

Where did Prophet Muhammad Learn Stratagems?

'War is Deceit'

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Many years ago, I learnt a hadith (report) about something the prophet Muhammad said from reading a book called *Is The Bible God's Word?* written by Ahmed Deedat. This hadith is not a social etiquette hadith nor is it a hadith about the religiosity of a Muslim such as salah (the formal prayer a Muslim performs in the mosque). Rather it is a wisdom hadith.

In the third paragraph on page 49 of Ahmed Deedat's book he quoted the Irish writer and Nobel Laureate George Bernard Shaw:

'BAN THE BOOK! George Bernard Shaw said, "THE MOST DANGEROUS BOOK (the Bible) ON EARTH, KEEP IT UNDER LOCK AND KEY." Keep the Bible out of your children's reach. But who will follow his advice?'

After this quotation, on the following page, Deedat continues in the middle of the 1st paragraph:

'I agree with Shaw, to keep the Bible "under lock and key," but we need this weapon to meet the Christian challenge. The prophet of Islam said that **"WAR IS STRATEGY,"** and strategy demands that we use the weapons of our enemy. It is not what we like and what we do not like. It is what we are forced to use...'

But you see Deedat, well meaning, got it wrong in just one word and similar to how he said in his lecture *'From Hinduism To Islam'*, when he highlighted the difference between what the Hindus say: *'Everything is God'* and what the Muslims say: *'Everything is God's'*, that the difference of an apostrophe *s* is stupendous (see 00:07:13 to 00:09:00 on the DVD), so too the difference between the word *'strategy'* (as used on page 50 of Deedat's book) and the word *'stratagem'* is significant.

Strategy sounds like the word stratagem. Unsuspectingly one may think that stratagem is a variation of strategy. Perhaps stratagem is 'old English' and 'strategy' is current and modern but to think so is wrong. The words sound similar but the meanings are different.

According to Encarta dictionary Strategy means:

1. military planning of war: the science or art of planning and conducting a war or a military campaign
2. planning in any field: a carefully devised plan of action to achieve a goal, or the art of developing or carrying out such a plan'

And Stratagem means:

1. military ruse for deceiving enemy: a military tactic or manoeuvre that is designed to deceive an enemy
2. clever scheme: clever ruse or scheme that is designed to deceive others or achieve something
3. use of clever schemes: the use of stratagems to deceive an enemy or others, or skill in using stratagems

So now when we look closely at the books of hadith (reports of the life and sayings of Prophet Muhammad) we find that the 9th century scholar Bukhari records the following three hadith, concerning what Ahmed Deedat, in the above referenced book, had in mind:

1. Narrated By Abu Huraira: The Prophet said, "Khosrau (Persian King) will be ruined, and there will be no Khosrau after him, and Caesar (Byzantine Emperor) will surely be ruined and there will be no Caesar after him, and you will spend their treasures in Allah's Cause." He called, "War is deceit".

[Sahhi Al-Bukhari, Volume 4, Book 52, hadith Number 267]

2. Narrated By Abu Huraira: Allah's Apostle called: "War is deceit".

[Sahhi Al-Bukhari, Volume 4, Book 52, hadith Number 268]

3. Narrated By Jabir bin 'Abdullah: The Prophet said, "War is deceit."

[Sahhi Al-Bukhari, Volume 4, Book 52, hadith Number 269]

Another hadith scholar Abu Da'ud has included the following hadith in his book called Sunan Abu Da'ud :

Narrated By Ka'b ibn Malik: When the Prophet (pbuh) intended to go on an expedition, he always pretended to be going somewhere else, and he would say: War is deception.

[Sunan, Abu Da'ud, Book 8, hadith Number 2631]

And finally, in the hadith collection of the scholar known as Imam Muslim is a hadith which has the word 'stratagem' in translation:

It is narrated on the authority of Jabir that the Messenger of Allah (may peace be upon him) said: War is a stratagem.

[Sahih Muslim, Book 19, hadith Number 4311]

With so many reports concerning this statement of the prophet it is proven that the TRUE dictum of the prophet is that war is deceit, war is deception and War is a stratagem.

