

Critical analysis of classical and contemporary interpretations of selected eschatological events in Islamic sources

Dissertation submitted in partial fulfilment of the requirements for the qualification of *takhasus fi al-fiqhwa al-iftā*

Imran Mughal

Research Supervisor- Mufti Muhammad Tosir Miah

Darullm Birmingham, UK

Darullfta Birmingham, UK

Date- 17/05/2020

Contents

Introduction.....	3
1.0 <i>al-‘Alamat al-Sughra</i> (The minor signs).....	5
1.1 The splitting of the moon (<i>Inshiqaq al-Qamr</i>).....	5
1.2 The Kharijites.....	10
1.4 A slave bearing her master and the destitute competing in buildings.....	12
2.0 <i>al-‘Almaat al-Kubra</i> (The major signs).....	13
2.1 The <i>Mahdi</i>	14
2.2 The Dajjal.....	18
2.3 The second return of Isa.....	21
Bibliography	28

Introduction

Eschatology in the Abrahamic faiths have been a source of debate and discussion throughout history, Islam is no exception, being the religion which delves into this nuanced topic more than any other major scripture.¹ Death, Judgment day, the fate of humankind, the events pertaining to life after death and the signs of judgment day are just a few topics discussed under this broad term (eschatology), the subject matter of the latter being a common expression of the word. Scholars of Islam, classical and contemporary, have exerted great lengths to explain the eschatological realities narrated in the classical Islamic literature leading to various, diverse opinions on the matter. This essay will seek to critically analyze selected signs pertaining to the final day and events signifying the end of the world in light of the Islamic sources whilst examining classical and contemporary opinions on this subject. The essay will be structured based on the work ‘*Kashf al-Minan fi Alamat al-Saa’ati wa al-Malahim wa al-Fitan*’ [The uncovering of secrets vis-à-vis the signs of the final hour, bloodshed and trials] written by Dr Mahmood Rajab. It will begin by addressing the minor signs of doomsday followed by its major signs with a specific emphasis on *hadithic* (prophetic traditions) interpretations in consideration of classical Islamic sources.

Information regarding *al-Sa’ah* (lit. the hour) is of the highest importance in Islam, for which numerous verses have been revealed on its importance. *Al-Sa’ah* is the term for the period of time in which judgment day will occur in the Islamic tradition² and is the crux of Islamic eschatology. Allah, the Most High, says in the Quran, “They are waiting for nothing but for the Hour (of Doom, lit. *al-Sa’ah*) that it should come upon them suddenly. So, its signs have already come. Then, once it will come upon them, how would they have an opportunity to accept the advice

¹William C. Chittick, *Muslim Eschatology*, ed. Jerry L. Walls (Oxford: OxfordHandbooks Online, 2009), abstract.

²Mubarak al-Jazari, *al-Nihayah fi Gharibal-hadith* (Syria: al-Halabi, 1963), volume 2 page 422.

(already) given to them?”³ Based on this people from different faiths and backgrounds had an interest in knowing the details of the ‘*al-Sa’ah*.’ “People ask you about the Hour (i.e. the Day of Judgment, lit. *al-Sa’ah*). Say,” Its knowledge is only with Allah.” And what can let you know? May be, the Hour is near.”⁴ They ask you about the Hour (i.e. the Doomsday, lit. *al-Sa’ah*), “When is it due to happen?” Say, “Its knowledge is only with my Lord. No one can unfold it except He at its time. It shall weigh heavy in the heavens and the earth. It shall not come upon you but suddenly.” They ask you as if you were aware of it. Say, “Its knowledge is only with Allah, but most of the people do not know.”^(7:187) Aishahis reported to have said, “The Bedouins when they would approach the Messenger of Allah they would ask him regarding the *al-Sa’ah*.”⁵ All faiths whether **paganist** or monotheistic are interested in finding answers to questions which currently have no answer. Predicting the future is a phenomenon which the rational sciences cannot yet explain entirely; coupled with humankind’s interest for the unseen world, **adequate justifies** why people till this day are intrigued and obsessed about the events of the future. In the lengthy *hadith* (narration) of *Jibreel* (Gabriel), Prophet Muhamad was asked, “He (*Jibreel*) said, "Inform me about the Hour." He (the Messenger of Allah) said, "About that, the one questioned knows no more than the questioner." So, he said, "Well, inform me about the signs thereof.”⁶

As the exact time is unknown for the occurrence of the *al-Sa’ah*, this *hadith* instructs Muslims to observe their *al-Ashrat* (signs) in its preparation, creating a tradition of relating the common narratives regarding them, especially to the young.⁷ The majority of mainstream Sunni Islam

³ 47:18, TaqiUsmani’s translation has been used.

⁴ 33:63

⁵ Mahmood Rajab, *Kashf al-Minan fi Alamat al-Saa’ tiwa al-Malahimwa al-Fitan’ [The uncovering of secrets vis-à-vis the signs of the final hour, bloodshed and trials]* (Beirut: Dar ibn Hazam, 2006) pg. 17-18.

⁶ Sahih Muslim, Hadith 8, <https://sunnah.com/muslim/>.

⁷ Ahmad Faiz, *al-Yawm al-Aakhir* (n.p, n.d.), pg. 200.

holds the majority of narrations regarding the *al-Ashrat* in their literal sense as opposed to other metaphoric interpretations which other scholars derived, to the extent that belief in these signs were deemed to be part of mainstream Islamic creed.⁸This is more noticeably understood in later works on *aqidah* (creed) by Tahawi, Taftazani and Ibn Taymiyah. A clear influence of being in active conflict with other sectarian groups, such as the *Mutazilites* who rejected a number of eschatological prophecies foretold in the *hadith*.⁹

1.0 *al-‘Alamat al-Sughra*(The minor signs)

The minor signs are usually described to be subtle, singular or recurring indications which allude to the closeness of the end of times. They often do not include world changing events and are mostly understood literally. Rajab divides them into three categories:

1. Signs which have appeared and ended.
2. Signs which have appeared and are continuing till this day.
3. Signs which will appear slightly before the occurrences of the major signs.¹⁰

1.1 The splitting of the moon (*Inshiqaq al-Qamr*)

A major incident which occurred in the lifetime of the prophet. Allah (SWT) has said, “The Hour (of doom) has drawn near, and the moon has split asunder.”¹¹

Narrated Abdullah b. Mas'ud (who said):We were along with Allah's Messenger (ﷺ) at Mina, that moon was split up into two. One of its parts was behind the mountain and the other one was

⁸Rajab, *Kashf al-Minan fi Alamat al-Saa'tiwa al-Malahimwa al-Fitan*, pg. 10.

