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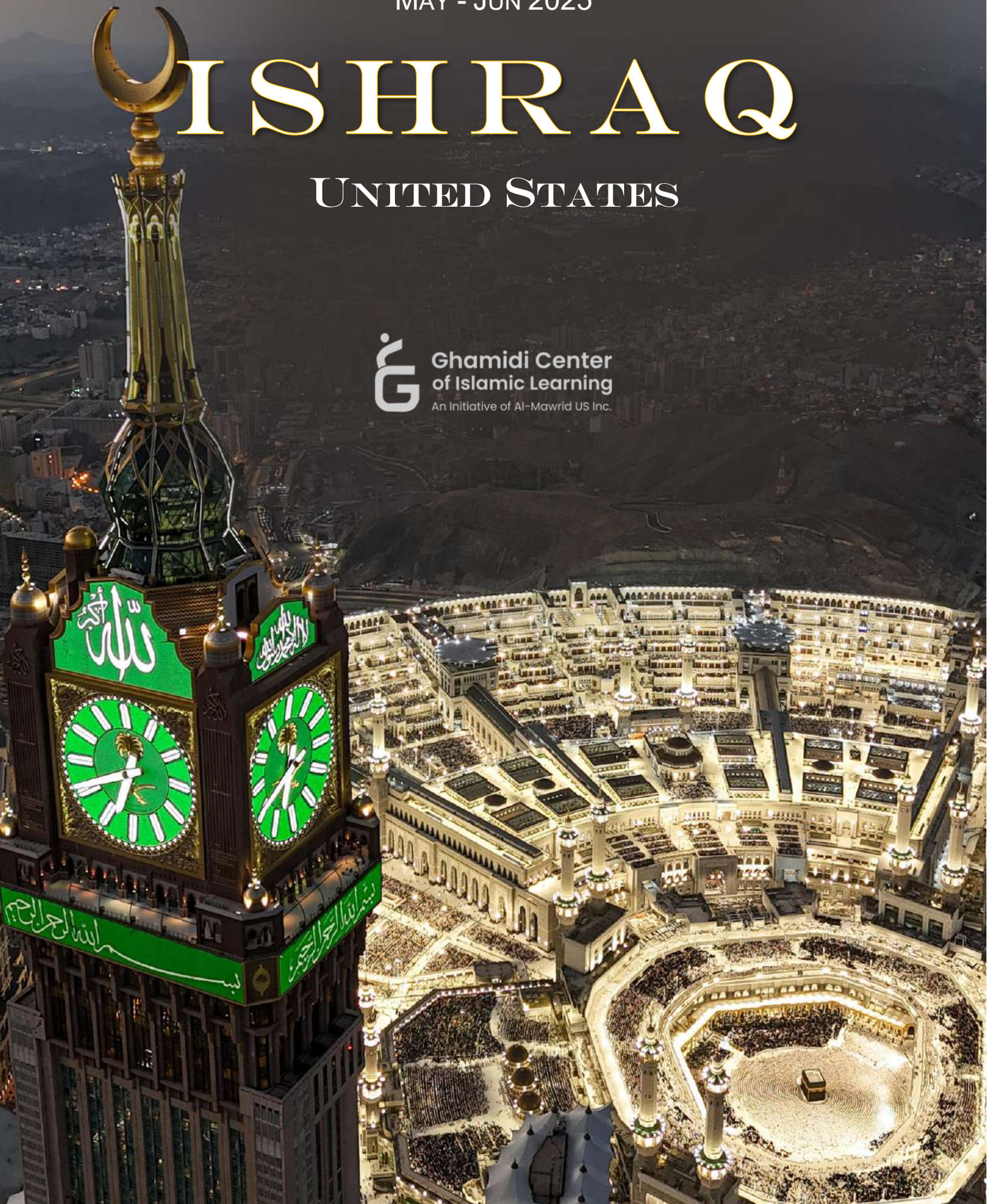
# ISHRAQ

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Ghamidi Center  
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MAY – JUN 2025

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# THE PERMISSIBILITY OF BEAUTIFICATION

Syed Manzoor ul Hassan

God, in His infinite wisdom, has endowed humankind with an innate aesthetic sense and has simultaneously created means to fulfill and gratify this faculty. These means are embedded both within the human self and the world around them. Through their refined perception, eloquence, and appreciation of sound and beauty, humans make use of these means and thereby derive pleasure and joy. Bodily adornment, the beautification of one's home, the embellishment of surroundings, the elegance of speech, the richness of expression, and the melody of voice are all manifestations of this gift. At their core, these are expressions of *God's adornments*, created for the benefit of His servants. They are divine blessings—permissible and lawful in every respect.

The Qur'an neither places restrictions upon these adornments nor promotes any indifference toward them. On the contrary, it cautions those religious authorities who, under the guise of piety, declare such adornments unlawful and urge people to abstain from them. Alongside this warning, the Qur'an also outlines the fundamental principle upon which the permissibility or prohibition of aesthetic and beautifying elements rests. This warning and principle are articulated in verses 28 to 32 of Surah al-Araf. Allah Almighty declares:

وَ إِذَا فَعَلُوا فَاجِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا ۚ قُلْ إِنْ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ ۚ اتَّقُوا اللَّهَ مَا لَا تَعْلَمُونَ. قُلْ أَمَرَ رَبِّي بِالْقِسْطِ ۚ وَ أَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَ ادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ كَمَا بَدَأَكُمْ تَعُودُونَ. فَرِيقًا بَدَأَ وَ فَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ ۚ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَ يَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ

*“When they commit an indecency, they say, ‘We found our forefathers doing this, and God has commanded us to do it.’ Say: ‘God does not command indecency. Are you saying about God what you do not know?’ Say: ‘My Lord has commanded justice. Turn your faces to Him at every place of worship and call upon Him, devoting your religion entirely to Him. Just as He originated you, so will you return. He has guided some, while others have deserved to go astray. They have taken devils as allies instead of God, thinking they are rightly guided.’” (Qur’an, 7:28–30)*

The next verses continue:

يَبْنَئِ آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَ كُلُوا وَ اشْرَبُوا وَ لَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ. قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ ۚ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ ۚ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

*“O children of Adam, dress yourselves with your adornments at every place of worship. Eat and drink, but do not be excessive. God does not love the wasteful. Say [O Prophet], ‘Who has forbidden the adornments of God, which He has brought forth for His servants, and the good and pure things of sustenance?’ Say, ‘These are for the believers in this worldly life (though disbelievers also partake in them), and on the Day of Resurrection, they will be exclusively for them.’ Thus, We explain the revelations for people who understand.” (Qur’an, 7:31–32)*

The passage begins by condemning the reprehensible acts of the polytheists, which they performed in the name of religion. Among the most glaring of these was the naked circumambulation (*tawaf*) of the Ka'bah—committed by both men and women under the guise of worship. They were instructed to remove their garments—seen as worldly defilements—before entering the Sacred House. This indecent practice was justified as a divine ordinance and as a tradition of their forefathers.

In his exegesis, the Javed Ahmed Ghamidi elaborates on the word *fahishah* used in the verse:

*“The term fahishah is employed here. From the subsequent verses, it becomes evident that it refers to acts of indecency committed in the name of religion. Such practices were common in the temples of polytheists and shrines of mystical sects. They often arose from the deceptions of priests and shrine-keepers. Historical reports reveal that in pre-Islamic Arabia, a similar innovation—performing tawaf around the Ka’bah in a state of undress—was widespread. People considered this a religious act, believing it to be divinely ordained. The Quraysh, custodians of the Ka’bah, had even issued rulings that non-Quraysh Arabs could not perform tawaf in their own clothes; they were required either to borrow garments from the Quraysh or to circumambulate unclothed. Thus, the clothes of outsiders were viewed as too impure for this extraordinary act of worship.” (Al-Bayan, 2/144)*

God categorically repudiates this attribution of indecency to Him and sternly warns against making such baseless and slanderous claims in His name.

In this context, He commands that believers should come to the mosque adorned in their garments—meaning that they should be properly dressed. There is no room here for indecency in the form of nudity, nor for asceticism that falsely equates a lack of beauty with piety. The implication is clear: God has not prescribed a specific uniform or sacred dress for acts of worship, whether in the Sacred Mosque or elsewhere. The regular attire worn in daily life is entirely appropriate for prayer and worship.<sup>1</sup>

The passage also clarifies that just as bodily adornment is not contrary to religious devotion, neither is the enjoyment of wholesome food and drink. There is no restriction upon the adornment of nourishment. The same pure and nourishing foods used in everyday life are permitted even within the mosque.

The only restriction in this matter is against *israf*—excess. Squandering divine blessings by exceeding the bounds of moderation is unethical. Just as neglecting these blessings shows ingratitude, so too does their wasteful consumption. Whether one rejects a blessing or uses it recklessly, both attitudes signify a failure to appreciate God’s grace. Such ingratitude toward divine generosity is unacceptable.

God’s religion is founded upon the balance of nature. Hence, any form of imbalance or extremism—be it excess or deficiency—is rejected as incompatible with the purification of the soul. Imam Amin Ahsan Islahi elucidates this point:

*“God is qaim bi-l-qist (upholder of justice). Therefore, He loves those who uphold moderation and justice—muqsitin—and does not love those who exceed these bounds—musrifin. This imbalance may manifest as excess or deficiency, and both are displeasing to God. He does not wish for a person to make eating, drinking, and clothing the ultimate purpose of life, nor does He wish for them to renounce these blessings entirely like monks or ascetics. Both extravagance and undue deprivation are paths devised by Satan. God loves balance and moderation in every aspect of life.” (Tadabbur-e-Qur’an, 3:251–252)*

Following the rejection of baseless restrictions regarding attendance in mosques, verse 32 offers a fundamental ruling on all forms of adornment. This verse constitutes a decisive pronouncement on what is lawful and unlawful. God makes it abundantly clear that the authority to declare something unlawful rests solely with Him, and He affirms the legitimacy of adornments for His servants. He states:

<sup>1</sup> However, during Hajj and Umrah, wearing the *ihram* is necessary. Its purpose is to manifest the simplicity and humility required in these acts of worship.

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ ۖ قُلْ بَيَّ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَمَةِ ۗ  
كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

*“Say [O Prophet], ‘Who has forbidden the adornments of God, which He has brought forth for His servants, and the good and pure things of sustenance?’ Say, ‘These are for the believers in this worldly life (though disbelievers also partake in them), and on the Day of Resurrection, they will be exclusively for them.’ Thus We explain the revelations for people who understand.” (Qur’an, 7:32)*



# GENERAL AND SPECIFIC: A LINGUISTIC AND HERMENEUTICAL INQUIRY

Javed Ahmed Ghamidi

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Translation of Javed Ahmed Ghamidi's article *Aam aur Khaas*

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In no human language is it the case that every word has only one meaning or that every expression is formulated for a singular intent. Typically, words carry multiple connotations, and expressions may denote various meanings. Determining which meaning is intended in a particular utterance is always based on context: sentence structure, customary usage by the speaker, the coherence of the discourse, its broader context, and other relevant indicators. The process involves the mind considering all possible interpretations and arriving—sometimes after deep reflection, sometimes after minimal contemplation—at a conclusive understanding.

It is precisely this linguistic characteristic which led Imam Shafi'i to assert in his seminal work *Al Risalah* that language is inherently polysemous (*muhtamal al-maani*). He maintained that even when terms appear as general (*aam*) or specific (*khās*) in speech, it does not necessarily follow that they are being used in their original or literal sense. The Qur'an, he explained, is revealed in such a manner that sometimes a general word is used while a specific meaning is intended, and sometimes a specific word is used to denote a general meaning. Thus, neither can the specific always be assumed to point unequivocally to its literal referent, nor can the general always be assumed to encompass every instance falling under it.

Some scholars of *usul al-fiqh* have expressed disagreement with this stance. However, the truth is that Imam al-Shafi'i's position remains the most sound, for the decisive factor is not the word in isolation but the context in which it is employed—this context leads the listener or reader to a definitive understanding of its intended meaning.

In the introduction titled *Usul wa Mabadi* of the book *Meezan*, we have written:

“...The Qur'an frequently adopts the stylistic method of using words that appear general, but whose context and surrounding indicators make it absolutely clear that a general meaning is not intended. The Qur'an uses the word *al-nās* ('people'), but not only does it not refer to the entire world, often it does not even encompass all the Arabs. It uses the phrase '*ala al-din kullihi*' ('over all religion') but does not mean all religions of the world. It employs *al-mushrikūn* ('the polytheists'), but not in reference to every individual who commits shirk. It says in *min ahl al-kitab* ('from the People of the Book'), but this does not always include all the People of the Book across the world. It uses *al-insān* ('the human being') to express a point, yet the reference is not to the entirety of humanity. This is the general rhetorical style of the Qur'an. If this feature is not taken into account, then the exegete entirely misses the speaker's intent and the interpretation becomes misguided. Therefore, it is imperative that the customary language and contextual cues of the Qur'an always govern the understanding of its words.” (*Meezan*, 23)

This inherent nature of language is why scholars and researchers of the Qur'an insist that one must not base interpretation solely on the apparent wording. Rather, one must delve into the implied meanings. The Prophet (PBUH) rendered precisely this service in relation to the divine text. Through his teachings, he unveiled the embedded implications and connotations that might have remained inaccessible to those unfamiliar with the subtleties of language and meaning.

Imam Shafi'i rightly emphasized that one cannot ignore the Prophet's interpretations and clarifications simply because the Qur'an's words might appear outwardly sufficient. The Prophet's explanation is itself part of the Qur'an's message. Nothing in it contradicts the Qur'an. The Messenger of God is a follower of the divine book—he clarifies its meaning but never alters it. Imam Shafi'i provides examples in his writings and repeatedly cautions that the Prophet's statements regarding Qur'anic rulings are *bayan* (clarifications), and nothing beyond that. To reject these is not to follow the Qur'an but to diverge from its command, for the intention of the Speaker (i.e., God) is exactly what the Prophet has made clear, not something different.

Nothing could be truer than Imam Shafi'i's assertion. However, his reasoning occasionally falls short in demonstrating exactly how the relationship between a word and its interpreted meaning—what he labels *bayan*—is established. As a result, he sometimes accepted reports of the Prophet's words and deeds as *bayan* even when they fail to meet that standard. The real question in such cases should be whether the narrators accurately understood and conveyed the Prophet's intention.

This issue forms the core difficulty for those who disagree with Imam Shafi'i's perspective. In *Meezan*, we have endeavored to strengthen and clarify Imam Shafi'i's position because, in principle, it is entirely valid. Those interested may consult the *Meezan* introduction under the section *Meezan aur Furqan*. From this, it becomes clear that the Prophetic narrations relating to Qur'anic injunctions serve to uncover the latent meanings inherent in the text—meanings that the Prophet (PBUH) brought to light through his interpretive explanation. Students of the Qur'an must train themselves to reach into the depths of a word's meaning to understand it properly. These Prophetic explanations should not be rejected nor used to infer abrogation (*naskh*) of the Qur'anic text.



# THE TREASURE OF PROPHETIC TEACHINGS

## Muhammad Hassan Ilyas

[1]

Abu Burdah narrates from his father ‘Abd Allah b. Qays (RA) that the Messenger of God (PBUH) said:

*“This ummah (in which I have been sent) is one upon which great mercy has been bestowed. The punishment upon it will come at the hands of its own people. Then, when the Day of Resurrection arrives, every person from among their ahl al-dhimmah or the polytheists will be handed over to someone from this ummah, and it will be said: ‘This is your ransom from the Hellfire.’” (Musnad ‘Abd b. Humayd, No. 545)*

[2]

It is narrated from Iyaz Himar al-Mujashi‘i (RA) that the Messenger of God (PBUH) one day said in his sermon:

*“O people, listen! My Lord has commanded me to teach you what He has taught me today—things of which you were previously unaware. My Lord has said: ‘Every wealth that I have given to any of My servants is lawful for them. I have created all My servants upon an innate inclination to turn toward the truth (hanif), but the devils came to them and turned them away from their religion. They declared unlawful for them that which I had made lawful and incited them to associate with Me those for whom I had sent down no authority, and they urged them to alter the natural form that I had created.’*

*Furthermore, God looked upon the people of the earth and, apart from a few remnants from among the People of the Book, was displeased with all Arabs and non-Arabs. He said: ‘O Muhammad, I have sent you in order to test you, and to test others through you. I have sent down to you a Book which water will not wash away. You will recite it while asleep and awake. Verily, God has commanded me to burn the Quraysh.’*

*I submitted, ‘My Lord, if I do so, they will crush my head and turn it into a piece of chewed bread.’ God said: ‘Command them to leave, just as they commanded you to leave. Fight them, and We shall fight alongside you. Spend on your fighters, and soon We shall grant you. Dispatch your army, and We shall send five times their number to support them. And wage this war using your obedient followers to combat your disobedient ones.’” (Sahih Muslim, No. 5113)*

[3]

It is narrated from Ibn ‘Umar (RA) that the Messenger of God (PBUH) said:

*“I have been sent before the Hour with the sword so that God alone may be worshipped—without associating any partner with Him. Verily, God has placed my sustenance beneath the shade of my spear. And whoever opposes my command, humiliation and subjugation have been decreed for him. Know well: Whoever lives with a people in their manner shall be counted among them.” (Musannaf Ibn Abi Shaybah, No. 18833)*



# THE CONDITION OF PUBERTY FOR MARRIAGE

Naeem Ahmed Baloch

Marriage is regarded as the legal means through which sexual relations between a man and a woman may be established. This is a universally acknowledged principle—not only by ancient and modern societies but also by both revealed religions and man-made legal systems. Across all legal and religious traditions, puberty has been considered a fundamental prerequisite for marriage between a man and a woman. This condition is not tied to any particular culture or civilization, nor does it belong to a specific era in human history. From the very beginning of human civilization, whether in relation to marriage or to sexual interaction with a partner, the requirement of physical maturity—*bulooḡh*—has been universally acknowledged. Deviations from this principle have consistently been regarded as unacceptable by human conscience. Such deviations have been strongly condemned, classified as criminal behavior, and wherever a society has witnessed customs permitting them, it has eventually moved toward reform and eradication. The reason for this is simple: the requirement of puberty aligns perfectly with the natural instincts and sound reason inherent to the human conscience.

In the time of Muhammad (PBUH) and the period of the Companions after him, no scholarly evidence or cultural practice can be found to suggest that the condition of puberty was disregarded in the context of marriage or sexual relations. This was true even in a society like pre-Islamic Arabia, where a significant population of female slaves existed, women who had virtually no social, physical, or moral rights before the advent of prophethood. Yet, even in this context, it is remarkable that there is no evidence of a general practice of marrying off prepubescent girls or establishing sexual relations with them.

Despite this, from roughly the second Islamic century onward, the dominant view in the scholarly tradition of Islam—held by a significant majority—has been that there is no legal age restriction for marriage or for initiating conjugal relations. In *Bidayat al-Mujtahid*, Ibn Rushd summarizes the views of the leading jurists:

*“Regarding a previously married but prepubescent girl, Imam Malik and Imam Abu Hanifah hold that the father may compel her into marriage. According to Imam Shafi’i, however, the father may not compel her. Later jurists offer three opinions: (1) If she was prepubescent at the time of marriage and was then divorced, and if she remains prepubescent, the father may again marry her off without her consent. (2) If she has since attained puberty, she may still be married off by the father, even after divorce. (3) A woman who is now of age and divorced cannot be compelled into marriage.” (p. 635)*

At first glance, it seems puzzling that Muslim scholars could have adopted such a position on a matter so self-evidently tied to human nature. After all, marriage is relevant only when both parties have reached physical maturity. Nevertheless, the majority of classical jurists believe that certain indicators from the Qur’an and Sunnah suggest that Islamic law does not object to the marriage of underage girls and boys—even to the point of allowing sexual relations with a girl who is not yet physically mature.

To explore this further, three core questions must be examined:

1. Is there a defined minimum age for marriage in Islam for men and women?

2. Is it permissible to marry a prepubescent girl and establish sexual relations with her?
3. Does Islam grant blanket permission for such marriages and relations, or were such allowances contextually limited to a specific period?

## Evidences Presented in Favor of Marriage to Prepubescent Girls

Ibn ‘Abd al-Barr writes:

*“There is consensus among scholars that a father may marry off his young daughter without consulting her. The Prophet (PBUH) himself married Aishah (RA) at the age of six or seven, and it was her father who arranged the marriage.” (Al-Istidbkar, 16/49–50)*

This view is echoed by authoritative scholars such as Imam Ahmad (in *al-Masa’il*, 3/129), Imam Marwazi (*Ikbtilaf al-‘ulama’*, 125), Ibn al-Mundhir (*al-Ijma*, 91), Imam Baghawi (*Sharh al-Sunnah*, 9/37), Imam Nawawi (*Sharh Sahih Muslim*, 9/206), and Hafiz Ibn Hajar al-Asqalani (*Fath al-Bari*, 12/27).

