to the temple (or masjid) built by Abraham ('alaihi al-Salam) and Ishmael ('alaihi al-Salam) in Arabia. The Ka'aba and the Hajj are no longer to be found in the Torah. They also substituted all references to Ishmael ('alaihi al-Salam) as the son of the sacrifice with the name of his brother Isaac ('alaihi al-Salam), even though Isaac ('alaihi al-Salam) was not even born when the trial of the sacrifice took place. In addition, the child of the sacrifice was described by Allah in the Qur'an as Haleem (patient and forbearing) (Saffat,

37:101), whereas the son to be born to Sarah was described as Aleem (wise) (al-Hijr,15:53). They substituted Arabia with Palestine as the place of the sacrifice. Zam Zam, the miraculous spring of water that sprang from the desert sand when Gabriel('alaihi al-Salam) rubbed his heel on the sand, now became a well in Palestine. They demonized Ishmael ('alaihi al-Salam) in the Torah as "a wild ass of a man" and excluded him from Allah's covenant so that they could claim exclusive title to being the 'chosen people' of Allah. Most dangerous of all, however, was their corruption and willful distortion of the divine prohibition against Riba. They rewrote the Torah to make it permissible for money to be lent on interest to non-believers while maintaining the prohibition against Riba in intra-Israelite transactions (Deuteronomy, 23:20-21)."

(Jerusalem in the Quran, p. 136)

Allah responded to this betrayal by sending a Babylonian army commanded by Nebuchadnezzar, in 587 BCE, who laid siege to Jerusalem, destroyed the Masjid (Masjid al-Aqsa) built by Solomon (as) and expelled the Jewish population to slavery in Babylon:

فَإِذَا جَآءَ وَعْدُ أُولَىٰهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَآ أُوْلِى بَأْسٍ شَدِيدٍ
فَجَاسُوا۟ خِلَٰلَ ٱلدِّيَارِ ۚ وَكَانَ وَعْدًا مَّفْعُولًا

"When the first of the (two) warnings came to pass, We sent against you Our servants who were capable of terrible warfare. They entered the very inmost parts of your homes, and it was a warning fulfilled."

(Qur'an, al-Isra, 17:5)

Whilst the Jews were enslaved in Babylon, Allah sent Prophets who divinely promised the Jews a special Prophet named al-Masih (the Messiah), would be sent to restore the State of Israel. He would rule from the throne of David (as), *ie*, Jerusalem, and the Jews would once again experience the golden age and rule the world. Allah, in preparation of fulfilling His promise, sent Cyrus the Great to liberate the Jews from Babylonian slavery. He enabled them to return to the Holy Land (and Jerusalem) to reclaim it as their own and financed the reconstruction of the Masjid (or temple) built by Solomon (as). Allah then fulfilled his promise by sending al-Masih, Nabi Isa (as) or Jesus, roughly 500 years later, whom the Jews rejected.

On the second occasion, the Jews broke the divine condition for inheritance of the Holy Land (and Jerusalem) by killing the Prophets of

Allah. They killed Prophet Zakariah (as) inside Masjid al-Aqsa and beheaded Yahya (as) or John the Baptist, who Allah divinely sent to confirm the identity of the Messiah, Isa (as). They attempted to kill Nabi Isa (as) and boasted of how they "killed" him (**Quran, 4:157**). That part of the Israelites (Banu Israil) who rejected these three prophets became known as the Jews (al-Yahood). That part of the Israelites who accepted Nabi Isa (as) as the Messiah would become known as the Christians (al-Nasara) - (Allah saved Nabi Isa (as) who will one day return to restore the Islamic State of Israel and fulfil his divine mission as al-Masih, but not for the Jews as they rejected him).

Allah responded to these heinous crimes by sending a Roman army led by General Titus in 70 AD, who besieged Jerusalem, destroyed the Masjid (Masjid al-Aqsa) built by Solomon (as) and expelled the Jews from the Holy Land and Jerusalem. Allah banned them from reclaiming it as their own:

إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ۚ فَإِذَا جَآءَ وَعْدُ ٱلْـَٔاخِرَةِ لِيَسُـُٔوا۟ وُجُوهَكُمْ وَلِيَدْخُلُوا۟ ٱلْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا۟ مَا عَلَوْا۟ تَتْبِيرًا

"If you persevere in doing good you will do so for your own good; whereas if you commit evil you will (yourself) bear the consequences. And so when the prediction of the second (period of wickedness) came true, (We raised new enemies against you and allowed them) to disgrace you utterly, and to enter the Temple as (their forerunners) had entered it once before, and to destroy with utter destruction all that they had conquered."

(Qur'an, Banu Israil, 17:7)

Allah made the divine promise to the Jews that if they ever return to the Holy Land (Palestine) with their Fasad (awesome oppression and wickedness behaviour), He will return with His punishment. He will continuously expel them from the Holy Land:

عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ ۚ وَإِنْ عُدتُّمْ عُدْنَا ۘ وَجَعَلْنَا جَهَنَّمَ لِلْكَـٰفِرِينَ حَصِيرًا

"It may be that your Lord may (yet) show Mercy unto you; but if ye revert (to your sins) We shall revert (to Our punishments): and We have made Hell a prison for those who reject (all Faith)."

(Qur'an, Banu Israil, 17:8)

At the time of the ascension of Nabi Muhammad (ﷺ), the Jews were banned from the Holy Land (and Jerusalem) for roughly 600 years. They could come back as tourist but could never to reclaim it as their own! They had one final window of mercy from Allah Most High, despite the severity of their past crimes. They had to accept and follow Nabi Muhammad (ﷺ) (**Quran, 7:157**). However, the Jews rejected him, even after 17 months had lapsed upon his arrival in Madina, and Allah responded to this Jewish rejection by changing the authority of the Holy Land from Banu Israil, the Jews, to the new Ummah of Muhammad (ﷺ), the Muslims:

"Some six hundred years after the last expulsion of the Jews from the Holy Land, Allah Most High caused the Muslims to inherit that Land when the Muslim army conquered it and the Caliph Umar was requested to come personally to Jerusalem to receive the keys to the city. On that day the prophecy to that effect in the Qur'an was fulfilled:

"***It is He Who has made you inheritors of the (Holy) Land:*** *He has raised some of you by degrees above others that He might test you through that which He bestowed upon you (Banu Israil got more than any other people): for thy Lord is swift in punishment: yet He is indeed Oft-Forgiving, Most Merciful.*" (Qur'an, al-An'am, 6:165)"

(Jerusalem in the Quran, p. 36)

When Muslims conquered Jerusalem under the reign of Umar Ibn Khattab (ra), Masjid al-Aqsa was still lying in ruin from the Roman destruction of Jerusalem in 70AD. Umar Ibn Khattab personally ordered the present Masjid al-Aqsa to be built over the ruins of the original temple built by Solomon (as).

To briefly conclude, Surah Banu Israil (or Al-Isra), a Surah divinely interlinked to Surah Al-Kahf, narrated two occasions in which Allah expelled a people (the Jews) from a town (Jerusalem) and banned them from reclaiming that town as their own. The verses from Surah al-Isra, (**Quran, 17:1, 17:4-7**) narrated events surrounding Jerusalem, the Jews, and the Holy Land. Hence, Gog and Magog, human beings whose lifestyle perpetuates all types of Fasad, and have the divine mission of returning a people to a town whom Allah had destroyed (Jerusalem) and whose inhabitants He expelled (the Jews), must

have the exclusive mission of bringing the Jews back to Jerusalem. Surah al-Kahf, a Surah which directly mentions Gog and Magog, and Surah al-Isra, which narrates events surrounding Jerusalem and the two occasions in which the Jews were expelled (therefore banned) from the Holy city, are divinely interlinked. Hence, It can be no other people and town. The town (or city) in the verse below must be Jerusalem and the only people historically expelled from Jerusalem (and the Holy Land) were the Jews:

وَحَرَٰمٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَـٰهَآ أَنَّهُمْ لَا يَرْجِعُونَ حَتَّىٰٓ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍۢ يَنسِلُونَ

"And there is a ban on (the people of) a town which We destroyed (Jerusalem): that they (the Jews) shall not return (to reclaim their town) until Gog and Magog are released and (eventually) they descend from every height (or spread out in every direction)."

(Quran, al-Anbiyah, 21:95-96)

This is the second Quranic proof the town in Surah al-Anbiyah is Jerusalem! The people expelled were the Jews who have now returned after 2000 years to the Holy Land (and Jerusalem) upon the ascension of a predominately white civilisation who uses power in exactly the opposite manner to Dhul-Qarnain, exhibit the Fasad behaviour of Gog and Magog, subjugates the primitive and Black people of the world to relentless oppression, wages war on Islam, embraces all of mankind in one global society, has a mysterious relationship with the Holy Land and brought the Jews back to Jerusalem after their 2000-year exile. This Gog and Magog civilisation is today known as Modern Western Civilisation!

We will now turn to the Hadith of the Prophet (ﷺ) who himself identified the town in Surah al-Anbiyah to be Jerusalem.

Second Proof - Hadith

Prophet Muhammad (ﷺ) is the teacher of the Quran. He was sent to teach, explain and interpret the Quran. As there are two types of verses of the Quran, Ayat Muhkamat; verses which can be literally understood, and Ayat Mutashabihat; verses which need an

interpretation to be understood, the Prophet (ﷺ) must know the true meaning of an Ayat Mutashabihat to fulfil his divine mission as the teacher of the Holy Book.

The verse in Surah al-Anbiyah regarding the town and Gog and Magog is an Ayat Mutashabihat:

وَحَرَٰمٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَـٰهَآ أَنَّهُمْ لَا يَرْجِعُونَ حَتَّىٰٓ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ

"And there is a ban on (the people of) a town which We destroyed: that they (the people of the town) shall not return (to reclaim their town) until Gog and Magog are released and (eventually) they descend from every height (or spread out in every direction)."

(Quran, al-Anbiyah, 21:95-96)

We will turn to Nabi Muhammad to interpret this verse and identify the town linked to Gog and Magog. When we go all the Ahadith where Nabi Muhammad (ﷺ) mentions a town (or city) in relation to Gog and Magog, there is only one town identified by the Prophet (ﷺ) himself; Jerusalem:

"Gog and Magog would walk until they reach the mountain of al-Khamr, and it is a mountain of **Bait al-Maqdis (i.e., Jerusalem)** and they would say: We have killed those who are on the earth. Let us now kill those who are in the sky. They would shoot their arrows towards the sky and the arrows would return to them smeared with blood."

Sahih Muslim

The Sea of Galileo is a body of water located within the Holy Land and is situated next to Jerusalem. In this next narration, the Prophet (ﷺ) states Gog and Magog would pass by the Sea of Galilee situated in the Holy Land, next to Jerusalem:

"Narrated al-Nawwas ibn Sam'an: ....It will be under such conditions that Allah will reveal to Jesus ('alaihi al-Salam) these words: I have brought forth from among My servants such people against whom none will be able to fight; you take these people safely to Tur, and then Allah will send Gog and Magog and they will swarm down from every slope. The first of them will pass the **lake of Tiberius (i.e., the Sea of Galilee)** and drink out of it. And when the last of them

passes, he will say: There was once water there. Jesus and his companions will then be besieged here at Tur, (and they will be so hard pressed) that the head of the ox will be dearer to them than one hundred dinars .... "

Sahih Muslim

These Ahadith directly establish a link between Gog and Magog and Jerusalem. That town in Surah Al-Anbiyah was identified by the Prophet (ﷺ) to be Jerusalem. It is an Ayat Mutashabihat; meaning, *these types of verses are directly linked to the teacher of the Holy Book for him to explain them*. The Prophet directly identified that town as Jerusalem. The people expelled from that town were the Jews (*see Jerusalem in the Quran)* who have returned in the modern age to reclaim it as their own.

Third Proof – Scholars of Islam

We will now turn to the scholars of Islam who have identified that town as Jerusalem.

a) Mohammad Iqbal

Mohammad Iqbal responded to the 1917 European conquest of Jerusalem with a line of poetry directing Muslim attention to the verses in Surah An-Anbiyah (**Quran, 21: 95-96**):

"He responded to the successful European Crusader conquest of Jerusalem in 1917 with a verse of Urdu poetry in which he declared that all the forces of Gog and Magog had been released. The verse went on to direct Muslim attention to the supreme importance of studying and penetrating the two verses of Sūrah al-Anbiyāh' of the Qur'ān which end with the word 'yansilūn', and are linked to Gog and Magog:

> "Set loose are all the hordes of Gog and Magog To the Muslim eye manifest is the meaning of the word yansilūn]
>
> [Bāng-e-Darā — Zarīfāna: 23]
> [Bāng-e-Darā means 'Signal for start of Caravan' Zarīfāna means 'Witty Observations']"

(An Islamic View of Gog and Magog in the Modern Age, p. 185-186)

He identified the town to be Jerusalem, thus, he recognised Modern Western civilization as the civilisation of Gog and Magog.

b) Maulana Fazlur Rahman Ansari & Ebrahim Ahmad Bawany

Maulana Fazlur Rahman Ansari and another student of his, Ebrahim Ahmad Bawany, identified the town in Surah Al-Anbiyah to be Jerusalem:

"A few months after I had identified the 'town' as Jerusalem, I picked up a booklet from the books of Maulānā's personal library which had been gifted to me after I married his daughter. It was written by Ebrahīm Ahmad Bāwāny, a Pakistani businessman (ﷺQ), and was entitled 'Gog Magog and the State of Israel'. I was absolutely astonished to find at the very beginning of the booklet that Bāwāny had not only quoted the two verses of Sūrah al-Anbiyāh which made mention of Gog and Magog, but had also identified the 'town' as Jerusalem. Bāwāny went on to explain in the Preface to the booklet that he was indebted to the Islamic scholar, Maulānā Dr. Muhammad Fazlur Rahmān Ansārī, who not only explained the subject of Gog and Magog to him, but also, and of crucial importance to us, he identified the 'town' in Sūrah al-Anbiyāh: 95-96, as Jerusalem."

Commenting on the two verses of Sūrah al-Anbiyāh' and to the 'town', Bāwāny declared as follows: ***"we firmly believe (and for which we have advanced solid arguments in the following pages) that this Ayah refers in particular to the city of Jerusalem …"*** (p. 2). He went on to declare: "***Thus the Ayah of the Holy Qur'ān (i.e. al-Anbiyāh': 95-96), beyond doubt, relates to the establishment of the State of Israel by the connivance and support of the powers of Gog and Magog."*** (p. 3). He also acknowledged his debt to Maulānā Muhammad Fazlur Rahman Ansari, *"whose interpretation and explanation of the Ayāt relating to the return of the people to the city which was destroyed, referred to in the preceding pages, inspired me to make research and to write on the subject"* (p. iii)."

Since he (correctly) identified the 'town' as Jerusalem, the implication must be that Maulānā had also easily identified the presence of Gog and Magog in the Judeo-Christian Zionist alliance in the modern world, and was thus well-placed to pioneer Islamic eschatology as a new branch of knowledge in Islam. It will forever remain an agonizing mystery why he chose not to do so."

(Quran and the Stars: Introduction to Methodology for Study of the Quran, p. 242-244)

Maulana Fazlur Rahman Ansari identified the town to be Jerusalem. He recognised Modern Western Civilisation as the civilisation of Gog and Magog.

c) Badi'uzzaman Said Nursi

The great Turkish scholar, Badi'uzzaman Said Nursi, identified the town to be Jerusalem and advised his followers to retreat and establish Islam in the remotely located countryside:

"The eminent Turkish Islamic scholar and thinker, Badi'uzzaman Sa'id Nursi, is reported to have advised Muslims in post-Caliphate Turkey to withdraw from the cities to the country-side and to seek to preserve their faith in ten thousand Muslim villages."

(Surah Al-Kahf and the Modern Age, p. 133)

d) Sheik Imran Hosein

Finally, Sheik Imran Hosein correctly identified the town to be Jerusalem and wrote the following books containing information about Gog and Magog and the destiny of Jerusalem:

- Jerusalem in the Quran
- An Islamic View of Gog and Magog in the Modern Age
- Surah Al-Kahf & the Modern Age
- Surah Al-Kahf Text and Translation
- Dajjal, The Qur'ān and Awwal Al-Zaman

He recognised Modern Western Civilisation to be the civilisation of Gog and Magog. Readers should read the books above to get more information on his eschatological understanding of the modern age.

The **wrong methodology** of going a single stand-alone Ahadith led to the **wrong conclusion** that Allah Most High will release Gog and Magog after the return of Nabi Isa (as). The **right methodology** of beginning the subject of study with the Quran, and collecting every inter-related verse pertaining to Gog and Magog to allow these verses to self-explain each other led to the **right conclusion**, that Gog and Magog are linked to the return of a people to a town. Those people (the Jews) were banned from reclaiming that town (Jerusalem) as their own until Gog and Magog were released and take control of the world. One people or civilisation would then rule the whole world. The

right methodology also identified several ahadiths where Nabi Muhammad (ﷺ) confirmed Gog and Magog were released during his life time. The Jews have today returned to Jerusalem! They have retook control of Palestine and have restored the State of Israel. It was Modern Western Civilisation who brought them back! **Thus, Modern Western Civilisation is the civilisation of Gog and Magog!**

Gog and Magog & Modern Western Civilisation

A strange and mysterious civilisation emerged in the historial process after the death of Nabi Muhammad (ﷺ). This predominately-white civilisation transformed Western Europe from a society based on Christianity to an essentialy godless society. It did so, whilst displaying a volatile and antagonistic relationship towards Muslims, Arabs, Black (or dark) skinned-people and those who lived the primitive way of life. Western Civilisation sought to civilise the "barbaric" native people of the world and used its power to colonise the entire non-white world. For the first time in human history, one civilisation took control of the whole world. It had the technological power and Military Might that none could rival.

This civilisation had an unholy obsession with the Holy Land. It launched the crusades to "liberate" the Holy Land from Muslim rule and briefly wrested control of Jerusalem until Sultan Saladin Ayyub reclaimed the city in 1187. When these "Christian" Europeans, comprised exclusively of Western Christianity or *Rum* of West, took control of Jerusalem in 1099; they perpetuated a bloodbath that horrified the world of Christendom. It seemed they donned the cloak of Christianity for the sake of expediency and convenience. This "two-face" nature even deceived those amongst Eastern Christianity or *Rum* of the East, who suffered from their Western Christian counterparts with the sacking of Constantinople in 1204.

Western Civilisation had the power and miliary might to colonise the entire planet and then "de-colonise" under the pretense it was simply returning these nations their independence. It did not de-colonise without first removing every single sacred institution within society. It managed to unite the world under one political organisation; the League of Nation and then its successor, the United Nations.

This civilisation reconciled its differences with the Jews to form the Zionist Movement in 1897. Within 20 years, Jerusalem was under their hegemony and the stage was set for the Jews to return to Jerusalem after their 2000-year exile. 1917 witnessed two key events, the creation of the Balfour Declaration; a promise for the establishment of a Jewish National Homeland in Palestine, and the reconquest of Jerusalem by Western Europe; with British General Allenby strolling into Jerusalem with his army and declaring: '*Today the crusades have ended*'. Britain, the country who played the most pivotal role in the First to Third Crusades, was the puppetmaster behind these two key events.

"**Britain then assumed control over the Holy Land as the Mandate Power under the cover of the League of Nations and proceeded to pursue the goal of establishing that Jewish National Homeland**. This book poses the question: why this strange Euro-obsession with the Holy Land by a Europe which had now embraced secularism and materialism and was only nominally Christian?"

(Jerusalem in the Quran, p. 81)

The Israelite Jews, descendents of Nabi Isaac (as), were slowly seduced to return to the Holy Land by Western-European Jews and Christians to reclaim Palestine for themselves. Then, the world witnessed what appeared to be the restoration of the "Holy" State of Israel of Prophet David (as) and Solomon (as). Since 1948, the indigenous Palestinian people who are Arab Muslims and Christians have suffered brutal oppression by an Israel supported by the powerful Western Civilisation. The combined strength of the world cannot match the power of Modern Western Civilisation:

"Britain assisted the Zionist Movement in effecting the 'return' of the Jews to the Holy Land, something finally accomplished after the creation of the State of Israel in 1948. When Britain, the midwife, delivered the baby 'Israel', the world witnessed what appeared to be the restoration of ancient Israel which had been destroyed by Allah Most High more than 2000 years previously."

(Jerusalem in the Quran, p. 82)

The Khazar tribe, who originated from the Daryl Gorge in the Caucasus Mountain ranges (*see Islamic View of Gog and Magog in the Modern Age*), had the power to block the rising star of the Rashidun Caliphate. This tribe re-emerged in history when Allah Most High brought down the iron barrier of Dhul-Qarnain. This tribe mysteriously embraced

Judaism and its descendents are today's European Jews, who form the Jewish side of the Judeo-Christian Alliance that formed Modern Western Civilisation. Some amongst the Khazar Tribe must have also embraced Christianity. That would explain the mysterious reconciliation between Jews and Christians in Western Europe that led to the recapture of Jerusalem. The descendents of Khazars were on both sides of the fence. The Christian descendents would be today's Western-European Christians. Furthermore, this would explain several characteristics of Modern Western Civilisation: it's strange military power that no worldly rival can match, Fasad behaviour, strange relationship with the Holy Land, the Crusades, hostile behaviour towards Muslims, Arabs, Black people, indigenous people, negative attitude towards religion, and the emergence of the Zionist Movement comprised exclusively of Western-European Christians and Jews.

Table B shows the link between Gog and Magog and Modern Western Civilisation:

Gog and Magog	Modern Western Civilisation
Community of human beings	Human Civilisation
Exhibit all types of Fasad in their lifestyle	The Western World openly practises and endorse all types of Fasad
Two-faced people: What they *say* contrasts to how they *behave*	The Modern West has always *behaved* it contrast to what it *says* to the rest of the world
predominately-white (or light-skinned) people	Comprised of a predominately-white or light-skinned civilisation
Secular People	Secular Civilisation
Hostile to all religions; Islam in particular	Hostile to all religions; especially Islam
Uses power to help the oppressor and punishes the oppressed	Openly supports the oppressor whilst subjugating the oppressed
Hostile to primitive people	Oppressed the primitive people whenever they encountered them. Such as the Native American, Tasmanians, Aboriginal Australians & the Aztecs of South America
Hostile to Black people	Subjugated Black people to 400 years of slavery and still oppresses Black people to this very day
Hostile to Arabs	Openly demonises Arabs in the mainstream media, TV Shows and Movies. Helped destroy the Arab Caliphate and has wrecked the Arab world since its collapse (Iraq, Syria, Libya, Yemen for example)
Hostile to Muslims	Openly wages war on Islam and Muslims. Demonises Muslims in the News and Mainstream Media.

	Antagonises the local population to verbally & physically abuse Muslims residing in their land
Can shoot "arrows" into the sky	Has the technological capability to fire "arrows" or military rockets into the upper atmosphere of the earth and beyond
They are people who burn themselves and burn others	Developed advanced military technology that could burn themselves and burn others
Will embrace all of mankind in one-global society; akin to a global village	Made it possible for mankind to embrace globalisation with its scientific and technological advancements
Have the divine mission of bringing the Jew back to Jerusalem to reclaim it as their own (Quran, 21:95-96)	Brought the Jews back to Jerusalem with the 1917 European conquest of Jerusalem after centuries of waging crusades to "liberate" Jerusalem from Muslim rule. 1917 – 1948 witnessed the slow return of Israelite Jews to the Holy Land and the subsequent creation of the State of Israel.
When they are released, they will take control of the whole world and for the first time in human history, one people would rule the world	European colonialism witnessed one people (the Western European) colonising the rest of the non-white world and embracing all of mankind in one political system, the United Nations, controlled by Western Europe.
Will take 999 out of every 1000 of mankind into hellfire	Embraced all of mankind in political *Shirk* (see Appendix 1), the one sin Allah will never forgive

Table B: Link between Gog and Magog and Modern Western Civilisation

Modern Western Civilisation is the civilisation of Gog and Magog! From the system of meaning of collecting all verses of the Quran into an harmonious whole and allowing these interrelated verses to explain one another, the Quran explains Gog and Magog were released during the lifetime of Prophet Muhammad (ﷺ) with the divine mission of bringing the Jews back to Jerusalem to reclaim it as their own. The State of Israel was restored for it to become the ruling state of the world and for a man to emerge from Jerusalem to proclaim, "*I am the Messiah!*". But he will not be the Messiah! He will be Dajjal, the False Messiah! He will impersonate the true Messiah, Nabi Isa (as) or Prophet Jesus, and deceive the Jews into believing he is the Messiah sent by Allah Most High. His divine mission commenced during the lifetime of Nabi Muhammad (ﷺ) when he sallied forth from an Island one month journey from Arabia, the Island of Britain (*see Jerusalem in the Quran*), and began his mission of deceiving the Jews by attempting to accomplish the four strategic objectives below. He has already accomplished three of his four strategic objectives:

"The True Messiah, like Solomon ('alaihi al-Salaam), would rule the world from the throne of David ('alaihi al-Salaam) i.e., Jerusalem. In order for him to do so it would be necessary for him to first accomplish the following:

- liberate the Holy Land of the rule of those who do not worship the God of Abraham,
- bring the 'chosen people' (who, at the time of the announcement of the divine promise were Jews) back to the Holy Land, (
- restore the State of Israel established by David ('alaihi al-Salaam) and Solomon ('alaihi al-Salaam)
- cause Israel to become the 'Ruling State' in the world.

Only then would it be possible for the True Messiah to rule the world from the throne of David ('alaihi al-Salaam), i.e., from Jerusalem.

If Dajjal, the False Messiah, were to successfully impersonate the true Messiah it follows from the above that he, also, would have to do all of the above."

(Jerusalem in the Quran, p. 61-62)

To be concise, Dajjal the False Messiah would have to accomplish all of the below for the Jews to accept him as al-Masih, the Messiah:

"When the Jews rejected Jesus (sallalahu 'alaihi wa sallam) as the Messiah and subsequently boasted that they had killed him (see Qur'an, al-Nisa, 4:157), they remained convinced that the advent of the Promised Messiah (and with him, the return of the Golden Age of Judaism) was still to come. They believed that the return of that Golden Age required, among other things, the following:

- that the Holy Land would be liberated from the control of Gentiles,
- that the Jews would return to the Holy Land from their exile in order to reclaim it,
- that the State of Israel would be restored,
- that the Temple (or Masjid) would be restored for the (Jewish) worship of the God of Abraham,
- that Israel would eventually become the Ruling State in the world in a manner similar to that achieved in the age of David (sallalahu 'alaihi wa sallam) and Solomon (sallalahu 'alaihi wa sallam),
- that a Jewish King, who would be the Messiah, would rule the world from the throne of David (sallalahu 'alaihi wa sallam), i.e., from Jerusalem as the ruler of Israel, and finally
- that his rule would be eternal."

(Jerusalem in the Quran, p. 19)

Please read 'Jerusalem in the Quran' & 'Surah al-Kahf and the Modern age' to understand the subject of Dajjal in more detail.

Those who brutally subjected the Black people of Africa to 400 years of slavery without even a shred of remorse, and then mercilessly, violently and cruelly oppressed the descendent of slaves whom they labelled as 'negroes', are today flexing their swords against the oppressed, indigenous Palestinian people. Malcolm X, a 'field slave' who still inspires people today, heroically stood up and denounced the 'slave master' and his legions of 'house slaves' for their wicked, evil conduct. He gave that 'slave master' a long-overdue tongue lashing! Malcolm X will forever live in the hearts and minds of those who aspire for freedom, justice and equality. May Allah bless him with the highest place in Jannah, Ameen!

The Palestinian people belong to a long-list of victims of the "non-white" world who were either ruthlessly oppressed, butchered, enslaved or violently subjugated by Modern Western civilisation. This is the explanation of the slaughter facing the Palestinian people in Gaza. However, they should not lose hope. The true Messiah will return.

The return of Prophet Jesus (as) will bring about the end of the Gog and Magog world-order:

"...and then Allah will send Gog and Magog and they will swarm down from every slope. The first of them will pass the lake of Tiberias and drink out of it. And when the last of them passes, he will say: There was once water there. Jesus and his companions will then be besieged here (at Tur, and they will be so hard pressed) that the head of the ox will be dearer to them than one hundred dinars. **Allah's Apostle Jesus, and his companions, will supplicate Allah, Who will send to them insects (which will attack their necks) and in the morning they would perish as one single person.** Allah's Apostle Jesus, and his companions, then come down to Earth and they will not find on Earth as much space as a single span that is not filled with putrefaction and stench. Allah's Apostle Jesus, and his companions, will then beseech Allah who will send birds whose necks would be like those of Bactrian camels and they will carry them away and throw them where Allah wills..."

Sahih Muslim

This is the System of Meaning pertaining to Gog and Magog and the town in Surah al-Anbiyah. It was pivotal to showcase how the correct methodology of study of the Quran can derive the entire meaning of this subject; especially with current events in Palestine. I hope this section will convince Muslims of the Eschatology of Sheik Imran Hosein and the importance of the correct methodology for recitation and study of the Quran.

LESSON 3 – NASKH: NO VERSES OF THE QURAN ARE ABROGATED OR CANCELLED

System of meaning in the Quran on the subject of
The Quranic cure of Alcohol Addiction

This section has been copy-and-pasted from Chapter Seven of Sheik Imran Hosein's book, Quran and the Stars: Introduction to Methodology for Study of the Quran. Time constraints and the eloquence of Sheik Imran Hosein's writing has prompted this writer to paste the entire section. Secondly, it is time for the scholars of Islam to seriously accept the methodology taught by the great Sheik. No verse of the Quran is ever abrogated or cancelled! **No verse contradicts another verse, and no verse cancels another verse**.

To reiterate, this section was **NOT** written by this writer, it is entirely the work of Sheik Imran Hosein:

----------BEGINNING----------

مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ فِيهَآ أَنْهَـٰرٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ
وَأَنْهَـٰرٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُۥ وَأَنْهَـٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ
لِّلشَّـٰرِبِينَ وَأَنْهَـٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ۖ وَلَهُمْ فِيهَا مِن كُلِّ
ٱلثَّمَرَٰتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۖ كَمَنْ هُوَ خَـٰلِدٌ فِى ٱلنَّارِ وَسُقُوا۟
مَآءً حَمِيمًا فَقَطَّعَ أَمْعَآءَهُمْ

"[Here is a description] of paradise which the God-conscious are promised [a paradise] wherein there are rivers of water which time does not corrupt, and rivers of milk the taste whereof never alters, and rivers of wine delightful to those who drink it …"

(Quran, Muhammad, 47:15)

As we search for perfect harmony in the verses of the Qur'an which deal with this subject, we eventually realize that there is no cancellation or abrogation of any of the verses. It was because of a lack of proper methodology that some scholars of Islam were led to the false conclusion that a later verse on this subject cancelled an earlier verse. May Allah forgive such scholars when, on Judgment Day, they have to answer for having declared a verse of the blessed Qur'an

to have been cancelled or abrogated. Only Nabi Muhammad (ﷺ) could possibly have had the authority to make such a declaration, and he never did so!

When we adopt the methodology of studying this subject in the Qur'an to locate that system of meaning which binds or integrates all the Qur'anic data as a harmonious and meaningful whole, we realize that the Qur'an has dealt with the subject in a manner designed to achieve two objectives.

The first divine objective was to dramatically create a community of people, absolutely unique in human history, who would abstain totally from consumption of intoxicating drinks even while they understood and recognized that wine could be enjoyed innocently provided it did not intoxicate, and even while they lived with the promise of such wine in paradise. This community could then play a magnificent role as a model community in assisting the rest of mankind to respond to the many dangers that attend the consumption of alcohol. This would be particularly important in Akhir al-Zaman, or the End-time, when the consumption of alcohol would proliferate to such an extent as to inundate the world.

The second divine objective, which seems not to have been recognized by those who hastened to declare a verse of the Qur'an on the subject to have been cancelled or abrogated by subsequent revelation (i.e., Mansukh), was to deliver a divinely-ordained method for curing the alcohol addict so that this unique community would be able to play a strategically important role in time to come in delivering the addict from addiction to wine and to gambling. This represented, and still represents, a manifestation of Divine wisdom that is truly dazzling to behold.

The verses of the Qur'an delivered a stage-by-stage method through which the first divine objective was achieved in a spectacular manner. Previous revelations had prepared the way for the final revelation which prohibited the consumption of Khamr (i.e., alcoholic drinks). When that final revelation came down (Qur'an, al-Ma'idah, 5:90-91), we learn from the historical record that wine flowed down the streets of the city of Madina. This was perhaps, the first time in recorded human history that an entire community of people who were habitual in the consumption of intoxicating beverages, voluntarily discarded all

their stocks by pouring them down the drains, and then permanently embraced total abstention from intoxicating beverages. Why did Allah Most High bring about this dramatic transformation, and what was the strategy employed by the divine wisdom with which He succeeded in this total transformation of the society?

The student of the Qur'an who probes the revelations to locate the system of meaning of this subject, would have to ask the pertinent question: How do we explain that even after a Muslim community comprised of companions of the blessed Prophet (ﷺ) had received all previous revelations on the subject, they still had such ample stocks of wine in their home when the final revelation was received, that wine flowed down the streets of their city? How do we explain the historical fact that even after all previous revelations had come down, there were eminent companions of the Prophet (ﷺ) who were drinking wine when that final revelation came down? Was it because they understood the divine revelations on the subject to have been directed to addicts, rather than to the community as a whole?

"Imam Ahmad recorded that Anas said: "I once was giving an alcoholic beverage to Abu Ubaydah bin al-Jarrah, Ubay ibn Ka'b, Suhayl bin Baydaa and several of their friends meeting at Abu Talhah's house. When they were almost intoxicated, some Muslims came and said, 'Did you not know that Khamr has been prohibited?' They said, 'We'll wait and ask.' They then said, 'O Anas! Spill the remaining alcohol out of your container.' By Allah! They never drank it again, and their Khamr at that time was made from unripe and normal dates." This is also recorded in the two Sahihs **(i.e. Bukhari and Muslim)**

With the dramatic creation of a unique community of people who abstained totally from the consumption of alcoholic beverages, the stage was set for the world of Islam to play a strategic role in history as the haven for cure of alcohol addicts. The stage was set for hearts of very large numbers of people in affected parts of the world to eventually beat in gratitude to the world of Islam and perhaps, to also recognize Truth in the Qur'an. This book points out that the moment in history for Islam to play such a role, has now arrived!

In order, however, for Muslims to function as a haven for the cure of alcohol addicts, Muslims have to understand the second divine objective of the Qur'anic system of meaning which delivered a method to cure the addict. That method delivered a stage-by-stage cure.

Before beginning the process of dramatic transformation of the Muslim society in respect of the consumption of wine, the Qur'ān first appealed to them to think. The same fruit trees which produced intoxicating beverages such as wine, also produced wholesome food (Qur'ān, al-Nahl, 16:67). People were invited to think and to realize that both wine and food had thus been provided by Allah Most High, and mankind should ponder and reflect over the divine wisdom that was now being manifested in the revelations of the Qur'an on this subject.

Not only had Allah Most High created the fruit trees from whose fruits wine was pressed, but He had very clearly described the life of heaven as one in which the believers would enjoy Khamr (i.e., wine) innocently, i.e., without the dangerously harmful effects of intoxication and of addiction. There was powerful imagery in the description of that heavenly life with its innocent enjoyment of wine. It was meant to compensate for the coming loss of the same innocent enjoyment of wine in this world:

وَأَنْهَٰرٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُۥ وَأَنْهَٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ
لِّلشَّٰرِبِينَ وَأَنْهَٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ۖ وَلَهُمْ فِيهَا مِن كُلِّ
ٱلثَّمَرَٰتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۖ كَمَنْ هُوَ خَٰلِدٌ فِى ٱلنَّارِ وَسُقُوا۟
مَآءً حَمِيمًا فَقَطَّعَ أَمْعَآءَهُمْ

"[Here is a description] of paradise which the God-conscious are promised [a paradise] wherein there are rivers of water which time does not corrupt, and rivers of milk the taste whereof never alters, and rivers of wine delightful to those who drink it …"

(Quran, Muhammad, 47:15)

يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ خِتَٰمُهُۥ مِسْكٌ ۚ وَفِى ذَٰلِكَ فَلْيَتَنَافَسِ
ٱلْمُتَنَٰفِسُونَ

"pouring forth with a fragrance of musk. To that [wine of paradise], then, let all such aspire as [are willing to] aspire to things of high account."

(Quran, al-Mutaffifin, 83:25-26)

إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ أُوْلَـٰٓئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ فَوَٰكِهُ ۖ وَهُم
مُّكْرَمُونَ فِى جَنَّـٰتِ ٱلنَّعِيمِ عَلَىٰ سُرُرٍ مُّتَقَـٰبِلِينَ يُطَافُ عَلَيْهِم
بِكَأْسٍ مِّن مَّعِينٍۭ بَيْضَآءَ لَذَّةٍ لِّلشَّـٰرِبِينَ لَا فِيهَا غَوْلٌ وَلَا هُمْ
عَنْهَا يُنزَفُونَ

"Not so, however, Allah's true servants; [in the hereafter,] theirs shall be a sustenance which they will recognize; as the fruits [of their life on earth]; and honored shall they be; in gardens of bliss: facing one another [in love] upon thrones of happiness; A cup will be passed round among them [with a drink] from unsullied springs: clear, delightful to those who drink it; no headiness will be in it, and they will not get intoxicated thereon."

(Quran, al-Saffat, 37:40-47)

The important lesson was taught that heaven was a place where believers can enjoy wine innocently without the grave dangers that attend intoxication, and therefore without any possibility of ever becoming helplessly intoxicated addicts.

A time would come when alcohol would become one of the most dangerous weapons with which Shaitan (i.e., Satan) would attack mankind, and the Qur'an was about to respond to that coming danger.

The Qur'an recognized a similarity between intoxicants and gambling (Qur'an, al-Baqarah, 2:219). Both are addictive! In the same way that healthy food was contrasted to harmful addiction to alcohol, so too, honest livelihood through sweat and labor, was contrasted to the lack of honesty and integrity inherent in gambling. In creating a community that would abstain totally from all forms of gambling (including lottery), the Divine wisdom again dazzled with splendor at the role that this community was destined to play in history in curing addition to gambling as well.

The Qur'an recognized that there was some benefit in both intoxicants and gambling, but that the harm thereof was greater than the benefit. Those who received this divine warning were now rationally challenged to enquire into both the individual and collective benefits and harm that accrue to the individual and the society from intoxicants and from gambling. What is the impact of alcohol on the digestive system? – Circulatory system? – Nervous system? What are the psychological and moral effects of alcohol on the individual? What are the sociological effects of alcohol on society and, in particular, the

family? What is the economic cost of alcohol in respect of health services, economic activity, accidents etc.?

Nabi Muhammad (ﷺ) spoke prophetically to the addict when he declared of the dangers of alcohol (when it intoxicates), that it is the key to all evil (hence it is like playing with fire):

"Do not drink wine for it is the key to all evils."

(Sunan, Ibn Majah)

Any rational enquiry into the harmful effects of the consumption of alcohol was certain to confirm the Qur'anic position that the 'harm' is greater than the 'benefit'.

As a consequence of this first stage of the process, not only would the society as a whole have a better understanding of the subject, but there would be some addicts who would abstain from intoxicants on the basis of their understanding of the danger it posed either to themselves personally, or to the society; and such understanding would be reinforced when they ponder over the similarity between alcohol and gambling, both being addictive and both capable of inflicting great personal and collective harm. Thus, the strategically important result of first stage of the Qur'anic method was the creation of a group of addicts who now refrained from the consumption of alcohol on the basis of rational conviction. They constituted a model of common sense and good sense which the other addicts could observe and emulate. The first stage of the process thus concluded in a manner that witnessed an appeal, both theoretical and concrete, to the rationality and common sense with which every alcoholic, as a human being, was endowed by his Creator.