⁹Ibid, 13.

¹⁰Rajab, *Kashf al-Minan fi Alamat al-Saa'tiwa al-Malahimwa al-Fitan*, pg. 18.

¹¹ 54:1

on this side of the mountain. Allah's Messenger (may peace be upon him) said to us: Bear witness to this.¹²

The reason for the moon being split was due to a challenge presented to the Prophet by the polytheists of Makkah, whereby they said, “If you are truthful in your claim (of prophet hood) then split the moon for us in two parts,” for which the prophet was granted this miracle.¹³

In the most correct opinion, this incident only occurred once as the Muslim historians have documented. This confusion arises from weak narrations that the moon was split ‘*mar’ratain*’ which means twice. The scholars have answered this objection by stating that this word can be used to describe the number of actions as well as objects, while the first usage is more wide spread.¹⁴ The miracle was not restricted to those only with the prophet at the time, but visible to every onlooker looking at the moon that were present at the time of the splitting.¹⁵

If this was the case, then a common objection posed is why others did not document such a major incident? A simple response, no one was prepared to witness such a miracle in the darkness of the night where most would be indoors asleep. Nor the viewing angles of the moon are equally the same in different parts of the world with added factors of differences in sky and horizon visibility. With the possibility that information and records were tampered with or lost over the course of time while in an era documentation was not as advanced nor common as today. In light of all this, there have been reports in the books of Indian history that some have witnessed the moon splitting into two.¹⁶

¹² Sahih Muslim, Hadith 2800, <https://sunnah.com/muslim/52>.

¹³ Abu Nuaym, Hadith 209 with a weak chain of narration, *Dalaail al-Nubuwwah* (Beirut: Dar al-Nafais, 1986), pg. 220.

¹⁴ Taqi Usmani, *Takmilah Fathul Mulhim* (Damascus: Darul Qalam, 2012), volume 6 pg. 73.

¹⁵ Ibid.

¹⁶ Ibid, 74.

Rasheed Rida (d. 1935) problematizes this incident from various angles. From amongst his arguments is this incident is in clear contradiction with a verse in the Quran, “Nothing made us refrain from sending the signs (demanded by the pagans,) except that the earlier people had rejected them.”¹⁷ This is also related to the verses, “Surely, those against whom the Word of your Lord stands settled will not believe, even though every sign comes to them, unless they witness the painful punishment.”¹⁸ As for the claim that the narrations have been mass transmitted (*mutawatir*), he explains that majority of the narrations are *mursal*¹⁹, which don’t fit the requirements of *tawatir* (which is complete connection of the chains from the time of the incident) and not all scholars agreed on the acceptability of *mursal* hadith. As for those hadith which have been narrated with a sound chain, he claims their unreliability due to problems in their wording. In one narration the incident occurred in Makkah while another claims it was in Mina, although some scholars have gone to reconcile between these narrations, the wording used in both dictate that only one of them can be correct, compelling scholars like Dawudi to state that both narrations are in clear contradiction.²⁰ Now when both are equal in authenticity and their merging is not possible, the rule to follow is that they both are invalid.²¹

Some have gone to claim the incident occurred twice, but as previously discussed the soundest opinion on the matter is that it only occurred once. He then presents more objections such as the narrations indicate that the splitting occurred at the beginning of the night when people are still awake, more so on the night of the full moon where people would gaze at its beauty till today, all the more being in the season of *Hajj* (pilgrimage). As for the verse, it has been narrated from Ata

¹⁷ 17:59

¹⁸ 10:96-97

¹⁹ A narration by someone in a manner which is not possible. I.e. a person in 200 A.H saying, “The Prophet said this” without a chain of narration.

²⁰ Rashid Rida, *Tafsir al-Manar* (Cairo: DarulManar, 1947), volume 6 pg. 68.

²¹ Rida, *Tafsir al-Manar*, pg. 70.

and Hassan that they interpreted the verse as a future lunar eclipse that will occur close to doomsday,²² as stated in the verses, “He asks, “When will be this Day of Resurrection?” So, when the eyes will be dazzled, and the moon will lose its light,”²³

A contemporary Muslim scholar Muhammad al-Tahir ibn Ashur (d. 1973) views this incident in a more holistic manner, after quoting the various interpretations and narrations regarding the matter, he says:

It is possible that a huge eclipse could have occurred on the moon by which a gap could be seen by onlookers (on the surface of the moon) appearing as though the moon was split. So (the people’s description) of the moon splitting into two parts is only a (basic) description of what was appeared to be seen.

It is also possible that a large celestial object (i.e. an asteroid belt or meteorite) could have appeared between the horizon between the path of the sun and moon, blocking a portion of the sun’s rays in proportion to the size of that object causing a partial lunar eclipse, and there is no wording in the narrations which can dispute this.

Similarly, it is also possible for this to be a joint occurrence by which there was a partial lunar eclipse whilst it being (in the line of sight) of a mountain causing a cloud (through cloud coloration) to reflect the image of a split moon on the side of that mountain.²⁴ This is all from the strange occurrences (that are rare, but possible) in weather and climate, such scenarios have been known to

²²Muhammad ibn Aashur, *Tafseer Tahreer wa Tanweer* (Tunisia: Dar Tunisia lilNashr, 1984), volume 27 page 531.

²³ 75:6-8, a question that can be posed is, if it is a sign of the future then why was the past tense used? In Arabic, words are used in the past tense to magnify a future event’s definite occurrence.

