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# ISHRAQ

UNITED STATES



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# THE INNOVATION OF DECLARING THE LAWFUL AS UNLAWFUL

Syed Manzoor-ul-Hasan

Allah has not granted anyone the authority to legislate religion. Even the Messenger of Allah (PBUH) presents the religion only by the permission of Allah and in accordance with His guidance. Hence, for any human being to take into their own hands the divine decision of forming Shariah is tantamount to interference in the sacred domain of Allah. The nature of such an act is akin to fabricating a lie against Allah. That is, when something is declared lawful (*halal*) or unlawful (*haram*) without any credible evidence or proof, it amounts to the audacity of attributing an invented statement to Allah. In Surah Al-Araf, the style of the verse *qul man harrama* (Say, who has forbidden?) makes it evident that Allah Almighty does not tolerate such audacity in any way. The verse reads:

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ

*Ask them [O God's Messenger]: Who has forbidden you the adornments of the Almighty which He had created for His servants, and who has forbidden the wholesome among the edibles? (Quran, 7:32)*

Thus, He has strictly forbidden it and has declared that those who commit it shall never attain success:

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ بَدَا حَلًّا وَبَدَا حَرَامًا لِنَقْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ.

*On the basis of the lie that your tongues fabricate, do not say: "This is allowed and this is prohibited," so that in such a way you impute falsehood to God. Remember those who impute falsehood to God shall never succeed. (Quran, 16:116)*

To declare the lawful as unlawful and the unlawful as lawful is, in fact, to fabricate a religious code from one's own self. This is what, in technical terms, is referred to as *bidah* (innovation in religion). This has been a common practice among religious leaders. The history of the Jews and Christians bears witness to the fact that their scholars have never refrained from committing this crime. Their Pharisees, scribes, priests, and monks have continually been guilty of this behavior. This very pattern of conduct has been described in the Quran as "making scholars and monks into lords beside Allah." It is stated in Surah At-Tawbah:

اتَّخَذُوا أَحْبَابَهُمْ وَرُءْبَابَهُمْ أَرْبَابًا مِّنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ ۚ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۚ لَّا إِلَهَ إِلَّا هُوَ سُبْحٰنَهُ عَمَّا يُشْرِكُونَ.

*They have made their scholars and their rabbis as [their] Lord besides God and Jesus, son of Mary, too even though they had been asked to worship one God only. There is no god except Him. He is exalted above the partners they associate with Him. (Quran, 9:31)*

Explaining this verse, Javed Ahmed Ghamidi writes:

*ie., gave him the same status as the one that should be understood for the Lord of the worlds. Thus, by granting them the divine authority of allowing or disallowing things regard all their directives and decisions to be mandatory the way the directives and decisions of God are regarded as mandatory. Even if a clear verse of the Quran and a distinct directive of the Prophet (PBUH) is presented to contest their view, they do not give them any significance. (Al-Bayan 2/343)*

Adi bin Hatim (RA) narrates that the Prophet (PBUH) said:

إنهم لم يكونوا يعبدونهم، ولكنهم كانوا إذا حلوا لهم شيئاً استحلوه وإذا حرموا عليهم شيئاً حرموه.

*They did not worship them, but when they declared something lawful for them, they considered it lawful, and when they declared something unlawful for them, they considered it unlawful. (Tirmidhi, No. 3095)<sup>1</sup>*

The history of Muslims is not much different from this. They too have accorded their scholars, jurists, and spiritual guides nearly the same status. Among us, the most grotesque manifestation of this is when lies about what is lawful (*halal*) and unlawful (*haram*) are fabricated under the pretext of a noble objective. Preservation of religion and Shariah, and the promotion of benevolence and morality, are the prominent themes used to justify this.

Thus, we observe that under the guise of asceticism and piety, monasticism is taught, and in the name of self-purification, the acts of speaking and listening, seeing and displaying, eating and drinking, and the adornments of dwellings and lifestyles are declared forbidden. Declaring something that is lawful as unlawful by one's own judgment is, in itself, a prohibited act. Therefore, Allah Almighty has included this within the five explicitly defined prohibitions of ethics. It is stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتٍ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

*Say: My Lord has only forbidden lewd acts, whether open or hidden and usurping rights and wrongful oppression and that you associate with God that for which He did not send down any sanction and that you fabricate something about God that you know not. (Quran, 7:33)*

Javed Ahmed Ghamidi states that in this verse, the expression “*qawlun ala allah*” (speaking about Allah) inherently carries the connotation of “*iftara ala allahi*” (fabrication against Allah), and its meaning is to declare the lawful as unlawful and the unlawful as lawful while fabricating lies in the name of Allah, and to compile such a form of Shariah that has no connection with Allah or His religion. He writes:

*The actual words are: ‘wa an taqulu ala allahi ma la talamuna.’ It is evident from the preposition after that the verb encompasses a meaning. The actual construction is to the effect: “muftareena ala allahi.” In other words, if edicts regarding the lawful and unlawful are given on personal preferences, if in accordance with personal desires religious innovations are invented or if Shariah directives are fabricated and then ascribed to God – then all these practices come under this expression. (Al-Bayan, 2/150)*

<sup>1</sup> This narration has been termed “Hasan” by Imam Nasir al-Deen al-Bani.

# MAULANA SYED ABUL ALA MAUDUDI: AN EPOCH-MAKING THINKER

Muhammad Hassan Ilyas

To such minds, knowledge is not a soulless pile of information, nor a static inheritance stored in memory. For them, knowledge is a living, alert, and dynamic consciousness—something that delves into the depths of human reason, stirs lifeless thought into movement, and illumines the blocked paths of understanding with the light of perception. They are not mere thinkers but mold thought into creative expression. When they become part of the scholarly tradition, they do not merely add to it—they reshape it altogether.

Such exceptional, brilliant, and extraordinary minds are not born every day; centuries await their arrival. But when they do emerge, they redirect the current of intellectual history. When such intellectual elevation, interpretive insight, and creative power converge in a single personality, that person ceases to be merely a scholar—he becomes the very axis of the intellectual formation of an era.

In the scholarly tradition of Islam, Abu al-Ala Maududi was such a multidimensional figure. These various qualities converged in him to the extent that, in the twentieth century, he appeared as a distinct school of thought on the intellectual horizon.

This exceptional stature was not merely the product of emotional admiration or temporary fame. It was a principled, well-defined, and verifiable greatness—one that can be assessed against the accepted standards of the intellectual tradition of religion. Within this tradition, the stature and influence of a thinker are assessed through four fundamental criteria:

## 1. The Foundational Sciences of Language and Reason

The first domain comprises those scholars who laid the groundwork for Islamic sciences by formulating the disciplines essential for understanding, interpreting, and effectively communicating religion. These include all linguistic and rational sciences through which the denotation of words, the structure of sentences, and the determination of meanings are made—disciplines such as grammar (*nahw*), morphology (*sarf*), lexicography, semantics (*maani*), rhetoric (*bayan*), literary embellishment (*badi*), and logic (*mantiq*). The nature of these sciences is both fundamental and universal, providing analytical tools not only for religious texts but for all forms of intellectual and literary expression.

Eventually, these sciences also developed into applied forms, such as the science of narrator criticism (*jarh wa-tadil*), hadith terminology, and other disciplines where these tools were applied to specific religious purposes. They provided the linguistic and intellectual foundations upon which Islamic scholarly tradition was built—not only enabling the understanding of the revealed texts but also institutionalizing their transmission, teaching, and preservation.

The luminaries who contributed to the codification of these sciences—such as Khalil b. Ahmad, Sibawayh, Abd al-Qahir al-Jurjani, al-Khatib al-Baghdadi, al-Zamakhshari, and Ibn Hajar—are the architects of this intellectual

edifice. These are the thinkers who established the methods of linguistic expression, provided the means for understanding revelation, and organized the foundational sciences that sustain the intellectual tradition.

## 2. The Systematization of Juridical and Theological Thought

The second domain includes those scholars who specialized in these linguistic and technical sciences and developed a coherent, integrated, and principled framework for interpreting and reasoning about religion. They not only understood the texts but transformed them into structured academic frameworks, founding disciplines such as jurisprudence (*fiqh*), theology (*kalam*), and Quranic exegesis (*tafsir*). These became the foundational and interpretive sciences through which Islamic thought gained rational force, logical coherence, and juridical structure.

Figures such as Imam al-Shafi, Imam Abu Hanifah, Imam Malik, Imam Ahmad b. Hanbal, al-Razi, and others exemplify this circle—thinkers who transformed religious thought from isolated evidences into coherent, reasoned, and structured traditions. It was through them that the principles of jurisprudence were formulated, theology was organized to defend doctrinal positions, and Quranic interpretation was given formal structure. Thus, this domain became emblematic of Islamic thought's internal order, doctrinal depth, and argumentative maturity.

## 3. Critical Reassessment and Intellectual Renewal

The third domain consists of thinkers who did not accept tradition merely as an inherited set of doctrines. Instead, they delved deep into it, scrutinized its foundations, and reassessed it critically. They re-evaluated tradition in the light of reason and knowledge, and sought to understand it through newly emerging intellectual perspectives.

These minds were not overawed by the outward grandeur of tradition but closely examined its internal logic, conceptual structure, and rational underpinnings. They identified areas where tradition had, over time, succumbed to intellectual stagnation, superficial interpretations, and contradictory assumptions. Their critical insight ensured that tradition was not reduced to a nostalgic relic of the past but was reshaped into a renewed form of thought, relevant to future generations. Thinkers like Ibn Rushd, Ibn Khaldun, Ibn Qayyim, Iqbal, and Rashid Raza represent this category.

## 4. The Synthesis of Tradition, Critique, and Renewal

The fourth and final domain includes those thinkers who harmonized foundational, critical, and traditional elements to present a comprehensive interpretation of religion—one that was rooted in the past yet conversant with the present and visionary for the future. At this level, knowledge transcends mere authorship or critique and becomes a vital experience, a living system, and a fully integrated worldview. Thinkers such as Ibn Taymiyyah, al-Ghazali, Shah Wali Allah, and Farahi exemplify this domain.

These are the intellectuals who rearticulated religion as a complete system of life within new intellectual frameworks—frameworks that remain connected to tradition while resonating with modern human consciousness. Through them, religious thought retained its roots while gaining argumentative force, moral vitality, and civilizational relevance. Religion thus emerged as a grand narrative, bound to its purpose and capacious in scope.

When we seriously evaluate the intellectual contributions of a thinker like Maulana Maududi, the question is not whether he was a distinguished scholar. The real question is whether he made a principled, creative, and lasting contribution to Islamic thought—of the sort that elevates a scholar into the ranks of epoch-making figures. Were his writings mere echoes of tradition, or did he endeavor to forge a coherent and principled intellectual system—one that integrates scholarly systematization, intellectual structure, critical insight, and fresh interpretation, remaining faithful to the spirit of the past while engaging meaningfully with contemporary questions?

Maulana Maududi's first remarkable contribution lies in the domain of linguistic and rational tools of understanding religion—particularly language, terminology, connotation, and expression. His writings are distinguished not merely by rhetorical elegance or literary aesthetics, but by their conceptual depth and the rearticulation of Islamic thought and its key terms. He did not treat Urdu merely as a means of religious communication; rather, he elevated it to the status of a formal intellectual medium—capable of articulating the foundational concepts of Islam with clarity, analytical rigor, and thematic coherence. The most notable dimension of this effort was his redefinition of core religious terminology.

He reinterpreted foundational concepts such as *Rabb* (Lord), *Ilah* (God), *Deen* (religion), *Ibadah* (worship), *Taghut* (false authority), *Itaah* (obedience), *Shariah*, *Nizam-e-Hayat* (system of life), *Qanun-e-Ilahi* (Divine law), and *Itmam al-Hujjah* (completion of proof). In his view, *Rabb* was not merely the creator or sustainer but the sovereign nurturer and lawgiver who governs every aspect of life with wisdom and authority. *Ilah* was not simply a formal object of worship, but the one sovereign Being whose obedience and loyalty must be rendered consciously and exclusively. *Din* was not a vague spiritual experience or a private code of ethics, but a totalizing civilizational and cultural system. *Ibadah* was not limited to ritual acts, but a comprehensive expression of conscious submission, ideological loyalty, and holistic servitude.

*Itaah* was not a situational or partial response but a sustained attitude of allegiance encompassing all dimensions of life. *Itmam al-Hujjah* was not merely a missionary task but an ethical process of communication—performed within spatiotemporal contexts—that renders people morally accountable before God. Finally, *Taghut* represented all non-divine systems, forces, and authorities that divert human beings from the servitude of the one true Lord and compel them into obedience to other-than-God.