Clearly, if the remaining addicts were ever to be weaned away from alcohol and gambling, it would not suffice to appeal to their rational consciousness. A different stage in the process was required if such addicts were to be cured of addiction to alcohol.

While the first stage of Qur'anic method was directed to the entire society, including the addicts, and was based on an appeal to rationality, the second stage was directed to only those addicted to alcohol and witnessed a multi-dimensional embrace on the addict's inner being – his emotional personality and its attachment to a world that was sacred – employing psychology, sociology and spirituality.

Contrary to both popular opinion as well as the opinion of many scholars of Islam through the ages, this stage of the Qur'anic revelation on the subject remains valid and can be eternally applied, i.e., until the end of time. The mistake which was made was the assumption that this stage of revelation of the Qur'ān was applicable to the entire society.

The second stage in the Qur'anic revelation on the subject was delayed until such time when the House of Allah (Masjid) was built in Madīna and Salat (or prayer) was established as an institution in the individual and collective lives of the believers. Their hearts were now attached to Salat (prayer) at home as well as in the Masjid. Indeed Salat and the Masjid had become the most powerful concrete symbols in their daily life of the entire world of the sacred.

The second stage of the Qur'anic revelation (Qur'ān, al-Nisa, 4:43) prohibited those who were intoxicated from performing Salat. Such people were therefore also prohibited from visiting the Masjid for the purpose of performing Salat.

This prohibition was related to the world of the sacred, and the sacred was always something that impacted with tremendous power on the emotions as well as the intellect. A mother, for example, is always recognized as sacred; and so there is profound emotional pain when one is barred from approaching his or her mother. This can take the form of a mother turning a wayward son out of her home. So too would there be tremendous pain in the heart of a believer when he is prohibited from standing before Allah, His Lord, to worship Him in Salat, or from entering His holy house, the Masjid, for the purpose of performing Salat. The drunks who were addicted to alcohol, and could not easily give it up, now began to hate alcohol since it caused them such tremendous pain. This was the stage of psychological demonization and it could not be pursued if the individual did not possess some consciousness of a world that is truly sacred, – and forever sacred. Only religion has a conception of the sacred. The secular west has lost consciousness of the world of the sacred.

The beauty in the psychology of the Qur'anic method, perceptible only to those who pursue the Islamic spiritual quest (al-Ihsan or Tasawwuf), was the magnificent manner in which it embraced both

the rational and the spiritual consciousness in human nature and made profound use of both of them in delivering a profound emotional shock capable of breaking the addiction to alcohol.

The beauty in the sociology of the Qur'anic method, on the other hand, was the equally magnificent manner in which it exploited the herd or group instinct in attempting to cure the addict.

The Qur'anic method revealed that an emotional jolt that comes from a rejection associated with the sacred could be enough to deliver to the addict the inner strength with which to stop drinking alcohol. Indeed it can force a sinner to stop committing sin altogether.

The very heart of the method of the Qur'an therefore, is the use of love for individual and collective worship (Salat) to cure drug addiction and alcoholism.

In the second stage as well, there is a continuation of the process of education commenced in the first stage. The revelation prohibited the drunk from entering the Masjid for prayer until such time as he could understand what he was saying. There was therefore the clear implication that a person in the state of intoxication could say anything, make an utter fool of himself, insult others, and can even insult Allah, Most High, and His Prophet (ﷺ). Elementary human reason would show such behavior to be harmful and potentially dangerous.

The third stage of the divine method witnessed legislation prohibiting both the consumption of alcohol as well as gambling (Qur'ān, al-Maidah, 5:90-91).

Even while the absolute prohibition was being promulgated, the Qur'an still continued with the process of education by warning the believers that Satan exploits the opportunities created by intoxicants to his advantage. He breaks up the unity, fraternity and solidarity of the social order and creates enmity and hatred between people. He also succeeds in hindering people from prayer and from the remembrance of Allah, Most High.

In the third stage the Qur'an significantly restricted itself to the promulgation of the prohibition of intoxicants, and left it to the Prophet

to explain and apply the law. Thus the Prophet (ﷺ) ruled that it was unlawful to drink any drink that intoxicates.

The philosophy of punishment, as determined through the Qur'an, is directed to one of three basic objectives. Punishment can be retributive, deterrent, or reformatory. The third stage had made the consumption of alcohol and all intoxicants to be Haram (prohibited). However the Qur'an did not prescribe any punishment for those who violated the prohibition of consumption of alcohol. This was so perhaps, because of the fact that addiction to alcohol constituted a disease. People have differences in their biological constitutions, and so they react differently to alcohol. It would have been ethically repugnant to punish someone who was helpless in respect of abstaining from the consumption of alcohol, and had not been given enough time to cure himself. It was an eloquent testimony to the wisdom of the gradual approach of the Qur'an that it was left to the believers to determine when it would be appropriate (if at all) to promulgate the gentle beating that Nabi Muhammad (ﷺ) and the believers now inflicted on those who persisted in consuming alcohol.

The primary function of that gentle beating was therapeutic, i.e., to help the addict to summon the inner resources to abstain from drinking. It was not punishment! It did not, and should not, be recognized as part of any penal code. Neither did the Qur'an, nor did the Prophet (ﷺ) prescribe any punishment for the consumption of alcohol.

The system of meaning now requires that we probe to locate the reason why the divine wisdom brought about a dramatic and unique transformation of a society in which the consumption alcohol did not appear to be a great problem, into one of such complete abstinence.

Our response, and Allah Knows best, is that the divine wisdom brought about this dramatic transformation of society in order to present a model to a world which would be inundated in Akhir al-Zaman with alcohol, alcoholism and other forms of drug addiction – which is the world today. The model was meant to deliver a message of hope to those who were drowning in alcohol and other forms of drug addiction that it was possible to live a life of happiness and satisfaction without the consumption of alcoholic beverages. This vital and powerful

instrument of D'awah (or calling mankind to 'truth') appears not to have been understood, nor as yet applied.

The divine wisdom also presented to the world a Qur'anic method for curing alcoholism and other forms of drug addiction. (See my book entitled The Qur'anic Method of Curing Alcoholism and Drug Addiction.) This wonderful instrument of D'awah which could be applied today with spectacular results, appears also to have been lost because of the error that was committed in not recognizing that Allah Most Wise had delivered an eternally valid method of curing alcoholism and no stage in the process was ever, or will ever, be abrogated or cancelled.

There are some scholars of Islam who have been persuaded that the Qur'anic revelations pertaining to the consumption of alcohol have been subjected to Naskh (the principle of abrogation of one divine revelation by another). They build their argument on the basis of the following verse of the Qur'an:

مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَآ أَوْ مِثْلِهَآ ۗ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

"Any (Divinely-revealed) verses or message which We cancel, abrogate or cause it to be forgotten. We replace with a better or a similar one. Do you not know that Allah has the power over all things."

(Qur'an, Al-Baqarah, 2: 106)

In their view, subsequent Qur'anic revelation abrogated (Naskh) previous revelation in the Qur'an on this subject. They also hold the view that once a Qur'anic revelation was subjected to Naskh, it ceased to possess any operational validity. It is amazing that they should hold such a view, when he who was commissioned by Allah, Most High, to teach the Qur'an, never expressed such a view. Nabi Muhammad (ﷺ) never declared of any verse of the Qur'an, that it was abrogated. Secondly, all those who expressed opinions that verses of the Qur'an were abrogated were doing nothing more profound than expressing a mere opinion. Thirdly, they differed amongst themselves to such an extent that there is no agreement regarding the number of verses alleged to have been abrogated. Fourthly, even eminent companions of Nabi Muhammad (ﷺ) are alleged to have opposite opinions on the

subject, and these have been recorded in the Sahih of Imam al-Bukhari.

The further amazing implication of the acceptance of such a view is that the Qur'anic method of dealing with alcohol and drugs was applied only once in history, and could never be applied again.

In response to a hypothetical situation in which an alcoholic wished to take the Shahadah (i.e., declaration of faith) and become a Muslim in this age, such scholars would require him to first cure himself of his alcoholism before taking the Shahadah. The reason for this is the certainty that he would have to be punished for drinking alcohol when once he became a Muslim. But how is he to be cured of his alcoholism in this age other than through the Qur'anic method? Such scholars have no answer!

If we reject belief in the internal application of Naskh to the Qur'ān it would be possible for us to respond in a different way to the alcoholic who wished to take the Shahādah (i.e., declaration of faith) and enter into Islam. We would invite him to take the Shahadah even though he was still an alcoholic. We would then take him stageby-stage through the Qur'anic method until, at the very end, we would respond with a gentle beating if he were to still drink alcohol. If the alcoholic was not Muslim, and came to the Muslim community for help, then he could be taken through all the stages, provided that the gentle beating at the end – if it becomes necessary – would not be applied without his prior consent.

The student of the Qur'an should now find great benefit in searching for and locating the system of meaning with which the Qur'an deals with subjects such as slavery, concubinage (i.e., Milk al-Yamin), the recovery of Pharaoh's body, Nabi Ibrahim's (Abraham as) dream of sacrifice of his son, and Muslim relations with Christians, Jews, the Torah, Psalms and Gospel, etc.

We now proceed to apply the methodology of locating the system of meaning in the Qur'an in respect of the critically important Ayat Mutashabihat of the Qur'an. We offer analysis and interpretation while examining such subjects such as Muslim relations with the Christian and the Jew, and with their Revealed Scriptures (i.e., the Torah, the

Psalms and the Gospel), the Muqatta'at of the Qur'an, the dream of Nabi Ibrahim (Abraham as) the preservation of Pharaoh's body, and Pax Qarnain. (These strange terms are explained in the Chapter 9).

----------END----------

This is the end of Sheik Imran Hosein's explanation on Naskh (abrogation) using the subject of Alcohol as an example.

No verse of the Quran is ever abrogated or cancelled! **No verse contradicts another verse, and no verse cancels another verse**.

We will now begin the subject of this Book: 'Quran, the Time of Fajr and Maghrib'.

PART II

QURAN, THE TIME OF FAJR & MAGHRIB

CHAPTER 1

FUNCTION OF THE QURAN & PROPHET MUHAMMAD (ﷺ)

Introduction

All Muslims are aware of the importance of Prayer. In fact, Salat will be the first question every Muslim will face on Judgement Day:

> "Hazrat Abu Hurairah (ra) narrates that the Holy Prophet, peace, and blessings of Allah be upon him, said, 'The first thing for which a person will be brought to account on the Day of Judgement will be his Salat. If it is found to be complete, then it will be recorded as complete and if anything is lacking, He will say, 'Look and see if you can find any voluntary prayers with which to complete what he neglected of his obligatory prayers.' Then the rest of his deeds will be reckoned in like manner.'"
>
> **Sunan al-Nasai**

The Prophet (ﷺ) was given the Prophetic Prayer Times by Angel Gabriel (as) when he returned from Isra Mi'raj. These are Divine prayer times given to every Prophet and their ummah. Allah, in His infinite wisdom, taught the Prophet (ﷺ) how to use **sun shadow** for the day prayers (Zuhr & Asr), **light** for the dawn prayer (Fajr) and **darkness** for the night prayers (Maghrib & Isha). The shadow, light and darkness functions like a clock for the ummah of Muhammad (ﷺ) to know the times of prayer.

Allah Most High, in His infinite wisdom, has ordained Muslims to look at the sky to derive the times of Fajr and Maghrib. Fajr (and Fast) begins when we see the "light of Fajr/white thread" in the sky, with the naked eye. Maghrib begins (and Fast ends) when we see "night of Maghrib" in the sky, with the naked eye. When we look to the sky, there is immense wisdom here as the times of prayer (and fast) are decided by Allah. In Ramadan, Allah can increase or reduce the length of time we fast each day by **influencing** the weather and the clouds.

My interest in this subject truly started in 2021 (1443), when an Islamic scholar, Sheik Imran Hosein, taught how to look at the sky for the time

of Fajr. We pray Fajr only *after* seeing *light* in the sky. If we are fasting in Ramadan, we stop eating and drinking only *after* looking at the sky and seeing the "white thread". Looking at the sky will tell you *when* the fast begins and *when* the fast ends.

The fast (and Fajr) begins when *light* appears in the sky **before sunrise with the naked eye**. The fast ends (and Maghrib begins) when *darkness* appears in the sky **after sunset with the naked eye**.

This Section will answer the following questions:

- What Time is Fajr from the Quran?
- What time is Fajr from the Hadith?
- What time is Maghrib from the Quran & Hadith
- How Accurate Are the Scientific Fajr Times?

This writer has written this book to entice Muslims to return to the Prophetic Prayer Times. This book will function as a general guide to help Muslims pray Fajr and Maghrib using the **prayer times given to Prophet Muhammad** *(ﷺ)*. The Isha prayer will be briefly covered towards the end.

This writer's Islamic education is derived from the teachings of Sheik Imran Hosein and his methodology on the study of the Quran. He has learnt primarily from him, and In shaa Allah, this book will make Muslims aware of his teachings.

To begin, we will briefly describe some functions of the Quran and Prophet Muhammad (ﷺ).

Functions of the Quran

Before we explain the Time of Fajr in Islam, we will first make an argument as to why the Quran and the Prophet (ﷺ) should be the foundation of knowledge on this subject.

In Surah Nahl, the declaration is made that the Quran can "explain all things" Muslims need for guidance:

وَنَزَّلْنَا عَلَيْكَ الْكِتٰبَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَّ هُدًى وَّرَحْمَةً وَّبُشْرٰى لِلْمُسْلِمِيْنَ

"And We have sent down to you the Book [i.e., the Qur'an] as an explanation of all things, a Guide, a Mercy, and Glad Tidings to Muslims"

(Qur'an, al-Nahl, 16:89)

The Quran is the primary source of knowledge for all Muslims. A Muslim must never bypass the Quran if they are sincere in their pursuit of knowledge. Since the Quran can "explain all things", it should explain the time of Fajr. A Muslim must **first** go to the primary source of knowledge (*ie*, Quran) and **only afterwards** to other sources of knowledge to understand the time of Fajr.

The Quran has emphatically declared that it is Al-Furqan, the Criterion, *i.e*, that which distinguishes 'truth' from falsehood, and **sits in judgement over all knowledge – regardless of the source.**

Secondly, in Surah al-Qamar, Allah has declared the Quran is easy to **understand** and **remember** four times:

وَلَقَدْ يَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ

"And We have indeed made the Qur'an **easy to understand and remember**; then is there anyone who will receive admonition [warning, caution etc]?"

(Quran, Al-Qamar, 54:17, 22, 32, 40)

If the Quran is easy to understand and remember, the main body of Muslims will easily understand the time of Fajr **as explained in the Quran**! The Quran will provide a simple and easy explanation which leaves no room for confusion or doubt.

Thirdly, Allah has declared the Quran will function as a judge to perfectly explain everything Muslims need for guidance. The best and perfect explanation of Fajr time is found in the Quran:

ۗ اَفَغَيْرَ اللّٰهِ اَبْتَغِيْ حَكَمًا وَّهُوَ الَّذِيْٓ اَنْزَلَ اِلَيْكُمُ الْكِتٰبَ مُفَصَّلًا وَالَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْلَمُوْنَ اَنَّهٗ مُنَزَّلٌ مِّنْ رَّبِّكَ بِالْحَقِّ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ

"[Say, O Prophet,] 'Should I seek a **judge** other than Allah while He is the One Who has revealed for you the Book [with the truth] **perfectly explained**?' Those who were given the Scripture know that it has been revealed [to you] from your Lord in truth. So do not be one of those who doubt."

(Quran, Al-An'am, 6:114)

The Quran can perfectly explain the time of Fajr in a simple and easy manner.

Functions of the Quran:

- Source of knowledge and guidance for Muslims
- Contains a simple and easy explanation that Muslims will need for guidance
- Provide a perfect explanation on key matters related to faith

Functions of Prophet Muhammad (ﷺ)

One of functions of Prophet Muhammad (ﷺ) was to teach the Quran:

كَمَآ اَرۡسَلۡنَا فِيۡكُمۡ رَسُوۡلًا مِّنۡكُمۡ يَتۡلُوۡا عَلَيۡكُمۡ اٰيٰتِنَا وَيُزَكِّيۡكُمۡ
وَيُعَلِّمُكُمُ الۡكِتٰبَ وَالۡحِكۡمَةَ وَيُعَلِّمُكُمۡ مَّا لَمۡ تَكُوۡنُوۡا تَعۡلَمُوۡنَ

"As We have sent unto you a Messenger from among you, who recites to you Our revelations and purifies you, and [only then he] **teaches** you the Scripture [i.e., the Qur'an] and wisdom, and **teaches** you that which you knew not."

(Quran, Al-Baqarah 2:151)

The above verse mentions purifying the believers before teaching the Quran. In the same Surah, Allah mentions a dua made by Ibrahim (as) at the site of the first house of worship in Islam, the Ka'bah, where he asks for a messenger to be raised from his descendants who will recite, teach the book, and purify the believers:

ۖ وَإِذ يَرفَعُ إِبراهيمُ القَواعِدَ مِنَ البَيتِ وَإِسماعيلُ رَبَّنا تَقَبَّل مِنّا
إِنَّكَ أَنتَ السَّميعُ العَليمُ

رَبَّنا وَاجعَلنا مُسلِمَينِ لَكَ وَمِن ذُرِّيَّتِنا أُمَّةً مُسلِمَةً لَكَ وَأَ
مَناسِكَنا وَتُب عَلَينا ۖ إِنَّكَ أَنتَ التَّوّابُ الرَّحيمُ

رَبَّنا وَابعَث فيهِم رَسولًا مِنهُم يَتلو عَلَيهِم آياتِكَ وَيُعَلِّمُهُمُ الكِتابَ وَالحِكمَةَ وَيُزَكّيهِم ۚ إِنَّكَ أَنتَ العَزيزُ الحَكيمُ

"And [remember] when Abraham raised the foundation of the House with Ishmael, [both praying] "Our Lord! Accept [this] from us. You are indeed the All-Hearing, All-Knowing. Our Lord! Make us both [fully] submit to You and from our descendants a nation that will submit to you. Show us our rituals and turn to us in grace. You are truly the Accepter of Repentance, Most Merciful. Our Lord! Raise from among them a messenger who will recite to them Your revelations, **teach them the Book** and wisdom, and purify them. Indeed, You [alone] are the Almighty, All-Wise."

(Quran, Al-Baqarah, 127-129)

This messenger was Prophet Muhammad (ﷺ). The Prophet was the fulfilment of the dua of Ibrahim (as). The purification of the believers will occur through reciting, studying, and following the guidance in the Quran.

The Prophet (ﷺ) was sent to teach the Quran. His teaching of the Quran is embodied in his Sunnah. His Sunnah provides a living example of how the Quran should be interpreted. A Muslim must use the Prophet's Sunnah to unite those who disagree with how the Quran should be applied:

فَلَا وَرَبِّكَ لَا يُؤْمِنُوْنَ حَتّٰى يُحَكِّمُوْكَ فِيْمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوْا فِيْٓ اَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوْا تَسْلِيْمًا

"Nay, by thy Sustainer! They do not [really] attain to faith **unless they make thee [O Prophet] a judge of all on which they disagree among themselves**, and then find in their hearts no bar to an acceptance of thy decision and give themselves up [to it] in utter self-surrender."

(Quran, An-Nisa, 4:65)

The Quran was never intended to be used independently of Prophet Muhammad (ﷺ). As the Prophet (ﷺ) is the teacher of the Quran, and his duty is to deliver the message in a simple and clear way (**Quran, 5:92**), he can provide the simplest and easiest interpretation of the Quran. The Prophet (ﷺ) is the best interpreter of the Quran as it was taught to him by Allah Most High.

The believers are commanded by Allah to refer to the Quran and the Sunnah of Prophet (ﷺ) whenever they disagree on matters concerning Islam. This would lead to the best and most suitable resolution:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِى ٱلْأَمْرِ مِنكُمْ ۖ فَإِن تَنَـٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

"O, you who believe! Obey Allah and obey the messenger and those in authority amongst you. **Then, if you disagree on anything, refer to Allah and the Messenger if you (truly) believe in Allah and the Last Day.** That (would be the) best and more suitable resolution (final decision)"

(Quran, An-Nisa, 4:59)

As there is widespread confusion over the time of Fajr which coincides with the end of Sehri when we are fasting, all Muslims can understand the prerogative of abiding by the Fajr time taught by the Prophet (ﷺ). It is a unifying factor that can end all arguments amongst Muslims who are confused on this subject. The Quran and the Sunnah will act as a **judge** mentioned above (**Quran, 4:65 & 6:114**). If Muslims are confused or in widespread disagreement on a subject, they should refer to the Quran and Prophet Muhammad (ﷺ). Once a Muslim understands the interpretation of the Quran from the Prophet (ﷺ), he must obey and follow him.

The religion of Islam is based on spiritual foundations and requires belief in an unseen world, (life after death, heaven, hell, angels etc). The human mind finds it difficult to truly grasp this idea, so a guide is needed to provide a bridge between our world and that spiritual world. This guide would need to be Prophet of God, which is precisely why Allah has sent messengers throughout human history. As the Quran is the word of God, and Prophet Muhammad (ﷺ) is the messenger of God, we are morally and intellectually bound to follow his guidance or sunnah unconditionally. This would not exclude the power of our own reasoning, on the contrary, we should strive to understand the inner meaning and purpose of the commands given to us by the Prophet. A useful metaphor would be a captain receiving orders from the coach and telling the rest of the team. The team may not entirely understand the strategic vision of the coach, but they trust the captain and implement them immediately. The team believes the captain has

interpreted the orders correctly and understands the strategic vision of the coach, they can try to understand the coach through their own deductive reasoning, but the captain will always have the clearer picture. The Prophet Muhammad (ﷺ) is the best "captain" Mankind will ever have. He knew the complete domain of the religion and understood best the strategic vision of Allah for Mankind. Whether we understand the inner meaning and purposes of the Prophet's sunnah, we are obligated to follow his sunnah provided its authenticity and context is established. Allah states in the Quran:

وَما يَنطِقُ عَنِ الهَوىٰ

"Nor does he speak of [his own] desire."

(Quran, Al-Najm, 53:3)

The Prophet (ﷺ) is inspired by Allah; he does not speak from his own desires. We have no right to disregard his commands because they may appear unessential. We are obliged to follow the sunnah in spirit and form. To follow the Prophet is to follow Islam. To disregard the Prophet is to disregard Islam.

Those who follow the Prophet (ﷺ) can hope to attain Allah's love and forgiveness:

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِىْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ۗ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ

"Say [O Prophet]: 'If you love God, follow me, [and] God will love you and forgive you your sins; for God is much-forgiving, a dispenser of grace."

(Quran, Al-Imran, 3:31)

If Muslims disregard Allah and His messenger, their good deeds (Prayer, Fast, Zakat & Hajj etc) could be in vain, in other words, it may not count or be accepted by Allah Most High. This is a warning for those who neglect obeying Allah & Prophet Muhammad (ﷺ):

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَلَا تُبْطِلُوْٓا اَعْمَالَكُمْ

"O believers! Obey Allah and obey the Messenger, and do not let your deeds be in vain."

(Quran, Muhammad, 47:33)

The believers who obey Allah and His messenger are classed as being rightly guided:

قُلۡ اَطِيۡعُوا اللّٰهَ وَاَطِيۡعُوا الرَّسُوۡلَ‌ۚ فَاِنۡ تَوَلَّوۡا فَاِنَّمَا عَلَيۡهِ مَا حُمِّلَ وَعَلَيۡكُمۡ مَّا حُمِّلۡتُمۡ‌ؕ وَاِنۡ تُطِيۡعُوۡهُ تَهۡتَدُوۡا‌ؕ وَمَا عَلَى الرَّسُوۡلِ اِلَّا الۡبَلٰغُ الۡمُبِيۡنُ

"Say, Obey Allah and obey the Messenger. But if you turn away, then he is only responsible for his duty, and you are responsible for yours. And if you **obey him**, you will be **rightly guided**. The Messenger's duty is only to deliver [the message] clearly."

(Quran, An-Noor, 24:54)

Since Allah has said 4 times in Surah Qamar that the Quran is easy to understand and remember, and the Prophet's duty is to deliver the message in a clear and simple manner (**Quran, 5:92**), the easiest and simplest way of determining the time of Fajr would be from the Quran and how the Prophet **interpreted** the Quran, *ie,* his Sunnah.

Finally, since the Quran states it can perfectly explain everything Muslims need for guidance, (**Quran, 6:114**), and Allah Most High sent the Prophet (ﷺ) to teach, explain and interpret the Quran, the Prophet's (ﷺ) interpretation is the **perfect explanation** Allah wants us to follow.

Some functions of the Prophet Muhammad (ﷺ)

- Sent to teach and interpret the Quran
- His Sunnah will explain how to easily apply the Quran
- His Sunnah will unite Muslims on how the Quran should be applied

CHAPTER 2

THE TIME OF FAJR AND MAGHRIB

Two Types of Quranic Verses: Ayat Muhkamat & Ayat Mutashabihat

There are only two types of verses in the Quran:

هُوَ الَّذِیۡۤ اَنۡزَلَ عَلَیۡکَ الۡکِتٰبَ مِنۡهُ اٰیٰتٌ مُّحۡکَمٰتٌ هُنَّ اُمُّ الۡکِتٰبِ وَ اُخَرُ مُتَشٰبِهٰتٌ ؕ فَاَمَّا الَّذِیۡنَ فِیۡ قُلُوۡبِهِمۡ زَیۡغٌ فَیَتَّبِعُوۡنَ مَا تَشَابَهَ مِنۡهُ ابۡتِغَآءَ الۡفِتۡنَةِ وَ ابۡتِغَآءَ تَاۡوِیۡلِهٖ ۚ وَ مَا یَعۡلَمُ تَاۡوِیۡلَهٗۤ اِلَّا اللّٰهُ ۘ وَ الرّٰسِخُوۡنَ فِی الۡعِلۡمِ یَقُوۡلُوۡنَ اٰمَنَّا بِهٖ ۙ کُلٌّ مِّنۡ عِنۡدِ رَبِّنَا ۚ وَ مَا یَذَّکَّرُ اِلَّاۤ اُولُوا الۡاَلۡبَابِ

"He it is who has bestowed upon you from on high this divine scripture, containing verses that are **Muhkamat, i.e., plain, and clear** in and by themselves—and these are the essence of the Book—as well as others that are **Mutashabihat, i.e., allegorical**. Now those whose hearts are given to swerving from the truth go after that part of the scripture, which is allegorical, seeking to confuse, and seeking to interpret them [in an arbitrary manner]; but none save Allah, as well as those who are firmly grounded in knowledge, know their final meaning. They (the learned) say: "We believe in it; the whole [of the Book] is from our Lord-God—albeit none takes this to heart save those who are endowed with insight."

(Qur'an, Ale 'Imran, 3:7)

The first kind of verses are **Ayat Muhkamat**. These are verses which are plain and clear and require only to be explained (*Tafsir*). They are literal verses of the Quran. They are described as *Umm al-kitab* and form the heart of the Quran. The second kind of verses are **Ayat Mutashabihat**. These are verses which must be interpreted (*Tawil*) for their meaning to be discovered. They are allegorical verses of the Quran. Only Allah can confirm the meaning of Ayat Mutashabihat, however, those who are "*Rasikhuna fi al-'Ilm*", (firmly grounded in knowledge), must still make the effort to understand the meaning of Ayat Mutashabihat. Those qualified to interpret such verses would include the Prophet Muhammad (ﷺ), his companions and learned scholars of Islam.

The Ayat Muhkamat would most certainly include legal injunctions concerning what is Halal (legally permissible), and Haram, (legally prohibited). As Allah describes them as the 'foundation of the Book', such verses would also contain the basis of Islamic Creed. For Ayat Mutashabihat, since only Allah knows their true meaning (**Quran, 3:7**), it is clear as day that He would've taught such meaning to the teacher of Quran, the Prophet (ﷺ). The only knowledge that Allah would not have taught His Nabi (ﷺ) amongst the Ayat Mutashabihat, is that knowledge which Allah has preserved for Himself, such as the Hour (**Quran, 7:187**). The Ayat Mutashabihat serves to interconnect the Prophet (ﷺ) interpretation of the Quran to our present reality. One would not know the true meaning of an Ayat Mutashabihat without first going to the blessed Prophet (ﷺ). Perhaps, the divine purpose of allegorical verses is for believers to recognise those learned scholars who incorporate the Prophet's (ﷺ) interpretation to their own, and those misguided individuals who would ignore the Prophet (ﷺ) and misinterpret such verses for their own agenda.

Summary:

- There are only two kinds of verses in the Quran, **Ayat Muhkamat** & **Ayat Mutashabihat**
- **Definition of Ayat Muhkamat**: Ayat or Verses of the Quran that **DO NOT** need to be interpreted to be understood. The meaning of these Verses is plain and clear, *ie*, they only need an explanation (*Tafsir*).
- **Definition of Ayat Mutashabihat**: Ayat or Verses of the Quran that **NEED** to be interpreted to be understood. The meaning of these Verses is **NOT** plain and clear, *ie*, they need an interpretation (*Tawil*).
- Ayat Muhkamat are literal verses of the Quran.
- Ayat Mutashabihat are allegorical verses of the Quran.
- Unless an Ayat is Mutashabihat, all other verses are Ayat Muhkamat
- It is easy to differentiate between an Ayat Muhkamat & Mutashabihat. If the verse of the Quran **NEEDS** an interpretation to be understood, it is an Ayat Mutashabihat. If the verse of the Quran does **NOT NEED** an interpretation to be understood, it is an Ayat Muhkamat.
- The Quran is the direct speech of Allah. An **Ayat Muhkamat** is a verse of the Quran whose meaning is **given by the speech**

of Allah. An **Ayat Mutashabihat** is a verse of the Quran whose meaning is **given by the speech of Allah AND human beings.** An Ayat Mutashabihat allows the Quran to remain fresh and relevant in contemporary times. Human creativity can flourish, and the Quranic knowledge becomes applicable to modern-contemporary thought.

- Only Allah can confirm the correct interpretation of an Ayat Mutashabihat (**Quran, 3:7**). The only human being whose interpretation was verified by Allah was the Prophet (ﷺ). Allah Most High appointed him as the teacher of the Holy Book, sent to explain, teach, and *interpret* the Quran. The Prophet (ﷺ) would correctly interpret an Ayat Mutashabihat. We know for certain his interpretation would always be true, reliable, and correct.
- If a scholar of Islam were to interpret an Ayat Mutashabihat, he should always say Allah knows best. Allah will confirm if his interpretation is correct by either causing it to be remembered or forgotten.

What time is Fajr from the Quran?

In Surah al-Baqarah, Allah promulgated the monthly fast of Ramadan for all Muslims:

شَهۡرُ رَمَضَانَ الَّذِیۡۤ اُنۡزِلَ فِیۡهِ الۡقُرۡاٰنُ هُدًی لِّلنَّاسِ وَ بَیِّنٰتٍ مِّنَ الۡهُدٰی وَ الۡفُرۡقَانِ ۚ فَمَنۡ شَهِدَ مِنۡکُمُ الشَّهۡرَ فَلۡیَصُمۡهُ ؕ وَ مَنۡ کَانَ مَرِیۡضًا اَوۡ عَلٰی سَفَرٍ فَعِدَّةٌ مِّنۡ اَیَّامٍ اُخَرَ ؕ یُرِیۡدُ اللّٰهُ بِکُمُ الۡیُسۡرَ وَ لَا یُرِیۡدُ بِکُمُ الۡعُسۡرَ وَ لِتُکۡمِلُوا الۡعِدَّةَ وَ لِتُکَبِّرُوا اللّٰهَ عَلٰی مَا هَدٰىکُمۡ وَ لَعَلَّکُمۡ تَشۡکُرُوۡنَ

"The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allah [i.e. to say Takbir (Allahu Akbar; Allah is the Most Great] for having guided you so that you may be grateful to Him."

(Quran, Al-Baqarah, 2:185)

The fast commences when the new crescent moon of Ramadan is seen with the naked eye or when the month of Shaban has completed its 30th day. The fast is observed from dawn to nightfall and Muslims observing the fast must abstain from food, drink, and sexual intercourse. After sunset, the daily fast would end and Muslims are permitted to eat, drink, and engage in sexual relations. The month of Ramadan ends when the new crescent moon of Shawwal is visible with the naked eye or when Ramadan completes its 30th day.

A month in Islam has 29 or 30 days. At the end of the 29th day, we must try to observe the new lunar month with the naked eye. If we cannot see the new moon at the end of the 29th day, the month will now have 30 days. Our system of time is enshrined in nature as Allah wants to decide when the month begins and ends.

We fast in the month of Ramadan as it is the month the Holy Quran was revealed. The primary purpose of fasting is to develop piety and God-consciousness (**Quran, 2:183**).

In the same Surah, Allah has commanded Muslims to eat and drink in the nights of fasting until the **white thread of dawn** is distinct from the **black thread of night**. The time of Fast (and Fajr) would only **then** begin:

وَكُلُواْ وَٱشۡرَبُواْ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلۡخَيۡطُ ٱلۡأَبۡيَضُ مِنَ ٱلۡخَيۡطِ ٱلۡأَسۡوَدِ مِنَ ٱلۡفَجۡرِۖ ثُمَّ أَتِمُّواْ ٱلصِّيَامَ إِلَى ٱلَّيۡلِ

"...And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until nightfall....."

(Quran, al-Baqarah, 2:187)

How did the Prophet Muhammad (ﷺ) interpret this verse of the Quran? How did he put this verse into practise?

When a companion of the Prophet (ﷺ) heard this verse, he believed it was an Ayat Muhkamat, a literal explanation (*tafsir*) of the Quran. He took a black thread and white thread near the time of dawn and struggled to see when the two threads became distinct from each

other. He went to the Prophet (ﷺ) who provided an interpretation (*tawil*) of this verse of the Quran. As the Prophet (ﷺ) had to provide an interpretation, we know for certain this verse is an Ayat Mutashabihat:

"Adiyy, (may Allah be pleased with him), said: "O Messenger of Allah, I memorized and understood everything you advised me to do except the white and the black thread (meaning the verse). I spent the night yesterday having two threads looking at this once and then looking at that another time.' The Prophet sallallaahu `alayhi wa sallam (may Allah exalt his mention) smiled and said: **It is the white and black threads in the sky"**."

At-Tabaraani

"Narrated Adi bin Hatim: "When the above verses were revealed: 'Until the white thread appears to you, distinct from the black thread,' I took two (hair) strings, one black and the other white, and kept them under my pillow and went on looking at them throughout the night but could not make anything out of it. So, the next morning I went to Allah's Messenger (ﷺ) and told him the whole story. He explained to me, **"That verse means the darkness of the night and the whiteness of the dawn**."'"

Sahih Bukhari

As the Prophet is the teacher of the Quran, and his Sunnah is the easiest and simplest interpretation of the Quran, we will use his *Sunnah* to explain this verse.

When the Prophet (ﷺ) said, "*it is the white and black threads in the sky"*, he meant the fast (and Fajr) commences when *the light of the day* becomes distinct from the *darkness of the night* with the *naked eye*. When believers look at the sky, they should be able to see the sky getting lighter and lighter with the naked eye. If believers look at the sky and they **cannot** see any light in the sky, the time of the Fast (and Fajr) has not yet begun.

To repeat, Muslims are allowed to eat and drink until they can see the sky getting lighter and lighter with the naked eye. The Fast does **NOT** begin until we can see light in the sky. Unless the Fast has begun, we cannot perform the Fajr Salat.

When the Quran says "*...the white thread of dawn becomes* **distinct to you** *from the black thread [of night]",* the words 'distinct to you' was referring to the general population. The white thread is a light that spreads across the sky and is clearly visible throughout an entire city, town, or village. To clarify, the common people must be able to see

this natural phenomenon. All Muslims have the right to eat and drink until they **personally** see the light of Fajr/white thread in the sky.

Additional information we can learn from the Hadiths above about the "white thread" and "black thread":

- The Prophet (ﷺ) gave every Muslim the right to keep eating and drinking until they personally see the "white thread/light of Fajr" in the sky with the naked eye.
- We look at the sky to know when Fajr (and the Fast) begins
- The companion of the Prophet tried to see this "white thread" from his own home. The Prophet (ﷺ) was perfectly happy with this, meaning, Muslims are allowed to see this "white thread" from the safety of their own homes.
- The verse pertaining to the "white thread" and "black thread" is an Ayat Mutashabihat. Only Allah can confirm the correct interpretation of these Ayats. The teacher of the Quran, the Prophet (ﷺ), who was sent by Allah to teach His book would know the true meaning of an Ayat Mutashabihat. Hence, his interpretation is the safest way we know this verse has been interpreted correctly.
- The "white thread/light of Fajr" is a natural phenomenon that occurs before sunrise. Allah, the One created nature, ultimately determines when it appears across the sky, indicating, He determines (or decides) the time of Fajr. If Allah decides the time of Fajr, He will decide the times of the other daily prayers. Since the time of Fajr coincides with beginning of the fast, Allah also decides when the fast begins and ends. Allah uses nature to decide the time of prayer and fast.

In Scientific terms, the Prophet (ﷺ) has stated that Muslims can eat and drink until they can see the sun's twilight with the naked eye.

The White Thread, Clouds & The Weather

As the Quran states it can explain all things (**Quran, 16:89**), it should provide a description of what this "white thread" looks like.

This "white thread/light of Fajr", in common terms, is light from the sun that can be seen with the naked eye, before sunrise. Has the Quran mentioned anything about the features of the sun, such as its light?

The Quran, in several passages, mentions the **brightness** of the sun:

وَٱلشَّمْسِ وَضُحَىٰهَا وَٱلْقَمَرِ إِذَا تَلَىٰهَا وَٱلنَّهَارِ إِذَا جَلَّىٰهَا وَٱلَّيْلِ إِذَا يَغْشَىٰهَا

"By the sun and its **brightness**. And the moon as it follows it. And the day when it displays it. And the night as it conceals it".

(Quran, Ash-Shams, 91:1–4)

كَلَّا وَٱلْقَمَرِ وَٱلَّيْلِ إِذْ أَدْبَرَ وَٱلصُّبْحِ إِذَآ أَسْفَرَ

"But no! By the moon, and the night when it departs, and the morning (or dawn) when it **brightens**!"

(Quran, Al-Muddaththir, 74:32–34)

وَٱلَّيْلِ إِذَا عَسْعَسَ وَٱلصُّبْحِ إِذَا تَنَفَّسَ

"And by the night as it departs, and by the dawn (or morning) when it **breathes"**

(Quran, At-Takwir, 81:17–18)

The three verses above mention two key descriptions of the "*white thread*", *ie,* it is **bright** and **physically interacts** with the night sky.

The "white thread" is a bright light that spreads across the sky from the east (the sun rises from the east) and causes the sky to become lighter and lighter. It is a light that can be seen by the general population of an area.

The verse in Surah at-Takwir above, juxtaposes the relationship between dawn and the night sky. When the light of Fajr bursts forth across the sky, the night sky should simultaneously disperse and depart. Hence, believers should see a physical interaction between the sun's twilight and the night sky.

When the "white thread" first emerges from the east, it will slowly spread across the sky and the night sky will slowly retreat. People residing in a city, for example, would see Fajr at different times as Allah determines when this light spreads across the sky. He has power to

control how fast the light spreads across the horizon and when it is seen with the naked eye. Two Muslims living in different neighbourhoods, postcodes or far ends of a city would see Fajr at different times. Their ability to see the "light of Fajr" is hampered by factors outside of their control, namely: the clouds, weather, light pollution, distance, altitude, and the city infrastructure.

The clouds and the weather are two main natural factors that affect our ability to see Fajr each day.

