

Hadith prediction

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Sunday, November 03, 2013

Excerpt:

In his talk, the Maulana explains the importance of transformation of mindset in the process of developing an understanding of Islam. He explains how mere recitation of the Kalimah, without the real change of mindset led to the introduction of several unislamic practices in past. Terms like Khasaas-e-Nabvi and Khuluk-e-azeem accorded a status to Prophet, that was comparable to God! Not only did this approach deprive the present-day Muslims from being the recipients of divine inspiration, under its influence, Muslims assumed that only Prophet was destined to receive guidance and inspiration. This is wrong belief because inspiration from God is for all those who seek it!

This invites us to think deeply – what have we got of the religion? Is it just the outer shell, the inner kernel being reserved for the Prophet? If this were the case, it would have been a grave loss, similar to what used to be the case at the time of kings when all royalty and attainments were reserved for kings alone!

The lesson:

The process of understanding the Quran begins from the mind. First the mind is deconditioned, the process of right thinking is initiated and then the process of understanding the Quran is undertaken. This holds utmost importance in today's day and age when people enter the fold of Islam by reciting the Kalimah but their mindset remains the same!

Introduction

As per my understanding, Hadith can be broadly divided into three categories: those which impart teachings (*ahkam-e-deen or adaab-e-deen*), those which impart wisdom, and, those which pertain to predictions. An alim once said

Hadith par itna zyada kaam hua ki woh Nudhj tak pohunch gaya

Work done on Hadith was so extensive that it reached its saturation point

This statement of the alim holds true only in partial sense. This is because while extensive work was done in the field of Hadith pertaining to *ahkam-e-deen* but the remaining two fields – those pertaining to wisdom and predictions – continue to be untold stories. I want to pick one such Hadith for today's talk.

According to a tradition in Musnad Ahmad (14696),

Log Allah ke deen mein fauj dar fauj daakhil honge; phir woh fauj dar fauj us se nikal jayenge

People have entered into the religion of God in crowds and they will also leave it in crowds.

Despite referring to several commentaries, I could not find a satisfactory explanation of the above Hadith. In my understanding, what makes the above Hadith complex to explain is the prediction of large numbers entering into the religion and then leaving it in masses. History has no precedence of such an event and therefore people are unable to interpret it. As I reflected on this Hadith, I understood that this relates to the phenomena of mass conversion.

Phenomena of mass conversion

Mass conversion is the phenomena of people embracing a religion in large numbers. People simply recite the *Kalimah* and change their religion but this approach is inadequate; lack of training does not bring about the required change in mindset. There is a difference between changing religion at the level of faith and experiencing a change in mindset. The phenomenon of mass conversion has been observed on a large scale in Islam and Christianity.

After Christ, his teachings remained intact till 3rd century B.C. but by 4th century B.C, Constantine (272-337 AD) converted to Christianity and Christians came to dominate Europe. Those were the days when the religion of the ruler was the religion of the subjects. People embraced Christianity in large numbers and changed their religion but their mindset remained the same.

In those days, Greek philosophy held sway in Europe. The idea of Trinity in Christianity came as a result of Greek philosophy, which considered truth to be three-dimensional. Owing to mass conversion, this idea of Trinity was brought inwards into the religion propagated by Christ. Trinity therefore was not Christ's teaching and is not a part of New Testament. The same was the case with Islam. During the Caliphate of Umar, when Sassanid and Byzantine Empire were taken over, large number of people embraced Islam. The Christians who embraced Islam recited the *Kalimah* but their mindset remained the same. As a result, they brought along concepts like '*Shafaat*' (intercession) which was unheard of in Islam. Christians believed that Christ's death was the once-for-all sacrifice that atoned for the sin of humanity. This concept was Islamised and a belief was developed that Prophet Muhammad would intercede to gain repentance for all Muslims.

