The Kufr of Not
“Blindly Following”

SunnahMuakada.com
And they say, “We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination.” (2:285)

The statement of “we hear and we obey” is in literal terms a command by Allah to “blindly follow” those in Authority because Allah decreed he would protect and preserve the Ummah and the Deen, and gave it’s Imams intelligence, knowledge and understanding to explain the Religion. Allah did not give knowledge and understanding to every person; this is Allah’s clear will, that some people are smarter than others.
Bismillahi Rahmani Raheem

Allah says in the Quran:

“We have sent down to thee Manifest Signs (ayat); and none reject them but those who are perverse (Fasiqun)” (2:99).

The Kufr of Iblis was that he was a Fasiq (corrupt and rebellious) from the Amr (decree) of Allah, the Quran says “save Iblis, He was of the jinn, so he rebelled (Fasaqa) against his Lord’s command” (18:50).

Iblis in Allah’s words “Fasaqa an Amri Rabi”, he spoke to Allah and knew he existed, He understood Allah sent messengers from him to guide people and challenged them because of it, so his Kufr wasn’t on account of his disbelief in the truth of the Shahada, but His rebellion against the word and decree of Allah itself. The Ullumah have said He will be in the fourth level of Jahanam (Hell) for the type of actions and wrongs He committed.
but the lowest level of Jahanam (Hell) is reserved for the hypocrites (Munafiqun).

In this vein we can understand and believe that Allah exists and the prophets (saws) are his messengers but still be Kufar if we are rebellious against what Allah has said in the Quran or by committing evil acts such as Sihr (Dark Magic) or Tajasus (spying), the extent of it today is that it is like organised crime in clear rebellion of Allah. The degree to which these acts have spread on earth today has made them open rebellion against Allah and when it reaches this extent it is Kufr, this is the Fiqh of our Ummah and Deen.

Allah said; “And do not spy”(49:12), and Muawiyah said I heard the Apostle of Allah (Peace be upon him) say: If you search for the faults of the people (by spying or other means), you will corrupt them, or will nearly corrupt them. Abu Darda (May Allah be pleased with him) said: These are the words which Muawiya himself heard from the Apostle of Allah (Peace be upon him), and Allah benefited him by them (Sunan Abu Dawood), the Khalifah Muawiyah did not Spy on people and seek out their faults when he was in a position of Authority nor was it permissible, this is because “The Messenger of Allah (peace and blessings of Allah be upon him) said: ‘O you who have spoken the words of faith but faith has not truly entered your hearts! Do not backbite about the Muslims, and do not seek out their faults (by spying or other means). For whoever seeks out their faults, Allah will seek out his faults, and if Allah seeks out a person’s faults He will expose him even in his own house.’” (Abu Dawood and Ahmad narrated it)

Only a Fasiq will go against these commands and to do it from a place in Authority is Kufr, hence Muawiya did not practice it so he wouldn’t be responsible for corrupting the population.

Allah also said “sorcerers will not prosper.” (10:77), and “the magician will never be successful, no matter whatever amount (of skill) he may attain.” (20:69).

A person who is a “Fasiq aan Amr Allah” (Rebellious against the Commands of Allah) is a Kafir in the same manner as Iblis (Allah’s curse be upon him), the word Kufr has many aspects and definitions not obvious and doesn't simply apply to those who either don't believe in Allah or His Prophet (saws).

The Khawarij are known for their rebellion [khuruj] against 'Ali ibn Abi Talib (may Allah be well pleased with him), the word Khawarij comes from Khariji (singular) which means rebel and khuruj in the second sense meaning revolt, and in religion this is the same meaning as Fasiq or Fasaqa (rebelled) except it applied to an actual revolt against the Khalifa of Allah.

Shahrastani says in his book “al malal wan nahal”: “Every one who rebels against the right Imam who has been appointed by the Muslims is called “Khariji” (meaning) “rebel” , be it the rebellion
against the righteous Khulafaa during the era of the companions or the tabieen or those who suc-
cceeded them” [Vol 1/page 144]

It is part of the Aqeedah of Islam that rebellion takes you out of Islam, Imam al Tahawi states, "We
do not recognize rebellions (transgressors) against our (righteously qualified and appointed) Caliph-
ate or those in charge of our affairs even though they may act unjustly. We do not wish them evil,
nor do we refuse to obey them. We hold that obedience to them is part of obedience to Allah, The
Exalted, and therefore obligatory as long as they do not order to commit sins. We pray to Allah that
He guides and forgives them" (Aqeedah Tahawiyah, 110).

The rebellion of the Khawarij, their act of al fisq against the commands of Allah took them out of
Islam even though they still professed the Shahada and prayed, narrated on the Authority Of Abu
Ghalib that Abu Umamah said: “(The Khawarij) are the worst of the slain who are killed under
heaven, and the best of the slain are those who were killed by them. Those (Khawarij) are the dogs
of Hell. Those people were Muslims but they became disbelievers.” I said: “O Abu Umamah, is
that your opinion?” He said: “Rather I heard it from the Messenger of Allah (saw).” (Ibn Maja,
Hasan)

Aisha (ra) used the term Khawarij in following manner, It was narrated that Mu'adhah Al-
'Adawiyyah said: "A woman asked 'Aishah: 'Should a menstruating woman make up the Salah she
misses? She said: 'Are you a Haruri? [1] We used to menstruate during the time of Allah's Messen-
ger (ﷺ) but we did not make up the missed Salah nor were we commanded to do so.'" [1] Meaning
are you one of the Khawarij. Harura is a place associated with a group of the Khawarij (the Khaw-
arij where excessively strict so they would seek matters not necessary out of strictness). (Nisaai)

“The Messenger of Allah (saw) said: "The Khawarij are the dogs of Hell.” (Ibn Maja: Sahih), the
Khawarij are referred to as the Dogs of Hell because Allah says in the Quran: "Have you seen the
one who chooseth for his god his own lust?" (25:43) and "He followed his own lust. Therefor his like-
ness is as the likeness of a dog; if thou attackest him he panteth with his tongue out, and if thou
leavest him he panteth with his tongue out" (7:176) Their excessive strictness was from desire and
Arrogance in matters of religion.

When al Fisq spreads so will Kufr even if we believe in the Shahada, because real Iman means you
act by your belief and Deen while hypocrisy means that you act against what you say is your Deen.
Allah sent down some of the verses in the Quran so we can make a psychological profile of peoples
behaviour, to know the type of Decree Allah has sent down upon them and how we should deal
with them;

“We have explained in detail in this Qur’an, for the benefit of mankind, every kind of similitude:
but man is, in most things, contentious (18:54)
“[O MEN!] We have now bestowed upon you from on high a divine writ containing all that you ought to bear in mind will you not, then, use your reason?”[Qur'an 21:10]

These kind of people are described in the Quran; “And there are people who say, “We do believe in God and the Last Day,” the while they do not [really] believe. They would deceive God and those who have attained to faith-the while they deceive none but themselves, and perceive it not. In their hearts is disease, and so God lets their disease increase; and grievous suffering awaits them because of their persistent lying”.(2:8-10)

Knowledge regarding the Fiqh of our Deen was only given to the intelligent who were also mu’mi-neen and muhsineen (51:16) and upheld justice, and Allah states this clearly in the Quran;

“behold, there are messages indeed for all who are possessed of [innate] knowledge!” (30:22)

“Allah bears witness that there is no god but Him, as do the angels and the people of knowledge, upholding justice”. (3:18)

“Allah will raise in rank those of you who believe and those that have been given knowledge”. (58:11)

“He it is who has made the sun a radiant light and the moon a light [reflected], and has determined for it phases so that you might know how to compute the years and to measure [time]. None of this has God created without [an inner] truth. Clearly does He spell out these messages unto people of [innate] knowledge.” (10:5)

Allah (swt) also says that they are not equal with those He didn’t give knowledge, “Say: “Can they who know and they who do not know be deemed equal?”(39:9)

And only the people of Knowledge will understand the Knowledge in the Quran, “And so We propound these parables unto man: but none can grasp their innermost meaning save those who [of Us] are aware.” (29:43)

Allah in the Quran instructs the muslims to seek out the scholars and the people of knowledge if we are not educated like them. “We did not send before you except men whom We inspired. So ask the people of knowledge, if you do not know.”(16:43).