Allah uses the weather and the clouds to control, determine & decide when Fajr (and the Fast) begins:

وَهُوَ ٱلَّذِى يُرْسِلُ ٱلرِّيَـٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦٓ ۖ حَتَّىٰٓ إِذَآ أَقَلَّتْ
سَحَابًا ثِقَالًا سُقْنَـٰهُ لِبَلَدٍ مَّيِّتٍ فَأَنزَلْنَا بِهِ ٱلْمَآءَ فَأَخْرَجْنَا بِهِۦ
مِن كُلِّ ٱلثَّمَرَٰتِ ۚ كَذَٰلِكَ نُخْرِجُ ٱلْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ٥٧

"**And He (is) the One Who sends the winds (as) glad tidings before His Mercy until they have carried heavy clouds. We drive them to a dead land, then We send down water from it** (and) then We bring forth from it all (kinds) of fruits. Thus, We will bring forth the dead so that you may take heed"

(Quran, Al-A'raf, 7:57)

ٱللَّهُ ٱلَّذِى يُرْسِلُ ٱلرِّيَـٰحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُۥ فِى ٱلسَّمَآءِ
كَيْفَ يَشَآءُ وَيَجْعَلُهُۥ كِسَفًا فَتَرَى ٱلْوَدْقَ يَخْرُجُ مِنْ خِلَـٰلِهِۦ ۖ
فَإِذَآ أَصَابَ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦٓ إِذَا هُمْ يَسْتَبْشِرُونَ

"Allah is He Who sends the winds, so that they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He wills, lo, they rejoice!"

(Quran, Ar-Room, 30:48)

إِنَّ فِى خَلْقِ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَـٰفِ ٱلَّيْلِ وَٱلنَّهَارِ
وَٱلْفُلْكِ ٱلَّتِى تَجْرِى فِى ٱلْبَحْرِ بِمَا يَنفَعُ ٱلنَّاسَ وَمَآ أَنزَلَ ٱللَّهُ
مِنَ ٱلسَّمَآءِ مِن مَّآءٍ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن

كُلِّ دَآبَّةٍۢ وَتَصْرِيفِ ٱلرِّيَٰحِ وَٱلسَّحَابِ ٱلْمُسَخَّرِ بَيْنَ ٱلسَّمَآءِ وَٱلْأَرْضِ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ

"Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the **veering of winds and clouds which are held between the sky and the earth, are indeed Ayat (proofs, evidence, signs, etc.) for people of understanding."**

(Quran, Al-Baqarah, 2:164)

The verse in Surah Al-Baqarah above interlinks the sky with the weather, winds and the clouds. When believers search for the "light of Fajr" in the sky, the combined factors of the weather, winds and clouds will ultimately determine when the "light of Fajr" is seen. Allah, the One Who controls the alteration of these three naturals phenomena's, Has commanded Muslims to sight the "light of Fajr" for their beginning time of Fajr (and Fast). The divine purpose of the naked eye sighting is for Allah to ultimately decide and determine **when** Fajr (and the Fast) begins. Allah does this through the movement of nature in the sky combined with the sunnah of the naked eye sighting. Allah decides or calculates the time (or minutes) the prayer (and Fast) begins and ends for Muslims all over the world.

Allah, the All-Knowing, knew that Muslims would spread to various parts of the world and reside in far off countries such as Finland, South Africa and the UK. Since Muslims are obligated to pray 5 times a day and must pray Salat on time, the Prophetic Prayers were Divinely designed for Allah to regulate the actual time (or minutes) prayer and fast begins and ends. In laymen terms, the beginning and end minutes of prayer and fast are determined by Allah Himself. The Prophetic Prayer Times, combined with the naked eye sighting, divinely function for Allah to reveal the actual minutes prayer and fast begins and ends for Muslims all over the world. Allah uses the weather and the clouds to regulate the times of prayer and fast.

The weather and the clouds can obscure our ability to see the sky getting lighter with the naked eye. If, for example, it is extremely cloudy from the east, the "light of Fajr" would need to become brighter and brighter to be seen through the thick clouds. If the skies are clear from the east, the "light of Fajr" will be seen earlier as there are no clouds to restrict our visibility. Hence, the "light of Fajr" will likely be seen at different times throughout the week. The divine design is that Allah

uses the clouds and the weather to increase or lengthen our Sehri time in Ramadan. When we look at the sky and find difficulty in seeing a distinction between the light of the day and the darkness of the night due to the weather and the clouds, we are allowed to continue eating and drinking. It is Allah who decides when we see Fajr each day.

Everything Allah has created has a divine purpose in aiding us in our Ibadah (worship):

وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا بَٰطِلًا ۚ ذَٰلِكَ ظَنُّ ٱلَّذِينَ كَفَرُوا۟ ۚ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِنَ ٱلنَّارِ

"And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islamic Monotheism) from the Fire!"

(Quran, Saad, 38:27)

The believer's faith in Allah receives a new rejuvenation when he looks at the sky as he knows that Allah, in His immense love for us, can grant us more time to eat, drink, sleep, and prepare for the next day of fasting. In fact, Allah does more than this, Allah is All-Hearer, All-Seer. He knows our deepest worries and the problems we will face tomorrow. He stretches and lengthens our Sehri time to suit our personal circumstances:

ذَٰلِكَ بِأَنَّ ٱللَّهَ يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَأَنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ

"That is because Allah merges the night into the day, and He merges the day into the night. **And verily, Allah is All-Hearer, All-Seer."**

(Quran, Al-Hajj, 22:61)

The type of people whom Allah may want to help by increasing the sehri time are:

- Elderly Muslims with arthritis or joint pain who need more time to eat and drink at Sehri.
- Muslims with sleeping problems like insomnia who need extra time to sleep and rest.

- Muslims who have strict work schedules and need the extra time to eat, drink, and sleep for longer before work.
- Muslim mothers who are preparing Sehri for their whole family.
- New converts who are not used to fasting. Allah can make the fast easier for them by reducing the fasting window.
- Young Muslims who have academic exams the next day and need more time to eat and drink.
- Muslims who want to spend more time in Tahajjud.
- Muslims with minor health problems but are still eligible to fast.
- Muslims who need more time to take certain medications such as inhalers before the fast begins.
- Non-Muslims who are intrigued by fasting and want to have a "trial-run". Perhaps when they look at the sky and observe Allah's creation, their hearts can soften to the truth and they would be more likely to convert to Islam (**Quran, 3:190**).

The time in which we are able see Fajr or the "white thread" in the sky is *decided* by Allah. The time of Fajr, the Fast and the end of Sehri is *decided* by Allah. It is Allah who *measures* the night and *day* (**Quran, 73:20**). He decides the length of time we fast each day.

To continue further, we need to describe the types of twilight in Islam, as the "light of Fajr" or the "white thread" is the sun's twilight before sunrise seen with the naked eye.

Twilight in Islam

The word Fajr means "dawn" and the meaning of dawn is the "appearance of light in the sky before sunrise, with the naked eye". The root word of Fajr is "infijar", which means to "burst forth", referring to the behaviour of the "light of Fajr/white thread". It is a bright light that bursts forth and spreads across the horizon. This light is visible to the naked eye and causes the sky to get lighter and lighter. Combining the definition of Fajr & its root word "Infijar", we get a more comprehensive description of Fajr: "The appearance of a bright light which bursts forth across the sky before sunrise, with the naked eye".

The term Twilight means "light in the sky when the sun is below the horizon". Any light seen in the sky, after sunset & before sunrise, with

the naked eye is termed Twilight. In laymen terms, it is the light in the sky when the sun is no longer physically in the sky.

The reader would be surprised to learn that Islam has its own concept of Twilight. There are only two twilights in Islam: al-Fajr al-Kadhib & al-Fajr al-Sadiq.

The first Islamic Twilight, **Al-Fajr al-Kadhib** is the **False Dawn**. This is when a faint, vertical light appears from the east. The sky does not become lighter and remains dark after it has been seen with the naked eye. This is not the light of Fajr. It is halal to eat and drink and it is not permissible to pray Fajr. It is the author's opinion that Al-Fajr al-Kadhib marks the beginning of Sehri, and Allah knows best.

The second Islamic Twilight, **al-Fajr al-Sadiq** is the **True Dawn**. This is a bright light that appears from the east and spreads horizontally across the sky. The sky gets lighter and lighter. This is the light of Fajr. It is haram to eat and drink and it is now permissible to pray Fajr. Fajr al-Sadiq begins when it is seen with the naked eye and ends at sunrise.

Fajr al-Kadhib vs Fajr al-Sadiq

Al-Fajr al-Kadhib

- False Dawn
- **Faint**, Vertical Light from the east
- Sky does **NOT** become lighter & lighter.
- Halal to eat & drink.
- Haram to Pray Fajr

Al-Fajr al-Sadiq (Light of Fajr)

- True Dawn
- **Bright**, Horizontal light from the east
- Sky **becomes** lighter & lighter with the naked eye.
- Haram to eat & drink.
- Halal to Pray Fajr
- Tahajjud & Sehri have ended.

What time is Fajr from the Hadith?

The Quran is 'Absolute Truth'. 'Absolute Truth' means the Quran is eternally valid, true and correct. It is a source of Divine Truth that functions to sit in judgement on all knowledge. **All knowledge located outside the Quran must be judged for validity by 'Absolute Truth' located inside the Quran**. This includes the Ahadith of the blessed Prophet (ﷺ), books of Seerah, Fiqh, consensus of the Ulama and science. The Quran functions as al-Furqan, the Criterion, *i.e*, *that which sits in judgement over all knowledge – regardless of the source*. All learning must commence with the Quran, hence, the method of beginning our learning with the Hadith, for example, is rejected. **The Quran sits in judgement on the Hadith and not vice-versa**.

The learned student must **NEVER** begin the study of any subject with the Ahadith, rather, he must first go the Quran. He will start by attempting to locate the system of meaning. **He must collect all verses of the Quran on his subject of study into a harmonious whole and find the general pattern that unites these verses together. Then, he must allow these inter-related verses to fully explain and interpret one another so the Quran can completely explain his subject of study.** When the learned student has found the Quranic system of meaning, it is only then he will embark to study the Ahadith. Ahadith in harmony with the Quran are accepted, whilst those Ahadith in conflict with the Quran are rejected. Ahadith that are neither in harmony or conflict with the Quran are either accepted or rejected:

This section will only include Ahadith that are in harmony with the Quran. Fajr begins when the "light of Fajr" is seen in the sky with the naked eye. Ahadith that conflict with the 'Time of Fajr' in the Quran are rejected and not included in this section.

Hadith 1

Nabi Muhammad (ﷺ) ascended from Makkah to Jerusalem on the 27th night of Rajab; commonly known as Isra' and Mi'raj. The Prophet (ﷺ) ascended to the heavens from Jerusalem and met Allah Most High. Allah personally obligated the 5 daily prayers for the Prophet (ﷺ) and his followers.

When the Prophet (ﷺ) returned from the Isra' and Mi'raj, Allah sent Angel Gabriel (as) to teach him the **Divine Prayer Times** for the 5 daily prayers:

"Gabriel led me in prayer twice near the Kabbah. **The first time**, we offered the noon prayer (dhuhr) when the shadow was like the thong of a shoe. Then, we offered the afternoon prayer (asr) when the shadow of everything was equal to it, and sunset prayer (maghrib) after sunset when the fasting man breaks his fast, and nightfall (ishaa') prayer when the twilight disappeared, and the **dawn prayer (fajr) when one who fasts is forbidden food and drink**. **The second time**, we offered noon prayer when the shadow of everything was like it in length at the time of afternoon prayer on the previous day. Then we offered the afternoon prayer when the shadow of everything was twice as long. We prayed sunset prayer at the same time as the previous day; we prayed nightfall prayer while one-third of the night was passing (heena dhahaba thuluth al-leyli) and **dawn prayer when the earth was well-lit**. Then Gabriel turned to me and said; "0 Muhammad! This was the time observed by Prophets (p.b.u.t) before you, and the time of prayers is between these two times."

Jami Al Tirmizi

These Divine Prayer Times are known as the Prophetic Prayer Times. They were given to every Prophet and their Ummah including Nabi Muhammad (ﷺ).

In the Hadith above, the 'first time' is the earliest time to pray, and the 'second time' is the latest time to pray.

The Prophet (ﷺ) was taught by Angel Gabriel (as) to pray Fajr, at its earliest time; when the **fasting person was forbidden to eat and drink**. The Prophet (ﷺ) interpreted the verse of the Quran on this (**Quran, 2:187**), as seeing the "white thread" in the sky with the naked eye. Muslims can eat and drink until they see the sky getting lighter and lighter with the naked eye.

Fajr ends when the sun begins to rise, *ie,* when the first tip of the sun is seen whilst the sun is rising. This is why Gabriel (as) led the Prophet (ﷺ) in prayer when the "earth was well-lit".

Hadith 2

"Abu Hurairah narrated that: Allah's Messenger said: "Indeed for (the time of) Salat (there is a) beginning and an end. The beginning of the time for the Zuhr prayer is when the sun passes the zenith, and the end of its time is when the time for Asr enters. The beginning of the time for the Asr [prayer] is when its time enters, and the end of its time is when the sun yellows (turns pale). The beginning of the time of Maghrib is when the sun has set, and the end of its time is when the twilight has vanished (i.e., the horizon is invisible because of darkness). The beginning of the time for Isha, the later one, is when the

horizon has vanished, and the end of its time is when the night is at its half. The **beginning of the time for Fajr** is when **Fajr begins**, and its **end** is when the **sun rises"**."

Jami Al Tirmizi

The word Fajr means "dawn", and the definition of dawn is the "appearance of light in the sky before sunrise". Hence, as the definition of dawn suggests, Fajr begins when light appears in the sky with the naked eye before sunrise.

The end of Fajr is when the sun begins to rise above the horizon.

Hadith 3

"A man came to the Prophet to ask him about the times for Salat. So he said: 'Stay with us, In sha Allah.' **So he ordered Bilal to call the Iqamah when Fajr began**, then he ordered him to call the Iqamah when the Sun passed the zenith, then he prayed Zuhr. Then he ordered him to call the Iqamah to pray Asr while the sun was elevated and white. Then he ordered him (to call the Iqamah for) Maghrib when the (top) edge of the sun had set. Then he ordered him to call the Iqamah for Isha when the horizon (twilight) had vanished. **Then he ordered him in the morning (to give the call for Fajr prayer) when the light of Fajr glowed**. Then he ordered (him to call the Iqamah for) Zuhr, so he waited well until it had cooled. Then he ordered (him to call the Iqamah for) Asr, so he called the Iqamah while the sun was later in its position than what it was (the day before). Then he ordered him to delay Maghrib until right before the twilight had disappeared. Then he ordered (him to call the Iqamah for) Isha, so he called the Iqamah when a third of the night had passed. Then he said: 'Where is the one who asked about the times for the Salat?' So the man said, 'It is I.' So he said: 'The times [or the Salat are what are between these two."

Jami Al Tirmizi

Bilal (ra) was ordered by the Prophet (ﷺ) to give the iqama when Fajr began. As explained by the Prophet (ﷺ), Fajr begins when the "white thread/light of Fajr" is seen in the sky with the naked eye.

If the "light of Fajr glowed", this implies the call to prayer was given when the sky was clearly light outside. Hence, the companions and Prophet Muhammad (ﷺ) could all visibly see light in the sky with the naked eye.

Hadith 4

"Yahya related to me from Malik from Zayd ibn Aslam that Ata ibn Yasar said, "A man came to the Messenger of Allah, may Allah bless him and grant him peace, and asked him about the time of the **subh prayer**. The Messenger of Allah, may Allah bless him and grant him peace, did not answer him, **but in the morning, he prayed subh at first light. The following morning, he prayed subh when it was much lighter**, and then said, 'Where is the man who was asking about the time of the prayer?' The man replied, 'Here I am, Messenger of Allah.' He said, 'The time is between these two.'"

Al-Muwatta

A man went to visit the Prophet (ﷺ) to ask him about the times of **subh** (Fajr). The Prophet (ﷺ) didn't initially reply, rather, he decided to **show** this companion the earliest and latest times of the prayer. On the first day, the Prophet (ﷺ) prayed Fajr at "first light"; when light is first seen in the morning with the naked eye. This is the earliest time to pray Fajr. On the second day, the blessed Prophet (ﷺ) offered Fajr when it was "much lighter", or just before sunrise. This is the latest time to pray Fajr.

When the Hadith states that the Prophet (ﷺ) prayed Fajr on the **second day** when it was *"*much lighter*",* this indicates that he prayed Fajr on the **first day** when there was **light outside.** The term, "much lighter", also implies there was a greater quantity of light on the **second day** compared to the **first**.

The unavoidable conclusion is that the Prophet (ﷺ) taught his followers to pray Fajr when light was visible in the sky with the naked eye.

Hadith 5

"Abu Barza said, "**The Prophet used to offer the Fajr (prayer) when one could recognize the person sitting by him** (after the prayer) and he used to recite between 60 to 100 Ayat (verses) of the Qur'an. He used to offer the Zuhr prayer as soon as the sun declined (at noon) and the 'Asr at a time when a man might go and return from the farthest place in Medina and find the sun still hot. (The sub-narrator forgot what was said about the Maghrib). He did not mind delaying the 'Isha prayer to one third of the night or the middle of the night."

Sahih Bukhari

This Hadith reiterates that the Prophet (ﷺ) offered prayer when the light of Fajr was in the sky. Otherwise, it would not have been possible for the companions to recognise each other in prayer.

Hadiths 6 to 9

"Narrated Adi bin Hatim: I said, "O Allah's Messenger (ﷺ)! What is the meaning of the white thread distinct from the black thread? Are these two threads?" He said, **"You are not intelligent if you watch the two threads."** He then added, **"No, it is the darkness of the night and the whiteness of the day**."

Sahih Bukhari

"Adi b. Hatim (Allah be pleased with him) reported that when (this verse) was revealed: "Until the white streak of the dawn becomes distinct from the dark streak" (ii. 187) Adi b. Hatim said: Messenger of Allah, verily I keep underneath my pillow two strings, one white and the other black, by which I distinguish night from dawn. Upon this the Messenger of Allah (ﷺ) said: **Your pillow seems to be very large. For the word khait implies the blackness of the night and the whiteness of the dawn."**

Sahih Muslim

"Narrated Adi bin Hatim: "When 'Until the white (light) thread of dawn appears distinct to you from the black thread (of night)' was revealed, the Prophet (ﷺ) said to me: '**That only refers to the whiteness of the day from the blackness of the night**.'"

Jami Al Tirmizi

"It was narrated from Adiyy bin Hatim that he asked the Messenger of Allah about the verse "Until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)." He said: **"It is the blackness of the night and the whiteness of the day."**

Sunan an-Nasa'i

These four Hadiths narrate the event where the companion of the Prophet (ﷺ) asked him to interpret the verse on the "white thread and black thread" (**Quran, 2:187**).

A companion of the Prophet (ﷺ) understood that verse to be an Ayat Muhkamat, a literal explanation (*tafsir*) of the Quran. He kept two threads underneath his pillow and during the night he tried to distinguish (in colour), the difference between them. He went to the blessed Prophet (ﷺ) who informed him that verse was allegorical and referred to the "blackness of the night and whiteness of the day".

These Hadiths provide more evidence that Fajr begins when the "light of Fajr" appears in the sky with the naked eye. We also learn the following information:

- The "white and black thread" verse is an Ayat Mutashabihat, a Quranic verse that needs an **INTERPRETATION** for its meaning to be known. Only Allah can confirm the correct interpretation of an Ayat Mutashabihat, meaning, it is up to the teacher of the Quran (**Quran, 2:151**) to explain these verses. The Prophet's interpretation of this verse is the *only interpretation that we know for certain is 100% correct. It is how Allah wanted it to be understood and implemented.*
- The Prophet (ﷺ) firmly rejected the companion's interpretation of this verse, and *how this companion implemented it.* Indicating, the Prophet (ﷺ) would reject any new practise of Muslims to decipher the time of Fajr, other than *his own interpretation.* The time of Fajr is determined only from sighting the "light of Fajr" in the sky with the *naked eye*.
- Even though the companion misunderstood this verse to have a literal meaning, he did correctly understand that it was referring to a **colour change** between two threads. The Prophet (ﷺ) interpreted these two threads as the *white light of the day* and the *black darkness of the night*. When Muslims look at the sky, the **sky should start changing colour** and **this colour change signals the start of Fajr**. If Muslims look at the sky and see no colour change, Fajr (and the Fast) has not yet begun.
- Again, the Prophet (ﷺ) gave every Muslim the right to eat and drink until they personally see the "white thread" in the sky with the naked eye.
- If one were to read between the lines of these hadiths, the Prophet (ﷺ) is instructing Muslims to utilize nature to determine when Fajr (and fast) begins. Allah is the One who created nature. The sun, moon, weather, clouds, and the "white thread" are under His authority. As this "white thread" is linked with the naked eye sighting, Allah can now **influence** the various forces of nature (wind, weather, and clouds for example) to regulate the exact moment it is sighted with the naked eye. The Prophet (ﷺ) is teaching Muslims to utilise nature so Allah can decide the times of prayer and fast. In extension, Allah also decides the dates of the new Islamic

month and year, as they are based on the naked eye sighting of the lunar moon.

- If Allah decides the time of prayer and fast (and He does), it is reasonable to conclude that **no one else can decide the times of prayer and fast.** Allah decides the time or minute of prayer.

Hadith 10

"Samura b. Jundub reported Allah's Messenger (may peace be upon him) as saying: "The Adhan of Bilal should not mislead you nor the whiteness (of the pillar) of dawn, for it is not the whiteness of the true dawn, but that of the false dawn which is vertical like a pillar, **and you can eat food till the streaks of whiteness spread like it**."

Sahih Muslim

In Madinah, Bilal (ra) was tasked with calling the Adhan. The Prophet (ﷺ) instructed Muslims not to be misled by his adhan, rather, they should take extra care to personally sight the "light of Fajr" in the sky with the naked eye.

This hadith shows the behaviour of the "light of Fajr". This light spreads in a horizontal direction (east to west, left to right), whereas the false dawn spreads vertically (north to south, up to down). When he described the behaviour of true dawn, he is reiterating that **light in the sky** determines when Fajr begins.

Even if Muslims hear the adhan, they need to verify if the "light of Fajr" appears in the sky. If this is true for the adhan, wouldn't the same be true for the prayer timetables? Wouldn't the Prophet (ﷺ) give the same advice today and advise Muslims to also look at the sky if they rely on the prayer timetables?

Finally, the Prophet (ﷺ), in his own words said: "you can eat food till the streaks of whiteness spread like it". He has given every Muslim the right to keep eating until the "white thread" spreads across the sky and is seen with the naked eye.

Hadith 11

"Narrated by 'Aisha: **Bilal used to pronounce the Adhan at night**, so Allah's Apostle said, "**Carry on taking your meals (eat and drink) till Ibn Um Maktum pronounces the Adhan, for he does not pronounce it till it is dawn**."

Sahih Bukhari

Those who give the Adhan should understand the lessons in this Hadith. The muezzin (those who call the adhan) are being advised by the Prophet (ﷺ), that they need to sight the "light of Fajr **before** calling the Adhan of Fajr. Most muezzin's today call the Adhan based on their prayer timetables. When the muezzin has called the Adhan, those who are eating their sehri meal will now **look at the sky after hearing the adhan** and would stop eating when they have seen light in the sky.

There's no contradiction between this Hadith and the previous Hadith from Sahih Muslim where he told Muslims to "eat food till the streaks of whiteness spread like it."

When the Prophet (ﷺ) said to eat until the Adhan of Ibn Um Maktum, the Adhan pronounced at dawn, he meant that this Adhan would function as a **signal** for the Muslims of Medina to **now look at the sky**, as the Muezzin has personally seen the "light of Fajr" in the sky.

Hadith 12 & 13

"...When their leader has stepped forward to lead them in **subh prayer**, 'Isa bin Maryam will come down to them. Their leader will step backwards so that 'Isa can come forward and lead the people in prayer, but 'Isa will place his hand between his shoulders and say to him: "Go forward and pray, for the Iqamah was given for you." Then their leader will lead them in prayer. When he has finished, 'Isa (as), will say: "Open the gate." So they will open it and behind it will be Dajjal with seventy thousand Jews, each of them carrying an adorned sword and wearing a greenish cloak. When Dajjal looks at him, he will start to melt as salt melts in water. He will run away, and 'Isa (as), will say: "I have only one blow for you, which you will not be able to escape!" He will catch up with him at the eastern gate of Ludd, and will kill him..."

Sunan Ibn Majah

"... It would be at this very time that Allah would send Jesus, son of Mary, and he will descend at the white minaret in the eastern side of Damascus wearing two garments lightly dyed with saffron and placing his hands on the wings of

two Angels. When he would lower his head, there would fall beads of perspiration from his head, and when he would raise it up, beads like pearls would scatter from it. **Every non-believer who would smell the Messiah's breath would die, and his breath would reach as far as he is be able to see.**."

Sahih Muslim

When Isa (as) returns, he will descend from the sky to the Umayyad Masjid in Damascus (where Saladin is buried). At the Masjid, Imam Mahdi will be about to lead the Fajr prayer when he will see Isa (as). The Imam will offer him to lead the prayer to confirm this is indeed Prophet Isa (as). Isa (as) will decline the invitation and will instead pray behind the Imam. After the Fajr prayer is over, Isa (as) will order the gates of the Masjid to be flung open so he can find Dajjal. When the gates are open, the breath of Isa (as) will reach as far as **his eye can see** and take the life of every non-believer. Dajjal will **see** Isa (as) and he will flee in fear. Prophet Isa (as) will **see** Dajjal fleeing, give him chase and kill him.

Allah, in His infinite wisdom, will send Isa (as) at the time of Fajr. After the Fajr prayer, Isa (as) will try to find Dajjal with naked eye and his breath will take the life of every non-believer that he **sees** with the naked eye. Dajjal will **see** Isa (as) with the naked eye and Isa (as) will **see** him fleeing from him with the naked eye.

If Fajr begins when the sky is completely dark, wouldn't Isa (as) find it difficult to see Dajjal? Why would Allah give Isa (as) the ability to take the life of every non-believer that he **sees** with the **naked eye** from his breath, and send him at a time when there's no light outside? Also, why would Isa (as), knowing that his breath will cause the death of every non-believer **he sees** with the naked eye, open the gates when it's pitch-black dark outside? Wouldn't it make sense to open the gates when there's light in the sky? When Isa (as) chases Dajjal, how will he see him amongst his army if it's completely dark outside?

It is clear as day that the events above occur when there's light in the sky, in other words, the "light of Fajr" can be seen the sky with the naked eye.

This means Imam Mahdi & Prophet Isa (as) will pray Fajr after the "light of Fajr" appears in the sky with the naked eye.

These 13 Hadiths provide further evidence that Fajr (and the Fast) begins when the "light of Fajr" is seen in the sky with the naked eye.

What time is Maghrib from the Quran & Hadith?

The beginning of the Fast has been covered; we will now explain the end of fast (Maghrib begins) using the Sunnah of Prophet Muhammad (ﷺ).

وَكُلُواْ وَٱشۡرَبُواْ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلۡخَيۡطُ ٱلۡأَبۡيَضُ مِنَ ٱلۡخَيۡطِ ٱلۡأَسۡوَدِ مِنَ ٱلۡفَجۡرِۖ ثُمَّ أَتِمُّواْ ٱلصِّيَامَ إِلَى ٱلَّيۡلِ

"...And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. **Then complete the fast until nightfall**....."

(Quran, al-Baqarah, 2:187)

This Quranic verse is an Ayat Mutashabihat. It needs to be interpreted to be understood. When Allah says to "*complete the fast until nightfall...*", how did the Prophet Muhammad (ﷺ) understand this part of the Ayat? When and how did he end the fast?

The reader should be reminded that the Prophet's understanding of Islam correlates with how Allah wanted the Quran to be put into practice. With this verse being an Ayat Mutashabihat and it was interpreted by the Prophet (ﷺ) in his lifetime, his interpretation is the de facto way of ending the fast. The Prophet (ﷺ) ended the fast when night began. In other words, the terminology of night taught to him by Allah, Most High. Also, if Muslims abandon the Prophet's Sunnah in this regard, they could be ending their fast before the fast has ended. **That could result in Allah rejecting that fast.**

The fast ends when the night begins (...*Then complete the fast until nightfall..., Quran, 2:187***)**

Has the Quran given a description of what night looks like?

وَجَعَلۡنَا ٱلَّيۡلَ وَٱلنَّهَارَ ءَايَتَيۡنِۖ فَمَحَوۡنَآ ءَايَةَ ٱلَّيۡلِ وَجَعَلۡنَآ ءَايَةَ ٱلنَّهَارِ مُبۡصِرَةٗ لِّتَبۡتَغُواْ فَضۡلٗا مِّن رَّبِّكُمۡ وَلِتَعۡلَمُواْ عَدَدَ ٱلسِّنِينَ وَٱلۡحِسَابَۚ وَكُلَّ شَيۡءٖ فَصَّلۡنَٰهُ تَفۡصِيلٗا

"And We have made the night and the day as two signs (Ayats). Then, **We erased (the) sign (of) the night (with darkness),** and We made (the) sign (of) the day visible, that you may seek bounty from your Lord, and that you may know (the) number (of) the years, and the reckoning. And everything We have explained it (in) detail"

(Quran, Al-Isra, 17: 12)

وَٱلضُّحَىٰ وَٱلَّيۡلِ إِذَا سَجَىٰ

"By the morning brightness! And the night when it **covers with darkness**"

(Quran, Ad-Dhuhaa, 93: 1-2)

وَجَعَلۡنَا ٱلَّيۡلَ لِبَاسٗا

"And We made the night (as) **covering** (through its darkness)"

(Quran, An-Naba, 78: 10)

ءَأَنتُمۡ أَشَدُّ خَلۡقًا أَمِ ٱلسَّمَآءُۚ بَنَىٰهَا رَفَعَ سَمۡكَهَا فَسَوَّىٰهَا
وَأَغۡطَشَ لَيۡلَهَا وَأَخۡرَجَ ضُحَىٰهَا

"Are you a more difficult creation or the heavens (sky)? He constructed it. He raised its ceiling and proportioned it. And He **darkened** its night and brought out its brightness."

(Quran, An-Nazi'at, 79: 27-29)

وَءَايَةٞ لَّهُمُ ٱلَّيۡلُ نَسۡلَخُ مِنۡهُ ٱلنَّهَارَ فَإِذَا هُم مُّظۡلِمُونَ

"And the sign for them is the night. We withdraw from it the day. Then behold! They are in **darkness**."

(Quran, Yasin, 36: 37)

The verses above provide one key distinction of night, namely, night and darkness. This darkness "covers" the sky from the east. A sign from Allah that night has begun is the withdrawal, or retreat, of daylight from the east. To confirm this, how did the Prophet (ﷺ) interpret night, especially in reference to verse 37 of Surah Yasin above.

The definition of night, according to Prophet Muhammad (ﷺ), is that the sun sets in the west and **night approaches from the east, with the naked eye**!

"Umar (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: 'When the night approaches and the day retreats and the sun sinks down, then the observer of the fast should break it.' Ibn Numair made no mention of the word "then"."

Sahih Muslim

In other words, observers of the fast must confirm with the naked eye that the sky from the east is getting darker and darker. This occurs after the sun has set. The sky from the east must begin to look like the night sky with daylight retreating.

The two Hadiths below confirm that believers must look to the east with the naked eye **before** ending the fast:

'Abdullah b. Abi Aufa reported: "We were with the Messenger of Allah (may peace be upon him) on a journey during the month of Ramadan. When the sun had sunk he said: So and so, get down (from your ride) and prepare the meal of parched barley for us. He said: Messenger of Allah, still (there is light of) day. He (the Holy Prophet) said: Get down and prepare meal of parched barley for us. So he got down and prepared the meal of parched barley and offered him, and the apostle of Allah (may peace be upon him) drank that (liquid meal). **He then told with the gesture of his hand that when the sun sank from that side and the night appeared from that side, then the observer of the fast should break it**".'

Sahih Muslim

'Ibn Abi Aufa (Allah be pleased with him) reported: "We were with the Messenger of Allah (may peace be upon him) on a journey. When the sun sank he said to a person: Get down and prepare barley meal for us. Upon this he said: Messenger of Allah, let there be dusk. (He the Holy Prophet) said: Get down and prepare barley meal for us. He (the person) said: There is still (the light of) day upon us. (But) he got down (in obedience to the command of the Holy Prophet) and prepared a barley meal for him and he (the Holy Prophet) drank that (liquid meal) and then said: **When you see the night approaching from that side (and he pointed towards the east with his hand), then the observer of the fast should break it**".'

Sahih Muslim

The Prophet (ﷺ) was travelling with a companion during the month of Ramadan and the sun had set. He instructed the companion to

prepare a barley meal (*ie*, a quick meal) to break the fast with. When the companion had prepared the meal, the Prophet (ﷺ) broke the fast after looking at the east with the naked eye. From these Hadiths, there are a few things we can learn:

- The fast ends after the sun have set in the west, and the fasting person can see the "night approaching" from the east with the naked eye, ie, the sky from the east is getting darker and darker.
- The length of time between sunset and night approaching from the east is not always the same. Due to the clouds and the weather, the "night of Maghrib" may appear from the east by the same amount of time it takes to prepare and cook barley (or porridge). It may have taken around 5–20 minutes for the companion to prepare this meal, and Allah knows best. In other words, the "night of Maghrib" can appear a short while after sunset.
- Sunset, alone, is NOT when the fast has ended. You need to look to the east with the naked eye to confirm the "night of Maghrib" has appeared.
- Allah lengthens or increases the Sehri time to benefit Muslims who need the extra time to eat and drink. If Muslims have to wait a short while for the "night of Maghrib" to appear from the east, who benefits? It is this writer's opinion that Allah delays the Iftar time to benefit those who are cooking, preparing, and waiting for the Iftar meal. Those who are cooking and preparing the meal would have slightly extra time to get the food on the table. There would no "mad dash" as seen in most Muslim households. And those who are waiting for the Iftar meal would have extra time to make dua, or would remember to make dua, before breaking the fast. The Prophet (ﷺ) narrated there are three people who dua's are never rejected. One is the dua of the fasting person at the time he breaks his fast. And Allah knows best!

The Hadith below is an extract from **Hadith 1** in the previous section:

"Gabriel led me in prayer twice near the Kabbah. **The first time**, we offered the noon prayer (dhuhr) when the shadow was like the thong of a shoe. Then, we offered the afternoon prayer (asr) when the shadow of everything was equal to it, and **sunset prayer (maghrib) after sunset when the fasting man**

breaks his fast... The second time, ... We prayed **sunset prayer at the same time as the previous day**..."

Jami Al Tirmizi

The Prophet (ﷺ) was taught by Angel Gabriel (as) to pray Maghrib **after sunset when the fasting man breaks his fast**, to reiterate, Maghrib begins after the sun has set and the night sky from the east is getting darker and darker with the naked eye. The beginning time of Maghrib and the end time of fast are synonymous, ie, the same.

Finally, from **Hadith 2** and **Hadith 3** in the previous section, the Prophet (ﷺ) said the beginning time of Maghrib (and the end of Fast) is when the sun has set:

"....The beginning of the time of Maghrib is when the sun has set..."

"....Then he ordered him (to call the Iqamah for) Maghrib when the (top) edge of the sun had set..."

There's no contradiction between this statement of the Prophet (ﷺ), the four Hadiths above and the Quran, and here's why:

- The Quran has stated in Surah Yasin, (**Quran, 36:37**), a sign of the night is the withdrawal, or retreat of daylight (from the east), and the appearance of night in the sky. Meaning, that night begins when the sky gets darker and darker (from the east) with the naked eye.
- Umar Ibn Khattab has confirmed, in Sahih Muslim, that the fast ends when night approaches from the east and the sun has set in the west.
- The Prophet (ﷺ) told his companion, narrated in Sahih Muslim, that the fast ends after sunset, when night approaches from the east with the naked eye. The Prophet (ﷺ) and his companion had to wait a short while for the "night of Maghrib" to appear from the east after sunset.
- When the Prophet (ﷺ) said that the beginning of Maghrib (and end of fast) is when the sun has set, he is confirming that the "night of Maghrib" can also appear instantaneously, or as soon as the sun has set.
- Hence, the time of Maghrib (and the end of fast) is imprecise. The fast ends when either night approaches from the east

instantly, or a short while after sunset. If it's a short while, believers will have to wait until the appearance of night from the east, and if it appears instantly, Muslims can break their fast straight away. And Allah knows best!

- Allah has done this because He wants to decide when the fast ends (and Maghrib begins). He has made it imprecise so He can determine the exact "minute on the clock" the fast ends and Maghrib begins. To reiterate, He decides what minute the fast ends and Maghrib begins each day.

The divine design with the naked eye sighting is so Allah can decide when the fast ends (and Maghrib begins). The purpose of looking at the sky for Fajr is so Allah can decide when the fast (and Fajr) begins. The purpose of the naked eye sighting of the moon at each end of the Islamic Month is so Allah can decide when the new Islamic Month begins and ends. Hence, Allah decides when the new Islamic Year begins and ends.

Most Muslims no longer begin and end their fast by looking at the sky with the naked eye. They no longer pray Fajr and Maghrib using the naked eye sighting of the "light of Fajr" and the "night of Maghrib" in the sky. Praying Maghrib and opening the fast before the “night of Maghrib” appears in the sky **could result in Allah not accepting those prayers and fast.**

CHAPTER 3

SACRED TIME

What is Sacred Time?

What is Time in Islam? Does Islam have a different concept of Time to the rest of the world? If so, shouldn't it be Sacred Time, or, the Islamic Concept of time that Muslims must use to determine their prayers, fast and dates of the new Islamic Month?

This writer will not explain in detail the Islamic Concept of Time, also known as Sacred Time. This section is only a summary of the link between Time, Nature, and Islam.

The pagan Arabs during the time of the Prophet (ﷺ), declared there was no reality beyond our material reality. Hence, time only had a secular dimension:

وَقَالُوا۟ مَا هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَآ إِلَّا ٱلدَّهْرُ ۚ وَمَا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَظُنُّونَ ۝

"**And they say: What is there but our life in this world? We shall die and we live and nothing, but Time (al-Dahr) can destroy us**. But of that they have no knowledge: they engage in mere conjecture."

(Quran, Al-Jathiyah, 45:24)

In this verse, Allah is clarifying that Time has a sacred dimension known as Sacred Time. Sacred Time is 'Time that has come from Allah'. Secular Time is 'Time that has come from man'. Sacred Time has a spiritual dimension linked to the Akhirah and serves to connect the present world with the other worlds of space and time.

In Surah Al-Asr, Allah takes on oath on time:

وَٱلْعَصْرِ إِنَّ ٱلْإِنسَـٰنَ لَفِى خُسْرٍ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟ بِٱلصَّبْرِ

"By Time! Indeed, Man is in loss. Except those who believe and do righteous good deeds and recommend one another to the truth and recommend one another to patience."

(Quran, Al-Asr, 103)

When Allah swore an oath by time, He is directing our attention to how time has a dimension or reality linked to **Him**. He, the creator of time, has fashioned time in such a way that He can **intervene** in our daily life using **time**. How does Allah do this for our prayer and fast times?

"Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Allah Almighty said: The offspring of Adam abuses Dahr (Time), and I am Dahr (Time); in My Hands are the night and the day."

Sahih Bukhari

When Allah declared, "*...I am Dahr (Time); in My Hands are the night and the day.",* He is confirming a harmonious relationship between Time and nature. The alternation of night and day are relative to Sacred Time. In other words, the year, months, weeks, days, prayer, and fasting times must be in harmony with nature. When Time is in sync with nature, Allah is interlinked to Time itself as He can manage time for our daily life.