But why did the prophet say this and did he use stratagems in the wars that he fought and if he did where did he learn it from? The hadith from Abu Da'ud does prove that the prophet did use deceit when he would, for example, exit Medina from the south gate when in fact his true intent was to go

north, but where did he learn this method from? Isn't stratagem and deceit the way and means of the whisperers into men's hearts - the evil Jinn? For the most truthful answer we must turn to the Quran, in particular, narrations in it of the great battle of Badr. There were many events that lead to this great battle. One key event that gave the prophet confidence to engage the pagan Meccans in battle was a dream he had. To best understand this dream I must say something of its context and for context I must explain the events that lead to Badr. I did write of these matters previously in my book *Intelligent Design Symmetries & The Future of Islam*, and here below I will use that text to explain how the battle of Badr occurred and how the dream concerning the battle of Badr shaped the events of the fateful day of battle at Badr and then ultimately to show the source of the prophet's modus operandi of using deceit and stratagems. In my above referenced book, on pages 255 to 257 I wrote as follows:

Badr is that place on the road between Mecca and Medina, where the first battle between Islam and disbelief was fought during the rule of Muhammad. It took place after Muhammad emigrated from his birthplace, the city of Mecca, to the city of Yathrib - renamed Medina - in 622 CE. Yathrib lies approximately 338 kilometres to the north of Mecca. Muhammad's flight is called the Hijra and the Islamic religious calendar, which is a lunar calendar, is named the Hijri calendar after this Hijra. Muhammad emigrated because the majority of Mecca's citizens, especially the ruling tribe of Quraish, which he belonged to, were hostile toward him, toward Islam, and the reverts to Islam. The Muslims had to give up their belongings, their homes, businesses and flee for their safety.

When they reached Yathrib many had to start over again. The Meccans on the other hand profited from the belongings the Muslims left behind but they also wanted to see Muhammad and the religion of Islam buried in the sands of Arabia. Thus, tensions between Muslims and pagan Meccans were high.

In the second year after Hijra a Meccan trade caravan was returning from Syria with merchandise worth thousands of dinars. The route back to Mecca passed close to Medina. When news reached the prophet that a Meccan caravan was nearby he gathered his men and they began a search for the caravan. When Abu Sufyan, the leader of the caravan, had gotten word of Muhammad's intentions he dispatched a fast rider called Damdam to Mecca to request that an armed guard be sent out from Mecca to protect the returning caravan. Upon entering the city of Mecca Damdam cut open the camel's nose, turned the saddle over, tore open his shirt and shouted out that Muhammad planned to raid the caravan. Hastily an army of approximately one thousand men was assembled to counter the Muslim advance. In the meantime Abu Sufyan safely rerouted the caravan along the sea shore.

When word reached Muhammad that a Meccan army was approaching them he presented a choice to his followers: Either to attack the caravan returning from Syria in the north or to do battle with the Meccan army approaching from the south. The Muslims left the decision to Muhammad and said they would follow their prophet into the sea if he so directed them. Muhammad had no lust for material wealth. He was more concerned about the hostile stance of the Meccans. If force was needed he was prepared to go to battle to shield the Muslims from being harassed and persecuted by the Meccans. He marched south and made camp at the wells of Badr but he had no intelligence about the

size of the Meccan army. From the 43rd verse of the 8th surah [chapter] of the Quran we are informed that Muhammad had seen the Meccan army in a dream and that in his dream vision he saw a small army. Confident in his dream vision, he decided to stand his ground at Badr.

On the 17th of Ramadan, which is the ninth month in the Lunar Hijri calendar, 313 ill equipped Muslim fighters stood with Muhammad on the battlefield of Badr ready to test for the first time their unswerving faith in God and to sacrifice their lives for the cause of Islam. At this point both armies saw complimenting illusions. In the 13th verse of the 3rd surah of the Quran we are informed that Muhammad and his men saw only twice as many Meccan fighters when in fact the Meccans outnumbered them three to one and the 44th verse of the 8th surah of the Quran echoes the same illusion but it goes further to say that the Meccans also saw a lessor number of Muslim fighters. This is easily achieved by a flash of covert hypnosis which God had carried out for two reasons. Firstly, he had already given Muhammad a dream wherein Muhammad saw a small Meccan army and on the battlefield that dream of a small army came true in the illusion. In this way God manoeuvred himself out of a lie. Secondly, God was setting up both sides to engage in mortal combat. Above the ground one thousand angels were already awaiting orders to swoop down and slay the Meccans and in the 9th verse of the 8th surah of the Quran we are informed of their deployment. The 48th verse of the 8th surah also informs us that Satan had also made an appearance at Badr in the form of a man, boosting the morale of the Meccans but when he saw the ranks of the angels he fled with the words: "Indeed, I am disassociated from you. Indeed, I see what you do not see." Satan had only seen the angels at the very last minute. He too was setup by God to lure the Meccan soldiers to their deaths. The Muslims won the battle. They killed seventy men, including the Meccan leader Abu Jahl, and captured seventy men. Fewer than fifteen Muslim fighters died at Badr.