More importantly, Maulana Maududi did not treat these terms as discrete definitions. He interwove them into a tightly knit conceptual and functional framework. His writings exhibit such cohesion among these foundational terms that they collectively constitute a well-integrated system of thought—one that is not only intelligible to the modern mind but also logically structured and civilizationally rooted.

Outstanding examples of this effort include his works *Khutbat*, *Din-e-Haqq*, *Islami Tehzeeb ke Usul wa Mabadi*, and *Islam ka Nizam-e-Hayat*. In these, he explains core terminology with intellectual depth and emphasizes their civilizational significance. However, the culmination of all these efforts is seen in *Tafheem al-Quran*, which is not merely a work of Quranic exegesis but a conceptual, terminological, and intellectual translation. In this commentary, he does not merely explain Quranic terms at the lexical level but interprets them in light of context, connotation, and an overarching ideological system. This is not a matter of linguistic dexterity alone, but a deliberate intellectual, principled, and civilizational enterprise.

Thus, in the first domain—the development of intellectual tools and instruments—Maulana Maududi was not confined to secondary or applied contributions; he held a position of renewal. He infused religious terminology with fresh meaning and established a conceptual framework that enables the architecture of Islamic tradition to



be presented to the modern mind with clarity, continuity, and logical force. This is a feat that can only be attributed to a true thinker, one who not only possesses the capacity to foundationally rearticulate the faith but also furnishes the necessary tools to do so.

Maulana Maududi's second major contribution is found in the domain where religious doctrines, injunctions, and ideas are organized into a systematic, coherent, and rational structure. Here, religion is no longer seen as a collection of discrete rulings but as a comprehensive intellectual framework—where every interpretation, argument, and explanation adheres to a principled methodology. In this field, Maududi was not merely a commentator on specific legal issues or a traditional jurist. He was a thinker who imparted to Islamic thought a rational temperament, intellectual coherence, and methodological harmony.

What distinguishes his work in this domain is his independence from the confines of any one legal school. While his scholarly disposition often resonates with the breadth of the Hanafi tradition, he does not rest content with imitation. For instance, in his writings on interest (*riba*), he does not rely solely on juristic precedent. Rather, he elucidates its prohibition based on Quranic ethics, the spirit of social justice, and a principled rejection of economic exploitation—offering a normative and temporal rationale. A similar methodological approach is evident in his discussions on issues like *pardah* (modesty), where he integrates Quranic verses, prophetic traditions, the Prophet's biography, and social contexts into a coherent intellectual framework.

This principled insight constitutes the core of his *ijtihad*. He does not pit Salafi literalism against classical juridical structures; rather, he synthesizes the two in a reconciliatory intellectual engagement. He does not unconditionally uphold tradition to the exclusion of reason, nor does he distort revelation to serve rationalism. Instead, he carefully balances both. In articulating his vision of an Islamic state, he follows the same synthetic principle: advocating Quranic sovereignty, the primacy of Shariah, and divine obedience, while also outlining consultative governance, public consensus, and legal institutions—all framed within modern statehood and guided by *ijtihadi* principles.

Maulana Maududi's reasoning is also unique in that he prefers issue-based argumentation. Every new question or contemporary challenge is not simply a matter of seeking a *fatwa*, but rather an occasion for intellectual inquiry. Hence, he views disagreement as a natural outcome of scholarly engagement and welcomes it—whether on matters like the nature of veiling, the permissibility of bank interest, or the Quranic concept of *Itmam al-Hujjab*. Especially on the last topic, he does not rely solely on transmitted reports but derives an interpretive understanding based on the Quranic methodology of *dawah*, the prophetic history, and principles of human nature—crafting an independent thinking that integrates reason, text, and history.

This intellectual consistency shines through in his works such as *Islam ka Nizam-e-Hayat*, *Islam ka Nazariyyah Siyasi*, *Islami Riyasat*, *Rasail wa Masail*, and *Tafheem al-Quran*. His writings reflect not merely religious exposition, but a methodology of reasoning, a principle of interpretation, and a dynamic movement of *ijtihad*.

All of this stands as compelling testimony that Maulana Maududi's engagement with the second domain was not limited to interpretive elaboration; rather, he undertook a profound reform on the level of reasoning, principles, and intellectual organization—reshaping Islamic thought within a new *ijtihadi* paradigm. His thinking is neither detached from tradition nor seduced by modernity. He presents religion as an active dialogue between reason, revelation, and human experience—and this is the second defining feature of an epoch-making thinker.



The third domain is that of critical assessment and intellectual awakening—an area that represents not only an integral component of Maududi’s *ijtihadi* style but also emerges as a distinct, sustained orientation in his thought. He did not reject the sanctity of tradition; however, he equally did not regard tradition—whether jurisprudential, exegetical, hadith-based, or mystical—as absolute, unquestionable, or above critique. For him, any dimension of tradition that led to intellectual stagnation, sectarian self-interest, or *ijtihadi* paralysis required principled, dignified, and evidence-based reassessment.

This critical stance is most prominently embodied in his works *Tanqeebat* and *Khilafat wa-Mulukiyat*, where he openly questions the legitimacy of hereditary monarchy—a political institution that later Muslim history attempted to legitimize under the guise of religious expediency. He also challenged the blind following of juridical tradition, which had reduced *fiqhi ijtihad* to mere repetition of past verdicts, rendering religion ineffective before modern challenges. For example, he critically examines certain hadiths about testamentary bequests (*wasiyyah*), which some schools of jurisprudence interpreted as prohibiting bequests to heirs—while the Quran presents it as an affirmed right. Here, Maulana Maududi does not reject the hadith outright, but instead invites *ijtihadi* reflection on its legal scope, historical context, and proper application.

Similarly, he questioned certain mystical doctrines—such as *fana fi al-shaykh* (annihilation in the spiritual guide) or the *tasawwur-e-faqr* (concept of spiritual poverty)—subjecting them to scrutiny in light of Quran and Sunnah. According to him, if such ideas compromised human freedom, moral selfhood, or the awareness of divine oneness, then critical engagement with them was not only legitimate but necessary. He also approached some hadiths with a deliberate sense of scholarly reservation. For instance, the narration “*The world is a prison for the believer*” (Ṣaḥīḥ Muslim, No. 7609), he argued, should not be accepted at face value but interpreted within its spiritual connotation and historical setting.

This critical boldness also empowered him to comment on class-based applications of Islamic law. For example, Maulana Maududi observed that certain legal implementations—such as the extreme evidentiary requirements for proving adultery or the double witness rule in some legal matters—might in some contexts become barriers to social justice. In such cases, he argued, their jurisprudential wisdom and practical efficacy must be reconsidered rather than enforced as immutable codes.

His critique was not limited to the Muslim tradition. He also rigorously examined the intellectual impact of Western ideologies—such as secularism, nationalism, and scientific materialism—that challenge human autonomy, morality, and the primacy of revelation. Many of his works reflect this critical consciousness, exposing the epistemological ambiguities of Western thought and reaffirming the intellectual sovereignty of Islamic perspectives.

None of this critique stems from a destructive mindset or emotional reaction. Rather, Maulana Maududi’s critique is a reflection of scholarly intelligence, *ijtihadi* integrity, and civilizational awareness. It serves as a voice of renewal in the stifling silence of rigid traditionalism. This critical insight is what opened windows of *ijtihad* in the fortified walls of *taqlid* and gave Islamic tradition the courage to converse with the pressing questions of modernity. It is this intellectual courage that formed the precondition for the revival of Islamic thought.

Having offered significant contributions in these three domains, Maududi’s greatest and most far-reaching achievement is found in the fourth domain: where he transcends theoretical frameworks and isolated concepts to present religion as a comprehensive, all-encompassing, and structured way of life. It is at this level that his scholarly

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and *ijtihadi* consciousness is transformed into a civilizational vision. He does not merely remain an exegete, jurist, or preacher—he emerges as a pioneer of a new interpretation and an architect of original thought.

This fourth and most comprehensive domain is where Maududi's intellectual, interpretive, and reformative efforts coalesce into a totalizing reconstruction of religion. At this point, knowledge is no longer limited to the codification of principles or critique of tradition, but culminates in the articulation of a new intellectual and civilizational order—one that is rooted in the past, engaged with the present, and illuminates the future.

Maulana Maududi reoriented the direction of Islamic thought. He presented an interpretation of religion that can rightly be called the political interpretation of Islam. That is, rather than confining religion to personal salvation, mystical ethics, or ritual devotion, he placed the state at the center of implementing divine order. For him, religion is a holistic system encompassing society, economy, law, politics, knowledge, and civilization. Thus, he can be regarded as the founder of a new interpretive paradigm—one that transformed religion from merely a matter of sermons and *fatwas* into a structured socio-political and cultural system. From this perspective, Maulana Maududi imparted to religion a new civilizational and practical orientation.

His book *Quran ki Char Bunyadi Istilahat* (The Four Fundamental Terms of the Quran) lays the philosophical foundation for this interpretive framework, in which he redefines core Quranic concepts with conceptual depth and expanded intellectual scope. He draws a sharp ideological line between *Islam* and *Jabiliyyah*, branding modern Western civilization as *Jabiliyyat-e-Jadeedab* (modern ignorance), and proposes an Islamic system that offers complete guidance—spiritual, moral, legal, and political.

His writings such as *Tehreek-i Islami ka Aindah Laibab-Amal* (The Future Agenda of the Islamic Movement), *Islami Dastoor ki Tadveen* (The Framing of an Islamic Constitution), and *Islam aur Jadid Maashi Nazriyat* (Islam and Modern Economic Theories) are not merely reformist proposals. They represent a comprehensive intellectual and civilizational vision. In them, religion is presented as a full-fledged political and social model, where law, power, morality, and dawah converge at a unified center.

This interpretation is not merely a philosophical position but a living synthesis of reformist consciousness, intellectual struggle, and *ijtihadi* courage. Maulana Maududi did not limit religion to theological jargon or individual salvation; he recast it in the language of civilization and practical governance. He united the disparate elements of Islam—man, society, power, knowledge, law, and ethics—into a coherent whole. This achievement is what elevates a thinker beyond the status of a scholar into that of a transformative, epoch-making figure.

It is at this point that Maulana Maududi's intellectual stature rises above that of a mere exegete, jurist, or preacher. He stands as a civilizational architect, reformative thinker, and renewer of the Islamic tradition—a thinker who is not merely a guardian of tradition, but also its critic, reviver, and constructor.

While one may differ with Maududi's views on matters of doctrinal formulation, intellectual organization, critical engagement, or comprehensive interpretation, no serious student of Islamic history can deny the fact that he was a towering figure in that tradition. He was a thinker who, in his time, singularly endowed Islamic thought with a new direction, a new language, and a new vitality.

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## HADITH AND SUNNAH

### Javed Ahmed Ghamidi

The Prophet (PBUH) gave the world the Quran. In addition to this, the things he gave to the world as part of the religion are, fundamentally, three:

1. Independent rulings and directives whose origin is not from the Quran.
2. Explanation and elaboration of the self-contained rulings and directives, whether they are found in the Quran or outside the Quran.
3. A model of acting upon these commands and instructions.

These three things are part of the religion. As a component of the religion, every Muslim is obligated to acknowledge them and act upon them. Once one is satisfied regarding their attribution to the Prophet (PBUH), no person of faith can dare to deviate from them. It befits him that if he wishes to live and die as a Muslim, he should, without any hesitation, bow his head in submission to them.

Our scholars use the same word *Sunnah* for all three. I do not consider this appropriate. In my view, the term *Sunnah* should be used for the first category, "Understanding and Elucidation" for the second, and "Excellent Example" (*Uswah Hasanah*) for the third. The purpose of this distinction is to eliminate the confusion that arises when the original and the derivative are placed under the same title and given the same status.

This is merely a difference in terminology; otherwise, in terms of the reality, there is not the slightest divergence between my position and that of the Salaf (pious predecessors). Had my critics studied my book *Meezan* with careful attention, they would have understood this, and no misunderstanding would have arisen. I still do not expect this to happen. However, serious students of religion do deserve that a few observations be presented to them for the purpose of clarifying my point of view.

Firstly, the religion that has been received through the Sunnah largely consists of the renewal and reform of the religion of Abraham (PBUH). All researchers agree on this point. However, this does not mean that the Prophet (PBUH) made only partial additions to it. Absolutely not — he also introduced independent and intrinsic rulings into it. Anyone who wishes can see examples of this in *Meezan*. The same is the case with the Quran. The religious directives that originated from it have been detailed across approximately three hundred pages in *Meezan*. I consider belief in each of these and adherence to them to be a requirement of faith. Therefore, the allegation is completely baseless that, according to me, introducing a new command distinct from pre-existing and familiar matters, or adding something new to the religion, does not fall within the scope of the Prophet (PBUH) or the Quran.