I therefore realised that the above Hadith actually predicts the entry of people on a large scale (through recitation of the *Kalimah*) followed by their exit (*Ikhraaj*), not at the level of foregoing their religion but of not adhering to the teachings of Islam. Let me cite a few examples in this regard.

Supporting examples

When people in areas ruled by Empires came within the fold of Islam, they brought with them their imperial mindset. Under the influence of this mindset, they promoted ideas like ruler-ruled and king-subject and accorded a status to Prophet, which was equivalent to God! On the other hand was the common man, who had no status. This is where the idea of *Azmat-e-Rasool* emerged from, which is illustrated in the following writing of a famous Muslim scholar who wrote the Seerah of Prophet,

Ek gadaye-bainuwa Shahenshah-e-Konain ke darbar mein ikhlas-o-aqeedat ki nazar laaya hai
(A destitute beggar has come to the court of the king of the universe with sincere devotion!)

As per the above, the Prophet is referred to as *Shahenshah-e-Konain* (king of universe) and all others are *gadaye bainwa* (destitute beggars). Such ideas were a result of minds which were conditioned in imperial culture!

Let me take another example. It is misunderstood that some verses of the Quran are only relevant to the Prophet. They have been interpreted as if it does not pertain to a common Muslim. For example, a verse reads

Be one of sublime character (68:4)

Muslims do not draw lesson from it, thinking that this verse refers to Prophet Muhammad only. They fail to understand that through the example of Prophet Muhammad, all Muslims are being urged to maintain an exemplary character. They would have been able to understand this by reflecting on the following verse of the Quran

You have indeed in the Prophet of God a good example. (33:21)

According to the above verse, life of Prophet is through and through, an example for believers to emulate. There are only a few exceptions in this regard, where a directive is meant only for the Prophet. For example, in case of marriage, there exists a limit for all believers but this limit was removed for the Prophet because of a special plan. The Quran says in this regard

This applies only to you and not to the rest of the believers (33:50)

Wherever the above is not explicitly ordained, it is equally applicable to all. Therefore, *Khuluk-e-azeem* is an example for all believers. It refers to saving oneself from reaction and establishing oneself on higher standards of behaviour, one that is free from feelings of revenge or hatred. In other words, even though the world around may engage in negativity on account of differences, a believer must rise above these reactions and demonstrate sublime behaviour. Let me explain this through examples from the life of the Prophet.

Examples from the life of Prophet Muhammad

The Prophet of Islam started his mission in AD 610 in Mecca. During the first 13 years he had to face severe opposition from leaders of the Quraysh tribe who ruled Mecca. His dawah activities aroused such antagonism that his opponents made the ruthless decision to eliminate him. At that juncture, the Prophet chose to avoid confrontation by quietly leaving Mecca for Medina where he stayed for the rest of his life. While in Medina, Prophet never complained against the atrocities committed in Mecca. Contrary to the Prophetic model, present-day Muslims use all communication media to complain! This is because they assumed *Khuluk-e-azeem* is only meant for the Prophet and not for all believers.

This is a very serious matter because there is no Muslim in the present world who demonstrates *Khuluk-e-azeem* and lives in positivity despite negative experiences! This happened gradually when Islam spread to areas where people were conditioned to live in imperial culture under the equation of king and subject. They eventually developed notions assigning all greatness and higher ideals to the Prophet!

Muslims: a protestant community

Contrary to the Sunnah of Prophet, the present-day Muslims have become a protestant community. Not only have they failed to understand the Prophetic model but Muslims also committed a serious mistake by introducing terms like, *Khasas-e-Nabvi* (special qualities of the Prophet)! This practice is not Islamic because a believer is required to observe all commandments ordained in the Quran and Sunnah except those which have been cited specifically for the Prophet. Despite the Prophetic Sunnah, the entire community continues to engage in protest and complaint; they have failed to live in positivity!