Here ends the quotation from the book.

So, what we learn from this story is that the dream of the prophet was used by Allah as a stratagem to lure Satan to inspire the pagan Meccan's to march out and do Battle. In other words, the prophet was used as bait. Thus, Muhammad learnt this method of deceit from Allah because Allah used him, his chosen (Mustafa) prophet as bait. Hence, since Badr, the famous dictum of Muhammad: 'War is deceit' or 'War is a stratagem'.

Besides what Muhammed learnt from this dream and from the battle, concerning stratagems, I have here now to write a very speculative hypothesis that takes the deceit to a much deeper level. At the deeper level, not just the dream was used as bait but that the entire battle itself was setup by Allah to kill just one man. The reason behind killing this single person is in turn based on another speculative hypothesis. This hypothesis has to do with hindrances in one's striving that come from dependence on others. The prophet's mission was to spread the religion of Islam by building a religious nation state. The Hiri to Medina was the first major effort in this regard. Twelve years before, the angel Gabriel came to Muhammad at the age of 40 and this first meeting became the start of his prophethood. Muhammad was born in Mecca and before the age of 40 he lived under the care of his tribal elders which included some of his own uncles. They were pagans, and be they that, they held the town (Mecca) together and gave leadership to the community, toward its

security and prosperity. Muhammad's father died before he was born and his mother died when he was six years old. Thus, the orphaned Muhammad was living under the care and security of those pagan Meccan leaders. My hypothesis is that Satan can manipulate this dependence that Muhammad carries with him, even years later when he was living in Medina as leader and prophet of the small community of Muslims. Satan can create bad luck for the prophet and slow down his progress to spread the religion of Islam. I also hypothesize that Satan's power to do these things is limited to the life of the person to whom Muhammad owes dependence and limited by the sins of that person. When the elder that Muhammad took care and security from dies then Muhammad is loosed from Satan's grip. In the life of Muhammad this elder was not a kindred person but the very leader of the Pagan Meccans that wanted to kill Muhammad. It was Abu Jahl. A plan was hatched to kill this elder, who was prominent among the Pagan Meccans leaders, and to whom Muhammad owed a social debt that Satan was manipulating against the mission of the prophet to spread the religion of Islam. I hypothesize that a plan was hatched to bring Abu Jahl out of the security of Mecca in a way that will allow for his killing. The dream was a deceit to start the battle and in turn the battle was a deceit to expose Abu Jahl out of the safety of Mecca, to his demise. Hence the dictum of the prophet '*war is deceit*'. At Badr, unbeknown to Satan, God's Angels would assemble at the last moment when Satan's directing of the Pagan Meccans were, in practical terms, given the short time span on the fateful day, locked into an unalterable course of action. God knew that Satan was protecting Abu Jahl for him (Abu Jahl) to have a long life and that his longevity would stay the ill fortune in Muhammad's striving to spread Islam. After Badr, and after the death of Abu Jahl at Badr, came the successful defence of Medina at the battle of the trench approximately 2 years after Badr. Then came the numerous successes in tribal military expeditions within Arabia. Then the largely peaceful conquest of Mecca. Then the year of deputations when, after seeing the mother city (Mecca) come into the fold of Islam, Arab tribal emissaries offered fealty to Muhammad at Medina. Then was the farewell Haj and some 3 months after the farewell Haj the prophet passed away. Everything opened up for the prophet after Badr, save one calamity at Uhud, which will be discussed below.