Secondly, what are the principles for determining the Sunnah? For the explanation of these, I have written an entire chapter titled "The Principles of Reflection on the Sunnah" in the introduction "Principles and Fundamentals" of *Meezan*. These are seven principles. On the basis of these, any knowledgeable person can decide whether something qualifies as Sunnah or not. I have compiled a list of the *Sunan* according to these very principles. The list is not immune to shortcomings. This list may be subject to reduction or addition. After the mistake in research becomes evident, I myself have, from time to time, made additions or omissions to it. I have never denied the possibility of such revision.

Thirdly, apart from this list, the sayings of the Prophet (PBUH) that have been transmitted in the traditions as part of religion—some of these I have placed under the headings of "Explanation and Clarification" (*tafheem o tabyeen*), and some under "The Excellent Example" (*Uswah Hasanah*). The same applies to the interpretation of beliefs (*Aqaid*). The matters related to this that have been recorded in the traditions can all be found in the chapter "Articles of Faith" (*Imaniyat*) in my book *Meezan*. This too falls under the category of "Explanation and Clarification" (*tafheem o tabyeen*).

In my view, the most accurate term for matters of scholarly nature transmitted in association with the Prophet (PBUH) is precisely this. If their attribution to him is established, then I regard every such ruling, decision, or interpretation of this nature as authoritative. Any disagreement, however slight, with it is—in my understanding—incompatible with faith.

[2009]



# THE TREASURE OF PROPHETIC TEACHINGS

## Muhammad Hassan Ilyas

— 1 —

It is narrated from Nawwas bin Saman al-Kilabi (RA) that the Messenger of Allah (PBUH) said: *“Allah the Exalted has given the example of a straight path. On both sides of it are two walls, and in those walls are open doors covered with curtains. At the beginning of the path, there is a caller who announces: ‘O people, all of you enter through and do not deviate or walk away from the path.’*

*And above the path, there is also a caller. So, whenever someone tries to lift a curtain from one of the doors, he cries out: ‘Beware! Do not lift the curtain. If you do, you will enter inside.’*

*This path is Islam. The walls are the boundaries set by Allah. The open doors with curtains are the prohibitions established by Him. The caller at the beginning of the path is the Book of Allah. And the caller from above is the inner admonisher of Allah that resides in the heart of every Muslim.”* (Musnad Ahmad, No. 17634)

— 2 —

It is narrated from Nawwas bin Saman (RA) that he asked the Messenger of Allah (PBUH) about righteousness and sin. He replied: *“Righteousness is good character, and sin is that which creates unease in your heart and you dislike that others become aware of it.”* (Muslim, No. 4638)

— 3 —

Qais narrates that Abu Bakr (PBUH) stood up to deliver a sermon. He praised and glorified Allah, then said: *“O people, you recite this verse: ‘O you who believe, take care of your own selves. If you follow the right guidance, those who have gone astray cannot harm you. To Allah will be the return of you all; then He will inform you about what you used to do.’”*

He said: *“People interpret this verse incorrectly by placing it in the wrong context. I heard the Messenger of Allah (PBUH) say: ‘When people see the oppressors and do not restrain them, and they see the evil deeds and do not attempt to correct them, then there is a fear that Allah will seize all of them with punishment.’”* (Musnad Ahmad, No. 30)

# THE NIGHT JOURNEY AND ASCENSION (ISRA AND MI'RAJ)

Syed Manzoor ul Hassan

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From the book Javed Ahmed Ghamidi's Stance On Prophet Muhammad's Night Journey and Ascension - Derived from a dialogue with Muhammad Hassan Ilyas. This book is part of '23 Objections Series'.

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## Introduction

The incident of *Isra and Mi'raj*<sup>2</sup> is seen as an extraordinary miracle of Prophet Muhammad (PBUH). Exegetes, traditionalists, and biographers base their descriptions of this event on Verses 1 and 60 of Surah Al-Isra, Verses 1 to 18 of Surah Al-Najm, and numerous traditions from the Hadith literature. Surah Al-Isra recounts that the Prophet (PBUH) was transported overnight from the Masjid al-Haram to the Masjid al-Aqsa, to witness some of Allah's signs. Surah Al-Najm relates that the Prophet saw the Angel Gabriel in his true form twice, once near the higher horizon and another time by *Sidrat al-Muntaba* (The Lote Tree at the Farthest Limit). At the higher horizon, there was also an encounter where the proximity was described as *Qaba Qawsayn* (two bow lengths).

The hadiths recount that one night, Gabriel the Trusted, came to the Prophet (PBUH), split his chest open, filled it with wisdom and faith, and then closed it. Afterward, the lightning-speed steed, Buraq, was brought forth. The Prophet (PBUH) mounted Buraq and journeyed towards Jerusalem. Upon journeying over various terrestrial landmarks and arriving in Jerusalem, he tied the Buraq outside the mosque and entered the temple constructed by Solomon where all the prophets had already gathered for prayer. The Prophet (PBUH) led the prayer, and all prophets prayed in congregation behind him. For hospitality, two bowls, one carrying milk and the other filled with wine were offered to him; he opted for the milk and drank it. Following this, a ladder was erected for his ascension to the heavens, which he then ascended. Gabriel was with him throughout this journey. Sequentially, he traversed the seven heavens, encountering prophets at each level - including Adam, Abraham, Idris, Joseph, Moses, Aaron, John, and Jesus, peace be upon them all. Beyond the seventh heaven, he ascended higher and arrived at the very boundary separating human and divine realms - *Sidrat al-Muntaba*. There, Gabriel's journey came to a halt, and the Prophet (PBUH) continued alone. At last, he was in the direct presence of the Divine Court. In this place, he was graced with ultimate closeness to Allah (*Qaba Qawsayn*). Allah then bestowed upon him the commandment for fifty daily prayers. With this decree, he commenced his return journey. Moses (PBUH), whom he met on the seventh heaven, recommended a reduction in the number of prayers, drawing on his experience with his nation. Heeding this advice, the Prophet (PBUH) returned to the Divine Court and

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<sup>2</sup> The word *Isra* has been derived from the words *asra bi abdibi* (He took his servant) from Surah Al-Isra. The word *Mi'raj* has been adopted from the words *urija bi* (I was taken to the heavens) appearing in a hadith narrative. *Mi'raj* is the arabic word for ladder.

requested a reduction in the allocated number of prayers, which was granted. As he descended again, Moses (PBUH) repeated the advice. The Prophet (PBUH) returned to the Divine Court again. Moses (PBUH) continued to advise further reductions until the commandment was abated to five daily prayers. Upon Moses's (PBUH) suggestion for further reductions, the Prophet (PBUH) deemed it inappropriate to seek more leniency. Thus, with this divine gift, the Prophet (PBUH) then headed for the world and traversed down through the heavens, re-entered Jerusalem, led the prophets in prayer once again, mounted Buraq, and returned to the Sacred Mosque (Masjid al-Haram).

During this miraculous journey, the Prophet (PBUH) was shown the heavenly pond of *Kawthar*, the Frequented House (*Bayt al-Ma'mur*), and glimpses of both paradise and hell. Some scholars maintain that at the closeness of "two bow lengths," he was also blessed with the esteemed vision of beholding Allah Almighty. All these occurrences unfolded while he was fully awake, and the Prophet Muhammad, (PBUH), experienced and witnessed these events in both spiritual and physical forms<sup>3</sup>.

This text summarizes the information that is widely accepted and acknowledged as part of the events known as *Isra* and *Mi'raj* in our scholarly tradition. The details are derived from interpretations of the Quran, explanations of hadith, biographical accounts of the Prophet (*seerah*), and specific works on *Dalail al-Nubuwwah* (Proofs of Prophethood) and *Mu'jizat al-Nabi* (Miracles of the Prophet).

Javed Ahmed Ghamidi regards the events of *Isra* and *Mi'raj* as *ayatun min ayati Allah* (a few among the signs of Allah) and acknowledges their miraculous and supernatural nature. Yet, he disagrees with the conventional interpretation. He contends that traditional explanations lack proper understanding, reasoning, and exposition. These interpretations, he argues, often misrepresent the actual meanings intended by the Quran and hadith. Consequently, he has undertaken a critical evaluation of this traditional view, scrutinized its premises, and presented a dissenting opinion.

The book details his critique and stance through two main chapters and several appendices. The first chapter is titled "*Isra* and *Mi'raj* - Javed Ahmed Ghamidi's Position" and affirms the scholar's perspective by interpreting Quranic texts and hadith, outlining the events in context, forming coherent arguments, and listing the findings in a structured manner. The second chapter critiques the conventional belief and is called "*Isra* and *Mi'raj* - A Critical Review of the Traditional Perspective". It starts by positively citing the traditional accounts and their logical consequences, bringing forward the claims of its adherents. Subsequently, in a summarized manner, it elucidates the foundations upon which Javed Ahmed Ghamidi's critical analysis is based. Then, it methodically addresses and identifies the shortcomings in the traditional arguments and conclusions under various headings:

- Whether it is a single occurrence or four separate events
- The definition of *Al-Ru'ya* (Dream) in relation to the *Isra* event - Traditional perspective
- Decisive evidence in the debate over physical versus spiritual journey
- Interpretation of *Al-Ru'ya*
- Analyzing the evidence from the poetry of Al-Mutanabbi
- Evaluating the evidence from the poetry of Al-Ra'i
- The intent behind the phrase *Subhan al-ladhi*

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<sup>3</sup> In general, most scholars agree on the occurrence of these events of *Mi'raj*. However, some of these details are based on certain hadith narratives that have been declared weak by the hadith experts. The scholars accept their weakness but consider them in line with the Quran and the sound hadiths; to conclude that they must be accepted.



- Examination of the argument *Asra bi abdih*
- Arguments related to Abdullah Ibn Abbas's (RA) influence
- Arguments from the phrase *fitnatun lilnas*
- Responses based on people's reactions
- The concept of seeing the Almighty (*ru'yet Allah*)

The book concludes with appendices containing vital supplementary discussions and explanations for readers seeking deeper understanding or reference to the sources of the debates.

[To be continued...]



# TAFHEEM AL-ATHAR (UNDERSTANDING THE TRADITIONS)

Dr. Ammar Khan Nasir

## The narrations of the Imams of Ahl al-Bayt concerning the Companions

### The narrations of Ali (RA) regarding Abu Bakr (RA) and Umar (RA) (11)

(2)

عَنْ إِبْرَاهِيمَ النَّخَعِيِّ قَالَ: ضَرَبَ عَلْقَمَةُ بْنُ قَيْسٍ هَذَا الْمُنْبَرِ فَقَالَ: خَطَبَنَا عَلِيُّ عَلَى هَذَا الْمُنْبَرِ، فَحَمِدَ اللَّهَ وَذَكَرَهُ مَا شَاءَ اللَّهُ أَنْ يَذْكُرَهُ، ثُمَّ قَالَ: أَلَا إِنَّهُ بَلَغَنِي أَنَّ أَنَاسًا يُفَضِّلُونِي عَلَى أَبِي بَكْرٍ وَعُمَرَ، وَلَوْ كُنْتُ تَقَدَّمْتُ فِي ذَلِكَ لَعَاقَبْتُ، وَلَكِنِّي أَكْرَهُ الْعُقُوبَةَ قَبْلَ التَّقَدُّمِ، فَمَنْ قَالَ شَيْئًا مِنْ ذَلِكَ فَهُوَ مُفْتَرٍ، عَلَيْهِ مَا عَلَى الْمُفْتَرِي، إِنَّ خَيْرَ النَّاسِ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبُو بَكْرٍ، ثُمَّ عُمَرُ، وَإِنَّا أَعْدْنَا بَعْدَهُمْ أَحَدًا يُفَضِّلِي اللَّهُ فِيهَا مَا أَحَبَّ، ثُمَّ قَالَ: أَحِبِّ حَبِيبَكَ هَوْنًا مَا عَسَى أَنْ يَكُونَ بَغِيضَكَ يَوْمًا مَا، وَأَبْغِضْ بَغِيضَكَ هَوْنًا مَا عَسَى أَنْ يَكُونَ حَبِيبَكَ يَوْمًا مَا

*It is narrated from Ibrahim al-Nakhai that Alqamah b. Qays struck this very pulpit and said: 'It was upon this pulpit that Ali (RA) delivered a sermon to us. He praised and glorified God and mentioned whatever he wished. Then he said: "Behold! News has reached me that some people prefer me over Abu Bakr and Umar (RA). If I had spoken on this matter earlier, I would have punished those who make such claims. However, I do not wish to punish anyone without having first warned them. So whoever says this is a liar, and upon him is the burden that falls upon any liar. Indeed, after the Messenger of Allah [PBUH], the best of people are Abu Bakr, and then Umar (RA). After them, we were tested by matters of innovation, regarding which Allah will decide whatever He wills."*

*Then he said: "Love your beloved in moderation, for it may be that one day he becomes hateful to you. And hate the one you dislike in moderation, for it may be that one day he becomes beloved to you." (Fazail al-Sahabah, Ibn Hanbal, No. 460)*

### Lexical Explanation

Hawnan ma: The word *hawn* denotes gentleness or softness. In this context, it refers to moderation and balance in both love and hate. The expression *hawnan ma* includes *ma* as an *ibhamiyyah* particle, which functions as a descriptor for an indefinite noun and serves to broaden the generality of the meaning. Thus, *abbib habibaka hawnan ma* means: "Love your beloved with moderation." In Taj al-Arus, it is stated: "*abbib habibaka hawnan ma ay hubban muqtasidan la afrata fih*"—"Love your beloved with moderation, that is, a measured love without excess." (Taj al-Arus 36/292).