²⁴ See “Atmospheric optics” for more information.

occur with the rays of the sun so it is possible for the same by the light of the moon, though be it rare. We have mentioned this under the verse, “When We raised the mountain over them as though it were a canopy, and they thought it was falling upon them.”²⁵ This statement is supported by the narration in Tabrani on the authority of Ibn Abbas who said, “The moon was eclipsed in the time of the Prophet, so they (the polytheists) said, ‘he (the prophet) has done magic,’ so the verse, ‘The Hour (of doom) has drawn near, and the moon has split asunder,’ was revealed.”²⁶

None of this negates the (apparent) miraculous nature of the incident as their plea for a sign coincided with the occurrence of such an event is sufficient as a sign of (his) truthfulness. Or Allah revealed to him to challenge them (those who denied his message) just before the incident is a proof of his prophet hood, as no one else would have such (detailed) knowledge of the atmospheric changes (during his time). In this manner, (this sign) was specific to the people of Makkah.²⁷

The latter, contemporary view of Ibn Ashur demonstrates the rational nature of this incident, even though its occurrence in such a manner is rare but all still possible. There could be a number of reasons why classical scholars did not approach this issue in a more rational manner; rather than that of a nature defying feat of God. While Muslims were substantially advanced in terms of science and mathematics for their time, scholars previously were hesitant in rationalizing miracles narrated about the prophet. This may be due to a conflict between *aql* and

²⁵ 7:171

²⁶ 54:1

²⁷ Ibn Ashur, *TafseerTahreerwaTanweer*, pg. 535.

naql, where rationalizing meant (for them) twisting the *nass* to one's own desires, hence the lack of critical interpretation. Similarly, the Mu'tazilites, known for their use of logic and reason over the Islamic texts say, where labelled as those who prefer logic over the *nass*, which lead them to reject supernatural phenomena such as magic and the evil eye. Theological sectarianism in the Muslim world was much more rampant previously than it is today; the last thing anyone would have wanted was to be attributed to a different sect, which would result in persecution and rejection by the community.

This problem has somewhat faded away within the past century or so with the likes of Jamaludin Afghani (d.1897), Muhammad Abduh (d.1905), Rashid Rida (d. 1935), Allama Iqbal (d. 1938) and Ibn Ashur (d.1973) who all critically analysed historic Islamic beliefs and notions without the fear of any external threat and introduced a new type of thought. While critics argue this was a reactionary behavior after the colonization of the British and influence of the west, the nature of any sort of academics is an upward trajectory by constant critique and improvement from previous understandings; through the progression of knowledge and understandings.

1.2The Kharijites

The Prophet (SAW) is reported to have said, "A people will come out at the end of times, immature, foolish and corrupt. They will hold the discourse of the best of creation and recite Qur'an, but it will not go past their throats. They will pass through religion the way an arrow passes through its quarry. If you find them, kill them, for verily whoever kills them will have his reward from Allah the Day of Judgment."²⁸

²⁸Tirmidhi, Hadith 839,
http://library.islamweb.net/newlibrary/display_book.php?idfrom=1&idto=7799&lang=&bk_no=56&ID=1.

The Kharijites were a sect that appeared after the demise of the Prophet (ﷺ), a prophecy foretold in the *hadith*. Their name (lit. the ones who exited) stems from their clear deviance from majority Sunni Islam. They held the opinion that any Muslim who committed a major sin is a disbeliever and excommunicated the esteemed companions, Uthman and Ali, the latter of which was engaged in warfare with them and was finally assassinated by them. Today, ISIS are their remnants who closely share the same *takfirist* (excommunicative) ideology, those who aren't in agreement with them are executed and believe they are the sole interpreters of Islam. Hamza Yusuf has also interpreted ISIS to be the Kharijites of the 21st century²⁹ by way of their extremist values and self-proclaimed caliphate. Yusuf said: "It's completely bogus. In Al-Bukhari, Omar Ibn Al-Khattab, the second caliph, says, 'If anyone claims to be caliph, do not accept his caliphate until all the Muslims agree on it.' That's right in the text. I could declare California as the land of the caliph and I'm the caliph, come and take *bay'ah* with me. It's bogus, it doesn't mean anything."³⁰ Both interpretations share the same fundamental principles; as both the groups in question were claiming to be on the truth, exercising extremist, un-heard of opinions and most intriguingly, both claimed to have establish the rightful caliphate. In the time of the companions, the Kharijites took it upon themselves to assassinate Ali (RA) due to an error they judged in his ruling, which was accepting arbitration with Muawiyah (RA). He later on was engrossed fighting this new found group claiming to be the new, authentic caliphate; although finally being assassinated by them, he managed to weaken their grasp over the Muslim nation.³¹ Today we find a similar case of history repeating itself; ISIS originally being a Salafist, militant group managed to capture areas in Iraq, driving out government forces. After such a feat, they took it

²⁹Hamza Yusuf, "ISIS is not Islam," YouTube, <https://www.youtube.com/watch?v=JVuPrzX-KXg>.

³⁰"Cairo Review: Q&A with Sheikh Hamza Yusuf on ISIS," The American University in Cairo, <https://www.aucegypt.edu/news/stories/cairo-review-qa-sheikh-hamza-yusuf-isis>.

³¹Muhammad Suhail, *Islamic History* (Lebanon: DarulNafa'is, 2016) pg. 245.

upon themselves to establish an Islamic caliphate without the slightest approval of the Muslim world. Anyone deemed to have spoken against them or their way is given a death warrant, including anyone who rejects their caliphate.³²

1.4 A slave bearing her master and the destitute competing in buildings

(In a lengthy narration the Angel Gabriel asked) He said, "Inform me about the Hour." He (the Messenger of Allah) said, "About that, the one questioned knows no more than the questioner." So, he said, "Well, inform me about the signs thereof." He said, "They are that the slave-girl will give birth to her mistress, that you will see the barefooted, naked, destitute, the herdsmen of the sheep (competing with each other) in raising lofty buildings."

Scholars classically were not able to fully comprehend the interpretation of these two signs. Some have stated the first was in regards to the phenomena of daughters being constantly disobedient to their mothers, whilst traditionally it was always the opposite.³³ Others have explained it to be the many births by slave women due to Islamic caliphate's conquests.³⁴ Imran Hosein however has a contemporary understanding, his view is in relation to the common concept of surrogate mothers that has become wide spread, especially amongst working class women.³⁵ Normally a woman who would give birth and raise a family would be aged 24 years

³²Dr. Monique M. Chouraeshkenazi, 'New ISIS 'Kill List' Names American Muslim Leaders,' LinkedIn, published on April 20, 2016, <https://www.linkedin.com/pulse/new-isis-kill-list-names-american-muslim-leaders-maldonado>.

³³Mulla Ali al-Qari, *Mirqat al-MafatihsharhMishkat al-Masabih* (Lahore: MaktabahRashediyah, n.d.) volume 7 pg. 210.

³⁴Ibid, 215.