Ibn Taymiyyah states:

*“No one may marry off a woman without her permission, as the Prophet (PBUH) instructed. If she dislikes the marriage, she cannot be forced. However, in the case of a young virgin girl, her father may arrange her marriage, and she has no right to grant or withhold permission.” (Majmu al-Fatawa, 32/39)*

Similarly, a fatwa issued by Darul Uloom Deoband states:

*“The marriage of minors conducted by their guardians is valid. There is no need for the minors themselves to understand it. The understanding and consent of the guardians is sufficient. There is no strict age requirement.” (Fatawa Darul Uloom Deoband, 7/48)*

## Summary of the Scholarly View

From these opinions, the following conclusions can be drawn:

- Although there is an explicit Prophetic directive stating that a woman’s marriage cannot take place without her consent, this directive has been interpreted to apply only to adult women. A father may arrange the marriage of a prepubescent daughter according to his discretion.
- The primary argument for this position is the narration stating that the Prophet (PBUH) married Aishah (RA) before she had reached puberty. According to widely transmitted narrations, she was six or seven years old at the time of the marriage and nine years old at the time of consummation.
- Aishah (RA) was thus a minor when her father, Abu Bakr (RA), arranged her marriage, implying that a father has the authority to arrange the marriage of a prepubescent daughter.
- It is important to note that beyond the case of Aishah (RA), there is no other rigorously authenticated report from the Prophet’s time confirming the marriage of a minor girl. The entire juristic consensus rests on this single precedent.

- Additionally, scholars do not cite any clear Prophetic declaration suggesting that his marriage to Aishah (RA) was a unique case exclusive to his role as a Messenger, and thus not a model for others.

## The Historical Use of the Qur'an in Support of Prepubescent Marriage

Let us now examine the reasoning of those scholars who have based their opinion—that physical maturity is not a necessary condition for consummation or cohabitation in marriage—on the Qur'an. A significant segment of the Islamic scholarly tradition asserts that neither physical maturity nor menstruation is required for consummation of marriage. Rather, they maintain that this position is fully in accordance with the Qur'an. Their primary argument rests on verse 4 of Surah al-Talaq, which states:

وَالَّذِي يَسْنُ مِنَ الْمَجِضِ مَنْ نَسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ ۚ وَالَّذِي لَمْ يَحِضْنَ

*And those among your women who have despaired of menstruation—if you are in doubt—then their waiting period is three months, and [so is the waiting period] of those who have not yet menstruated. [Qur'an, 65:4]*

Focusing on the phrase "لَمْ يَحِضْنَ" ("those who have not yet menstruated"), a significant number of classical commentators have concluded that it refers specifically to young girls who have not reached the age of menstruation.

The Successor (tabi'i) Qatadah (d. 118 AH) explained the phrase as referring to "virginal maidens who have not yet reached the age of menstruation" (*Tafsir al-Durr al-Manthur*, 6/614).

Ibn Jarir al-Tabari (d. 310 AH), one of the earliest and most authoritative exegetes, interpreted the phrase as applying to girls who, due to their young age, had not begun menstruation and were divorced *after consummation*. He writes:

*And likewise is the waiting period of those girls who have not yet menstruated due to young age, if they are divorced after consummation.*

Imam al-Bukhari (d. 256 AH) titled a chapter in his Sahih, "A man giving his minor daughter in marriage." He then cites the same verse of Surah al-Talaq as justification:

*Because of the statement of God: {وَالَّذِي لَمْ يَحِضْنَ}, He has made their waiting period three months before puberty. (Sahih al-Bukhari, No. 5132)*

Imam Tahawi (d. 321 AH) also held that the verse refers to minor girls who had not yet menstruated due to their age and were nevertheless subject to a waiting period after divorce:

*And the young girl who has not menstruated—if she is divorced, then she enters into the prescribed waiting period. (Abkam al-Qur'an, 2/402)*

Imam al-Baghawi (d. 516 AH) wrote:

*It means the young girls who have not menstruated; their waiting period is also three months. (Ma'alim al-Tanzil, 8/152)*

Al-Zamakhshari (d. 538 AH), a renowned grammarian and exegete, succinctly commented:

*And those who have not menstruated—these are the young girls. (Al-Kashshaf, 4/560)*

Ibn Kathir (d. 774 AH), a standard authority in Qur’anic commentary, stated:

*And likewise, the young girls who have not yet reached the age of menstruation. (Tafsir al-Qur’an al-‘Azim, 8/149)*

In the modern period, scholars across various schools of thought have maintained the same interpretation. For example:

Shaykh ‘Abd al-Rahman al-Sa’di, a Salafi exegete, wrote:

*That is, young girls who have not menstruated...their waiting period is also three months. (Tafsir al-Sa’di, p. 870)*

Ahmad Yar Khan Na’imi, a commentator from the Barelvi tradition, explained:

*(Meaning) due to their young age, their waiting period is also three months. (Nur al-‘Irfan, p. 891)*

Mufti Muhammad Shafi, a senior Deobandi scholar and former Grand Mufti of Pakistan, stated:

*And likewise, those women who have not menstruated yet (due to being underage), their waiting period is also three months. (Ma‘arif al-Qur’an, 8/474)*

Abu al-A’la Maududi, a prominent modernist thinker, commented:

*It is not only permissible to marry a girl of such an age, but also for the husband to be alone with her. Clearly, what the Qur’an has permitted cannot be declared prohibited by any Muslim. (Tafheem-ul-Qur’an, 5/571)*

## Summary of Scholarly Interpretation

From the above evidence, we can summarize the interpretative stance of this tradition as follows:

1. **Marriage to Prepubescent Girls Is Deemed Permissible:** The overwhelming consensus among classical commentators is that the verse addresses the waiting period of girls who have not yet menstruated—indicating that they were married and divorced after consummation.
2. **Lack of Menstruation Indicates Minor Girls:** Since all the above exegetes consider lack of menstruation to be due solely to young age, they argue that this verse necessarily refers to prepubescent girls. Thus, the verse sets a waiting period for girls from whom conjugal relations have already occurred. The Qur’an explicitly states [in Qur’an, 33:49]: “O you who believe, if you marry believing women and then divorce them before touching them, there is no waiting period for you to count.” This indicates that the waiting period mentioned in [65:4] is for those with whom consummation has occurred—supporting the interpretation that sexual relations with prepubescent girls had occurred and were not prohibited.
3. **Use of the Term *lam yabidna* (“who have not yet menstruated”):** This linguistic construction confirms that the girls in question had never menstruated, thus were necessarily prepubescent.

## The Other Side of the Picture

This opinion is met with three strong objections:

### First Objection

It is plainly incorrect to assert that the sole reason for the absence of menstruation is lack of physical maturity, for menstruation may also be delayed or absent due to medical conditions or temporary disruptions. Therefore, it is



not a sufficient argument to assume that the absence of menstruation is necessarily due to youth. Even women who have reached puberty may, due to medical reasons, not experience menstruation.

### Second Objection

It is contrary to nature to establish sexual relations with a prepubescent girl. The very question of marriage arises only once both parties have reached physical maturity. All jurists and scholars are in agreement that one of the fundamental conditions of a valid marriage is that both parties express consent in the presence of witnesses—actual or implied. How, then, can a prepubescent girl, who does not even comprehend the meaning of *nikah*, express her consent?

On this very principle, obligations such as prayer (*salah*) and fasting (*sawm*) are not mandated upon children. How, then, can a prepubescent girl be expected to grasp or fulfill the rights and duties of marriage? In other words, is it to be said to her: “You are not required to pray or fast because these duties are not obligatory upon you—but the fulfillment of conjugal rights is indeed your obligation”? The question thus arises: if the girl has no awareness of what the sexual act entails, how can she be expected to approve or disapprove of it?

### Third Objection:

In Surah al-Nisa, where the Qur’an instructs on the protection of the wealth of orphans, it emphasizes that this wealth should not be handed over to them until they reach not only puberty but also the age of sound judgment. The verse states:

*And do not give the immature (foolish) their wealth, which God has made a means of support for you.*  
(Qur’an, 4:5)

After such a clear directive, how can it be accepted that the Qur’an would permit the marriage of children who are not only immature but also lack understanding? Here, God commands that the right to manage wealth be given only after one attains not just physical maturity but discernment as well. How then can one believe that, in the matter of marriage, the same Divine guidance would allow such a child to be subjected to the burdens of sexual relations and household responsibilities, without requiring either maturity or understanding?

Maulana Amin Ahsan Islahi, under the section titled “*When Should the Property of Orphans Be Handed Over to Them?*” in his commentary, writes:

*This is the method that guardians must follow in the matter of transferring property to orphans. It is stated that they should be continually assessed—assign them minor responsibilities and test their competence to see whether they are developing the insight required for managing affairs. Until they reach the age of marriage—that is, puberty—this approach should be maintained with them. (Tadabbur-e-Qur’an, 2/255)*

### Fourth Objection

From a medical standpoint, it is universally agreed that prepubescent children are physically incapable of enduring the sexual act, as their bodies are simply not prepared for it. Psychologically and physically, they are in no position to withstand the harm it may cause. For this reason, some jurists have stipulated *tamabbul* (the capacity to endure) as a necessary condition.

But this raises critical questions: Who will determine which child is capable of enduring such an act and which is not? Is it possible to estimate the risk of injury or long-term medical complications without the opinion of a qualified physician or psychologist? Is the definition of incapacity limited only to life-threatening outcomes? If a child is injured during intercourse or dies as a result, would the husband be liable for *diyah* (blood money)?

### Fifth Objection

The verse in question speaks of a waiting period ('iddah) of three months. This implies that although the woman does not menstruate, there remains a possibility or suspicion of pregnancy. But can such a suspicion reasonably apply to a prepubescent girl? Thus, it becomes highly implausible that this verse is referring to a prepubescent child.

This very point has been clearly articulated by Maulana Amin Ahsan Islahi in his commentary on the verse. He writes:

*“On this basis, there is no need for a waiting period for an a’isah (postmenopausal woman) or a saghirah (minor) who has not had intercourse. However, if either an a’isah or saghirah who has not menstruated has had intercourse, then a waiting period is necessary due to the possibility of doubt.” (Tadabbur-e-Qur’an, 8/442)*

According to Maulana Islahi, the 'iddah is prescribed not for minors per se, but for very young girls—not necessarily non-pubescent—in whom there remains a possibility of conception. To address this doubt, the words “in irtabtum” (if you are in doubt) are used in the verse. Hence, in his view, the phrase “lam yahidna” does not refer to prepubescence but to young age in general (*kam-sini*), allowing for the possibility of post-pubescent but irregular cycles.

## Javed Ahmed Ghamidi's Perspective

Regarding verse 4 of Surah al-Talaq, Javed Ahmed Ghamidi presents a unique interpretation. He translates the relevant portion of the verse as:

*“Among your women, those who have despaired of menstruation, and likewise those who—despite reaching the age of menstruation—have not menstruated, if you have any doubt about them, their waiting period is three months.” (Al-Bayan, 5/232)*

The reasoning he provides for adopting this interpretation is as follows:

*“The words ‘wal-la’i lam yahidna’ occur in the verse, and ‘lam’ in Arabic is used for strong negation (nafy jahd). Hence, it cannot refer to those young girls who have not yet begun menstruation due to age, but rather to those women who, despite having reached the age of menstruation, have not menstruated.” (Al-Bayan, 5/232)*

That is, while Arabic generally uses the word *ma* for negation, the particle *lam* negates the occurrence of an action with strength and also implies the impossibility of its occurrence. For example, in Surah al-Ikhlās when it is said, “He neither begets nor is begotten,” the wording implies complete and absolute negation—even the possibility of God having offspring or parents is ruled out. Similarly, in this verse, *lam yahidna* would mean: “those women who have never menstruated in the past and will never do so in the future.” Such a description cannot apply to prepubescent girls, since they will inevitably menstruate after attaining puberty. Therefore, when prepubescent girls are not under discussion—and the linguistic principle of negation precludes it—the reference must be to those women who, though mature, are permanently deprived of menstruation due to some medical condition.

### A Question Arises

If the verse refers to women who—by God’s knowledge—will never menstruate and who, despite having had intercourse, cannot conceive, then why assign them a waiting period at all?

The answer, Javed Ahmed Ghamidi says, lies within the verse itself. God states, “*if you are in doubt*,” assigning the doubt to the human side. That is, *if any among you are uncertain*, then the waiting period shall be three months. This measure is instituted to prevent potential social harm based solely on suspicion.

### Understanding of the Companions

It is a well-established scholarly fact that no Companion ever interpreted this verse in the manner commonly claimed. Nor is there any record of a Companion ever marrying a prepubescent girl. The only reported instance of marriage before puberty is that of Aishah (RA), and even that singular tradition has been heavily critiqued. Despite its popularity, it remains a solitary report (*khabr wahid*) and is not corroborated by multiple reliable sources. Numerous scholars and contemporary hadith experts have presented irrefutable evidence that Aishah (RA) was no less than eighteen or nineteen years old at the time of her marriage.

Furthermore, the earliest known interpretation of this verse that suggests otherwise comes from the *tabi'i* Qatadah, who lived during the reign of Caliph Umar b. Abd al-Aziz. By this period, the narrative of Aishah's (RA) marriage at age six had already entered circulation. It is thus reasonable to conclude that Qatadah's interpretation was influenced by that narrative—if, indeed, the attribution to him is authentic.

### The Root of the Misunderstanding

According to Ghamidi, the root of this misunderstanding lies in the widely accepted narrative of Aishah's (RA) marriage at age six. When a claim is attributed to the Prophet and becomes widely accepted—even if it contradicts general custom, reason, and human nature—efforts are made to rationalize and accommodate it. In this case, when no actual societal precedent existed, jurists and exegetes began seeking Qur'anic justification. In doing so, they disregarded universally agreed upon principles of language and neglected basic human reason and morality. They accepted a famous tradition and reshaped legal and religious discourse to conform to it.

It is also noteworthy that despite the widespread transmission of Aishah's (RA) marriage at a young age, the Muslim ummah has never regarded this act as part of the Prophet's exemplary conduct (*uswah hasanah*) to be emulated. No eminent figure in the Islamic tradition has ever promoted this practice as a Sunnah, nor has it been praised, advocated, or promoted in any generation. Whether in Arab or non-Arab societies, no lasting tradition of marrying prepubescent girls ever developed. And apart from a few exceptions, scholars have not even considered this marriage an exclusive feature of the Prophet's life.

### Precedents for Javed Ahmed Ghamidi's Interpretation

One may ask: has any other scholar in the past interpreted this verse in the manner Javed Ahmed Ghamidi has? The answer is yes. Among the early authorities, Qadi Abd Allah b. Shubrumah and Abu Bakr al-Asam held this same view. A large number of scholars from the Shi'i tradition have also interpreted *lam yahidna* as referring not to minors, but to women who have reached menstruating age but, for some reason, do not menstruate.

For example, Ayatullah Makarim Shirazi, in *Tafsir al-Namunah*, translates the verse as:

*“Not that menstruation has just not started, but rather those women are meant who—despite being of menstruating age—do not menstruate.”*

Similarly, another Shi'i scholar, Muhammad Husayn Najafi, writes:

*“And among your [divorced] women who have despaired of menstruation—if you are in doubt concerning them—their waiting period is three months. And the same applies to those women who, despite being of*

*menstruating age, do not menstruate due to some cause. As for pregnant women, their term is until childbirth. And whoever is mindful of God, God will ease his affair.” (p. 909)*

Muhammad Amin Akbar, author of *Tafsir Amin*, writes in his exegesis of this verse:

*“Many people seek to prove the permissibility of marrying and consummating with underage girls based on this verse. They translate ‘those who do not menstruate’ as ‘those whose menstruation has not started yet’. But the actual translation is: ‘those who do not menstruate’. That is, the earlier part of the verse discusses uncertainty, while this part deals with a case of certainty. This verse has nothing to do with child marriage. It merely defines the waiting period in cases of menstrual uncertainty, certainty, and pregnancy. It also shows that menstruation is not the only means for calculating the waiting period. In the absence of menstruation, the period is three months. Furthermore, the verse is about women—the word nisa refers to women in Arabic, not to young girls. In Arabic, the word for young girls is jariyyah, not nisa.”*

## Summary of the Discussion

From the foregoing analysis, the following conclusions can be drawn:

1. Contrary to the widely held view, verse 4 of Surah al-Talaq refers to *adult women* who, despite being of menstruating age, do not menstruate.
2. Verses 5 and 6 of Surah al-Nisa’ explicitly affirm that for marriage not only *puberty* but also *maturity of understanding* is required.
3. There is no evidence from the time of the Prophet (PBUH) or his Companions to suggest that anyone understood the Qur’an or Sunnah to permit marriage without the condition of puberty. This is a matter aligned with both natural instinct and established social values, and has been affirmed by Muslim legal, social, and cultural traditions in every era. Furthermore, the Prophet’s unequivocal and universally accepted statement is that a marriage cannot be valid without the consent of both the man and the woman.
4. It is incorrect to claim a scholarly consensus (*ijma*) among Muslim scholars that marriage and sexual relations do not require puberty. While a large portion of Sunni jurists have held this view, scholars—both classical and contemporary—have always existed who strongly disagreed, considering puberty and maturity essential prerequisites for marriage, in alignment with reason, nature, and the spirit of the Shariah.





# DOES OPPRESSION NECESSITATE JIHAD? THE LEGAL STATUS OF SCHOLARS' DECLARATIONS

Muhammad Hassan Ilyas

In Islamic law, the obligation of any command is founded upon three essential principles: the emergence of a cause (*sabab*), the realization of necessary conditions (*shart*), and the removal of obstacles (*mani*). A divine directive becomes binding only when its genuine cause materializes, the capacity for action exists, and all barriers in the way have been cleared.

These principles are not a product of legal technicalities or speculative reasoning. Rather, they stem from a self-evident demand of human intellect and nature—one upon which the entire practical structure of religion is based. The Shariah has grounded the formulation of its injunctions upon this very natural reality, and Islamic jurisprudence has shaped the nature of religious rulings in light of this rational principle.

Whenever reason analyzes a ruling, it instinctively raises three foundational questions: Is there a valid reason underlying this demand? Is it practically possible to act upon it? And is there any obstacle that renders its implementation impossible? These form the basis upon which human beings assess the rationality or irrationality of a religious or moral requirement and determine the scope of their personal responsibility. This is the very natural order upon which the foundation of moral accountability is established.

Islamic Shariah has structured its commands in harmony with this natural order of human reason. No religious obligation is declared binding without the manifestation of its reality; no action is deemed obligatory in the absence of capability; and no duty is imposed when obstacles persist. Whenever religion addresses human consciousness, it follows this natural method, organizing its calls and demands in accordance with the design of human reason.

Thus, when the religion issues a command, it either explicitly states the cause behind it, or the nature of the command itself makes its rationale intuitively evident. Likewise, every religious obligation considers both the capacity for action and external obstacles so that no responsibility exceeds human strength or practical feasibility.

This principle is applied with full clarity in the case of *jihad*. The occurrence of oppression and injustice constitutes the foundational cause legitimizing *jihad*; the availability of necessary strength, resources, and collective leadership is an essential condition for its obligation; and the presence of widespread corruption or certain failure constitutes an obstacle that can nullify its obligation.

Accordingly, the obligation of *jihad* depends on the fulfillment of all these elements. Mere occurrence of injustice or aggression does not, in and of itself, make fighting obligatory—unless the capability for action is present and the path is clear of impediments.