### Explanation and Elucidation

The decision to consider giving precedence to anyone over Abu Bakr (RA) as a punishable offense was fundamentally that of Umar (RA). Ibn Abi Layla narrates that Umar (RA) was informed that a person had

declared someone to be superior to Abu Bakr (RA). Upon hearing this, he disciplined the man with his whip and said:

أبو بكر كان خير الناس بعد رسول الله صلى الله عليه وسلم في كذا وكذا، ثم قال عمر: من قال غير هذا أقمنا عليه ما نقيم على المفتري.

*Abu Bakr (RA) was the best of people after the Messenger of Allah (PBUH) in such and such matters. Then Umar (RA) said: Whoever says otherwise, we shall impose upon him what we impose upon the fabricator. (Al-Sunnah, Abdullah bin Ahmad, No. 1246)*

Shabi narrates that:

كان عمر يكتب إلى عماله: من فضلني على أبي بكر فاضربوه حد المفتري، أو قال أربعين سوطاً.

*Umar (RA) used to write to his governors: "Whoever gives me superiority over Abu Bakr (RA), flog him with the punishment of the slanderer," or he said, "with forty lashes." (Ansab al-Asbraf, Baladhuri 10/82)*

It is evident from the work under discussion that Ali (RA) also upheld this punishment.

### Referencing and Variance in Narration Chains

This narration through the chain of Alqamah bin Qais has been transmitted in the following sources:

Al-Sunnah, by Abdullah bin Ahmad, no. 1394.

Al-Sunnah, by Ibn Abi 'Asim, no. 993.

Sharh Madhahib Ahl al-Sunnah, by Ibn Shahin, no. 198.

Fazail Abi Bakr al-Siddiq, by Ashari, no. 38.

Al-Hujjah fi Bayan al-Mahajjah, by Isma'il al-Taymi al-Asbahani, no. 327.

Tarikh-e-Dimashq, by Ibn Asakir, 44/365.

Al-Muhalla bi al-Athar, by Ibn Hazm, 12/252.

Al-Itiqad, by al-Bayhaqi, p. 361.

In the methodology of *Al-Hujjah fi Bayan al-Mahajjah*, it is also clarified that Hasan (RA) was present in that gathering.

This narration is also recorded in Musnad Ahmad:

إن خير الناس كان بعد رسول الله صلى الله عليه وسلم أبو بكر ثم عمر، ثم أحدثنا بعدهما أحداثاً يقضي الله فيها

*Indeed, the best of people after the Messenger of Allah (PBUH) were Abu Bakr, then Umar. Then, after them, we introduced new matters, and Allah will judge concerning them. (No. 1028)*

In addition to Alqamah, Abdul Khayr, Hakam bin Hujail, and Suwayd bin Ghafalah have also narrated this sermon of Ali (RA). In the narration through the chain of Hakam bin Hujail, it is mentioned:

سمعت علياً يقول: بلغني أن أناساً يفضلونني على أبي بكر وعمر، لا يفضلني أحد على أبي بكر وعمر إلا جلدته حد المفتري.

*I heard Ali (RA) say: "It has reached me that some people consider me superior to Abu Bakr and Umar. No one should consider me superior to Abu Bakr and Umar, except that I would have him punished with the flogging prescribed for a slanderer." (Fazail al-Sahabah, Ahmad ibn Hanbal, No. 310)*

This narration of Hakam bin Hajal is also reported in Tarikh Dimashq by Ibn Asakir (30/383), al-Shariah by Ajurri (no. 1764), and al-Muhalla bi-l-Athar by Ibn Hazm (12/252).

The narrations of Abd Khayr and Suwayd ibn Ghafilah also mention details regarding the manner of its arrival:

Suwayd bin Ghafilah reports that he once passed by a group of supporters of Ali (RA) who were speaking disparagingly of Abu Bakr and Umar (RA). He went to Ali (RA) and informed him of this. Upon hearing it, Ali (RA) sought refuge with God and declared his disavowal of such people. He then proceeded to the mosque, ascended the pulpit, and delivered a sermon to the people in which he spoke of the rank, status, and virtues of both these noble companions. Then, at the end of the sermon, he said:

فمن لكم بمثلهما رحمة الله عليهما ورزقنا المضي على أثرهما، فمن لكم بمثلهما؟ فإن لا يُبلَّغ مبلَّغهما إلا باتباع أثرهما والحب لهما، فمن أحبني فليحبهما، ومن لم يحبهما فقد أبغضني وأنا منه بريء، ولو كنت تقدمت إليكم في أمرهما لعاقبت على هذا أشد العقوبة؛ ولكنه لا ينبغي لي أن أعاقب قبل التقدم، ألا فمن أتيت به يقول هذا بعد اليوم فإن عليه ما على المفترى، ألا وإن خير هذه الأمة بعد نبيها أبو بكر وعمر، ثم الله أعلم بالخير أين هو، أقول قولِي هذا ويغفر الله لي ولكم.

*So who is there for you like these two? May Allah have mercy on them, and may He grant us the ability to follow in their footsteps. So who is there for you like these two? None can reach their rank except by following their path and loving them. So whoever loves me should love them both. And whoever does not love them has hated me, and I am free from him. If I had previously instructed you concerning them, I would have punished more severely for this; but it is not appropriate for me to punish before issuing a clear warning. Behold, whoever I find saying such things after today shall bear the consequence as one who fabricates lies. Lo! The best of this Ummah after its Prophet are Abu Bakr and Umar. Then Allah knows best where goodness lies. I say this statement of mine, and may Allah forgive me and you. (Al-Shariah, Ajurri, No. 2396)*

It is narrated by Abd Khayr:

بلغ عليًا أن ناسًا تقاعدوا فتذاكروا، فكانهم فضلوا عليا على أبي بكر وعمر، وذلك أنهم قالوا: إن أبا بكر وعمر لم يكن في زمانهم فتنة، وأن عليًا وقع في الفتنة فكان فيها صليبيًا، حتى هم الناس. فبلغ عليًا ما قالوا، فصعد المنبر، فحمد الله وأثنى عليه، ثم قال: بلغني أن ناسًا فضلوني على أبي بكر وعمر، وإنني لم أقدم، ولو قدمت لعاقبت، ولا ينبغي لوال أن يعاقب حتى يتقدم. ألا، من فضلني على أبي بكر وعمر بعد مقامي هذا فعليه ما على المفترى. ألا، إن خير الناس أو أفضل بعد نبيها صلى الله عليه وسلم من هذه الأمة أبو بكر، ثم عمر، والله أعلم بالتالث. أحبب حبيبك هونًا ما، عسى أن يكون بغيضك يومًا، وأبغض بغيضك هونًا ما، عسى أن يكون حبيبك يومًا.

*It was conveyed to Ali (RA) that some people had withdrawn (from public matters) and sat together remembering and discussing things, and it was as if they considered Ali (RA) superior to Abu Bakr (RA) and Umar (RA). Their reasoning was that Abu Bakr (RA) and Umar (RA) did not face a time of tribulation, whereas Ali (RA) encountered such a tribulation and was deeply involved in it, such that he was even blamed by the people. When this statement reached Ali (RA), he ascended the pulpit, praised Allah and glorified Him, then said: "It has reached me that some people are giving me precedence over Abu Bakr (RA) and Umar (RA). Indeed, I did not come forward (with this claim), and had I done so, I would have punished (those who said it). And it is not appropriate for a ruler to punish without first giving notice. Be aware: whoever gives me superiority over Abu Bakr (RA) and Umar (RA) after my present statement, upon him is what is due upon a fabricator. Behold! Indeed, the best or most virtuous of the people after its Prophet (PBUH) from this Ummah is Abu Bakr (RA), then Umar (RA), and Allah knows best regarding the third. Love your beloved in moderation, perhaps he may become hateful to you one day, and hate your enemy in moderation, perhaps he may become beloved to you one day." (Tarikh Dimashq 30/369)*

(3)

عَنْ عَمْرِو بْنِ سُفْيَانَ، قَالَ: خَطَبَ رَجُلٌ يَوْمَ الْبَصْرَةِ حِينَ ظَهَرَ عَلِيٌّ، فَقَالَ عَلِيٌّ: هَذَا الْخَطِيبُ الشَّخْشُخُ، سَبَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَصَلَّى أَبُو بَكْرٍ، وَتَلَّتْ عُمَرُ، ثُمَّ خَبَطْنَا فِتْنَةً بَعْدَهُمْ يَصْنَعُ اللَّهُ فِيهَا مَا شَاءَ.

*Amr ibn Sufyan reported: A man delivered a sermon on the day of Basrah when Ali (RA) appeared. Then Ali (RA) said: "This is the eloquent orator. The Messenger of Allah (PBUH) preceded (us), then Abu Bakr led (after him), and Umar followed as the third. Then a trial struck us after them, and Allah will decree therein as He wills." (Musnad Ahmad, No. 1225)*

### Lexical Explanation

*Al-shahshab*: An expert in conversation, eloquent in speech.

*Salla* is derived from the root word *sala*, which refers to the back or the lower part of the hips. Idiomatically, *Salla* means to be in the second position, either in a row or in a competition.

*Khabt*: *khabatatna* refers to the act of shaking leaves off a tree using a stick. From this root, the word is also used in the sense of delivering a forceful blow or trampling something underfoot.

خَبَطَهُ يَخْبِطُهُ: ضَرَبَهُ شَدِيدًا، وَكَذَا الْبَعِيرُ بِيَدِهِ الْأَرْضَ، وَكَتَخَبَطُهُ وَاحْتَبَطَهُ وَوَطَنَهُ شَدِيدًا

خَبَطَهُ يَخْبِطُهُ: *He struck him severely. Similarly, it is said of a camel that it strikes the ground with its foreleg — like تَخَبَطَهُ (he struck him violently), اِحْتَبَطَهُ (he beat him), and وَطَنَهُ (he trampled him) — all conveying the meaning of striking or trampling forcefully. (al-Qamus al-Mubeet, 857)*

### Explanation and Elucidation

Context suggests that the preacher must have mentioned the success of Ali (RA) or his companions in a proud manner during his sermon, upon which Ali (RA) felt the need for admonition. The intention was that this is not an occasion for celebration or pride, because the era of the Messenger of Allah (PBUH) and of the first two caliphs passed with peace and unity, but now we are faced with a trial, the outcome of which lies hidden in the unseen, and it is unknown what path will lead us out of it.

### Referencing and Variance in Narration Chains

Apart from Amr bin Sufyan, this narration is also reported through the chains of transmission of Abdu Khayr, Qays bin Saad al-Kharfi, Abdullah bin Salamah, and Amr bin Qays in the following sources:

Musnad Ahmad, No. 881, 1000.

Al-Mustadrak ala al-Sahihayn, No. 4400.

Al-Mujam al-Awsat, al-Tabarani, No. 1655.

Tabaqat al-Muhaddithin bi-Asbahan, Abu al-Shaykh, No. 859.

Hilyat al-Awliya', Abu Nuaym, No. 6599.

Al-Shariah, Al-Ajurri, No. 1772.

Al-Sunnah, Abd Allah ibn Ahmad, No. 1198, 1205.

Fazail al-Sahabah, Ibn Hanbal, No. 227, 228.

Al-Tabaqat al-Kubra, Ibn Saad, No. 6066.

Tarikh Dimashq, Ibn Asakir, Volume 30, Pages 377–378.

Al-Fitan, Nuaym ibn Hammad, No. 186.

Al-Aghrab, al-Nasai, No. 219.

Al-Sunnah, Ibn Abi Asim, No. 1209.