³⁵Imran Hosein, "Ansari Memorial Series," Archive, last modified 2009, https://archive.org/stream/Book1_galerikitabkuning/book8_djvu.txt.

old in 1970, that figure has now changed close to 30 in 2017,³⁶ leading women and couples to consider ‘In vitro fertilization’ (IVF) procedures. The surrogate mothers usually are from a poverty-stricken background who are turned to due to financial and legal complications faced in western countries,³⁷ the jobs are also considered for the money involved, in other words like a slave giving birth to her master.

As for the second sign, scholars have simply understood it to mean a rise in prosperity in Islam, such that the Bedouins would have taken up residence within the cities.³⁸ But today we see a different story within the Arabian Peninsula, the once poor and destitute Bedouins of the past are now multi-millionaires through the oil industry and are known for their rivalry to build over the top buildings and luxuries.³⁹ Both interpretations are similar as they are closely linked with the wordings of the narrations; the classical view is somewhat restricted by what was thought to be rationally possible in that era. On the other hand, the contemporary view clearly demonstrates these predictions without the need for the slightest interpretation from the actual wordings of the *hadith*. Therefore, the *hadith* would be most correctly understood to be a prophetic prediction which was destined to occur after the time of the *sahabah*. As with all authentic predictions of the prophet, they all seem to have a relevance in each era as the classical scholars have demonstrated, this too is a manifest miracle found within the prophetic traditions.

2.0al- ‘Almaat al-Kubra (The major signs)

They are of two types (in order),

³⁶ “Women continue to postpone motherhood,” <https://www.cbs.nl/en-gb/news/2018/05/women-continue-to-postpone-motherhood>.

³⁷ Elise Elliot, “Australia, we need to talk about surrogacy...,” Daily Telegraph, last modified March 2, 2016, <https://www.dailytelegraph.com.au/rendezview/australia-we-need-to-talk-about-surrogacy/news-story/9b78cd5c220ae53a22d6c73ecd35453d?nk=de02a29368a34b7f5c438cd55a69b933-1537508496>.

³⁸ Yahya ibn Sharaf, *al-Minhaj* (Karachi: Maktaba Bushra, 2013), pg. 735.

³⁹ Muhammad Hisham Kabbani, *The Approach of Armageddon? An Islamic Perspective* (Canada: Islamic Supreme Council of America, 2003) pg. 91.

- Those which are conceivable-

Such as the appearance of the 1. Mahdi, 2. Dajjal (the prophesied false messiah), 3. The second coming of Isa (Jesus), 4. Yajuj and Majuj (Gog and Magog).

- Those which are not conceivable-

5. The smoke,⁴⁰ 6. The *dab'ah*,⁴¹ 7. The rising of the sun from the west, 8. The peaceful wind,⁴² 9. The destruction of the Ka'bah, 10. The erasement of the Quran from paper, 12. The powerful fire.⁴³⁴⁴

The **inconceivable signs** have been under a source of major discussion within the last century, as they are closely linked together and build upon each other, those who argue otherwise in one or all of these **four signs** are bound to explain the rest of the narrative.

2.1 The *Mahdi*

The Prophet (peace and blessings be upon him) said: “Al-Mahdi will be of my stock, and will have a broad forehead, a prominent nose. He will fill the earth with equity and justice as it was filled with oppression and tyranny, and he will rule for seven years.”⁴⁵

The Prophet (peace and blessings be upon him) said: “Even if only a day remains for Qiyamah to come, yet Allah will surely send a man from my family who will fill this world with such justice and fairness, just as it initially was filled with oppression.”⁴⁶

⁴⁰A smoke that will appear close to the end of times, where after time will move slowly for a short period of time.

⁴¹A talking beast said to emerge from within the Earth to label the foreheads of believers and non-believers then set to disappear.

⁴²A wind said to take the souls of all remaining Muslims in the world.

⁴³A fire said to drive people from all places to Syria, after which the universe will be obliterated in a few years by the sound of The Horn.

⁴⁴Ashraf Ali Thanwi, *Bahisti Zewar* (Karachi: Mataba Baitul Ilm, 2007), pg. 555.

⁴⁵Abu Dawud, Hadith 4300, <https://sunnah.com/abudawud>.

⁴⁶Abu Dawud, Hadith 4344, <https://sunnah.com/abudawud>.

The Prophet (peace and blessings be upon him) said: “The world will not come to pass until a man from among my family, whose name will be my name, rules over the Arabs.”⁴⁷

The majority of the Muslims are in consensus of a prophesied leader called ‘al-Mahdi’ who will return the *ummah* back to former glory, to the extent al-Barbahari (d. 329 A.H) included belief in the Mahdi from amongst the basic tenets.⁴⁸ Being the first major sign, he is instrumental in the occurrences of the remaining signs. The *hadith* regarding the Mahdi have reached almost 50, reaching the status of *tawaturma ’nawi* (that which has been mass transmitted meaning wise,) from them are fabricated, weak and authentic narrations.⁴⁹

Some, such as al-Shatibi (d. 1388), have claimed the rejection of this narrative by the *hadith*, “There is no Mahdi except Isa.”⁵⁰ This stance is not academically sound as scholars have labelled this narration as weak and conflicting with the overwhelming, majority of narrations reported that the Mahdi is a separate, different person.⁵¹

The historian, Ibn Khaldun (d. 1406) also asserts the unreliability of the reports regarding the Mahdi.⁵² Many *muhadithoon* (scholars of *hadith*) have authenticated these narrations, which he had problematized, although he states, “(the majority of reports) are not free from scrutiny except for a small portion,” and “It is popularly known within the adherents of Islam regarding the appearance of Mahdi.”⁵³ So it is evident from his own words that he does not completely reject all narrations regarding the Mahdi, but only considers a small portion from them to be authentic.

⁴⁷Tirmidhi, Hadith 2245,

http://library.islamweb.net/newlibrary/display_book.php?idfrom=1&idto=7799&lang=&bk_no=56&ID=1.

⁴⁸ Hasan al-Barbahari, *Sharh al-Sunnah* (Saudi Arabia: Maktabah Dar al-Minaj, 1993), p.51.

⁴⁹Mishari Said, *Aaraa’ Muhammad Rashid Rida al-A’qaidiyah* (Kuwait: Maktabah al-Imam al-Dhahabi, 2014) pg. 250.

⁵⁰Ibn Majah, Hadith 1340, <https://sunnah.com/ibnmajah>.