The battle of Uhud stands out from prophet Muhammad's stellar military record. The battle of Uhud happened very quickly, within months, after Badr. At Uhud Satan matched the slain of Badr, where 70 Meccan pagans died, with 70 or more Muslims slain. The prophet himself was injured in battle and it is from this battle that the English saying 'The Mountain came to Muhammad' arises, for Muhammad ran to Uhud (the name of the Mountain) to escape his Meccan pursuers, and to him, the faithful record that the Mountain did miraculously and physically come to him. Muslim custom is to bury within a day after death but before the burial is a short funeral prayer called the Janaza. In exception, the martyrs at Uhud were buried without the Janaza prayer offered for them. [Sahih al-Bukhari, Vol. 2, Book 23, Hadith no. 427] The Janaza was not withheld completely and indefinitely but was offered after eight years [[Sahih al-Bukhari, Vol. 5, Book 59, Hadith no. 374]], most probably after the farewell Haj. The narrator of the hadith, Uqba bin Amir, interprets the delay of the Janaza prayer as a way of bidding farewell to the living and the dead. I interpret this delay to understand that the prophet knew Uhud's causative link to Badr – that the unfortunate events at Uhud was Satan's price for taking the life of Abu Jahl in such a deceitful way. Muhammad owed his life and the success of his prophethood to those martyrs at Uhud. After the farewell Haj Muhammad was already telling some of his companions that his passing may come soon. He knew that having accomplished the great mission of unifying Arabia under one Islamic sovereign state his Lord and creator would recall him in death. He came back to the battlefield of Uhud and gave the Janaza prayer as a way of showing his closeness, in spiritual passing, with his companions slain at Uhud, not perfectly in the same burial space, but temporally close. As close as could be achieved, he wanted his spiritual passing to be with them.

It is even possible that the dream that the prophet had, when he saw a small army, was a not from Allah but that the dream was put in the mind of Muhammad by Satan. If it was like that, even if you as a Muslim dislike the idea of Satan filling the mind of Muhammad with a false dream, it works for Allah and the plan of Allah because it gave Satan the confidence to proceed toward battle. There is a part of me that does not like this possibility and I am prepared to abandon it. One way of abandoning it is if I had a deeper understanding of the biological processes involved in dreams that are premonition of future events. We as humans have only just entered our genetic age since the 1950s and even now, some 70 years later, while not having a strong grasp of genetics, we have advanced to quantum biology and this I see as the new frontier of biological science and that we are coming close to the processes that create the soul. Deeper than quantum biology is the fundamental quantum processes that govern the cosmos. I think quantum entanglement arises from this fundamental process.

The process that creates a dream experience could involve inner striving of mind, deep in the subconscious. The inner striving has a feedback loop to the outer world of social activities. As we act in the world, its experience is incorporated in our minds and deep in the subconscious a path is created or seen for the near future. Another part of the mind visualises this future path as a dream. Now this dream is a kind of blue print of events that may transpire in the future or they may be thwarted if someone could gain access to the dreamer's dream. Perhaps, in the case of the prophet, Satan learnt of his dream but then quickly undertook a new path in which he enlarged the army of the Meccans until he was confident that Muhammad was relying on a dream which portended a small Meccan army and that he was going to crush the Muslims at Badr, all the while unbeknown to him, the ever watchful Allah, is mobilising his army of angels, to win the battle at Badr and to kill Abu Jahl. It could have happened like this but I cannot say with certainty. I only hypothesize.

The deceptions and stratagems of Allah and his prophet are never publicly discussed when even though it is manifest in the religious books. Some people will look upon these writings with askance, fearful of the consequences of labelling Allah as deceitful. The reservations that people have in this regard divides believers in the one God into two camps - two versions of the one and only God. The popular version of God, believed in from childhood and retained in adulthood, by the majority of believers is Teddy bear God, or Teddy bear Allah, or Teddy bear Jehovah (YHWH). The less popular and dispassionate version is just simply God/Allah/Jehovah that views the creator with all the complexity and hidden mysteries that surround him, pretty or not pretty.

Telling a person that God uses deceit is like forcefully pulling a teddy bear out of a child's loving arms. You become the bad person for telling them about stratagems and deceitful ways of God. A teddy bear is always soft and cuddly and people naturally retain this tenderness from God into adulthood and they must because Allah does truly help and defend people and he is trustworthy. A teddy bear is also regarded as harmless and without fearful power. If you give a child a brick and write teddy bear on it, they will reject it out of hand because it is not soft and cuddly. God is indeed powerful and he can be as hard, harmful and immovable as a brick. All of God's ways and means are together a solid wall of righteousness and justice separating truth from falsehood.

Stratagems and deceptions are intrinsically harmful to mankind's collective humanity. We cannot as good Muslims go about saying to people that since Allah and his prophet used deceit and stratagems that deceit and stratagem is halal (permissible) per se. We already know this and we naturally feel ashamed to be deceitful. As an example, think of killing. We do think of killing as intrinsically harmful to our collective humanity and we cannot go about saying that killing is halal per se. Yet people do kill in self defence and for a just cause. Likewise, there are times that deceit and stratagems can be used to defend and for a just cause.