Al-Tarikh al-Kabir, al-Bukhari, No. 779.

Al-Ahadith al-Mukhtarah, al-Maqdisi, No. 707.

Al-Ibanah al-Kubra, Ibn Battah, No. 104.

Al-Itiqad, al-Bayhaqi, Page 361.

Talkhis al-Mutashabih fi al-Rasm, al-Khatib al-Baghdadi, Volume 1, Page 353.

Tarikh Baghdad, al-Khatib al-Baghdadi, Volume 15, Page 60.

Ansab al-Ashraf, al-Baladhuri, Volume 2, Page 154; Volume 10, Page 67.

In some transmissions, the words of the final sentence: “*yasnaullahu fiha ma sha’a*” are narrated as “*yafullaha amman yasha*.”

#### (4)

عَنِ الضَّحَّاكِ، ثنا النَّزَّالُ بْنُ سَبْرَةَ، قَالَ: وَافْتَنَا عَلِيًّا رَضِيَ اللَّهُ عَنْهُ طَيِّبَ النَّفْسِ وَهُوَ يَمْزَحُ، فَقُلْنَا: حَدِّثْنَا عَنْ أَصْحَابِكَ، قَالَ: كُلُّ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْحَابِي، فَقُلْنَا: حَدِّثْنَا عَنْ أَبِي بَكْرٍ، فَقَالَ: ذَلِكَ أَمْرٌ سَمَّاهُ اللَّهُ صِدِّيقًا عَلَى لِسَانِ جِبْرِيلَ وَمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِمَا.

*From al-Dabhab, al-Nazzal ibn Sabrah narrated: We met Ali (RA) in a cheerful mood and he was joking. So we said, “Tell us about your companions.” He said, “All the companions of the Messenger of Allah (PBUH) are my companions.” We said, “Tell us about Abu Bakr (RA).” He said, “He is a man whom Allah named ‘al-Siddiq’ (the Most Truthful) upon the tongue of Jibril and Muhammad (PBUH).” (al-Mustadrak Ala al-Sahihayn, No. 4380)*

### Explanation and Elaboration

*Siddiq* is an intensive form derived from the root word *sidq*, which conveys the meaning of being established at the highest degree in truthfulness and integrity. In one of the sayings of the Prophet (PBUH), this meaning is expressed as follows: “*wa inna al-‘abda layataharra al-siqqa hatta yuktabu indallah siddeeqan*” (Sahih Muslim, No. 4827), meaning that there are some people who pursue truthfulness to such an extent and remain so committed to it that they are recorded in the sight of Allah as *Siddiq*.

In this sense, the Quran has mentioned this attribute for the prophets as well (Maryam 19:41, 56), and also for those who are at the forefront in affirming and supporting the prophets (al-Nisa, 4:69; al-Hadeed, 57:19).

Abu Bakr (RA) was among the earliest individuals to believe in the Prophet (PBUH). He once mentioned his adherence to the truth in the following manner:

إني قلت: يا أيها الناس، إني رسول الله إليكم جميعًا، فقلت: كذبت، وقال أبو بكر: صدقت.

*I said: O people, indeed I am the Messenger of Allah to you all, but you said: You have lied, whereas Abu Bakr (RA) said: You have spoken the truth. (Sahih Bukhari, No. 4640)*

At certain occasions, he also used the title *Siddiq* for Abu Bakr (RA) (Bukhari, No. 3516). The background of this title being given to him by the tongue of Gabriel (AS) is mentioned in the narrations as follows: After the Prophet (PBUH) experienced the events of the Miraj (Ascension) and shared them with Gabriel (AS), he

expressed his concern that the people of Makkah would deny him upon hearing these accounts. Upon this, Gabriel (AS) said:

يصدقك أبو بكر وهو الصديق.

*Abu Bakr (RA) believes you, and he is Al-Siddiq. (Al-Tabaqat al-Kubra, Ibn Sa'd, No. 492)*

### Referencing and Variance of Narration Chains

This narration of Ali (RA) through the chain of Nazzal bin Sabrah is also reported in the following sources:

*Sharh Usool Itiqad Ahl al-Sunnah*, al-Lalakai, No. 2003. *Tarikh Dimashq*, Ibn Asakir, 30/75. *Al-Shariah*, Al-Ajuri, No. 1192. *Usud al-Ghabab*, Ibn al-Athir, 3/220.

Imam Hakim has declared it to be authentic; however, Imam Dhahabi has pointed out that its chain includes Hilal bin Al-Ala who is considered *munkar al-hadith* (a narrator whose narrations are rejected) (*Mukhtasar Talkhis al-Dhababi*, Ibn al-Mulaqqin, no. 486, 3/1143).

Apart from Nazzal bin Sabrah, this narration has also been transmitted in multiple sources through the chain of narration from Abu Yahya Hakim bin Saad (*al-Mustadrak*, No. 4379; *al-Mujam al-Kabir*, al-Tabarani, No. 14; *al-Ahad wal-Mathani*, Ibn Abi Asim, No. 6; *Marifat al-Sahabah*, Abu Nuaym, No. 59; *Tarikh Dimashq*, Ibn Asakir 30/75). Its wording is as follows:

سمع علياً يحلف: لأنزل الله تعالى اسم أبي بكر رضي الله عنه من السماء صديقاً.

*Ali (RA) was heard saying: "Allah, the Exalted, surely revealed the name of Abu Bakr (RA) from the heavens as al-Siddiq." (Al-Mustadrak, No. 4379)*

In its chain of narration, there is a narrator named Muhammad bin Sulaiman al-Abdi, whom the hadith scholars consider to be unknown (*majhool*). However, Ibn Mandah and Ibn Asakir have transmitted a corroborating report for him as well, through the route of Abu Ishaq al-Sabiee (*Majalis min Amali Abi 'Abdillah Ibn Mandah*, No. 387; *Tarikh Dimashq*, Ibn Asakir 30/75).

### (5)

عَنْ أَسْمَاءَ بِنِ الْحَكَمِ الْفَزَارِيِّ، قَالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كُنْتُ رَجُلًا إِذَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا نَفَعَنِي اللَّهُ مِنْهُ بِمَا شَاءَ أَنْ يَنْفَعَنِي، وَإِذَا حَدَّثَنِي أَحَدٌ مِنْ أَصْحَابِهِ اسْتَحْلَفَنِي، فَإِذَا حَلَفَ لِي صَدَّقْتُهُ، قَالَ: وَحَدَّثَنِي أَبُو بَكْرٍ وَصَدَّقَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَا مِنْ عَبْدٍ يُذْنِبُ ذَنْبًا، فَيُحْسِنُ الطَّهْرَ، ثُمَّ يَقُومُ فَيُصَلِّي رُكْعَتَيْنِ، ثُمَّ يَسْتَغْوِرُ اللَّهُ إِلَّا غَفَرَ اللَّهُ لَهُ، ثُمَّ قَرَأَ هَذِهِ الْآيَةَ: «وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ» إِلَى آخِرِ الْآيَةِ.

*Asma bin al-Hakam al-Fazari narrates: I heard Ali [RA] say, "I was such a person that when I heard a hadith directly from the Messenger of Allah [PBUH], Allah would grant me the benefit He intended through it. And when one of his Companions narrated a hadith to me, I would ask him to swear an oath. If he swore by Allah, I would accept his statement. But when Abu Bakr (RA) narrated a hadith to me—and Abu Bakr spoke the truth (meaning I did not require an oath from him)—he said that he heard the Messenger of Allah [PBUH] say: 'Whenever a person commits a sin, then performs ablution thoroughly, stands to pray two units of prayer, and then seeks Allah's forgiveness for his sin, Allah will forgive him.'*

Then Ali recited the following verse: "God befriends those people who are thorough in their deeds and such are they that if they commit a lewd act or do something evil to themselves," [Surah Ale Imran, 3:135]." (*Sunan Abi Dawood*, No. 1335)



### Explanation and Elucidation

In order to verify the reports transmitted by individual narrators (*Akhbar Abad*), different Companions of the Prophet (PBUH) employed various methods based on their personal knowledge, understanding, and inclination. For instance, Abu Bakr (RA) and Umar (RA) would, in significant matters, request a second witness from the narrator who reported a hadith of the Prophet (PBUH) (*Bukhari*, No. 6543; *Musnad Ahmad*, No. 17670). From the aforementioned statement of Ali (RA), it is evident that he generally adopted the method of requiring an oath from the narrator. However, due to his trust in the truthfulness and integrity of Abu Bakr (RA), he did not demand an oath from him.

### Referencing and Variant Chains of Transmission

This narration has also been transmitted in the following sources:

*Sunan al-Tirmidhi*, No. 408.

*Sunan Ibn Majah*, No. 1390.

*Musnad Ahmad*, No. 2.

*Al-Sunan al-Kubra, al-Nasai*, No. 9878.

*Musnad al-Tayalisi*, No. 1.

*Musnad al-Humaydi*, No. 1.

*Al-Mujam al-Awsat*, al-Tabarani, No. 590.

*Musannaf Ibn Abi Shaybah*, No. 7529.

### (6)

عَنْ صَلَّةِ بْنِ زُفَرَ، قَالَ: كَانَ عَلِيٌّ إِذَا ذُكِرَ عِنْدَهُ أَبُو بَكْرٍ قَالَ: السَّبَّاقُ تَذْكُرُونَ، السَّبَّاقُ تَذْكُرُونَ، وَالَّذِي نَفْسِي بِيَدِهِ مَا اسْتَبَقْنَا إِلَى خَيْرٍ قَطُّ إِلَّا سَبَقْنَا إِلَيْهِ أَبُو بَكْرٍ.

*Sila bin Zafar narrates that when the name of Abu Bakr (RA) was mentioned in the presence of Ali (RA), he would say: "You are mentioning a person of extraordinary precedence. You are mentioning a person of extraordinary precedence. By Allah, whenever we intended to advance toward any righteous deed, Abu Bakr would accomplish it before us." (Al-Mujam Al-Awsat, Al-Tabarani, No. 7300)*

### Explanation and Elaboration

The mention of this characteristic of Abu Bakr (RA) has occurred in well-known narrations through Umar (RA), who on multiple occasions acknowledged this virtue of Abu Bakr (RA). On one occasion, he went to inform Abdullah ibn Masud (RA) about the words of praise the Prophet (PBUH) had said regarding him, but Abu Bakr (RA) had already conveyed this to him before Umar (RA) could. Upon this, he said:

وما استبقنا إلى خير، إلا سبقني إليه أبو بكر.

*Whatever good deed I try to excel in, Abu Bakr always surpasses me in it. (Musnad Ahmad, No. 4033)*

Similarly, on one occasion, he brought half of his household belongings to give in charity. Upon learning that Abu Bakr (RA) had brought all of his household belongings, he said the same sentence (*Musnad al-Faruq*, Ibn Kathir, No. 802).

At the time of the army's departure for the battle against the Romans, Umar (RA) also mentioned this attribute of Abu Bakr (RA) (*Jami al-Abadith*, Jalal al-Din al-Suyuti, No. 27855).

### Referencing and the Divergence of Narration Chains

This narration from Ali (RA) is apparently transmitted only through the chain of Sila ibn Zafar. In addition to al-Tabarani, it has also been cited by al-Asami and Muhibb al-Din al-Tabari, referencing Ibn al-Samman's *Al-Muwafaqah (Simt al-Nujum al-Awali fi Anba al-Awail wa al-Tawali*, al-Asami 2/439; *Al-Riyaz al-Nazrah fi Manaqib al-'Asbrab*, al-Tabari 1/175).

[To be continued...]



# A STUDY OF CERTAIN HADITHS RELATED TO VARIATIONS IN QIRAAT

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## Hadith narrated by Abdullah bin Masud (RA)

Imam Bukhari states:

حدثنا ابو الوليد ثنا شعبة: قال عبد الملك بن ميسرة أخبرني قال: سمعت النزال بن سبرة قال: سمعت عبدالله يقول: سمعت رجلاً قرأ آية سمعت من رسول الله صلى الله عليه وسلم خلافها. فاخذت بيده فاتيت به رسول الله صلى الله عليه وسلم فقال: كلاكما محسن. قال شعبة: اظنه قال: لا تختلفوا فان من كان قبلكم اختلفوا فهلكوا.

*Abu Al-Waleed narrated to us, Shubah narrated: Abdul Malik bin Maysarah informed me, he said: I heard Al-Nazzal bin Sabrah say: I heard Abdullah say: I heard a man reciting a verse in a manner different from the way I had heard it from the Messenger of Allah (PBUH). So I took him by the hand and brought him to the Messenger of Allah (PBUH), whereupon he said: "Both of you are correct." Shubah said: I think he also said: "Do not differ, for those before you differed and were thus destroyed." (Sahih al-Bukhari, p. 523, Book of Disputes; p. 494, beginning of Book of Prophets; p. 757, end of Book of Virtues of the Quran – India edition)*

Imam Bukhari has mentioned this hadith in three places in his Sahih. Imam Ahmad has also narrated it (*Musnad Ahmad* 1/393, 114, 214, 654).