⁵¹Said, *Aaraa’ Muhammad Rashid Rida*, pg. 258.

⁵²Abdur Rahman ibn Khaldun, *Muqadimah ibn Khaldun* (Beirut: Maktabah Asriyah, 2009), 150.

⁵³Said, *Aaraa’ Muhammad Rashid Rida*, pg. 259.

The point of all this is that according to him, the subject of Mahdi is from the *khabrahaad* (singular narrations), whose chains can be disputed, and its rejection does not insinuate disbelief on a person. On the other hand, most scholars have classified the subject of Mahdi under *mutawatir* status whose complete rejection may lead one to be excommunicated.

The Shia also believe in the appearance of a rightly guided *imam*(leader), different from the one whom the Sunnis believe in. They claim their *imam* is Muhammad ibn Hassan al-Askari who disappeared during his childhood and is said to return at the end of time.⁵⁴

Rashid Rida also holds the opinion of the unreliability of the narrations regarding the Mahdi. He argues by 1. The conflicting narrations regarding this topic which can't be reconciled, 2. Absence of narrations in the *Sahihayn* (Bukhari and Muslim), 3. Claims those who have rejected the concept of a Mahdi are more in number, 4. That the narrations are fabrications by the Shia out of political agendas, 5. The belief of an awaited savior is fertile ground for the presence of fake claimants and corruption.⁵⁵

Scholars have refuted the points made by Rashid Rida through the following. The first is due to his view on the narrations rather than differentiating between the authentic, weak and rejected narrations in this topic, as the authentic narrations do not clash with one another. The second is not true as the *sahihayn* were not written to encompass every *sahih* hadith available.⁵⁶ As for the third, this is factually incorrect as Ibn Khaldun has stated that the majority of Muslims have accepted the fore coming of a rightly guided caliph. This is also an observable reality as any Muslim today will most likely inform you about the awaited appearance of a Mahdi. The fourth point is slightly irrational, as the narratives of the *imams* for the Shia and Sunni's are completely

⁵⁴Muhammad ibn al-Qayyim, *al-Manaaral-Munif* (Jeddah: Majma' FiqhIslami, 1428 A.H), 200.

⁵⁵Said, *Aaraa' Muhammad Rashid Rida*, pg. 255.

⁵⁶Ismail ibn Kathir, *al-Baith al-Hathih* (Beirut: DarulKotobIlmiyah, 2006), pg. 25.

different, making it farfetched for them to fabricate narrations for their opponents. Even if we were to accept the original concept of the Mahdi being falsified, it would not make sense for them to let their opponents use the very concept they fabricated to prove their legitimacy against them. The last point can be used to disprove many things; such as the coming of the prophet Muhammad was the cause for the appearance of false prophets till today, an opinion no one holds.⁵⁷

Ibn Ashur holds the opinion that the belief in Mahdi is somewhat debatable and proceeds to demonstrate the problems in the chains of these narrations; either being unauthentic or inexplicit in their wording. He highlights the dubious context in which most of these hadith were thought to emerge which was during the time of Umayyad rule. At a time where people were hopeless in dismissing the Ummayds after them having caused much bloodshed in the *ummah*, in particular Yazeed ibn Muawaiha and Hajjaj; it does not seem like a coincidence that narrations begin to tell the tale of a man from the Hashimi tribe who will save the *ummah* from tyranny and injustice. He mentions these hadith were used by three political groups to legitimize their agendas: The Alawites, the Abbasids and BanuHashim in general. The Abbasids pushed this Mahdi concept even harder after the Alawites had defected during the final periods of Ummayd rule. This narration was highly in their favor as it states ‘a man from among my family, whose name will be my name,’ it gave the Abbasids ‘prophesized right’ to be on the throne as Abu Ja’far Mansur named his son (Muhammad) the Mahdi, whilst he (Abu Ja’far) was named Abdullah (the name of the prophets father) just as it is described in the *hadith*.⁵⁸

⁵⁷Said, *Aaraa’ Muhammad Rashid Rida*, pg. 259.

⁵⁸ Muhammad ibn Ashur, *TahqiqatwaAndhar* (Tunis: Dar Sahnun, 2008), pg. 55.

From this analysis, those who have rejected the concept of Mahdi are shown to be small and are somewhat contemporary. The classical scholars have affirmed their stance through the overwhelming narrations found under this topic, on top of which is the agreement of most scholars. The contemporary interpretation seems to lack substantial evidence from the *nass* in disproving this widely held belief, by only problematizing the narrations and claiming apparent contradictions within them, for which there are numerous answers given. This view is also lacking evidence from the *nass*, which holds a great weight in Islam.

It is important to note that early books on creed, such as Abu Hanifa's '*Fiqh Akbar*' and Tahawi's '*aqidah*' do not explicitly include the Mahdi as an integral part of faith while explicitly mentioning other future events such as the emergence of the Dajjal and the second descent of Isa. This is interesting as the Mahdi is supposedly the first event to occur from the greater, interconnected narratives of the signs of the final hour; from after which the Dajjal is set to emerge, shortly after which Isa will descend. In essence, scholars of *hadith* were the main proponents of establishing the *tawatur* nature of the narrations of Mahdi. Finally, as Ibn Ashur highlights, it can be understood that there is much more to be discussed under this topic.

2.2 The Dajjal

It was narrated that Faatimah bint Qays (in a lengthy *hadith*) said: I heard the voice of the caller, the caller of the Messenger of Allaah (peace and blessings of Allaah be upon him), saying: Al-salaatujaami'ah (prayer is about to begin), so I went out to the mosque and I prayed with the Messenger of Allaah (peace and blessings of Allaah be upon him). I was in the women's row that was closest to the people. When the Messenger of Allaah (peace and blessings of Allaah be upon him) had finished his prayer, he sat on the minbar and he was smiling. He said: "Let each person

stay in the place where he just prayed.” Then he said: “Do you know why I called you together?”

They said: Allaah and His Messenger know best. He said: “By Allah, I did not call you together for an exhortation or for a warning. I have called you together because Tameem al-Daari was a Christian and he came and swore allegiance and became Muslim, and told me something which agrees with what I was telling you about the Dajjaal (false messiah).⁵⁹

This narration is commonly known as the *hadith al-Jassasah* (the spy), where the companion Tamim al-Dari was shipwrecked on an island and was guided to the location of the actual anti-Christ (Dajjal) by a spy of Dajjal. He then begins to converse with him, whilst describing him to be chained up in a cave and a dialogue ensues; later on, he reports this incident to the prophet, who calls the people together to narrate his story regarding the Dajjal.