Allah gave them knowledge and placed the responsibility on them to understand it and teach it to others, this is the Decree of Allah. Because Allah knew exactly who he was going to give knowledge to throughout History He commanded in very clear terms;

“O ye who believe! Obey Allah, and obey the messenger and those of you who are in authority” (4:59)
Becouse Allah combined the authority of the Messenger of Allah (saws) with those “in Authority” over us in the Quran in the same verse, it is Kufr to disobey this command and question who Allah has decreed is in Authority regarding the Fiqh of our Deen.

Allah already knew who He was going to give Authority to and the clear History of our Deen from the past 1400 years shows who was in Authority regarding our Fiqh. It was the Four Madhhab's that every single Khalifa in all of Islam from its beginning until modern times followed. This is the Qadr, decree and will of Allah in relation to His commands in the Quran that are binding on every muslim until the day of Judgment.

Allah did not reveal these verses for nothing, we have to answer the question from our history “who else had authority in the Fiqh of our Deen if it wasn’t the four Madhhab’s”, Who then did the Ummah agree upon for 1400 years. This is a matter with scientific clarity, not guess work, we already know the answer to the question because every scholar from Africa to China knows the history of Islam.

Thinking of problems to our situation isn’t an actual solution to the question of whom to follow it is rather a delusion that what we have is better, when in reality we haven’t solved anything just raised more questions, we can bring up a million questions but none of that changes the basic facts. Allah did not leave this ummah to go astray, He gave it its Imam’s in history and every one of them the Faqih and the Muhadith followed a madhhab without exception.

Becouse the Authority of the Mujtahid Faqih who is in Authority is next to the Authority of the Prophet (saws) and it is a command of Allah, Allah said the only statement a muslim can say;

“The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, “We hear and we obey.” And those are the successful”. (24:51)

“And they say, “We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [fi-nal] destination.” (2:285)

The statement of “we hear and we obey” is in literal terms a command by Allah to “blindly follow” those in Authority because Allah decreed he would protect and preserve the Ummah and the Deen and gave it’s Imams intelligence, knowledge and understanding to explain the Deen. Allah didn’t give knowledge and understanding to every person, this is Allah’s clear will, that some people are smarter than others.

“Obey Allah and the messenger, But if they turn away, then Allah does not like the disbelievers. (3:32)
“And if only they had said: “We hear and obey”, and “Do make us understand,” it would have been better for them, and more proper”. (4:46)

Out of their ignorance, lack of knowledge and education, the likeness of these people who reject the Qadr (decree and predestination) of Allah is that of the Jews. They interpret the religion on their own without Authority or qualification, they misquote and misinterpret the Deen and don’t understand it, so Allah said about people who misplace words or change the meanings of words;

“Among those who are Jews, there are some who displace words from (their) right places and say: “We hear your word (O Muhammad SAW) and disobey,” and “Hear and let you (O Muhammad SAW) hear nothing.” And Ra’ina with a twist of their tongues and as a mockery of the religion (Islam). And if only they had said: “We hear and obey”, and “Do make us understand,” it would have been better for them, and more proper, but Allah has cursed them for their disbelief, so they believe not except a few”. (4:46)

The Madhhabs are agreed upon, when a scholar gives an opinion he gives the opinion of the Madhab not his own, so our Iman (faith) is in the scholarship of the Mujtahid Imams and that the shaykh is correctly following them. Where people have a choice is between the different fiqh rulings that exist in the Madhhabs, but we are not allowed to go beyond them because we have no Authority to do so and this is rebellion (al Fisq).

We are at the end of time and the prophet (saws) commanded that Muslims have to stick to the main body of the Ummah and their Imams. It is a scientific fact in our time that the clear overwhelming majority of the Ummah follows the four Madhhabs, from Africa, whose populations are Maliki and Shafii, to the Middle East, Europe and Central Asia which is Hanafi, Shafii and Hanbali to South East Asia whose populations are Shafii. By scientific census and sheer numbers the main body of the Ummah and their Imams are the Four Madhhabs and this hasn’t changed from the beginning of Islam.

Imam Abu Hanifa a Tabii codified the Aqeeda (beliefs) of Ahl al Sunnah wal jamaah in his work al Fiqh al Akabr, the Imam decreed that “We do not charge any believer with unbelief for any sin he commits, even if it is an enormity, as long as he does not regard it as lawful.”

When a person or people are guilty of open Fisq (rebellion) against Allah then their actions eventually lead to considering permissible what Allah has declared haram (impermissible). From the signs of Qiyamah (the hour) are that after Allah has completely revealed in the Qur’an what is lawful and what is forbidden, laws and commands will be given that are against religion, the prophet (saws) mentioned some of the things people will commit kufr on, He said:
“A time will come when a man will not care about how he gets things, whether lawful or unlawful” (Bukhari)

“Deceit and cheating will be common” (‘Allamah Safarini, Ahwal Yaum al-Qiyamah)

“Bribes will be called gifts, and will be considered lawful” (Amal al-Din al-Qazwini, Mufid al-’ulum wa-mubid al-humum)

“It is from the conditions of the Last Hour that knowledge (understanding) would be taken away and ignorance would prevail (upon the world), liquor would be drunk, and adultery would become rampant” (Sahih Muslim 6451).

“From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful” (Sahih al-Bukhari 5590).

“The meaning of fisq (“wrong-doing”) and fasiq (“wrong-doer”) denotes deviation and in Qur’anic terms, it connotes deviation from the straight path. The word is the antonym of ‘adaala (“justice”) and fasiq is applied to someone who commits a grave sin but fail to repent it. The Arabic word fisq is employed in different contexts in the Holy Qur’an, including: disobedience of Pharaoh and his people to Allah (27:12); hypocrisy (9:67); abusing Prophets and disobedience to their injunctions (5:24-26); those who do not judge based on Divine Law (5:47); the deceitful (7:163); those who leave aside the significant obligation of enjoining what is good and forbidding what is evil (7:165); those who prefer their families and worldly possessions (love of this world) over jihad for Allah’s Cause (9:23); obvious sins and sexual deviations and unlawful sexuality (29:34); consumption of unlawful food (5:3); wrongfully accusing chaste women and not producing witnesses (24:4). The Holy Qur’an similarly harshly criticizes those who hear rumors and disseminate the same without investigation as to their authenticity (4:83) and clearly stipulated a harsh punishment will be given to those who agitate society through spreading false news among people (33:60)”.