*Shubah narrated from Abdul Malik bin Maysarah Hilali Al-Kufi, who narrated from Nazzal Sabrah Al-Kufi, that Abdullah bin Masud (RA) told him that he once heard a man reciting a verse in a way that was different from the way he had heard it being recited by the Messenger of Allah (PBUH), and which the Messenger had taught him. He took the man by the hand and brought him to the Messenger of Allah (PBUH) and informed him of the matter. (The Prophet then listened to both of them reciting the verse.)*

*The Prophet (PBUH) said: "Both of you are correct in your recitation." Shubah stated: I mostly believe that Abdul Malik bin Maysarah said that afterwards the Messenger of Allah (PBUH) said: "Do not differ, for indeed those before you differed and were thus destroyed."*

Who was that man? His name is not mentioned in any narration.

In *Musnad Ahmad*, it is recorded that Shubah said: I also heard this hadith from Misar bin Kidam. I remember well that Misar included in it the statement of the Messenger of Allah (PBUH): “*la takhtalifu fa inna man kana min qablikum ikhtalafu fabalaku.*” (Musnad 1/654)

However, this hadith indicates that it was the Messenger of Allah (PBUH) himself who led Ibn Masud (RA) and the other person—whose name is not mentioned—into disagreement. The way the Prophet (PBUH) taught that verse to Ibn Masud (PBUH) was contrary to the way he taught it to the other person, yet he said to both of them: “*kilakuma muhsinun*” (Both of you are correct).

Whereas, out of two differing statements, the one that is correct and revealed by Allah can only be one. What rational sense is there in putting Abdullah ibn Masud (RA) and that other individual into disagreement, and then advising them not to disagree?

And it is evident that there was no disagreement between Abdullah ibn Masud (RA) and that person regarding connecting or pausing (in the recitation), otherwise Ibn Masud (RA) would not have taken that person to the Messenger of Allah (PBUH). The same is the case among common Muslims; if one person recites “*Alhamdu lillahi rabbil alamina al-rahman al-raheemi maliki yawmiddin*” with connection (*wasl*) and another recites “*Alhamdu lillahi rabbil alamin. Alrahman al-raheem. Maliki yawmiddin*” with separation (*fasl*), it is not considered a disagreement, nor is any objection raised over it.

This hadith narrated by Shubah appears to be nothing but a fabricated tale invented by the Quran reciters of Kufah. A hadith regarding the difference in recitation (*ikhtilaf al-qiraat*) is also narrated from Abdullah ibn Masud (RA) through the chains of Abu Wail, Zar ibn Hubaysh, and Abd al-Rahman ibn Abis, which is absolutely fabricated and a slander against Ibn Masud (RA). All these narrations are found in *Musnad Ahmad*. (*Bukhari ka Mutala Urdu*, 2/55)

### **The Hadith regarding the difference in recitation of Surah Al-Furqan between Umar (RA) and Hisham bin Hakeem**

Zuhri (RA) narrates:

حدثني عروة بن الزبير ان المسور بن مخرمة وعبد الرحمن بن عبد القارى حدثاه أنهما سمعا عمر بن الخطاب يقول: سمعت بشام بن حكيم يقرأ سورة الفرقان في حياة رسول الله صلى الله عليه وسلم فاستمعت لقرائته فاذا هو يقرأ على حروف كثيرة لم يقرئها رسول الله صلى الله عليه وسلم فكذت أساوره في الصلاة فتصبرت حتى سلم فلبيته بردائه، فقلت: من أقرئك هذه السورة التي سمعتك تقرأ؟ قال: أقرئها رسول الله صلى الله عليه وسلم، فقلت: كذبت فان رسول الله صلى الله عليه وسلم أقرئها على غير ما قرأت فانطلقت به أقوده الى رسول الله صلى الله عليه وسلم فقلت: انى سمعت هذا يقرأ بسورة الفرقان على حروف لم تقرئها فقال رسول الله صلى الله عليه وسلم: “أرسله. أقرأيا بشام” فقرأ عليه القراءة التي سمعته يقرأ، فقال رسول الله صلى الله عليه وسلم: “كذلك انزلت”، ثم قال أقرأيا عمر، فقرأت القراءة التي أقرأني فقال رسول الله صلى الله عليه وسلم: “كذلك انزلت، ان هذا القرآن انزل على سبعة احرف فاقرأوا ماتيسر منه”.

*Urwah bin Al-Zubayr informed me that Al-Miswar bin Makhramah and Abdur Rahman bin Abd al-Qari informed him that they had heard Umar bin Al-Khattab say: I heard Hisham bin Hakeem reciting Surah Al-Furqan during the lifetime of the Messenger of Allah (PBUH), so I listened attentively to his recitation, and to my surprise, he was reciting in several ways which the Messenger of Allah (PBUH) had not taught me. I was about to seize him while he was still in prayer, but I restrained myself until he had completed it. Then I grabbed him with his cloak and said: Who taught you this Surah which I heard you reciting? He replied: The Messenger of Allah (PBUH) taught it to me. I said: You have lied, for the Messenger of Allah (PBUH) taught it to me in a manner different from what you recited. So, I took him to the Messenger of Allah (PBUH), leading him along. I said to the Messenger of Allah (PBUH): I heard this man reciting*

*Surah Al-Furqan in ways that you did not teach me. The Messenger of Allah (PBUH) said: "Let him go. Recite, O Hisham." So, he recited in the manner I had heard him recite, and the Messenger of Allah (PBUH) said: "Thus it was revealed." Then he said: "Recite, O Umar." So, I recited in the manner he had taught me, and the Messenger of Allah (PBUH) said: "Thus it was revealed. This Quran has been revealed in seven modes of recitation, so recite whatever is easy for you of it." (Sahih al-Bukhari, p. 623, Book of Disputes; p. 747, Book of Virtues of the Quran; p. 457, p. 5301, Book of the Recalcitrant and Apostate; p. 6211, Book of Monotheism)*

Imam Bukhari has mentioned this hadith in five places with closely similar words.

Ibn Shihab al-Zuhri narrated that Urwah bin al-Zubayr reported to him, and from him, Miswar bin Makhramah and Abd al-Rahman bin Abd al-Qari related, both of whom heard this incident from Umar (RA).

*Umar (RA) narrates: During the lifetime of the Messenger of Allah (PBUH), I heard Hisham bin Hakeem reciting Surah al-Furqan in prayer. He was reciting it in a loud voice. I listened attentively, and I heard him reciting several words differently from what the Messenger of Allah (PBUH) had taught me, although it was the Messenger of Allah (PBUH) who had taught me Surah al-Furqan.*

*I got very angry (thinking that this person was altering the Quran; he was reciting it incorrectly), and I almost attacked him in prayer, but I restrained myself. When he finished the prayer with the salam, I took hold of his cloak around his neck and seized him, reprimanding him, and asked, "Who taught you this Surah?" He said, "The Messenger of Allah (PBUH)."*

*Then I pulled him along and took him to the Messenger of Allah (PBUH) and informed him of the matter. He said, "Let him go. O Hisham, recite Surah al-Furqan." Hisham recited it in the very same way as I had heard him recite earlier. The Messenger of Allah (PBUH) said, "This is correct; this Surah was revealed in this way." Then he said, "O Umar, you recite." So I recited it in the same way as the Messenger of Allah (PBUH) had taught me and the way I had memorized it. He said, "This also is correct; this Surah was revealed in this way."*

*Indeed, this Quran has been revealed upon seven modes (ahruf), so recite whatever is easiest for you from them.*

I will mention three points about this hadith.

First: This implies that the Messenger of Allah (PBUH) himself caused both Umar (RA) and Hisham (RA) to fall into disagreement and misunderstanding (Allah forbid). When he recited Surah al-Furqan to Umar (RA), he did not inform him that such and such verses of the Surah could also be recited in such and such a manner. The Prophet (PBUH) kept Umar unaware of the variants (*huruf*) with which he had taught Hisham ibn Hakeem to recite. Had Umar known of those *huruf*, he would not have got angry at Hisham. Similarly, when he taught this Surah to Hisham, he did not inform him that certain verses could also be recited in another way. The Prophet (PBUH) kept Hisham unaware of the *huruf* with which he had taught Umar to recite, despite the fact that the *huruf* that he kept hidden from Umar (RA) were revealed by Allah. Thus, the Prophet (PBUH) concealed some of the divinely revealed *huruf* from both Umar and Hisham. Had it not been for the coincidental event in which Umar (RA) happened to hear Hisham reciting Surah al-Furqan, neither Umar nor Hisham would have come to know of those *huruf*.

The question is whether it can be expected from any rational Muslim that he would not consider this necessary conclusion to be false? Absolutely not. Every Muslim holds this belief, and it is indeed a fact, that the Messenger of Allah (PBUH) conveyed to the people, without omitting anything, the verses revealed by Allah. Not a single

letter or word was concealed. And any matter from which a false conclusion necessarily follows is, in reality, itself false. Therefore, the account that al-Zuhri has narrated about Umar and Hisham (RA) is absolutely incorrect and baseless.<sup>4</sup>

Second: It is well known that under the strict supervision of Abu Bakr (RA) and Umar (RA), the entire Quran was compiled into a single manuscript. So, where are those letters in Surah Al-Furqan which Umar (RA) was unaware of, or of which Hisham bin Hakeem (RA) had no knowledge?

One explanation given is that Hisham accepted Islam later, and due to the permission given to some Bedouins to recite a single word in differing dialects, he might have memorized some dialects other than Quraysh. However, the very words of this hadith include the statement from Hisham, in response to the objection from Umar (RA), where he says: “*aqarra aniba rasul allah salla allah alayhi wa sallam*” (The Messenger of Allah (PBUH), taught me to recite in this manner). Therefore, this explanation appears to be forced and unsupported.

Third: At the end of this hadith, Zuhri has mentioned that the Messenger of Allah (PBUH) said: “The Quran was revealed upon seven modes (*abruf*).” The phrase “*faqrau ma tayassara minbu*” contains the pronoun *minbu* in the genitive case, which should actually refer back to *sabatu abrufin*. Therefore, it ought to be *minba* and not *minbu*. However, “*faqrau ma tayassara minbu*” is a statement from Allah the Exalted, which is mentioned at the end of Surah al-Muzzammil. In that case, the genitive pronoun certainly refers back to the Quran. Zuhri, by inserting the statement of Allah the Exalted at the end of the hadith, attributed it to the Messenger of Allah (PBUH) as if it were his own statement. Zuhri assumed that this kind of fabrication (*tadlis*) would not be exposed to anyone.

In conclusion, this hadith is completely false. By placing undue trust in al-Zuhri and without engaging in careful analysis and reflection, Imam al-Bukhari has granted it the status of being authentic. Muslim, al-Tirmidhi, al-Nasai, and Ahmad have also reported it. However, apart from al-Zuhri, no other person has narrated it from Urwah ibn al-Zubayr. I believe that al-Zuhri did not hear this hadith from Urwah, nor did Urwah relate it. Some incoherent speaker falsely attributed it to Urwah and conveyed it to al-Zuhri. Al-Zuhri did not mention the name of that person. In the chain of narration, he only said “from Urwah,” as is found in the chain of narration in Imam Malik’s report. Other students of al-Zuhri mistakenly changed “from Urwah” to “Urwah informed me” or “Urwah narrated to me” (Sahih al-Bukhari p. 623, Indian edition).

In any case, the hadith is weak and not worthy of being used as evidence (Bukhari Ka Mutala, Urdu 2/45–85).