As Tahawi and Abu Hanifa explicitly mention in their works on creed, belief in the Dajjal is part of Islamic creed, with the agreement of the majority of scholars on this. Just as he has been described in the numerous narrations: being a one-eyedman with who will claim to be God and will practice God-like, nature-defying miracles such as killing a man and bringing him back to life.

Rashid Rida refutes the concept of an anti-Christ through the following: The wisdom behind the time of the Day of Judgment being unknown is to create a constant awareness and God fearing conscious of its approach, as the Quran says, “They ask you, [O Muhammad], about the Hour: when is its arrival? Say, "Its knowledge is only with my Lord. None will reveal its time except Him. It lays heavily upon the heavens and the earth. It will not come upon you except unexpectedly." They ask you as if you are familiar with it. Say, "Its knowledge is only with

⁵⁹ Muslim, Hadith 2942,, <https://sunnah.com/muslim>.

Allah, but most of the people do not know."⁶⁰ The Dajjal is undoubtedly a clear indication of the final hour, then how will 'it come upon you except unexpectedly?'

Similarly, how is it possible for the greatest enemy of God to be allowed supernatural powers which only the closest of messengers were allowed to experience; that too to deceive the majority of mankind. It is as if God is being portrayed as a sadistic being who intentionally allows most of humankind to be tricked, thus being doomed to the hell fire forever.⁶¹

Shabir Aly asserts that the Dajjal narrative is ground for spreading extremism as the narrations are all highly problematic; this will entail forcing others to believe in the Dajjal as it is not possible to reconcile between all these *hadith*. He also finds the *hadith al-jassasah* to be in conflict with the story of Ibn Sayyad, a young Jewish boy who lived in Madinah whom the prophet and his companions originally thought to be the Dajjal. Aly then considers it far-fetched how the *sahabah* could then believe Ibn Sayyad was still the Dajjal after hearing the *hadith al-jassasah*, this warrants concern regarding the authenticity of these types of *hadith*.⁶²

About Rashid Rida's first point, there is no actual contradiction between the two; even if Dajjal appears, the actual time of the Day of Judgment is still very much unknown, all the people will understand is that its occurrence is very near. As the actual time period between the two is unknown, it might be long enough to cause people to forget about what the world has witnessed.

Regarding his second point, this is the precise reason why Dajjal has been called the 'greatest tribulation to man' which every prophet warned his nation about.

⁶⁰Quran 07:187

⁶¹Said, *Aaraa' Muhammad Rashid Rida*, pg. 187.

⁶²"Problematic Hadith Predicting Future Events: The Dajjal | Dr. Shabir Ally," YouTube, <https://www.youtube.com/watch?v=WdUcQDHLd-g>.

TaqiUsmani has reconciled between the *hadith al-jassasah* and Ibn Sayyad by mentioning the confusion was before Tamim al-Dari informed the prophet and his companions of what transpired with him. As for some of the companions having sworn that Ibn Sayyad is the Dajjal (after hearing the *hadith al-jassasah*), it is quite possible that they were referring to the linguistic meaning of ‘Dajjal’ (liar or deceiver) and not the prophesised anti-Christ, as the prophet is reported to have said, “The Hour will not come until the following events have come to pass: nearly thirty *dajjals* will appear, each of them claiming to be a messenger from Allah.”⁶³

In conclusion, the contemporary and classical approaches are very different, especially as the former discredits the whole narrative of an anti-Christ appearing towards the end of time. The latter approach is well grounded in the *nass* but has yet to answer many questions posed when the Dajjal concept is critically analysed. Other contemporary scholars have interpreted the Dajjal to be a concept or system, rather than an actual human being said to emerge at the end of times. This approach, although unique, would require major *takalluf* (undue hardship) in proving the legitimacy of these interpretations, as it deviates from the explicitness of the hadith about the Dajjal being a man with unique physical attributes.

2.3 The second return of Isa

Narrated Abu Huraira: Allah's Apostle said, "By Him in Whose Hands my soul is, surely (Jesus,) the son of Mary will soon descend amongst you and will judge mankind justly (as a Just Ruler); he will break the Cross and kill the pigs and there will be no Jizya (i.e. taxation taken from non-Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allah (in prayer) will be better than the whole world and whatever is in it." Abu Huraira added

⁶³TaqiUsmani, *TakmilahFathMulhim* (Beirut: DarulQalam, 2010), volume 6 pg. 180.

"If you wish, you can recite (this verse of the Holy Book): -- 'And there is none Of the people of the Scriptures (Jews and Christians) But must believe in him (i.e. Jesus as an Apostle of Allah and a human being) Before his death. And on the Day of Judgment He will be a witness against them.'"⁶⁴

The majority of scholars and theologians are in agreement that Isa has not yet experienced a worldly death and is said to descend from the sky close to the end of times as the *hadith* indicate.⁶⁵ Many contemporary scholars of the last century such as Muhammad Abduh (d.1905), Rashid Rida (d. 1935), Allama Iqbal (d. 1938), Mahmud Shaltut (d.1963), Ubaidullah Sindhi (d.1944), and Mustafa Maraghi (d. 1945) beg to differ and claim that he will not return a second time as he has already passed away in this world.⁶⁶

This dispute originally stems from numerous verses in the Qur'an, "And [for] their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain. Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise."⁶⁷ The majority of classical scholars are in agreement that Isa was raised into the heavens, his body and soul both. They prove this stance by the overwhelming narrations that all speak of Isa descending from the sky, on the white minaret east of Damascus.⁶⁸

⁶⁴ Bukhari, Hadith 3348,
<https://sunnah.com/bukhari/60/118>.

⁶⁵See: AqidahTahawiyah, AqidahWasityah and Fiqh Akbar.

⁶⁶Said, *Araa' Rashid Rida*, pg. 243.

⁶⁷Qur'an 04:157-158.

⁶⁸Said, *Araa' Rashid Rida*, pg. 250.