Let me take another example of how Quranic commandments have been misunderstood. According to the verse of the Quran

We have given you a clear victory (48:1)

The entire Ummah interprets the above verse on the lines of *Khasaas-e-Nabvi*. On the occasion of Hudaibiyya Treaty, the Prophet of Islam brought matters to a successful conclusion by unilaterally accepting the conditions of his opponents. In this peace treaty, the Prophet had not apparently received justice but because peace had to be established at all costs, Prophet agreed to all conditions. He even agreed to rub off 'Messenger of God' which was written in the Treaty to refer to him but was unacceptable to the Quraysh. This 10-year no-war pact, gave the Prophet an opportunity to work uninterruptedly on a constructive program which would otherwise have been impossible. By means of this peaceful non-political program the Prophet and his companions were able to consolidate themselves and this approach led Muslims to strive in the field of dawah, a far vaster arena for their struggle in the cause of Islam.

The Hudaibiyya treaty is a *Sunnah* (for all too emulate) and not a *Khasaas-e-Nabvi* (especially applicable to the Prophet)! But today there is no Muslim who knows this! Whereas the Prophet had rubbed off 'Messenger of God' to ensure peace, the present-day Muslims on the other hand react violently even if there arises a rumour pertaining to disrespect of Prophet (*Shatm*).

This incident of Hudaibiyya tells us that peace is the summum bonum and greatest good in Islam. This is because peace leads to normalcy; peace creates opportunities to work and fosters a culture of openness! Unfortunately Muslims have failed to realise this because of being stuck in the culture of *Shahenshah-e-Konain* and *Gadaye-bainwa* !

Conclusion

This is what the Hadith from Musnad Ahmad refers to. The exit from religion does not indicate that people would become *Murtad* (apostates) or revert to their old traditions but in fact, it means that they would revert to their earlier mindset. According to a tradition in Bukhari, some disagreement occurred between two companions. As a result, one of them said to another, “*You son of a black woman!*” The Prophet of Islam was extremely upset by the companion’s comment and rebuked him saying that it means that he hasn’t yet extricated himself from the era of darkness (*Jahiliyya*). In other words, the Prophet meant that though the companion read the *Kalimah* and offered his prayers, his mindset had not changed and that is why he made a discriminatory remark! From this instance, we can draw the importance of change in mindset of an individual. Muslims unfortunately, failed to draw lessons of marefat from the Quran and life of Prophet Muhammad.

The reference of Hdaybiya in the Quran indicates its importance as a superior method and strategy. At its beginning, the Hdaybiya peace treaty appeared to mean nothing but surrender and humiliation. But God saw it from the point of view of its practical result in the future. That is why the Qur'an called it a clear victory. The well known taabii, a disciple of the companions, Ibn Shihab Az Zuhri says:

"Never before in Islam had there been such a great victory before Hdaybiya. Whenever Muslims and non-Muslims met one another, before Hdaybiya they came to the point of confrontation. But when peace prevailed and war was stopped under the treaty, people became safe from one another. In this peaceful atmosphere, they interacted with one another and began exchanging their thoughts. Then whoever had an occasion to hear about Islam, and had sound judgement, entered its fold. After the peace treaty, within a period of two years, as many people or even more accepted Islam as had done so before, only over a much longer period of time."

The Hdaybiya sunnah is the sum total of the actions of the Prophet of Islam. It exemplifies how the adoption of this method may lead to open victory. Whenever a confrontational situation builds up between two parties, the controversy comes to a standstill at a certain point. Now apparently there is only one way to proceed for both the parties, and that is, to break the status quo and find a way to go ahead. When the individual refrains from making a controversial matter into one of prestige, this gives rise to serious thinking. This non-emotional thinking helps him to understand that if he were to walk out of the point of controversy he would find all other paths open to him.