Time is Sacred when there is a harmonious link between Allah and Time. It is Sacred Time that envelopes our prayer times, fast times, daily life, and our Islamic calendar. When a believer uses Sacred Time for their prayer and fasting, Allah can function to decide the times of prayer and fast. When a believer uses Sacred Time to determine the day of Eid, Allah can decide the day of Eid. Sacred Time reminds the individual and society of the existence of Allah, the Akhirah, and other worlds of space and time.

Muslims are no longer using Sacred Time for their prayers and fast, rather, Sacred Time has been abandoned for Secular time. It is only when we use Sacred Time (Time that has come from Allah), that we would know the times of prayer, fast and the dates of the new Islamic Month. When time is secularised, *ie, there's no link between nature and time*, **there is now no link between Allah and time**. Allah would no longer reveal the times of prayer, fast and the dates of the new Islamic month and year. **Allah, alone, knows and decides** when the prayer, fast and the Islamic month begins and ends.

Sacred Time – Hours of the Day, Days of the Week and Months of the Year

Prophet Muhammad (ﷺ) declared that a day in Islam is split into 12 hours:

> "Narrated Jabir ibn Abdullah: The Prophet (ﷺ) said: Yaum al-Jummah is divided into twelve hours. Amongst them there is an hour in which a Muslim does not ask Allah for anything, but He gives it to him. So, seek it in the last hour after the afternoon prayer"
>
> **Sunan Abi Dawud**

There is no evidence in the Quran or Hadith on the division of these 12 hours (*ie*, when they begin and end). It is the opinion of Sheik Imran Hosein they are divided the following way, and Allah knows best:

Hours of the Day	Time Duration
1st Hour	Maghrib until Isha
2nd Hour	Isha until Sleep
3rd Hour	Sleep until Deep Sleep
4th Hour	Deep Sleep until Light Sleep
5th Hour	Tahajjud until Fajr
6th Hour	Fajr until Sun Rise
7th Hour	Sun Rise until Ishraq
8th Hour	Ishraq until Morning
9th Hour	Morning until Dhuha
10th Hour	Dhuha until Zawaal
11th Hour	Zuhr until Asr
12th Hour	Asr until Maghrib

Table C: Hours of the Day

Like the rest of the world, Islam has split the week into 7 days. The days of the Islamic week are as follows:

Days of the Week	Meaning	Secular Equivalent
Yaum al-ahad	First Day	Sunday
Yaum al-Ithnayn	Second Day	Monday
Yaum al-Thulatha	Third Day	Tuesday
Yaum al-Arbi'a	Fourth Day	Wednesday
Yaum al-Khamis	Fifth Day	Thursday
Yaum al-Jum'ah	Day of Congregation	Friday

Yaum al-Sabt	Day of Rest	Saturday

Table D: Days of the Islamic Week

The Islamic week begins with Yaum al-ahad, commonly known as Sunday in the modern age, and Muslims are required to work 6 days a week. The full day of rest is reserved for Yaum al-Sabt; known as Saturday. Allah, in Surah al-Jum'ah, commanded Muslims to return to work after the Jum'ah prayer.

Also like the rest of the world, Islam has 12 months throughout the year. The month begins when either the new crescent moon has been sighted at the end of 29th day or when the previous month has completed 30 days. Like repeatedly said, the divine wisdom of the months corresponding with the sighting of the new moon is for Allah to decide the dates of the new Islamic month and year. The Islamic Calendar, from the first to the last month, is as follows:

Months of the Year	Month Order	Importance
Muharram	First	10th of Muharram is the day of Ashura. It is Sunnah to fast on the 9th & 10th or 10th and 11th days of Muharram
Safar	Second	-
Rabi al-Awwal	Third	The month in which Nabi Muhammad (ﷺ) was born
Rabi ath-Thani	Fourth	-
Jumada al-Ula	Fifth	-
Jumada al-Thaniyah	Sixth	-
Rajab	Seventh	27th Rajab marks the event of the Isra and M'iraj; the night journey of Nabi Muhammad (ﷺ) from Makkah to Jerusalem
Shaban	Eighth	The Prophet (ﷺ) used to fast excessively throughout this month

		in preparation of Ramadan
Ramadan	Ninth	Holy month of Ramadan. Muslims must fast from dawn to sunset throughout the whole month. One of the last 10 odd nights mark Laylatul-Qadr; a night worth 1000 months.
Shawwal	Tenth	Eid ul-Fitr is celebrated on the first day of Shawwal. It is recommended to fast 6 additional days this month alongside Ramadan to get the reward of 1 years' worth of fasting
Dhu al-Qaddah	Eleventh	-
Dhul-Hijjah	Twelfth	The 12th and final month of the Islamic Calendar. The Hajj pilgrimage takes place this month

Table E: Months of the Islamic Year

Islam has a distinctly different Calendar to the rest of the world. Since time is measured in days and months throughout the year, the *measurement of time* with the days and months are different to the non-Muslim world. Since *months* measure time throughout the *year* and *days* measure time throughout the *month*, what has Allah given to *measure time throughout the day*?

A clock is something that measures time throughout the day.

Sun Clock

Allah bestowed upon the Ummah of Nabi Muhammad (ﷺ) the 5 daily prayers:

"So, bear patiently (O Muhammad) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day (an indication for the five compulsory congregational prayers), that you may become pleased (with the reward which Allah shall give you)."

(Quran, Taha, 20:130)

Since the Quran was sent to people who think, did Allah Most High give the Ummah of Nabi Muhammad (ﷺ) a 'clock' to tell the time for their 5 daily prayers? If so, did the Prophet (ﷺ) and his companions use this Divine clock?

Allah gave every Prophet a clock for their ummah. This clock is the **sun**:

ۚ فَالِقُ ٱلْإِصْبَاحِ وَجَعَلَ ٱلَّيْلَ سَكَنًا وَٱلشَّمْسَ وَٱلْقَمَرَ حُسْبَانًا
ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ

"(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the **sun** and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing."

(Quran, Al-An'aam, 6:96)

هُوَ ٱلَّذِى جَعَلَ ٱلشَّمْسَ ضِيَآءً وَٱلْقَمَرَ نُورًا وَقَدَّرَهُۥ مَنَازِلَ
لِتَعْلَمُواْ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ ۚ مَا خَلَقَ ٱللَّهُ ذَٰلِكَ إِلَّا بِٱلْحَقِّ
يُفَصِّلُ ٱلْـَٔايَـٰتِ لِقَوْمٍ يَعْلَمُونَ ۝ ۚ

"It is He Who made the **sun** a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the count (of time). Allah did not create this but in truth. He explains the Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) in detail for people who have knowledge."

(Quran, Yunus, 10:5)

وَسَخَّرَ لَكُمُ ٱلشَّمۡسَ وَٱلۡقَمَرَ دَآئِبَيۡنِۖ وَسَخَّرَ لَكُمُ ٱلَّيۡلَ وَٱلنَّهَارَ

"And He has subjected for you the **sun** and the moon, both constantly pursuing their courses, and subjected for you the night and the day"

(Quran, Ibrahim, 14:33)

A clock is something that indicates the passage of time throughout the day. It is based on **Solar Time**. Solar Time, in the Modern World, is measured from the position of the sun in the sky. In Islam however, solar time is instead measured by the naked eye sighting of the **sun shadow** for the day prayers (Zuhr & Asr), **light** for the dawn prayer (Fajr) and **darkness** for the night prayers (Maghrib & Isha).

Angel Gabriel (as) taught the Prophet (ﷺ) how to use this 'clock' for prayer:

"**Gabriel led me in prayer twice near the Kabbah**. **The first time**, we offered the noon prayer (dhuhr) when the shadow was like the thong of a shoe. Then, we offered the afternoon prayer (asr) when the shadow of everything was equal to it, and sunset prayer (maghrib) after sunset when the fasting man breaks his fast, and nightfall (ishaa') prayer when the twilight disappeared, and the dawn prayer (fajr) when one who fasts is forbidden food and drink. **The second time**, we offered noon prayer when the shadow of everything was like it in length at the time of afternoon prayer on the previous day. Then we offered the afternoon prayer when the shadow of everything was twice as long. We prayed sunset prayer at the same time as the previous day; we prayed nightfall prayer while one-third of the night was passing (heena dhahaba thuluth al-leyli) and dawn prayer when the earth was well-lit. **Then Gabriel turned to me and said; "O Muhammad! This was the time observed by Prophets (p.b.u.t) before you, and the time of prayers is between these two times.**"

(Jami Al Tirmizi)

This 'clock' was given to every Prophet before Prophet Muhammad (ﷺ), "*O Muhammad! This was the time observed by Prophets (p.b.u.t) before you..".* It is not new; it has been used since the time of Prophet Adam (as).

When Muslims use the prayer times mentioned in the Hadith above, they are using the 'sun clock' to determine the times of prayer. The purpose behind this clock is so Allah can **decide** when the prayer (and Fast) begins and ends.

When Gabriel (as) said to Prophet Muhammad (ﷺ) that "*…the time of prayers is between these two times*", he is confirming that these prayer times are **fixed by Allah** Himself. In other words, Allah decides the exact moment or minute prayer begins and ends.

Prophetic Prayer Times & Lands of the Prophet's

In the Quran, there are 25 Prophet's mentioned by name. As Gabriel (as) told Prophet Muhammad (ﷺ) that the divinely ordained prayer times were used by the prophets before him, the implication is that they can be used in the **lands in which these prophets lived or migrated to**: "*O Muhammad! This was the time observed by Prophets (p.b.u.t) before you..".*

Land where each Prophet in the Quran lived or migrated to

Adam (?), Idris (Iraq), Noah (Iraq), Hud (Yemen), Salih (Iraq), Ibrahim (Iraq), Lut (Iraq), Ismail (Palestine), Ishaq (Palestine), Yaqub (Palestine), Yusuf (Palestine), Ayyub (Arabia), Shu'aib (Syria), Musa (Egypt), Harun (Egypt), Dzulkifil (Palestine), Dawud (Palestine), Sulaiman (Palestine), Ilyas (Palestine), Alyasa (Palestine), Yunus (Iraq), Zakaria (Palestine), Yahya (Syria), Isa (Palestine) & Muhammad (Arabia)

To summarise, the lands that can use these prayer times are:

- Arabia, Palestine, Iraq, Yemen, Syria & Egypt

Prophetic Prayer Times & Lands of the Companions

The eminent companion of the Prophet (ﷺ), Abu Bakr Siddique (ra), was given a guarantee by the Prophet (ﷺ) that he would enter every gate of Jannah:

"Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, 'Anyone who spends a pair in the way of Allah will be called from all the gates of Paradise: O servant of Allah, this is good! **The people of prayer will be called from the gate of prayer**, the people of jihad will be called from the gate of jihad, the people of fasting will be called from the gate of al-Rayyan, and the people of charity will be called from the gate of charity." **Abu Bakr said, "One who is called from all those gates would need nothing. Will**

anyone be called from all those gates, O Messenger of Allah?" The Prophet said, "Yes, and I hope you will be among them, O Abu Bakr.'"

(Ṣaḥiḥ al-Bukhari & Ṣaḥiḥ Muslim)

Abu Bakr Siddique is one of the 10 companions who was guaranteed Jannah by the Prophet (ﷺ):

"The Messenger of Allah (peace and blessings of Allah be upon him) said: '**Abu Bak**r will be in Paradise , **Umar** will be in Paradise, **Uthman** will be in Paradise , **Ali** will be in Paradise, Talhah will be in Paradise, al-Zubayr will be in Paradise, Abd al-Rahman ibn Awf will be in Paradise, Sa'd will be in Paradise, Sa'id will be in Paradise , and Abu Ubaydah ibn al-Jarrah will be in Paradise.'"

(Narrated by al-Tirmidhi, 3747)

Four of the 10 men guaranteed Jannah established and ruled the Rashidun Caliphate which extended from Libya to the edge of modern-day Pakistan:

Image 1: Rashidun Caliphate between 632 to 661 AD

These four men, Abu Bakr, Umar, Uthman, and Ali practised the true authentic Islam of the Prophet (ﷺ). They were sincere and pious Muslims who would've instructed other companions to teach new Muslims in the conquered lands the **Prophetic Prayer Times**. Their teaching would've spread during the Umayyad Caliphate which expanded the Caliphate to Spain and entirety of Pakistan. Every country in the image above can use the Prophetic Prayer Times as *they were used in the past*.

Lastly, the last prophet, Nabi Muhammad (ﷺ), was sent to all of mankind:

قُلْ يَـٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ لَآ إِلَـٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَلِمَـٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

"Say **O Mankind**! Indeed, I am (the) messenger of Allah (sent) to you all, the One who for whom is the dominion (of) the heavens and the earth. (There is) no God except Him, He gives life and causes death. So, believe in Allah and His messenger, the unlettered Prophet the one who believes in Allah and His words, and **follow him** so that you may be guided."

(Quran, Al-A'raf, 7:158)

وَمَآ أَرْسَلْنَـٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَـٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ

"And not We have sent you except to (all) **mankind**, (as) a giver of glad tidings and (as) a warner, but most people (do) not know."

(Quran, Saba, 34:28)

The Quran says to follow the Prophet (ﷺ) and Allah, by virtue of being omniscient (He knows everything), would never give Muslims an obligation they could never fulfil. Following the Prophet (ﷺ) in the context of prayer means using the prayer times given to him by Allah Most High. The Prophet (ﷺ) was instructed by Allah to bring Islam to all of mankind, meaning, **Muslims in every part of the world** can practise Islam as he did, therefore, **can use the Prophetic Prayer Times**.

Evidence that Allah Decides the Time of Prayer & Fast

End of Fajr

At the very beginning of the Quran, an event is narrated where Nabi Ibrahim (as) argued with the king of Babylon over the existence and Sovereignty of Allah:

أَلَمْ تَرَ إِلَى ٱلَّذِى حَآجَّ إِبْرَٰهِـۧمَ فِى رَبِّهِۦٓ أَنْ ءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ إِذْ قَالَ
إِبْرَٰهِـۧمُ رَبِّىَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ قَالَ أَنَا۠ أُحْىِۦ وَأُمِيتُ ۖ قَالَ
إِبْرَٰهِـۧمُ فَإِنَّ ٱللَّهَ يَأْتِى بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَا مِنَ
ٱلْمَغْرِبِ فَبُهِتَ ٱلَّذِى كَفَرَ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ

"Did you not see the one who argued with Ibrahim concerning his lord, because Allah gave him the kingdom? When Ibrahim said, 'My Lord (is) the One who grants life and causes death'. He (the king) said 'I give life and (can) cause death'. Ibrahim said, **'(Then) Indeed Allah brings up the sun from the east, so you bring it from the west**. So, the one who disbelieved became dumbfounded. And Allah does not guide the people (who are the) wrongdoers."

(Quran, Al-Baqarah, 2: 258)

The king of Babylon, Nimrod, ruled over modern-day Iraq where he claimed to possess supreme sovereignty in the land. Nimrod committed Kufr (disbelief) by rejecting belief in Allah and Shirk (submission to other than Allah) by claiming to have sovereignty **above** Allah in the political affairs of Iraq; known as state sovereignty. The Highest law of the land was Nimrod's law where he could make Haram (Illegal) what Allah made Halal (legal) and vice versa.

Prophet Ibrahim (as) rejected this *Shirk* by challenging him to a debate and stating that Allah is the One Who grants life and causes death. Nimrod replied in a nonsensical way and Ibrahim (as) countered his argument by asserting 'Allah causes the sun to rise from the east, you make it rise from the west'. Nimrod had no power to cause the sun to rise from the west, thus, Ibrahim (as) won the argument.

The sun, moon and other celestial bodies are under the authority of Allah:

وَلَئِنۡ سَاَلۡتَهُمۡ مَّنۡ نَّزَّلَ مِنَ السَّمَآءِ مَآءً فَاَحۡيَا بِهِ الۡاَرۡضَ مِنۡۢ بَعۡدِ مَوۡتِهَا لَيَقُوۡلُنَّ اللّٰهُ ؕ قُلِ الۡحَمۡدُ لِلّٰهِ ؕ بَلۡ اَكۡثَرُهُمۡ لَا يَعۡقِلُوۡنَ

"And if you ask them **who created the heavens and the earth and subjected the sun and the moon? Surely, they would say Allah**. Then how are they deluded?"

(Quran, al-Ankaboot, 29:61)

اِنَّ رَبَّكُمُ اللّٰهُ الَّذِىۡ خَلَقَ السَّمٰوٰتِ وَ الۡاَرۡضَ فِىۡ سِتَّةِ اَيَّامٍ ثُمَّ اسۡتَوٰى عَلَى الۡعَرۡشِ يُغۡشِى الَّيۡلَ النَّهَارَ يَطۡلُبُهٗ حَثِيۡثًا ۙ وَّالشَّمۡسَ ۙ وَالۡقَمَرَ وَالنُّجُوۡمَ مُسَخَّرٰتٍۢ بِاَمۡرِهٖ ؕ اَلَا لَهُ الۡخَلۡقُ وَالۡاَمۡرُ ؕ تَبٰرَكَ اللّٰهُ رَبُّ الۡعٰلَمِيۡنَ

"Indeed, your Lord Allah is the One who created the heavens and the earth in six days (epochs), then He ascended on the Throne. He covers the night (with) the day seeking it rapidly, **and the sun, and the moon, and the stars (are) subjected by His Command.** Surely, for Him is the Creation and the Command. Blessed (is) Allah, the Lord of the worlds!**"**

(Quran, Al-A'raaf, 7:54)

If Allah is the One who **causes** the sun to rise from the east, the inescapable conclusion is that He decides **when** the sun rises, or what **time** the sun rises. The actual 'minutes on the clock' the sun rises each day are **decided** by Allah. He, alone, has the power and authority to cause the sun to rise at that particular time.

The beginning of sunrise is the end of Fajr. Fajr ends when the top tip of the sun begins to rise above the horizon. As Allah causes the sun to rise, *ie*, He decides what time the sun begins to rise, He ultimately decides what time Fajr ends. If Allah decides what time Fajr ends, it is logical to assume that He decides what time Fajr begins.

Beginning of Fajr & Fast

In Surah al-Baqarah, Allah promulgated that the fast (and Fajr) begins when the white thread of dawn becomes distinct from the black thread of night:

وَكُلُواْ وَٱشۡرَبُواْ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلۡخَيۡطُ ٱلۡأَبۡيَضُ مِنَ ٱلۡخَيۡطِ ٱلۡأَسۡوَدِ مِنَ ٱلۡفَجۡرِۖ ثُمَّ أَتِمُّواْ ٱلصِّيَامَ إِلَى ٱلَّيۡلِ

"...And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until nightfall....."

(Quran, al-Baqarah, 2:187)

This is an Ayat Mutashabihat, a verse of the Quran that needs to be **INTERPRETED** for its meaning to be discovered. As Allah states only He can confirm the correct interpretation of such an Ayat (**Quran, 3:7**), and the Prophet (ﷺ) was sent to teach the Quran (**Quran, 2:151**), and Muslims are obliged to follow him in numerous passages (**Quran, 3:31, 47:33, 24:54, 7:158**), it is clear as day Allah wants us to follow the Prophet's **interpretation** of an Ayat Mutashabihat:

"Adiyy, (may Allah be pleased with him), said: 'O Messenger of Allah, I memorized and understood everything you advised me to do except the white and the black thread (meaning the verse). I spent the night yesterday having two threads looking at this once and then looking at that another time.' The Prophet sallallaahu `alayhi wa sallam (may Allah exalt his mention) smiled and said: **It is the white and black threads in the sky**.'"

At-Tabaraani

"Narrated Adi bin Hatim: 'When the above verses were revealed: 'Until the white thread appears to you, distinct from the black thread,' I took two (hair) strings, one black and the other white, and kept them under my pillow and went on looking at them throughout the night but could not make anything out of it. So, the next morning I went to Allah's Messenger (ﷺ) and told him the whole story. He explained to me, **'That verse means the darkness of the night and the whiteness of the dawn**.'"

Sahih Bukhari

The Prophet (ﷺ) instructed his companion that Fajr (and Fast) begins when the "white thread" is seen in the sky, or when the sky becomes lighter and lighter with the naked eye.

This "white thread" is light from the sun that spreads across the sky before sunrise. Allah, the One Who causes the sun to rise (**Quran, 2:258**), ultimately determines **when** this light spreads across the sky. He decides the exact **moment** or **minute** it begins to spread. Allah, the Most Wise, in conjunction with the weather and the clouds, can restrict the visibility of this light to **influence the exact time** Muslims see the "white thread" in the sky. If the skies are clear, Muslims will quickly sight the "light of Fajr". If the skies are cloudy, Muslims will have to wait for this light to become brighter and brighter. Allah does this to lengthens

or increase the sehri time in Ramadan; giving Muslims more time to eat, drink and pray Tahajjud.

Allah **decides the exact time or minute** Fajr (and fast) begins.

The time of sunrise and sunset should be understood as "*The time that Allah has **caused** the sun to rise and set*", in other words*, He has **decided** the sun should rise and set at this particular time".*

End of Asr

As Allah causes the sun to rise from the east, He must also cause the sun to set in the west.

"..... '(Then) **Indeed Allah brings up the sun from the east, so you bring it from the west**....."

(Quran, Al-Baqarah, 2:258)

The two prayers that are linked with sunset are Asr & Maghrib.

Angel Gabriel (as) taught the Prophet (ﷺ) to pray Asr when the "shadow of everything was equal". The sun shadow becomes "equal" when the position of the sun is halfway between its position from Zuhr to sunset.

Asr ends when the sun **begins** to set, or when the bottom tip of the sun first touches the horizon.

As Allah **causes** the sun to set, He **decides when** the sun **begins** to set, hence, He decides **what time or minute** Asr ends.

Beginning of Maghrib & End of Fast

The beginning time of Maghrib is when the fast has ended and night has begun:

ثُمَّ أَتِمُّواْ ٱلصِّيَامَ إِلَى ٱلَّيْلِ

"...**Then complete the fast until nightfall**....."

(Quran, al-Baqarah, 2:187)

Night begins "*after sunset when the fasting man breaks his fast*" (see Hadith 1). There are three narrations in Sahih Muslim that confirm the fast ends (and Maghrib begins) after sunset, when the "night of Maghrib" is seen in the sky with the naked eye.

As Allah **decides when** the sun to begins to set which is the end of Asr, He would also **decide when** the sun finally sets; and when the "night of Maghrib" appears in the sky. The Prophet (ﷺ) has confirmed in Sahih

Muslim that the "night of Maghrib" can appear instantly or a short while after sunset. Allah uses the weather and the clouds to alternate the appearance of the "night of Maghrib" in the sky. It is imprecise so **Allah can decide the exact time or minute the fast ends and Maghrib begins**.

These are evidence and proofs that Allah decides the time of prayer and fast.

CHAPTER 4

DAWN, NIGHT & SACRED TERMINOLOGY

Philology is the branch of knowledge that deals with the history of language. Malcolm X, who began his personal spiritual journey behind prison bars, came across an influential book on Philology: The Loom of Language. Frederick Bodemer, the author of the Book, detailed the origins of language and the various factors that shaped language throughout history. This writer came across this subject by reading Malcolm X's autobiography.

When this writer began to study the subject of this book, 'Quran, the Time of Fajr and Maghrib', and read several articles written by learned Muslim scholars, he noticed those scholars embracing the new secular definition of Fajr from a Western world that rejected belief in Allah Most High. That Western world rejects a sacred dimension of reality, including anything related to the history of language, and derive their *meaning* of words solely from their secular viewpoint. However, Islam is a religion that recognises the world of the sacred. In Islam, where does language originate from? Does the new secular terminology of Fajr (dawn) and Layl (night) correlate with the sacred meanings of these words?

At the beginning of history, Allah created the first human being, Adam (as), and taught him the **names of everything**:

وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَـٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِى بِأَسْمَآءِ هَـٰٓؤُلَآءِ إِن كُنتُمْ صَـٰدِقِينَ قَالُوا۟ سُبْحَـٰنَكَ لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ ۖ إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ قَالَ يَـٰٓـَٔادَمُ أَنۢبِئْهُم بِأَسْمَآئِهِمْ ۖ فَلَمَّآ أَنۢبَأَهُم بِأَسْمَآئِهِمْ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّىٓ أَعْلَمُ غَيْبَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ

"**And He taught Adam the names of all of them**. Then He displayed them to the angels and then He said, "Inform Me of (the) names (of) these if you are truthful. They (Angels) said, "**Glory be to you, no knowledge for us except what You have taught us**. Indeed, You are the All-knowing, the All-Wise. He

(Allah) said, "O Adam! Inform them of their names". And when he had informed them of their names, He said, "Did not I say to you, Indeed I know (the) unseen (of) the heavens and the earth, and I know what you reveal and what you conceal"

(Quran, Al-Baqarah, 2:31-33)

The prominent Islamic scholar, Ibn Kathir, gave a commentary on these verses and stated Allah taught Adam (as) the names of every common word such as: "*human, animal, sky, earth, land, sea, horse, donkey and so forth, including the names of other species*" – excerpt from Ibn Kathir Tafsir.

Another excerpt from Ibn Kathir's Tafsir: "*Allah taught Adam (as) the names for everything, their proper names, the names of their characteristics, and what they do….".*

If Allah taught Adam (as) the names of everything, this implies there is such thing as **Sacred Terminology** in Islam. The definitions of words are derived from the meaning given by Allah Most High. When the angels declared they had *no knowledge except what Allah had taught them*, they are confirming that Adam (as) was blessed with the ability to combine two oceans of knowledge, Ilm al-Batin & Ilm al-Zahir. Adam (as) had to rely on his external sight to name the objects Allah revealed to him. He relied on Ilm al-Zahir to see the objects (knowledge from external observation and rational enquiry), then, he relied on Allah to give him the definitions of said objects, known as Ilm al-Batin (knowledge from internal spiritual insight, or knowledge from Allah). It is when he combined both oceans of knowledge that he derived the meanings of "*human, animal, sky, earth, land, sea, horse, donkey etc".*

If Adam (as) was given the sacred meaning of the word sky, as commented by Ibn Kathir, did Allah give him the definitions of Fajr (Dawn) and Layl (Night)?

The Quran, in Surah Nazi'at, provides an interlink between the sky, night and dawn:

ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ ٱلسَّمَآءُ ۚ بَنَىٰهَا رَفَعَ سَمْكَهَا فَسَوَّىٰهَا
وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَىٰهَا

"Are you a more difficult creation or the **heavens? (sky)** He constructed it. He raised its ceiling and proportioned it. And He **darkened** its night and brought out its **brightness**."

(Quran, An-Nazi'at, 79:27-29)

The Prophet (ﷺ) confirmed that night (Layl) begins when the sky darkens from the east after sunset. He also confirmed that dawn (Fajr) begins when the sky brightens from the east before sunrise.

Since dawn and night are interlinked with changes in the sky, it is clear Allah would've taught Adam (as) the meanings of the words Fajr (Dawn) and Layl (Night).

Secondly, when Gabriel (as) gave the Prophet (ﷺ) the Prophetic Prayer Times, he stated: *"O Muhammad!* ***This was the time observed by Prophets (p.b.u.t) before you****, and the time of prayers is between these two times."*

The Prophet (ﷺ) was given the 5 daily prayers, two of the prayers, Fajr and Maghrib, begin at dawn and night. If Adam (as) was given the Fajr and Maghrib prayers, he must've been given the definitions of these words by Allah Himself. In fact, every single Prophet would've been taught the sacred meaning behind the names of prayer.

As Dawn (Fajr) and Night (Layl) have a sacred meaning, ie, *their definitions were given by Allah Himself*, are Muslims using Allah's terminology today?

This writer will now attempt to derive the Sacred definitions of Dawn and Night and contrast this with the new Secular meaning embraced by the Muslim world.

Important Lesson in Methodology - The Stars, Mountain and Rivers

This writer learnt a very important lesson when it came to the study of the Quran by Sheik Imran Hosein, and his teacher, Maulana Fazlur Rahman Ansari.

In a bygone era, when lone travellers at night had to find direction, they simply looked at the stars in the sky. The stars in the sky functioned as lamps that provided the *right direction*. For lone travellers to utilize the stars in the sky, they had to pierce together how the stars were *inter-connected and how they combined to form a*

whole. Once they understood how the stars were interconnected, they could now grasp the big picture to read their present location and find their end destination.

Without understanding how the stars are inter-connected, the lone traveller could be travelling in the wrong direction. It would be unwise to look at one star, or a few stars, and begin travelling at night. The lone traveller needs to grasp the totality of all the stars in the sky to know they are headed in the right direction.

For the methodology of study of the Quran, the verses of the Quran are like the stars in the sky:

إِنَّا زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِزِينَةٍ ٱلْكَوَاكِبِ

"Indeed, We ordained the sky [of the world] with stars for decoration"

(Quran, As-Saffat, 37:6)

Allah described those stars as lamps:

وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَجَعَلْنَٰهَا رُجُومًا لِّلشَّيَٰطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ ٱلسَّعِيرِ ۝

"And indeed, We have beautified the lowest heavens with (stars like) lamps, and We have made them (as) missiles for the devils, and We have prepared for them punishment (of) the Blaze"

(Quran, Al-Mulk, 67:5)

The verses of the Quran function as the lamps in the sky to help Muslims find the right direction when they are studying the Quran:

وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلنُّجُومَ لِتَهْتَدُوا۟ بِهَا فِى ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ قَدْ فَصَّلْنَا ٱلْـَٔايَٰتِ لِقَوْمٍ يَعْلَمُونَ ۝

"And He (is) the One Who made for you the stars that you may guide yourselves with them in the darkness (of) the land and the sea. Certainly, We have made clear the signs for a people (who) know"

(Quran, Al-An'am, 6:97)

When we study the Quran, we must inter-connect all the verses like the stars in the sky to find the big picture. Once we have inter-connected all the verses on a subject, we can now see the general pattern that connects all these verses together. Understanding and locating the general pattern helps us discover the true meaning of these verses. The great Islamic scholar, Maulana Fazlur Rahman

Ansari, has described that pattern as the system of meaning of the subject:

"Now, besides consistency, the conformability of the Holy Qur'ān in its various parts, as mentioned in the above verse, brings us to the logic of theoretic consciousness, which, too, is inherent in the holy book, even as the logic of religious consciousness is enshrined therein. The conformability, however, signifies, in the estimation of the best Qur'anic authorities, not only uniformity of teaching but also the principle that all the verses of the holy book are inter-related as parts of an intelligible system – whereby the existence of a *system of meaning* in the Holy Qur'ān is positively established, as also the technique of the exposition of that system"

(Qur'anic Foundations and Structure of Muslim Society Volume 1, p. 141)

If a Muslim wanted to derive the Quranic meaning of dawn, he must compile all the verses pertaining to dawn in the Quran and then try to find the general pattern that inter-connects these verses together, known as the system of meaning. Once he has found the system of meaning, these interconnected verses in the system of meaning will explain the definition of dawn in Islam.

The Quran has confirmed that Allah created the mountains and rivers to help people navigate when they are travelling:

وَأَلْقَىٰ فِى ٱلْأَرْضِ رَوَٰسِىَ أَن تَمِيدَ بِكُمْ وَأَنْهَٰرًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ وَعَلَٰمَٰتٍ ۚ وَبِٱلنَّجْمِ هُمْ يَهْتَدُونَ

"And He has cast in the earth firm mountains, lest it (the earth) should shake with you, and rivers and roads so that you may be guided. And landmarks, and by the stars they guide themselves"

(Quran, An-Nahl, 16:15-16)

The sayings of the Prophet (ﷺ) are allegorical to the mountain and the rivers.

The mountain and the rivers will help us navigate across the land after we have located the pattern that inter-connects all the stars in the sky. The stars provide directions from the sky; the mountain and the rivers provide the 'road path' to our final destination.

Once we have located the system of meaning, *ie*, *the interconnected nature of the verses of the Quran that self-explains and interpret each other to completely explain any subject*, we utilize the Prophet (ﷺ) to provide further information on the subject. The Prophet (ﷺ) will function as a litmus-test to verify we have correctly inter-connected all the verses together.

This writer will compare the sacred definitions of Fajr (Dawn) and Layl (Night) with the secular meanings of both these words.

Sacred vs Secular Definitions: Fajr & Layl

Sacred Definition of Dawn (Fajr)

Stars in the sky - Definition of Dawn (Fajr)

In Surah Al-Fajr, in the very first verse, Allah swears an oath by dawn:

وَٱلْفَجْرِ

"By the dawn!"

(Quran, Al-Fajr, 89:1)

In the Quran, Allah swears an oath on several of His creations including the **sun** (Quran, 91:1), **moon** (Quran, 91:2), **day** (Quran, 91:3), **night** (91:4), **sky** (Quran, 91:5), **earth** (Quran, 91:6), **star** (Quran, 53:1), **wind** (Quran, 51:1) and **mountain** (Quran, 52:1).

A cursory glance at the creations that Allah swears an oath by shows that each creation is distinct from one another. They each have a role to play in helping mankind live comfortably on earth. Hence, dawn is distinct from any of the creations Allah swears an oath by.

As Allah swears an oath by the **sun** (Quran, 91:1) in Surah Shams, and His oaths on each creation shows how unique they are from one another, it is reasonable to derive that the Quranic meaning of dawn is comprehensively different to the sun itself. In other words, **Fajr (or Dawn) is not based on the position of the sun below the horizon**, or what is commonly known as the "degrees of the sun". Dawn is a unique creation that makes it worthy of an oath by Allah.

In the late hours of night, when most people are asleep, Allah has described righteous Muslims as those who seek forgiveness **before dawn**:

ٱلَّذِينَ يَقُولُونَ رَبَّنَآ إِنَّنَآ ءَامَنَّا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ ٱلنَّارِ ٱلصَّٰبِرِينَ وَٱلصَّٰدِقِينَ وَٱلْقَٰنِتِينَ وَٱلْمُنفِقِينَ وَٱلْمُسْتَغْفِرِينَ بِٱلْأَسْحَارِ

"Those who pray 'Our Lord! Indeed, we (have) believed, so forgive for us our sins and save us (from) punishment (of) the fire'. (They are) the patient and the truthful and the obedient and those who spend and **those who seek forgiveness before dawn**"

(Quran, Al-Imran, 3:16-17)

They are believers who sleep little at night and ask forgiveness in the hours before dawn:

إِنَّ ٱلْمُتَّقِينَ فِى جَنَّـٰتٍ وَعُيُونٍ ءَاخِذِينَ مَآ ءَاتَىٰهُمْ رَبُّهُمْ ۚ إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُحْسِنِينَ كَانُوا۟ قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

"Indeed, the righteous (will be) in Gardens and springs. Taking what their Lord has given them. Indeed, they were before that good doer (in this world). They used to sleep little at night. **And would ask forgiveness in the hours before dawn**"

(Quran, Al-Dhariyat, 51:15-18)

If righteous Muslims sleep little at night and spend the hours before dawn asking for forgiveness, then dawn is something different or unique from the night itself. Such believers would need to see a distinction between night and dawn to know when to wake up at night to ask forgiveness.

Furthermore, Allah has made it a command for children and Milk-al Yamin to ask permission to enter others room in the house before the dawn prayer, as those occupants could be sleeping or having relations at night:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِيَسْتَـْٔذِنكُمُ ٱلَّذِينَ مَلَكَتْ أَيْمَـٰنُكُمْ وَٱلَّذِينَ لَمْ يَبْلُغُوا۟ ٱلْحُلُمَ مِنكُمْ ثَلَـٰثَ مَرَّٰتٍ ۚ مِّن قَبْلِ صَلَوٰةِ ٱلْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ ٱلظَّهِيرَةِ وَمِنۢ بَعْدِ صَلَوٰةِ ٱلْعِشَآءِ ۚ ثَلَـٰثُ عَوْرَٰتٍ لَّكُمْ ۚ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌۢ بَعْدَهُنَّ طَوَّٰفُونَ عَلَيْكُم بَعْضُكُمْ عَلَىٰ بَعْضٍ ۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْـَٔايَـٰتِ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ

"O you who believe! Let those whom your right hand possess and those who have not reached puberty among you ask your permission (before entering) at three times: **before the dawn prayer**, and when you put aside your garments (for rest) at noon and after the night prayer. (These are) three times of privacy for you. And there is no blame on you and on them at other times when some of you move about (attending) to others. Thus, Allah makes clear for you the verses, and Allah is All-Knower, All-Wise"

(Quran, An-Nur, 24:58)

These verses show that the time before dawn is marked with sleep, relations, prayer, forgiveness, and general privacy.

At dawn however, it is recommended to recite the Quran as this recitation is witnessed by Allah Himself:

أَقِمِ ٱلصَّلَوٰةَ لِدُلُوكِ ٱلشَّمۡسِ إِلَىٰ غَسَقِ ٱلَّيۡلِ وَقُرۡءَانَ ٱلۡفَجۡرِۖ إِنَّ قُرۡءَانَ ٱلۡفَجۡرِ كَانَ مَشۡهُودٗا وَمِنَ ٱلَّيۡلِ فَتَهَجَّدۡ بِهِۦ نَافِلَةٗ لَّكَ عَسَىٰٓ أَن يَبۡعَثَكَ رَبُّكَ مَقَامٗا مَّحۡمُودٗا

"Establish the prayer at the decline (of) the sun, **till darkness (of) the night** and **(recite the) Quran at dawn**. **Indeed, the (recital of) Quran (at) the dawn is ever witnessed.** And from (a part of) the night, arise from sleep for prayer with it (Quran) as additional (prayer) for you; it may be that your Lord will raise you (to) a praiseworthy station"

(Quran, Isra, 17:78-79)

This verse correlates night with darkness. If night has darkness, then by contrast, dawn should be categorised with light or brightness. Light and darkness are natural phenomenon's that occur in the sky. They can be seen with the naked eye.

The Quran interlinks the sky, night, and the brightness (of dawn):

ءَأَنتُمۡ أَشَدُّ خَلۡقًا أَمِ ٱلسَّمَآءُۚ بَنَىٰهَا رَفَعَ سَمۡكَهَا فَسَوَّىٰهَا وَأَغۡطَشَ لَيۡلَهَا وَأَخۡرَجَ ضُحَىٰهَا

"Are you a more difficult creation or the **heavens (sky)?** He constructed it. He raised its ceiling and proportioned it. And He **darkened** its night and brought out its **brightness**."

(Quran, An-Nazi'at, 79:27-29)

Hence, dawn is in relation to the sky above the horizon. As Fajr means dawn, and dawn is in relation to the sky above the horizon, then we know the Fajr prayer has begun *by simply looking at the sky*. Looking at the sky to sight the "light of Dawn (or Fajr)" will indicate the beginning time of the Fajr prayer.

The Quran, in several passages, references the **brightness** of the **sun** and **dawn**:

وَٱلشَّمۡسِ وَضُحَىٰهَا وَٱلۡقَمَرِ إِذَا تَلَىٰهَا وَٱلنَّهَارِ إِذَا جَلَّىٰهَا وَٱلَّيۡلِ إِذَا يَغۡشَىٰهَا

"By the **sun** and its **brightness**. And the moon as it follows it. And the day when it displays it. And the night as it conceals it".

(Quran, Ash-Shams, 91:1–4)

كَلَّا وَٱلْقَمَرِ وَٱلَّيْلِ إِذْ أَدْبَرَ وَٱلصُّبْحِ إِذَآ أَسْفَرَ

"But no! By the moon, and the night when it departs, and the **morning (or dawn)** when it **brightens**!"

(Quran, Al-Muddaththir, 74:32–34)

The light of Dawn (or Fajr) is a bright light that illuminates the sky and causes the night sky to become less dark. The sky becomes brighter and brighter with the naked eye. This bright light spreads in a horizontal direction and is first seen across the eastern horizon before sunrise.

The contrast between the sun, dawn and brightness are a reminder to Muslims of the relationship between dawn and the sun. It is not the position of the sun below the horizon that determines dawn for Muslims, rather, it is the **light of dawn above the horizon** that determine when Fajr (and Fast) begins.