The eminent jurist Imam al-Shatibi expressed this reality in concise and comprehensive terms:

*The mere presence of a cause does not necessitate the ruling until the conditions are fulfilled and the impediments are removed. (Al-Muwafaqāt, 2/10)*

The second element is capability. In accordance with this foundational structure, the Qur'an repeatedly emphasizes the necessity of capability in matters of fighting. At the time of Badr, urging the believers to engage in battle, Allah Almighty said:

*O Prophet, encourage the believers to fight. If there are twenty steadfast among you, they will overcome two hundred; and if there are a hundred, they will overcome a thousand of those who disbelieve. (Qur'an, 8:65)*

However, when the actual strength of the Muslims was taken into account, Allah announced a concession:

*Now God has lightened your burden, and He knows that there is weakness among you. So if there are a hundred steadfast among you, they will overcome two hundred; and if there are a thousand, they will overcome two thousand by God's permission. (Qur'an, 8:66)*

The third element is the presence of obstacles. This principle also applies to the potential outcomes of fighting. If the result of warfare would be the predominance of corruption or a foreseeable failure, this serves as a legal impediment, and under such circumstances the obligation of *jihad* is nullified. Imam Ibn Taymiyyah stated this reality with precision:

*If jihad has become individually obligatory, but there is no overriding benefit in proceeding due to the predominance of corruption, then fighting is not obligatory—in fact, it may even become prohibited. (Minhaj al-Sunnah al-Nabawiyyah, 4/314)*

This very principle is articulated by the Qur'an as a general maxim:

*God does not burden any soul beyond its capacity. (Qur'an, 2:286)*

And in regard to preparation for fighting, it commands:

*And prepare against them whatever force you can muster. (Qur'an, 8:60)*

During the early period in Mecca, even as the believers endured oppression and violence, permission for fighting was not granted. Instead, they were instructed to remain steadfast in prayer and patience:

*Restrain your hands and establish prayer. (Qur'an, 4:77)*

Some argue analogically from the allowance of *tayammum* in prayer that just as the absence of water does not lift the obligation of prayer, similarly, the lack of capability does not remove the obligation of fighting. But this analogy is flawed. Prayer is an individual obligation, and the absence of water has a designated substitute. In contrast, *jihad* is a collective duty contingent upon the overall strength of the community. If that capability is absent, the obligation is practically suspended. This is precisely why the Qur'an, under such circumstances, directed the believers toward patience, migration, and reconciliation, while emphasizing the importance of preparation—so that once the required capability is attained, the responsibility of fighting may be fulfilled. Thus, the decision to engage in warfare was not left to individuals or isolated groups, but was placed in the hands of collective leadership and state authority. The Qur'an states:

*O you who believe, obey God, obey the Messenger, and those in authority among you. (Qur'an, 4:59)*

It further states:

*When there comes to them some matter concerning public safety or fear, they spread it. If they had referred it to the Messenger and to those in authority among them, those among them who are able to draw conclusions would have understood it. (Qur'an, 4:83)*

These verses make clear that in delicate matters such as warfare, the authority to act must rest with those vested with legal and political responsibility, so that decisions are made with wisdom, deliberation, and consideration of the collective good.

Based on this very principle, the Shariah has conditioned the obligation of *jihad* with stringent requirements. Although oppression and aggression represent the objective and primary cause of its legitimacy, the obligation of fighting does not rest solely on the emergence of its cause. It requires the realization of capability, the removal of impediments, due consideration of circumstances, and the presence of overriding benefit.

Hence, the command of *jihad* addresses the collective community—not individuals—and in the modern era, this collective organization takes the form of the state. As a result, the decision to engage in warfare is not left to private persons or groups but is the prerogative of collective leadership and the state apparatus. The assessment of capability and the decision to act also fall under their jurisdiction.

The Shariah has instituted this arrangement so that the *ummah* remains protected from chaos and ruin, and so that the religious system remains grounded in wisdom, justice, and balance. Therefore, any individual declaration of the obligation of *jihad* by scholars—based solely on personal judgment or fatwa—is a clear violation of the established legal framework. Such extra-legal actions in religious matters risk leading the *ummah* into greater division and disorder.



## HAYAT-E-AMIN (XI)

Naeem Ahmad Baloch

Biography of Maulana Amin Ahsan Islahi

The incident of Maulana Islahi's joining the Jamaat-e-Islami is of immense significance. Maulana states that it was an accident. Yet, from 1941 to 1958, he remained an active member of the Jamaat. During this period, he mostly fulfilled the responsibilities of the Na'ib Amir (Deputy Leader) of the party. Seventeen years of his youth he devoted to the Jamaat. On the surface, this appears quite strange—seventeen years of one's life, and that too of one's youth, spent as the result of an "accident." Maulana spoke extensively about this phase of his life. He especially recorded his position on this subject. He also commented on it in various interviews. In light of those recollections, which he had specifically recorded for his biography, we shall examine this episode from three perspectives. This will make evident why he calls it an "accident" and why he adopts an almost apologetic tone regarding it.

### Criticism of Maulana Maududi and His Agreement

This concerns the period of *al-Islah* (1938–1939). Maulana Sayyid Abu al-A'la Maududi, in his journal *Tarjūmān al-Qur'an*, had taken up the issue of nationality in India. Let it be remembered, this was the time when the world had become engulfed in the Second World War. The Congress had emerged as a nationwide political force and had begun demanding independence from the British. Within this demand, Muslims were rapidly splitting into two factions. Some believed they ought to support the Congress, while others advised that Muslims, as a distinct community, should preserve their identity and unite first on the platform of the Muslim League. Commenting on this situation, Maulana Islahi said, more or less in these words:

*Before the formation of the Jamaat-e-Islami, when Maulana Maududi was publishing his journal from Hyderabad, he began to criticize Maulana Hussain Ahmad Madani's theory of composite nationalism. In the beginning, I agreed with this criticism and was also impressed by Maulana Maududi's style... When Maulana Maududi wrote, the educated reader would certainly be impressed. But soon he began to write in support of the Muslim League's viewpoint—to the extent that, carried away, he wrote something to the effect that: 'On one side are those who are called 'ulama', and their condition is that they promote composite nationalism. On the other side is one servant of God who is calling towards "kunu 'ibad Allah" (Be servants of God)'—referring to the Quaid-e-A'zam! When he wrote this, I was deeply displeased. In response, I wrote an article... In fact, all my writings of that period were about Maulana Maududi, but this article gained more public attention. The gist of it was: the effort you are making against composite nationalism is admirable, and I appreciate it. But the words you are attributing to the Quaid-e-A'zam neither suit him nor befit you to say. Mr. Jinnah is by no means calling to 'kunu 'ibad Allah' (be servants of God). He is inviting: 'If you are a Muslim, then join the Muslim League.' If you are educated, you must certainly recognize the difference between the two... and others also perceived this difference.*



*However, this sparked a debate between Tarjumān al-Qur'an and al-Islah. Through the debate, it became clear that Maulana Maududi was standing on weak grounds. In fact, my criticism was also agreed upon by Sayyid Sulaiman Nadwi and Maulana Manzoor Nu'mani... I had written that if you say composite nationalism is disbelief (kufr), I have no objection. But when you say that Mr. Jinnah also says the same thing, you are utterly wrong. He is not inviting people to the religion of God, nor calling them to the servitude of God. He has no such indication, nor intention. Rather, he is simply calling Muslims, on the basis of ethnic solidarity, to unite on a political platform. This may be wrong or right, but it is not a religious call. This was not something that could be opposed for long. The people who supported me were also among Maulana Maududi's own associates. They explained the matter to him. As a result, he changed his view. He wrote me a letter in very courteous language and clarified that he understood things the same way I did. After this, he wrote those articles which were later included in the third volume of his book Siyasi Kashmakash. In that, you can see that he wrote exactly what I was trying to explain to him, only in a different tone and style.*

## The Role of Maulana Manzoor Numani

Further advancing this account, Maulana Islahi says:

*Later, when the Jamaat-e-Islami was about to be established, Maulana Manzoor Numani came to me and said, 'Look, now reconciliation has been made between you and Maududi. Now if a party is formed on the lines you had suggested, would you join it?' I replied, 'Maulana, I am not the type to go on joining parties. God has created me for another purpose. I want to complete and translate the books of Maulana Hamiduddin Farahi. Perhaps here (at Madrasah al-Islah) I may get the opportunity to do that. However, if a party is formed on the lines you've mentioned, my prayers and sympathies will be with it—nothing more. I cannot promise participation.'*

Maulana further explains:

*Despite this stance of mine, Maulana Manzoor Nu 'mani persisted. He tried to persuade me, saying, 'Do what you wish, but at least meet Maududi once... You understand? That's what he said to me!'*

## Meeting with Maulana Maududi in Lahore

Then Maulana narrates that Maulana Manzoor Numani dragged him to Lahore—meaning he went reluctantly. Upon arrival, they discovered that it was in fact a formal gathering, attended by a considerable number of people. This gathering took place shortly before the founding convention of the Jamaat in August 1941. The main details of the gathering are as follows, in the words of Maulana Islahi:

*In it, Maududi read out the first portion of his tafsir. He had begun that work. People gave their views—I do not know what they said. But I was asked for mine. I said, 'Maulana, you should not do this. You should prepare individuals... Did you hear that? I clearly said: do not do this. There is a need to prepare people. I will write the tafsir.' This displeased him. But I stated: 'You should not write the tafsir.' Later, I was asked to speak. I candidly said: 'The work you are planning is a most blessed effort. But it requires many stages of preparation. It demands great readiness.'*

What Maulana meant was: forming a party to fulfill the obligations of religion is a noble goal—but in his view, the required groundwork for it was still lacking. This was Maulana Islahi's first in-depth encounter with Maulana Maududi.

After the gathering, Maulana Numani asked him what impression he got of Maududi. On this occasion, Maulana was reluctant to offer an opinion. His own words:

*When he asked, I turned my face one way. When he asked from that side, I turned the other way. He persisted a lot, so I said it. The sentence I uttered, he later revealed at the time when I had defended Maududi against the criticisms of the ‘ulama’. And Maulana Numani, objecting to me in his journal, wrote that I had compared Maududi to (Ghulam Ahmad) Pervez. So now listen: if I did compare Maududi to Pervez, it was to the Pervez of that time—not the later one. In those days, his articles were good and reformative. They were published in Ma‘arif (edited by Maulana Manzoor Numani), in my own journal (al-Islah), and in other magazines. What I meant was: he wrote like an intellectual—not like a scholar—just good writing, that’s all.*

*Anyway, after this, Maulana Numani departed for Bareilly and I returned to Azamgarh. A few days later, a formal announcement was made for a gathering to establish the Jamaat-e-Islami. I was invited. I did not go—did you hear that? I did not go. But the gathering took place. The Jamaat was founded. It was announced that such-and-such individuals had participated. My name was also included among them. When this was published in the newspapers, Sayyid Sulaiman Nadwi also read it. Now, he used to consider me the commander-in-chief of his ideological campaign. He summoned me. When I went to him, he asked, ‘You did not go to the gathering, so how did your name get included?’ I replied, ‘Well, you can see for yourself—it just appeared.’ He said, ‘You must issue a denial.’ I said, ‘Let it be, it does not seem appropriate.’ He said, ‘If you will not do it, then I will.’ I said, ‘Why would you issue a denial? After all, it is a virtuous endeavor—just let it be.’*

*And I say this truthfully: the only reason I did not issue a denial was that perhaps Maulana Maududi and Maulana Numani had included my name out of trust, thinking I would not object. It is also possible that Maulana Numani had assured him that ‘he will not deny it.’ In reality, such was the brotherly relationship between me and Maulana Numani—do you understand? In this way, my name ended up among the founding members, and I became a central member of the Jamaat-e-Islami—even though I neither submitted any application nor filled out any form, nor pledged allegiance at anyone’s hand, nor made any oath to anyone. Yet all these lofty positions were conferred upon me.*

## The Matter of Fifty Thousand Rupees

When Maulana Islahi was declared a member of the Jama‘at-e-Islami, *al-Islah* had already been discontinued, and after a brief hiatus, *Islah* had begun to be published. The discontinuation of *al-Islah* was not due to lack of resources but rather due to disagreements over the administration of the madrasah. These disagreements were directly with Maulana Islahi. He did not provide a detailed account but hinted at the matter in allusive terms:

*I have always worked independently. These people conspired and had the journal shut down. They thought the work would not continue in this way. But for me, running the journal using personal resources was no issue at all.*

It appears that Maulana meant to say that he had restarted *Islah* on a personal basis, but it was discontinued again due to paper shortages caused by the war. Regarding the events that followed, Maulana narrates:

*After that, the late Dr. Habibullah wrote me a letter saying that he was depositing fifty thousand rupees in my name in a bank in Azamgarh. He said, ‘When the bank sends you the paperwork, please sign it.’ I replied that I could not take on such a heavy responsibility. ‘You are placing too great a burden upon me. Instead,*

*please form a trust.’ He responded that this would not be appropriate. ‘I will not form a trust. I do not want anyone to trouble you even in the slightest, but they are going to trouble you a great deal. That is why there is no need for a trust. You may use these funds for whatever religious work you wish to do.’ In this manner, he transferred the funds into my name. And now the situation was this: I was a member of the Jama’at-e-Islami; the journal had been discontinued; and the conditions in the madrasah had become unpleasant for me, although—with God as my witness—I had no personal conflict with anyone. In this situation, I received a message from Maulana Maududi inviting me to come to him.*

**[To be continued]**



# GOD LOVES MORE THAN 70 MOTHERS? A “BALANCED” REMINDER FROM THE QUR’AN AND THE BIBLE

Aamir Iqbal Yazdani

*Turn to your Lord in repentance and submit to Him before the punishment comes upon you, for then you will not be helped. (Qur’an 39:54)*

*Keep in mind the Day We will ask Hell, ‘Are you filled?’ And it will say, ‘Are there any more?’ (Qur’an 50:30)*

*Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven. (Matthew 7:21)*

People think and often say that God loves more than seventy mothers—a heartfelt expression used to highlight His infinite mercy. While the statement is widely quoted in Muslim circles, it is not found in any authentic Hadith collection. Rather, it reflects a general sentiment drawn from authentic narrations that describe the immense scope of God’s mercy. Still, to grasp the complete nature of the Divine, we must hold this concept in balance with another central Qur’anic truth: God’s justice is as real and unwavering as His mercy.

## God’s Eternal Reminders on Mercy, Justice, and Repentance in Scripture

A powerful verse declares:

*Keep in mind the Day We will ask Hell, ‘Are you filled?’ And it will say, ‘Are there any more?’ (Qur’an 50:30)*

This stark image reminds us that Hell is not symbolic—it is a reality created to dispense divine justice upon those who persist in wrongdoing and arrogance. To truly understand God’s expectations, we must turn to the Qur’an—His uncorrupted Word—which lays out the path to salvation with clarity: belief in Him, repentance, good deeds, and a life of moral discipline. The Qur’an warns:

*Turn to your Lord in repentance and submit to Him before the punishment comes upon you, for then you will not be helped. (Qur’an 39:54)*

The Bible too, strongly affirms this duality of divine mercy and justice, and the urgency of repentance:

*Let the wicked forsake their ways and the unrighteous their thoughts. Let them turn to the LORD, and He will have mercy on them, and to our God, for He will freely pardon. (Isaiah 55:7)*

In the Book of Psalms, the call for repentance and God’s readiness to forgive are echoed repeatedly:

*The LORD is compassionate and gracious, slow to anger, abounding in love. He will not always accuse, nor will He harbor His anger forever. (Psalms 103:8–9)*

*A broken and contrite heart, O God, you will not despise. (Psalms 51:17)*

In the Sermon on the Mount, Jesus (PBUH) also emphasizes God's mercy, but with a warning to live righteously:

*Blessed are the merciful, for they shall obtain mercy. (Matthew 5:7)*

*Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven. (Matthew 7:21)*

These verses from the Bible resonate deeply with Qur'anic themes: mercy is available, but it must be sought sincerely, and salvation is tied to a life of genuine moral striving, not mere verbal declarations or cultural affiliation.

### **Conclusion: The Balance of Hope and Accountability**

God's mercy is vast, but it is not to be presumed upon carelessly. Both the Qur'an and the Bible invite believers to turn to God before it is too late, to live upright lives, and to seek His pleasure through humility and repentance.

True understanding lies in balancing hope in His mercy with awe of His justice, walking the path of conscious obedience and sincere devotion.

*...and your desires continued to deceive you until God's verdict materialized, and that great Deceiver continued to deceive you about God until the very end. (Qur'an 57:14)*

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# UNVEILING OVERLOOKED SYMBOLS: HOW ESCHATOLOGICAL SIGNS IN HADITH ALIGN WITH HISTORICAL EVENTS IN THE LIGHT OF THE BIBLE AND THE QUR'AN

Dr. Muhammad Saad Saleem

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This article is the first in a four-part series

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## Introduction

This article provides a unique framework for understanding the signs of the Day of Judgment in the Hadith literature by analysing the prophecies of the Bible and the Qur'an. The signs of the Day of Judgment described in the Hadith reflect complex geographical, social, and historical changes, which were shown to the Prophet Muhammad (PBUH) in the form of visions and dreams. In this article, these signs are interpreted in the light of the divine scriptures.

This symbolic approach not only effectively conveys these important messages but also helps in transmitting them from generation to generation. At the same time, it keeps certain future circumstances somewhat concealed. When these prophecies are examined in a historical context with an unbiased and broad-minded perspective, they appear to align with numerous historical facts. The purpose of these prophecies is not to morally validate or criticise the actions of people in the past, but rather to highlight Allah's perfect knowledge, power, and sovereignty over history.

This article has three fundamental objectives. The first objective is to invite the recognition of God as the Creator and Sustainer of the universe—a Lord who rules not only over believers but also non-believers, thus emphasising the universality of divine sovereignty. The second objective is to accurately identify the present era in the light of prophecies, so that Muslims do not base their intellectual and practical direction on false assumptions. The third and most important objective is to clarify that these prophecies do not demand any new religious obligations beyond the existing duties outlined in the Qur'an and Sunnah. As a result of this clarification, believers can free themselves from unnecessary intellectual and practical burdens and focus on their core religious responsibilities with dedication.

For example, the Hadith mentions that seeking refuge in the mountains during the tribulation of the *Dajjal* is in harmony with the Qur'anic principle that encourages migration during religious persecution. This is a continuation of divine guidance, and it shows that these prophecies, rather than issuing commands, enable the believers to acknowledge and affirm God's sovereignty in historical and global events. The article asserts that many signs of the Day of Judgment represent major global events, some of which may have already occurred. All references to Hadith in the article are based solely on Sahih Muslim and Sahih Bukhari to ensure authenticity and reliability.

## Prophecies of the Future

Allah sent His prophets to guide His creation on the straight path, who were granted divine revelation to fulfil their mission. These revelations sometimes included glimpses of future events, serving as clear testimony to Allah’s perfect knowledge. On some occasions, these events were described explicitly, as in the Qur’an’s Surah Ar-Rum, which mentions the Romans’ victory over the Sassanids. On other occasions, the revelation was presented in the form of a vision. For example, Prophet Joseph (PBUH) saw celestial bodies prostrating before him in a dream, symbolising the honour and respect he would receive from his family after his trials. Similarly, Prophet Abraham (PBUH) was shown in a vision the scene of sacrificing his son, which was a great trial for him and his son. Prophet Abraham (PBUH) and his son regarded this as a test of obedience and adopted an attitude of submission, deciding to carry it out exactly as per the dream. However, Allah’s intervention stopped the sacrifice, as the dream interpretation was for Prophet Abraham (PBUH) to dedicate his son to the service of Allah’s House.<sup>2</sup> In this trial, their willingness to make every kind of sacrifice and their complete obedience to Allah’s command made their actions a great example of servitude, loyalty, and sincerity.

However, the symbolic nature of visions often makes them susceptible to misunderstanding. A prominent example is the Book of Revelation, which was revealed to Jesus (PBUH). This text contains various symbolic visions, including references to calamities, historical events, and the coming of the Prophet Muhammad (PBUH). In the Book of Revelation, Prophet Jesus (PBUH) is depicted as the “slaughtered lamb,” symbolising the prophets’ innocence, sacrifice, and complete loyalty to Allah.<sup>3</sup> This allegory resembles the dream of Prophet Abraham (PBUH), as described above, where the concept of sacrifice signifies complete submission and acceptance of Allah’s will and command. However, Christians interpreted the symbol of the “slaughtered lamb” as a reference to the crucifixion of Jesus (PBUH). This misinterpretation serves as a reminder that preconceived notions, not derived through sound scholarly methods, can lead to incorrect conclusions when interpreting symbolic traditions.

## Fundamental Principles for Understanding Prophecies

This article establishes the following principles as the foundation for understanding the prophecies shown to Prophet Muhammad (PBUH) in visions described in the Hadith.

### First Principle – Interpretation of Human and Animal Symbols

In the Hadith, prophecies are presented symbolically, just as in previous divine books such as the Book of Daniel and Revelation, where future events are depicted in dreams and visions. In these texts, the symbols of animals and humans represent various powers, such as kingdoms, countries, and organisations. For example, in the Book of Daniel, during the final period of the Babylonian Empire, the empire is shown as a human, and the subsequent Greek Empire is depicted as an animal in the dream of Prophet Daniel (PBUH).<sup>4</sup> This is part of the same symbolic style, under which, in the Hadith, the *Dajjal* is presented as a human and the “Beast of the Land” as an animal.

<sup>2</sup> Javed Ahmed Ghamidi, *Qur’an Exegesis*, on Surah 37:102–113, Ghamidi Institute of Islamic Learning, accessed May 17, 2025, [https://www.javedahmedghamidi.org/#!/Qur'an?chapter=37&paragraph=13&type=Ghamidi#fn\\_60](https://www.javedahmedghamidi.org/#!/Qur'an?chapter=37&paragraph=13&type=Ghamidi#fn_60).