In essence, the Treaty demonstrates how by ignoring the problems, we can buy time to restore peace and avail the opportunities which exist thereof. When peace prevails, Islamic ideology starts working as was the case post-Hudaybiya. Post the Treaty, the case that was till then in battlefield (with battles like Badr, Uhud and Hunayn) now came in the ideological field. In the ideological and peaceful field, ideas like Tawheed, Paradise, Equality of Man and Oneness of God, which are eternally superior, would always prevail!

The principle from this Prophetic Sunnah is to never take a case to the battlefield. At any cost, peace and should be established so that the case can be brought in the ideological field and work can be done to resolve the same. Instead of adopting this principle, Muslims have on the contrary abandoned the Sunnah of Hudaybiya. This happened because their mindset, conditioned in imperial culture, did not change.

I am reminded of a Quranic verse here, which is as follows

Do not regard with envy the worldly benefits We have given some of them, for with these We seek only to test them. The provision of Your Lord is better and more lasting. (20:131)

The provision from Lord refers to higher realisation and inspiration. Prophet received divine wisdom and guidance, every day! Unfortunately, the present-day Muslims are not only unaware of this; they have deprived themselves from being the recipients of divine inspiration because they think that only Prophet was destined to receive it. This is wrong belief because inspiration from God is for all those who seek it. Any believer, who is able to arise above the luxuries of this world, save himself from distraction and is able to focus on God, would begin to receive divine inspiration and his *marefat* (realisation) would increase manifold. But when people come within the fold of Islam due to mass conversion, their mindsets remain the same and only recitation of *Kalimah* takes place! Therefore they perform some religious rituals but remain trapped in their earlier way of thinking.

It is for this reason that present-day Muslims are deprived of the higher form of religion because they attributed all ideals to Prophet. It is similar to what was believed during the era of kings, when people thought it was the destiny of kings to live in palaces and be buried in a luxurious tomb whereas the common man had to himself only simple houses! The Taj Mahal and Akbar Fort testify this mindset and when people with such conditioning embraced Islam, they devised ideas like *Khasaas-e-nabvi* and confined higher form of realisation to the Prophet!

This word itself is wrong in my opinion because God Almighty made everything for everyone – be it *alaa marefat* (higher realisation) or *fathum mubeen* (clear victory).

This invites us to think deeply – what have we got of the religion? Is it just the outer shell, the inner kernel being reserved for the Prophet? Had it been so, it would be a deep loss, similar to what used to be the case at the time of kings when all royal items were reserved for kings alone!

Prophet of Islam was an example in every sense except where the commandments explicitly enjoin that it is applicable to Prophet alone! For example, Angel Gabriel used to visit Prophet Muhammad and this would not be applicable to all! But other than that all other aspects apply to all believers, if only they correct their thinking and rectify their mindset!

It is strange how all Muslims have adopted a pattern other than that of the Prophet. For instance, Muslims raise the issue of ‘rights’ citing that Muslims are not being given their dues! But they fail to realise that human rights activism was never a part of Islamic teachings; it was a part of the western tradition! Islamic way is illustrated in the following Hadith

Unka haq unko do aur apna haq allah se mango

Give to them what is due to them and seek your dues from God!

This means that when we are in a society or a country, we must discharge our responsibilities and simultaneously labour hard for what we seek with full conviction in God. According to this formula, we should discharge our duty towards the society and alongside plan, strive and pray to God for what we want. Present-day Muslims however are engaged in contrary practices. They follow the worldly pattern of human rights and demand their rights. As a result of leaving the Prophetic pattern, Muslims have become a backward community and think that they are second-class citizens.

In the end, I would like to reiterate that people think (in context of the above cited Hadith) that like people embraced Islam by reciting *Kalimah*, their exit too would be by relinquishing the *Kalimah*. But this won't be the case. Instead, people would remain within the religion at the level of form but because their mindset would not have transformed, they would bear losses!

CPS members have a duty to make people aware and try to develop their mindset. When such a situation arises that even though *Kalimah* is being recited, the mindset continues to be the same, a different approach would have to be adopted.