Furthermore, the verse in Surah At-Takwir below juxtaposes night and dawn to show the relationship between dawn and the night sky. Night slowly retreats when the bright light of Dawn appears in the sky above the horizon:

وَٱلَّيْلِ إِذَا عَسْعَسَ وَٱلصُّبْحِ إِذَا تَنَفَّسَ

"And by the night as it departs, and by the dawn (or morning) when it **breathes**"

(Quran, At-Takwir, 81:17–18)

Dawn is a natural phenomenon visible to the naked eye. The peaceful, silent night is disrupted by the bright light of dawn to signal night is now coming to an end:

سَلَٰمٌ هِيَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ

"Peace until (the) emergence (of) the dawn"

(Quran, Al-Qadr, 97:5)

In the month of Ramadan, it is permissible for Muslims to have intimate relations with their spouses during the nights of fasting:

أُحِلَّ لَكُمْ لَيْلَةَ ٱلصِّيَامِ ٱلرَّفَثُ إِلَىٰ نِسَآئِكُمْ ۚ هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ ۗ عَلِمَ ٱللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ ۖ وَعَفَا عَنكُمْ ۖ فَٱلْـَٰٔنَ بَٰشِرُوهُنَّ وَٱبْتَغُوا۟ مَا كَتَبَ ٱللَّهُ لَكُمْ وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ

ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ ۖ ثُمَّ أَتِمُّوا۟ ٱلصِّيَامَ إِلَى ٱلَّيْلِ ۚ وَلَا
تُبَـٰشِرُوهُنَّ وَأَنتُمْ عَـٰكِفُونَ فِى ٱلْمَسَـٰجِدِ ۗ تِلْكَ حُدُودُ ٱللَّهِ فَلَا
تَقْرَبُوهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ ءَايَـٰتِهِۦ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

"Permitted for you (in the) nights (of) fasting (is) the approach to your wives. They (are) garments for you and you (are) garments for them. Allah knows that you used to deceive yourselves, so He turned towards you, and He forgave (on) you. So now have relations with them and seek what Allah has ordained for you. **And eat and drink until the white thread of dawn becomes distinct to you from the black thread**. Then complete fast till the night. And (do) not have relations with them while you (are) secluded in the masjid. These (are the) limits (set by) Allah, so (do) not approach them. Thus, Allah makes clear His verses for (the) people so that they may (become) righteous"

(Quran, Al-Baqarah, 2:187)

The nights of Ramadan are for prayer, intimacy, sleep, and asking forgiveness from Allah Most High (**Quran, 3:17**).

During the nights of Ramadan when sehri has begun, Allah has ordained Muslims to *eat and drink until the white thread of dawn becomes distinct from the black thread (of night)*. This unique phrase provides a further contrast between dawn and the night sky. The bright light of dawn causes the sky to slowly change colour, hence, when Muslims look at the sky to see the "light of Dawn (or Fajr)", they should **see the sky slowly transitioning into day**. This colour change signals to stop eating and drinking as Fajr (and Fast) has begun.

From interconnecting the verses related to dawn and attempting to locate the system of meaning on the Quranic definition of the word, we get a picture of what Allah meant by the word "dawn" in the Quran. We can now derive a sacred meaning of the word dawn (or Fajr).

The word Fajr means "dawn" and the apparent Quranic meaning is:

"The appearance of a bright light that spreads across the sky, above the horizon, with the naked eye before sunrise. This bright light causes the night sky to retreat, the eastern sky changes colour and becomes brighter and brighter"

Quranic Definition of Dawn

Mountain & Rivers - Definition of Dawn (Fajr)

The Prophet Muhammad (ﷺ) is the teacher of the Quran (**Quran, 2:151**). He was sent to teach, explain, and interpret the Quran. He is the

only human being who can unite the various sects of Muslims together on an Islamic issue.

The Quran has commanded Muslims to turn to the Prophet (ﷺ) and come to an agreement based on his *interpretation* and *explanation* of the Quran:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

"Nay, by thy Sustainer! They do not [really] attain to faith **unless they make thee [O Prophet] a judge of all on which they disagree among themselves**, and then find in their hearts no bar to an acceptance of thy decision and give themselves up [to it] in utter self-surrender"

(Quran, al-Nisa, 4:65)

The true Muslims are those who have no issue with following the Prophet's (ﷺ) understanding of Islam.

To confirm this writer's definition of dawn derived from the Quran, he will now turn to the Prophet (ﷺ) to explain the meaning of the word, *dawn*. He is the teacher of the Quran. He will teach us the true meaning of the word, *dawn*.

The Prophet (ﷺ), explained to his companion that Fajr (and dawn) began when the bright "light of Dawn" is sighted in the sky, with the naked eye:

"Narrated Adi bin Hatim: I said, 'O Allah's Messenger (ﷺ)! What is the meaning of the white thread distinct from the black thread? Are these two threads?" He said, "You are not intelligent if you watch the two threads." He then added, **"No, it is the darkness of the night and the whiteness of the day**.'"

Sahih Bukhari

Hence, dawn is a light that is seen with the naked eye, **above the horizon**. As confirmed by the Prophet (ﷺ), this bright light will cause the sky to slowly **change colour**. The sky, from the east, will transition from night to day. It will slowly become brighter and brighter with the naked eye.

In this second narration from Sahih Muslim, the Prophet (ﷺ) described the behaviour of the "light of Dawn/white thread":

"Samura b. Jundub reported Allah's Messenger (may peace be upon him) as saying: 'The Adhan of Bilal should not mislead you nor the whiteness (of the pillar) of dawn, for it is not the whiteness of the true dawn, but that of the false

dawn which is vertical like a pillar, **and you can eat food till the streaks of whiteness spread like it**.'"

Sahih Muslim

The "light of dawn" is a bright light that spreads in a horizontal direction. If a Muslim were to look across the eastern horizon, he should see a bright light spreading across the sky.

Finally, another companion came to the Prophet (ﷺ) and asked him the time of Fajr:

"Yahya related to me from Malik from Zayd ibn Aslam that Ata ibn Yasar said, "A man came to the Messenger of Allah, may Allah bless him and grant him peace, and asked him about the time of the **subh prayer**. The Messenger of Allah, may Allah bless him and grant him peace, did not answer him, **but in the morning, he prayed subh at first light. The following morning, he prayed subh when it was much lighter**, and then said, 'Where is the man who was asking about the time of the prayer?' The man replied, 'Here I am, Messenger of Allah.' He said, 'The time is between these two.'"

Al-Muwatta

The Prophet (ﷺ) taught this companion to look up at the sky, sight the bright light of dawn in the sky, and *then* pray Fajr. The Prophet (ﷺ) understood dawn to mean the "appearance of light in the sky before sunrise, with the naked eye".

Hence, the Prophetic definition of the word dawn (Fajr) is:

"The appearance of a bright light that spreads in a horizontal direction across the sky, with the naked eye, before sunrise. The sky, from the east, begins to change colour and transitions from night to day"

Prophetic Definition of Dawn

By combining the Quranic and Prophetic definitions of the word dawn (Fajr), we get a more comprehensive Islamic definition.

Islamic Definition:

"The appearance of a bright light that spreads in a horizontal direction across the sky, above the horizon, with the naked eye, before sunrise. The night sky, from the east, begins to change colour and becomes lighter and lighter"

Comprehensive Islamic Definition of Dawn

The Prophetic definition of the word dawn confirms the Quranic definition derived in the previous section.

Secular Definition of Dawn (Fajr)

In western society, the word dawn (Fajr) was similar to the Islamic definition, as seen in the Oxford Dictionary's definition of the word dawn:

"The first appearance of light in the sky before sunrise, or the time when it appears; the beginning of daylight; daybreak"

Oxford Dictionary Definition of Dawn

The oxford definition is still not compatible with the comprehensive Islamic definition above for the following reasons:

- It is in relation to the first appearance of light in the sky before sunrise, whereas, in Islam, **true dawn** is in relation to the second appearance of light in the sky.
- It does not state the relationship between dawn and night, such as the colour change of night when the "light of dawn" appears in the sky, from the east.
- It does not state the brightness of the "light of Fajr".
- It does not state the spread of this light in a horizontal direction.

In science, the definition of dawn is different from its traditional western meaning.

In science, Dawn is defined by the solar elevation angle of the sun, or the position of the sun in relation to the horizon. Modern astronomers have categorised three stages of dawn:

- Astronomical: The sun is 18 degrees below the horizon
- Nautical: The sun is 12 degrees below the horizon
- Civil: The sun is 6 degrees below the horizon

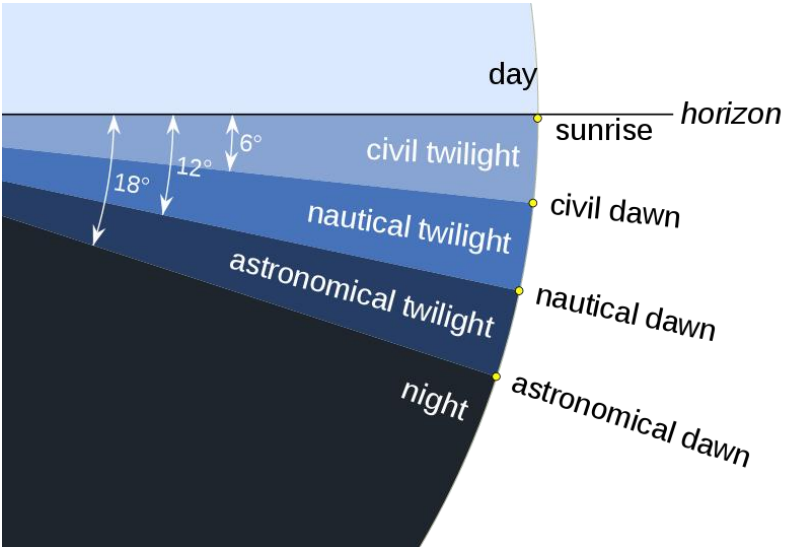

Figure 1: Astronomical, Nautical & Civil Twilight in relation to the horizon

In the scientific analysis section, we will address which western dawn or twilight is compatible with Fajr in Islam. In this section, we are only addressing the difference between the scientific and Islamic definition of dawn.

Comprehensive Islamic definition of dawn:

"The appearance of a bright light that spreads in a horizontal direction across the sky, above the horizon, with the naked eye, before sunrise. The night sky, from the east, begins to change colour and becomes lighter and lighter"

Comprehensive Islamic Definition of Dawn

Scientific definition of dawn:

"Dawn is the position of the sun in relation to the horizon. There are three stages of scientific dawn:

Astronomical: The sun is 18 degrees below the horizon
Nautical: The sun is 12 degrees below the horizon
Civil: The sun is 6 degrees below the horizon"

Scientific Definition of Dawn

The scientific definition of dawn is **NOT** compatible with Islam's for the following reasons:

- Scientific dawn is in relation to the **position of the sun below the horizon**. Whereas, in Islam, dawn is in relation to **light seen**

in the sky above the horizon. In Islam, dawn is **NOT** in relation to the position of the sun below the horizon.

- Scientific dawn is referring to dawn **BELOW** the horizon, whereas Islam is referring to dawn **ABOVE** the horizon
- Scientific dawn does **NOT** define the appearance of light in the sky
- Scientific dawn does **NOT** define the spread of light ABOVE the horizon
- Scientific dawn does **NOT** define the naked eye sighting of light in the sky
- Scientific dawn does **NOT** define the brightness of light in the sky
- Scientific dawn does **NOT** define the relationship between the dawn and night
- Scientific dawn does **NOT** reference any colour change in the sky with the naked eye
- Scientific dawn is derived from Oxford definition of the word, which is already in conflict the Islamic definition, as stated above.
- In Islam, dawn is based on the **OBSERVATION** of light in the sky, whereas, in science, dawn is relative to the position of sun below the horizon. The observation of light has been removed.
- Finally, Islamic dawn is a natural phenomenon seen with the naked eye. If dawn is in reference to the position of the sun below the horizon, this will eliminate the need of naked eye sighting, which will negate the sunnah of the Prophet (ﷺ). The Prophet's interpretation of dawn will be annulled.

Sacred Definition of Night (Layl)

Stars in the sky - Definition of Night (Layl)

This writer has already previously written on the meaning of night in Islam. However, it would be beneficial to derive a more grounded definition of the word from the Quran itself.

In the month of Ramadan, Muslims must fast from **dawn** (as defined by Allah and not the Modern World) until **night**:

وَكُلُواْ وَٱشۡرَبُواْ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلۡخَيۡطُ ٱلۡأَبۡيَضُ مِنَ ٱلۡخَيۡطِ ٱلۡأَسۡوَدِ مِنَ ٱلۡفَجۡرِۖ ثُمَّ أَتِمُّواْ ٱلصِّيَامَ إِلَى ٱلَّيۡلِ

"...And eat and drink until the white thread of dawn becomes distinct to you from the black thread. **Then complete fast till the night**..."

(Quran, Al-Baqarah, 2:187)

If we were to look at the stars in the sky, what patterns can we see amongst the verses of the Quran to understand how night is defined? What does Allah mean by night?

In Surah Dhuhaa, Layl and Shams, Allah swears an oath on the night:

وَٱلشَّمۡسِ وَضُحَىٰهَا وَٱلۡقَمَرِ إِذَا تَلَىٰهَا وَٱلنَّهَارِ إِذَا جَلَّىٰهَا وَٱلَّيۡلِ إِذَا يَغۡشَىٰهَا

"By the sun and its brightness. And the moon as it follows it. And the day when it displays it. **And the night as it conceals it**".

(Quran, Ash-Shams, 91:1–4)

وَٱلَّيۡلِ إِذَا يَغۡشَىٰ وَٱلنَّهَارِ إِذَا تَجَلَّىٰ

"**By the night when it covers**. And the day when it shines in brightness"

(Quran, Layl, 92:1-2)

وَٱلضُّحَىٰ وَٱلَّيۡلِ إِذَا سَجَىٰ

"By the morning brightness! **And the night when it covers with darkness**"

(Quran, Ad-Dhuhaa, 93:1-2)

In three consecutive Surahs, Allah displays two key characteristics of night. Firstly, in Surah Shams, the night conceals the sun, *ie*, night begins when the sun has set in the west. Secondly, in Surah Layl and Dhuhaa, the night now covers the sky with darkness.

These three Surahs display the contrast between day and night. The day (and Dawn) shines the sky with brightness, whereas the night shrouds the sky with darkness.

Allah confirms the two key characteristics of night in Surah Yasin, Isra & Naba:

وَجَعَلْنَا ٱلَّيْلَ وَٱلنَّهَارَ ءَايَتَيْنِ ۖ فَمَحَوْنَآ ءَايَةَ ٱلَّيْلِ وَجَعَلْنَآ ءَايَةَ ٱلنَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ ۚ وَكُلَّ شَىْءٍ فَصَّلْنَـٰهُ تَفْصِيلًا

"And We have made the night and the day as two signs (Ayats). Then, **We erased (the) sign (of) the night (with darkness),** and We made (the) sign (of) the day visible, that you may seek bounty from your Lord, and that you may know (the) number (of) the years, and the reckoning. And everything We have explained it (in) detail"

(Quran, Al-Isra, 17:12)

وَءَايَةٌ لَّهُمُ ٱلَّيْلُ نَسْلَخُ مِنْهُ ٱلنَّهَارَ فَإِذَا هُم مُّظْلِمُونَ

"And a sign for them (is) the night. We withdraw from it the day. Then behold! They (are) those in **darkness**."

(Quran, Yasin, 36:37)

وَجَعَلْنَا ٱلَّيْلَ لِبَاسًا

"And We made the night (as) **covering** (through its darkness)"

(Quran, An-Naba, 78:10)

When the sun has set, a sign that night has begun is the retreat or withdrawal of daylight from the east with the naked eye.

In the month of Ramadan when Muslims are fasting, the major sign that the fast has ended (and Maghrib has begun) is the sky being covered with darkness. Hence, to ascertain the end of fast and the start of Maghrib, Muslims must look at the eastern sky with the naked eye.

Finally, in Surah Nazi'at, Allah interlinks night with the sky above. Hence, night is something **above the horizon** that is easily seen with the naked eye:

ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ ٱلسَّمَآءُ ۚ بَنَىٰهَا رَفَعَ سَمْكَهَا فَسَوَّىٰهَا وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَىٰهَا

"Are you a more difficult creation or the heavens (sky)? He constructed it. He raised its ceiling and proportioned it. And He **darkened its night** and brought out its brightness."

(Quran, An-Nazi'at, 79:27-29)

It is this author's opinion that the wisdom of looking at the sky to ascertain the times of Dawn and Night is to help those Muslims who live in areas of the world where the sun does not set (like some parts of Finland and Sweden). If the sun does not set below the horizon, those Muslims would **STILL BE ABLE TO KNOW** the times of fast and prayer by looking at the sky! **It is NOT the position of the sun BELOW the horizon that determines dawn and night, rather, it is seeing light and darkness in the sky.** When the sun has reached the lowest position in the sky above the horizon, and it is officially "sunset time", Muslims would only need to sight darkness from the east to know the fast has ended (and Maghrib has begun). They would pray Fajr and end their Sehri after seeing the sky get lighter and lighter with the naked eye, from the east, before sunrise.

From analysing the verses related to night and attempting to locate the system of meaning on the Quranic definition of the word, we get a picture of what Allah meant by the word "night" in the Quran. We can now derive a sacred meaning of the word night (or Layl).

The apparent Quranic meaning of night is:

"The appearance of darkness in the sky from the east, with the naked eye, after sunset. The eastern sky becomes darker and darker"

Quranic Definition of Night

Mountain & Rivers - Definition of Night (Layl)

The Prophet Muhammad (ﷺ) is the teacher of the Quran (**Quran, 2:151**). He was sent to teach, explain, and interpret the Quran.

We will now turn to the teacher of the Quran to explain what Allah meant by night. The Prophet (ﷺ) will confirm if this writer's Quranic definition of night was correct.

The definition of night, according to Prophet Muhammad (ﷺ), is that the sun has set in the west and **night approaches from the east, with the naked eye**!

'Umar (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: "When the night approaches and the day retreats and the sun sinks down, then the observer of the fast should break it. Ibn Numair made no mention of the word "then".'

Sahih Muslim

'Abdullah b. Abi Aufa reported: "We were with the Messenger of Allah (may peace be upon him) on a journey during the month of Ramadan. When the sun had sunk he said: So and so, get down (from your ride) and prepare the

meal of parched barley for us. He said: Messenger of Allah, still (there is light of) day. He (the Holy Prophet) said: Get down and prepare meal of parched barley for us. So he got down and prepared the meal of parched barley and offered him, and the apostle of Allah (may peace be upon him) drank that (liquid meal). **He then told with the gesture of his hand that when the sun sank from that side and the night appeared from that side, then the observer of the fast should break it**".'

Sahih Muslim

As this writer has already discussed in length the Prophet's definition of night in "What time is Maghrib from the Quran & Hadith" section, he will briefly define the Prophet's definition of night.

The Prophetic definition of the word night is:

"The appearance of night and the disappearance of day from the east, with the naked eye, after sunset."

Prophetic Definition of Night

By combining the Quranic and Prophetic definitions of the word night (Layl), we get a more comprehensive definition.

Comprehensive Islamic Definition:

"The appearance of darkness and the retreat of daylight in the eastern sky, with the naked eye, after sunset. The eastern sky becomes darker and darker"

Comprehensive Islamic Definition of Night

Secular Definition of Night (Layl)

From the Collins dictionary, the traditional definition of night in the western world is:

"The night is the part of each day when the sun has set and it is dark outside, especially the time when people are sleeping."

Collins Dictionary Definition of Night

This meaning is like the Islamic definition above due to a few parallels:

- Night begins when the sun sets in the west
- Night begins after sunset when it becomes dark outside
- The appearance of darkness with the naked eye
- However, it does not define the sky becoming dark in the eastern direction

In science, the definition of night is slightly different.

Night is defined by the position of the sun in relation to the horizon after sunset.

When the sun has set, astronomical night begins after the three stages of twilight:

- Civil Twilight: The sun is 0 to 6 degrees below the horizon
- Nautical Twilight: The sun is 6 to 12 degrees below the horizon
- Astronomical Twilight: The sun is 12 to 18 degrees below the horizon
- Astronomical Night: When the sun is 18 to 90 degrees below the horizon

Just to remind the reader, this is the comprehensive Islamic definition of night:

Islamic Definition:

"The appearance of darkness and the retreat of daylight in the eastern sky, with the naked eye, after sunset. The eastern sky becomes darker and darker"

Comprehensive Islamic Definition of Night

This is the Scientific definition of night:

"Night is the position of the sun in relation to the horizon after sunset. There are three stages of twilight before astronomical night:

Civil Twilight: The sun is 0 to 6 degrees below the horizon
Nautical Twilight: The sun is 6 to 12 degrees below the horizon
Astronomical Twilight: The sun is 12 to 18 degrees below the horizon
Astronomical Night: The sun is 18 to 90 degrees below the horizon"

Scientific Definition of Night

The scientific definition is **NOT** compatible with Islam's for the following reasons:

- Scientific night is in relation to the **position of the sun BELOW the horizon**. Whereas, in Islam, night is in relation to **darkness seen in the sky ABOVE the horizon**. In Islam, night is **NOT** in relation to the position of the sun below the horizon.
- Scientific night does **NOT** define the appearance of darkness in the sky

- Scientific night does **NOT** define the disappearance of light in the sky
- Scientific night does **NOT** define the naked eye sighting of the dark sky
- Scientific night does **NOT** define the relationship between the *light of the day* and *the darkness of the night*
- In Islam, night is based on the **OBSERVATION** of darkness in the sky, whereas, in science, the observation of darkness has been removed.
- Finally, Islamic night is seen with the naked eye. If night is in reference to the position of the sun below the horizon, this will eliminate the naked eye sighting, which is the sunnah of the Prophet (ﷺ)

Many Muslims are under the assumption the fast ends when the sun has set. Whilst this half true as the fast ends when night appears in the eastern sky AFTER SUNSET, they derive the meaning of sunset from its modern scientific vocabulary.

As a reminder to those Muslims, Maghrib begins (and Fast ends) when the "night of Maghrib" appears in the sky with the naked eye AFTER SUNSET. If the "night of Maghrib" has not appeared in the eastern sky, Maghrib has NOT begun (and the Fast has NOT ended).

Conclusion: Dawn, Night & Sacred Terminology

The sacred definition of dawn and night has been replaced with the secular meaning of these words. Both these terms were defined by Allah Himself when He taught Adam (as) the *names of all things*.

Islamic definition of Dawn:

"The appearance of a bright light that spreads in a horizontal direction across the sky, above the horizon, with the naked eye, before sunrise. The night sky, from the east, begins to change colour and becomes lighter and lighter"

Comprehensive Islamic Definition of Dawn

Islamic Definition of Night:

"The appearance of darkness and the retreat of daylight in the eastern sky, with the naked eye, after sunset. The eastern sky becomes darker and darker"

Comprehensive Islamic Definition of Night

If a Muslim were to replace the Islamic meaning of God with a Christian, Buddhist, or Hindu definition, then by all intents and purposes, the word loses its entire meaning. Changing the sacred terminology of an Islamic word corrupts people's beliefs around such a word. The biggest issue with understanding the times of Fajr (Dawn) and Night (Layl) was the abandonment of their sacred meaning. Many Muslims, including the prestigious scholars of Islam, were unaware of how the sacred definition of these words were abandoned for their secular terminology.

In shaa Allah, this section will help Muslims correct their mistake and return to the true definitions of dawn (Fajr) and Night (Layl).

Dawn, Night & Sacred Terminology: Sociological Implications

Whilst writing this section, this writer noticed a pattern emerging amongst the verses of the Quran surrounding Fajr (Dawn) and Layl (Night). Allah is revealing the sociological structure of an Islamic society. In brief, Sociology is the science that studies how society should be organised and structured. These verses highlight the sociological model of an Islamic society around prayer times, sleep, mealtimes, lovemaking, Quran recitation, Tahajjud, Sehri and Iftar. Perhaps, a future Islamic scholar could use this section as a framework to revitalise the subject of Sociology in Islam.

CHAPTER 5

PRAYER TIMETABLE ANALYSIS

Now that the reader understands one of the main issues around the time of Fajr is the change in terminology, they would be aware that the present prayer timetables are based on the *scientific definitions of Fajr*. Not the Islamic definition of the word Fajr (Dawn).

This section will show the difference in the times between the scientific and the Quranic timing of Fajr, *based on their definitions.*

What are Scientific Prayer Timetables?

Prayer Timetables display the times of prayer throughout the entire month. The times are calculated using scientific calculation and degrees:

	Fajr		Sunrise		Dhuhr		Asr		Maghrib		Isha	
Date	Start	Jama'ah	Start	Jama'ah	Start	Jama'ah	Start	Jama'ah	Start	Jama'ah	Start	Jama'ah
1	5.07	6.30	7.06	-	11.51	1.15	2.44	3.15	4.40	4.40	6.34	7.00
2	5.08	6.30	7.08	-	11.51	1.15	2.42	3.15	4.38	4.38	6.32	7.00
3	5.10	6.30	7.10	-	11.51	1.15	2.40	3.15	4.36	4.36	6.30	7.00
4	5.12	6.45	7.12	-	11.51	1.15	2.38	3.00	4.34	4.34	6.29	7.00
5	5.13	6.45	7.14	-	11.51	1.15	2.37	3.00	4.32	4.32	6.27	7.00
6	5.15	6.45	7.16	-	11.51	1.15	2.35	3.00	4.30	4.30	6.26	7.00
7	5.17	6.45	7.18	-	11.51	1.15	2.33	3.00	4.28	4.28	6.24	7.00
8	5.18	6.45	7.19	-	11.51	1.15	2.32	3.00	4.26	4.26	6.23	7.00
9	5.20	6.45	7.21	-	11.51	1.15	2.30	3.00	4.25	4.25	6.21	7.00
10	5.22	6.45	7.23	-	11.51	1.15	2.28	3.00	4.23	4.23	6.20	7.00
11	5.23	7.00	7.25	-	11.51	1.15	2.27	2.45	4.21	4.21	6.18	7.00
12	5.25	7.00	7.27	-	11.51	1.15	2.25	2.45	4.20	4.20	6.17	7.00
13	5.26	7.00	7.29	-	11.51	1.15	2.24	2.45	4.18	4.18	6.16	7.00
14	5.28	7.00	7.31	-	11.51	1.15	2.22	2.45	4.16	4.16	6.14	7.00
15	5.29	7.00	7.33	-	11.52	1.15	2.21	2.45	4.15	4.15	6.13	7.00
16	5.31	7.00	7.35	-	11.52	1.15	2.20	2.45	4.13	4.13	6.12	7.00
17	5.32	7.00	7.36	-	11.52	1.15	2.18	2.45	4.12	4.12	6.11	7.00
18	5.34	7.00	7.38	-	11.52	1.15	2.17	2.45	4.11	4.11	6.10	7.00

Figure 2: Example of UK Masjid Prayer Timetable

Scientific Analysis of the Fajr Prayer Times

The word Fajr means Dawn. Islamic Dawn is based on the appearance of light (or twilight) in the sky before sunrise:

"The appearance of a bright light (or Twilight) that spreads in a horizontal direction across the sky, above the horizon, with the naked

eye, before sunrise. The night sky, from the east, begins to change colour and becomes lighter and lighter"

Comprehensive Islamic Definition of Dawn

The scientific Fajr times are calculated around one of the three Western Twilights: **Astronomical, Nautical & Civil**.

The scientific definition of dawn is based on the position of the sun:

"The position of the sun in relation to the horizon. There are three stages of scientific dawn:

Astronomical: The sun is 18 degrees below the horizon
Nautical: The sun is 12 degrees below the horizon
Civil: The sun is 6 degrees below the horizon"

Scientific Definition of Dawn

The Western twilights are in relation to the sun's distance from the horizon, rather than the naked eye sighting of the "light of Fajr" in the sky:

- **Astronomical Twilight**: The position of the Sun is 18° to 12° Degrees below the horizon. To the naked eye, in areas of light pollution, it is impossible to distinguish Astronomical Twilight from night time.
- What this Means for Muslims: The "light of Fajr" is either too difficult or impossible to be seen at Astronomical Twilight
- **Nautical Twilight**: The position of the Sun is 12° to 6° Degrees below the horizon. During clear weather conditions, the horizon becomes visible with the naked eye.
- What this Means for Muslims: The "light of Fajr" can be seen in the sky with the naked eye. However, the weather conditions affect **WHEN** the "light of Fajr" is seen. Under clear skies, the "light of Fajr" will most likely be seen at the beginning of Nautical Twilight. Under cloudy weather, it will most likely be seen at the middle or end of Nautical Twilight.
- The "light of Fajr" will be either seen at the beginning, middle or end of Nautical Twilight. The weather and the clouds will affect **WHEN** the "light of Fajr" is seen.

- **Civil Twilight**: The position of the Sun is 6° Degrees or less from the horizon. The sky is plastered with the sun's bright colours. Regardless of weather conditions, the horizon is clearly visible.
- What this Means for Muslims: Regardless of the weather and the clouds, the "light of Fajr" can be seen in the sky with the naked eye.
- The "light of Fajr" is seen throughout Civil Twilight.

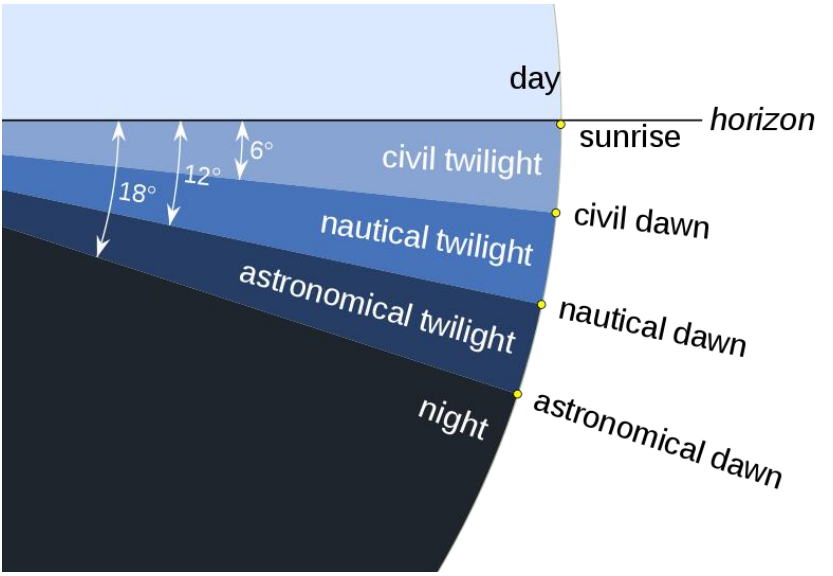

Figure 1: Astronomical, Nautical & Civil Twilight in relation to the horizon

The majority of Prayer Timetables are based on the "Astronomical Twilight", at 18 Degrees. The three main reasons why the scholars have chosen Astronomical Twilight, 18 Degrees are:

- They have adopted the secular concept of time.
- They have adopted the secular terminology of Islamic words
- Sacred Time and Sacred Terminology have been abandoned by the higher Islamic learning. As a result, the masses of Muslims have forsaken the Prophetic Prayer Times given to the Prophet (ﷺ).

We will now analyse the correct Western Twilight for the Fajr prayer. This analysis may be different for those who live in the countryside. It is based on UK cities.

Which Western Twilight is Fajr?

To answer this question, we will use a framework derived from the Quran and Sunnah of Prophet Muhammad (ﷺ).

As the Quran can "explain all things" (**Quran, 16:89**), and it instructs us to follow the example of Prophet Muhammad (ﷺ), the correct Western Twilight must align with the Quran & how the Prophet (ﷺ) interpreted the Quran:

وَكُلُواْ وَٱشۡرَبُواْ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلۡخَيۡطُ ٱلۡأَبۡيَضُ مِنَ ٱلۡخَيۡطِ ٱلۡأَسۡوَدِ مِنَ ٱلۡفَجۡرِۖ ثُمَّ أَتِمُّواْ ٱلصِّيَامَ إِلَى ٱلَّيۡلِ

"...And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until nightfall....."

(Quran, al-Baqarah, 2:187)

Adiyy, (may Allah be pleased with him), said: "O Messenger of Allah, I memorized and understood everything you advised me to do except the white and the black thread (meaning the verse). I spent the night yesterday having two threads looking at this once and then looking at that another time.' The Prophet (ﷺ) (may Allah exalt his mention) smiled and said: **It is the white and black threads in the sky"**.'

At-Tabaraani

Narrated Adi bin Hatim: "When the above verses were revealed: 'Until the white thread appears to you, distinct from the black thread,' I took two (hair) strings, one black and the other white, and kept them under my pillow and went on looking at them throughout the night but could not make anything out of it. So, the next morning I went to Allah's Messenger (ﷺ) and told him the whole story. He explained to me, "**That verse means the darkness of the night and the whiteness of the dawn**."

Sahih Bukhari

Quranic Framework of Fajr:

- The "light of Fajr" must be seen in the sky with the naked eye
- The "light of Fajr" must match the description of the "white thread" in the Quran: A **bright light** that **spreads across the**

sky from the east and **physically interacts with the night sky** (the night sky retreats)
- The sky gets lighter and lighter with the naked eye
- Allah **decides** when the "light of Fajr" is seen in the sky with the naked eye. Hence, Allah **decides** the time of Prayer. He **decides** when Fajr begins and ends. (Only Allah can decide the time of prayer).

This framework will be applied to each Western Twilight, starting with the Astronomical Twilight.

A few resources that describe Astronomical Twilight:

"To the **naked eye**, and especially in areas with light pollution, it may be **difficult to distinguish astronomical twilight from night time**."
- **timeanddate.com**

"In astronomical twilight, sky illumination is so **faint** that most casual observers would regard the sky as **fully dark**, especially under urban or suburban light pollution. Under astronomical twilight, the **horizon is not discernible** and moderately faint stars or planets can be observed with the naked eye under a non-light polluted sky" - **weather.gov**

"This is when the sky is considered **fully dark**—in this case, the **horizon is not discernible** and moderately faint stars can be seen with the naked eye."
- **telescope.live**

"For casual observers and those in urban or suburban areas, **the sky may appear fully dark**, and viewers can get a good look at objects like planets and stars that appear as a bright point of light." - **space.com**

The picture below is the writer's own photo of the sky at Astronomical Twilight:

Image 2: The sky at Astronomical Twilight, 18 Degrees

Quranic Framework of Fajr **VS** Astronomical Twilight

- Can the "light of Fajr" be seen in the sky with the naked eye? — **NO**
- Does a bright light horizontally spread across the sky and physically interact with the night sky from the east— **NO**
- Does the sky get lighter and lighter with the naked eye — **NO**
- If the Fajr time is fixed by human beings at 18 Degrees, can Allah decide the time of Prayer? — **NO**

What does this mean for Muslims?

Astronomical Twilight does **NOT** qualify as Fajr. In other words, this is the **WRONG** Western Twilight to use for Fajr. If a Muslim were to look at the sky to see the "light of Fajr", it would be extremely difficult to see it as the **bright** "light of Fajr" must appear on the horizon, spread across the sky, and cause the sky to become lighter and lighter. All this must be seen with the **Naked Eye**. Only THEN can Muslims pray Fajr & end their Sehri. This would take time, in fact, Astronomical Twilight would've transitioned into Nautical Twilight by that time.

Quranic Framework of Fajr **VS** Nautical Twilight

- Can the "light of Fajr" be seen in the sky with the naked eye? — YES
- Does a bright light horizontally spread across the sky and physically interact with the night sky from the east — YES
- Does the sky get lighter and lighter with the naked eye — YES
- If the Fajr time is fixed by human beings at 12 Degrees, Nautical Twilight, can Allah decide the time of Prayer? — **NO**

Nautical Twilight is the Western Twilight that correlates with the description of the "White Thread" in the Quran. This is the twilight where the "light of Fajr" can be seen in the sky with the naked eye.

The picture below is the writer's own photo of the sky at Nautical Twilight:

Image 3: The sky at Nautical Twilight, 12 Degrees

Quranic Framework of Fajr **VS** Civil Twilight

- Can the "light of Fajr" be seen in the sky with the naked eye? — YES
- Does a bright light horizontally spread across the sky and physically interact with the night sky from the east — YES
- Does the sky get lighter and lighter with the naked eye — YES
- If the Fajr time is fixed by human beings at 6 Degrees, Civil Twilight, can Allah decide the time of Prayer? — **NO**

The picture below is the writer's own photo of the sky at Civil Twilight:

Image 4: The sky at Civil Twilight, 6 Degrees

To summarise, both Nautical and Civil Twilight qualify as al-Fajr al-Sadiq, ie, the Islamic Twilight that fits the framework above. This writer is not advocating the use of these twilights, on the contrary, the Islamic Twilight of **al-Fajr al-Sadiq** should solely be used.

The prayer timetables based on "Astronomical Twilight, 18 Degrees" are incorrect, especially for those who live in the cities or areas of high light pollution. In fact, all prayer timetables set at fixed degrees would be wrong.

To be clear, Fajr begins when the "light of Fajr" is seen with the naked eye and ends at sunrise. It would be unwise for anyone to advise Muslims to stop eating at a fixed degree, or the beginning of Nautical or Civil Twilight. Muslims are allowed to eat and drink until they can

see the "light of Fajr" in the sky regardless of degrees or western twilights.

Comparison between the Scientific and Quranic Fajr Time

This writer analysed the Scientific vs Quranic Fajr time of three UK Masjids in November 2022, February 2023 and Ramadan 2023. These three Masjid's will be designated as **Masjid A**, **Masjid B** and **Masjid C**. **Masjid's A & B** Fajr time was set at 18 Degrees, "Astronomical Twilight". **Masjid's C** Fajr time was set at 15 Degrees, "Astronomical Twilight". As a reminder, these masjids are in a city.

Their Scientific Fajr time was measured against the actual minute the "light of Fajr" was seen with the naked eye. This writer took the Prayer Timetable of both these Masjids, looked at the sky from the east, and wrote down when the "light of Fajr" was seen. If their Scientific Fajr time was correct, the "light of Fajr" should be seen at their beginning time of Fajr.

From Table 1 below:

- **Date** column: Dates of the month
- **Scientific Fajr** column: Masjid Scientific Fajr time
- **Light of Fajr** column: When the "light of Fajr" was seen with the naked eye
- **Sunrise** column: Time of sunrise for that day
- **Light of Fajr vs Scientific Fajr** column: Difference in time between the Quranic and Scientific Fajr time
- **Light of Fajr vs Sunrise** column: Number of minutes the "light of Fajr" was seen before sunrise.
- **Clouds** column: If the sky was clear, cloudy, or foggy with the naked eye
- **DEG** column: Shows what degree the "light of Fajr" was seen
- The **AVERAGE** row: The average time throughout the entire month. For example, in Table 1, the "light of Fajr" was roughly seen around 1 hour and 6 minutes after the Scientific Fajr time. And around 58 minutes before sunrise.