<sup>3</sup> Revelation 5:5–6 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/REV.5.5-6.NIV>.

<sup>4</sup> Daniel 7:17–27 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/dan.7.17-27.NIV>.



## Second Principle – Symbolic Meanings of Places and Groups

Understanding the geographical locations and human groups mentioned in the Hadith requires considering the political and cultural context of the era of Prophet Muhammad (PBUH), just as understanding the Qur'an is impossible without knowledge of the Arabic language of that time and its linguistic background. This symbolic style gives the Hadith meaning and continuity that remain intact despite changing political circumstances and geographical divisions.

For example, during the time of Prophet Muhammad (PBUH), Constantinople was the capital of the Byzantine Christians, and it retained this status at the time of its conquest, which is why it is mentioned by its original name in the Hadith. Similarly, during the Prophet's (PBUH) era, "Sham (Syria)" was under the control of the Byzantine Empire, so in prophecies related to the early period, "Sham" refers to the actual geographical region of Syria. However, in later prophecies, "Sham" acquires a symbolic meaning, representing regions under Christian influence.

In this context, soon after the Prophet Muhammad's (PBUH) passing, the centre of the Caliphate shifted outside of Arabia. Therefore, in Hadiths related to later periods, the mention of Medina refers not merely to a city, but as a symbol of the entire Muslim community, just as during the Prophet's (PBUH) era it was the centre of the Muslim state. Similarly, it is necessary to understand other places such as Damascus, Lod, and Yemen within their historical and cultural backgrounds to interpret the Hadiths correctly.

According to this principle, the human groups mentioned in the Hadith should also be understood in the context of their historical identity at the time. For example, Christianity was an integral part of the identity of Roman citizens in the Byzantine Empire. Although their empire came to an end in 1453 CE, later Christian groups are also called "Romans" in the prophecies of the Hadith.<sup>5</sup> Similarly, references to other groups, such as the descendants of Isaac and the Jews of Isfahan, should be interpreted within their specific historical context to ensure the correct understanding of the related Hadith.

## Third Principle – Details Remain Hidden Due to Divine Wisdom

According to the prophecies described in the Hadith, Allah conceals certain signs and details based on His infinite wisdom, so their complete understanding is only possible after their actual occurrence. These signs are often presented in symbolic language, which points to a significant event, but does not reveal its specifics. For example, the sudden death of Gog and Magog by worms on their necks symbolises a considerable factor, which is presented in a symbolic style rather than described in detail. Similarly, the rush of hypocrites and disbelievers towards the *Dajjal* due to three tremors in Medina conceals the trials manifesting in these tremors. The correct interpretation of such prophecies only becomes clear in their historical context after their occurrence, when it becomes evident which real events these signs represent.

## The Ten Major Signs of the Day of Judgment

The following sections mention significant events before the Day of Judgment, as described in the Hadith of the Prophet Muhammad (PBUH). These events are based on the ten major signs of the Day of Judgment,<sup>6</sup> which

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<sup>5</sup> Muslim ibn al-Hajjaj, *Sahih Muslim* 2898a, accessed May 17, 2025, <https://sunnah.com/muslim:2898a>.

<sup>6</sup> Muslim ibn al-Hajjaj, *Sahih Muslim* 2901a, accessed May 17, 2025, <https://sunnah.com/muslim:2901>.

were shown to Prophet Muhammad (PBUH) in his visions.<sup>7</sup> For example, the *Dajjal* was shown to Prophet Muhammad (PBUH) during the event of *Miraj*,<sup>8</sup> which was a vision.<sup>9</sup>

### The Beast of the Land (*Dabbat al-Ard*)

Among the signs of the Day of Judgment, states, empires, kingdoms, and organisations are often depicted as living creatures, which is a symbolic way of understanding and describing powerful forces. This symbolic expression is prominent in various religious texts, such as the Bible, the Qur'an, and the Hadith of the Prophet Muhammad (PBUH). The Beast of the Land (*Dabbat al-Ard*) is a significant metaphor in these traditions, representing oppressive, vast, and often tyrannical states.

### Examples from the Old Testament

In the Old Testament, especially in the Book of Daniel, the symbolism of animals in the dreams of the Prophet Daniel (PBUH) is described in great detail. These animals are presented as representations of powerful and oppressive empires. The oldest extant manuscripts of the Bible are written in Greek, where the word "thērion" means "animal," which is similar to the Arabic word "*dabbah*," indicating the same meaning in both languages. In the dreams of Prophet Daniel (PBUH), these animals represent great empires characterised by their power, oppression, and vastness. Some animals are depicted with multiple heads, representing different families, groups, or factions within an empire, while their horns symbolise kings, rulers, or influential leaders.

### Four Beasts – Four Ancient World Empires

Four animals are mentioned in the Book of Daniel.<sup>10</sup> These animals represent successive world empires, as explained to Prophet Daniel (PBUH):<sup>11</sup>

- **The First Animal – The Babylonian Empire:** The first animal is like a lion with eagle's wings, which later transforms into a human figure and is given a human mind. This represents the Babylonian Empire (605–539 BCE), which was renowned for its strength, dominance, and swiftness.
- **The Second Animal – The Achaemenid Empire:** The second animal is like a bear, representing the Median-Persian Achaemenid Empire (539–331 BCE). This empire was famous for its immense power and conquests, and it inspired fear due to its ferocity.
- **The Third Animal – The Greek Empire:** The third animal is like a leopard with four wings and four heads. This represents the Greek Empire (331–146 BCE), which, under the leadership of Alexander the Great, dominated the world stage. The four heads symbolise the division of Alexander's empire into four parts after his death.
- **The Fourth Animal – The Roman Empire:** The fourth animal is terrifying and dreadful, with iron teeth and ten horns. It represents the Roman Empire (from 146 BCE onwards), symbolising unparalleled power and dominance. Its iron teeth signify ruthlessness and powerful control.

<sup>7</sup> Sayyid Manzoor-ul-Hasan, *Nazul Masih* (Ghamidi Institute of Islamic Learning, November 2023), 185–217.

<sup>8</sup> Muhammad al-Bukhari, *Sahih al-Bukhari* 3239, accessed May 17, 2025, <https://sunnah.com/bukhari:3239>.

<sup>9</sup> Muhammad al-Bukhari, *Sahih al-Bukhari* 7517, accessed May 17, 2025, <https://sunnah.com/bukhari:7517>.

<sup>10</sup> Daniel 7:1–28 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/DAN.7.NIV>.

<sup>11</sup> Daniel 7:17–27 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/dan.7.17-27.NIV>.

## **The Ram and the Goat – The Achaemenid and Greek Empires**

Another vision in the Book of Daniel mentions a ram and a goat.<sup>12</sup> The angel Gabriel (AS) explained this vision to Prophet Daniel (PBUH).<sup>13</sup> The ram with two horns represents the Achaemenid Empire, symbolising the combined power of Media and Persia within the Achaemenid Empire. The goat represents the Greek Empire, which strikes the ram fiercely, throws it to the ground, and defeats it. The prominent horn between the goat's eyes signifies the power and leadership of Alexander the Great. The breaking of the goat's horn, followed by the emergence of four smaller horns, symbolises the division of Alexander's vast empire among his four generals after his death. This vision describes the power, rise, and fall of great empires in the course of history.

## **Examples from the New Testament**

The use of animal metaphors continues in the New Testament, especially in the Book of Revelation, where three symbolic animals are mentioned.

## **The Beast from the Sea – The Roman Empire**

This beast described in the Book of Revelation represents the Roman Empire,<sup>14</sup> renowned for its powerful naval force and its vast influence spread through the sea. Its emergence from the sea signifies Rome's maritime strength. Its seven heads symbolise seven royal eras, and the blasphemous words inscribed on each head represent its rebellion and arrogance against God. This beast was given the power to speak pride and disbelief for forty-two months.<sup>15</sup> These forty-two months refer to the war between the Romans and the Jews from 66 CE to 70 CE, after the ascension of Jesus (PBUH), which culminated in the desecration and destruction of the Jewish Temple by the Romans in 70 CE.

## **The Beast from the Land – The Church**

The beast of the land mentioned in the Book of Revelation symbolises an authority based on the earth, which deceives the masses through false messages. It is referred to as the "False Prophet," representing the spread of false ideologies under satanic influence. This beast derives its power from the authority of the sea beast, and it appears when the deadly wound on one of the heads of the sea beast has been healed.<sup>16</sup> This wound symbolises the Crisis of the Third Century in the Roman Empire, after which the Church emerged as a formal institution following the Council of Nicaea held in 325 CE. The Church, utilising the authority of the Roman Empire, began persecuting those Christians who opposed the Nicene Creed, such as the Arians, Donatists, Marcionites, and Montanists. In the symbol of the "beast from the land," its two horns appear like a lamb, giving an impression of gentleness, sanctity, and innocence, but its speech is like that of a dragon, representing deception, threats, and misguidance. These two horns signify the religious power of the two major branches of the Church—Constantinople (East) and Rome (West).<sup>17</sup>

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<sup>12</sup> Daniel 8:1–27 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/DAN.8.1-27.NIV>.

<sup>13</sup> Daniel 8:19–25 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/DAN.8.19-25.NIV>.

<sup>14</sup> Revelation 13:1–10 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/REV.13.1-10.NIV>.

<sup>15</sup> Revelation 13:5–10 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/REV.13.5-10.NIV>.

<sup>16</sup> Revelation 13:11–12 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/REV.13.11-12.NIV>.

<sup>17</sup> Revelation 13:11 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/REV.13.11>.

The defeat of the sea and earth beasts in the Book of Revelation<sup>18</sup> signifies the defeat of the Romans at the hands of the noble Companions of Prophet Muhammad (may Allah be pleased with them), which not only weakened the power and influence of Rome and the Church but also profoundly affected their methods, philosophy, and ideologies.

### The Scarlet Beast – The Persian Empire

The scarlet beast mentioned in the Book of Revelation represents the Persian Empire.<sup>19</sup> Its seven heads<sup>20</sup> symbolise seven dynasties. The sixth head corresponds to the Parthians during the time of Jesus (PBUH), while the seventh head represents the Sassanid Empire.<sup>21</sup> Its ten horns symbolise the ten Sasanian kings<sup>22</sup> who came to power for a brief period before the wars between the Sasanians, under the leadership of Yazdegerd III, and the noble Companions (may Allah be pleased with them).<sup>23</sup>

### Mention of the Beast in the Qur'an – A Warning to the Quraysh

In Surah An-Naml of the Holy Qur'an,<sup>24</sup> there is mention of a beast emerging from the earth (Dabbatan mina al-Ard), which will speak to the deniers of the truth. This verse was revealed in response to the disbelief and denial of the people of Quraysh, the nation of the Prophet Muhammad (PBUH).

If we compare the "speaking" of the beast in this Qur'anic warning with the "sea beast" mentioned in the New Testament<sup>25</sup>—which speaks arrogantly and blasphemously for forty-two months—we find a profound similarity between the two events. In the New Testament, the speech of the sea beast is a sign of divine wrath upon the Israelites, which the Jews had to endure between 66 and 70 CE in the form of religious humiliation, psychological pressure, and national disgrace, culminating in the destruction of the Temple in Jerusalem. Similarly, the Qur'an issues a warning of the same nature to the Quraysh, presented as a punishment in response to their disbelief and denial of the truth. However, when a large number of the Quraysh accepted Islam, this punishment was averted.<sup>26</sup>

### Mention of the Beast in Hadith – The Mongol Empire

In light of the prophecies of the Qur'an and the Bible, the "beast of the land" described in the Hadith—which is among the ten major signs of the Day of Judgment—actually symbolises a powerful and tyrannical empire. This empire expanded its influence through land routes and military conquests, oppression, and global cultural transformations, leaving a profound impact on the world. This power differs from the "sea beast" mentioned in

<sup>18</sup> Revelation 19:19–21 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/REV.19.19-21>.

<sup>19</sup> Revelation 17:3–14 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/REV.17.3-14.NIV>.

<sup>20</sup> Revelation 17:7 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/REV.17.7.NIV>.

<sup>21</sup> Revelation 17:10 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/REV.17.10.NIV>.

<sup>22</sup> 1. Kavadh II (Shērōē) (628) 2. Ardashir III (628–630) 3. Shahrbaraz (630) 4. Boran (630, 631–632) 5. Khosrow III (630) 6. Shapur-i Shahrvaraz (630) 7. Azarmidokht (630–631) 8. Hormizd VI (630–632) 9. Peroz II (632) 10. Farrukhzad (styled Khosrow V) (632) Kavadh II (Shērōē) (628)

<sup>23</sup> Revelation 17:12–14 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/REV.17.12-14>.

<sup>24</sup> Qur'an 27:82, *Qur'an.com*, accessed May 17, 2025, <https://Qur'an.com/27/82>.

<sup>25</sup> Revelation 13:5–10 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/REV.13.5-10.NIV>.

<sup>26</sup> Javed Ahmed Ghamidi, *Qur'an Exegesis*, on Surah 27:82, Ghamidi Institute of Islamic Learning, accessed May 17, 2025, <https://www.javedahmedghamidi.org/#/Qur'an?chapter=27&paragraph=35&type=Ghamidi>.

the New Testament, which represents a maritime power—such as the Roman Empire—whereas the "beast of the land" represents a terrestrial power.

In the historical context, this prophecy applies to the Mongol Empire of the 13th century. The Mongol Empire emerged as the largest and most lethal empire in human history, spreading through land routes, devastating vast regions stretching from Asia to Europe. Their military invasions, the collapse of empires, and the reconfiguration of the international geopolitical and political order all confirm that the Mongol Empire is the symbol of the "Beast of the Land," as described in the Hadith.



*Figure 1: The Mongol Empire at its peak – the largest empire in history, which expanded primarily through land-based invasions, and is symbolically described in the Hadith as the "Beast of the Land."<sup>27</sup>*

## The Rising of the Sun from the West

Among the major signs of the Day of Judgment mentioned in the Hadith is the sun's rising from the west. "The rising of the sun over a civilisation" is a metaphor in various languages and cultures, symbolising a civilisation's influence, power, and ascendancy. In this metaphor, the sun highlights the historical periods of rise and fall of civilisations, where power and leadership shift between different regions. The sun's rising over a civilisation is generally considered a sign of ascendancy. In contrast, the sun's setting over a civilisation is typically seen as a sign of its decline.

In the context of the signs of the Day of Judgment, the rising of the sun from the west has been interpreted as the rise of Western civilisation. This journey of ascendancy began with the Renaissance of the 12th-century Middle Ages,<sup>28</sup> a period of intellectual and scholarly awakening in Europe, marked by the rediscovery of ancient wisdom through translations of Greek and Arabic sciences, the development of scholastic philosophy, the establishment of universities, and significant advancements in law, science, and architecture. During this time, progress in popular literature, religious reforms, and cultural exchanges resulting from the Crusades further strengthened the foundations of European civilisation and knowledge. Later, the Renaissance from the 14th to the 17th centuries and the Reformation movements of the 16th century also played a prominent role. These movements brought about profound revolutions in thought, science, and governance in Europe, ultimately establishing the West as a dominant global power.

## Proximity to the Beast of the Land

<sup>27</sup> "Mongol Empire Map," *Wikipedia*, accessed May 17, 2025, [https://en.wikipedia.org/wiki/Mongol\\_Empire#/media/File:Mongol\\_Empire\\_map\\_2.gif](https://en.wikipedia.org/wiki/Mongol_Empire#/media/File:Mongol_Empire_map_2.gif).

<sup>28</sup> "Renaissance of the 12th Century," *Wikipedia*, last modified May 17, 2025, [https://en.wikipedia.org/wiki/Renaissance\\_of\\_the\\_12th\\_century](https://en.wikipedia.org/wiki/Renaissance_of_the_12th_century).

In the Hadith,<sup>29</sup> the rising of the sun from the west is mentioned as the first of the major signs of the Day of Judgment, and the Beast of the Land is described as another major sign that will appear immediately after it. The sign of the rising of the sun from the west was the first to be fulfilled among the ten major signs.<sup>30</sup> After the Renaissance of the 12th century Middle Ages,<sup>31</sup> the emergence of the Beast of the Land—symbolically interpreted as the Mongol Empire in the 13th century—took place.

### **The Futility of Faith at That Time – A Warning**

It is stated in the Hadith that when the sun rises from the west, people will see it and believe, but at that time, faith will be of no benefit.<sup>32</sup> In some Hadiths, the Beast of the Land and the Dajjal are also included among those signs after whose appearance faith will not bring any benefit.<sup>33</sup> A similar warning is also found in Surah Al-Anbiya' in reference to the emergence of Gog and Magog, when people will confess, 'Indeed, we were wrongdoers.'<sup>34</sup>

These Hadiths and the verse of the Qur'an are a clear warning, because these signs will occur close to the Day of Judgment. And this is the scenario of the Day of Judgment: that a person's faith will not benefit him, and people will admit, "Indeed, we were wrongdoers." This warning indicates the imminent occurrence of these signs before the Day of Judgment. Only Allah knows how close these signs are to the Day of Judgment. This message invites people to believe before the time of respite ends and to reform themselves through sincere repentance, before there remains no way to return.

*This discussion will be continued in Part 2.*



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<sup>29</sup> Muslim ibn al-Hajjaj, *Sahih Muslim* 2941a, accessed May 17, 2025, <https://sunnah.com/muslim:2941a>.

<sup>30</sup> Muslim ibn al-Hajjaj, *Sahih Muslim* 2901a, accessed May 17, 2025, <https://sunnah.com/muslim:2901>.

<sup>31</sup> "Renaissance of the 12th Century," *Wikipedia*, last modified May 17, 2025, [https://en.wikipedia.org/wiki/Renaissance\\_of\\_the\\_12th\\_century](https://en.wikipedia.org/wiki/Renaissance_of_the_12th_century).

<sup>32</sup> Muhammad al-Bukhari, *Sahih al-Bukhari* 4636, accessed May 17, 2025, <https://sunnah.com/bukhari:4636>.

<sup>33</sup> Muslim ibn al-Hajjaj, *Sahih Muslim* 158, accessed May 17, 2025, <https://sunnah.com/muslim:158>.

<sup>34</sup> Qur'an 21:96–97, *Qur'an.com*, accessed May 17, 2025, <https://Qur'an.com/21/96-97>.



# THE CONCEPT OF *WAJIB* IN HANAFI JURISPRUDENCE

Muhammad Hassan Ilyas

In Islamic law, the commands of Allah Almighty are definitive, explicit, and devoid of any ambiguity. These are the immutable instructions referred to in the Qur'an as *ayatin muhkamāt* (clear and decisive verses), that is, the certain and categorical rulings which directly express the Divine Will and serve as the foundational basis for the legislative structure of religion.

To properly understand these rulings, it is essential to evaluate each command in light of the degree to which the lawgiver has demanded it: whether it entails an absolute obligation (*fard*)—such as *salah*, which is obligatory upon every legally responsible Muslim—or whether it pertains to acts associated with recommendation and choice, such as the *sae* between Safa and Marwah, which is meritorious and rewardable, but omission of which incurs no reproach.

In accordance with this principle, the nature of *nafl* (voluntary) acts is also determined. These do not reach the level of obligation but become a means of reward and spiritual merit. As such, it is stated:

*and he who does a virtue out of his own interest, God accepts it. (Qur'an 2:158)*

This is a clear declaration that even voluntary good deeds are a means of attaining nearness to Allah, though they do not carry the same level of compulsion.

In contrast to this, the Hanafis, based on legal reasoning (*ijtihad*), have identified a third category between *fard* and *nafl*, which they designate as *wajib*. According to them, there are certain acts that are emphatically required by the lawgiver, but whose evidence is derived not from definitive textual proofs, but from probable sources.

Since these acts hold a status above voluntary deeds yet below obligatory ones, the Hanafis designated for them an independent category. This classification is a distinctive feature of their methodological analysis, through which they seek to regulate the varying degrees of Shariah obligations. The Hanafis felt the need for such juristic differentiation when they encountered certain important religious practices that the Messenger of Allah (PBUH) performed consistently and with commitment, yet which were transmitted to the Ummah through probable rather than definitive channels.

They believed that placing such actions merely under the category of *nafl* was inconsistent with their religious significance. Therefore, in order to reflect the emphasis and consistent practice of the lawgiver, the term *wajib* was adopted for such actions—so that they are neither declared *fard* without definitive proof, nor diminished in importance by being labeled as merely *nafl*.

Subsequently, the Hanafis formally recognized *wajib* as a distinct category separate from *fard*. In their view, since *wajib* is established through probable sources, holding a belief in its obligatory status is not required, but its abandonment is still not permissible. Hence, *wajib* comprises those actions whose performance is legally necessary, but whose omission does not invalidate the act of worship, nor does it affect one's faith.