Now if the verses of the Quran about the battle of Badr prove that Allah can use dreams as deceit then also even the prophecies of Muhammad about future events, such as the coming of Mahdi and other future events can also be stratagems and deceit from Allah. On the surface the prophet would say the prophecies told to him by Allah (via angel Gabriel) or seen by him in his dreams but behind the scenes the prophecy told or shown in a dream vision is a stratagem of Allah - A deceit of Allah in his dealings with Satan (Iblees). Deceit and stratagems, used in this way, introduces ambiguity into the final interpretation of prophecy. Ambiguity tells Satan that he cannot be 100% confident in his planning when he relies on a prophecy to be a straightforward fixed future event because it may not be a straightforward fixed future event. Satan cannot guarantee his own strategies. God, above him, can use Satan's own strategies to blind him (Satan), as was possibly the case at Badr.

Consider the following scenario: Satan and the enemies of Islam under him can use their power and resources in the Middle East to 'play' the events portending the coming of the Mahdi. They can be confident to spend large amounts of money to make their play events be as real as possible. And it is not that the things they undertake are fake. No. they are genuine real world geo-political events unfolding in the Middle East and it is all real and importantly live. The reason it is play is because they are confident that they and not Allah started these string of events and that, with the large military, personnel, and financial and economic resources at their disposal, these events can be licked and manipulated to seduce and move entire countries and social and religious groups such as The Muslim Brotherhood and other religious groups. Countries and groups who will think that they are interpreting the live events that portent the coming of the Mahdi, can be expected not to know that Satan is behind it all. The enemies of Islam, under the sway of Satan, conducting these large scale live deceptions can even erect their own Puppet Mahdi and stage coups and military movements. Now because the Mahdi is prophesied to fill the world with justice as it was previously filled with corruption, and that Mahdi will rule over the Arabs for 7 or 9 years, the general feeling is that this Mahdi will effectively be a Caliph of a unified Arabia, re-inventing the ancient Islamic Empire of Faith that made all of the Middle East, including Arabia, The Levant, Egypt, Iraq and Iran one country. Certainly, a conceit involving such a large scale can be attractive to the enemies of Islam because it will ensure hegemony over the entire Middle East exclusively and in a way that may favour Israel to be the new shining light of the Middle East. Even then if they want to attempt such an undertaking, the **deeply layered** stratagems conducted at Badr demonstrates, at least to Satan, if the enemies of Islam under his sway are existential idiot atheists, that he truly cannot have safe and secure confidence in this large scale conceit because at the last minute, after all the careful real world calculations involving high level applied mathematics that reduce risks down to a minimum, and also the resource allocations with layered backup plans, exit and substitution strategies, the spiritual and esoteric calculations, there could be gaps in the planning and execution such that amidst the deceptions and the fake Mahdi the real one could arise and have spectacular successes like Badr and the prosperous years that the expanding Muslim state founded by the prophet enjoyed for centuries after.

The play of deceptions and stratagems into the workings of future events makes Satan expend more time and resources. Things become harder for him. Muslims can learn from this and use stratagems to make things harder for the enemies of Islam. As an example, we can apply stratagems to digital communications, to confuse those that conduct mass surveillance of spying on peoples' social media activities, their emails and messages and their online purchases.

In deed Allah is expected to be deceitful in times before Muhammad and also in times after the death of Muhammad. Even now in the stories emerging about Middle Eastern countries there are hidden workings and possible deceptions from both Satan and Allah. Without knowing and accepting the deceptions and stratagems of Allah we are limited in interpreting our predicament at the hands of the

enemies of Islam. We cannot see a way out and then we lose hope. Deceits and stratagems are not something to get excited about by itself but learning of these things, when you had no prior knowledge, can, in some instances, stretch your thoughts enough to not want to surrender hope to the enemies of Islam. Knowledge lights the way forward. We must learn the stratagems and deceits of Allah and learn to discuss it with others. We cannot just be like children that when terror strikes we clutch the teddy bear and do no more.