But one of the most significant fitnah’s of our time that will source of much Fisq (rebellion) and will cause people to stray from the main body of the Ummah will be the fitnah of Tajasus (spying). Imam Ibn Katheer in his Bidaya Wa Nihaya (The Book of the End) in which he collects and chronologically arranges the ahadith about the signs of the hour narrates the following hadith under the chapter entitled “The Fitnah Of The Saddlebag”, it is one the Most Significant Fitnah’s (Trials) Before the Mahdi (r.a).

‘Abdullah ibn ‘Umar said, “While we were seated with the Messenger of Allah, he mentioned the tribulations, and he mentioned much about them until he discussed the trial of the saddlebags [1].” Someone said, “O Messenger of Allah, what is the trial of the saddlebags?” He said, “It is the usurp-
ing of wealth and the fleeing. Then there is the trial of As-Saraa — it’s Dakhal (cheating and corruption) or smoke. Underneath my feet is a man from the people of my household who claims that he is my son (or direct descendent) but he is not from me; indeed my Awliya are only those who are the Muttaqoon (those who fear Allah). (in another translation, “then will come Fitnatul Saraa. Its murkiness is due to the fact that it is produced by a man from the people of my house, who will assert that he belongs to me, whereas he does not, for my friends are only the God-fearing”.)

Then people will gather and agree upon a man, (but it will be an agreement that is) like a hip on a rib. [2] Then there will be the Duhaymaa (black, dark, catastrophic) trial. It will afflict every single person from this Nation. When it will be said that it is over, it will return; during it, a man will be a believer in the morning and a disbeliever in the night. (This will continue) until people will go to two Fustaats (Fustaat here means a group or a city) — the Fustaat of Eemaan (faith), in which there is no hypocrisy, and the Fustaat of hypocrisy, in which there is no Eemaan (faith). And when that will come to you, wait for the Dajjaal on that day or on the morrow.”(meaning these are the Fitnahs that will occur and lead people to the time of the Dajjaal, each spanning its own length of time until he comes). (Sunan Abu Dawud, Book 37, Hadith 3, Sahih. Ahmad related it as well in his Musnad).

[1] As the saddlebag adheres to a mount, so too will this trial adhere to the people. This is one possibility why it is called the trial of the saddlebag; another is because a saddlebag is usually black, and the trial being discussed is black, dark, and gloomy.

[2] A hip does not belong on a rib and so if placed on it, it will not remain upright; so too regarding the said agreement: it is weak and not firm or upright. [i.e. it will be a temporary arrangement with this man]

Part of the Fitnah (trial) of the Saddle Bag is the Trial of As-Saraa, some Ullumah have translated the word “Saraa” as spying because it shares a root meaning with the word “sir” (secret), the translation of the word means secrecy, confidentiality and covert operations according to Imam Saharanfori, Ibn Ajar and Ghadi Eyadh, this is Imam Saharanfori’s (an Imam of Language) analysis from the context it is mentioned in. This fitnah (trial) is part of the fitnah’s which the prophet (saws) told us about, and gave each one of them a title according to what will occur during them, they are famous and known by their titles among the scholars as, Fitnatul Ahlas, Saraa, Duhayma, and Saylama….and there are others, literally Fitnatul Saraa translates as “The Fitnah of Secrets”.

The Ullumah have traced the fitnah of the Saddlebag itself to the time of Saddam Hussein who as the hadith states in 1990 declared himself one of the Ahl al Bayt, descendants of Rasul Allah (saws), to establish his legitimacy as a muslim leader, his Ba’ath party would force ordinary civilians through various means to spy on their friends, family and neighbors, which crated an atmosphere of
terror in the population as they watched people they knew being taken away never to be heard from again, the same was reported in Syria and Other parts of the Muslim World under the many dictators that have now been removed.

If we consider the nature of spying before this time around the world, during the cold war there was much secrecy around the agencies that conducted these affairs on behalf of governments and hardly any people had even heard of their names, but after the time of Saddam Hussein spying has been popularized and made public in modern culture with many movies and T.V shows centered on the very lives of those who spy depicting them as heroes. In the Muslim world Spying under the Dictatorships that existed such as Saddam Hussein’s, became widespread and common among normal people due to these dictators reliance on it to oppress their populations, and in our time this has only increased in the muslim world with the development of technology. Its significance is not at the level of governments where had it stayed there, it would have been isolated to them but its spread among the general public as sectarian and religious groups spy on people for the sake of dominance in the affairs of the general public, these people are called al Ruwaibidah by Rasul Allah (saws).

Anas ibn Maalik related that the Messenger of Allah said, “Indeed, before Ad-Dajjaal there are deceptive years – the truthful one will not be believed, the liar will be believed, the trustworthy one will be accused of betrayal, the treacherous one will be trusted, and the Ruwaibidah will speak.” It was said, “And what is the Ruwaibidah?” He (r.a.) said, “The base wicked-doer, he will speak in the affairs of the general public.” (Ahmad, and its chain is good.)

In the same manner as Pharaoh was a Fasiq, spying today is used to break up society into different groups, elevating one above the other, while oppressing and humiliating those who are not in favour, “Pharaoh behaved arrogantly in the land, and divided the people into groups, seeking to weaken one section, slaying their sons and sparing their daughters, he was one of those who spread corruption”(28:4)

The main fundamental of spying is lying, and being expert at it, but Allah says in the Quran “In their hearts is a disease, and Allah increaseth their disease. A painful doom is theirs because they lie”(2:10), lying is the cause for the spread of fitnah and diseases of the heart (psychological and spiritual diseases) and the modes by which this occurs are the root cause of the evil and Fisq present in society and so serious is this matter that Allah has decreed that only a grievous punishment awaits those who lie and worse still is the punishment for those who spread it in society and are guilty of Fisq (rebellion against Allah).

This is the general state of society we live in at the end of time, Imam Muslim narrated in his Sahih, in The Book on Government (Kitab Al-Imara), what the prophet (saws) said muslims should do during this time:
It has been narrated on the authority of Hudhaifa b. al-Yaman who said: People used to ask the Messenger of Allah (may peace be upon him) about the good times, but I used to ask him about bad times fearing lest they overtake me. I said: Messenger of Allah, we were in the midst of ignorance and evil, and then God brought us this good (time through Islam). Is there any bad time after this good one? He said: Yes. I asked: Will there be a good time again after that bad time? He said: Yes, but therein will be a hidden evil. I asked: What will be the evil hidden therein? He said: (That time will witness the rise of) the people who will adopt ways other than mine and seek guidance other than mine. You will know good points as well as bad points. I asked: Will there be a bad time after this good one? He said: Yes. (A time will come) when there will be people standing and inviting at the gates of Hell. Whoso responds to their call they will throw them into the fire. I said: Messenger of Allah, describe them for us. He said: All right. They will be a people having the same complexion as ours and speaking our language. I said: Messenger of Allah, what do you suggest if I happen to live in that time? He said: You should stick to the main body of the Muslims and their leader. I said: If they have no (such thing as the) main body and have no leader? He said: Separate yourself from all these factions, (even) though you may have to eat the roots of trees (in a jungle) until death comes to you and you are in this state.

It has been narrated through a different chain of transmitters, on the authority of Hudhaifa b. al-Yaman who said: Messenger of Allah, no doubt, we had an evil time (i.e. the days of Jahiliyya or ignorance) and God brought us a good time (i.e. Islamic period) through which we are now living Will there be a bad time after this good time? He (the Holy Prophet) said: Yes. I said: Will there be a good time after this bad time? He said: Yes. I said: Will there be a bad time after good time? He said: Yes. I said: How? Whereupon he said: There will be leaders who will not be led by my guidance and who will not adopt my ways? There will be among them men who will have the hearts of devils in the bodies of human beings. I said: What should I do. Messenger of Allah, if I (happen) to live in that time? He replied: You will listen to the Amir and carry out his orders; even if your back is flogged and your wealth is snatched, you should listen and obey.