Some organisations work at the surface level and lay stress on performance of rituals (like recitation of the Kalimah) in the ‘right’ way but the responsibility of CPS members is to accomplish the task of *Islaah-e-ummat* by rectifying their mindset. This method of working can be understood in the words of a companion

Humne pehle imaan sikha aur phir humne Quran ko sikha

We learnt imaan (faith) and then we learnt the Quran (Ibn Maja)

In other words, first the mindset was transformed and then the understanding of Quran came about. This is because to understand the Quran, an objective and subjectivity-free mind is required. Therefore, first the mind has to be deconditioned, the process of right thinking to be initiated and then the process of understanding the Quran must begin. Therefore a CPS member has a two-fold mission:

1. Spread Quran to all;
2. Undertake activities to transform the mindset of Muslims

The process of transforming the mindset is the beginning of trying to develop an understanding of the Quran. Till this happens, nothing else can be done because even though they read the Quran, they won’t be able to understand its meaning!

May God give us the ability to discharge rightfully the mission of God and become eligible for reward in this life and in the life Hereafter.

Question – Answer

Q1: Are there any human rights in Islam?

A: I cited earlier a Hadith which prescribes us to honour the rights of society and seek our rights from God by believing in our hard work and labour. We have the example of Prophet who never demanded any rights in Mecca despite the facts that his rights were curbed to the extent that he was disallowed to pray in Mecca! He was disallowed from performing the Umrah but he never protested. Islamic teachings do not make a believer right-conscious; they make him duty-conscious.

Q2: Is introspection the beginning of changing the mindset. How can one change one's mindset?

A: Introspection (*Muhasba*) is the beginning indeed. According to a tradition, Caliph Umar said

Apna hisab kar lo, is se pehle ki tumhara hisab kiya jaye.

Apne ko taul lo is se pehle ki tumhein taula jaye

Reckon before you are reckoned with. Weigh your actions before they are weighed. (Al Tirmidhi)

Beginning is when you think about your past, realise where you require correction and develop a new thinking. He who is sincere will do it. Sincerity is the first condition. Man will have to become sincere about himself and think why he was born and why he would die? What would happen after death? Sincerity is the basic attribute and when it would be there, man would introspect and realise.

Q3: A person asked what the real goal of CPS is. Others have Khilafat, what does CPS have?

A: Caliphate is a self-styled goal. It cannot be drawn from the Quran or Hadith and is a self-devised mission. The first step towards identifying a goal is to find its basis in the Quran and Hadith. In this case, nowhere in the Quran or Hadith are Muslims being implored to establish a caliphate! The mission of CPS is to take the message of God to all mankind. This is what Prophet said on Hajj at ul Wida:

Ae logon Allah ne mujhe bheja hai sab insaanon ke liye.

Jo tumhein mujhse mila hai woh dusron tak pohuncha do

All those who listen to me shall pass on my words to others and those to others again...

Be my witness, O God! That I have conveyed your message to your people.

Dawah or tableegh is therefore a mission which is confirmed by Quran and Hadith.

Q4: I read a Hadith according to which, we should say, "Peace be upon him" upon hearing Prophet's name and any person who does not do so, would invite God's wrath. What is the real and correct interpretation of this Hadith?

A: All ulema have a consensus that 'Peace be upon you' is a heartfelt acknowledgement; not a mysterious mantra! It is a prayer of acknowledgement for Prophet through whom we received God's guidance. Acknowledgement cannot be lip-service, it emerges from the heart of an individual. What is in heart is real! (For more details, refer to Maulana Wahiduddin Khan's *Zahoor-e-Islam*).

Q5: Can we greet non-Muslims with As-salaam-walekum?