In my book *Intelligent Design Symmetries & the Future of Islam*, on pages 94 to 97, I discuss a dream I had in which I saw Tsunamis and great catastrophe inflicted upon humans. The dream did come true and it turned out to be a Hollywood film that I was to watch in the future. Likewise, there are prophecies from the prophet about how the Mahdi will dispatch horse riders to investigate reports about the emergence of Dajjal, the Anti-Christ. It is now the 21st century and one can ask why there would be horse riders in an age where we have electricity, telephonic and internet communications, automobiles and airplanes. Was it said that way to make Satan believe that the technological progress during the times of the Mahdi will not include the discovery of applied and conductive electricity, the internal combustion engine, the constructions of airplanes that can accomplish trans-continental journeys in a single 24-hour day and the invention of the microchip. With such a belief, Satan's planning would be far less than if he were to know for sure that the technological progress of mankind during the times of Mahdi will incorporate telephones, computers, automobiles and airplanes. Now that all these technologies are proven to mankind and the Mahdi has still not arrived it could be that Satan was sleeping on the job for many centuries. A stratagem might have played out that way. I don't know for sure. I only hypothesize. Another scenario is that the prophecy of the horse riders came from a dream and that the dream of the prophet was only a 20th century Hollywood film, shown to the prophet, as a dream, in the 7th century, more than 1400 years ago from today. This could have been the stratagem from Allah too.

Not all, but those dreams portending future events are a representation of the future. The key word to focus on here is the word representation. In broad strokes there are three categorisations of dreams of this kind. Within these three divisions there can be sub-categories. After the sub-categories there can be mixing of the categories at varying levels of mixture. In short, the dream landscape can range from a simple desert setting to a complex representation:

1. Actual
2. Crude
3. Metaphorical

Actual is like opening a time travel portal. You see events vividly and the future events transpire in exact replication. Crude is an offshoot of actual and the edge of metaphorical. You see secondary or alternate mappings of the actual future scenes that will transpire. Metaphorical is symbolic representation and here you can get thousands and millions of different representations and cultural, scientific and spiritual knowledge is required to accurately interpret these representations. Even if you not a scientific, cultural and spiritual expert you may discern some parts of the dream and correctly interpret those parts. You can try but be aware that you might be wrong in other parts of the interpretation.

In the prophet's case, the prophecy of the riders being dispatched, if this prophecy came to him as a dream, and not, say, told to him in words, by the Archangel Gabriel, could have nothing to do with geo-political events concerning the times of Mahdi but could be a crude representations of scenes from a John Wayne Hollywood western movie.

There is another lesson to learn from stratagems and deceptions from Allah. The lesson is that don't always think that because the prophecy states a victory of Muslims that whatever you do you can never fail in your efforts because victory is guaranteed. Did the prophet explicitly state what losses and hardships will be incurred before the prophesied victory? What if the losses and hardships are so great as to render the reward suffered to be lost? And what if the prophesied victory was a stratagem in the first place and now you went about carelessly suffering losses and incurring hardships for nothing. The right course is first and foremost to be attached to morality, righteousness and the straight path and then afterwards to cautiously use prophecy as a guide within the framework of righteousness and upholding the good values of humanity.

One more lesson to learn is to be steadfast and to fight till the end. At Badr Satan entered the camp of the pagan Meccans confidently but at the last minute he sees the angels in the sky above and now it is all too late to reformulate a new plan. God does this deliberately to lock Satan and the enemies of Islam into a course of action, all the while surrounding them and planning above them.

Pay attention to matters around you in your local community and your town. Larger than a town, to pay attention to your city and to your country. Larger than your country also pay attention to your region and to global trends and movements. At all levels there are things that are fixed and there are things that are variable. What may be fixed or variable could be have conditions or be unconditional.

There is a hadith (report) from Bukhari in which the prophet said that a Roman or Byzantine army of 80 flags having 12000 soldiers under each flag, making a total army of 960 000, will attack the Muslims. If on the eve of battle they send emissaries saying that in addition to this great army we have 5 fleets in the Persian Gulf, with each fleet comprising 12 ships and another 5 fleets in the Mediterranean Sea and all the ships have long range missile capabilities, and there are robotic drone and sub-orbital military satellites with precision energy directed laser and missile capabilities, hold steadfast and stand your ground. It may be that God will decree that you lose but if he decrees that you win you can be sure that his help will come after they tell you that the matter is finished because it is not just the prophesied army of 960 000 that stands before you but the that you are surrounded in the seas and the skies above you with forces you cannot conceive of defeating, and after the dozens of men and women who will walk amongst the army of 960 000 carrying suitcases of money and gold valued in the 10s of millions offering you to cross over to their side. So, stand your ground and fight till the end. Allah's strategies and stratagems are working for you. The enemy does not see all as Allah does.

When the enemy are disbelievers that don't submit to the Lordship of Allah then that state of mind arises from compartmentalisation that is resting on emotional attachment. Compartmentalisation is the opposite of integration and it means to un-join and separate thing that should be joined in attaining new knowledge, insight and wisdom. Thus, compartmentalised think tank and command centre experts are feeding their generals an incomplete picture. Not submitting to Allah is a state of falseness.