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: One who defected from obedience (to the Amir) and separated from the main body of the Muslims-if he died in that state-would die the death of one belonging to the days of Jahiliyya (i.e. would not die as a Muslim). One who fights under the banner of a people who are blind (to the cause for which they are fighting, i.e. do not know whether their cause is just or otherwise), who gets flared up with family pride, calls, (people) to fight for their family honour, and supports his kith and kin (i.e. fights not for the cause of Allah but for the sake of this family or tribe) -if he is killed
(in this fight), he dies as one belonging to the days of Jahiliyya (Ignorance before Islam). Whoso attacks my Umma (indiscriminately) killing the righteous and the wicked of them, sparing not (even) those staunch in faith and fulfilling not his promise made with those who have been given a pledge of security—he has nothing to do with me and I have nothing to do with him.

4556.
The same tradition has been narrated by the same authority through another chain of transmitters with a slight difference in wording.

4557.
It has been narrated (through a different chain of transmitters) on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: Who defected from obedience (to the Amir) and separated from the main body of the Muslim-then he died in that state—would die the death of one belonging to the days of Jahiliyya. And he who is killed under the banner of a man who is blind (to the cause for which he is fighting), who gets flared up with family pride and fights for his tribe—is not from my Umma, and whoso from my followers attacks my followers (indiscriminately) killing the righteous and the wicked of them, sparing not (even) those staunch in faith and fulfilling not his obligation towards them who have been given a pledge (of security), is not from me (i. e. is not my follower).

The prophet (saws) described the reality of our time “One who defected from obedience and separated from the main body of the Muslims—if he died in that state—would die the death of one belonging to the days of Jahiliyya”, if the main body of the ummah is following the same Madhhab that they have been following from the beginning of Islam, and a person stops following them, then that is how they will “die the death of one belonging to the days of Jahiliyya” because what is other than the Main Body of this Ummah is Jahaliyah (uneducated ignorance).

Imam al-Shafi’i defines the ijma` (concensus of the ummah) in his Risala: “The adherence of the congregation (jama`a) of Muslims to the conclusions of a given ruling pertaining to what is permitted and what is forbidden after the passing of the Prophet, Peace be upon him”. Imam Shafi’i continues in his Risala on p. 253: “The Prophet’s order that men should follow the Muslim community is a proof that the Ijma` of the Muslims is binding.”

The Prophet established this in a number of narration’s, “My community will not come together on misguidance”; “A group of my community will continue on truth until the coming of the Hour”;

“Whoever leaves the community or separates himself from it by the length of a span, dies the death of the Jahiliyya (period of ignorance prior to Islam)”, ”You have to follow the congregation for verily Allah will not make the largest group of Muhammad’s community agree on error.”, “Whoever among you wants to be in the middle of Paradise, let him cling to the congregation.”, “Shaytan is a
wolf like the wolf that preys on sheep, taking the isolated and the stray among them; therefore, avoid factionalism and keep to the congregation and the collective and the masjid.”, “Verily Allah has protected my Community from agreeing upon error.”, “Allah’s hand is over the group, and whoever dissents from them departs to hell.”, “Allah’s hand is over the group, follow the largest group, for verily whoever dissents from them departs to hell.”.

Abd Allah ibn Mas‘ud said: “Whatever the Muslims deem to be good is good in the eyes of Allah and whatever they consider bad is bad in Allah’s view”. This is an authentic saying of Ibn Mas‘ud, Imam Ahmad related it in his Musnad (1:379 #3599) among others. The commentators have explained that the “largest group of the Muslims” here refers to the ijma` al-mujtahidin or consensus of major scholars which is the Four Madhhab of Islam.

“Allah’s hand is over the group, follow the largest group, for verily whoever dissents from them departs to hell.”

“Whoever contraverts the Messenger after guidance has become clear to him and follows other than the believers’ way, We shall give him over to what he has turned to and expose him unto hell, and how evil an outcome!” (4:115).

Allah (swt) has no beginning and no end He isn’t bound by time and knows what will occur and our prophet (saws) advised us based on what Allah told Him would occur. When Allah said follow those in authority and ask the people of knowledge he knew the name of each and every single scholar he was referring to before they where born, we should have Iman in the fact each command of the Quran is made with Allahs knowledge of the future.

“We Hear and We Obey”, “Blindly following” those Allah decreed we should follow is a command in the Quran and Kufrr to disbelieve in.

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسْوا إِيَمَانَهُم بِظُلْمٍ أَوْلَٰٓئِكَ لِهِمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

(6:82)
Who is the Main Body of the Ummah

The prophet (saws) described the reality of our time very clearly: “One who defected from obedience and separated from the main body of the Muslims—if he died in that state—would die the death of one belonging to the days of Jahiliyya” (Muslim).

The Prophet established this many narration’s, “My community will not come together on misguidance”; “You have to follow the congregation for verily Allah will not make the largest group of Muhammad’s community agree on error.”, “Whoever among you wants to be in the middle of Paradise, let him cling to the congregation.”, “Shaytan is a wolf like the wolf that preys on sheep, taking the isolated and the stray among them; therefore, avoid factionalism and keep to the congregation and the collective and the masjid.”, “Allah’s hand is over the group, and whoever dissents from them departs to hell.”, “Allah’s hand is over the group, follow the largest group, for verily whoever dissents from them departs to hell.”
We are nearing the end of this world as the Prophet (saws) said and nearly every scholar in our time has similarly stated we are at the end of this Ummah’s time on earth.

Imam Al-Bukhari narrates in his Sahih from Abu Musa (ra):

The Prophet (peace and blessing be upon him) said: "The example of Muslims, Jews and Christians is like the example of a man who employed labourers to work for him from morning till night for specific wages. They worked till midday and then said, 'We do not need your money which you have fixed for us and let whatever we have done be annulled.' The man said to them, 'Don't quit the work, but complete the rest of it and take your full wages.' But they refused and went away. The man employed another batch after them and said to them, 'Complete the rest of the day and yours will be the wages I had fixed for the first batch.' So, they worked till the time of `Asr prayer. Then they said, 'Let what we have done be annulled and keep the wages you have promised us for yourself.' The man said to them, 'Complete the rest of the work, as only a little of the day remains,' but they refused. Thereafter he employed another batch to work for the rest of the day and they worked for the rest of the day till the sunset, and they received the wages of the two former batches. So, that was the example of those people (Muslims) and the example of this light (guidance) which they have accepted willingly.

(Sahih al-Bukhari, Book 37, Hadith 11)

We are at the asr (ending) time of the world and it’s maghrib (end of the world) is upon the ummah, to understand who the prophet (saws) meant by the main body of the muslims, even if they don't have an Imam (Khalifah), we have to look at what the Muslim around the world are following, and science can answer this question without any doubt.

The Muslim Demographics from around the world are clear in what they show, Sunni’s comprise the overwhelming majority of Muslims around the world and this hasn't changed since the first days of Islam.
Most scholars believe that **Sunni Muslims** comprise 87-90 percent of the world's 1.5 billion Muslim population. We can divide the Ummah into those who follow the four Madhhabs (Hanafi, Shafii, Maliki and Hanbali) and those who don’t, and from this the words of the prophet (saws) become crystal clear, to follow the same thing muslims have been following from day one without fail in it’s history.