Imam Sarakhsi (RA) defines *wajib* as follows:



*Wajib is that which is legally required to be performed and whose abandonment is impermissible in terms of permissibility and prohibition, but whose proof does not lead to definitive knowledge.*

The practical application of this foundational concept by the Hanafis can be clearly observed in various chapters of jurisprudence. For example, in Salah, they regard recitation as *fard*, as it is established by a definitive Qur'anic text. However, the recitation of Surah al-Fatihah is considered *wajib*, as its proof is based on a solitary report. Accordingly, they maintain that omitting Surah al-Fatihah does not invalidate the prayer, although it affects the completeness of the act.

Another similar example is the beard, which the Hanafis classify as *wajib*. Although the narrations affirming it are not definitive, the emphasis contained within them warranted its classification above *nafl*, so that its significance may be highlighted.

In our humble academic opinion, this entire construct of legal categorization by the Hanafis at a foundational level raises several important questions. The central issue is that the nature of any legal ruling—whether it is *fard*, *wajib*, or *nafl*—cannot be determined solely based on reasoning or analogy, nor merely on the fact that the ruling has reached us through a definitive or probable source. The nature of transmission, no matter how strong, cannot itself serve as the ultimate criterion for the legal classification of a command.

The determination of the legal nature of religious rulings rests solely with the lawgiver—Muhammad, the Messenger of Allah (PBUH). He alone was granted the authority by Allah to designate any statement or action as *fard*, *nafl*, or *mustahab*.

Hence, assigning the status of *wujub* to any action based solely on emphasis, continuity, or consistent practice, without an explicit declaration from the lawgiver, amounts to an intrusion into the domain of legislation. Imam al-Shatibi articulates this principle in the following words:

*No one besides the lawgiver has the right to declare any action as obligatory or voluntary. (Al-Itisam, 2/354)*

The Messenger of Allah (PBUH) conveyed all religious commands to the Ummah with utmost clarity, emphasis, and certainty through the Qur'an and Sunnah. The nature of every ruling was determined by him at the very moment of its issuance. Those actions he declared obligatory were necessarily transmitted to the Ummah through consensus (*ijma*) and continuous practice (*tawatur 'amali*), but these were not the evidence of their obligation—they were its natural result. The actual evidence lies in the legislative intent expressed through his statements, actions, or tacit approvals.

It is correct to state that original rulings reached us through definitive sources of the Qur'an and Sunnah as well as definitive methods such as consensus and continuous transmission. However, the mere fact of such transmission does not mean that the mode of transmission itself defines the legal status of those rulings. Transmission is merely a medium through which the lawgiver's decision reaches us; it is not a decision-maker in itself. The essence lies in the legislative intent of the Prophet (PBUH)—this alone determines the legal nature of a ruling, not the channel by which it has been conveyed.

This principle also implies that if one wishes to highlight the importance of a religious practice, it may be done through exhortation, advice, or encouragement, but altering its legal status—declaring it *fard*, *nafl*, or *mustahab*—on this basis is questionable. Exhortation is a moral tool, not a legislative one. Therefore, in determining the legal classification of any action, the foundational criterion must be the intent and will of the Prophet (PBUH) as conveyed through his words, actions, or approvals.

This may be illustrated with the following example:

Qurbani (ritual sacrifice) is a noble act of worship mentioned in the Qur'an, extolled in Hadiths, practiced consistently by the Companions, and preserved in the continued tradition of the Ummah—reflecting its high regard. Yet, since the Messenger of Allah (PBUH) did not declare it obligatory upon the Ummah, its legal status remains *nafl*. However, it is not an ordinary voluntary act; the religious symbolism, spiritual fervor, and connection to the tradition of Abraham (PBUH) imbue it with a higher rank among non-obligatory deeds.

Therefore, the fundamental truth is that the nature of rulings—whether they are compulsory or voluntary—as mentioned in the Qur'an, Sunnah, and Hadith cannot be altered based on probable sources, historical continuity, or our own understanding.

Though the Hanafi classification of *wajib* may be viewed as an attempt to encourage voluntary acts through a structured legal framework, it inadvertently gives rise to a conceptual ambiguity—whereby the role of legislation, which belongs solely to the Prophet (PBUH), is subtly delegated to interpretive judgments and probable indications. This is the foundational issue that demands deeper reflection.

Some scholars interpret this differentiation based on internal indicators within texts and collective evidence, arguing that sometimes there is such emphasis in a ruling from the lawgiver that it prevents its classification as merely *nafl*. This interpretation holds weight only when such emphasis is explicitly expressed by the lawgiver within the text. If the lawgiver has not made an action obligatory, then elevating it to the level of obligation based solely on our understanding or interpretive reasoning constitutes an overreach of the legislative domain. It is correct that voluntary rulings may be classified into degrees based on various indicators, but such categorization must retain their non-obligatory nature and cannot elevate them to obligation.

Similarly, it is sometimes argued that when a jurist finds conflicting evidence or contradictory indicators in a matter, he may, as a matter of precaution, categorize an act as *wajib*—as exemplified in Hanafi jurisprudence through the concept of *makruh tahrimi* (strongly disapproved).

However, this justification does not appear sound from a foundational perspective, because the term *wajib* here is not used merely as a precaution but as an expression of a definitive legal requirement. And when such a requirement is based solely on probable evidence, the question arises: Can a jurist's understanding, in itself, serve as a source of legal obligation?

A common assertion is that if a ruling is proven through probable evidence, but a preponderance of indicators points toward obligation, then accepting it as *wajib* is reasonable. Yet, the central issue remains: Did the lawgiver himself base obligation on those indicators? If no clear statement exists from him, then all such reasoning remains at the level of legal interpretation and cannot establish an independent legal status.

Moreover, if we adopt the notion that some legal obligations may be established solely through probable sources, it leads to a fundamental problem: Is it conceivable that the Shariah would base one of its obligatory rulings on such a foundation to which every legally responsible individual does not necessarily have access? In such a case, would a Muslim who does not have access to these speculative indicators still be considered a legitimate addressee of this obligation?

All of these points guide us toward the same foundational conclusion: The legal nature of Shariah rulings—whether they are *fard*, *nafl*, or *mustahab*—can only acquire authoritative and definitive status when explicitly determined by the lawgiver. The foundation of all Shariah rulings is divine revelation, and unless a command from the lawgiver indicates compulsion or recommendation, its legal nature cannot be altered based on conjectural indicators or interpretive impressions.

## SPLITTING OF THE MOON (XIII)

Syed Manzoor ul Hassan

### The Incident of the Splitting of the Moon — In the Light of Hadiths and Athar

The incident of the splitting of the moon is originally mentioned in the Holy Qur'an. It clearly outlines the background of such signs and specifically the nature, purpose, and objective of this incident. Therefore, its contents hold fundamental importance in the explanation and details of this event. However, several Companions of the Prophet (PBUH) have also narrated this event. Among them, Ali, Abdullah bin Mas'ud, Jubair bin Mut'im, Abdullah bin Abbas, Abdullah bin Umar, Hudhaifa bin Yaman, and Anas bin Malik are prominent. Some of them were eyewitnesses while others narrated it based on the testimonies of others. These narratives are recorded in the collections of hadith and traditions in Bukhari, Muslim, Tirmidhi, Ahmad, Abu Awanah, Abu Dawood al-Tayalisi, Abdul Razzaq, Ibn Jarir, Bayhaqi, Tabarani, Ibn Mardawiyah, and Abu Nu'aym Isfahani with several and varied chains of transmission. These narratives can be divided into two categories based on the observation of the narrators:

1. Narrations of the Companions Who Witnessed the Splitting of the Moon
2. Narrations from Companions Who Did Not Witness the Splitting of the Moon

Below, the aforementioned narratives have been analyzed in the same sequence. However, before the study of this, it is necessary to determine the timing of the splitting of the moon.

### The Time of the Occurrence of Splitting of the Moon

The incident of the splitting of the moon occurred during the time of the Prophet Muhammad (PBUH) before the migration. Scholars of history, biography, hadith, and exegesis agree on this. According to their estimates, this event took place approximately five years before the migration, in the presence of the Prophet (PBUH) in Mecca. He was in Mina at the time. On this occasion, several companions and the disbelievers of the Quraysh witnessed it.

The commentator of Bukhari, Hafiz Ibn Hajar Asqalani, writes in *Fath al-Bari* under the narrations of the splitting of the moon:

قال: انشقَّ القمر بمكة يعني: أن الانشقاق كان وهم بمكة قبل أن يهاجروا إلى المدينة

*A narration states that the narrator (Abdullah ibn Masud) reported that the incident of the splitting of the moon occurred in Mecca. This means that when the moon was split into two parts, they were in Mecca before the migration to Medina. (7/184)*

In *Al-Mawahib Al-Ladunniyah*, Allama Ahmad bin Muhammad Qastallani has written:

*This event took place in Mecca approximately five years before the Hijra. (2/254)*

Maulana Abul A'la Maududi has also specified this date. He writes:

*The details that emerge from compiling all the narrations indicate that this incident occurred approximately five years before the migration. It was the fourteenth night of the lunar month. The moon had just risen. Suddenly, it split, and one fragment appeared on one side of the nearby mountain while the other fragment appeared on the other side. This phenomenon lasted only for a moment, and then the two fragments rejoined. The Prophet (PBUH) was present in Mina at that time. (Tafbeem-ul-Qur'an 5/229)*

Syed Sulaiman Nadvi states that this event was the final sign of guidance for the disbelievers of Quraysh. Even after witnessing such a great sign, when the Quraysh did not come to faith, Allah commanded the Prophet (PBUH) that the argument had been completed, and thus, he should leave this community and migrate. He writes:

*Among the signs of guidance, the most conclusive and final sign for the disbelievers of Mecca was the splitting of the moon, after which the onset of destruction was imminent... Before the migration, the sign of the splitting of the moon appeared, and even upon witnessing it, when the leaders of the Quraysh did not embrace Islam, the Prophet Muhammad (PBUH) was commanded to migrate from Mecca, and the time for the punishment of destruction was near. Among the companions, those who were privy to the mysteries of prophethood had already understood that this migration was a precursor to the destruction of the Quraysh. In 'Al-Mustadrak al-Hakim' (Volume 3, p. 7) and 'Musnad Ahmad ibn Hanbal' (Volume 1, p. 216), it is mentioned that when the Prophet (PBUH) left Mecca, Abu Bakr Siddiq (RA) said, "Indeed, to Allah we belong. The people of Mecca have expelled their Messenger, surely they will be destroyed, and then the verse of battle (Udhina Lillazeena) was revealed. (Seerat-un-Nabi 3/172-173)*



# STUDY OF THE SPEECH OF THE MESSENGER (PBUH)

Muhammad Zakwan Nadvi

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Just as the term *hafiz al-Qur'an* (one who has memorized the Qur'an) is widely known, so too is the term *hafiz al-hadith* among scholars. Defining the latter, Hafiz Jamal al-Din al-Mizzi has accurately written:

*A hadith scholar is one whose knowledge of hadith exceeds his ignorance of it. (Al-Mukhtasar al-Wajiz fi Uloom al-Hadith, p. 235)*

That is to say, he is a scholar deeply versed in hadith with thorough command over the discipline.

Reflecting on the term *hafiz al-hadith*, one is led to consider that beyond this technical definition, just as it is essential for a genuine scholar of religion to be, either literally or meaningfully, a *hafiz al-Qur'an*, likewise it is imperative that he engage in deep and comprehensive study of the Prophetic hadiths to attain the rank of *hafiz al-hadith*. He should strive to commit as many Prophetic sayings to memory as possible and become a scholar of both the Qur'an and the Sunnah. This will not only be a mark of scholarly beauty, but also an effective path to truly understanding religion. Without insight into hadith, no one can be truly enriched by the prophetic wisdom and foresight.

Numerous commentaries have been written on Sahih al-Bukhari, such as *Sharh Sahih al-Bukhari* by Ibn Battaal (d. 449 AH), and *Umdat al-Qari* by Badr al-Din al-Ayni (d. 855 AH). However, among scholars, the most important and celebrated commentary remains the one written by Hafiz Ibn Hajar al-Asqalani, titled *Fath al-Bari bi-Sharh Sahih al-Bukhari*.

Hafiz Ibn Hajar completed this monumental work over a span of approximately 25 years—from 817 AH to 842 AH—during which he was aged between 45 and 55. Several of his students continuously assisted him in compiling this work.

It is said that Imam al-Shawkani (d. 1250 AH) was once asked to write a commentary on *Sahih al-Bukhari*. Alluding to the immense stature of Ibn Hajar's work, he responded with a beautiful statement: “*La hijrata ba'd al-fath*”—“There is no migration after the Conquest [*Fath al-Bari*].” Writing another commentary, he implied, would be akin to migrating after the conquest of Makkah—something unnecessary and redundant.

Regarding *Fath al-Bari*, Allama Anwar Shah Kashmiri (d. 1933 CE) rightly said that it is the *encyclopedia of hadith*. Every student of religion with an interest in detailed study of hadith and its sciences should make it a part of their regular reading. A distinct feature of this work is that it brings together, in a single place, multiple

dimensions of any given discussion—linguistic analysis, variant transmissions of reports, opinions of jurists, Companions, Successors, and other scholars.

Gratefully, the *takhrij* (source referencing) of *Fath al-Bari* has now been published under the title *Anis al-Sari* by Nabil b. Mansur al-Kuwayti, printed by *Mu'assasat al-Samahab*, Beirut, Lebanon (2005 CE).

In the study of hadith, *Mishkat al-Masabih* is an immensely important work. It brings together selected narrations on nearly every theme in the hadith corpus. If a person can truly benefit from this one book alone, God willing, it would suffice for them. Among its commentaries, *Mirqat al-Mafatih* by Mulla Ali al-Qari al-Harawi is considered the most important. This explanatory compendium of hadith is undoubtedly a significant scholarly reference.

In the preface to the critical edition of *Mishkat al-Masabih* (Dar al-Arqam, Beirut, vol. 5), the esteemed editors have aptly written:

*It is a comprehensive book, encompassing narrations and reports related to knowledge and practice, covering every aspect of life.*

*Mishkat al-Masabih* is in fact a refined and expanded edition of *Masabih al-Sunnah* by Imam al-Baghawi. Roughly two centuries after al-Baghawi's passing, two prominent scholars, al-Tibi (d. 743 AH) and al-Khatib al-Tabrezi (d. 740 AH), worked on it, eventually producing what came to be known as *Mishkat al-Masabih*.

### The Greatness of the Prophet's Speech

The incident of Zimad b. Tha'ab al-Azdi (RA) (d. 91 AH) is notable. Upon hearing just a few words from the Prophet (PBUH), he was so profoundly moved that he said:

*I have heard the speech of soothsayers, magicians, and poets—but never have I heard words like yours. These words reach to the depths of the sea. (Sahih Muslim, No. 2008)*

The Messenger of God is, in every respect, a manifest proof from God—be it in his speech or in his person. This is why Abdullah b. Salam (d. 43 AH), a man of exceptional intellect and scholarship, upon seeing the Prophet (PBUH) for the first time, declared:

*Indeed, this is not the face of a liar. (Sahih Ibn Khuzaymah, No. 2648)*

True faith and the demands of our time call for the revival of both *tilawah* (recitation) and *tadabbur* (deep reflection) of the divine word. Alongside this, there must be greater study and contemplation of the Prophet's words. The speech of the Messenger (PBUH) is an indispensable source of divine wisdom. It must be approached with reverence, study, and thoughtful reflection—so that our understanding of Islam is both complete and deeply rooted in prophetic guidance.



## IRAN AND THE MUSLIM WORLD

Khursheed Nadeem

At the time of writing, Iran stands alone in the battlefield. It does have diplomatic support from Muslim countries, but once the battlefield is heated, what is needed is arms and the strength of the arm. There appears to be no likelihood that this strength will become available in the near future. The warriors of social media are active. If their support had any real impact, Gaza would not have turned into a wasteland like this.

The intentions of America and its allies are clear: the consolidation of Israel and the elimination of resistance. The question is: what is the resolve of the Muslims who live in this region? Is it the defense of national states at an individual level, or a collective strategy of action? All signs suggest that the Arabs have chosen to safeguard their individual interests. The Arab League exists, but in the Gaza conflict it has failed to make its presence felt. It has shown no passion even for Iran. There appears to be no likelihood that the Arabs will extend practical support to Iran. If this analysis is correct, then it will also not be possible for Pakistan to take any practical step to aid Iran. Whatever our claims may be, Pakistan is a national state, and its interests are confined within the geographical borders that were drawn by the new political arrangement of 1947. For the oppressed in Gaza, all we could do was to offer some balm for their wounds.

This is not a heartening scenario, but these are the facts before our eyes. In Gaza, the Palestinians had no path other than death. When Israel targeted Hamas and Hezbollah, no one came to their aid. This success encouraged it toward further aggression, and now it has advanced on Iran. America remained alongside it and still does. Israel is, in fact, the vanguard of the United States in the Middle East. The absence of resistance gave them the courage to proclaim the transformation of all Palestinian territory into Israel, without any share or dispute. Two centuries or so have passed without any major victory written in the fate of Muslims by the decree of destiny. The success of *Bunyanun Marsus* was the success of Pakistan, achieved in its capacity as a national state. If China aided in that instance, it was not because Pakistan represented the Muslim ummah. It was the mutual interests of two national states that made them allies. If anyone else offered any assistance, it too was not *fi sabillillah*. There is no doubt that our soldiers fought with religious fervor and made their spirit of martyrdom their strength. But the world had a different perspective. In that battle, too, Iran and Saudi Arabia acted only as mediators. As national states, their own interests were dearer to them.

Under these circumstances, there is no possibility of any immediate change. No Muslim state will take any step while ignoring its national interests. What is practically possible is that these states, considering their respective interests, adopt a strategy that protects Iran from Israeli ambitions. So far, it is Iran that has suffered the most damage. If Israel has incurred any damage, America is present to compensate for it. One loss Iran has suffered is irreplaceable—the martyrdom of its men of action. As for material loss, that is compensable, though it will require time. For this, diplomatic progress is necessary.

I pointed out in my previous column as well that an emergency meeting of the OIC is imperative. Ideally, this meeting should announce support for Iran and declare that an attack on any member of the OIC will be considered an attack on the entire Muslim world. Whether or not to respond militarily would be the next stage, but at least a clear position would be visible. At present, I see no likelihood of this happening. The reason is again national state interests. The fear is that, since America stands behind Israel, such a declaration of war would



implicitly be against the United States—and we cannot bear the weight of such hostility. In plain words, our dream that the Muslim *ummah* will prove to be a political unity has, for now, no interpretation.

Against this backdrop, will America and Israel—God forbid—succeed in their ambitions? This is a difficult question, but its answer is not necessarily in the affirmative. America, by the law of nature, is on a path of decline. The arrival of President Trump accelerated this process. Yet this building will take time to collapse. America's current advantage is that there is no major obstacle in the path of its ambitions regarding the Middle East. Russia is no longer in a position to intervene here. It could save Bashar al-Assad as an individual—and it did. The war in Ukraine has left it incapable of providing Iran with any military assistance. China's policy is to avoid entanglement in any conflict. It can assist in Iran's economic recovery, but not in military conflict. Pakistan is a different matter altogether, and Iran should not draw comparisons. Russia and China have no enmity with Israel. Even so, if China and Russia wish, they can exert diplomatic pressure that could delay American advancement. If they receive support from the OIC as well, that could ease the situation somewhat.

Will Russia and China do this? I believe that while avoiding direct conflict, they might. At present, Europe is not pleased with America. It is possible that it will not support America in the Middle East this time with the same fervor. Moreover, the people of Europe no longer hold favorable views of Israel. Democratic governments cannot ignore public sentiment beyond a certain limit. The Arabs too must realize what challenges a powerful Israel might pose to them tomorrow. Therefore, America will not achieve its objective so easily.

Analysis is not driven by wishful thinking. It is not the task of the optimists. At times, the ground realities clash with our desires—but we cannot ignore them. Wishful thinking does not change facts. We must formulate our strategies while acknowledging these facts. Our wish is indeed that Israel suffers a humiliating defeat—but this will not be accomplished merely by wishing it or hurling curses at Israel on social media. Nor will it happen by reviling Muslim rulers. The battlefield is set, and Iran must now face it. What we must consider is how we can assist Iran in this. Turning hopes into headlines will not bring down Israeli planes. Is it a trivial matter that despite war with Iran, the bombing of Palestinians continues? This is an expression of their confidence that resistance has died. We must grasp the nature of this situation. Those who glamorize the flowing blood of Palestinians and now Iranians must reflect seriously. The true friend of Palestinians and Iranians is the one who desires their life and progress.