SEE TABLES 1, 2 & 3 → NEXT 3 PAGES

Table 1 is a comparison of the Scientific Fajr time vs the Quranic Fajr Time for **Masjid A** in November 2022:

DATE	SCIENTIFIC FAJR	LIGHT OF FAJR	SUNRISE	LIGHT OF FAJR VS SCIENTIFIC FAJR	LIGHT OF FAJR VS SUNRISE	CLOUDS	DEG°
07/11/2022	05:17	06:25	07:18	01:08	00:53	CLOUDY	8
08/11/2022	05:19	06:14	07:20	00:55	01:06	CLEAR	10
09/11/2022	05:20	06:14	07:22	00:54	01:08	CLEAR	10
10/11/2022	05:22	06:34	07:24	01:12	00:50	CLOUDY	8
11/11/2022	05:23	06:30	07:26	01:07	00:56	CLOUDY	8
12/11/2022	05:25	06:18	07:27	00:53	01:09	CLEAR	10
13/11/2022	05:27	06:38	07:29	01:11	00:51	FOGGY	8
15/11/2022	05:30	06:47	07:33	01:17	00:46	FOGGY	7
16/11/2022	05:31	06:26	07:35	00:55	01:09	CLEAR	10
19/11/2022	05:36	06:45	07:41	01:09	00:56	CLOUDY	8
20/11/2022	05:37	06:47	07:42	01:10	00:55	CLOUDY	8
21/11/2022	05:39	06:47	07:44	01:08	00:57	CLOUDY	8
22/11/2022	05:40	06:51	07:46	01:11	00:55	CLOUDY	8
23/11/2022	05:41	07:02	07:48	01:21	00:46	CLOUDY	7
24/11/2022	05:43	06:40	07:49	00:57	01:09	CLEAR	10
26/11/2022	05:46	06:54	07:53	01:08	00:59	CLOUDY	8
28/11/2022	05:48	06:38	07:56	00:50	01:18	CLEAR	11
30/11/2022	05:51	07:16	07:59	01:25	00:43	FOGGY	6
			AVERAGE	01:06	00:58		
			MAX TIME	01:25	01:18		9
			MIN TIME	00:50	00:43		

Table 1: **Masjid A** Scientific Fajr Time vs Quranic Fajr Time, November 2022

LIGHT OF FAJR VS SCIENTIFIC FAJR

From **Masjid A** above, the "light of Fajr" was seen on average around 1 hour and 6 minutes after the Masjid Scientific Fajr time, at 18 Degrees.

- The lowest difference was 50 minutes and the highest was 1 hour and 25 minutes. Their Scientific Fajr time was wrong around 50 minutes to 1 hour and 25 minutes during this month
- On average, the scientific Fajr time was wrong by 1 hour and 6 minutes

LIGHT OF FAJR VS SUNRISE

The "light of Fajr" was seen **1 hour and 18 minutes** to **43 minutes** before sunrise.

- During clear weather conditions, the "light of Fajr" was seen around 1 hour and 20 minutes to an hour before sunrise
- During cloudy weather conditions, the "light of Fajr" was seen around 55 to 40 minutes before sunrise
- On average, the light of Fajr was seen 58 minutes before sunrise

DEG

The degree in which the "light of Fajr" will be seen with the naked eye would always be unknown.

- The degrees of Fajr ranged from 11 to 6, depending on the clouds

Table 2 is a comparison of the Scientific Fajr time vs the Quranic Fajr Time for **Masjid B** in Ramadan 2023:

Ramadan	DATE	MASJID FAJR TIME	LIGHT OF FAJR	SUNRISE	LIGHT OF FAJR VS MASJID FAJR	LIGHT OF FAJR VS SUNRISE	CLOUDS	DEG°
1	23/03/2023	03:59	05:00	06:02	01:01	01:02	CLEAR	10
2	24/03/2023	03:56	04:48	06:00	00:52	01:12	CLEAR	11
3	25/03/2023	03:53	05:13	05:58	01:20	00:45	CLOUDY	7
4	26/03/2023	04:50	06:10	06:55	01:20	00:45	CLOUDY	7
5	27/03/2023	04:47	06:00	06:53	01:13	00:53	CLOUDY	8
6	28/03/2023	04:44	06:08	06:50	01:24	00:42	CLOUDY	7
7	29/03/2023	04:41	06:00	06:48	01:19	00:48	CLOUDY	8
8	30/03/2023	04:38	06:08	06:45	01:30	00:37	CLOUDY	6
9	31/03/2023	04:35	05:59	06:43	01:24	00:44	CLOUDY	7
11	02/04/2023	04:29	05:57	06:38	01:28	00:41	CLOUDY	7
14	05/04/2023	04:19	05:40	06:31	01:21	00:51	CLOUDY	7
15	06/04/2023	04:16	05:44	06:28	01:28	00:44	CLOUDY	7
16	07/04/2023	04:13	05:14	06:26	01:01	01:12	CLEAR	11
19	10/04/2023	04:03	05:28	06:19	01:25	00:51	CLOUDY	8
23	14/04/2023	03:49	04:51	06:09	01:02	01:18	CLEAR	11
25	16/04/2023	03:42	05:00	06:05	01:18	01:05	CLOUDY	9
26	17/04/2023	03:38	04:55	06:02	01:17	01:07	CLEAR	10
30	21/04/2023	03:23	04:54	05:53	01:31	00:59	CLOUDY	9
				AVERAGE	01:17	00:54		
				MAX TIME	01:31	01:18		8
				MIN TIME	00:52	00:37		

Table 2: **Masjid B** Fajr Time vs Quranic Fajr Time, Ramadan 2023

LIGHT OF FAJR VS SCIENTIFIC FAJR

From **Masjid B** above, the "light of Fajr" was roughly seen 1 hour and 17 minutes after the Masjid Scientific Fajr time, at 18 Degrees.

- Muslims who were following this prayer timetable were fasting, on average, for an extra 1 hour and 17 minutes. They had more time to eat, drink, pray Tahajjud and sleep if they wished
- Their Masjid Fajr time was wrong around 52 to 1 hour and 31 minutes during Ramadan
- The highest difference in time between the scientific and Quranic Fajr time was 1 hour and 31 minutes. Some Muslims may have been fasting an extra 1 hour and 31 minutes on that day

- On average, the Scientific Fajr time was wrong by 1 hour and 17 minutes

LIGHT OF FAJR VS SUNRISE

The "light of Fajr" was seen around **1 hour and 18 minutes** to 37 **minutes** before sunrise.

- During clear weather conditions, the "light of Fajr" was seen around 1 hour and 20 minutes to an hour before sunrise
- During cloudy weather conditions, the "light of Fajr" was seen around 55 to 35 minutes before sunrise
- On average, the "light of Fajr" was seen 54 minutes before sunrise

DEG

- The Degrees of Fajr ranged from 11 to 7, depending on the clouds

Table 3 is a comparison of the Scientific Fajr time vs the Quranic Fajr Time for **Masjid C** in February 2023:

DATE	MASJID FAJR TIME	FAJR	SUNRISE	LIGHT OF FAJR VS SCIENTIFIC FAJR	LIGHT OF FAJR VS SUNRISE	CLOUDS	DEG°
02/02/2023	06:12	06:55	07:51	00:43	00:56	CLOUDY	9
04/02/2023	06:09	07:00	07:48	00:51	00:48	CLOUDY	8
05/02/2023	06:08	06:35	07:46	00:27	01:11	CLEAR	11
09/02/2023	06:01	06:25	07:39	00:24	01:14	CLEAR	11
11/02/2023	05:58	06:45	07:35	00:47	00:50	CLOUDY	8
12/02/2023	05:57	06:48	07:33	00:51	00:45	CLOUDY	7
13/02/2023	05:54	06:43	07:31	00:49	00:48	CLOUDY	8
17/02/2023	05:48	06:37	07:22	00:49	00:45	CLOUDY	7
20/02/2023	05:41	06:28	07:16	00:47	00:48	CLOUDY	8
23/02/2023	05:36	06:11	07:09	00:35	00:58	CLEAR	9
25/02/2023	05:32	06:16	07:05	00:44	00:49	CLOUDY	8
26/02/2023	05:29	06:10	07:02	00:41	00:52	CLOUDY	9
27/02/2023	05:26	06:03	07:00	00:37	00:57	CLEAR	9
			AVERAGE	00:41	00:53		
			MAX TIME	00:51	01:14		9
			MIN TIME	00:24	00:45		

Table 3: **Masjid C** Scientific Fajr Time vs Quranic Fajr Time, February 2023

LIGHT OF FAJR VS SCIENTIFIC FAJR

From **Masjid C** above, the "light of Fajr" was seen on average around 41 minutes after the Masjid Scientific Fajr time, at 15 Degrees.

- The lowest difference was 24 minutes and the highest was 51 minutes. Their Scientific Fajr time was wrong around 24 minutes to 51 minutes during this month
- On average, the scientific Fajr time was wrong by 41 minutes

LIGHT OF FAJR VS SUNRISE

The "light of Fajr" was seen **1 hour and 14 minutes** to **45 minutes** before sunrise.

- During clear weather conditions, the "light of Fajr" was seen around 1 hour and 15 minutes to 55 minutes before sunrise
- During cloudy weather conditions, the "light of Fajr" was seen around 45 minutes to 1 hour before sunrise
- On average, the light of Fajr was seen 53 minutes before sunrise

DEG

- The degrees of Fajr ranged from 11 to 7, depending on the clouds

Conclusion: How Accurate are Scientific Prayer Times for Fajr

There was a large discrepancy between the Scientific and the Quranic Fajr time. The "light of Fajr" was seen close to sunrise, depending on the weather conditions.

Fixing the time of Fajr at 18 or 15 Degrees means, theoretically, the "light of Fajr" is always seen in the sky when the sun is 18 or 15 degrees below the horizon. This is wrong for a few reasons:

- **Weather & Clouds**: The weather and the clouds can delay the appearance of the "light of Fajr" in the sky. This means the minutes, or degree, the "light of Fajr" is seen can vary each day.
- The position of the sun below the horizon does **NOT** determine the times of Fajr *as this is the western meaning of the word Fajr (Dawn).* From the Islamic definition of Fajr, it is the naked

eye sighting of the "light of Fajr" that determines when Fajr (and the Fast) begins.

- It is unknown as to **WHEN** the "light of Fajr" will be seen with the naked eye. This is because the degree or minute that Fajr begins is **decided** by Allah on the day.
- It is not the Western Twilights that determines the time of Fajr, rather, it is seeing the "light of Fajr" in the sky with the naked eye.
- The Fajr times are fixed at Astronomical Twilight. It can be impossible or difficult to see the "light of Fajr" here. Nautical Twilight is the earliest western twilight that matches the true description of Fajr in the Quran (for those who live in UK cities). This writer has never seen the "light of Fajr" at Astronomical Twilight.
- The Islamic Twilight (Subh Sadiq) should be the only twilight used.
- **Prophet's Sunnah**: The sunnah of looking at the sky isn't being taken into consideration. In fact, this has been abandoned by many Muslims.
- Allah no longer decides the time (or minutes) of prayer. It is instead a committee of Scholars and Scientist.

Implications for the abandonment of the Prophetic Prayer Times

When Nabi Muhammad (ﷺ) was bestowed the Divine Prayer Times from Allah Most High, it is clear from the Ahadith the timing of prayers was based on **observation** rather than **calculation**:

"Gabriel led me in prayer twice near the Kabbah. The first time, we offered the noon prayer (dhuhr) when the **shadow was like the thong of a shoe**. Then, we offered the afternoon prayer (asr) when the **shadow of everything was equal to i**t, and sunset prayer (maghrib) after sunset when the fasting man breaks his fast, and nightfall (ishaa') prayer when the **twilight disappeared**, and the dawn prayer (fajr) when **one who fasts is forbidden food and drink**. The second time, we offered noon prayer when the **shadow of everything was like it in length at the time of afternoon prayer on the previous day**. Then we offered the afternoon prayer when the **shadow of everything was twice as long**. We prayed sunset prayer at the same time as the previous day; we prayed nightfall prayer while one-third of the night was passing (heena dhahaba thuluth al-leyli) and **dawn prayer when the earth was well-lit**. Then Gabriel turned to me and said; "0 Muhammad! This was the time observed by

Prophets (p.b.u.t) before you, and the time of prayers is between these two times."

Jami Al Tirmizi

The Prophet (ﷺ) had to see and observe the **shadow** for the day prayers (Zuhr & Asr), **light** for the dawn prayer (Fajr) and **darkness** for the night prayers (Maghrib & Isha). The timing of the Islamic prayers given by Nabi Muhammad (ﷺ) is based on observation (what can be seen with the naked eye) rather than calculation.

A major mistake with the scientific prayer timetables was the removal of observation from the timing of prayers. This sunnah of observing the shadow, light and darkness for the 5 daily prayers is what determines the times of prayer. The primary purpose of observation is so Allah can decide the times of prayer and fast.

The Islamic world has abandoned the Prophetic Prayer Times given to Nabi Muhammad (ﷺ). These prayer times were used by every Prophet, the companions and Muslims until the last 100-200 years when Modern Western Civilisation began to colonise and subsequently secularise the Muslim world.

It is surprising to this writer the Scholars of Islam have not called for the return of the Prophetic Prayer Times. It may surprise the reader that no credible scholar has emerged from the Saudi Arabia to call for the return of the Prophetic Prayer Times. The Hejaz, located in Saudi Arabia, is the birthplace of the blessed Prophet (ﷺ). The Prophet (ﷺ) and his companions used these Divine Prayer Times in the very land the Salafi-Wahabi world professes to have established true, authentic Islam. Saudi scholarship should have at least been aware of the existence of the Prophetic Prayer Times. Some readers may reject this Book for precisely this reason: If the scientific prayer timetables are wrong, why haven't the Saudi scholars recognised it? Such critics should be aware of following Ahadith:

"Ibn Umar (Allah be pleased with him) reported the Prophet (Peace be upon him) as saying: "Oh Allah, bless us in our Syria; O Allah, bless us in our Yemen." Those present said: "And in our Najd, O Messenger of Allah!" But he said, "O Allah, bless us in our Syria; O Allah, bless us in our Yemen." Those present said, "And in our Najd, O Messenger of Allah!" Ibn Umar said that he thought that he said on the third occasion: "Earthquakes and fitnah are there, and there shall arise the Qarn (horn or age) of ash-Shaytaan."

Sahih Bukhari

The Prophet (ﷺ) warned Muslims of the emergence of a people from Najd (an area in Arabia located next to the Hejaz - the leaders of Saudi clan and Wahabi sect both emerged from Najd) who would herald the age of Satan. He prophesied a satanic age would befall the Arabian peninsula. The Saudi-Wahabi clan played a significant role in the destruction of the Ottoman Empire (*see The Caliphate, the Hijaz and the Saudi-Wahabi Nation State* **&** *Surrendering Islam - The Subversion of Muslim Politics Throughout History)* and have aggressively preached their Wahabi version of Islam. They vehemently insist both the Quran and Ahadith be interpreted in their literal meaning and reject all allegorical interpretation. This Book might be the watershed moment where this sect finally sees itself out. You have no credibility if you abandoned the Prophetic Prayer Times in both Makkah & Medina. (May Allah guide those sincere Saudi scholars into reading this Book, Ameen!)

Finally, this writer is **NOT** suggesting Allah has rejected the prayers and fast of those who followed the Prayer Timetables. Readers should see the following Ahadith:

'Ubadah ibn al-Samit reported: The Messenger of Allah, peace and blessings be upon him, said, "The Angel Gabriel, upon him be peace, came to me from my Lord and he said, 'O Muhammad, Allah Almighty says: Verily, I have obligated five prayers upon your nation. Whoever fulfils them with their ablution, **their timings**, their bowings, and their prostrations, then he has a promise from Me that he will enter Paradise. **But whoever meets Me with any shortcomings in them, he does not have a promise from Me. If I wish, I will punish him, and if I wish, I will have mercy upon him**."

Musnad Abi Dawud al-Ṭayalisi

With the phrase, "their timings", Allah was referring to the Prophetic Prayer Times. The Prayer Times given to every Prophet and their ummah. Allah will simply accept or reject the prayers and fast of those who abandoned His Divine Prayer Times.

Prophetic Prayer Time Sheets: Fajr, Maghrib & Isha

These Prayer Time Sheets are designed to help Muslims use the Prophetic Prayer Times for Fajr, Maghrib & Isha. They are all that's needed for Muslims to knows the times of prayer. There's no need for sophisticated scientific calculations or for a group of scholars to congregate together and calculate the times of prayer. It is Allah Who will decide the times of prayer (and fast) for Muslims all over the world. The divine wisdom with the Prophetic Prayer Times is for Allah to decide the times of Fajr, Maghrib & Isha, as well as the beginning and end of fast.

The Isha prayer simply begins when the sky from the east, after Maghrib, becomes pitch-black dark or reaches the darkest possible colour. This Book does not have the scope to teach the Prophetic Prayer Times for Zuhr & Asr. Perhaps, another learned Muslim will be inspired to take on that subject.

SEE PRAYER TIME SHEETS FOR FAJR, MAGHRIB & ISHA -→ NEXT 9 PAGES

Fajr Prayer Time

BEGINNING OF FAJR & START OF FAST

INSTRUCTIONS

1) Look to the east with the naked eye

TO CONFIRM THE "LIGHT OF FAJR" HAS APPEARED IN THE SKY

COLOUR CHANGE

The SKY, from the east, STARTS TO CHANGE COLOUR

AND GETS LIGHTER & LIGHTER

The SKY BEGINS to LOOK like DAY

LIGHT OF FAJR

WHEN YOU LOOK TO THE EAST WITH THE NAKED EYE

Does the **light** in the sky look **bright**?

Has this **bright light** spread across the sky?

Is the sky getting **lighter and lighter** with the **naked eye**?

BEFORE SUNRISE

WHEN YOU LOOK TO THE EAST WITH THE NAKED EYE

AND THE LIGHT OF FAJR HAS BEEN SEEN:

Fajr has Begun

Fast has Begun

Sehri has Ended

Tahajjud has Ended

Quran

وَكُلُواْ وَٱشْرَبُواْ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ ۖ ثُمَّ أَتِمُّواْ ٱلصِّيَامَ إِلَى ٱلَّيْلِ ۚ

"...And eat and drink until the **white thread of dawn becomes distinct to you from the black thread [of night]**. Then complete the fast until nightfall....."

Quran, al-Baqarah, 2:187

Hadith

Narrated Adi bin Hatim: "When the above verses were revealed: 'Until the white thread appears to you, distinct from the black thread,' I took two (hair) strings, one black and the other white, and kept them under my pillow and went on looking at them throughout the night but could not make anything out of it. So, the next morning I went to Allah's Messenger (ﷺ) and told him the whole story. He explained to me, "**That verse means the darkness of the night and the whiteness of the dawn**."

Sahih Bukhari

"Gabriel led me in prayer twice near the Kabbah. **The first time**, we offered the noon prayer (dhuhr) when the shadow was like the thong of a shoe. Then, we offered the afternoon prayer (asr) when the shadow of everything was equal to it, and sunset prayer (maghrib) after sunset when the fasting man breaks his fast, and nightfall (ishaa') prayer when the twilight disappeared, and the **dawn prayer (fajr) when one who fasts is forbidden food and drink**. **The second time**, we offered noon prayer when the shadow of everything was like it in length at the time of afternoon prayer on the previous day. Then we offered the afternoon prayer when the shadow of everything was twice as long. We prayed sunset prayer at the same time as the previous day; we prayed nightfall prayer while one-third of the night was passing (heena dhahaba thuluth al-leyli) and **dawn prayer when the earth was well-lit**. Then Gabriel turned to me and said; "O Muhammad! This was the time observed by Prophets (p.b.u.t) before you, and the time of prayers is between these two times."

Jami Al Tirmizi

Explanation

Muslims are allowed to eat and drink until they see the "light of Fajr" appear in the sky with the naked eye. This "light of Fajr" is a bright light (**Quran, 91:1**) that spreads across the sky and causes the sky to get lighter and lighter. The main reason Allah wants us to see this light in the sky is so He can decide the times of Prayer. Allah decides when Fajr (and Fast) begins and ends. He decides the exact time (or minute) of Sehri, Iftar and the 5 daily prayers.

Since Allah instructed Muslims to follow Prophet Muhammad (ﷺ) as he is the teacher of the Quran (**Quran, 2:151**), in other words, to follow his interpretation of Islam (**Quran, 3:31, 24:54, 47:33**), then Fajr (and Fast) begins when the "light of Fajr" is seen in the sky with the naked eye. The Prophet's understanding of Islam is how Allah wanted Muslims to practise the religion.

Maghrib Prayer Time

BEGINNING OF MAGHRIB & END OF FAST

INSTRUCTIONS

1) Look to the west with the naked eye

TO CONFIRM SUNSET

THEN

2) Look to the east with the naked eye

TO CONFIRM THE "NIGHT OF MAGHRIB" HAS APPEARED IN THE SKY

COLOUR CHANGE

The SKY, from the east, STARTS TO CHANGE COLOUR

AND GETS DARKER & DARKER

The SKY BEGINS to LOOK like NIGHT

NIGHT OF MAGHRIB

WHEN YOU LOOK TO THE EAST WITH THE NAKED EYE

Is daylight, from the east, **beginning** to **disappear**?

Is the sky, from the east, getting **darker** and **darker**?

Has the sky, from the east, **begun** to look like **night**?

AFTER SUNSET

WHEN YOU LOOK TO THE EAST WITH THE NAKED EYE

AND THE NIGHT OF MAGHRIB HAS BEEN SEEN:

Maghrib has Begun

Iftar has Begun

Fast has Ended

Quran

وَكُلُواْ وَٱشۡرَبُواْ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلۡخَيۡطُ ٱلۡأَبۡيَضُ مِنَ ٱلۡخَيۡطِ ٱلۡأَسۡوَدِ مِنَ ٱلۡفَجۡرِۖ ثُمَّ أَتِمُّواْ ٱلصِّيَامَ إِلَى ٱلَّيۡلِ

"...And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. **Then complete the fast until nightfall**....."

Quran, al-Baqarah, 2:187

Hadith

'Umar (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: **"When the night approaches and the day retreats and the sun sinks down, then the observer of the fast should break it**. Ibn Numair made no mention of the word "then".'

Sahih Muslim

'Abdullah b. Abi Aufa reported: "We were with the Messenger of Allah (may peace be upon him) on a journey during the month of Ramadan. When the sun had sunk he said: So and so, get down (from your ride) and prepare the meal of parched barley for us. He said: Messenger of Allah, still (there is light of) day. He (the Holy Prophet) said: Get down and prepare meal of parched barley for us. So he got down and prepared the meal of parched barley and offered him, and the apostle of Allah (may peace be upon him) drank that (liquid meal). **He then told with the gesture of his hand that when the sun sank from that side and the night appeared from that side, then the observer of the fast should break it**".'

Sahih Muslim

'Ibn Abi Aufa (Allah be pleased with him) reported: "We were with the Messenger of Allah (may peace be upon him) on a journey. When the sun sank he said to a person: Get down and prepare barley meal for us. Upon this he said: Messenger of Allah, let there be dusk. (He the Holy Prophet) said: Get down and prepare barley meal for us. He (the person) said: There is still (the light of) day upon us. (But) he got down (in obedience to the command of the Holy Prophet) and prepared a barley meal for him and he (the Holy Prophet) drank that (liquid meal) and then said: **When you see the night approaching from that side (and he pointed towards the east with his hand), then the observer of the fast should break it**".'

Sahih Muslim

Explanation

The fast ends (and Maghrib starts) when Night begins. When does the Night Begin?

Since Allah instructed us to follow Prophet Muhammad (ﷺ) as he is the teacher of the Quran (**Quran, 2:151**), and to follow his interpretation of Islam (**Quran, 3:31, 24:54, 47:33**), we will go to the Prophet (ﷺ) to teach us when Night begins.

The Prophet (ﷺ) stated three times in Sahih Muslim, that Night begins after sunset, when the "Night of Maghrib" can be seen in the eastern sky with the naked eye.

Isha Prayer Time

BEGINNING OF ISHA & START OF TARAWEEH

INSTRUCTIONS

Look to the east with the naked eye

TO CONFIRM THE "NIGHT OF ISHA" HAS APPEARED IN THE SKY

COLOUR CHANGE

The SKY, from the east, CHANGES COLOUR

AND TWILIGHT COMPLETELY DISAPPEARES

The SKY LOOKS "PITCH-BLACK" DARK

(OR LOOKS THE DARKEST POSSIBLE COLOUR)

NIGHT OF ISHA

WHEN YOU LOOK TO THE EAST WITH THE NAKED EYE

Has Twilight, from the east, **disappeared**?

Does the sky, from the east, look **pitch black dark**?

(OR LOOKS THE DARKEST POSSIBLE COLOUR)

AFTER MAGHRIB

WHEN YOU LOOK TO THE EAST WITH THE NAKED EYE

AND THE NIGHT OF ISHA HAS BEEN SEEN:

Isha has Begun

Taraweeh has Begun

Maghrib has Ended

Quran

فَٱصۡبِرۡ عَلَىٰ مَا يَقُولُونَ وَسَبِّحۡ بِحَمۡدِ رَبِّكَ قَبۡلَ طُلُوعِ ٱلشَّمۡسِ وَقَبۡلَ غُرُوبِهَا ۖ وَمِنۡ ءَانَآئِ ٱلَّيۡلِ فَسَبِّحۡ وَأَطۡرَافَ ٱلنَّهَارِ لَعَلَّكَ تَرۡضَىٰ

"So, bear patiently (O Muhammad) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and **during some hours of the night**, and at the ends of the day, that you may become pleased."

Quran, Ta-Ha, 20:130

Hadith

"Gabriel led me in prayer twice near the Kabbah. **The first time**, we offered the noon prayer (dhuhr) when the shadow was like the thong of a shoe. Then, we offered the afternoon prayer (asr) when the shadow of everything was equal to it, and sunset prayer (maghrib) after sunset when the fasting man breaks his fast, **and nightfall (ishaa') prayer when the twilight disappeared**, and the dawn prayer (fajr) when one who fasts is forbidden food and drink. **The second time**, we offered noon prayer when the shadow of everything was like it in length at the time of afternoon prayer on the previous day. Then we offered the afternoon prayer when the shadow of everything was twice as long. We prayed sunset prayer at the same time as the previous day; **we prayed nightfall (Isha) prayer while one-third of the night was passing** (heena dhahaba thuluth al-leyli) and dawn prayer when the earth was well-lit. Then Gabriel turned to me and said; "O Muhammad! This was the time observed by Prophets (p.b.u.t) before you, and the time of prayers is between these two times."

Jami Al Tirmizi

Abu Hurairah narrated that: Allah's Messenger said: "Indeed for (the time of) Salat (there is a) beginning and an end. The beginning of the time for the Zuhr prayer is when the sun passes the zenith, and the end of its time is when the time for Asr enters. The beginning of the time for the Asr [prayer] is when its time enters, and the end of its time is when the sun yellows (turns pale). The beginning of the time of Maghrib is when the sun has set, and the end of its time is when the twilight has vanished (i.e., the horizon is invisible because of darkness). **The beginning of the time for Isha, the later one, is when the horizon has vanished, and the end of its time is when the night is at its half**. The beginning of the time for Fajr is when Fajr begins, and its end is when the sun rises**"**.

Jami Al Tirmizi

Explanation

Isha (and Taraweeh) begins, when the Night of Isha has been seen in the eastern sky, with the naked eye.

Since Allah instructed us to follow Prophet Muhammad (ﷺ) as he is the teacher of the Quran (**Quran, 2:151**), and to follow his interpretation of Islam (**Quran, 3:31, 24:54 & 47:33**), we will let the Prophet (ﷺ) explain when Isha begins.

The Prophet (ﷺ) explained that Isha begins when Twilight disappears from the east. In other words, the sky from the east looks pitch black dark **OR** has reached its darkest possible colour with the naked eye. To those who live in parts of the world where the sky does not become pitch black dark after sunset, Isha simply begins when the sky has reached the darkest possible colour after sunset. It is the colour change in the sky that determines the time of prayer for Fajr, Maghrib & Isha, and **NOT** degrees or scientific calculations.

CONCLUSION

The Prophet (ﷺ) prophesied a time will come when Islam appears strange and different to the rest of the world:

"Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Islam began as a something strange and it will return to being strange, so blessed are the strangers.'"

Sahih Muslim

Most readers of this book will be learning knowledge about the time of Fajr & Maghrib that appears strange compared to today's contemporary Islam. They should take heed of the Hadith above. We invite those readers to carefully study this book before passing adverse judgement.

The purpose of this book was to provide a simple explanation of the time of Fajr & Maghrib in the Quran. From the analysis derived in this book, one reason why Muslims are praying Fajr & Maghrib at the wrong time is the abandonment of Sacred Terminology. Muslims have abandoned the sacred definitions of Fajr (Dawn) & (Layl) Night and replaced them with their **SECULAR** meanings. Sacred terminology has been abandoned for secular terminology! The second main reason is the abandonment of Sacred Time. Sacred Time is 'Time that has come from Allah'. Allah has given Muslims a clock to tell the time of prayer in every part of the world.

When Muslims begin to use the Prophetic Prayer Times for Fajr, Maghrib and Isha, they should remain faithful to Allah and teach this Sunnah to other Muslims. During Ramadan, Muslims are allowed to eat and drink until the "light of Fajr/white thread" is seen in the sky with the naked eye. Praying Fajr before the "light of Fajr" appears in the sky **could result in Allah rejecting that prayer**. The Fajr prayer ends at sunrise. Maghrib begins when the "night of Maghrib" appears in the sky, with the naked eye, after sunset. The Maghrib prayer ends when Isha begins. In Ramadan, the fast ends when night begins. The definition of night, from the Prophet Muhammad (ﷺ), is that the sun has set in the west and the sky from the east gets darker and darker with the naked eye. Muslims must look to the eastern sky and sight the "night of Maghrib" before opening their fast. Again, most Muslims

today open their fast **without** verifying the fast has ended by using the Prophetic Prayer Times. Opening the fast **before** the "night of Maghrib" can be seen with the naked eye **could result in Allah rejecting that fast.** Isha begins when the "night of Isha" appears in the sky, after Maghrib. **The sky, from the east, looks pitch black dark or reaches the darkest possible colour**.

Summary

- Fajr begins when the "light of Fajr" is seen in the sky with the naked eye. The sky, from the east, becomes lighter and lighter
- Maghrib begins after sunset, when the "night of Maghrib" is seen in the sky with the naked eye. The sky, from the east, becomes darker and darker
- Upon sighting the "light of Fajr": Fajr and the Fast begins. Sehri ends
- Upon sighting the "night of Maghrib": Maghrib and Iftar begins. Fast ends
- The Isha prayer simply begins when the sky from the east, after Maghrib, becomes pitch-black dark or reaches the darkest possible colour.
- Muslims are using the **WRONG** terminology for the words Dawn (Fajr) and Night (Layl). Sacred Terminology, or the definitions of words that are from Allah, should be used to derive the times of Fajr and Maghrib (or Night).
- Muslims are using the **WRONG** system of time for their prayers and fast. Sacred Time, or Time that has come from Allah, should be used to determine the times of prayer and fast.
- Astronomical Twilight is the **WRONG** Western Twilight for Fajr. Most prayer timetables are based on "Astronomical Twilight", at 18 Degrees. The Scientific Fajr time can be wrong by over an hour.
- Allah's Clock should be used alongside the current technological clock to determine the times of prayer and fast.
- The Islamic Twilight (Subh Sadiq) should be the only twilight used
- **Allah uses the weather and the clouds to decide the times of prayer and fast.** When it is cloudy, Allah has obscured our ability to sight the "light of Fajr" to lengthen or increase our sehri time in Ramadan. Allah can give Muslims more time to

eat, drink, sleep and pray Tahajjud. When the skies are clear, Muslims will sight the "light of Fajr" earlier.

- It is this author's opinion that ONLY Allah can decide the times of prayer and fast.
- Allah decides what "minute on the clock" prayer (and the fast) begins and ends
- **Prophet's Sunnah**: The sunnah of looking at the sky can be used to determine the times of prayer and fast, regardless of the weather and the clouds
- **The Prophetic Prayer Times can easily be used by Muslims worldwide, in every part of the world**

An effort must be made by the scholars of Islam to return to Sacred Terminology and Sacred Time. This is the only way to restore the Prophetic Prayer Times given to the Prophet (ﷺ).

Those who are not convinced by this book should contemplate the following verse of the Quran:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا

"**And follow not that of which you have no knowledge**. Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allah)."

(Quran, Al-Isra, 17:36)

Allah has commanded Muslims not to follow anything without sure knowledge. Hence, the average Muslim should be wary of blindly using the Prayer Timetables. Rather, they should strive to restore the Prophetic Prayer Times sent to Prophet Muhammad (ﷺ). This book, In shaa Allah, will help guide Muslims in this effort.

This writer partially believes he was inspired to write on this topic because Allah wanted this knowledge to resurface back into the Muslim World. The other divine reason could've been to teach Muslims the Methodology of the study of the Quran.

This Book could not have been written without the following subjects: Methodology of the study of the Quran, Eschatology, Epistemology,

Philology and Astronomy. The sociological model of an Islamic society was indirectly uncovered in the section: Dawn, Night & Sacred Terminology. This writer did his best to combine the two oceans of knowledge together into a harmonious whole.

This writer would like to credit two learned scholars: Sheik Imran Hosein & Malcolm X. Sheik Imran Hosein for the Methodology of the study of the Quran. Malcolm X for giving this writer the insight to write the section: Dawn, Night & Sacred Terminology. That section could not have been written without Malcolm X.

This Book was written by someone who only identifies himself as a learned student of Islam. In shaa Allah, Allah will reward the efforts of this writer and spread this knowledge of Islam throughout the Muslim World. May Allah forgive this writer for any mistake he may have made, Ameen!

This writer can be contacted via email: minaan2023@gmail.com

Appendix 1

Can Muslims Vote in Elections of the Modern Secular State

With the advent of the Modern Secular State, a political system established by the Gog and Magog who founded Modern Western Civilisation, can Muslims vote in elections of the Modern Secular State? Is it permissible for Muslims to establish a Secular State that does not recognise Allah as Al-Mulk; the Sovereign, or Al-Aliy; the Most High, and Al-Akbar; the Greatest? A Secular State that makes Halal what Allah has made Haram and vice versa?

Worship in Islam

The word "Islam" means **Submission**. A Muslim is someone who submits to Allah in every aspect of his life: *Individual, Family, Religious, Social, Economic & Political.* The essence of worship is **Submission to Allah** and recognising Him as the **Supreme Authority** in our daily life:

> "And I (Allah) created not the jinn and mankind except that they should worship Me. I seek no provision from them, nor do I need them to feed Me. Indeed, Allah is the Supreme Provider — Lord of all Power, Ever Mighty."
>
> **(Quran, Adh-Dhariyat, 51:56-58)**

Since Islam is a complete way of life, it makes no distinction between Religion & Politics. They are synchronised together and a believer who accepts the Quran must establish laws based on the Holy Book. Failure to do so would be considered *Shirk* as those believers are no longer *submitting* to Allah (alone) in Politics.

The Quran has admonished those who do not submit to Allah in their Political life to be *Polytheist* (someone who submits to and recognises Supreme Authority in other than Allah) as they do not judge & enforce the Laws in His Holy books:

> "The likeness of those who were entrusted with the (obligation of the) Taurat (Torah) (i.e. to obey its commandments and to practise its laws), but who subsequently failed in those (obligations), is as the likeness of a **donkey** which carries huge burdens of books (but understands nothing

from them). How bad is the example of people who deny the Ayat (proofs, evidence, verses, signs, revelations) of Allah. And Allah guides not the people who are Zalimun (polytheists, wrong-doers, disbelievers)."

(Quran, Al-Jumu'a, 62:5)

If the above verse refers to Jews who failed to establish rule and law based on their Holy Book, what would be the status of Muslims if they do the same? Secondly, this verse refutes the idea that religion should be separate from politics.

In the Religious sphere, Muslims worship Allah in different **ways** which are expressed in the 5 pillars of Islam: Shahada, Prayer, Zakat, Fasting & Hajj. Prayer is one **way** of worshipping Allah and Righteousness is an example of another **way** of worshipping Allah. Righteousness is belief in Allah and After Life, Charity, Prayer, Zakat, Honouring the pledges (oaths) and being Patient in times of suffering & hardship.

"Righteousness is not (only) in turning your faces towards the east or the west. Rather, the righteous are those who (also) **believe** in Allah, the Last Day, the angels, the Books, and the prophets; who give **charity** out of their cherished wealth to relatives, orphans, the poor, (needy) travellers, beggars, and for freeing captives; who establish **prayer**, pay **alms-tax (Zakat)**, and keep the **pledges** they make; and who are **patient** in times of suffering, adversity, and in battle. It is they who are true (in faith), and it is they who are mindful (of Allah)"

(Quran, Al-Baqarah, 2:177)

As commonly misunderstood, worship does not only include the rituals such as the 5 daily prayers. It is a comprehensive term that includes the beliefs, moral behaviour, submission, actions, and attitudes of a believer. Prayer is an **act** of worship. When a believer gives in Charity & Zakat, it is considered an **act** of worship. Being Patient in hardships and honouring your promises are **acts** of worship. Submitting to Allah and recognizing His Sovereignty is an **act** of worship.

Other **ways** of worshipping Allah include Umrah, Reciting the Quran, obeying your Parents and acts of non-monetary Charity such as smiling at another Muslim brother, removing obstacles on the road and being intimate with your spouse.

The sin of *Shirk* is when someone is in submission to other than Allah in any sphere of his life: *Individual, Family, Religious, Social, Economic & Political*.

Shirk is when people assign partners or rivals to Allah in His Sovereignty, Divinity, Worship, and to His 99 Names and Attributes. The word *Shirk* comes from the Arabic root word of *Sharaka*, which means "to share" or "to share an equal with". To clarify, *Shirk* is when people place the sovereignty, divinity, worship, or the 99 Names of Allah, to someone other than Allah. People assign these "partners or rivals" of Allah to **prophets** (Quran, 3:80), **angels** (Quran, 3:80), **jinn** (Quran, 6:100), **their desires** (Quran, 25:43), **idols** (Quran, 7:191), **wealth & Dunyah** (Quran, 18:42) **pagan gods and goddesses** (Quran, 19:81), **sun or moon** (Quran, 41:37), **people in power - governments, presidents, priests, rabbi's, imams** (Quran, 9:31) or any other created being.

There are several types of Shirk:

- **Shirk al-Ibadat (Shirk in Worship):** The act of devotion, prayer and dua to idols, dead saints in graves, angels, jinn's, prophet's or to anyone other than Allah. An example of this would be dua to Nabi Muhammad (ﷺ).

  The Quran prohibits Muslims from making dua or performing any acts of prayer to anyone other than Allah:

  > "And (do) not invoke besides Allah what (will) not benefit you and nor harms you. But if you did so, indeed you then (will be) of the wrong-doers."
  >
  > **(Quran, Yunus, 10:106)**

  Allah is the One Who is primarily responsible for a person's difficulty being removed. He is the Supreme source of provisions a person may strive for in life such as marriage, job, children etc:

  > "And if Allah touches you with adversity, (there is) no remover of it except Him. And if He intends for you any good, then (there is) no Repeller (of) His Bounty (non can withhold it). He causes it to reach whom He wills of His slaves. And He is the Oft-forgiving, the Most Merciful"

(Quran, Yunus, 10:107)

- **Shirk al-Rububiyyah (Shirk in Power or Divinity):** The act of assigning the powers and divinity of Allah to His creation (the sun, moon, stars, prophets, people), idols, or gods and goddesses. Essentially, this is when people place their life and death, Rizq or provisions, the maintenance of the world (such as the weather, clouds, rain, behaviour of the oceans), and the creation of the heavens and earth in someone other than Allah.

  An example of this *Shirk* would be to believe life and death are in the hands of technology such as the life support machine. Allah is Al-Mumeet, the One Who gives life and the One Who takes it away. Life and death are under the His sole Authority. Another Name of Allah is Al-Muhyi, the Maintainer of Life. He is the One Who maintains life and death, and not the life support machine. Another example of this *Shirk* is the belief in good and bad luck. This belief originated from the ancient Greek Goddess Fortuna, who the Greeks believed was the source of all luck. Good and bad luck is a pagan belief. The verse in Surah Yunus above (**Quran, 10:107**) rejects anyone other than Allah playing a Divine role in someone's life and destiny. Lastly, Allah Most High is Ar-Razzaq, the Supreme Provider and Sustainer. Allah is solely responsible for wealth and provisions written for each person on earth. If a person were to believe his wealth was the sole result of his actions and rejects Allah as his primary source of Rizq, then he would inevitably either equate himself, his career, his job or his business to be his Ar-Razzaq, instead of Allah Most High. That would be *Shirk (See Chapter Six: Surah Al-Kahf & the Modern Age).*

- **Shirk al-Asma' was-Sifat (Shirk in Names and Attributes):** The act of assigning Allah's 99 Names and Attributes to His creation. For example, Allah declared He is al-Mulk, the Sovereign. Supreme Authority to regulate the affairs of a state lies solely in Him. It would be *Shirk* to assign sovereignty and supreme authority to the people, parliament or the state instead of Allah.