Around the Muslim world there are countries who’s entire populations follow a single Madhhab, from this we can calculate what the muslim main body looks like because they make up the bulk of the Sunni population.

The Hanafi Madhhab is followed by approximately **45% of Muslims world wide**, The Shafii Madhhab is followed by approximately 15% of muslims world wide, in countries primarily Shaffi in fiqh, if we add to this number the countries that are mixed, part Shafii part something else that number rises to about **33.3%**. About **18%** are primarily Maliki, followed by the Hanbali Madhhab which is about **3%**, these are the clear figures we can calculate of those who follow the madhhab without doubt. The Salafi, Wahabbi sect which doesn't follow any madhhhab is less than **1%** of the muslim world population.

![Pie chart showing distribution of madhhabs](image-url)
### Demographics of the Hanafi Madhhab

*(Calculated from Countries that are Majority Hanafi)*

<table>
<thead>
<tr>
<th>Country</th>
<th>Hanafi Population</th>
<th>Results</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pakistan</td>
<td>127 million</td>
<td><strong>Total Hanafi Population = 419 million</strong></td>
</tr>
<tr>
<td>India</td>
<td>116 million</td>
<td></td>
</tr>
<tr>
<td>Bangladesh</td>
<td>120 million</td>
<td></td>
</tr>
<tr>
<td>Afghanistan</td>
<td>24 million</td>
<td></td>
</tr>
<tr>
<td>Turkey</td>
<td>56 million</td>
<td></td>
</tr>
</tbody>
</table>

**Hanafi’s make up 45% of 1.5 Billion = 675 million**

### Statistics

<table>
<thead>
<tr>
<th>Country</th>
<th>Demographic</th>
<th>Population</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pakistan</td>
<td>97% muslim (Sunni 77%, Shia 20%), Christian, Hindu and Other 3%.</td>
<td>165,803,560</td>
<td>77% = 127 million most of whom are Hanafi</td>
</tr>
<tr>
<td>India</td>
<td>80.5% Hindu, Muslim 13.4%, Christian 2.3%, Sikh 1.9%, Other 1.8%, unspecified 0.1%</td>
<td>1,095,351,995</td>
<td>13.4% = 146 million (20% are Shia) the remainder are mostly Hanafi.</td>
</tr>
<tr>
<td>Bangladesh</td>
<td>83% Muslim, Hindu 16%, other 1%</td>
<td>147,365,352</td>
<td>83% = 122 million, most of whom are Hanafi</td>
</tr>
<tr>
<td>Afghanistan</td>
<td>80% Sunni, 19% Shia, 1% other</td>
<td>31,056,997</td>
<td>80% = 24 million, most of whom are Hanafi</td>
</tr>
<tr>
<td>Turkey</td>
<td>99.8% Muslim (mostly Sunni), other 0.2% (mostly Christian &amp; Jews)</td>
<td>70,413,958</td>
<td>Most of Turkey is Hanafi, most Kurds are Shafii = 56 million Hanafi’s.</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>416 million, Hanafi.</td>
<td></td>
<td>We have not included countries in Central Asia and the Balkans which are Hanafi dominated.</td>
</tr>
</tbody>
</table>

We have not included countries in Central Asia and the Balkans which are Hanafi dominated, or countries with large but not dominant Hanafi populations around the world like Egypt and the Middle East which account for the remaining figures.
### Demographics of the Shafii Madhhab

*(Calculated from Countries that are Majority Shafii)*

<table>
<thead>
<tr>
<th>Country</th>
<th>Shafii Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indonesia</td>
<td>215 million</td>
</tr>
<tr>
<td>Malaysia</td>
<td>14 million</td>
</tr>
<tr>
<td>Somalia</td>
<td>8 million</td>
</tr>
<tr>
<td>Yemen</td>
<td>11 million</td>
</tr>
</tbody>
</table>

**Total Shafii Population = 248 million ~ 15%**

Shafii’s make up 33% of 1.5 Billion = 495 million

### Results

We have not included countries like Syria, Iraq and Egypt, because these countries are a mix of Hanafi, Shafi'i and Maliki. There are large Populations in Egypt and the Middle East which account for the remaining figures.

### Statistics

<table>
<thead>
<tr>
<th>Country</th>
<th>Demographic</th>
<th>Population</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indonesia</td>
<td>88% Muslim, Protestant 5%, Roman Catholic 3%, Hindu 2%, Buhdist 1%, other 1%.</td>
<td>245,452,739</td>
<td>88% = 215 million most of whom are Shafii.</td>
</tr>
<tr>
<td>Malaysia</td>
<td>60/4% Muslim, 19.2% Budduism, 9.1% Christian, 6.3% Hindu</td>
<td>24,385,858</td>
<td>60.4% = 14.7 million, most of whom are Shafii</td>
</tr>
<tr>
<td>Somalia</td>
<td>100% Sunni Muslim (approx)</td>
<td>8,863,338</td>
<td>8 million follow the Shafii madhhab (accounting for wahhabi presence).</td>
</tr>
<tr>
<td>Yemen</td>
<td>55% Sunni muslim, rest are Shia with small numbers of Christian, Jews and Hindu.</td>
<td>21,456,188</td>
<td>55% = 11.8 million, 11 million follow the Shafii madhhab (accounting for wahabi presence)</td>
</tr>
<tr>
<td>Total</td>
<td>248 million, Shafii.</td>
<td></td>
<td>Syria, Iraq and Egypt, have not been included because exact numbers could not be found and these countries have a mix of Hanafis, Shafi’is and Malikis.</td>
</tr>
</tbody>
</table>
The Hanafi Madhhab:

The Last Khalifah of Islam the Ottoman Khalifah followed the Hanafi Madhhab. Today, the Hanafi school is predominant among:

- Sunni Muslims in South Asia: Pakistan, India, Bangladesh, Sri Lanka, and the Maldives.

- In the Middle East, Lower (Northern) Egypt was where the influence of the Hanafi madhhab in the time of the Ottomans was strongest.

- Iraq, Syria, Lebanon and Palestine are mixed Shafii/Hanafi.

- Regions of the Caucasus: Ingushetia, Chechnya and Daghestan are almost entirely Hanafi.

Other areas with sizable Hanafi adherents include:

- Muslim communities of the Balkans: Bosnia-Herzegovina, Kosovo, Albania, communities in Bulgaria and Romania.

- Central Asian countries: Uzbekistan, Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan.

- China, Russia, Tatarstan, and Bashkortostan, and Ukraine. Most Tatars and Turks are also Hanafi adherents.

- Sizable communities in Abkhazia, Ajaria, and other parts of Georgia and Southern Russia.

- Communities in Western Africa, including Mali and Mauritania, are also Hanafi.

Afghanistan, 84% are Sunni of the Hanafi School, the remainder 16% being Twelver Shi'a or Ismaili Shi'a.

The Shafii Madhhab:

The Shafi'i Madhhab is the dominant school of jurisprudence amongst Muslims in the Hejaz region of Saudi Arabia, Yemen, Syria, the Palestinian territories, Jordan, Egypt, Djibouti, Eritrea, Somalia, Ethiopia, Indonesia, Malaysia, Brunei, the North Caucasus, Kurdistan and Maldives. There are large communities in Saudi Arabia (in the Tihamah and Asir), Kuwait, Iraq, the Swahili Coast, South Africa, Thailand, Vietnam, Cambodia, the Philippines, Sri Lanka, Kazakhstan (by Chechens).