# IS THE *HUR* A SEPARATE SPECIES?

Muhammad Hassan Ilyas

Among the attributes of the women of Paradise mentioned in the Qur'an, one prominent characteristic is that they are described as *hur*. This term refers to women with wide eyes and radiant complexions. In Arabic, *hur* denotes women whose eyes exhibit a striking contrast between the whiteness of the sclera and the blackness of the iris, and whose beauty is captivating to the gaze. Thus, al-Jawhari writes in *Al-Sihab*:

*Hur refers to a woman whose eyes are characterized by intense whiteness and deep blackness. (3/202)*

Accordingly, in Arabic language, culture, and society, the notion of *hur* existed as a metaphorical descriptor, typically used for fair-skinned and captivatingly doe-eyed women.

It is within this context that the Qur'an mentions the *hur*, and the women referred to by this term are not alien beings or a new species created solely for Paradise, but rather the same virtuous, modest, and righteous women who led a life of faith and righteous action in this world and will be granted entry into Paradise on that basis.

Hence, the Qur'an bases companionship in Paradise upon faith and character, not on any unrelated or foreign entity. It states:

*Pure women are for pure men, and pure men are for pure women. (Qur'an, 24:26)*

This same truth is elaborated further in Surah Yasin:

*They and their spouses will be seated on thrones in the shade. (Qur'an, 36:56)*

And the concept is further expanded in Surah al-Ra'd:

*Gardens of perpetual bliss which they shall enter, along with the righteous among their fathers, their spouses, and their offspring. (Qur'an, 13:23)*

All these verses clearly demonstrate that companionship in Paradise is not based on desire nor is it with any new species, but rather with those righteous women who adhered to the path of faith, purity, and righteous action in the worldly life.

The structure of Paradise is thus arranged with this wisdom: that every individual is granted a companion aligned with their spiritual rank, internal disposition, and moral compatibility. The companionship of Paradise is not merely physical but is founded upon attributes, spirituality, and internal harmony, which constitutes the true source of eternal peace and satisfaction in Paradise.

However, some have derived from the following verse of Surah Rahman the notion that the *hur* of Paradise are a separate, non-earthly, and supernatural species:

“Whom neither man nor jinn has touched before them.”  
[*Al - Rahman*, 55:56]

Although the Qur'an's statement is clear and unambiguous, based on weak traditions, fabricated tales, and sermonic interpretations commonly heard from pulpits, the assumption has been established that since no man or jinn has touched them, they must necessarily be a new, unfamiliar, supernatural, and non-human species.

Thus emerged a conception not only disconnected from the context of the Qur'an but also inconsistent with the Qur'an's overall framework.

Yet this is precisely the miracle of the Qur'an: that it provides internal clarification for every potential misunderstanding arising from its metaphors and allusions, offering such explanations that render any external interpretation or extrapolated commentary unnecessary.

Hence, wherever ambiguity might arise, the Qur'an resolves it elsewhere by clarifying the intended meaning. As Allah has stated:

“Falsehood cannot approach it—neither from before it nor from behind it.” [*Fussilat*, 41:42]

Accordingly, when the verse 56 of Surah al-Rahman is examined in conjunction with the verses of Surah al-Waqi'ah, the true intent of the Qur'an becomes evident and traditional confusions are naturally dispelled:

*We shall create them anew and make them virgins, loving companions, of equal age. (Qur'an, 56:35–37)*

These verses, in fact, pertain to that fortunate group in Paradise, the *ashab al-yamin* (the people of the right), for whom the Qur'an not only describes the great blessings of Paradise but also makes specific mention of their wives.

Here, the phrase “We shall create them anew” clearly means that they are the same virtuous, righteous, and faithful women who were companions to these men in the worldly life, and who will be recreated in Paradise with a new, exalted form, purity, and youth.

This becomes evident from the following points:

1. The pronoun in *ansha'nahunna* (We shall create them) refers to women who already existed—that is, they are not a new species, but the same previously righteous women.
2. The word *insha'an* (anew) indicates a fresh creation—i.e., the same beings reformed in a new mold, with renewed beauty and purity.
3. The description *abkaran* (virgins) serves as evidence that these women had experienced conjugal life in the world and are now recreated with purity and innocence. If they were an entirely new creation, the mention of making them virgins would be meaningless.
4. The phrase *uruban atraban* (loving companions, of equal age) indicates that their companionship will be not just physical, but founded on emotional and spiritual harmony.

In light of these points, the verse *lam yatmithhunna* (whom no man or jinn has touched) in Surah Rahman clearly appears to signify the perfect purity attained after this new creation.

This is the manifest truth that the Qur'an itself has presented regarding *hur*, refuting every additional, fictional, and supernatural interpretation.

However, it must also be kept in mind that the Qur'an generally presents the realities of Paradise through the lens of metaphor and analogy. The Qur'an itself clarifies that these blessings are introduced to approximate human understanding, not to define their exact nature conclusively. As it states:

*Therein you shall have whatever your souls desire, and therein you shall have whatever you ask for.*  
(Qur'an, 41:31)

This is further clarified in Surah al-Zukhruf:

*And therein is whatever souls desire and that which eyes delight in—and you shall abide therein forever.*  
(Qur'an, 43:71)

These verses make it plainly evident that the blessings of Paradise will be aligned with each individual's natural desires and personal inclinations.

Therefore, if one harbors a specific image of the *hur* in their mind, there may be scope in Paradise for that to be fulfilled as well.

However, it is absolutely certain that the Qur'an does not present *hur* as a distinct or supernatural species, but rather as a symbolic and metaphorical blessing meant to fulfill the pure desires and spiritual inclinations of the individual—not in the form of a foreign entity.

The Qur'an places its primary emphasis not on the nature of the *hur*, but on the truth that the blessings of Paradise will be precisely in accordance with each individual's innate disposition, temperament, and spiritual harmony—and this is the very criterion upon which the eternal peace and contentment of the people of Paradise shall be bestowed.



# DID THE PROPHET (PBUH) INTEND SUICIDE DURING THE INTERVAL OF REVELATION?

Allama Shabbir Ahmad Azhari Meerthi

Compiled and Edited by Dr. Muhammad Ghitreef Shahbaz Nadwi

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This section is devoted to selected writings from classical and contemporary authors. Its aim is to present the intellectual legacy of both past and present before readers. It includes excerpts from the works of prominent scholars of earlier times as well as credible writings by modern authors. The views expressed in this section do not necessarily reflect the opinion of the editor or the institution.

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The idea that the Prophet (PBUH) intended to commit suicide during the interval of revelation (zamanah-e-fatrah) is found in the most authentic hadith collection, *Sahih al-Bukhari*, and has therefore gained notoriety. At first glance, a person is startled and may think, “If it’s in Bukhari, then it must be true.” However, suicide is a grave sin, and the very notion that a prophet could have committed such an act is inconceivable.

Allama Shabbir Ahmad Azhari Meerthi’s research shows that this statement does not appear in any connected marfu hadith (i.e., traceable to the Prophet with an unbroken chain). Rather, it is an insertion by al-Zuhri, the narrator of the hadith. This belongs to Zuhri’s *balaghat* or *mursal reports*, which carry no value among scholars of hadith. He writes:

*The story of the beginning of the Prophet’s (PBUH) prophethood and the descent of revelation was narrated by the Prophet himself. The first half of the story was transmitted by Aishah (RA), and the second half by Jabir b. Abdullah al-Ansari (RA). The narration of Aisha (RA) will be discussed in detail under the commentary of Surah al-Alaq. Here, under Surah al-Muddaththir, only a summary is provided.*

*She states that prior to the descent of revelation, the Prophet (PBUH) developed a love for seclusion. He began retreating to a cave on Mount Hira to worship. He would take food and water from home, and once it ran out, he would return, stay a day or two, and go back with supplies for a week or two.*

*He (PBUH) described how one night an unusual figure appeared in the cave and said, “Read!” The Prophet replied, “I am not literate.” The figure seized him forcefully and released him, repeating “Read!” This happened three times. Finally, the figure recited: “Read in the name of your Lord who created—created man from a clot. Read! And your Lord is the Most Generous, who taught by the pen—taught man what he did not know” (Qur’an, 96:1–5).*

*These words flowed from the Prophet's tongue. But he was terrified and rushed back home. Trembling, he said to Khadijah (RA), "Cover me." Once calm, he told her the entire incident, saying, "I fear for my life." She comforted him and then took him to her elderly, blind cousin, Waraqah b. Nawfal, who was a Christian and a scholar of the Torah and Gospel.*

*Upon hearing the account, Waraqah said, "Do not worry. What you saw was not a demon or jinn—it was the Namus (Archangel) who used to bring revelation to Moses. You will be commanded to convey God's message. Your people will oppose you. If I live to see that time, I will support you." Soon after, Waraqah passed away.*

*For some days after this incident, there was no revelation, nor did the Prophet see the angel again.*

*From this point, the narration continues with Jabir (RA), who reports that the Prophet (PBUH) once again returned to the cave of Hira to resume his devotional seclusion. When the retreat ended (al-Awza'i mentions it lasted a month), he came down from the mountain and entered the valley of Batn Nahlah. Suddenly, he heard a voice calling him. He looked around but saw nothing. Moving forward, he heard the call again. Still, no one was visible. When he raised his head toward the sky, he saw the same figure who had appeared to him in the cave, now seated between the heavens and the earth on a throne.*

*Overwhelmed by fear, the Prophet fell to the ground and, regaining consciousness, hurried home. Trembling, he said to Khadijah (RA), "Cover me, cover me, and pour cold water over me." He was covered up, and then the revelation descended: "O you who are wrapped up in your cloak, arise and warn..." (Qur'an, 74:1–2).*

Allama Meerthi continues:

*The hadith of Aishah (RA) was narrated by Urwah b. al-Zubayr and from him by al-Zuhri. The hadith of Jabir (RA) was transmitted by Abu Salamah b. 'Abd al-Rahman b. 'Awf, from whom both al-Zuhri and Yahya b. Abu Kathir heard it. By God's grace, I have compiled the essence of both these transmissions.*

*Al-Zuhri was trustworthy and heard these narrations from credible transmitters: Aishah (RA) from Urwah, and Jabir from Abu Salamah. Hence, both are authentic. However, al-Zuhri had a habit of occasionally reporting what he heard from untrustworthy sources—without naming them. He would say things like, "It has reached us," or "We were told..." These are called balaghat al-Zuhri or mursalat al-Zuhri, which are deemed unreliable and baseless by hadith scholars. It is well known: "Mursalat al-Zuhri are like nothing. They are like the wind."*

*Many of these mursal reports of al-Zuhri have been critiqued in Miftah al-Qur'an. Among these dubious statements is the one he wrongly appended to Aishah's (RA) narration after her words, "Then the revelation ceased for a time." This is what al-Zuhri added:*

*"Until grief overtook the Prophet (PBUH)—as it reached us—that he several times intended to throw himself from the peaks of mountains. Whenever he would reach the top of a mountain to cast himself down, Gabriel would appear before him and say, 'O Muhammad! You are indeed the true Messenger of God.' These words would soothe his heart, and he would return home. But when the interval of revelation became prolonged again, he would repeat this act. Upon climbing the mountain again, Gabriel would appear and say the same thing." (Sahih Bukhari, No. 6581)*

*God knows best from whom al-Zuhri heard this nonsensical tale. And what compelled him to narrate it? Perhaps he was unaware of the Prophet's own statement:*

*“It is enough falsehood for a man to narrate everything he hears.”*

*This insertion by al-Zuhri contradicts the narration of Jabir (RA), which he himself transmitted from Abu Salamah. That hadith clearly states that during the interval of revelation, the Prophet (PBUH) did in fact see Gabriel repeatedly. Each time the grief of separation became unbearable and he climbed a mountain with the intent to throw himself down, Gabriel appeared and comforted him, saying, “O Muhammad! You are truly the Messenger of God.”*

*However, the hadith of Jabir (RA) clearly establishes that the Prophet (PBUH) saw Gabriel only once after the encounter in the cave of Hira, and that was the day when the opening verses of Surah al-Muddaththir were revealed. He did not see Gabriel during the interval of revelation (fatrah). Had he already seen Gabriel repeatedly during that period, the Prophet would not have experienced such terror on the day of the revelation of Surah al-Muddaththir that he collapsed in fear upon seeing Gabriel again.*

*Al-Zuhri also failed to consider that if, after the first revelation “Read in the name of your Lord who created...”, there was a pause in revelation for a few days, this alone could not have caused such intense grief that would drive the Prophet (PBUH) to thoughts of suicide. That initial encounter in the cave had left him so overwhelmed with fear that he genuinely feared for his life. Moreover, in that meeting, Gabriel had neither introduced himself as a messenger of God nor informed the Prophet that he had been chosen as a prophet, nor explained that the words he conveyed were divine revelation. Had such matters been disclosed, the Prophet’s heart might have been stirred with longing and eagerness.*

*What, then, happened to al-Zuhri’s reasoning? Was he unaware that suicide is a grave sin in Islam, and even the intention of committing a sin is itself sinful? Attributing such an intention to an infallible prophet is absolutely impermissible. It is regrettable that such basic theological and legal principles did not occur to him. One must also ask: how could a tabi’i like al-Zuhri have come to know of such alleged repeated attempts at suicide unless he had heard it from a Companion (sahabi) or read it in a written document authored by one? And how would any Companion know of it except if the Prophet (PBUH) himself had narrated it to them? Yet among the multitude of noble Companions (RA), not a single one ever reported such an incident. So, how could the unidentified person from whom al-Zuhri heard this have known about it? Why did al-Zuhri not ask him how he came to learn of such a thing?*

*In short, this statement attributed to al-Zuhri is both narratively unauthenticated and rationally rejected and incoherent. It is deeply unfortunate that Maulana Abu al-Ala Maududi fell into error by recording it in the introduction to his commentary on Surah al-Muddaththir as though it were an established and definitive historical event.*

*Maulana Maududi writes, citing Ibn Jarir al-Tabari, that Imam al-Zuhri elaborates on this event as follows:*

*“For a period, the revelation to the Prophet (PBUH) ceased. During this time, he experienced such intense grief that on some occasions he would climb mountains with the intention of throwing himself off. But whenever he reached the peak of a mountain, Gabriel would appear and say, ‘You are truly the Messenger of Allah.’ These words would calm his heart and dispel his distress.” (Tafheem al-Qur’an, 6:138)*

*The exact wording from Tabari is:*

*“Narrated to us by Ibn ‘Abd al-A‘la, who said: Thawr narrated from Ma‘mar from al-Zuhri, who said: ‘Revelation ceased for a time from the Messenger of Allah (PBUH), and he became deeply grieved. He would*



*often set out to the mountain peaks intending to throw himself down. Whenever he reached the summit, Gabriel would appear and say, “You are truly the Prophet of Allah,” which would settle his heart and restore his composure.”*

*This translation of Maududi’s is based on the above isnad from al-Tabari, and it is clear that this report is nothing more than a personal statement of al-Zuhri. It is not a connected marfu hadith traceable to the Prophet (PBUH). Nor does al-Zuhri cite any source for this claim. Therefore, it cannot be deemed reliable. The same ruling applies here:*

*“Mursalat al-Zuhri shubbah la shay’ — the mursal reports of al-Zuhri are akin to nothing.”*

*“Marasil al-Zuhri ka al-rih — the mursal reports of al-Zuhri are like the wind, with no substance.”*

*(Tafsir Miftah al-Qur’an, Surah al-Muddaththir, Volume 5)*



# THE POWER OF GRATITUDE: A FEW LESSONS IN LIFE

Conversation: Dr. Shehzad Saleem

Compiled and Edited by Saqib Ali

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This article is based on selected excerpts from a speech by Dr. Shehzad Saleem, which the writer has presented with additional clarity and coherence.

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All of us go through difficulties at some point in our lives. Trials come in different forms—sometimes we experience the death of a loved one, at other times we suffer from illness, and occasionally we face financial hardship. In short, life is full of challenges. In such situations, the first and foremost thing to understand is that, according to the Qur'an, this life is a test. In Surah al-Mulk, Allah Almighty says:

**"He who created death and life to test you as to which of you is best in deed"  
[Qur'an, 67:2]**

This means that the world is not a place of rest, but a place of trial where we are called to adopt both patience and gratitude.

During trials, it often feels as if all support has vanished. Yet at such moments, the Qur'an offers us comfort and reassurance. It teaches that if we wish to draw closer to God and seek solutions to our difficulties, we must reflect on the blessings we have already been given. Instead of focusing on what we have lost, we should take a moment to recognize what God has already granted us. This is a kind of "gratitude therapy" that can serve as a remedy for all our troubles.

For example, if someone is suffering from an illness, they should reflect on the fact that they still possess functioning hands, eyes, ears, and other healthy organs. They are able to eat two meals a day, have access to education, and can visit a doctor. When we think from this perspective, we realize that there are millions of people in the world worse off than we are.

Many people live below the poverty line. They eat today but are unsure about tomorrow. If you visit slum settlements, you will see people living in extremely difficult conditions. They have no shelter from the rain, heat,

or cold. Children roam around half-naked, women cook on makeshift stoves, and clothes hang on ropes stretched across alleys. Despite these hardships, they continue with life.

Similarly, there are many laborers who cannot be certain whether they will find work today, and even if they do, whether they will be paid fairly. Their livelihoods hang in the balance. Yet they keep going.

If we reflect upon the blessings God has given us, they are countless. Take the example of eyesight—it is an immense blessing. Try closing your eyes for just a few moments and attempt your daily tasks like changing clothes, drinking water, or walking. Within moments, you will realize how invaluable sight truly is. The Qur'an also says:

**"And if you tried to count the blessings of God,  
you could never enumerate them"  
[Qur'an, 16:18]**

Even forgetfulness, which we usually consider a flaw, is actually one of God's blessings. If we were unable to forget our grief, life would become unbearable. While forgetfulness might hinder a student during exams, in everyday life, it helps us overcome trauma. Even the most painful incidents fade over time, allowing us to move on. This too is a great mercy from God.

Sleep is also an extraordinary blessing. Many people suffer from insomnia and rely on medication to fall asleep, while most of us are able to sleep peacefully. This is a special favor from God.

There are two events in my life that deeply shook me and transformed my understanding of gratitude. Both are short but deeply impactful.

The first relates to a close relative who passed away due to lung cancer. In the final stages of the illness, the lungs begin to collapse, and breathing becomes extremely difficult. Normally, we breathe without even thinking, but for her, every breath became a conscious struggle. Witnessing this, I realized how unaware I had been of such an immense blessing—the ability to breathe with ease. Life's trials remind us of the countless blessings we live with daily.

The second incident occurred at a wedding. When the meal was announced, guests rushed toward the dining area. I was among the last to enter. Once the space was full, a curtain was drawn to prevent more people from entering. A little while later, once the meal was over and the curtain was removed, about ten to fifteen children rushed inside. They began picking bones, scraps of meat, and rice off the floor—some even putting them into their bags. There was joy on their faces. These children should have been in school, but instead, they were surviving on leftovers at weddings. One of the hosts told me that these children often line up at such events, waiting for people to finish so they can collect the remains. That moment shook me to my core—it made me realize how effortlessly we consume our meals, while for others, even a single meal is a luxury.

I remember as children, we used to go on "nature study walks" at school. We were taken to deserts or plains to observe the sun, moon, and stars. We were taught that all these things exist to serve us—that the sun, moon, and stars were made for our benefit, that God has provided us with air, water, and food. When we reflect on these things, we realize how much care God has taken of us. And then, beyond all of this, He has also given us a family that supports and loves us.

In a life filled with trials, we must remain grateful for the blessings God has given us. The attitude of gratitude gives us the strength to face life's difficulties and helps prepare us for the Paradise to come.



# MAQASID-E-SHARIAH AND ITS ROLE IN ISLAMIC DISCOURSE

Dr. Salman Ahmad Shaikh

Javed Ahmed Ghamidi explains that the real objective of *Din* must be defined by *Din* itself and its authentic sources. If these sources are not silent on the matter, then there is no need to infer the broader objectives of the *Shariah* through human reasoning. He argues that the *Maqasid-e-Shariah* (objectives of Islamic law) framework tends to focus primarily on the worldly implications of Islamic law.

According to Javed Ahmed Ghamidi, the primary objective of *Din* is *Tazkiyah al-Nafs*—that is, the purification of the soul. This encompasses the purification of every aspect of one's being across all roles and domains of life. As human beings, we are required to purify our bodies, our nourishment and sustenance, our family life, social interactions, and spiritual pursuits. He believes that the *Maqasid-e-Shariah* framework does not fully incorporate this central goal of *Tazkiyah al-Nafs*, and instead emphasizes the worldly benefits and underlying wisdom behind certain legal rulings based on human reasoning.

He also points out that the *Maqasid-e-Shariah* are not fixed. While earlier scholars such as Imam al-Shatibi and Imam al-Ghazali limited the list to five core objectives, contemporary scholars like Nejatullah Siddiqi have proposed expanding the list in view of modern socio-political realities.