The nature of evil is that it has to re-work itself and expend energy against the natural state of the world and of human nature. Evil cannot rest which is why we often hear people say the cynical comment that the devil never rests. If evil were to pursue sustaining evil from making sets of orderliness and symmetry and with a mindset of searching elegance then it has trodden the path from which it will melt away itself into goodness but then goodness is the enemy of evil. So then evil must always be upsetting and edgy. It will always take disruptive risks even when the numbers (statistics) tell to be consolidating and searching for stability. From the outside you will be able to tell the evildoer that they undertaking a stupid risk and effort. Thus, the insight and wisdom to take home is that **stupidity and falsehood are the chariot horses of evil** and they will deliver the enemy

into failure. So then be steadfast, and rooted in goodness and humanity, stand your ground against evil.

If you want to **strategize** you have to learn the law of God and to know the law you have to see the largeness of the ayat (signs) of Allah. Here are two things to consider:

1. There are only 25 named prophets in the Quran. Can you tell me which prophet from the past, prophet Muhammad is commanded directly by God to be his follower? But how can you even consider there is a prophet greater than Muhammad? If this is true then there could be a set of teaching that are greater than what Muhammad taught to his companions to teach to future generations. But you are already taught that Quran is Furqan (Quran is Criterion) and that the mother of the believers, the learned wife of the prophet, Aisha bint Abu Bakr, said that the prophet's life was the Quran. Is this all confusing now? Do you want to un-confuse it? For that you will have to push your mind. My recommendation is another essay I wrote called *Philosophical Belief in God* and it can be found and read online at:

<https://ziadcassim.com/wp-content/uploads/2026/07/Philosophical-belief-in-God.pdf>

2. Learn about synchronicity and from **what pattern in the Quran it arises from** and how you can use it to interpret past and current events and also prophesied future events. A companion of the prophet, Musa al-Ashari, reports of an event in the prophet's life that he witnessed. The story starts with him coming out of his house to find the prophet and then to stay in his service for that day. Eventually he locates the prophet in a place called Bir Aris and this was an enclosure with a gate made of date palm leaves. He entered and found the prophet sitting at the well with his legs uncovered and hung over. Pleased to see the prophet Ashari went back to the gate and said to himself "Today I will be the gate keeper of the prophet."

After a while the friend of the prophet, Abu Bakr, pushed the gate open and then Ashari asked who it is and, seeing that it is Abu Bakr, asked him to wait. He complied and then Ashari went to the well and said to the prophet that Abu Bakr asked permission to enter. Gladly, the prophet replies to allow his entry and said to Ashari to convey to him (Abu Bakr) the glad tidings of being admitted into Paradise (in the life after death). So off goes Ashari back to the gate, extends the prophet's invitation to him and conveys the prophet's news that he will be in Paradise. Abu Bakr enters and follows Ashari to the well and there he takes a seat on the right of the prophet, on the built-up side of the well. He too uncovers his legs and hangs them into the well.

Ashari goes back to the gate and thinks how wonderful it would be if his brother would come to the gate. After a while the gate is again pushed open and now enters Umar bin al-Khattab. Again, Ashari asks who it is and, seeing that it is Umar, asks him to wait. Umar complies and off goes Ashari to the well again and informs the prophet of Umar's request to enter. Exactly as with Abu Bakr before, the prophet allows his entry and asks Ashari to convey to Umar his admission into Paradise. Ashari goes back, conveys the good news to Umar and leads him to the well. Umar then goes to the left of the prophet and sits at the built-up edge of the well, uncovers his legs, and hangs them in.

Ashari then returns back to the gate and again wishes that his brother would come to the gate. After a while the gate is pushed open and Ashari asks who it is and seeing that it is Uthman bin Affan he asks him to wait. Ashari goes to the prophet and informs of Uthman's request and the prophet replies to admit and to inform him that he will be admitted to Paradise after a calamity befell him. Ashari returned to Uthman and informs him of his admittance to Paradise and of the calamity. Uthman then proceeds to the well and sees that that the built up edge of the well is fully occupied by the three men sitting beside each other, and so he then goes to the opposite side of the well.