It is also practiced by large communities in Madagascar, Singapore, Thailand, Vietnam, Cambodia, the Philippines, Sri Lanka, and Indian States of Kerala (most of the Mappilas), Karnataka (Bhatkal, Mangalore, Hasan, and Coorg districts), Maharashtra (by Konkani Muslims) and Tamil Nadu.
In terms of followers, the Shafi'i Madhab is the second largest school of Law, after the Hanafi madhab. It is practiced by approximately a third (33.3%) of all Sunni Muslims.

**The Maliki Madhab:** The Maliki Madhab Its adherents reside mostly in North Africa and West Africa, (Libya, Tunisia, Algeria, Morocco, Mauritania, Mali, etc) and Kuwait, Bahrain, Eastern Saudi Arabia, Oman, and parts of India.

**The Hanbali Madhab:** The Hanbali Madhab is followed predominantly in Saudi Arabia, Qatar and the United Arab Emirate, as well as minority communities in Syria and Iraq. The Hanbali school gave birth to the Wahhabi-Salafist movement and historically that school has always been a minority.

<table>
<thead>
<tr>
<th>Country</th>
<th>Population</th>
<th>Total = 41 Million</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saudi Arabia</td>
<td>29,994,272</td>
<td></td>
</tr>
<tr>
<td>UAE</td>
<td>9,205,651</td>
<td></td>
</tr>
<tr>
<td>Qatar</td>
<td>2,155,446</td>
<td></td>
</tr>
</tbody>
</table>

The Hanbali Madhab is approximately 3% of the 1.5 billion Muslim Population

It is very clear from These Figures that the Min body of the Ummah we should stick to are the Four Madhhabs of Islam (Hanafi, Shafi, Maliki, Hanbali), to leave them means “One who defected from obedience and separated from the main body of the Muslims, if he died in that state would die the death of one belonging to the days of Jahiliyya (before Islam)” (Sahih Muslim)
The Significance of the Main body at the End of Times

Before the day of Judgment arrives the prophet told us about signs and prophecies to indicate to us in our remaining time on earth how close the hour is. The Scholars divided these signs into two groups the Minor signs and the Major Signs, when the minor signs are all fulfilled the major signs would then begin, the scholars are in agreement that the most of the minor signs have been fulfilled with only a few left before the first major sign of the hour appears, Imam Mahdi (r.a).

Here are some signs many will recognize:

**A Hadith** mentioning the fighting caused by the Uneducated Youth in Islam:

Abdullah (bin Masud) narrated that the Messenger of Allah (s.a.w) said: “In the end of time there will come a people young in years, foolish in minds, reciting the Qur'an which will not go beyond their throats, uttering sayings from the best of creatures, going through the religion as an arrow goes through the target." (Tirmidhi, Sahih, Book 33, Hadith 2347)

Meaning they won't understand what they are reciting or what they are quoting from the “best of creatures” and misapplying it. “Beyond their throats” also means it’s understanding won’t enter their hearts, all they say it will only be verbal assertions.

**A Hadith** mentioning the manipulation of Government and its system to oppress people:

Anas ibn Maalik related that the Messenger of Allah said, “Indeed, before Ad-Dajjaal there are deceptive years - the truthful one will not be believed, the liar will be believed, the trustworthy one will be accused of betrayal, the treacherous one will be trusted, and the Ruwaibidhah will speak." It was said, "And what is the Ruwaibidhah?" He (r.a.) said, "The base wicked-doer, he will speak in the affairs of the general public (he will be trusted to rule and he will speak by the name of the people)." (Ahmad, and its chain is good.)

Abu Bakr bin Abi Syyabah told us. He said; Yazid bin Harun uttered to us. He said; Abdul Malik bin Qudamah al-Jumahi uttered to us from Ishaq bin Abil Farrat from al-Maqburi from Abu Hurairah, He said; Rasulullah SAW said, “There will come to the people years of treachery, when the liar will be regarded as honest, and the honest man will be regarded as a liar; the traitor will be regarded as faithful, and the faithful man will be regarded as a traitor; and the Ruwaibidhah will decide matters.” It was said ‘Who are the Ruwaibidhah?’ The Prophet replied: “Vile and base men who will speak in the affairs of the people.” (Narrated by Ibnu Majah)

This fitnah of the Ruwaybidhah will cover the whole earth, this is the fitnah of the ignorant evil people being put in charge of the public, in our time because of them every sin has become popularized for the sake of profit. These are the people legislating in government, they have no sense of mo-
rality and they impose their way of life on the majority of people who follow religion, chaos has spread because of them because they don't have sound judgment and legislate according to how they want life to be, for their benefit and happiness.

**A Hadith** recorded by Imam Suyuti, in which the Prophet (pbuh) tells us How close the hour will be when it is fulfilled, which has recently occurred:

In Arabic: “itha ra'a'itun makka bu'ijat katha'ima, wa ya-tasawa bunya-nuha ru'usa jibaliha, faqad athalata l-sa'atu.”

The prophet (saws) said: “If you see Makkah with holes in its mountains, and its buildings reach (or surpass) it’s mountain tops, then the hour has cast its shadow”

"itha ra'a'itun makka bu'ijat katha'ima”

“If you see mecca with holes in its mountains” - Holes in its mountains refer to tunnels, the ones newly built and used by pedestrians and vehicles during and after hajj leading to and from the masjid. If we watch Live video of Mecca on the internet eventually we will see these Holes (tunnels) in the mountains right near the Masjid.

“wa ya-tasawa bunya-nuha ru'usa Jibaliha”

“And its buildings reach (or surpass) its mountain tops” - The Giant Clock tower near the Kaaba constructed in 2012 was the first building to surpass the mountains of Makkah, and the high-rise buildings they have only now reached the height of the mountains, this is the same year the War in Sham (Syria Began) which is also another sign of the hour. The Clock tower is the world's second tallest building and the world's tallest hotel at 1972 ft.

“faqad athalata l-sa'atu"

“Then the hour has cast it’s shadow” - meaning it’s shadow has reached us, the significance of its nearness in this description is the difference between looking at an object **from a distance** and watching it approach us (which is the past 1400 years of Islam) and looking at an object **whose shadow touches us** and is coming **even closer** (our time the years we live in).

This Indicates that now is the time for the beginning of events that will be the direct cause for the major signs of the Hour, the first being the Mahdi, as Imam Ibn Kathir said he is the first of the Major signs. These events leading to him mentioned in ahadith are the fitnah’s that will occur right before his time, the sanctions placed on Iraq and to be placed on Syria and then Egypt, the Duhaimmma (Blind and Dark fitnah), the people being sorted into two groups, the general state of the People, Globalization as people lives become intertwined and finally the change of Rulers in the
Ummah on a global scale from Dictators to a Khalifah as the era of tyrants comes to an end with the war in Syria and the era of the Mahdi (r.a) begins.

Rasul Allah (Sallallahu Alayhi Wasallam) said, "Perform all good deeds before the era of evil dawns (the Duhaima), the darkness of which will increase in waves. The effects of these evils will be so grave that a person will be a Mu’min in the morning and a Kaafir at night, or, a Mu’min at night and a Kaafir in the morning. A person will sell his Deen in lieu of a paltry sum." (Muslim)

'Abdullah ibn 'Umar said, "While we were seated with the Messenger of Allah, he mentioned the tribulations, and he mentioned much about them until he discussed the trial of the saddlebags [1]." Someone said, "O Messenger of Allah, what is the trial of the saddlebags?" He said, "It is the usurping of wealth and the fleeing. Then there is the trial of As-Saraa (much wealth and safety, or fitnah of secrets) — it’s Dakhal (cheating and corruption) or smoke. Underneath my feet is a man from the people of my household who claims that he is my son (or direct descendent) but he is not from me (Saddam Hussein claimed this in 1990 to legitimize himself); indeed my Awliya are only those who are the Mutaqoon (those who fear Allah).