A: There is nothing to ask here because already in prayers, five times a day, you offer the greeting of 'As-salaam-walekum' to the whole world! At the end of the prayer when you turn on either side and say ; As-salaam-walekum', whom do you seek peace for? Is it only for Muslims? This greeting of peace is therefore for mankind. A Muhaddith said

**Jab aadmi As-salaam-walekum kehta hai toh woh keh raha hota hai,
"Tum mujh se mehfooz ho!"**

When a person says 'As-salaam-walekum', in essence he conveys, 'Your honour is safe with me!'

Asking this is irrelevant because all Muslims practice it unconsciously, anyway. This is a very basic social teaching of Islam that you should have well wishing and peace for all in your heart.

Q6: How can we take lessons from someone's death?

A: You should consider someone else's death as your own. When you see him being taken away and being buried, it should remind you of your own death and your own burial! To see your own death in another person's death is the real lesson! This is such a profound lesson that if one takes it in the real sense, one's life would be transformed; it would become hereafter-oriented in the complete sense of the word!

Q7: Throughout Quran, God referred to Prophets with their name except Muhammad. Does it mean that Prophet Muhammad had a higher status and so was not referred to by name?

A: This is a highly illogical argument. Logical argument is in the other verse of the Quran,

They say, "We do not differentiate between any of His messengers." (2:285)

There is no end to such hair-splitting arguments when Quran clearly ordains guidance in this regard. Addressing the Prophet Muhammad in another verse, God says in the Quran

Those [the previous prophets] were the people whom God guided. Follow their guidance. (6:90)

As per this verse, Prophet Muhammad is made a follower! You should always evaluate what is the real aspect of the matter. God has clearly made them equal.

Q8: Do the clothes and beard of Prophet also become a model for Muslims?

A: Shah Waliullah wrote that these attributes were habits of Prophet by virtue of being an Arab – this is not an *uswa* (example). I am reminded of an instance where two of our acquaintances in Azamgarh

(Uttar Pradesh) undertook a lot of study to find out the clothes and headgear and footwear worn by Prophet Muhammad and started observing these aspects. But this is not the right approach. The following of Prophet Muhammad is not in terms of culture but in terms of ideology. Culture can be different but the ideology that all Prophets brought was the same – ideology of Tawheed with the core message of how our life should be based on this ideology!

Q9: On which aspects of deen should we do ijtihaad and where should we not?

A: Matters like deciding how zakaat is split should only be the concern of ulema and none other. Ulema are the ones who have a profound knowledge of the Quran and Hadith and not merely the ones who have obtained degrees. If everyone starts reflecting over such matters, it would bring about chaos. A believer should think of ways to do dawah planning by utilising the opportunities that present itself. Thinking about matters that concern ulema is a redundant exercise. When you live amidst madu-s, you would be questioned by God why we did not discharge our duty righteously.

Q10: Can we translate the word Allah in regional languages?

A: I am not in favour of translation. This is not a matter of translation but a matter of what has become popular among people and a common culture that has been created. The word ‘Allah’ was popular among polytheists; it was not a word that Gabriel gave. Similarly, when Muslims entered Persia, the term ‘Khuda’ was popular and Muslims adopted it.

Q11: A person asked if the verse of Qital is for recitation only or can it also be applicable?

A: The verses of Qital were never meant to be like namaz and roza. No alim thinks like this. Qital was not to be done every day. It is only need-based and not like prayer. When all those conditions emerge again, it will happen again. But in present-world those conditions do not exist. In prophet’s times also no Qital was done in Hudaibiyyah or Khandaq because those conditions were not there. Qital is not an eternal teaching; it is condition based. The present situation demands we adopt Hudaibiyyah pattern and not Qital pattern. Even in Prophet’s life, he did Badr when there was a situation to that effect and Hudaibiyyah when the situation to that effect existed.

Q12: How should I discover my true role?

A: If you ask me, I would say you should do dawah work. This is your role. If you don’t agree and want to discover it yourself, read Quran several times and adopt the role that you discover in the Quran. The fighting that Muslims engage in is highly unislamic.