As for the verse, “[Mention] when Allah said, "O Jesus, indeed I will take you (*‘mutawafeeka’* lit. Cause you to die) and raise you to myself and purify you from those who disbelieve.”⁶⁹ They have interpreted the word *‘mutaweeeka’* as a future event that will occur after Isa returns for a second time on earth; Allah SWT will cause him to die 40 years later, after having killed the Dajjal. This effort is made to avoid the clash between the *hadith* and Qur’an. The contemporary scholars take the literal, present tense meaning of the verse, which is used to explain the verses pertaining to Isa being raised up to God. Malik (d. 795) also concurs and says that he has passed away at the age of 33.⁷⁰ This is interesting as it is currently unknown what then happened to Isa when he managed to escape the attempt of murder by the Jews; as accepting Isa dying because of having been killed by the Jews is a clear theological fallacy which the Qur’an clearly denies.

The next verse in discussion: “And there is none from the People of the Scripture but that he will surely believe in Jesus (lit. The third person, masculine pronoun was used here, the translator has therefore understood it to be referring to Isa) before his (again another third person pronoun used) death. And on the Day of Resurrection he will be against them a witness.”⁷¹ The classical scholars continue to prove their argument by this verse which is in tandem with the previous verse mentioning Isa being raised up to God, as his death will be delayed, the people of the scripture will therefore be left no choice to believe in Isa whilst he remains on earth for the second time for everyone to witness.

Whilst the contemporary scholars argue that the pronouns are not necessarily referring to Isa as different exegetes have highlighted. Nasafi (d.710 A.H) says that the first pronoun is in reference to Isa whilst the second is in reference to the person from the scripture, i.e. there is no person

⁶⁹ Qur’an 03:55

⁷⁰ Abdul Haq al-Andalusi, *al-Muharrar al-Wajiz* (Beirut: DarulKotobIlmiyah, 2001) pg. 444.

⁷¹ Qur’an 04:159.

from the scripture except that they will undoubtedly believe in Isa (pronoun one) before their own (pronoun two) death (when the realm of the *barzakh* becomes manifest just before the death of a person, a time where faith will not be accepted). Similarly the first pronoun can refer to God or the messenger whilst the second to the person of the scripture.⁷²

In a similar manner the verse, “And indeed, Jesus (pronoun used, thought to be Isa as per the translator) will be [a sign for-contextual meaning added by the translator] knowledge of the Hour, so be not in doubt of it, and follow Me. This is a straight path”⁷³ is thought to be about Isa, as Ibn Abbas read the word ‘ilm’ (knowledge) as “‘alam” (sign).⁷⁴ Others disagree and say it could in reference to the Qur’an or the prophet who is a sign or has the knowledge regarding the final hour.⁷⁵ Similarly there are other verses whose general understandings can be contested through the various opinions of the exegetes on the matter, which leads to the discussion of the *hadith* found on this matter for clarification.

Many proponents of the return of Isa claim the narrations establishing his descent are *mutawatirma’ nawi*, such as Tabari (d.923), Ibn Kathir (d. 1373), Abdullah Ghumari (d.1993) and Albani (d.1999); all notable *hadith* scholars.⁷⁶ Anwar Shah (d. 1933) has compiled them in his book, collecting almost 75 narrations related to this topic.⁷⁷ The narrations mention Isa descending as a just ruler who will kill the Dajjal, eradicate pigs, break the cross and force the remaining inhabitants of the world to accept Islam (or face the sword; as *jizya* will not be acceptable anymore, actual words of the narration), hatred and ill feelings will be removed and

⁷²Abdullah Nasafi, *TafsirNasafi* (Damascus: Dar Ibn Kathir, 2017) pg. 415.

⁷³Qur’an 04:61.

⁷⁴Nasafi, *TafsirNasafi*, volume 3 pg. 279.

⁷⁵ Ibid.

⁷⁶Said, *Araa’ Rashid Rida*, pg. 284.

⁷⁷Anwar Shah, *Tasrih bi ma Tawataru min Nuzool al-Masih* (Syria: DarulQalam, 1992), pg. 259.

there will be such world peace that carnivorous animals will lay with their prey and children will play with snakes without fear.⁷⁸

The opponents of this belief find major flaws in the claims of such narrations as they clash with the established principles of Islam and the Qur'an. Apart from the laws of the universe changing (carnivores not being carnivores etc.), there will be major bloodshed or forced conversion to Islam, after which there will be no hate or ill feelings; just like in paradise. There will also be a mass massacre of pigs, which is seemingly bizarre at first glance; some commentators have explained that this is relation to breaking the cross, as pigs are a sign of Christianity just like the cross is, so both will be exterminated.⁷⁹

Similarly, there is a major methodological fallacy posed on the concept of '*khatmnubbuwah*' (finality of prophet hood) of the Prophet Muhammad with the coming of Isa. The commentators have tried resolving this as Isa will come as a follower of the Shariah of Prophet Muhammad and will judge accordingly; not introducing anything new in the Shariah which would warrant him to be a *nabi* (prophet) at the time.⁸⁰ This seems contradictory as Isa, as is described in the narrations, will erase the *jizyah*, force conversions, annihilate all religions besides Islam and kill pigs which are acts all currently prohibited in the Shariah; only a *nabi* can change the Shariah. Either the concept of a *nabi-ummati*, which is the possibility of an old prophet who joins the *ummah* as one of its adherents to change some aspects of the Shariah, must be considered or otherwise the possibility of an *ummati* changing the Shariah must be accepted, which is utterly unacceptable to most Muslims. In both cases the undoubtable finality, of *khatmnubbuwah* seems to be undermined if an exception is to be made, even if it be an isolated incident.

⁷⁸Ibid, pg. 92.

⁷⁹Ibid, pg. 93.

⁸⁰Anwar Shah, *Tasrih bi ma Tawatara min Nuzool al-Masih*, pg. 91.

These problems render the narrations either to be weak or fabricated, as many of them are or *israiliyat* (Israeli narrations) that have crept into Islam disguised as authentic sayings of the prophet. Some have pointed out the strangeness and fallibility of these narrations through the point that Isa will descend on the white minaret, east of Damascus; a building not present in the time of the prophet but was constructed during the Umayyad dynasty, which is a cause of major suspicion.

In summary, the classical and contemporary methodologies are very different in dealing with this topic. The classical approach is mainly *hadith* absolutist, almost to the point these narrations are considered immune from criticism due to claims of *tawaturon* them. On the other hand, the contemporary approach is completely different as it rationally critiques the many unanswered contradictions found within the whole narrative of Isa returning for a second time on earth.