Then people will gather and agree upon a man, (but it will be an agreement that is) like a hip on a rib. [2] Then there will be the Duhaima (Blind black, dark, catastrophic) trial. It will afflict every single person from this Nation. When it will be said that it is over, it will return; during it, a man will be a believer in the morning and a disbeliever in the night. (This will continue) until people will go to two Fustaats (groups) — the Fustaat of Eemaan (faith), in which there is no hypocrisy, and the Fustaat of hypocrisy, in which there is no Eemaan (faith). And when that will come to you (when it will finally end), wait for the Dajjaal on that day or on the morrow." (Sunan Abu Dawud, Book 37, Hadith 3. Ahmad related it as well in his Musnad).

[1] As the saddlebag adheres to a mount, so too will this trial adhere to the people. This is one possibility why it is called the trial of the saddlebag; another is because a saddlebag is usually black, and the trial being discussed is black, dark, and gloomy.

[2] A hip does not belong on a rib and so if placed on it, it will not remain upright; so too regarding the said agreement: it is weak and not firm or upright. [I.e. it will be a temporary arrangement with this man]

The Scholars said this hadith relates to events surrounding the first Gulf war, which was the fitnah of the saddlebag, the Fitnah of as Sarra is the fitnah of secrets, when spying and spy agencies became wide spread on earth, then the Duhaima, what came after the Iraq war that is sorting people out into two camps, a camp of Iman (faith) and a camp of hypocrisy, is the fitnah of September the Eleventh, that caused Iraq and Afghanistan to be invaded, and muslims around the world to be dominated.
This single event has affected the entire Ummah “It will afflict every single person from this Nation” and cause the weakest people in the Ummah to become Kufar and sell their religion for gain in this life, which we are seeing with many people openly writing books about becoming kufar to become rich. The scholars then said this sorting into two camps will continue until it decide’s who in this Ummah is in the Mahdi’s (r.a) Army and who isn't, eventually they will face the Dajjaal, which is when the Fitnah of the Duhaime will end, this is why the prophet (saws) called it an era of darkness, “(This will continue) until people will (all) go (in)to two Fustaats (groups) “this is the time we live in.

Abdullah ibn 'Amr ibn Aas reported that the Messenger of Allah (pbuh) said, "How will you (act) and the time draws near when people will be sifted; the covenants of people will be corrupted and the people will differ; then they will be like this," and he intertwined his fingers. They said, "How should we (act), O Messenger of Allah?" He said, "Take what you know to be good and leave what you repudiate; betake yourselves to your own private affairs and leave off the affairs of the general public." (Abu Dawood, Ibn Majah and Ahmad related the same Hadeeth through different chains).

In this Hadith the prophet (saws) mentions Globalization, people lives will be intertwined, this only occurred recently with advances in telecommunications and travel, he (saws) also said business will be corrupt and this will occur when people are being sifted which is after the Duhaima (september the eleventh) essentially when the internet began to spread and affect peoples lives connecting them and the earth.

The War in Syria in 2012 began the first event that will take us to time of the Mahdi this is because with the “Arab Spring” the era of muslim dictators around the world has come to an end with Syria having the last dictator, mentioned in Ahadith.

The Prophet (saws) in many Ahadith mentioned the stages of rulership this Ummah will go through, the last before the time of the Mahdi (r.a) is the era of Dictators, the we will return to rule under and Islamic Khalifah.

The Prophet (saws) said: The Prophethood will remain amongst you for as long as Allah wills it to be. Then Allah will raise it when He wills to raise it (meaning the Prophet will die). Then there will be the Khalifah upon the Prophetic methodology (Abu Bakr, Umar, Uthman, Ali). And it will last for as long as Allah wills it to last. Then Allah will raise it when He wills to raise it. Then there will be biting kingship, and it will remain for as long as Allah wills it to remain (The different Khalifahs in history ending with the Ottomans). Then Allah will raise it when He wills to raise it. Then there will be tyrannical (forceful) kingship (the era of dictators, Saddam, Asad, Kadaфи etc) and it will remain for as long as Allaah wills it to remain.
Then He will raise it when He wills to raise it (the Arab spring ended this era and Asad is the last). Then there will be a Khalifah upon the Prophetic methodology (the return of the mahdi). Then he (the Prophet) was silent. (Musnad Imam Ahmad (v/273))

The War in Syria is bringing this era to a close. The prophet (saws) said “Qiyammah will not take place until Iraq is attacked and innocent people will seek places to shelter in Sham (War in Iraq). Sham will be reconstructed (the War in Syria now) and Iraq will be reconstructed. (Kenzul Ummal, Book of Thoughts on Doomsday, Vol. 5, p.254)

Many scholars have written on these signs and have arranged the Ahadith chronologically in the order they are to occur in, Imam Ibn Katheer did this in his work al bidaya wal nihaya, the book of the end.

Ibn kathir (r.a) placed three of the following Ahadith with the Great trials that would befall this Ummah just before the time of the Mahdi (r.a) in his work al bidaya wal nihaya (The Book of The End), they refer to events we have already lived and events we are living now.

**Ahadith** on the sanctions that where placed on Iraq and the sanctions to be placed on Syria and then Egypt:

Abu Nadhrah reported: "We were sitting in the company of Jabir bin Abdullah (r.a.) when he said: It May Happen that the People of Iraq may not send their Qafiz and Dirhams. We said, "Who would be responsible for it?" He Said, "The Non-Arabs would prevent them." He again said, "There is the possibility that the people of Shaam (Syria) may not send their Dinar and Mudd." We said, "Who would be responsible for it? He said, "Prevention would be made by the Romans." He (Jabir b Abdulah) Kept Quiet for a while and then reported Allah's Messenger (saws) having said: "There would be a caliph in the last (period) of my Ummah who would freely give out handfuls of wealth to the people without counting it". I said to Abu Nadra and Abu al-Ala, "Do you mean 'Umar bin Abd al Aziz?" They said "No (he would be al Mahdi)". (Muslim, Book41, Number 6961)

Abu Nadhrah reported: "We were sitting in the company of Jabir bin Abdullah (r.a.) when he said: Soon the people of Iraq will neither receive any food (grain) nor any money." We asked, "Why would such a thing happen?" He replied, "Because of the non-Arabs." He then said: "Soon the people of Shaam (Syria) will neither receive any money nor grain." We asked as to why this would happen. He replied: "Because of the Romans." And in the narration of al-Hakim there is the following addition: "Then he said: "By He in Whose Hand is my soul, the matter will return as it began. All Iman will return to al-Madinah, as it began from there, until all Iman will be in al-Madinah." (Muslim, Volume 2, page 395, the book of tribulations and signs of the final hour)
After describing these events, Jabir [radhiyallahu 'anhu] then brought the saying of the Messenger of Allah [sallallahu 'alayhi wa-sallam]: "There will be in my Ummah a khalifah who will give out wealth in heaps, without counting it." (the Mahdi (r.a))

Abu Hurairah related that the Messenger of Allah said, "Iraq will be prevented from its dirham (a currency) and its (Qifaz) measurement; Sham will be prevented from its (Mudd) measurement and its Dinar (a currency) and Egypt will be prevented from its Irdab (measurement) and its Dinar (currency). You will recoil to that position from where you started and you will recoil to that position from where you started, the bones and the flesh of Abu Huraira would bear testimony to it" (Muslim, Book 41 Hadith 6923)

We lived through the Sanctions of Iraq, the Non Arabs (U.N, U.S and the coalition) stopped trade and food from entering the country and during this period the Iraqi currency was de-evaluated so they couldn't trade with it preventing them from their measurement, “Iraq will neither receive any food (grain) nor any money.”, “It May Happen that the People of Iraq may not send their Qafiz and Dirhams”. A Dirham is a currency, 1 Dinar = 4.45grams of gold and 1 Dirham = 0.7 Dinar. While a Qafiz is a measure of Oil, the word Qafiz has been used throughout history for a measure of Oil, because of Arab influence over southern Italy which borrowed some words from Arabic, one word in the Sicilian language is "Cafisu" or a "Cafiso" a measure of Oil.