Shirk is such a grave sin that Allah declared it is the one sin He will never forgive:

"Indeed, **Allah does not forgive associating others with Him** (**in worship**) but forgives anything else of whoever He wills. And whoever associates others with Allah has indeed committed a grave sin."

(Quran, An-Nisaa, 4:48)

A person who dies in *Shirk* without repenting will never enter Jannah:

"Those who say, "Allah is the Messiah, son of Mary," have certainly fallen into disbelief. The Messiah ˹himself˺ said, "O Children of Israel! Worship Allah—my Lord and your Lord." **Whoever associates others with Allah will surely be forbidden Paradise** by Allah. Their home will be the Fire. And the wrongdoers will have no helpers."

(Quran, Al-Ma'idah, 5:72)

Shirk of making Halal what Allah made Haram and vice versa

The most brazen type of *Shirk* today easily discerned by those who see with two eyes is the *Shirk* of making *Halal* what Allah has made *Haram* & vice versa by the Modern Secular State:

"They have taken their rabbis and monks as well as the Messiah, son of Mary, as lords besides Allah, even though they were commanded to worship none but One God. There is no god (worthy of worship) except Him. Glorified is He above what they associate (with Him)!"

(Quran, At-Taubah, 9:31)

"Adi bin Hat im, who had been a Christian before embracing Islam, once came to the Prophet. When he heard him reciting the above verse of the Qur'an he said: Oh, Messenger of Allah, but they (the Jews) do not worship them (the Rabbis). The Prophet replied: **Yes, but they prohibit to the people what is Halal and permit them what is Haram, and the people obey them. This is, indeed, their worship of them."**

(Sunan, Tirmidhi)

It is *Shirk* because Allah declares he is Al-Hakam: Judge & Arbiter. As Allah is the One True God, He possesses One and only authority in decision making and laws. Allah laws must be recognized as Supreme, and no-one is authorised to change them! Any government, priest,

rabbi, or Imam who changes the laws of Allah has committed *Shirk!* If the new law based on *Shirk* has been recognized and accepted by the people, they follow them into that *Shirk.*

If it were *Shirk* for the priests and rabbis to make *Halal* what Allah has made *Haram*, it is most certainly *Shirk* when the government does the same thing! Around the world today, the Modern States are making legal what Allah has made illegal and are making illegal what Allah has made legal.

For example, Allah has prohibited Riba (Interest), Alcohol, Gambling, Lottery, Homosexuality & Abortion. The Modern States around the world including the so-called Muslim countries have legalised and permitted all these vices.

"O you who believe! Be afraid of Allah and give up what remains (due to you) from **riba** (interest) (from now onward), if you are (really) believers."

(Quran, Al-Baqarah, 2:278)

"O you who believe! **Intoxicants** (all kinds of alcoholic drinks), and **gambling**, and Al-Ansab , and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful."

(Quran, Al-Ma'idah, 5:90)

"Kill not your children (**such as abortion**) for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin."

(Quran, Al-Israa, 17:31)

Allah had made impermissible zina, or adultery. Governments around the world have legalised zina and adultery! (pornography etc):

"Nor come close to **adultery**: for it is a shameful (deed) and an evil, opening the road (to other evils)."

(Quran, Al-Israa, 17:32)

Allah has made plural marriages *Halal*, provided all 4 wives can be maintained equally and are treated honourably. The Modern States have made this *Haram* on the basis it is unjust and discriminatory against women:

"And if you fear that you shall not be able to deal justly with the orphan-girls, **then marry (other) women of your choice, two or three, or four** but if you fear that you shall not be able to deal justly (with them), then only one or that your right hands possess. That is nearer to prevent you from doing injustice."

(Quran, Nisa, 4:3)

Allah made *Halal* the use of gold and silver (dinar & dirhams) as money:

"Among the People of the Book are some who, if entrusted with a hoard of **gold**, will (readily) pay it back; others, who, if entrusted with a single **silver coin**, will not repay it unless thou constantly stoodest demanding, because, they say, "there is no call on us (to keep faith) with these ignorant (Pagans)." but they tell a lie against Allah, and (well) they know it."

(Quran, Al-Imran, 3:75)

The Modern States have legislated Gold & Silver as *Haram* and prohibited them to be used as money. Paper money, electronic money, and cryptocurrencies, which are bogus, fraudulent, and utterly haram have been legislated as *Halal* and globally used as legal tender.

Allah has also made it *Halal* to sell and consume organic "Raw" or unpasteurized milk:

"And there is certainly a lesson for you in **cattle**: We give you to drink of what is in their bellies, from between digested food and blood: **pure milk**, pleasant to drink."

(**Quran, An-Nahl, 16:66)**

Governments around the world have prohibited the sale and consumption of organic "Raw" milk on the basis it is harmful to human health. This is an act of *Shirk* as these governments have vested themselves the divine role of Al-Hakam, Judge and Arbiter, instead of Allah Most High. In this matter, such governments have given themselves the authority to make Haram what Allah made Halal ("Raw" milk).

Allah Most High has commanded Muslims to eat foods that are Halal and Tayyib:

"O humanity! Eat from what is lawful (Halal) and good (Tayyib) on the earth and do not follow Satan's footsteps. He is truly your sworn enemy."

(**Quran, Al-Baqarah, 2:168**)

Hence, foods in Islam must fulfil these two criteria to be fit for sale and human consumption: to be Halal and Tayyib. Halal are foods legalised for sale and human consumption by Allah Most High. Tayyib are foods in their pure, natural state.

Governments around the world are making Haram foods Allah that has made Halal (such as Raw Milk) and have legalised the sale and consumption of genetically modified foods (GMO) that Allah has legislated as Haram (**Quran, 2:205**). Most, if not all, GMO foods have been corrupted from their pure, natural state. This would explain the prevalent rise in obesity and other health disorders around the world. GMO foods are not Tayyib! Hence, they are not halal for human consumption. In this matter, governments have given themselves the authority to make Halal what Allah has made Haram (GMO foods).

Any government or State that legalises what Allah has made illegal or prohibits what Allah has made legal would be committing the worst sin of all, *Shirk*. Those who vote in elections that constitute a modern, secular government would themselves become part of that sin of *Shirk.* Anyone who knowingly casts their vote in elections for a political party, which, as government, supports the legalisation of anything Allah has made Haram (Abortion, Gambling & Riba), or the prohibition of anything that Allah has made Halal (the use of Dinar & Dirham as money) would pay a terrible price on Judgement Day. Since they committed the sin of *Shirk,* the act of assigning partners or rivals with Allah in His Sovereignty, Divinity, Worship, or to His 99 Names, they will be sent to eternal hell-fire.

Shirk of State Sovereignty

One form of *Shirk* today is the recognition by the Modern Secular State that it possesses **Sovereignty** and **Supreme Authority** above Allah Most High.

Allah mentions in Surah Al-Kahf that He does not share His **Sovereignty** and **Supreme Authority** with anyone:

"Say, (O Prophet), "Allah knows best how long they stayed. With Him (alone) is (the knowledge of) the unseen of the heavens and the earth. How perfectly He hears and sees! They have no guardian besides Him, and **He shares His command (Governance or Decision-making) with none**."

(Quran, Al-Kahf, 18:26)

Allah declares in several ayahs of the Quran that He is Al-Malik, the King, the Sovereign:

"So High (is) Allah, the True King (Sovereign). And be not in haste (O Muhammad SAW) with the Quran before its revelation is completed to you and say: "My Lord! Increase me in knowledge."

(Quran, Ta Ha, 20:114)

"So High (is) Allah, the True King (Sovereign). There is no God (worthy of worship) except Him, Lord of the Honourable throne"

(Quran, Mu'minun, 23:116)

"He is Allah, the One Who (there is) no God but He the Sovereign (King), the Holy One, the Giver of Peace, the Giver of Security, the Guardian, the All-Mighty, the Irresistible, the Supreme. Glory (be to) Allah from what they associate (with Him)"

(Quran, Al-Hashr, 59:23)

Sovereignty is the recognition by a people over who has supreme power and authority in the land. In the religion of Islam, it is Allah (alone) who has the Supreme Power and Authority over the affairs of a state. He has Supreme Authority in the land as He is Al-Akbar, the Greatest. When a people establish a State, it must be based on the recognition of Allah's Sovereignty where He has the Highest Authority in the land, and His law is the Highest law. He is the only One who can legislate what is Halal (legal) and what is Haram (Illegal). To Allah, we worship Him in politics by submitting to His Sovereignty (Al-Mulk), establish His laws as the Highest laws of the land (Al-Hakam) and recognise Him as the Greatest (Al-Akbar), and the Most High (Al-Aliy), in all matters of government.

To clarify, if a people were to recognise anyone other than Allah as Al-Mulk (Sovereign), Al-Hakam (Supreme Judge), then this would constitute *Shirk,* as they are in submission to someone other than Allah as Al-Mulk & Al-Hakam. It is *Shirk* as Islam means submission, and a

Muslim must submit to Allah in all aspects of life, including politics. Submission is the essence of worship.

In Surah An-Nazi'at, Allah Most High commanded Musa (as) to guide Firaun (Pharaoh) to the true worship of Allah:

"Has there come to you the story of Musa (Moses). When his Lord called him in the sacred valley of Tuwa. Go to Fir'aun (Pharaoh), verily, he has transgressed all bounds. And say to him: "Would you purify yourself? And that I guide you to your Lord, so you should fear Him?"

(Quran, An-Naazi'aat, 79:15-19)

The political system of Egypt was based on state sovereignty, where Allah, the One True God, was no longer recognised as Sovereign and Supreme, rather, the State was Sovereign and Supreme. The laws of the State were recognised as having supremacy over Allah's law. Firaun could make Halal what Allah made Haram and vice versa.

Pharaoh responded to Musa's (as) message by exclaiming that he was Allah:

"Then Moses showed him the great sign, but he denied and disobeyed Allah, then he turned his back, striving (against the truth). Then he gathered (his people) and called out, saying, **I am your lord, most high!"**

(Quran, An-Nazi'at, 79:20-24)

When Firaun said "*I am your Lord-God most high*" and declared to the Chiefs of his people "*Oh Chiefs! No God do I know for you but myself…*" (**Quran, 28:38**), that was *Shirk*! Firaun declared himself to be Al-Aliyy, the Most-High, in all matters pertaining to the political affairs of Egypt. The worship or submission of Pharoah by the Egyptian people required them to submit to his authority as the supreme authority in the land of Egypt, and to recognise his law as the highest law in the land of Egypt. That was their *Shirk*!

Allah Most High is also known as Malik ul-Mulk from His 99 Names, the King of Absolute Sovereignty. He is the sole Sovereign Authority who is Supreme over His creation:

"**To Allah (belongs) the sovereignty (dominion) (of) the heavens and the earth and whatever is within them**. And He (is) All-Powerful over everything"

(Quran, Al-Ma'idah, 5:120)

Everything in the heavens and the earth must submit to His Sovereignty, Supreme Authority and Supreme Law. Anyone who declares to possess supreme sovereignty or supreme authority would be establishing a "partner or rival" to Allah. Allah is the One God. He does not share his Sovereignty with anyone.

Shirk of Modern Electoral Politics

The Quran repeatedly warned those who purposely establish Hukum, ie, *the system of law and justice*, that are in contrary to Allah's authority and laws. However, when divine guidance reaches a people (such as Jews, Christians, and Muslims), and they accept that guidance, and fail to establish law and authority from their Holy books, then such people have committed *Kufr* (Disbelief), *Dhulm* (Injustice) and *Fisq* (Wickedness and awesome sin):

"And whoever fails to judge on the basis of that which Allah has revealed has committed **Kufr (Disbelief)"**

(Quran, Al-Ma'idah, 5:44)

"And whoever fails to judge on the basis of that which Allah has revealed has committed **Dhulm (Injustice & Oppression)"**

(Quran, Al-Ma'idah, 5:45)

"And whoever fails to judge on the basis of that which Allah has revealed has committed **Fisq (Wickedness & Enormous Sin)"**

(Quran, Al-Ma'idah, 5:47)

Since the State of Egypt recognised Firaun's supreme sovereignty and authority over Allah, and the Egyptian people's submission of this were acts of *Shirk*, then logically, the same declaration by the Modern Secular State is also an act of *Shirk*. Since Allah declared that: "*Whoever fails to judge on the basis of that which Allah revealed has committed Kufr (disbelief), Dhulm (injustice and oppression) and Fisq (wickedness and enormous sin)*", and the Modern States have done this by rejecting the Divine Laws of the Quran, Bible & Torah, it follows that Jews, Muslims, and Christians who establish the Secular State would be found guilty of *Kufr*, *Dhulm,* and *Fisq*!

If a Jew, Muslim, or Christian, were to cast their vote in a national election in a Modern Secular State, that vote would imply he

considered that party to be fit to govern over him. And if that Government commits *Shirk*, *Kufr*, *Dhulm* or *Fisq*, then the implication would be that Jew, Christian or Muslim would follow his party and Government into *Shirk*, *Kufr*, *Dhulm* and *Fisq*! If that Government makes Halal whatever Allah made Haram and vice versa, which is an act of *Shirk*, those who voted for them will follow them into that *Shirk*:

"They have taken their rabbis and monks as well as the Messiah, son of Mary, as lords besides Allah, even though they were commanded to worship none but One God. There is no god (worthy of worship) except Him. Glorified is He above what they associate (with Him)!"

(Quran, At-Taubah, 9:31)

"Adi bin Hat im, who had been a Christian before embracing Islam, once came to the Prophet. When he heard him reciting the above verse of the Qur'ān he said: Oh Messenger of Allah, but they (the Jews) do not worship them (the Rabbis). The Prophet replied: **Yes, but they prohibit to the people what is Halal and permit them what is Haram, and the people obey them. This is, indeed, their worship of them."**

(Sunan, Tirmidhi)

When the Jews committed this act of *Shirk* by rewriting the Torah and changing Allah's laws, they were cursed by Prophet David (as) and Jesus (as):

"**Curses were pronounced** on those among Banu Israil who rejected Faith, **by the tongue of David and of Jesus, the son of Mary**, because they disobeyed and were transgressing. They did not forbid each other from Munkar (wrongs, evils, sins, polytheism, disbelief etc) which they committed: evil indeed were the deeds which they did."

(Qur'an, al-Maidah, 5:78-9)

Those who die with the curse of a Prophet would have no chance of escaping the flaming fires of hell! It is a height of hypocrisy for a people to declare that they worship the One God and then to legalise what He made illegal and make illegal what He made legal:

"The hypocrites, both men and women, are all alike: they encourage what is evil, forbid what is good, and close their hands. They forget Allah, so He has forgotten them. Verily the hypocrites are the rebellious."

(Qur'an, al-Taubah, 9:67)

If it were an act of *Shirk* when the Priests and Rabbis made Halal what Allah declared as Haram, then it would be an act of *Shirk* when the Government does the same thing now. And if it earned the curses of Prophets at that time, it would do the same now!

To reiterate, participation in electoral politics in a Secular State signifies acceptance of the secular character of the State. The Secular State makes the same declaration that Pharaoh made to Moses (as). That declaration is: the State is Sovereign. Its authority is Supreme. Its law is Supreme. Hence, the State's Sovereignty, Supremacy and Law is above Allah's Sovereignty, Supremacy and Law. When believers vote in elections in a Secular State, they thereby accept the claim of the State to be sovereign. They accept its claim to supreme authority and its law to be the supreme law. When believers vote in such elections, they cannot escape from committing *Shirk*.

When believers vote in elections in a Secular State they must vote for a political party. If that political party, as Government, changes Allah's laws & enforce such laws, then that government has committed *Shirk*. When believers vote for such a government who commit *Shirk*, those votes imply acceptance of that political party to rule over them. Thus, believers follow them into *Shirk*, *Kufr*, *Dhulm* & *Fisq*. Around the world today, Governments and Parliaments have already declared Halal nearly everything has Allah declared Haram and vice versa. Every government today, including the Kingdom of Saudi Arabia, recognises the state to have sovereignty and supreme authority over Allah Most High.

Finally, the United Nations Organisation was founded on *Shirk*. The UN Charter declared that Allah Most High is not al-Akbar. Articles 24 and 25 of the UN Charter declared that the Security Council has supreme authority in all matters pertaining to international peace and security, the authority of the Security Council being higher than the authority of Allah Most High. That is *Shirk*! Since all countries are bound by the UN Charter, it is not permissible to vote in any country.

Table 1 illustrates the *Shirk* of the Modern Secular State:

ALLAH	Modern Secular State
AL-MULK The Sovereign Supreme Authority belongs to Allah	**AL-MULK** Supreme Authority resides in the State
AL-HAKAM The Supreme Judge Possessor of Supreme Authority in Decisions (Laws) and Judgement	**AL-HAKAM** Claims supreme authority in Law-making. Changes the laws of Allah
AL-AKBAR The Greatest Allah is Greater or Superior to anyone and everything	**AL-AKBAR** Claims the state, the people and parliament are Al-Akbar, *ie*; the state is greater and superior to Allah
AL-ALIYY The Most High Allah is the One Who possesses Highest Authority Allah is above the state, people and parliament	**AL-ALIYY** Claims the state and parliament possesses higher authority than Allah Most High. The state, people and parliament claim to be above Allah
Malik ul-Mulk King of Absolute Sovereignty The territory of the state belongs solely to Allah	**Malik ul-Mulk** The state claims to have absolute sovereignty over Allah Most High. The territory of the Modern Secular State belongs to the state, people and parliament

Table 1: Shirk of the Modern Secular State

As a reminder, the root work of *Shirk* is *Sharaka*, which means "to share" or "to share an equal with". Shirk is when people assign partners or rivals to Allah in His Sovereignty, Divinity, Worship, or His 99 Names and Attributes:

"And Allah has said, '**(Do) NOT take two gods. He (is) only One God**. So, fear Me alone. **And to Him (belongs) whatever (is) in the heavens and the earth**, and to Him is (due) (your) worship constantly. Then is it other (than) Allah you fear?'"

(Qur'an, an-Nahl, 16:51-52)

Allah is Al-Mulk, the Sovereign. Supreme Authority & Sovereignty in the world belongs to Him. His Sovereignty presides over the affairs of the State, government and parliament. The Modern Secular State declares itself to be sovereign over Allah Most High. Allah is no longer recognised as Al-Mulk. The state is Al-Mulk!

Allah is Al-Hakam. The Supreme Judge. He gives the law and possesses the sole Authority to designate what is Halal or Haram. The Modern Secular State claims itself to be Al-Hakam. It has given itself the authority to make Halal whatever Allah has made Haram, and vice versa.

Allah is Al-Akbar. He holds the Greatest authority over the affairs of His creation. This includes the affairs of the state. The Modern Secular claims it is Al-Akbar. The state, people and parliament are recognised to have greater authority over the affairs of the state than Allah Most High.

Allah is Al-Aliyy, the Most-High. He has the Highest Authority in the land. The Modern Secular State rejects this and declares itself to be Al-Aliyy. It claims to possess higher authority than Allah Most High.

Allah is Malik ul-Mulk. The territory of the lands ruled by people belong solely to Him. The Modern Secular State rejects this and claims itself to have absolute power, control, and authority in the land which it governs.

These are all acts of *Shirk* by the Modern Secular State.

The Modern World with its constitutional democracy and Secular State have taken the Divine attributes that belong to Allah in His Sovereignty, Divinity, Worship, and His 99 Names, and placed these in the human beings: the people, parliament, president and prime ministers. These human beings act as modern gods and goddesses. They have acted in the same manner as Firaun and Nimrod during the lifetimes of Nabi

Musa (as) and Ibrahim (as). Those prophets condemned the actions of their governments who were committing *Shirk* against Allah Most High. If they were alive now, they would condemn the Modern Secular State.

The Khilafah - Islam's Political System

As the Islamic concept of worship is comprehensive and includes the entire sphere of life for a believer, a Muslim must politically worship Allah Most High. Allah gave Muslims a political institution known as the Khilafah (Islamic Caliphate). This was a concept of State where Allah was recognised as Sovereign (Al-Mulk), His laws were the Supreme Law (Al-Hakam), and He held the Highest (Al-Aliyy) and Greatest Authority in the land (Al-Akbar). What Allah declared as *Halal* was *Halal,* and what He declared as *Haram* was *Haram*. No one had the authority to change His Laws!

The Khilafah emerged in consequence of the divine imperative to obey Allah, His Messenger and "*those in positions of authority*":

"Oh believers! Obey Allah and obey the Messenger and those in authority amongst you...."

(Quran, Nisa, 4:59)

Islam firstly rejects divided loyalties – that a Muslim could deliver supreme loyalty to the state and then to Allah:

"He is the First and the Last, the Manifest and the Hidden...."

(Quran, al-Hadid, 57:3)

Supreme Loyalty and Submission must be given to Allah only and not to the state as the Quran declared:

"Say: verily my prayer, my sacrifice and my living and my dying (are) for Allah (the) Lords of (the) worlds."

(Quran, al-An'am, 6:162)

The Quran first addresses Islam's political philosophy in Surah al-Baqarah when Allah informed the angels that He will place on earth those who would rule or govern as his vicegerent (*Khilafah*). This was a trust given to mankind:

"Behold, thy Lord said to the angels: 'I will create a vicegerent on earth.' They said: 'Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?' He said: 'I know what ye know not.'"

(Quran, Al-Baqarah, 2:30)

This ruler (or Caliph) would govern with *al-Haqq* or "Divinely revealed Truth" sent down in the religious scriptures for his religious community such as the Torah (Taurat), the Palms (Zabur), the Gospel (Injeel) and the Quran:

"Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; **and with them He sent the Book in truth**, to judge between people in matters wherein they differed; but the People of the Book, after the clear Signs came to them, did not differ among themselves, except through selfish contumacy. Allah by His Grace Guided the believers to the Truth, concerning that wherein they differed. For Allah guided whom He will to a path that is straight."

(Quran, Al-Baqarah, 2:213)

Prophet David (as) is an example of someone who was divinely appointed with a State to rule and was ordered to establish his State based on *al-Haqq*:

"(We said to him): 'O David, We have appointed you vicegerent on earth. Therefore, rule among people with justice and do not follow (your) desire lest it should lead you astray from Allah's Path. Allah's severe chastisement awaits those who stray away from Allah's Path, for they had forgotten the Day of Reckoning."

(Quran, Sad, 38:26)

Those who rule without *al-Haqq,* the truth in their Holy Books or establish a Secular State would face an awful doom on Judgement Day. Any rule or system of government where the Holy Books are no longer used to establish laws in the state would lead the ruler (and the people) away from *Sabil Allah* (Divine way or Path), because they eventually forget Allah and Judgement Day.

The two verses in Surah al-Baqarah above (**Quran, 2:30, 213**) provide the foundation of the Islamic Political State where Allah is recognized as Sovereign and His Laws are enforced as the Supreme law of the

land. This political system was continued by Prophet Muhammad (ﷺ) in Medina and lasted until 1924 when the Khilafat State was destroyed and abolished by Europe:

"Europe destroyed that Islamic model of a state and political system when the Ottoman Caliphate was targeted and destroyed. Europe went on to ensure that the Islamic Caliphate could never be restored. It did so when it assisted in the creation of the secular State of Saudi Arabia in the Hejaz, and then went on to ensure the survival of that state by way of guaranteeing its security. The Caliphate could never be restored for two reasons. Firstly, the Saudi-Wahhabi regime that controlled the Haramain the Hejaz and Hajj would never claim the Caliphate. Secondly, so long as they controlled the Haramain, the Hejaz, and the Hajj, no one else could claim the Caliphate!

There are a number of reasons that explain why Europe targeted and destroyed the Islamic Caliphate. The first was to facilitate the achievement of the goal of liberating and returning the Jews to the Holy Land. The second was to make possible the universal embrace of Shirk of the new European model of a secular state. When the Caliphate was destroyed, the modern secular State of Turkey replaced it; and the secular State of Saudi Arabia in the Arabian heartland of Sunni Islam. Following this Indian Muslims were exquisitely deceived into embracing the secular Republic of Pakistan. Thirdly, the Caliphate had to be destroyed because it obstructed the realization of the ultimate goal in the new godless European agenda. That European goal was to establish Jewish Israel as the 'Ruling State' of the world – ruling the world from Jerusalem."

(Jerusalem in the Quran, p. 115)

In the Islamic political system, Muslims worship Allah in their political life as Al-Mulk, the Sovereign, and recognized him as Al-Hakam, the Supreme Judge whose laws in the Quran were the Highest Law. Allah was recognised as Al-Aliyy, the Most High or the One Who had the highest authority, and Al-Akbar, the Greatest Authority in the land. Their submission to Allah as Al-Mulk, Al-Hakam, Al-Aliyy & Al-Akbar was an *act* of worship. A Republican State like the so-called Islamic countries of Iran, Turkey, Pakistan & Saudi Arabia cannot qualify as valid Islamic States, as Allah is **NOT** recognised as Sovereign and the Supreme law is the law of the State. The state is Sovereign, and you must *submit* to the State as *Sovereign* instead of Allah. The law of the State is the Supreme law, and you must *submit* to the law of the state instead of Allah's law. As submission *i.e., the recognition of Supreme Authority and deity in someone's life* constitutes the essence of

worship, it is an act of *Shirk* for a Muslim to submit to any Supreme Authority other than Allah Most High.

A Muslim, Christian and Jew must struggle for the sole Sovereignty of the Lord-God:

"The Jewish, Christian or Muslim reader is likely to ask: Is there an alternative (for believers) to electoral politics in the secular state? The answer is: Yes! there is. The alternative is to struggle to restore the sovereignty of the God of Abraham, Most High, in the political system – to struggle for recognition of His Authority as Supreme Authority – and to struggle for recognition of His Law as the Supreme Law. That is the most noble of all struggles any one can ever wage, and it is a struggle that must be pursued until the end of time.

The alternative for believers is to uphold whatever Allah made Halal as Halal, and whatever Allah made Haram as Haram, regardless of the price they may have to pay. Also, when a people commit Shirk, Kufr, Dhulm and Fisq, then believers should condemn such conduct, oppose it, struggle against it, and turn to Allah and ask Him to separate them from such people:

"So separate us from this sinful rebellious people!"

(Qur'an, al-Maidah, 5:25)"

(Jerusalem in the Quran, p. 118)

If a Muslim is unable restore the Sovereignty of Allah Most High in their society, then he or she must withdraw, disconnect, or separate from that society.

Other Types of Shirk in the Modern Age

- **Materialism**: In Surah al-Kahf, the parable of the rich man and poor man warns of another form of *Shirk* that would be prevalent in the Last Age. It is the worship of wealth and material resources. The rich man was given wealth by Allah Most High in the form of two fertile gardens whilst the poor man was given less. The rich man eventually became deceived by his wealth and began to worship his wealth. With his lips he worshipped Allah, but in his heart, he worshipped the Dunyah. The internal state of the rich man was corrupted by wealth, and he began to perceive himself better than the poor man. He forgot that Allah is the source of all wealth and deceived himself to believe his wealth was the sole result of himself rather than Allah Most High, the Ar-Razzaq, the

Supreme Sustainer and Provider. The rich man believed himself to be Ar-Razzaq, and in doing so, he committed *Shirk*. The internal state of the rich man was in complete submission, devotion, love, and loyalty to the Dunyah rather than Allah. That was another *Shirk* he committed. Anyone who gives their full heart, love, loyalty, devotion and submission to the Dunyah rather than Allah Most High would be committing *Shirk*.

"*Surah al Kahf teaches a very important lesson concerning worldly wealth. It recognizes its importance and utility and admits the lure of wealth. But wealth can perish, and one should not therefore look upon it as the be all and end all of life. Rather, says Surah al- Kahf,* ***it is good deeds that survive the march of time, hence we should devote more attention to good conduct than to the pursuit of wealth****"* – SHEIK IMRAN HOSEIN (*see Surah Al-Kahf & the Modern Age, page 146-147*)

- **Legalisation of Paper, Electronic & Digital Money**: Those who control power in the world today have made paper, electronic and digital money *Halal*, whilst declaring real money legalised by Allah as Haram; the Gold Dinar & Silver Dirham. Whomsoever makes Haram whatever Allah made Halal has committed an act of *Shirk* (**Quran, 9:31**) Secondly, paper, electronic and digital money do not qualify as money for a variety of reasons, therefore, they cannot function as legal money within the religion of Islam. It is Haram to use today's paper, electronic and digital currencies as money (*see Gold Dinar and Silver Dirham - Islam and the Future of Money)*.
- **Legalisation of Genetically Modified Food:** Allah Most High has forbidden food from being corrupted from their natural state (**Quran, 2:205**). The Quran has commanded Muslims to eat foods that are Halal (legal) & Tayyib (Pure, natural & non-processed) (**Quran, 16:114-115**). Thus, food must fulfil two criteria to be suitable for human consumption: to be Halal and Tayyib. Genetically Modified Food does not fulfil these two criteria. Hence, they are Haram to consume. However, governments around the world have made them Halal. They have also made it Haram to consume foods permitted by Allah such as "Raw" milk (**Quran, 16:66-67**).

- **Modern Secular Calendar**: The Modern Calendar has renamed all the days of the week, from Monday to Saturday, and months of the year, from January to December, with the names of pagan gods and goddesses:
  "***When we use these names for the days of the week and the months of the year and abandon, for all practical purposes, the Sunnah*** *(in respect of the names of the days of the week and the months of the year)* ***we enter into Shirk***" – SHEIK IMRAN HOSEIN *(see Surah Al-Kahf & the Modern Age, page 131)*
- **Pagan Names of Planets**: All the planets in the solar system were named after Greek and Roman gods and goddesses: Mercury, Venus, Mars, Jupiter, Saturn, Uranus, Neptune and Pluto.
- **Good and Bad Luck**: Pagan belief that originated from Ancient Greece.
- **Law of Attraction**: The belief that the universe has its own divine will that fulfils human needs and desires. In other words, the will of the universe is above the Will (or Qadr) of Allah. The Law of Attraction also states the universe, created by Allah, has equal divinity and status to Allah. The universe is believed to either be a living deity (a god) or Allah Himself. That is *Shirk*!
- **Dua to anyone other than Allah**: Dua to Nabi Muhammad (ﷺ), dead saints, angels, idols or to anyone other than Allah is an act of *Shirk*.
- **Secular "Muslim" Prayer Timetables**: The Prophetic Prayer Times given to Nabi Muhammad (ﷺ) was Divinely designed so Allah could decide the time (or minute) of the prayer and fast. This occurred through the naked eye sighting of the light of Fajr, Night of Maghrib, & Night of Isha. The current design of prayer timetables removes Allah from the times of prayer (and fast) and entrusts this authority to human beings. So, using the Fajr prayer as an example, if Allah has made it permissible to eat and drink until the light of Fajr is seen and He uses the weather and clouds to decide the exact time (or minute) of prayer (and fast), then anyone who makes it Haram to eat and drink when Allah has made it Halal (and anyone who follows them) would be committing *Shirk*.

Firstly, it is *Shirk* because Allah Most High declared He does not share His decision-making with anyone:

"Say, (O Prophet), "Allah knows best how long they stayed. With Him (alone) is (the knowledge of) the unseen of the heavens and the earth. How perfectly He hears and sees! They have no guardian besides Him, and **He shares His command (Governance or Decision-making) with none**."

(Quran, Al-Kahf, 18:26)

If Allah has given Himself the sole authority to decide the time (or minutes) of the prayer and fast, no one else has that authority!

Secondly, those who have designed the current iteration of prayer timetables have made it Haram for Muslims to eat and drink at a time Allah has made it Halal (permissible), and vice versa. In doing so, they would also be making it Halal to pray Fajr at a time Allah had made it Haram, and vice versa. Anyone who accept such a timing would follow them into that *Shirk.* The same would be true for the Maghrib & Isha prayer.

The story of the young men of the cave, in Surah Al-Kahf, provides guidance for Muslims in the Modern Age who now live in a world engulfed by universal *Shirk*.

Surah Al-Kahf & the Young Men of the Cave

Surah al-Kahf is the most important Surah in understanding the reality of the modern age (*see Surah al-Kahf & the Modern Age*). It is this Surah which will provide the explanation for the universal Shirk that has embraced all of mankind and the appropriate strategy to preserve faith in such a world.

We now live in the Last Age (the Last Age before the Day of Judgement) where major and minor signs would beset mankind. The major actors in the Last Age are Dajjal and Gog and Magog. It is not the scope of this book to explain the subject of Dajjal in detail (*see Jerusalem of the Quran | Surah al-Kahf & the Modern Age | Dajjāl, The Qur'an and the Jasad | Dajjāl, The Qur'ān and Awwal Al-Zamān),* whereas the subject of Gog and Magog has been explained in Part 1 of this book and in the *Islamic view of Gog and Magog in the Modern Age.*

Sheik Imran Hosein summarised the importance of this Surah in our Modern Age:

"**In the process of analyzing Surah a Kahf we are led to the conclusion that the world now exists in the Last Age (i.e., the age of al Qiyamah), and that the dominant actors of the modern age are Dajjal the false Messiah or Anti-Christ, and Gog and Magog.** That is a conclusion of tremendous importance since it confirms that we now live in an age that is deceptive, godless, oppressive, and fraught with unprecedented dangers and peril.

Our view, and Allah Knows best, is the 'Last Age' began when Allah Most High changed the direction of prayer (Qiblah) for all believers, from Jerusalem to Makkah. The Qiblah in Jerusalem was the sacred temple (Masjid al Aqsa) which Prophet Solomon (as) built, and which held a sacred rock. And the Qiblah in Makkah was the sacred temple (Masjid al Haram or K'abah) which Prophet Abraham (as) built and which also held a scared stone. This change in Qibla occurred some seventeen months after the migration of Prophet Muhammad (ﷺ) (Hijrah) from Makkah to Madina.

As a direct consequence of this change in Qiblah the world witnessed the birth a new community (i.e., Ummah) within the religion of Abraham (i.e., Millah) under the leadership of Prophet Muhammad (peace and blessings of Allah Most High be upon him). This Muslim Ummah replaced the Israelites as the new 'chosen' community representative of the true religion of Abraham (peace be upon him). As a consequence of the Jewish rejection of Prophet Muhammad (ﷺ) as a true Prophet of the One God, that Israelite religious community (Banu Israil) lost whatever had remained of its validity.

It was as a direct result of Jewish rejection of Prophet Muhammad (ﷺ), and of the Qur'ān that was revealed to him, that **Allah Most High released Dajjal, the false Messiah or Anti-Christ, as well as Gog and Magog into the world at that time**. And so the Last Age appropriately commenced in the life time of the Last Prophet, Muhammad (ﷺ),....

The next conclusion to which we have arrived as a result of our study of Surah al Kahf is that survival of faith in Islam is not possible unless the believers take steps to disconnect from the godless cities of the modern age and strive to establish Islam in the remote countryside. This was the view of the great Turkish scholar of Islam, Badiuzzaman Said Nursi**..... For our part we propose a strategy of establishing Islam at a microlevel in remotely located Muslim Villages** where Muslim women and children would be shielded from the oppression, godlessness, decadence and anarchy that is overtaking the world.

(Surah Al-Kahf & the Modern Age, p. 14-17)

Surah Al-Kahf narrated the story of the young men of the cave. These were youths who lived in a world which worshipped other than Allah Most High. These youths most likely belonged to Banu Israil, *ie*, they were Jews:

"We noted above that Ibn Kathir, the commentator of the Qur'ān, disputed the generally held view that the young men in the cave were Christian and held the view that they lived much earlier than the Christian period. **Had they been Christians, he asked, why would the Jewish Rabbis have been intent on preserving their story?** And we may add for good measure, why would they have considered knowledge of their story to be a criterion that could authenticate a claim to prophethood? After all, the Jews had rejected Jesus (as) as the Messiah, and as a Prophet. They considered him to have been an imposter, a liar, and a bastard child (and we seek refuge with Allah from such blasphemous statements). **It is obvious, therefore, that the young men must have belonged to Banu Israil."**

(Surah Al-Kahf & the Modern Age, p. 116-117)

They responded to that world of Shirk by choosing to disengage, disconnect, separate, and to make Hijrah from mainstream society for the preservation of faith. They chose to **withdraw** to protect their faith and recognised any embrace of *Shirk*, *the sin of assigning the Sovereignty, Divinity, Worship or 99 Names of Allah to someone other than Allah*, would destroy their faith in Allah Most High.

We will now explain a few verses pertaining to the story of the young men of the cave. The Tafseer of Sheik Imran Hosein are beneath each verse to provide additional commentary, and the comments made by this writer are found beneath the Sheik's writing.

إِذْ أَوَى ٱلْفِتْيَةُ إِلَى ٱلْكَهْفِ فَقَالُوا۟ رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

"When the youths retreated to the cave and they said, 'Our Lord! Grant us from Yourself Mercy and facilitate for us (from) our affair (in the) right way'".

(Quran, al-Kahf, 18:10)

"**In their magnificent demonstration of faith the youths preferred to leave their homes and flee from persecution rather than compromise their faith. That compromise was being forced upon them in order that they could be accommodated within the embrace of the godless world**.....

It is now possible to understand the Divine wisdom at work in the creation of evil beings (i.e., Dajjal and Gog and Magog) and in their release into the world in the age of Fitan (i.e., the age of trials and tribulations). As the war on Islam intensifies Allah Most High is able to sift the rice grain from the husk. **The true servants of Allah would rather follow in the example of the youth in this story, in order to preserve their faith, rather than compromise with their faith in order to survive in the godless world**. Our book entitled Surah al-Kahf and the Modern Age looks specifically at the link between these first ten verses of Surah al-Kahf and Dajjal the false Messiah or Anti-Christ."

(Surah Al-Kahf Text & Translation, p. 8)

Quranic Guidance

The youths recognised their society had embraced *Shirk* and made a deliberate decision to withdraw from that society. Their first response was to immediately make Hijrah and to ask help from Allah Most High in handling their affairs.

They chose not to compromise their faith to accommodate living in a society that worshipped other than Allah.

Key Lessons

A Muslim must make the decision to withdraw and leave a mainstream society that is headed for Jahannam. On Judgement Day, Allah Most High will send 999 out of every 1000 to the hell-fire (*see Sahih Bukhari*).

If a Muslim decides to make Hijrah to preserve his or her faith, they should first make dua asking for help in devising an appropriate strategy. Allah Most High would most certainly respond to such a dua. In fact, the story of the young men of the cave is littered with assurance of Divine help from above, and most importantly, a Divine message of hope. Muslims should not lose hope and instead place their complete faith and trust in Allah. In doing so, Allah will respond with His own Divine help and assistance.

To summarise:

- Take the first step and decide to leave the godless society
- Make dua to Allah asking for mercy and help in devising an appropriate Hijrah strategy
- Have complete faith and trust in Allah Most High

نَّحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِٱلْحَقِّ ۚ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا۟ بِرَبِّهِمْ وَزِدْنَـٰهُمْ هُدًى

"We narrate to you their story in truth. Indeed, they (were) youths who believed in their Lord, and We increased them (in) guidance".