[Sahih al Bukhari, Volume 5, Book 57, Hadith (report) number 23]

Toward the end of his life, one of the founding father's of modern psychology, Carl Gustav Jung, wrote a theoretical book called Synchronicity and in this book he documented social experiences involving what ordinary people would call a coincidence and attempted to formulate a theory about certain kinds of coincidental experiences that stand out from other coincidences. He named such occurrences Synchronicity. The hadith you read is a fitting example of what a **Synchronicity** is. Here below is a quotation from Jung's book which narrates a Synchronistic event:

*A young woman I was treating had, at a critical moment, a dream in which she was given a golden scarab. While she was telling me this dream, I sat with my back to the closed window. Suddenly I heard a noise behind me, like a gentle tapping. I turned round and saw a flying insect knocking against the window-pane from the outside. I opened the window and caught the creature in the air as it flew in. It was the nearest analogy to a golden scarab one finds in our latitudes, a scarabaeid beetle, the common rose-chaffer (*Cetonia aurata*), which contrary to its usual habits had evidently felt the urge to get into a dark room at this particular moment. I must admit that nothing like it ever happened to me before or since.*

[Synchronicity – an Acausal Connecting Principle, p. 31, Carl G. Jung (London: Routledge, 2008)]

Can you see that over 1300 years before Jung's hypothesis of synchronicity the prophet was living synchronistic moments in Arabia? Abu Bakr and Umar are buried in Medina beside the prophet but the burial positions do not match the seating arrangements at the well. It is still the built-up side of the well that they sat at and that correlates to the built up tomb inside the Prophet's Mosque in the city of Medina.

Uthman sits opposite the prophet, at the well, and in death is buried elsewhere in Medina, in the graveyard called Jannat al Baqi, which is near the tomb of the prophet. Also, their order of arrival at the well is exactly the order that they each succeeded each other as caliph and also the order in which they died and joined the prophet in paradise. Muhammed did not tell Abu Bakr, Umar and Uthman where to come and how to sit. Its natural causal occurrence, seeming to presage their respective ascension as caliph, and of their deaths, is synchronistic. The well could symbolize al Kauther, the prophet's lake in paradise. There he will receive his companions in the afterlife.

The knowledge of the calamity concerning Uthman is separate. It is not synchronistic. Mostly likely, he knew it from a vision, dream or the Angel Gabriel told him so. The calamity that befell Uthman is the mob uprising in Medina that reached his home and murdered him. His murder lead to a civil war and to the Sunni-Shi'ite divide that still exists in the Muslim world in present times.

After Jung's book Synchronicity, many other researchers, writers and theorists took up the topic and attempted to elucidate and document Synchronicity. My book **Intelligent Design Symmetries & the Future of Islam** offers reductive research into Synchronicity, and, in a sense, a way of describing my book is only to present synchronicity as a starting point to a deeper, fundamental phenomenon which I called paired aspects that underpins Synchronicity, and in addition to connecting to Synchronicity, I explain how the this phenomenon is written into the structure of the Quran, and, especially relevant to the topics of Strategy and stratagems, how it can be used to construct a new interpretative framework to understand the prophecies concerning, Mahdi, Jesus, Dajjal (the anti-Christ), and other prophesied events concerning end times and Islamic eschatology. You can read my book on my website at:

<https://ziadcassim.com/wp-content/uploads/2026/06/Intelligent-Design-Symmetries-The-Future-of-Islam.pdf>

After reading the essay *Philosophical Belief in God* and the book *Intelligent Design Symmetries & the Future of Islam*. I invite you to read the following, as together they all form a set:

1. **The Scientific Revolution and its Dependence on Muslims**. Read this essay on my website at:

<https://ziadcassim.com/wp-content/uploads/2026/07/The-Scientific-Revolution-and-its-Dependence-on-Muslims.pdf>

2. **End of World Theory**. Read this essay on my website at:

<https://ziadcassim.com/wp-content/uploads/2026/06/End-of-World-Theory.pdf>

*What can a single man do by himself?
Less than a man, what can a mosquito do?
Less than a mosquito, what can the wing of a mosquito do?*

Note: All English translations of the Quran in this essay are from the translators at Saheeh International.

Document History:

1. 22 June 2022 – First uploaded to website.
2. 21 July 2022 – correction of spelling and grammatical errors, and editing and improvement of text
3. 17 April 2024 - A comma was added to the last paragraph on page 4, and, very badly, in the 2nd paragraph of page 9, I incorrectly wrote the word 'Muslims' after writing the word pagan and that resulted in the erroneous and contradictory phrase 'pagan Muslims.' You cannot be pagan and Muslim at the same time. The phrase is now corrected to read 'Pagan Meccans'.