### The Hadith Attributed to Ibn Abbas Regarding the Seven *Abruf*

عن ابن شهاب عن عبيد الله بن عبد الله بن عتبة بن مسعود عن ابن عباس ان رسول الله صلى الله عليه وسلم قال: “أقرأني جبريل على حرف فلم أستزيدة فيزيدي حتى انتبى الى سبعة أحرف“

*Zuhri narrated from Ubaydullah bin Abdullah bin Utbah bin Masud, who narrated from Abdullah bin Abbas that the Messenger of Allah (PBUH) said: Gabriel taught me the Quran on one mode (barf), but I continued to request him to allow me to recite it in more than one mode. (Gabriel said: Recite it on two modes. Then, upon my insistence, he allowed three, then four, then five, then six modes.) Finally, he granted permission to recite it on seven modes. (Sahih al-Bukhari, p. 744, Book of the Beginning of Creation, Mention of Angels, p. 372, Book of Prayer – Indian Edition, and Musnad Ahmad 1/362, 992)*

<sup>4</sup> This narration holds no meaningful interpretation; therefore, as stated by Javed Ahmed Ghamidi, al-Suyuti, in his commentary on the *Muwatta, Tanwir al-Hawalik*, has classified it among the ambiguous reports (*cheestan* and *mutashabih*). (Javed Ahmed Ghamidi, *Meezan*, p. 30)

This hadith is completely incorrect from beginning to end. None of its narrators even considered that:

1. Why did the Messenger of Allah (PBUH) desire to recite the Quran in more than one mode of reading? Why did he not remain content with the mode upon which Gabriel had first taught him the Quran?
2. It is easier for a reader to read a book in a single consistent manner than to read it in seven, six, five, four, three, or two different styles. For example, if someone reads once as “*anamta alayhim*”, then reads “*namta*”, and the third time “*inamta*”, the fourth time “*unamta*”, the fifth time “*numta*”, the sixth time “*anumta*”, and the seventh time “*inamta*”, this variation causes changes not only in pronunciation but also in meaning and interpretations.

This is a situation that leads to severe hardship, unnecessary burden, and confusion. It is evident that the Prophet (PBUH) could not have desired that his Ummah be afflicted with restriction and hardship, or be burdened with difficulty and affectation regarding the Quran.

3. Then let someone point out: in which verse, which sentence, or which word of the Noble Quran did the Messenger of Allah [PBUH] ever inform the Companions that *this* may be recited in *this* way *and also* in *that* way? Not only is such a statement absent from any authentic narration—it cannot be found even in a weak hadith. The Messenger of Allah [PBUH] taught the Quran to the Companions; innumerable Tabieen learned it from them, and from those Tabieen, countless individuals among the Atba al-Tabieen learned it in turn. In this manner, through uninterrupted continuity (*tawatir*) across every generation, the Quran—comprising all its verses and words—has been transmitted to us.

Until the time of Ameer al-Hajjaj ibn Yusuf al-Thaqafi, the noble manuscripts (*masaahif*) were written without diacritical marks and vowel signs. Then, for the ease of all present and future Muslims, Ameer Hajjaj appointed seventy very trustworthy and reliable scholars to embellish the verses of the Quran with diacritical marks and vowel notations. That very same manuscript (*mushaf*) is recited, memorized, and printed throughout the world.

But woe to those enamored and fascinated by differing views—they made every effort to turn the Noble Quran itself into a target of disagreement. And to legitimize this disagreement, they fabricated *marfu* hadiths and composed narrations attributed to the noble Companions. Ignorant narrators who did not fear Allah transmitted these fabricated hadiths and narrations and spread them among Muslims. Due to simplicity and lack of insight, hadith scholars and authors included them in their books.

This hadith under discussion is, according to our research, one of those fabricated hadiths which al-Zuhri narrated from Ubaydullah, and he from Abdullah ibn Abbas. (See the Urdu version of Sahih al-Bukhari, 2/49.)





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

Dr. Muhammad Saad Saleem

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This article is third in the four-part series

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## Gog and Magog

Gog and Magog are nations mentioned in the Bible, the Quran, and the Hadith. In the Quran, the release of Gog and Magog is described as a sign of the Day of Judgment.

## The History of Gog and Magog

### Mention of Gog and Magog in the Old Testament

In the Book of Genesis, Magog is described as a descendant of Japheth, the son of Prophet Noah (PBUH).<sup>5</sup> Japheth's progeny is traditionally associated with the "white nations," who were spread across the northern regions of the Middle East, such as Anatolia, the areas near the Black Sea and the Caspian Sea, Central Asia, and Europe.

Prophet Ezekiel (PBUH), a prophet of Allah, gave a message of hope to the exiled Israelites in Babylon after the destruction of the First Jewish Temple in 586 BCE. He prophesied that Allah would grant the Israelites a decisive victory over a multinational army led by a figure named Gog from the land of Magog.<sup>6</sup> Gog, "the chief prince of Meshech and Tubal," leads an alliance from the "far north."<sup>7</sup> Historical and geographical traditions often associate these regions with areas near the Black Sea.

The prophecy of Prophet Ezekiel (PBUH) corresponds to the events of the time when the Seleucid Greek king Antiochus IV desecrated the Second Jewish Temple in 167 BCE. This event led to the Maccabean revolt of the

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<sup>5</sup> Genesis 15:18–20 (King James Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/1/GEN.15.18-20.KJV>.

<sup>6</sup> Ezekiel 38:2–3 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/EZK.38.2-3.NIV>.

<sup>7</sup> Ezekiel 39:2 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/EZK.39.2.NIV>.

<sup>8</sup> Ezekiel 38:15 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/EZK.38.15.NIV>.

Jews, which resulted in the restoration of the Temple.<sup>9</sup> Jews commemorate these events as the festival of Hanukkah. The Israelites regained war spoils, important fortresses, and cities from the Seleucid forces, reflecting the divine intervention and victory for Israel seen in Prophet Ezekiel's dream (PBUH).

Historical records indicate that tribes from Central Asia and the Black Sea regions, renowned for their excellent cavalry skills, had been recruited as mercenary soldiers by various empires. The Seleucid Empire of the Greeks, which recruited soldiers from its territories, especially Anatolia and neighbouring northern regions, followed this practice. The multinational army led by Gog can be seen in Judea under the Seleucid Empire. The role of Gog in the dream of Prophet Ezekiel (PBUH) corresponds to the rise of warrior groups from Central Asia and Iran, who became allies or mercenaries of the Seleucid forces from the mid-third century BCE. These regions became the military base of the Seleucid forces and played a significant role in their campaigns and regional dominance.<sup>10</sup>

Traditional interpretations generally associate the prophecies in the Book of Daniel with the Maccabean revolt, rather than with the Book of Ezekiel. However, a closer examination suggests that both books may be referring to the same event, albeit from different perspectives. Table 1, which compares the prophetic narratives of Prophet Ezekiel (PBUH) and Prophet Daniel (PBUH), highlights their complementary perspectives on the Seleucid-Israelite conflict. Prophet Ezekiel (PBUH) offers hope for the Israelites. He proclaims God's direct intervention to deliver Israel from a powerful coalition, showcasing divine sovereignty. Conversely, Prophet Daniel (PBUH) prepares the Israelites for resilience, focusing on impending trials, including the rise of empires symbolised as beasts. Prophet Daniel (PBUH) emphasises spiritual endurance in facing challenges and avoiding God's wrath. Their messages combine hope with preparation, addressing divine deliverance and human resilience.

*Table 1: Prophecies in the Books of Ezekiel and Daniel Foretelling Israel's Victory Over the Seleucids During the Maccabean Revolt in which Gog Leads Mercenaries against Israel (167–160 BCE)*

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<sup>9</sup> The "Abomination of Desolation" is a term derived from biblical prophecy, particularly in the Book of Daniel. It refers to the event in 167 BCE when an altar to the Greek god Zeus was set up in the Jewish Temple, and pigs — considered unclean in Jewish law — were sacrificed on it, thereby desecrating the holy place and rendering it desolate.

<sup>10</sup> Rolf Strootman, "The Seleucid Empire," in *The Graeco-Bactrian and Indo-Greek World*, ed. Rachel Mairs, Routledge Worlds (London and New York: Routledge, 2021), 11–37.

Theme	Book of Ezekiel	Book of Daniel	Similarity
<b>Enemy of Israel</b>	Gog, a leader from the Far North (Ezekiel 38:3), likely led mercenaries from one of the regions within or near the Seleucid Empire.	The King of the North (Daniel 11:21–31) is Antiochus IV Epiphanes, who directed his generals to fight against Israel.	Both describe an external enemy from the North organising troops against Israel; one focuses on leading the army, and the other on the Empire.
<b>Multi-Ethnic Army</b>	Gog's coalition includes Persia, Cush, Put, Gomer, and others (Ezekiel 38:5-6).	The King of the North's forces include allies from various regions (Daniel 11:40-43).	Both accounts feature a multi-ethnic coalition as a symbolic representation of a large-scale threat.
<b>Weapons</b>	Bows and Arrows (Ezekiel 39:3), Shields and Swords (Ezekiel 38:4), riding horses, a great horde from far North (Ezekiel 38:15)	Chariots, cavalry and a great fleet of ships were mentioned for the Seleucid force (Daniel 11:40).	The Book of Ezekiel links Gog's army to the Black and Caspian Seas by describing regional weapons. In contrast, the Book of Daniel includes chariots and ships that align more broadly with the Seleucid forces.
<b>Desecration of the Temple</b>	Gog's invasion is related to desecration (Ezekiel 39:7).	The King of the North desecrates the Temple, ending sacrifices and setting up the "Abomination of Desolation" (Daniel 11:31).	Both involve desecration of the holy site, symbolising an attack on Israel's faith.
<b>Divine Intervention</b>	God destroys Gog's army with fire, hailstones, and pestilence (Ezekiel 39:3-6).	The King of the North is "broken without human hand," signifying divine intervention (Daniel 8:25).	Both emphasise divine intervention in the enemy's downfall.
<b>Spoils of War</b>	Israelites gather the spoils of Gog's army and cleanse the land (Ezekiel 39:10).	The faithful Israelites resist the King of the North and are ultimately vindicated (Daniel 11:32-35).	Both describe a reversal where Israel emerges victorious.
<b>Role of the Faithful</b>	Gog's defeat leads Israel to reaffirm their faith in God (Ezekiel 39:21-22).	"The people who know their God shall stand firm and take action" (Daniel 11:32).	Both highlight Israel's faith and perseverance as central to God's victory and the restoration of His people.

<b>Key Message</b>	Offers hope to the Israelites, assuring them that God will not forsake them and will ultimately deliver them from their enemies through divine intervention.	Warns of impending trials for the Israelites, exposing their weaknesses and preparing them for future challenges by fostering resilience and faith.	Both prophets convey complementary messages regarding the same historical event, blending hope with preparation and ensuring a holistic understanding of divine justice and human responsibility.
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### Mention of Gog and Magog in the Quran

In Surah Al-Kahf, the Quran mentions Gog and Magog, known for spreading corruption.<sup>11</sup> Dhū al-Qarnayn constructs a wall against them to prevent their mischief. Dhū al-Qarnayn is associated with Cyrus the Great, the leader of the Achaemenid Empire of Iran, because in the dream of Prophet Daniel (PBUH), the Achaemenid Empire is depicted as a ram with two horns—these two horns represent the Persian and Median peoples within the empire.<sup>12</sup> Like other historical walls, this one was also broken down and was likely built in the Caucasus mountain range—the same region that historically served as a natural barrier between the northern tribes of Central Asia and the civilised world of the Middle East.<sup>13</sup>

Israelite traditions detail the story of Dhū al-Qarnayn, but these accounts associate Dhū al-Qarnayn with Alexander the Great.<sup>14</sup> Historians have objected to this association, as the walls built in the Caucasus, which are mentioned in Israelite traditions, were, in fact, constructed during the era of the Achaemenid Empire, before the time of Alexander the Great.

In the Old Testament, the concept of “Gog from the land of Magog” has been transformed into the collective mention of “Gog and Magog” in the New Testament and the Quran. Over time, Gog’s role or title became linked with the larger population of Magog, resulting in “Gog and Magog” referring to specific nations from the North engaging in corruption and aggression.

### Mention of Gog and Magog in Historical Records

The first-century Jewish historian Josephus associated Magog with the Scythian tribes, a nomadic group settled in the northern regions of the Black Sea.<sup>15</sup> Figure 3 presents an estimated map synthesising biblical genealogy (primarily Genesis 10), classical historical accounts, rabbinic commentaries, and modern interpretations. It is reasonable to assume that the descendants of Magog gradually spread across Europe, extending beyond their initial settlements near the Black Sea and Caspian Sea, influencing the regions they traversed.

<sup>11</sup> Quran 18:93–98, *Quran.com*, accessed May 17, 2025, <https://quran.com/18/93-98>.

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

<sup>13</sup> “Darial Gorge,” *Wikipedia*, last modified May 17, 2025, [https://en.wikipedia.org/wiki/Darial\\_Gorge](https://en.wikipedia.org/wiki/Darial_Gorge).

<sup>14</sup> Steven B. Bowman, trans. and intro., *Sepher Yosippon: A Tenth-Century History of Ancient Israel* (Detroit: Wayne State University Press, 2022).

<sup>15</sup> Emil G. Hirsch and Mary W. Montgomery, “Magog,” in *The Jewish Encyclopedia*, ed. Isidore Singer, vol. 8 (New York: Funk & Wagnalls, 1904), 513–514.