Javed Ahmed Ghamidi maintains that such a discussion is more appropriate in the context of Muslim legal discourse—particularly with respect to laws enacted by Muslims in their own regions and time periods. He contends that the *Maqasid-e-Shariah* approach implicitly seeks to present religion as a complete code of life.

One implication of his critical stance is that, in the absence of explicit guidance (*nass*) and when analogical deduction (*ijtihad bil-qiyas*) is not applicable, there may still be room for *Shariah*-inspired rulings by appealing to the framework of *Maqasid-e-Shariah*.

In light of this summary of Javed Ahmed Ghamidi's views, the following humble observations are offered to promote better mutual understanding.

In Islamic legal discourse, *Maqasid-e-Shariah* refers to the framework used to derive the deeper wisdom, rationale, and underlying objectives behind *Shariah* rulings. The five foundational *Maqasid* outlined in the works of classical scholars such as Imam al-Shatibi and Imam al-Ghazali are:

1. **Hifz al-Din** (Protection of Religion)
2. **Hifz al-Nafs** (Protection of Life)
3. **Hifz al-Aql** (Protection of Intellect)
4. **Hifz al-Nasl** (Protection of Lineage)
5. **Hifz al-Maal** (Protection of Wealth)

When examining *Shariah* rulings through this framework, one can uncover their deeper purpose and wisdom. For example, migration becomes obligatory when a person is unable to fulfill the *Fara'id-e-Ayn* (individually binding religious obligations) in a particular region. This reflects the primacy of protecting one's religious practice.

Similarly, the permissibility of consuming otherwise *haram* (forbidden) food in a state of *idtirar* (necessity) is based on the principle of protecting human life (*Hifz al-Nafs*).

Consider the injunctions surrounding *iddah* (waiting period) for divorced or widowed women, and the prohibition of intimate relations outside of marriage. These rulings serve to uphold *Hifz al-Nasl*, the protection of lineage.

The prohibition of alcohol is rooted in *Hifz al-Aql*. Intoxication impairs one's mental state, undermining both *Huqūq Allah* (duties toward God) and *Huqūq al-Ibad* (duties toward fellow human beings).

Finally, the prohibition of theft and other means of illegitimately acquiring wealth (*akl al-amwal bi'l-batil*) serves the objective of *Hifz al-Mal*—the protection of private property and economic justice.

### Key Clarifications Regarding Maqasid-e-Shariah

First, it is important to note that *Maqasid-e-Shariah* is not considered an independent source of *Shariah*. It does not substitute the primary or secondary *adillah* (sources of legal derivation), such as the Qur'an, Sunnah, *ijma*, or *qiyas*.

Second, the *Maqasid* framework does not undermine the central objective of *Tazkiyat al-Nafs* (purification of the soul). In fact, this objective is embedded within *Hifz al-Din*, along with its operational rulings.

Third, in situations where there is no explicit *nass* (explicit guidance), and where *ijtihad bil-qiyas* is not directly applicable, the *Maqasid* framework offers a valuable method for enriching one's understanding and guiding the formulation of appropriate responses to contemporary issues.

For instance, when viewed in isolation, certain financial contracts may appear not to fall under the scope of *Riba* (interest) prohibition—such as *Bay al-Inah* (sale and buy-back transactions) and hybrid modes of financing that guarantee a fixed rate of return based on par value, such as preferred stock.

In a *Bay al-Inah* arrangement, a person sells an asset for Rs. 10,000 and simultaneously buys it back from the same party for Rs. 11,000. In this scenario, the buyer in the first transaction—who becomes the seller in the second—has no genuine need for the asset. The sole intention is to extract a risk-free gain of Rs. 1,000 through the use of liquid capital. This transaction effectively mirrors a loan contract in which a lender provides Rs. 10,000 on the condition that Rs. 11,000 will be repaid, thereby generating a fixed interest of Rs. 1,000.

Similarly, in the case of preferred stock, the profit rate is predetermined and linked to capital rather than to actual profit generation. The only distinction is that if the dividend (representing profit) is skipped in a particular period, it must be paid in subsequent periods on a cumulative basis—covering both the current and all previously missed payments.

However, a deeper analysis reveals that *Bay al-Inah* can replicate the effects of an interest-based transaction, especially when the two contracts are executed conditionally and involve the same counterparties. *Fiqh* may employ legal stratagems (*hiyal*) to eliminate formal elements of prohibition—such as structuring the contracts as two separate, unconditional transactions or involving a third party to simulate separation. However, when such arrangements are executed in an organized, pre-agreed manner purely to mimic the cash flows of an interest-bearing loan, they fail to meet the ethical and spiritual standards of a legitimate Islamic financial transaction.

The *Maqasid al-Shariah* framework allows scholars and jurists to focus on the substance and implications of financial rulings, rather than becoming overly absorbed in formalistic legal constructs that may be navigated

through *hiyal*. From this perspective, the *Maqasid* approach serves as a critical filter—preventing rulings that, although legally constructed, may contradict the broader spirit and ethical intent of the *Shariah*.

Fourth, it must be emphasized that what is not outlined in the Qur'an and Sunnah cannot be elevated to the status of an Islamic imperative solely on the basis of its perceived goodness, virtue, or benefit. The *Maqasid-e-Shariah* framework is not a rulings-oriented approach. Rather, it serves as a supplementary paradigm that enriches Islamic discourse. It opens the door for engagement from experts in diverse disciplines, thereby fostering a transdisciplinary perspective on Islamic legal and ethical matters.

In contrast, the *Fiqh*-based approach is primarily focused on the derivation of specific legal rulings. At times, mainstream Islamic scholarship struggles to decouple *Fiqh* rulings—derived from secondary sources—from *Shariah* rulings that are rooted directly in the primary sources: the Qur'an and Sunnah. The *Maqasid* framework, by offering a broader analytical lens, helps avoid errors that may result from the narrow application of secondary sources or from a rigid, linguistically literal interpretation of sacred texts. In this regard, *Maqasid-e-Shariah* provides the "big picture" that must not be overlooked in legal reasoning.

Fifth, the real-world implications of Islamic rulings—on both individuals and society—must not be ignored or treated as irrelevant. Within the *Al-Mawrid* discourse, for instance, *Zakat* is not seen merely as an act of *'ibadah* (worship), but as the only fiscal tool explicitly available to the Islamic state for public welfare spending, whether direct or indirect. Thus, *Zakat* should also be viewed as a foundational instrument in public finance, development economics, and fiscal policy in a Muslim economy.

Similarly, *Jihad bil-Qital* is not solely an act of *'ibadah*, but one with direct implications for security strategy and foreign policy. The prohibition of *Riba* (usury) necessitates a financial system that can mediate funds without relying on interest-based loans. Merely stating the prohibition of *Riba* is insufficient without addressing the need for viable, ethical alternatives and institutional frameworks.

Hence, while the ultimate aim of *Din* is *Falah* (success) in the afterlife, this does not negate the importance of understanding and managing the temporal and societal consequences of *Shariah* rulings. It becomes essential to engage these implications with comprehensive and practical alternatives.

In this broader domain—beyond the technical scope of *Fiqh*—the *Maqasid-e-Shariah* framework serves as a vital tool for enriching Islamic discourse and guiding policy development in ways that align with the spirit of the *Shariah*.

Finally, there may arise situations where a conflict or paradox appears between different objectives (*maqasid*), necessitating a prioritization among them. In such cases, *Hifz al-Din* (protection of religion) takes precedence over other *maqasid*. As previously noted, *Hifz al-Din* is inclusive of *Tazkiyat al-Nafs* (purification of the soul) and encompasses all operational rulings in the Qur'an and Sunnah that constitute *Din*.

Below are some examples where prioritization among objectives becomes relevant:

1. Land reforms to protect the livelihood of poor farmers: This may justify prioritizing *Hifz al-Nafs* (protection of life) over *Hifz al-Mal* (protection of wealth), as ensuring basic physiological survival takes precedence.
2. Ending religious persecution through armed struggle (as a last resort after meeting all conditions): In this case, *Hifz al-Din* is prioritized over *Hifz al-Nafs*.
3. Prohibition of infanticide or neglect of abandoned infants whose parentage is unknown: Here, *Hifz al-Nafs* (saving life) may take precedence over *Hifz al-Nasl* (protection of lineage).

4. Abortion of a fetus diagnosed with severe conditions such as autism or Down syndrome: It could be argued, controversially, that *Hifz al-Nafs* (maternal or societal well-being) may be prioritized over *Hifz al-Aql* (intellectual or mental preservation), though this would demand nuanced ethical analysis.
5. Punishment for the destruction of an AI robot: Capital punishment would not apply here, as the sanctity of human life (*Hifz al-Nafs*) would take precedence over the protection of property (*Hifz al-Mal*) or intellect (*Hifz al-Aql*) if AI is considered a form of stored knowledge.
6. Gradual rehabilitation of drug addicts: In such cases, *Hifz al-Nafs* may be prioritized over *Hifz al-Aql*, emphasizing patience and compassion over punitive enforcement.

In all such paradoxes of choice, *Hifz al-Din* remains central, as it forms the ethical compass guiding the interpretation and prioritization of other *maqasid*. The *Maqasid al-Shariah* framework thus serves as a valuable tool to assess complex moral and social dilemmas, offering a method for principled prioritization.

As previously stated, this framework is not a substitute for the *Adillah al-Shariah* (primary sources of Islamic legal evidence), nor is it an independent source of rulings. Rather, it is a supplementary tool for enriching legal and ethical discourse. In many contemporary contexts, it is a widely accepted and useful framework that helps maintain focus on the "big picture" rather than becoming overly entangled in minute *fiqh* related technicalities.

The table below outlines the core *maqasid* and their practical implications for social policy. It demonstrates how Islamic ethical and legal paradigms—through the *maqasid* lens—align closely with modern frameworks such as the Sustainable Development Goals (SDGs) and Environmental, Social, and Governance (ESG) standards.

<b>Maqasid-e-Shari'ah and their Implications in Policy Design and Approach</b>	
Maqasid-e-Shari'ah	Implications in Policy Design and Approach
Spirituality ( <i>Hifz e-DIn</i> )	Belief and value system emphasizes moderation, responsibility and justice.
Physiology ( <i>Hifz e-Nafs</i> )	Emphasis on action to end hunger, malnourishment and stunting and to ensure cleanliness and sanitation.
Intellect ( <i>Hifz e-Aqal</i> )	Emphasis on human capital including education and innovation.
Sustainability ( <i>Hifz e-Nasl</i> )	Emphasis on resource conservation, biodiversity and ecosystem sustainability.
Economy ( <i>Hifz e-Maal</i> )	Emphasis on employment, need fulfilment, economic opportunities and equitable distribution.

This is one of many examples that illustrate how engagement with contemporary realities can be enriched through a *Maqasid al-Shariah*-oriented response. Unlike *Fiqh*, which often functions as a mechanical, rule-generating system grounded in legal formalism, the *Maqasid* framework offers a more dynamic and purposive approach. It

is particularly valuable for informing policy and guiding ethical direction in response to modern social, political, ecological, economic, and technological challenges. In this regard, *Maqasid al-Shariah* serves as a vital tool for broadening and deepening Islamic discourse in the contemporary context.





# A NATION STANDING OVER THE RUBBLES OF HISTORY...BEWITCHED BY LOST GLORY AND A BLEAK FUTURE!

By Muhammad Hassan Ilyas

The world that emerged from the ashes of the devastation caused by the Second World War succeeded in carving out a new image of global order—one shaped by modern civilization and the values of peace and congeniality. This romantic union between human aspirations and the dreamlike vision of a new world, however, is already culminating in a bitter reality, as the honeymoon phase comes to an end.

The facade of this blissful world order was built upon the vows of love, justice, and mutual respect. Yet, with the passage of time, the primal lust for power, the greed for personal gain, and the relentless quest for dominance tore apart the veils that once made this new world seem like the pinnacle of human progress and a symbol of cultural evolution.

The manifesto of the United Nations, the declarations of human rights, the establishment of international courts of justice, the promotion of the Rule of Law, and the chants of sovereignty all cultivated the idea of a balanced world—one in which principle and reason would wield power, not military might; where corruption would be curbed through exemplary conduct; and where authoritarian regimes would be overturned by just governments. For a time, it felt surreal—almost as if history were ascending to the height of civilization.

Time, however, has harshly disillusioned us. What was offered in the name of justice, law, principle, and global conscience has proven to be nothing more than a charismatic illusion. The aesthetic veil of this deceptive culture could not withstand the brutal instinct for power, the horrors of corruption, or the insatiable longing for dominance.

كُلُّ شَيْءٍ يَرْجِعُ إِلَى أَصْلِهِ - "Everything returns to its origin."

The world, it seems, is sadly reverting to its original condition—where once again, the ancient narrative of *might is right* dominates the global discourse. This regression is not merely a power shift; it signifies the tragic collapse of a conscious journey that humanity had once bravely embarked upon—a journey from the abyss of ignorance to the auroral lights of wisdom and sanity; from the suffocating shadows of authoritarianism to the luminous beacons of civilization and culture.

Today, logic and reason have abandoned truth, and truth itself seeks refuge beneath the veil of deception and duplicity. The caravan of humanity, which had traveled through centuries with hope and progress and finally arrived at the promised lands of sagacity, has now turned back — retreating from the zenith of wisdom. History, once again, lies captive in the hands of those who write not with words, but with wounds. And the civilization once meant to be nurtured by knowledge is now being buried alive beneath the clamor of swords.

In these lamentable times, the condition of the *Ummah al-Muslimah* is even more grievous.

Let us not forget: this very Muslim civilization, which had once fallen into the abyss of intellectual decline, colonial subjugation, and fragmentation, had once stood radiant at the zenith of global history for nearly a

millennium. Whether it was the Safavid, Mughal, or Ottoman empires, the grandeur of all three magnificent dynasties has long faded from the horizons of power.

The modern world order—erected atop the carcass of this glorious Muslim civilization—never permitted the *Ummah* to reclaim a meaningful role on the global stage. It was reduced instead to a mere, powerless spectator.

And yet, within the ashes of this lost civilization—amid cultural melancholy and the depths of historical defeat—there emerged a divine opportunity. Not by merit, strategy, or vision, but purely by the will of God. As the victors of the world indulged in a tug-of-war for global supremacy, the Muslim world—heir to a shattered legacy—was unexpectedly gifted a reprieve: the formation of so-called or semi-independent nation-states carved out within a shared geography.

This gradual transformation, unintended and unplanned, allowed the Ummah to slowly evolve into a new form of political presence—a constellation of Muslim states scattered across the post-war world map. Though far from unified, these states nonetheless represent the latent political form of a once-unrivaled civilization within the geopolitical fabric of the new world order.

The country, the resources, the population, the culture, and the shared beliefs finally began to mean something—culminating in the birth of 57 nations now visible on the world map. This emergence was not the outcome of prudence or political foresight. Rather, it was a miraculous warning, a divine anointment, and a testament to the principle of providential prevalence. Let me reiterate: this gift was neither a product of intellectual or practical balance nor the result of any internal renaissance within the Ummah. It was a sheer divine reprieve granted by the will of God.

Alas! This moment should have been perceived as a glowing ember within the ashes of decline—capable of sparking a new flame. But when an opportunity is seized by those lacking vision and wisdom, that opportunity often turns into a trial—and eventually, a lesson. This is precisely what befell the unfortunate Ummah. We received this unexpected blessing with indifference. We made no effort to guard this pearl with gratitude, nor did we act as wise custodians of a sacred trust.

As a result, on one front, instead of developing a united intellectual base at home, we fell into the trap of internal discord—consumed by sectarian violence and ideological strife. On the foreign front, we chose an unrealistic and ill-advised path of confrontation.

At the forefront of this rebellion was the religious leadership—entrapped in petty disputes and nostalgic fantasies—when it should have been the catalyst for intellectual rebirth. This was the very leadership entrusted with the task of illuminating ignorance with the torch of knowledge. Yet, they never answered the call of divine favor knocking at their door. They failed to comprehend the subtle wisdom hidden in the gradual unfolding of political opportunity. Instead, they chose to dream idly and indulge in the comfort of longing for a bygone era—imagining, absurdly, that centuries of decline would suddenly vanish and global domination would be restored through fiery rhetoric, protest slogans, and emotional outbursts. How strange!

Under such leadership, we failed to initiate the dismantling of our intellectual stagnation. We neither listened to the rhythm of time nor joined those whose collective wisdom could have helped guide us from nostalgic delusion to grounded realism. It was this very leadership that rejected the idea of the Ummah being composed of geopolitical entities. Instead of recognizing these semi-independent Muslim states as stepping stones toward future unity, they dismissed the entire framework—like an orphan placed in the comfort of a secure home, who rejects it all simply because one toy is broken.

The political independence we gained was by no means absolute. Yet it was handed to us in the aftermath of humiliating defeat—when even the mothers of the nation had been enslaved. Whatever independence was granted in that grim context—however limited it may have been—was undoubtedly the first step on the ladder toward a prosperous and flourishing Ummah. It was a divine opportunity, a transitional phase that could have been transformed into full sovereignty.

But we rejected this blessing because it did not match the utopian image of our past dynasties. We discarded the offer, deeming it deficient—like a thirsty man who throws away his drink simply because the glass is half empty.

We did not merely lose an opportunity through this behavior; rather, our reaction set us on a trajectory defined by self-deception—one that led us to deny reality and adopt self-victimization as a defense mechanism. In the battlefield of power and dominance, we arrived unprepared, armed with rhetoric but lacking wisdom and ingenuity. And when the harsh truth confronted us—when the writing was clearly on the wall—we responded with misnomers, rebranding our shortcomings as perseverance.

This contradictory and misleading mindset began to rationalize every failure and wrongdoing across all levels. We demanded our rights but consistently avoided the prerequisites for claiming them: perseverance, patience, prudence, and understanding. We wore the emblem of martyrdom proudly upon our chests, yet dismissed development and thoughtful progress through the complex realities of life as defeat or compromise. We mastered the art of protest and slogan, but never backed them with cohesive strategies or long-term planning.

We embraced agitation, but treated introspection and self-criticism as threats to our existence. We never mustered the courage to confront ourselves in the mirror. We stoked public emotion with provocative statements, yet failed to kindle a lasting flame of purpose from those sparks. And whenever someone recognized the flaws in this mindset—daring to propose a return to development, intellectual renewal, and grounded realism—we were quick to label them agents of the West, collaborators, or even traitors.

In the name of religious revival, this cycle continues under the stewardship of clerical leadership.

Palestine, Lebanon, Syria, Yemen, and now Iran—all suffer from the same affliction: the claim of resistance without wisdom, of struggle without strategy. The results are identical: internal ruin, global isolation, and once again the bitter silence that swallows all slogans and shouts.

It is as if this Ummah is eternally left to sift through the wreckage after each lost battle, searching for life amid ruins, burying its hopes beneath fresh layers of lament. And yet, after each wave of devastation, the same religious leadership—bruised but undeterred—rallies the people toward the next front. Thus we move in circles, from emotion to destruction, destruction to emotion—marking each new failure as a renewed resolution, merely to keep morale alive until the next catastrophe.

Failure is not our destiny. But calling it a victory—this deception, this willful blindness—that is our greatest and most terrifying failure.

Translation: Usman Khan



# THE NARRATIVE OF AHARON & THE GOLDEN CALF: HARMONIZING TANAKH & QUR'ANIC PERSPECTIVES (IV)

(Isabel) Ayesha Khaled

Now that it is becoming clear that the Egyptians were the second party present, the question arises: what was their true demand? And if it was a substitute, from where did the seed of idolatry sprout?

## The Original Demand

Among those who joined the people of Musa were individuals known as world-worshippers. They allied with the Israelites, perceiving greater advantage among them, and bided their time to assert influence. When they noticed Musa's absence, they exploited the leadership vacuum to stir unrest among the masses and demanded a substitute—as described in Exodus 32:1: “Come, make us a god who will go before us” (קֹהִים | עֲשֵׂה-לָנוּ אֱלֹהִים אֲשֶׁר (יֵלְכוּ לְפָנֵינוּ).

Notably, they did not request that someone from among them be appointed as leader, but rather asked for the creation of a tangible idol or graven image. When Hur confronted the Egyptians over this demand, they killed him and turned their pressure toward the deputy leader, Harun. After witnessing the martyrdom of his cousin, Harun feared that openly opposing them might lead to his own death—leaving the people without any leadership. Recalling the advice of his brother Musa (as referred to in Al-A'raf 7:142), Harun adopted a new strategy.

He resolved to delay them until Musa's return by feigning cooperation—as noted in Exodus 32:2. However, his strategy was soon challenged. The Egyptians resisted the delay twice: first by offering their own gold, and then the gold of their wives—hoping some would hesitate and thus stall the process.