Allama Iqbal also highlights the complacency both the Mahdi and return of Isa beliefs create within the Muslim nation; which stops them from rectifying the evil currently within their midst to the best of their ability, in wait for an awaited savior. "Look for the descent of God upon the minaret of your own heart, And give up waiting even for the Mahdi or Jesus."⁸¹

In conclusion, Islamic eschatology of the signs of the final hour is still a field in progress which is susceptible to change, critique and perhaps even reform. As the doors to *ijtihad* (independent reasoning) is and forever will remain open till the last day, scholars have been given the ability to further the discussion according to their academic abilities, irrespective of the era they live in.

The classical interpretations are all usually heavily *hadith* based and its dialogues are contained within the Islamic textual framework, in some cases hindering 'out of the box' type of thinking.

Contemporary interpretations share the same trait of being well classically grounded, but with

⁸¹Allama Iqbal, *Baqiyat Iqbal* (Pakistan: Iqbal Academy, n.d.) p. 451).

added qualities of critique and progressive thinking as expected in the modern world. This is evident in how scholars have interpreted prophetic predictions with respect to the current day and age; which sometimes are in closer proximity to the actual words of the prophet, a phenomenon not always possible in the previous generations. Others have approached some signs with a type of reformist thinking, in hopes of critiquing concepts with new understandings that were perhaps missed or forgotten classically, which aids in growing the discussion of Islamic eschatology.

Bibliography

Al-Asbahani, Abu Nuaym. *Dalaail al-Nubuwwah*. Beirut: Dar al-Nafais. 1986.

Abu Dawud. <https://sunnah.com/abudawud>.

Al-Jazari, Mubarak. *al-Nihayah fi Gharib al-hadith*. Syria: al-Halabi. 1963.

Atlasobscura. "Sheikh Zayed Grand Mosque," last modified n.d.,

<https://www.atlasobscura.com/places/sheikh-zayed-mosque>.

Adage. "Google and Adidas Unveil a 'Talking Shoe' at SXSW." Last modified March 12th,

2013. <https://adage.com/article/special-report-sxsw/google-adidas-unveil-a-talking-shoe-sxsw/240299/>

Ali al-Qari, Mulla. *Mirqat al-Mafatih sharh Mishkat al-Masabih*. Lahore: Maktabah Rashediyah, n.d.

Al-Barbahari, Hasan. *Sharh al-Sunnah*. Saudi Arabia: Maktabah Dar al-Minaj. 1993.

Battersby, Matilda. "Revealed: Masjid Al-Haram mosque in Mecca tops the list of 10 most expensive buildings in the world," *Homes and Property*. Last modified July 29th, 2016.

<https://www.homesandproperty.co.uk/luxury/interiors/design/revealed-masjid-alharam-mosque-in-mecca-tops-the-list-of-10-most-expensive-buildings-in-the-world-a103236.html>.

Bin Ismael, Muhammad. *Sahih al-Bukhari*. <https://sunnah.com/bukhari/81/92>.

CBS. "Women continue to postpone motherhood." Last modified January 30th, 2018.

<https://www.cbs.nl/en-gb/news/2018/05/women-continue-to-postpone-motherhood>.

Chittick, William C. *Muslim Eschatology*, ed. Jerry L. Walls (Oxford: Oxford Handbooks Online, 2009), abstract.

Cetinel, Humeyra. "Do You Know About Berke Khan, The First Mongol Ruler Who Embraced Islam?" *Muslim*. Last modified June, 2018. <http://mvslim.com/know-berke-khan-first-mongol-ruler-embraced-islam/>.

Elliot, Elise. "Australia, we need to talk about surrogacy..." *Daily Telegraph*. Last modified March 2, 2016. <https://www.dailytelegraph.com.au/rendezview/australia-we-need-to-talk-about-surrogacy/news-story/9b78cd5c220ae53a22d6c73ecd35453d?nk=de02a29368a34b7f5c438cd55a69b933-1537508496>.

Faiz, Ahmad. *al-Yawm al-Aakhir*. (n.p, n.d.)

Hosein, Imran. "Ansari Memorial Series," *Archive*. Last modified 2009. https://archive.org/stream/Book1_galerikitabkuning/book8_djvu.txt.

Howard, Jacqueline. "Robot pets offer real comfort," *CNN*. Last modified November 1st, 2017. <https://edition.cnn.com/2016/10/03/health/robot-pets-loneliness/index.html>.

Ibn Hajar, Ahmad. *Fathul Bari*. Cairo: Darul Hadith. 2010.

Ibn Sharaf, Yahya. *al-Minhaj*. Karachi: Maktaba Bushra. 2013.

Ibn Majah. <https://sunnah.com/ibnmajah>.

Ibn Kathir, Ismail. *Al-Bidayahwa al-Nihayah*. Cairo: Darul Hadith. 2008.

Ibn Khaldun, Abdur Rahman. *Muqadimah ibn Khaldun*. Beirut: Maktabah Asriyah. 2009.

Ibn al-Qayyim, Muhammad. *al-Manaar al-Munif*. Jeddah: Majma' Fiqh Islami. 1428 A.H.

Ibn Kathir, Ismail. *al-Baith al-Hathih*. Beirut: Darul Kotob Ilmiyah. 2006.

Kabbani, Muhammad Hisham. *The Approach of Armageddon? An Islamic Perspective*. Canada: Islamic Supreme Council of America. 2003.

Muslim. *Sahih Muslim*. <https://sunnah.com/muslim/>.

Rajab, Mahmood. *Kashf al-Minan fi Alamat al-Saa'tiwa al-Malahimwa al-Fitan [The uncovering of secrets vis-à-vis the signs of the final hour, bloodshed and trials]*. Beirut: Dar ibn Hazam. 2006.

Rida, Rashid. *Tafsir al-Manar*. Cairo: Darul Manar. 1947.

Said, Mishari. *Araa' Muhammad Rashid Rida al-A'qaidiyah*. Kuwait: Maktabah al-Imam al-Dhahabi. 2014.

Tirmidhi. http://library.islamweb.net/newlibrary/display_book.php?idfrom=1&idto=7799&lang=&bk_no=56&ID=1.

Usmani, Taqi. *Takmililah Fathul Mulhim*. Damascus: Darul Qalam. 2012.

Wikipedia. "List of designated terrorist groups." last modified September 23, 2018.

https://en.wikipedia.org/wiki/List_of_designated_terrorist_groups.