(Quran, al-Kahf, 18:13)

"There is an amazing message of comfort and hope in these two verses (above and below). **As a believer separates himself from the godlessness and decadence of today's godless Gog and Magog world-order, as he resists their war on Islam that is now raging around the world and, where possible, challenges the oppressor, every step that he takes on that road of defense and preservation of Truth results in a Divine response that increases his faith as well as strengthens his capacity to resist the enemy.** When such a believer is unjustly attacked, marginalized, demonized, denied the freedom to preach Islam or persecuted, then the converse takes effect, i.e., that Allah Most High would increase the misguidance of those who attack him. The Qur'an describes the fate which awaits such wicked people when it says (in connection with the prohibition of Riba) that: they will eventually behave as though they were driven to madness because of Satan's touch. (Qur'an, al-Baqarah, 2:184)"

(Surah Al-Kahf Text & Translation, p. 10)

Quranic Guidance

When the young men of the cave chose to leave society to preserve their faith, Allah responded by increasing them in guidance.

Key Lessons

This "guidance" must be Divine guidance located in the revealed scriptures. For Muslims, this would be the Quran. Allah Most High has promised whomsoever follows His guidance would neither fear nor grieve (**Quran, 2:38**), receive Divine safety and protection from Allah (**Quran, 5:105**), and the assurance of Jannah (**Quran, 4:124**).

Muslims must hold fast to guidance in the Quran and follow the Holy Book, instead of blindly absorbing what is practised by the mainstream society. For example, Allah Most High vested the Prophet (ﷺ) the Prophetic Prayer Times after he came back from Isra' al-Mi'raj. The overwhelming majority of Muslims have abandoned these Divine Prayer Times and are instead using prayer timetables that give the wrong times of prayer and fast. They are praying Salatul-Fajr before it begins and opening their fast before the fast has ended.

To summarise:

- Hold fast to the Divine Guidance in the Quran: Recite the entire Holy Book every lunar month, study the Quran and follow its guidance.

وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا۟ فَقَالُوا۟ رَبُّنَا رَبُّ ٱلسَّمَـٰوَٰتِ
وَٱلْأَرْضِ لَن نَّدْعُوَا۟ مِن دُونِهِۦٓ إِلَـٰهًا ۖ لَّقَدْ قُلْنَآ إِذًا شَطَطًا

"And We made firm (on) their hearts, when they stood up and declared, 'Our Lord (is) the Lord (of) the heavens and the earth! Never will we invoke any god besides Him! Certainly, we would have uttered an enormity (in disbelief)".

(Quran, al-Kahf, 18:14)

"As a believer in Allah Most High resists the godlessness of the modern world of Dajjal and of Gog and Magog he must ensure that he resists its Shirk in particular. That Shirk is today universally present, yet so many have difficulty in recognizing it. **Very few can today recognize the Shirk of the modern State, for example, when it claims sovereignty for itself, and when it declares that its authority and law are supreme.** The blessed Prophet (ﷺ) had warned that Dajjal's attack of Shirk would be as difficult to recognize as it would be to recognize "a black ant on a black rock on a dark night".

The young men in Surah al-Kahf recognized that any embrace of Shirk would result in the utter destruction of faith. And they consequently resisted that Shirk to the extent of abandoning their place of residence. Surah al-Kahf knocks at the door of our heart in this age of universal Shirk to urge us all, especially the young, to follow the example set by those young men.

A Muslim cannot pledge allegiance to the modern secular State and to its constitution and yet continuously make the hollow declaration (in prayer for example) of "Allahu Akbar" (i.e., Allah is Supreme; His authority is supreme; and His law is the supreme law). The modern secular State was created in Europe by godless modern western civilization through a Jewish-Christian alliance and it blasphemously arrogated unto itself sovereignty, supreme authority and supreme law. The next verse of Surah al-Kahf describes such conduct as "the wickedest of all". (See also the chapter on the Shirk of the modern secular State in Part Two of my book 'Jerusalem in the Qur'an'.)"

(Surah Al-Kahf Text & Translation, p. 11)

"The young men set a golden example in responding to the Blasphemy (Shirk) of their society with uncompromising fidelity to Allah. **They did not waver in their faith and did not compromise despite intimidation and persecution.** Instead, they showed magnificent courage in not only proclaiming their faith

in the face of all threats, but also in challenging that godless world, and in condemning its godlessness."

(Surah Al-Kahf & the Modern Age, p. 117)

Quranic Guidance

The young men of the cave openly challenged and denounced their godless society who were worshipping other than Allah. Allah Most High strengthened their hearts with the courage and confidence to fearlessly stand up and proclaim faith in the One True God.

When they stood up and bravely defended their faith, they said the following words: 'Our Lord (is) the Lord (of) the heavens and the earth!'. The youths refused to accept any separation of the Divine Authority of Allah in the world here and the heavenly world above. They understood that Allah must be recognized as Al-Mulk: the Sovereign, Al-Aliy: the Most High, Al-Akbar: the Greatest, and Al-Hakam: the Judge & Arbiter, both here and in the heavenly world above.

Shirk is when people "share" the Sovereignty, Divinity, Worship and the 99 Names and Attributes of Allah with His creation. People usually assign these partners of Allah to **idols**, **gods and goddesses**, or **human beings in position of authority**: such as **prime ministers**, **presidents, priest**, **rabbi's** and **Imams**.

Anyone human beings who declare themselves to possess sovereignty and supreme authority or claim to have freedom to change Allah's Laws or recognises themselves as Al-Akbar in the affairs of the state, have cut the link between creation and the Creator. Such people in power can wreak havoc in the affairs of the world as they are no longer bound by Divine Truth in the Holy Scriptures. They would essentially become human gods and goddesses. Any Muslim who votes, supports, or makes the effort to maintain a power structure that keeps these "human gods" in power would inadvertently be committing *Shirk* (**Quran, 9:31**).

They next statement they uttered were the words, 'Never will we invoke any god besides Him!' The young men of the cave refused to sustain or support a world which worshipped other than Allah. They refused to call on, pray to, or accept any god - including any "human-god", other than the One-God.

Key Lessons

The Modern Secular political system, established by Europe and embraced by all of mankind, is founded on *Shirk;* the one sin Allah will

never forgive. It no longer recognises Allah as Al-Mulk, Al-Aliyy, Al-Akbar and Al-Haram in the political affairs of the state. It would be an act of Shirk for a Muslim to sustain, support or make any effort to uphold a political system that has engrossed itself in *Shirk*.

Rather, the alternative is to follow the footsteps of the young men of the cave and withdraw from mainstream society. If it is no longer possible to uphold the Sovereignty, Supremacy and the Worship of Allah in the world today, then Muslims must leave and separate themselves from such a world.

To summarise:

- No Muslim should make the effort to support and sustain a political model of state founded in Shirk. All of mankind are embraced in this political *Shirk*.
- They should follow the footsteps of the young men of the cave and separate themselves from such a world where 999 out every 1000 will be sent to the hell-fire.

هَٰٓؤُلَآءِ قَوْمُنَا ٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً ۖ لَّوْلَا يَأْتُونَ عَلَيْهِم بِسُلْطَٰنٍۭ بَيِّنٍ ۖ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا

"These, our people, recognize gods other than Him (i.e., Allah Most High): why do they not defend this with some convincing rational explanation? Truly the wickedest of conduct is to blaspheme against Allah with such falsehood."

(Quran, al-Kahf, 18:15)

"This is precisely what the modern godless world has done in creating, for example, the modern secular State with its arrogant and blasphemous constitutional claim to sovereignty, supreme authority, supreme law, freedom to legalize that which Allah Most High had prohibited, etc. Allah prohibited gambling, for example, yet the modern secular State has not only permitted it but the State itself is engaged in State-sponsored lottery. This is the greatest act of wickedness (Dhulm) that anyone could ever commit.

The heart of every Muslim youth, male as well as female, should shiver with excitement and ecstasy as they read these verses of Surah al-Kahf. For here is Allah Most High Himself delivering a wake-up call to them that they should be inspired by the youths of this story who had faith in Him, and who defiantly resisted every effort of the godless world to break their faith. In consequence He blessed them by increasing their faith for them."

(Surah Al-Kahf Text & Translation, p. 12)

وَإِذِ ٱعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا ٱللَّهَ فَأْوُۥٓا۟ إِلَى ٱلْكَهْفِ
يَنشُرْ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِۦ وَيُهَيِّئْ لَكُم مِّنْ أَمْرِكُم مِّرْفَقًا

"Hence, now that you (Muslims) have turned away (withdrawn and disconnected) from them, and from all that they worship instead of Allah, take refuge in that cave (the modern day equivalent being the remotely located Muslim Village): your Lord-God will shower His mercy on you and dispose of your affair (i.e., take care of all your difficulties) for you (in such wise as would give you) comfort and ease!"

(Quran, al-Kahf, 18:16)

"**Hence the implication is that the 'one in a thousand'** who, according to the Hadīth al-Qudsi (quoted elsewhere in the text of the book), would survive the storm of Gog and Magog with faith intact, and would enter into heaven, **would be the one who disconnects from the godless melting pot. The verse also delivers a ringing assurance of Divine assistance and protection for those who separate themselves from the godless world in an effort to preserve their faith!** The verse also anticipates that when the believers attempt a withdrawal from the godless world, those who would lead the way of that withdrawal and would go on to establish remotely located 'Muslim Villages' would always be the Muslim youth."

(Surah Al-Kahf Text & Translation, p. 12-13)

"Finally, when persecution had become intense they felt compelled to leave their people. **They resorted to Hijrah, i.e., migration from the territory in which there was persecution to a territory of relative safety. And so, these young believers set an example of conduct which was similar to that of the most exalted of all of the Prophets, i.e., to give up home, hometown, comforts, jobs, etc. and migrate as refugees to distant lands in order to preserve their faith!...**

...When the young men entered the cave, they did so with very deep spiritual fervour for they immediately prayed to Allah and asked for help and mercy from the Divine Presence itself: *'Oh Lord, bestow on us mercy from Thyself'.* **Allah Most High was impressed by such a display of faith. Indeed Allah Most High would always be moved by such a display of faith. He responded to assist them. Sūrah al Kahf delivered the momentous promise that He will do the same for us!**

The solution to the young men's problem concerning the survival of their faith lay in cutting themselves off from the godless world. **The guidance provided for us in Surah al Kahf today is clear: If it ever becomes necessary in this age**

to detach himself from the godless world, to part from it and make Hijrah, in order to preserve faith in Allah and in Islam, then the believer must do so."

(Surah Al-Kahf & the Modern Age, p. 118 & 119)

Quranic Guidance

Allah Most-High was impressed by the faith of these young men who followed the examples of the Prophets and left their home, town or city to preserve faith in Him.

He responded by bestowing upon them His Rahma (mercy) and taking care of their affairs in such a way that provided comfort and ease.

Key Lessons

When a Muslim makes the decision to leave their home, town, city or country for the preservation of faith, they should remember that Allah Most High will Himself assist them in this effort. This verse gives ringing assurance of Divine help, assistance and protection from above. Hence, a Muslim must never fall into despair or lose hope at the prospect of Hijrah. Allah Most High WILL Himself personally help such a Muslim in this endeavour.

This help could include:

- Bestowing the financial means
- Guiding the heart to the right country
- Bestowing knowledge on the right preparations for Hijrah
- Taking care of all needs for the family: wife, children, parents etc
- Directing the right people to help him/her in their Hijrah

To summarise:

- A Muslim must remember that Allah Most High will personally assist them in the effort of making Hijrah. They should put their full trust in Allah.
- They should not lose hope nor despair
- The Divine help and assistance will be repeated for those who follow the footsteps of the young men of the cave

وَكَذَٰلِكَ بَعَثْنَٰهُمْ لِيَتَسَآءَلُوا۟ بَيْنَهُمْ ۚ قَالَ قَآئِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ ۖ
قَالُوا۟ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ۚ قَالُوا۟ رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ ۖ
فَٱبْعَثُوٓا۟ أَحَدَكُم بِوَرِقِكُمْ هَٰذِهِۦٓ إِلَى ٱلْمَدِينَةِ فَلْيَنظُرْ أَيُّهَآ أَزْكَىٰ
طَعَامًا فَلْيَأْتِكُم بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا

"And likewise, We awakened them that they might question each other. One of them asked:' How long have you remained?' (Some) answered: 'We have remained for a day, or part (of) a day.' (Others) said: 'Your Lord-God knows best how long you have remained. So, send one of you with this silver coin of yours to the town (or city) and let him search (for) the purest (good and lawful) food there and let him bring you provisions (such as food) from it. But let him exercise vigilance and caution and by no means make anyone aware of you'"

(Quran, al-Kahf, 18:19)

"It is instructive that the (Arabic) word in the text of the Qur'ān that was translated as 'vigilance and caution' is located in the exact middle of the whole Qur'ān. This is surely a sign from Allah Most High that warns Muslims of grave danger that awaits them in the Last Age. It should elicit from them compliance with that advice and warning.

Secondly, the fact that some of the youths reckoned the time that they spent while asleep in the cave to have been just "a day or part of a day", while others expressed doubt concerning that answer, is indicative of the multi-dimensional nature of time. The Surah thus directs the attention of the reader to the necessity of examining the subject of 'time' with great care, and we have thus devoted a section of this book to that subject."

(Surah Al-Kahf Text & Translation, p. 16)

Quranic Guidance

When the young men fled to the cave, they were put to sleep by Allah for 300 years (**Quran, 18:25**). They awoke and began to question each other on the length of time they had slept. Then, they instructed someone to leave the cave and travel to the nearby town to buy pure, good food with a silver coin.

This verse of the Quran highlights three important subjects in relation to Islamic Eschatology: Time, Money & Food.

A 300-year sleep should've resulted in noticeable visible signs of ageing in their appearance. The absence of any surprising reaction amongst the youths indicates their appearance stayed the same after the long centuries of sleep, *i.e, they did not age*. Thus, the Surah points to the multi-dimensional nature of time in Islam. The young

men of the cave survived for 300 years by existing in two different dimensions of time simultaneously. They existed in biological time with the continuous movement of their body at sunrise and sunset, and in another dimension of time that preserved their body for 300 years. Surah al-Kahf is directing attention to the subject of 'time in Islam' as this is crucially important in understanding the subject of Dajjal.

When Dajjal is released, he will exist in another world of space and time for *forty days, one day like a year*, *one day like a month* & *one day like a week,* whilst simultaneously influencing our very own world of space and time. His grand design is to deceive the Jews into believing he is al-Masih, the promised Messiah sent by Allah to rule the world from the State of Israel, with Jerusalem as his capital. He was released during the lifetime of Nabi Muhammad (ﷺ) and is now attempting to transition from *one day like a month,* with USA as his second ruling state of the world, to *one day like a week,* where Israel will be his third and last ruling state of the world (*see Jerusalem in the Quran*). It is not possible to understand the Ahadith pertaining to Dajjal's *one day like a year*, *one day like a month* & *one day like a week* without understanding the subject of 'time in Islam' (*see Surah Al-Kahf & the Modern Age, Chapter Two: The Qur'an and Time*).

The young men of the cave were undoubtedly hungry after their 300-year sleep and advised someone to take a silver coin and purchase good, pure food. This verse of the Quran is directing attention to the subject of 'money' and 'food' in Islam. Allah is hinting at the corruption of 'money' and 'food' in the Last Age.

Money is the Quran is commonly referred to as Dinar (gold coin) & Dirham (silver coin) (**Quran, 3:75, 3:91, 4:20, 9:34, 12:20**). In the following Hadith, however, the blessed Prophet (ﷺ) permitted the use of wheat, barley, dates and salt as money:

"Abi Sa'id al Khudri reported Allah's Messenger as saying: 'Gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, and salt for salt. (When a transaction is) like for like, payment being made on the spot, then if anyone gives more or asks for more, he has dealt in Ribā, the receiver and the giver being equally guilty.'"

Sahih Muslim

The above Hadith establishes three key facts about 'Money in Islam':

1) Money in Islam is either precious metals such as gold and silver, or commodities of food consumption that

have a long shelf-life: wheat, barley, dates and salt. Rice and Sugar can also be used as 'money'.

2) Gold, silver, wheat, barley, dates, salt, rice and sugar have 'intrinsic value'. The value of the money is 'inside' the money. Such money would never lose value over time from inflation. Hence, 'Halal money' is money that is protected from inflation. The Quran prohibits inflation or people's livelihood being devalued over time (**Quran, 4:29, 11:85**).
3) "*Thirdly, money was always located within Allah's creation in a commodity that was created by Allah Most High, with value assigned to it by Allah Most High Himself. He declared of Himself that He was al-Razzaq, the creator of Wealth*" – SHEIK IMRAN HOSEIN (*Islam and the Future of Money, page 16)*

The subject of 'money in Islam' was addressed in *Gold Dinar and Silver Dirham - Islam and the Future of Money, Chapter Two*: *Money in the Quran & Sunnah.*

As previously addressed, food in Islam must meet two criteria's to be suitable for human consumption. It must be Halal and Tayyib (**Quran, 2:168, 2:172, 5:4, 5:87-88**)

Halal foods are foods that have been legalised by Allah for human consumption and Tayyib are foods in their pure, natural form.

Since the young men of the cave were concerned about the purity of the foods, Allah Most High is directing attention to the corruption of food in the Last Age.

The young men of the cave most likely lived in a world where money and food were both being corrupted. Since Surah al-Kahf is the only Surah linked to both Dajjal and Gog and Magog, the abandonment of Sunnah Money (or money in Islam) and the corruption of food from their natural pure, state, should warn Muslims that they now live in the age of Dajjal and Gog and Magog (*see Jerusalem in the Quran*). They would be living in age of universal *Shirk* where 999 out of every 1000 will be sent to eternal hell-fire.

Key Lessons

Allah Most High has made permissible the use of Gold and Silver as money. The Modern godless world has prohibited the use of gold and silver as money. Anyone who makes Haram what Allah has made Halal would be committing *Shirk*. Any Muslim who accepts the

prohibition of gold and silver as money would follow them into that *Shirk*.

Allah Most High is Al-Razzaq. He is the creator of wealth. Money legalised by Allah Most High was always located in Allah's creation with a value that has been assigned by Allah Himself. The Modern godless world with its paper, electronic and digital money have created their own artificial money and assigned to it a fake or fictitious value. They have bestowed upon themselves the divine name of Allah, Al-Razzaq. Firstly, they are attempting to create wealth out of nothing. They are creating money out of 'thin air'. Secondly, they are assigning their own value to money which is Allah's sole Divine responsibility. The present monetary system of paper, electronic and digital money is engrossed in more *Shirk* as those who established it are attempting to 'play god'.

Lastly, Allah Most High has prohibited people's livelihood, wealth and property from being diminished in value. Essentially, He has prohibited modern-day inflation. Money in Islam must be protected from inflation. The modern, godless world has permitted the use of money that constantly loses value. They have made inflation permissible within money, whereas Allah has prohibited money losing value from inflation (**Quran, 4:29, 11:85)**. Anyone who makes Halal what Allah has made Haram, and anyone who accepts this, would be committing *Shirk*.

In the Modern Age, Halal, Tayyib foods such as Raw Milk (**Quran, 16:66-67**) have been prohibited for human consumption. Allah has legalised 'Raw Milk' whereas several countries or states have prohibited the sale & consumption of 'Raw Milk'. Secondly, the Modern World has corrupted food to such an extent that obesity and various other health disorders have skyrocketed worldwide (*see Obesity Code*). Allah has prohibited foods from being corrupted (**Quran, 2:205**), today commonly known as genetically modified foods (GMO). The Modern godless world has made permissible GMO foods. They have made Halal what Allah has made Haram.

Since the scholars of Islam are afraid to do so, this writer will gladly declare that today's paper, electronic and digital money is bogus, fraudulent and utterly Haram. The production, sale and consumption of GMO foods is also Haram. Muslims are prohibited from manufacturing, selling and consuming GMO foods.

The silence from the Ulama of Islam on the corruption of money and food in the Modern Age is the fulfilment of this Ahadith of the Nabi Muhammad (ﷺ):

> "There will come a time upon a people when nothing would remain of Islam but the name, nothing would remain of the Qur'an except the form of its letters. Their Masajid would be grand structures but would be devoid of guidance. **Their religious scholars would be the worst people beneath the sky,** corruption would emerge from them, and return to them."
>
> **Sunan al-Kubra (Bayhaqi)**

The fate of these scholars on Judgement Day will be truly terrible.

To summarise:

- Money in Islam: Either precious metals such as gold and silver, or commodities of food consumption that have a long shelf-life: wheat, barley, dates and salt. Rice and Sugar can also be used as 'money'
- Food in Islam: All foods made permissible by Allah (Halal) and are in their pure, natural form (Tayyib)
- The legalisation and prohibition of money and foods in the Modern Age is conclusive proof that Mankind has entered an age of universal *Shirk*. This is the age where 999 out of every 1000 will be sent to the hell-fire
- Believers should pay extra attention to the corruption of money and food in the Last Age
- Muslims must make the effort to restore Dinar and Dirham when they establish the Muslim Village. They should also teach this subject to others to protect themselves from Allah's punishment on Judgement Day. The fate of those scholars of Islam, whom the Prophet (ﷺ) declared to be "*the worst people beneath the sky*", and are primarily responsible for the abandonment of Sunnah Money will be a terrible sight to behold on Judgement Day
- Muslims must restore Halal & Tayyib foods when they establish the Muslim Village, or at least in their present daily life. The fate of those scholars of Islam who have not used the Quran to direct mankind's attention to how the corruption of food is the primary cause of their obesity, diabetes, and various other health conditions will be a sorry sight to behold

on Judgement Day (The Quranic cure for obesity and diabetes could've been an excellent Dawah opportunity. This writer, In Sha Allah, will himself undertake this endeavour).

إِنَّهُمْ إِن يَظْهَرُواْ عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِى مِلَّتِهِمْ وَلَن تُفْلِحُوٓاْ إِذًا أَبَدًا

"Indeed, if they come to know about you, they will stone you (or curse revile, abuse you), or return (or force) you back to their religion (or godless way of life). And then never will you succeed - ever"

(Quran, al-Kahf, 18:20)

"The war on Islam is such that it offers the Muslim a choice between two alternatives. Either the Muslim must submit to those who rule the world and in so doing he must compromise his faith to the extent necessary for him to be accommodated into the Gog and Magog world-order, or he must expect to be ostracized, demonized and persecuted. **If he responds to that war on Islam in the manner in which the youth of Sūrah al-Kahf responded then there is a divine promise of help and blessings."**

(Surah Al-Kahf Text & Translation, p. 16)

وَكَذَٰلِكَ أَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوٓاْ أَنَّ وَعْدَ ٱللَّهِ حَقٌّ وَأَنَّ ٱلسَّاعَةَ لَا رَيْبَ فِيهَآ إِذْ يَتَنَٰزَعُونَ بَيْنَهُمْ أَمْرَهُمْ ۖ فَقَالُواْ ٱبْنُواْ عَلَيْهِم بُنْيَٰنًا رَّبُّهُمْ أَعْلَمُ بِهِمْ ۚ قَالَ ٱلَّذِينَ غَلَبُواْ عَلَىٰٓ أَمْرِهِمْ لَنَتَّخِذَنَّ ۖ عَلَيْهِم مَّسْجِدًا

"And in this way have We drawn attention to their story, so that they might know that Allah's promise is true, and that there can be no doubt as to the Last Hour. And so, as they argued their case among themselves some said: "Erect a building over them; Allah knows best what happened to them." Said they whose opinion prevailed in the end: "Indeed, we must surely raise a Masjid (i.e., a house of worship) in their memory!"

(Quran, al-Kahf, 18:21)

"The fact that a suggestion was made to erect a Masjid in honor of the youths, and in memory of the miracle, indicates that the godless world that was waging relentless war on Islam had vanished, and had been replaced by a world that now worshipped Allah Most High. **Surah al-Kahf here provides the greatest hope of all to the Muslims of this age who are experiencing precisely that relentless war on Islam, and whose faith in Allah Most High is being sorely tested. The Surah holds out hope to the Muslims that this long dark night of monstrous lies, deception, barbaric oppression and slaughter, would not last forever, and that there is a tomorrow that is coming when the**

Truth will once again triumph over falsehood. And so, they should not despair, should not lose hope, and should not compromise in respect of their faith."

(Surah Al-Kahf Text & Translation, p. 17)

"The fact that the godless world that was persecuting the believing youths had perished, and had been replaced by a world of believers, must have sent a powerful message of hope to the Muslims in Makkah who were being persecuted by the pagan Arabs. It must have reassured them that Truth would eventually triumph over falsehood.

It certainly assures us in this age that the present war on Islam would not last forever and would be eventually replaced by victory for Islam.

Since the recitation of Surah al-Kahf offers protection from the Fitnah of Dajjal, **the implication is that the inclusion of this story in the Surah is meant to offer hope to the believers in the age of Fitan.** When the whole world unites to wage war on Islam, and when the believers are subjected to such oppression that a man would pass by a grave and wish that he were in the grave, **this story would continuously offer reassurance to the Muslims that Islam would eventually triumph overall its rivals. They should not, therefore, lose faith, or allow a sense of despair to affect them."**

(Surah Al-Kahf & the Modern Age, p. 125-126)

Quranic Guidance

The world-order that was waging war on Islam was replaced by a new world which worshipped Allah Most High.

The young men of the cave were commemorated for holding onto their faith with a Masjid being built in their name.

Key Lessons

The sudden shift in tone from fear in the previous verse to joy and success in this verse highlights the short and meaningless reign of those who were waging war on Islam. They were forgotten and sent to the garbage bin of history. The 'slave master' and his legions of 'house slave' today will suffer the same fate. They will be forgotten and reduced to 'nothing' on the pages of history. In fact, the story of Malcolm X already highlights this fact. Malcolm X is remembered. Those who opposed him and had him assassinated are today forgotten.

This verse offers Muslims the ultimate hope that they should not compromise or lose faith. The story of the young men of the cave is littered with Allah's Divine help, blessing, mercy and protection. Those who decide to withdraw from mainstream society for the perseveration of faith will receive all the latter and more.

In the words of Sheik Imran Hosein:

"The Surah holds out hope to the Muslims that this long dark night of monstrous lies, deception, barbaric oppression and slaughter, would not last forever, and that there is a tomorrow that is coming when the Truth will once again triumph over falsehood.

And so, they should not despair, should not lose hope, and should not compromise in respect of their faith."

(Surah Al-Kahf Text & Translation, p. 17)

The return of Nabi Isa (as) and the advent of Imam Mahdi will herald the victory of Islam promised in this verse of the Quran.

قُلِ ٱللَّهُ أَعْلَمُ بِمَا لَبِثُوا۟ ۖ لَهُۥ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ أَبْصِرْ بِهِۦ وَأَسْمِعْ ۚ مَا لَهُم مِّن دُونِهِۦ مِن وَلِىٍّ وَلَا يُشْرِكُ فِى حُكْمِهِۦٓ أَحَدًا

"Say, (O Prophet), "Allah knows best how long they stayed. With Him (alone) is (the knowledge of) the unseen of the heavens and the earth. How perfectly He hears and sees! They have no guardian besides Him, and **He shares His command (Governance or Decision-making) with none**."

(Quran, Al-Kahf, 18:26)

"**Allah Most High declares that He allots to no one a share in His 'rule'. This 'rule' of His obviously includes His sovereignty, supreme authority and supreme law. Yet the modern secular State, in a monstrous act of Shirk (i.e., blasphemy), has claimed for itself all of these things.** It should be clear that the embrace of Shirk of the modern secular State is actually the embrace of Dajjāl. Most Muslims today, and even many scholars of Islam, have either embraced the modern secular State without the consciousness or recognition of its Shirk, or they have chosen to remain strangely silent on the matter.

We have, however, explained the subject of the political Shirk of the modern secular State in Part Two of our book entitled Jerusalem in the Qur'ān. We pray that this humble book, as well as that previous book, might assist at least some Muslims in extricating themselves from that Shirk. Āmīn."

(Surah Al-Kahf Text & Translation, p. 21)

Quranic Guidance

This last verse in Surah al-Kahf on the story of the young men of the cave reminds believers that Allah does not share His rule, or Sovereignty, Supreme Authority and Supreme Law with anyone.

Key Lessons

This verse of the Quran highlights that the main form *Shirk* prevalent in the Last Age would be sovereignty being placed within the people,

state, parliament, prime ministers and presidents instead of Allah Most High.

The Modern West colonised all of mankind and did not decolonise until a new political model of state was enforced on their subjugated territories. This new secular model of a state, the Modern Secular State, no longer recognised Allah as Al-Mulk: the Sovereign, the Supreme Sovereign Authority over the affairs of the state and the people. Allah is no longer Al-Aliy: the Most High, the One Who has Highest authority over the state and the people. Allah is no longer recognised as Al-Akbar: the Greatest, the One Who has Greatest authority over the state and the people. And Allah is no longer Al-Hakam: the Judge & Arbiter, the One Who legislates what is Haram (illegal) and Halal (legal) for the state and the people. These Divine names of Allah are instead being 'shared' with the people, parliament and state. Shirk is when people 'share' the Sovereignty, Worship, Divinity & 99 Names of Allah that belong ONLY to Him, with His creation.

Allah has declared that Sovereignty, or the Supreme Power and Authority in the world, including over countries and nation states; belong solely to Him:

"**And to Allah (belongs) the Sovereignty of the heavens and the earth**. And to Allah (is) the destination."

(Quran, An-Nur, 24:42)

He has no partner in His Sovereignty. No one else can claim Supreme Sovereignty over the affairs of the state, country and the world besides Him:

"**The One Who (belongs) to Him (the) Sovereignty (of) the heavens and the earth**, and not has He taken a son, **and nor has He a partner in Sovereignty**, and He (has) created everything and determined it (with) determination."

(Quran, Al-Furqan, 25:2)

He does not share His Sovereignty, Supreme Authority & Supreme Law with anyone.

Now that the story of the young men of the cave has been addressed, the end of Surah Al-Kahf offers hope and reassurance for believers in the Modern Age.

ذَٰلِكَ جَزَآؤُهُمْ جَهَنَّمُ بِمَا كَفَرُواْ وَٱتَّخَذُوٓاْ ءَايَـٰتِى وَرُسُلِى هُزُوًا

"The hellfire would be their (just) punishment for having denied the truth (in this Qur'ān) and (for having) made fun of My messages and My apostles and (for) targeting them for scornful treatment and mockery

(Quran, Al-Kahf, 18:106)

"The Last Age would witness such war on Islam that righteous believers will be mocked and persecuted. But the believers can take comfort from the assurance that Allah Most High would deal with their tormentors by punishing them in the hellfire. Surah al Kahf thus ends, as it began, with a warning of terrible punishment from Allah Most High."

(Surah Al-Kahf & the Modern Age, p. 227)

Quranic Guidance

Allah Most High will punish those who wage war on Islam with the flaming fires of hell. The 'slave master' and his 'house slaves' will drink molten brass that will scald their faces (**Quran, 18:29**), have boiling water poured over their heads that will scald their body, internal organs and skin (**Quran, 22:19-20**), eat from the tree of Zaqqum that is as hot as molten lead and will boil their bellies (**Quran, 44:43-46**), be surrounded by a wall of fire from all sides (**Quran, 18:29**), have iron shackles around their necks, be dragged through boiling water and burned in the fires of hell (**Quran, 40:71-72**). They will dwell in hell forever and suffer excruciating punishment that will neither be lightened nor reprieved (**Quran, 2: 162**). They will never escape from hell and will reside in hell forever (**Quran, 5:37**).

Allah has assured Muslims He will deal with those who are waging war on His religion. Those who brutally massacred over 200,000 Palestinians through ethnic cleansing and genocide, over 200,000 Iraqi citizens with the illegal invasion of the country in 2003, countless Muslims in Libya, Syria, Yemen, Sudan and Afghanistan will be punished in the hell-fire.

Key Lessons

The imagery of hell-fire is to remind believers to be vigilant and cautious in respect to their faith. They should both fear the hell-fire and have hope for Jannah.

The 'slave master' and his 'house slaves' who are waging war on Islam, oppressing Muslims in Palestine, Kashmir, Burma, Yemen, Lebanon, Iraq and other areas of the world, imprisoning innocent Muslims in modern-day concentration camps, provoking the masses to attack

Muslims using propagandists on the news; will be thrown into the hell-fire. They will suffer all the above and more.

Others, such as the Black and primitive people who were unjustly oppressed by a 'predominately-white' civilisation, will receive recompense on Judgement Day when the Lord-God judges this civilisation to be "guilty" of its various crimes against humanity.

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ كَانَتْ لَهُمْ جَنَّٰتُ ٱلْفِرْدَوْسِ نُزُلًا

خَٰلِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا

"Indeed, those who believed and did righteous deeds, the Gardens (of) Paradise (Jannatul Firdaus) will be there to welcome them. Therein will they abide forever, (and) never will they desire any change therefrom"

(Quran, Al-Kahf, 18:107-108)

"Surah al Kahf ends, as it began, with a powerful message of hope for those believers whose conduct is righteous. Since they would have to weather the greatest and most evil storm ever, their reward would be the highest heaven of all–Jannatul Firdaus!

Their reward would be not only permanent, but also one in which they would be entirely satisfied, and hence, that they would never seek to change."

(Surah Al-Kahf & the Modern Age, p. 227 - 228)

Quranic Guidance

In this verse of the Quran, Allah uses the word نُزُلً to describe the refuge or lodgings believers will have in Jannatul-Firdous.

The word نُزُلً is meant to signify that Jannatul-Firdous will be the "appetizer" and not the "main course". Jannatul-Firdous, the highest level in Jannah, is only the beginning. The description of Jannah in the Quran is only a small glimpse of what truly await believers who enter paradise.

Since this is the age where believers in the One God will suffer the greatest ever trials, they will receive the highest reward of all – Jannatul Firdous!

Key Lessons

Even though Jannatul-Firdous is the highest realm a believer can attain in Paradise, Allah has enticed Muslims by reminding them that

Firdous is the "starter" or "appetizer" compared to what He has in store in Jannah after.

Believers should have full hope, trust and faith in Allah Most High. They should strive for Firdous. Since Surah Al-Kahf is the Surah where Allah Most High mentions those who believe and strive for good deeds will inherit Jannatul-Firdous, a Surah Divinely linked to both Dajjal and Gog and Magog, two major actors who control power in the world today, the assurance is that He will reward believers in the Last Age with the highest realm in Jannah - Jannatul Firdous.

They will reside in Jannah forever, permanently satisfied with the Paradise Allah has blessed them with; never seeking to leave for any reason.

The pleasures of Jannah will naturally match to their dreams and desires.

CONCLUSION

The Modern Secular State was established by Modern Western Civilisation. This political model was created to enslave mankind under one political organisation known as the United Nations, where one people (or civilisation) would rule the world. The Quran identified those people as Gog and Magog! Their political model was founded on *Shirk*! Muslims who vote in elections of modern electoral politics or take any action to sustain and establish the Secular State would found be guilty of *Kufr*, *Dhulm*, *Fisq* & *Shirk*; the one sin Allah would never forgive! The Modern Secular State has vested itself the authority to make Halal whatever Allah has made Haram, and vice-versa. That is *Shirk*. The Modern Secular State recognises sovereignty to be located within the State and **NOT** Allah Most High. That is *Shirk*.

"The Shirk of the modern secular State, for example, that claims sovereignty, etc., is now universal. And that universal Shirk has embraced almost all of mankind. They entered into it every time they recognized 'sovereignty' higher than that of Allah's, or beside Allah's, or 'supreme authority' or 'law' higher than Allah's etc. But mankind is surrounded by many other forms of Shirk today, such as materialism, and the legalization of that which is Harām in order to make it legal (or Halāl).

(Surah Al-Kahf Text & Translation, p. 78)

This universal embrace of *Shirk* is the explanation behind that ominous Hadith.

On Judgement Day, Allah Most High will send 999 out of every 1000 to the hell-fire:

"Abu Sa'id reported: Allah's Messenger said: Allah, the High and Glorious, would say: O Adam!! and he would say: At Thy service, at Thy beck and call, O Lord, and the good is in Thy Hand. Allah would say: **Bring forth the group of (those consigned to) Hell. He (Adam) would ask: Who (i.e., how many) are those consigned to Hell? It would be said: They are nine hundred and ninety-nine out of every thousand** . . . . . He (the narrator) said: This had a very depressing effect upon them (i.e., the companions of the Holy Prophet) and they asked: Messenger of Allah, who amongst us would be (that unfortunate) person (who would be doomed to Hell?) He said: Good news for you, Gog and Magog would be those thousands (who would be consigned to Hell) and a person (selected for Paradise) would be from amongst you. . . ."

(Bukhari, Muslim, Ahmad)

Allah Most High declared that most of Mankind do not believe without associating partners with Him in some way:

"And how many signs of the heavens and earth do they pass over it (ignore) whilst they (are) the ones who turn away (from the signs of Allah). And most of them (Mankind) do not believe without (also) ascribing partners with Him"

(Quran, Yusuf, 12:105-106)

The Quran provides guidance on how to preserve faith in an age of universal *Shirk*. That divine guidance is to follow the footsteps of the young men of the Cave in Surah Al-Kahf (*see Chapter 5*: *Surah Al-Kahf & the Modern Age*). They chose to withdraw and flee from a world that was worshipping other than Allah Most High. The only way to survive with faith in the modern age is to make Hijrah and withdraw from mainstream society.

Allah Most High knew very few would make the choice to make Hijrah for the preservation of faith. That is why, in the present age, only 1 in 1000 will enter Paradise. The rest of mainstream society will be embraced by that Gog and Magog civilisation (Modern Western Civilisation) and will be sent to hell-fire.

RECOMMENDED READINGS

Sheik Imran Hosein

- Quran and the Moon: Divine Methodology for Monthly Recitation of the Quran
- Quran and the Stars: Introduction to Methodology for Study of the Quran
- Jerusalem in the Quran
- An Islamic view of Gog and Magog in the Modern Age
- Surah Al-Kahf & the Modern Age
- Surah Al-Kahf Text & Translation
- The Prohibition of Riba in the Quran and Sunnah
- Gold Dinar and Silver Dirham - Islam and the Future of Money
- The Caliphate, the Hijaz and the Saudi-Wahabi Nation State
- Constantinople in the Qur'an
- The Messiah the Qur'an and Akhir Al-Zaman
- Dajjal, The Quran and Awwal al-Zaman

Maulana Fazlur Rahman Ansari

- The Qur'anic Foundations & Structure of Muslim Society – Volume One
- The Qur'anic Foundations & Structure of Muslim Society – Volume Two
- Islam to the Modern Mind

Malcolm X

- The Autobiography of Malcolm X

Muhammad Iqbal

- Reconstruction of Religious Thought in Islam

Other

- Ideology of the Future - Dr Mohammad Rafi
- Surrendering Islam: The subversion of Muslim politics throughout history until the present day - David Livingstone and Sahib Mustaqim Bleher
- Contemplation: An Islamic Psychospiritual Study – Malik Badri

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PART II - Quran, the Time of Fajr and Maghrib

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Allah Most High granted the Prophet Muhammad (SAW) and his Ummah the 'Prophetic Prayer Times' to determine the times of prayer and fast. When the author began to use the 'Prophetic Prayer Times', he noticed that the Prayer Timetables were often wrong & inaccurate. Praying salat & opening the fast at incorrect times could be an invalid prayer & fast.

This Book was written to restore the 'Prophetic Prayer Times' in the Muslim world for Fajr, Maghrib & Isha. This could not have been accomplished without the Methodology of Study of the Quran. Hence, the purpose of this book is twofold. Firstly, this Book will demonstrate the correct Methodology to study the Quran by teaching the following three topics:

- **Muslim alliance with Jews & Christians**
- **Gog and Magog & the Town in Surah Al-Anbiyah**
- **The Quranic cure of Alcohol Addiction**

The subjects of 'Gog and Magog & the Town in Surah Al-Anbiyah' explains the reality of the Modern Age, and the 'Quranic cure of Alcohol Addiction' provides the Quranic method to cure the addiction to Alcohol.

Secondly, this Book will teach Muslims how to use the 'Prophetic Prayer Times' to determine the times of prayer for Fajr, Maghrib & Isha, and the fasting times of Sehri & Iftar.