In an attempt to buy more time, Harun claimed that he would fashion the calf himself. However, the magicians of Egypt had other plans. As soon as Harun collected and melted the gold, a Samaritan stepped in and crafted the golden calf—an event narrated in both Exodus 32:4 and Qur'an, Taha 20:96–98.

Hence, Harun was innocent to the sin, rather he kept warning his people regarding the threat of idolatry.

Amin Ahsan Islahi, in his Tadabur-ul-Qur'an 5/80, writes:

*‘...Only two options remained: either Harun (Aaron) should separate himself from his companions, or they should wait a few more days for Musa's return. In the first scenario, there was a fear of division, discord, and mutual bloodshed. In the second scenario, it was expected that Musa, with his anxiety and sagacity, would gain control over the situation. Based on this expectation, they did not choose the first option, as they were concerned not with reform but with the fear of corruption. They wanted, as much as possible, to protect the nation from this corruption.’*

Although the plot seems to be set by the Egyptians, its final execution was at the hands of a Samaritan.

## The Word Elohim

In two verses, 1 and 4, the term used is Elohim (אֱלֹהִים). Now the question arises: when the word choice is similar, why does the meaning deviate—for example, a 'substitute' in verse 1 and 'gods' in verse 4?

A quick analysis of the term Elohim, in regard to Exodus 32:1 is as follows,

- i. The selection and word choice make it evident that the proposal was not for a single, monotheistic God (*Eloah*, אֱלֹהִים), but rather for multiple gods (*Elohim*, אֱלֹהִים).
- ii. In the Tanakh, the term *Elohim* is most often used to refer to YHWH.
- iii. But in other instances, it also refers to human rulers, kings, or leaders.
- iv. The terms *Adonai* and *YHWH* have fixed meanings and never shift in their addressee—they always refer to *HaShem* (Allah).

For example, the phrase *HaShem Melekh ha-Melakhim* (God is the King of Kings) does not imply that when we call David *Melekh* or Alexander *Malik*, they become divine. It simply shows that the word can be used in different contexts without equating human kings with God.

The Old Testament is filled with examples where the term *Elohim* is used for humans—for instance, in Exodus 22:8–9:

עַל־כָּל־דְּבַר־כְּשֶׁעַל־שׂוֹר עַל־חֲמוֹר עַל־שֶׁה עַל־שִׁלְמָה עַל־כָּל־אֲבִלָּה אֲשֶׁר יֹאמַר כִּי־הוּא זֶה עַד הָאֱלֹהִים יָבֹא דְבַר־  
שְׁנֵיהֶם אֲשֶׁר יִרְשִׁיעַן אֱלֹהִים יִשְׁלַם שְׁנַיִם לַרְעוּהוּ:

*"If the thief is not found, then the owner of the house shall appear before the judges ('ad ha-Elohim, אֱלֹהִים), to determine whether he has laid his hand on his neighbor's property. In every case of disputed ownership—whether of ox, donkey, sheep, clothing, or any lost item about which one claims, 'This is it'—the case of both parties shall come before the judges (Elohim, אֱלֹהִים); the one whom the judges condemn shall pay double to his neighbor." (Exodus 22:8–9)*

## ANALYSIS:

- The term 'Elohim' אֱלֹהִים is used in plural.
- In the phrase, אֵלֶּה אֱלֹהֵיךָ יִשְׂרָאֵל under the same rule, a plural is observed.

In numerous places throughout the Hebrew Bible, the terms *Elohim*, *Eloah*, and *El* are used to refer to Allah—for example, in Psalm 104:1, Exodus 32:16, and countless other passages.

## 4. Why did Musa break the tablets?

The tablets represented the covenant between the Israelites and Allah, and the foremost commandment was to worship none but Him. When Musa witnessed the gravity of his people's sin, he shattered the tablets as a symbolic act—signifying the cancellation of the covenant before it was fully ratified. Otherwise, the Israelites faced the threat of complete destruction. This was a wise decision by Musa, and even God ultimately affirmed the wisdom of his action.

**Conclusion** (The cross-narrative check)

When the Israelites fled from Egypt, they were accompanied by a mixed multitude, including people from other nations—among them Egyptians. In the absence of Musa, the Samiri took the opportunity to forge a golden calf. While the Bible does not clearly identify the individual responsible, the Qur'an explicitly names the Samiri as the instigator. The graven image was referred to as *Elohim*, suggesting a divine court that included deities such as Ba'al, El, Yahweh, and Ashirah. Many Israelites went astray; however, after Harun's reminder, some of them repented. Ultimately, the idol worshipers were punished—referenced in [Qur'an, 2:54] and [Exodus 32:28]. The only contradictions between the narratives arise from later misinterpretations of the original texts.



# THE SILENT GOD, THE SILENT WORD

Saqib Ali

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This article is based on reflections, observations, and various scholarly sources—including lectures and books. Assistance in expressing these ideas in writing was taken from AI (ChatGPT) —The Author

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In this world, there are many who worship God, and many who rebel against and disobey Him. Some are submissive to the Divine Will, while others live in defiance. Many persist in disbelief and denial, yet God remains silent—because this world has been created as a test.

That is why it does not happen that if we lie, a blister immediately appears on our tongue; or if we commit a sin with our hand, our hand becomes paralyzed; or if we look at something forbidden, our vision is instantly taken away.

If we reflect deeply, we realize that God's silence is a great mercy. He is silent and waiting—perhaps His servants may turn back in repentance. Moreover, He has granted us the Qur'an for guidance, which, despite its outward quietude, is a living message.

Tragically, we either do not read the Qur'an at all, or if we do, we read it without understanding. This "silent" word informs us of our Lord's likes and dislikes. It is the speech through which the Lord of all worlds, the Sovereign of the universe, wishes to speak to us. Who could be more sincere in goodwill toward us than Him?

Yet it is unfortunate that we pay no heed to the Qur'an. We make countless excuses—that we have no time, or that we are incapable of reading it, or that we cannot understand it.

But we must remember this:

*Before the day arrives when God's silence will be broken—*

*That day, which the Qur'an describes: when it comes into view, every nursing mother will forget her child, and every pregnant woman will miscarry out of fear.*

*On that day, a call will ring out from God: "O guilty ones, stand apart today!"*

*Let us not be among those about whom the Prophet will complain:*

*"O my Lord, my people had abandoned this Qur'an." [Qur'an, 25:30]*

*Before the time for action runs out, we must discover the "Silent God," choose His obedience, read His Word with understanding, and act upon it—*

*Lest we, too, be counted among the losers on the Day of Judgment.*

*May God grant us the ability to prepare for the Hereafter. Amen.*

# THE FIRST SIN OF THE UNIVERSE

Muhammad Zakwan Nadvi

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This “Point of View” article is dedicated to the writings of various intellectuals. The views expressed in this column do not necessarily reflect the position of the publication.

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From the Qur’an, it is evident that the first sin in the universe was not related to wine, fornication, or swine—but rather arrogance and egotism: the deluded belief that “I am better than him” — *ana khayrun minhu* (Qur’an, 7:12).

*Ananiyyah* (egotism) means deliberately ignoring the truth and considering others inferior and insignificant (as in *batr al-haqq wa ghamt al-nas*). Since man is a dual composition of rational and animal existence, the manifestation of arrogance in human life generally appears in two forms: on the intellectual level and on the practical level.

Therefore, a person must remain highly alert on both fronts—intellectual and practical—and guard himself against the fatal contamination of egotism. He must remain a sincere seeker of truth, and whenever truth and righteousness manifest before him in any form, he should accept it without the least internal resistance or prior bias, and embrace it as a direct grace from God, opening all doors of heart and mind in its support. Supporting the truth is itself a form of supporting the Almighty (Qur’an, 47:7). In this world of trial, God always manifests under the veil of truth. In such a condition, the appearance of truth is not merely the appearance of truth in a literal sense—it is, in fact, equivalent to the majestic appearance of the Lord of Glory Himself.

In reality, arrogance and egotism are the greatest lies upon which any individual may stand. Yet, in this universe created by the Almighty, no creature has any basis to erect a false dome of pride or self-worship. There is no room for *shirk* (polytheism) or pride in the divine order. All grandeur and exaltation belong solely to the Creator and Master, the Omnipotent God—not to any feeble, mortal being.

## Prophetic Sayings Regarding Arrogance and Self-Conceit

Due to the extreme reprehensibility of pride and self-conceit, the Prophet (PBUH) declared that such a person will never find a place near God, for all greatness belongs only to Him:

*Narrated Abd Allah: The Messenger of God (PBUH) said, “No one will enter Paradise who has even a mustard seed’s weight of arrogance in his heart.” (Sahih Muslim, No. 266)*

*Narrated Anas (RA): The Prophet (PBUH) had a she-camel named al-‘Azba’, which no other animal could outrun. One day, a Bedouin came riding his camel and surpassed her. This saddened the Muslims greatly, and when the Prophet (PBUH) realized it, he said: “It is a right upon God that nothing is raised in this world but that He brings it down.” (Sahih Bukhari, No. 6501)*



*Narrated Iyad b. Himar: The Messenger of God (PBUH) once stood before us delivering a sermon, and he said: "Indeed, God has revealed to me that you should humble yourselves, so that no one may boast over another or oppress another." (Sahih Muslim, No. 7379)*

## The Demands of Trial

The Creator has established this world for the purpose of testing. This purpose necessitates that throughout life, a person will be repeatedly attacked by destructive impulses such as pride, envy, and egotism. He will be confronted by such tests again and again and will continually be vulnerable to these negative internal states. This is a lifelong struggle. In this world of trial, it is impossible to become entirely free of such feelings.

The remedy is only this: whenever a person is afflicted by such negative states, rather than surrendering to them or deriving satisfaction from them, he should treat them as a "*touch of Satan*" [Qur'an, 7:201], and respond with repentance and spiritual retreat. He should immediately turn back to God through *tawbah* (repentance), *istighfar* (seeking forgiveness), and deep introspection. By reflecting on his own weakness and transience, and on God's power and self-sufficiency, he should anchor himself in the position of servitude and exhibit humility. In this way, one can protect oneself from these destructive tendencies through continuous repentance and accountability.

This is exactly what people do in their everyday material life. For instance, when one's clothing becomes dirty, no one throws it away—instead, they clean it and reuse it. The same principle should apply in the spiritual realm. Here too, as per *wa-thiyabaka fa-tabbir* [Qur'an, 74:4], a person must continually cleanse the garment of their heart and engage in constant self-examination of their words, deeds, thoughts, and attitudes. This patient and sincere struggle constitutes the *salih amal* (righteous action) and the *ibadah* (worship) that are eternally required from a human being in this life.

## THE TEMPEST OF EGOTISM

A wide and prolonged study of human nature reveals that no individual is completely free from these undesirable feelings of pride, envy, and egotism. Whether high or low, rich or poor, king or beggar, sincere or deceiver, leaders—both religious and secular—all fall prey to some form of hidden arrogance, except those upon whom God bestows His special mercy.

In most cases, the distinction lies only between manifest and hidden pride. In the modern age, the abundance of leisure, easy access to resources, and the cheap pursuit of fame—both online and offline—have intensified egotism and vanity in both men and women to unprecedented levels.

The abundance of opportunities and the downpour of blessings demanded gratitude, but in this *era of Dajjal*, instead of gratitude, what appears everywhere is almost entirely ingratitude (*kufir*). Today, even the poor seem no less egotistical than the wealthy. Even children exhibit a strong sense of self-importance.

In such circumstances, only the one whom God, in His special mercy, throws into the whirlpool of spiritual cleansing and who thereby crushes the serpent of egotism hidden within, can survive this venom. Otherwise, the serpent of pride bites everyone—it is exceedingly difficult to escape it.

To combat this, a person must become their own most rigorous critic. Through merciless self-accountability, one must identify and remove every trace of arrogance. In private moments, one must pray earnestly to God, engage in recitation and contemplation, and carry out continuous self-purification.

Alongside this, one must appoint close companions, teachers, family members, and associates as personal auditors and ask them to monitor and critique such tendencies without hesitation. This is the *vision of Abraham* and the *inner struggle (jihad al-nafs)* that can safeguard one from this deadly spiritual disease:

"The Abrahamic gaze is hard to cultivate,  
While desire hides within chests and paints its own portraits."



## NEWSLETTER - AL-MAWRID US

### BOOK LAUNCH EVENT AT THE GHAMIDI CENTER OF ISLAMIC LEARNING

In May 2025, the Ghamidi Center of Islamic Learning in Dallas, USA hosted a book launch event featuring recent publications under its banner. Among the authors present was Syed Manzoor ul Hassan, while Dr. Irfan Shahzad and Mr. Hamza Ali Abbasi participated virtually and shared their reflections. The new releases include two books by Manzoor ul Hassan—*“Halal and Haram: Javed Ahmed Ghamidi’s Perspective”* and *“Singing and Music: Javed Ahmed Ghamidi’s Perspective”*—as well as Dr. Irfan Shahzad’s *“Women’s Veil: Javed Ahmed Ghamidi’s Perspective”*. Additionally, *“My Journey: In Search of God, Islam, and the Hereafter”* by Hamza Ali Abbasi, an Urdu translation of his English work, was also launched. Four previously published Urdu books by Manzoor ul Hassan were translated into English and released under the titles: *The Descent of Jesus*, *Night Journey and Ascension*, *The Splitting of the Moon*, and *Thoughts of Ghamidi*. These books will now be available at Al-Mawrid centers worldwide.

### RELIGION AND THE CHALLENGES OF MODERNITY

Last month, Javed Ahmad Ghamidi gave an interview to renowned motivational speaker and podcaster Hafiz Ahmad, discussing the challenges religion faces in the modern era. He also addressed key topics such as hadith, jihad, and interest-based finance. The interview is available on the Ghamidi Center’s YouTube channel.

### “VOICE OF RESEARCH” SEMINAR SERIES

Continuing the “Voice of Research” seminar series, two online seminars were held in May 2025: “The Crisis of the Muslim World and Its Solution” and “The Importance of the Human Heart.” In the first session, Dr. Ghitreef Shahbaz Nadwi reflected on the current situation in Gaza and broader issues facing Muslims globally. In the second, Dr. Sehar Hafeez explored the significance of the human heart from both Qur’anic and medical perspectives. The seminars, conducted on Zoom, are interactive and open to live participation.

### ISLAM AND THE STATE – A REVIEW OF OBJECTIONS

The ongoing video series addressing 23 common objections focused on the theme of “Islam and the State” last month. Discussions centered on criticisms of Javed Ahmed Ghamidi’s views on the topic. He also clarified the linguistic and technical meaning of *Iqamat al-Din* and critiqued Maulana Maududi’s interpretation. The recordings are available on the Ghamidi Center’s YouTube channel.

### WEEKLY QUR’AN AND HADITH SESSIONS

During May 2025, Javed Ahmed Ghamidi continued his live Qur’an and Hadith lectures. He covered verses 86 to 128 of Surah Taha in the Qur’an sessions and discussed narrations that detail acts contrary to faith and Islam in the hadith sessions. All sessions are available on the Ghamidi Center’s YouTube channel.

## “DEEP INSIGHTS FROM LIFE” PODCAST

In a recent podcast titled “Deep Insights from Life,” hosted by Hafiz Ahmad, Hassan Ilyas answered philosophical, personal, and social questions. He shared how Maulana Tariq Jamil’s message was instrumental in drawing him toward religion and reflected on their intellectual relationship. The podcast is available on the Ghamidi Center’s YouTube channel.

## ASK GHAMIDI – MONTHLY Q&A SESSION

This live online Q&A session allows participants to pose religious and ethical questions directly to Javed Ahmed Ghamidi. In May 2025, some of the questions addressed were: “What is the true essence of God?”, “Is calling the Black Stone the ‘Hand of God’ shirk?”, “Was the Gospel of Barnabas authored by Muslims?”, and “What is Islam’s stance on feminism?” Recordings of the session are available on YouTube.

## Q&A SESSION WITH AL-MAWRID AUSTRALIA

Last month, Muhammad Hassan Ilyas, Director of Research and Communication at the Ghamidi Center, held a Q&A session with members of Al-Mawrid Australia. Questions included: “What is Islam’s view on dealing with non-Muslims?”, “What reforms are needed in Friday sermons?”, and “Is prayer derived from hadith?” The recording of the session is available on YouTube channel of GCIL.

## SUNDAY SCHOOL ENROLLMENT

The Ghamidi Center’s Sunday School, now in its ninth year, aims to instill foundational Islamic values in students through the Qur’an and Sunnah. The faculty consists of college and university students inspired by Al-Mawrid’s mission. The school operates under the supervision of Farhan Saiyed and Atif Sajid through the Al-Mawrid US Education Committee. Enrollment for new students begins in July 2025.

## “ITMAM AL-HUJJAH” DUBBED IN ENGLISH

The Ghamidi Center has begun dubbing Javed Ahmed Ghamidi’s video lectures into English using AI technology. In May, the episode on “*Itmam al-Hujjah*” from the 23 Objections series was released on Ghamidi Center’s YouTube channel.

## TAFHEEM AL-ATHAR SERIES

In May 2025, topics discussed under the ongoing “*Tafheem al-Athar*” series included: “Combat Against the Khawarij,” “The Kingdom of the Banu Ismael,” “Make the Qur’an Your Guide,” “Disciplining Children for Misreading the Qur’an,” and “Actions Against the Byzantine and Persian Empires.” Recordings are available on YouTube.

## ASK HASSAN ILYAS - ON MUSLIM TODAY

Hassan Ilyas has launched a Q&A program titled “Ask Hassan Ilyas” on the YouTube channel Muslim Today. Topics discussed in May included: “Do jinns truly exist?”, “What is Javed Ahmed Ghamidi’s stance on hadith?”, “Is Noah’s age of 950 scientifically plausible?”, and “How should one respond to those who insult the Companions based on narrations?” The recordings are accessible online.

## ONLINE SPIRITUAL RETREATS

The Ghamidi Center continues its online spiritual training sessions led by Moiz Amjad, focusing on self-discipline and moral reform. Recent discussions included: “When is it appropriate to cut off ties with others?”, “What does forgiveness mean?”, “The difference between ego and self-worth,” and “What does the Creator expect from humanity?” These are available on YouTube.

## “ISLAM STUDY CIRCLE” WITH DR. SHEHZAD SALEEM

Held monthly, this English-language session by Dr. Shehzad Saleem explores religious, moral, and social topics in three segments: explanation of selected Qur’anic verses, discussion on prophetic hadith, and analysis of a Bible excerpt. May’s session covered “Unexpected Events,” “Purification,” and “The Eye as the Lamp of the Body,” followed by audience Q&A.

## LECTURES ON “UNDERSTANDING THE SUNNAH” AND “UNDERSTANDING HADITH”

As part of the “Meezan Lecture Series,” Dr. Shehzad Saleem delivered English-language lectures on the foundational principles of understanding the Sunnah and hadith, based on Javed Ahmed Ghamidi’s book *Meezan*. These are available on YouTube.

## “ILM-O-HIKMAT: WITH GHAMIDI” WEEKLY PROGRAM

In May 2025, Javed Ahmed Ghamidi’s weekly program on Dunya News covered “The Conflict Between Religious and Political Leadership,” “Qur’an and Science,” and “Purification of the Soul Without Mysticism.” Key questions discussed included: “How can one overcome laziness in religious practice?”, “Do Qur’an and science share the same epistemological foundations?”, and “What should be done in case of conflict between religion and science?”

## ONLINE PRIVATE CONSULTATIONS WITH DR. SHEHZAD SALEEM

Dr. Saleem continues to offer online private consultation sessions each month, guiding individuals on personal and family issues. Over 25 such sessions were held last month, addressing challenges faced by parents and youth.

## ENGLISH SUMMARIES OF THE 23 OBJECTIONS SERIES

Dr. Shehzad Saleem continues to summarize each topic from the 23 Objections video series in English. Last month, he discussed the topic of “Capital Punishment.” These summaries are available on the Center’s YouTube channel.

## ASK DR. SHEHZAD SALEEM – MONTHLY Q&A

Dr. Saleem hosts a monthly live Q&A session, addressing theological, ethical, and social questions in both English and Urdu. The recordings are accessible via the Center’s YouTube channel.

## ISSUANCE OF FATWAS ON LEGAL MATTERS

Responding to frequent inquiries on issues like marriage, divorce, and inheritance, the Ghamidi Center of Islamic Learning, USA, issued several fatwas last month. These were formulated by Hassan Ilyas based on Javed Ahmed Ghamidi’s framework.

## TEACHING OF AL-BAYAN IN ENGLISH

Dr. Shehzad Saleem is translating and teaching Javed Ahmed Ghamidi’s Qur’anic exegesis *Al-Bayan* in English. In May 2025, he covered verses 12 to 67 of Surah al-Ma’idah. These sessions are available on the Center’s YouTube channel.