This hadith indicated that the sanctions imposed on Iraq would be about Money and Oil, the prophet (saws) mentioned this long before Oil had any significance in the world and is exactly what occurred when sanctions where placed on Iraq.

These sanctions have now been lifted, we are now living through the initial stages of the Syrian conflict and eventually we will see that country go through something similar to Iraq then followed by Egypt.

“Syria would withhold it's Mudd and Dinar”, Mudd is a measure of wheat or generally speaking food such as rice, barley, bread, etc. One Mudd equals 3/4 of a kilogram or 708 grams. A Mudd is also a measure translated in today's language as a "Bushel". The sanctions on Syria according to the Hadith will then be about Food and Money, different from the sanctions placed on Iraq.

The Prophet (saws) indicated to us some 1400 years ago that Iraq would produce Oil over which sanctions would be placed on it and these are the sanctions to be placed on Syria by the Romans (present day Europe).
Egypt will withhold it Irdab and Dinar, the word in the Hadith Irdab is a measurement specific to Egypt, 1 Irdab = 73Kg (of wheat), when referring to grain, Irdab generally means wheat free from dirt, rubbish and husks. More generally Irdab also refers to fruit in their dried state like dried dates and raisins.

Therefore the sanctions on Egypt will impact the dinar (money) and the import of wheat and dried fruits. The measure of Irdab (73Kg) may indicate that the sanctions placed on Egypt may be more severe than those placed on Syria due to its large Quantity.

The Ahadith mention the dominance of the non-Arabs (U.N, U.S and the coalition who oppressed Iraq) and the Romans (Europeans who will oppress Syria) over the Muslim’s, he specified that it will be two different groups who will impose these sanctions.

All these Ahadtih indicate the time we are living in and the significance of this time to the time of the Mahdi (r.a) because the prophet (saws) mentions who will support the Mahdi and what we should do.

The prophet (saws) said “A people will come out of the East who will pave the way for the Mahdi.” (Ibn Majah.) East of Madina is Afghanistan, Pakistan and Central Asia.

The Prophet Muhammad (blessing and peace be upon him) said that ”When you hear the news of Black Flags coming from the East, then, you must join them even if you have to crawl over ice (to reach them).” (Trimdhi)

On the authority of Thawban, the Messenger of Allah (upon him be peace and blessings) said: “Before your treasure (the Kaaba in Makkah), three will kill each other (over it), all of them are the sons of a different Khaliphe (khaliphe simply means ruler) but none will be the recipient. Then the black Banners will appear from the East and they will Kill you in a way that has never been done by a nation.” Thawban said: ‘Then he (the prophet) said something that I do not remember by heart’ then continued to say that the prophet (praise and peace be upon him) said: “ If you see him give him your allegiance, even if you have to crawl over ice, because surely he is the Khalif of Allah, the Mahdi. (Sahih, Ibn Maaja)

The Prophet (sallallahu 'alaihi wa sallam) said: A man called al-Harith ibn Harrath will come forth from Ma Wara an-Nahr (translated as Transoxania elsewhere, meaning the region between two rivers, the Amu Darya and the Syr Darya rivers, roughly present day Afghanistan, Uzbekistan and Tajikistan). His army will be led by a man called Mansur who will establish or consolidate things for Muhammad's family (the mahdi who is Sayyid) as Quraysh consolidated them for the Messenger of Allah (sallallahu 'alaihi wa sallam). Every believer must help him, or he said: respond to his sermons. (Aid him) (Sunan Abu Dawud Book 38, Hadith 13)
A man will come out from Ma Wara'an-Nahr (river) called al-Harith, a farmer. At the head of his army will be a man called Mansur. He will establish the rule of the family of Muhammad, al-Mahdi who is from his family, as Quraysh did for the Messenger of Allah.

The Army from the east will establish the rule of the Mahdi. It will be an obligation upon every believer to help him” the leader of this army Harith or he said: "to respond to him.” “Al-Harith, a farmer”: is a description of him.

This is the wording in the majority of the copies of Sunan Abu Dawud. Some copies have: “al-Harith ibn Harrath”, with “Harrath” being a name and not a description, and Allah knows better. Ma Wara an-Nahr is the old Arabic name for the area beyond the River Oxus, which covers present-day Uzbekistan and Tajikstan.

“If you see the black flags coming from Khurasan, join that army, even if you have to crawl over ice, for this is the army of the Khaliph, the Mahdi and no one can stop that army until it reaches Jerusalem.” (It’s isnad is Sahih according to Al-Hakim who narrates it in Mustadrak al Hakim).

This is the Army of the Mahdi and we are commanded to give them support, Khurasan is present day Afghanistan, Pakistan and the surrounding Area.

This means the Army of the Mahdi (r.a) will be from the Hanafi Madhhab, there is nothing more clearer than this about the reality of the Jamaah, the main body of the Ummah and its role.

The Mahdi will have wheat-ich complexion, long straight nose, eye brows round like a bow, big black eyes, very white front teeth with a spacing between them, a small black spot on the right cheek, face glowing like a shining star, a mark on his shoulder like that of the Prophet Muhammad (blessings and peace be upon him), complexion like the Arabs and body like the bani Israil. He will be slow in speech (with a slight stutter) and when he stutters, he will strike his left thigh with his right hand. He will appear at the age of 40.

While praying to Allah, he expands his hands for prayer like birds expanding their wings. He will be wearing Qutwani Cloaks. He will resemble in character Prophet Muhammad (blessing in peace be upon him), but in appearance, he will be different. (Muhammad Al-Barzanji in Isha’ah li Ashrat al-Sa’a’).

The Qutwani cloak is the traditional dress of the people in that region, meaning the Mahdi will adopt their ways of dress and imitate them.
“He (Imam Mahdi) would be wearing two Qutwani Cloaks”.(Kanz-ul-Aamal, Page 268, Hadith No 3868).

“He will don two Qutwaani cloaks”. (Tabarani)

If the Madhhabs that make up 99.9% of the sunni population are not the main body of the Ummah who we should, Allah would not decree that they become the Army of the Mahdi (r.a) who he will imitate and the prophet (saws) would not command the rest of the Ummah who are not from that region to aid them even if they have to crawl over ice.

Who the rightly guided group are is very clear, it isn't the Salafi sect that doesn't even make up 1% of the muslim population and wont be able to do anything for the Mahdi (r.a) when he comes.

Allahu

Nasheed in the many languages and Cultures of Islam