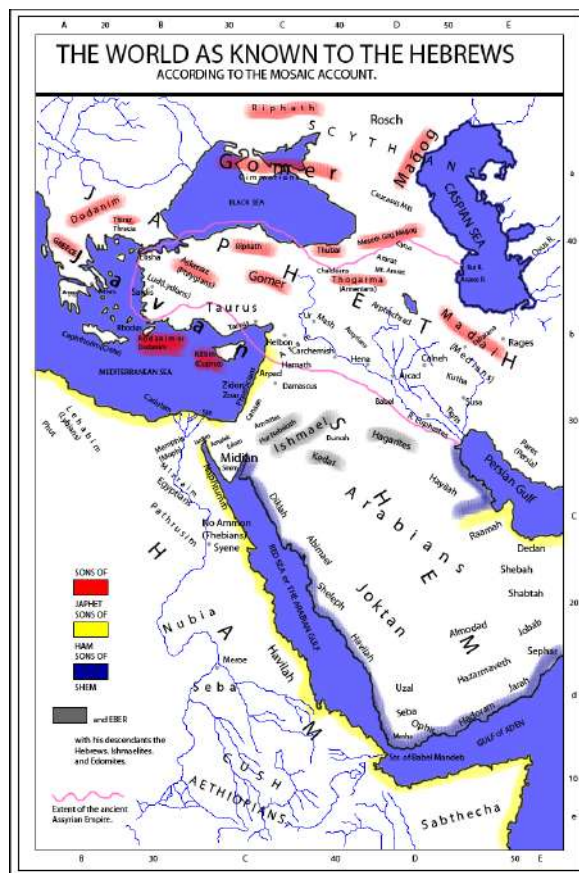


Figure 3: A map showing an estimated distribution of the descendants of Prophet Noah (PBUH) according to the Table of Nations in Genesis 10. The descendants of Japheth are shown in red, with the region of ‘Magog’ shown in the top right corner just beyond the Caucasus Mountain range.<sup>16</sup>

## The Emergence of Gog and Magog – European Colonial Domination

### The Emergence of Gog and Magog in the New Testament

The Book of Revelation states that a thousand years after the coming of the “Truthful” and the “Trustworthy,” Gog and Magog will be deceived by Satan and will gather from the four corners of the earth to prepare for war. They will spread across the land and lay siege to the “camp of the saints” and the “beloved city.”<sup>17</sup>

The titles “Truthful” and “Trustworthy” (Şādiq and Amīn) are widely recognised as referring to Prophet Muhammad (PBUH)—titles he was known by even before prophethood.<sup>18</sup> Based on this, the period “a thousand years later” corresponds to the 17th century CE, the time when European powers, particularly from northern and

<sup>16</sup> Lyman Coleman, *Historical Textbook and Atlas of Biblical Geography* (1854), map image from Wikipedia, accessed May 17, 2025, [https://en.wikipedia.org/wiki/Japheth#/media/File:Noahsworld\\_map\\_Version2.png](https://en.wikipedia.org/wiki/Japheth#/media/File:Noahsworld_map_Version2.png).

<sup>17</sup> Revelation 20:7–9 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/REV.20.7-9.NIV>.

<sup>18</sup> Revelation 19:11 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/REV.19.11.NIV>.

western Europe, had expanded across the "four corners of the earth"—to the Americas, Africa, China, India, and Indonesia.

Satan's deception of Gog and Magog in the 17th century symbolised the practical and ideological shift that turned these European nations from explorers and traders into full-fledged colonial powers, marking the transition from the age of discovery to the age of empires. The deception reflected the rise of greed, pride, and the pursuit of power among them.

In the Book of Revelation, the "camp of the saints" refers symbolically to Medina, while the "beloved city" represents Makkah.<sup>19</sup> Historically, after World War I, the regions surrounding these two holy cities came under European colonial influence, including:

- British occupation: Jordan, Iraq, Gulf coastal areas (now the UAE)
- British mandate: Palestine
- British influence: Aden (Yemen)
- French control: North Africa, Syria, and Lebanon

### Lineage of Northern and Western Europe

The lineage of Northern and Western Europe is connected to the Yamnaya culture (3300–2500 BCE), which emerged from the steppes near the Caspian Sea and was possibly descended from Japheth, the son of Prophet Noah (PBUH). This culture formed the foundation of Indo-European-speaking groups, who spread their genetic and cultural influence across Europe, Central Asia, and Anatolia.

Among these Indo-European-speaking groups, the Germanic tribes played a fundamental role in shaping the cultural, political, and ethnic landscape of Europe, especially during their Migration Period (approximately 300–800 CE). Historical evidence indicates that some segments of the Scythian people, such as the Alans and Sarmatian inhabitants, also joined with the Germanic tribes. The prominent Germanic tribes are mentioned below:<sup>20</sup>

- **Saxons, Angles, Franks:** These tribes had a profound impact on the culture and politics of Britain, France, and Germany, especially after the fall of the Western Roman Empire.
- **Ostrogoths:** Established a kingdom in Italy, but were defeated in the Gothic Wars by the Byzantine Empire.
- **The Visigoths:** Attacked Rome in 410 CE and established a kingdom in Iberia, which had a lasting impact on Spanish culture.
- **The Vandals:** Migrated to North Africa via the Mediterranean and established a kingdom in Carthage, but also left their mark in France and Iberia.
- **The Vikings:** Set out from Scandinavia and played a role in Britain, Eastern Europe, and the formation of the Normans.

These Germanic tribes profoundly impacted European culture, politics, and history, laying the foundation for modern European identity and playing a key role in forming countries such as Britain, France, Spain, Germany,

<sup>19</sup> Javed Ahmed Ghamidi, *Meezan*, "Signs of Resurrection," accessed May 17, 2025, <https://www.javedahmedghamidi.org/#!/mizan/5aa6a4315e891e8f44a45788?chapterNo=2&subChapterNo=4&subChapterNo=1&lang=en>.

<sup>20</sup> George L. Yapuevich, "Alans and the Sarmatian Nations in Europe," *Academia.edu*, accessed May 17, 2025, [https://www.academia.edu/17774436/Alans\\_and\\_Sarmatians\\_in\\_Europe](https://www.academia.edu/17774436/Alans_and_Sarmatians_in_Europe).

and Scandinavia. Therefore, linking the Germanic tribes of Northern and Western Europe to the descendants of Gog and Magog appears reasonable and acceptable.

### The Emergence of Gog and Magog in the Quran

Sūrah Al-Anbiyā mentions the emergence of Gog and Magog before the Day of Judgment.<sup>21</sup>

The departure of northern and western nations from Europe—that is, their "emergence"—occurred in various waves. Edicts such as the Doctrine of Discovery and the Papal Bull "Inter Caetera" issued in 1493 falsely granted divine approval to Spanish and Portuguese expansion, following which Vasco da Gama set out for India in 1497.<sup>22</sup>

Table 2 lists major European colonial powers and their respective territories of influence associated with Northern and Western Europe. This list highlights these nations' global dominance and the extent of their colonial expansion worldwide.

Table 2: European Colonisers and their Colonies

European Colonisers	Colonies
<b>Portugal</b>	<ul style="list-style-type: none"> <li>Africa: Angola, Mozambique, Guinea-Bissau, Cape Verde, São Tomé and Príncipe</li> <li>Asia: Goa (India), Macau, Timor-Leste (East Timor)</li> <li>South America: Brazil</li> </ul>
<b>Spain</b>	<ul style="list-style-type: none"> <li>Americas: Mexico, Cuba, Puerto Rico, Dominican Republic, most of Central and South America (except Brazil)</li> <li>Asia: Philippines</li> </ul>
<b>Netherlands</b>	<ul style="list-style-type: none"> <li>Asia: Indonesia</li> <li>Caribbean: Suriname, Curaçao, Aruba, Sint Maarten</li> </ul>
<b>France</b>	<ul style="list-style-type: none"> <li>North America: Canada, Louisiana (now part of the USA)</li> <li>Caribbean: Haiti, Guadeloupe, Martinique</li> <li>Africa: Algeria, Senegal, Ivory Coast, many West African nations</li> <li>Southeast Asia: Vietnam, Laos, Cambodia</li> </ul>
<b>Britain</b>	<ul style="list-style-type: none"> <li>North America: USA (13 colonies), Canada</li> <li>Caribbean: Jamaica, Barbados, many islands</li> <li>Asia: India, Pakistan, Bangladesh, Burma (Myanmar), Malaysia, Singapore, Hong Kong</li> <li>Africa: Egypt, Sudan, Kenya, South Africa, Nigeria, Ghana, and many more</li> <li>Oceania: Australia, New Zealand, Fiji</li> </ul>
<b>Denmark-Norway</b>	<ul style="list-style-type: none"> <li>North America: Greenland</li> <li>Caribbean: Virgin Islands (US Virgin Islands now)</li> <li>Asia: Limited trading posts in India (not full colonisation)</li> </ul>
<b>Sweden</b>	<ul style="list-style-type: none"> <li>North America: Small, short-lived colony in Delaware</li> <li>Caribbean: Saint Barthélemy, Guadeloupe (briefly)</li> </ul>

<sup>21</sup> Quran 21:96, *Quran.com*, accessed May 17, 2025, <https://quran.com/21/96>.

<sup>22</sup> "Doctrine of Discovery (1493)," *Gilder Lehrman Institute of American History*, accessed May 17, 2025, <https://www.gilderlehrman.org/history-resources/spotlight-primary-source/doctrine-discovery-1493>.



European Colonisers	Colonies
<b>Belgium</b>	<ul style="list-style-type: none"> <li>• Africa: Congo, Rwanda, Burundi</li> </ul>
<b>Italy</b>	<ul style="list-style-type: none"> <li>• Africa: Libya, Ethiopia (brief occupation), Somalia (brief occupation)</li> </ul>
<b>Germany</b>	<ul style="list-style-type: none"> <li>• Africa: Namibia, Tanzania, Cameroon, Togo</li> <li>• Pacific: Parts of New Guinea, Samoa</li> </ul>

### The Emergence of Gog and Magog in Hadith

The story of Dhū al-Qarnayn is presented in the Quran as a real event, but the Messenger of Allah (PBUH) described the release of Gog and Magog symbolically in connection with this event. In one Hadith, he (PBUH) considered the widening of a hole in the wall as a sign of their imminent emergence.<sup>23</sup>

### The Clash between Gog and Magog – The Confrontation of European Nations in World War II

The Bible, the Quran, and the Hadith describe the events surrounding the final great conflict involving Gog and Magog before the Day of Judgment. This historical parallel can be seen in the scenes of World War II, when European nations attacked from all directions, each striving to dominate the other.

### Gog and Magog's Final Battle in the New Testament

In the Book of Revelation, Satan gathers Gog and Magog for a battle. A fire is then sent down from heaven, consuming them—a powerful image of their ultimate destruction.<sup>24</sup> This symbolic fire represents the great conflict of Gog and Magog, interpreted as the Second World War. Their consumption by fire signifies not only the decisive defeat of Nazi Germany but also the collapse of the broader colonial system in the aftermath of the war.

### Conflict between Gog and Magog in the Quran

In Sūrah Al-Kahf, Allah mentions a day when Gog and Magog will be "surging against each other like waves," and the Trumpet will be blown.<sup>25</sup>

The Quran always describes time according to its context. For example, in Sūrah al-A'raf, Allah states that the heavens and the earth were created in six days, where "day" refers to a complete era or period.<sup>26</sup> According to this principle, the "day" of the conflict between Gog and Magog signifies the final era of global events.

In Sūrah Al-Anbiyā', the onset of this conflict is described as Gog and Magog surging forth from every elevated place. Then, the "True Promise" is mentioned, referring to the approach of the Day of Judgment.<sup>27</sup> This resembles a powerful army descending rapidly from high ground upon its enemy, symbolising their aggression, speed, and overwhelming military force.

<sup>23</sup> Muḥammad al-Bukhārī, *Sabih al-Bukhari* 3347, accessed May 17, 2025, <https://sunnah.com/bukhari:3347>.

<sup>24</sup> Revelation 20:7–9 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/REV.20.7-9.NIV>.

<sup>25</sup> Quran 18:99, *Quran.com*, accessed May 17, 2025, <https://quran.com/18/99>.

<sup>26</sup> Quran 7:54, *Quran.com*, accessed May 17, 2025, <https://quran.com/7/54>.

<sup>27</sup> Quran 21:96–97, *Quran.com*, accessed May 17, 2025, <https://quran.com/21/96-97>.



The description in Sūrah Al-Kahf closely resembles the broader context of World War II, when European nations—representing Gog and Magog—were crashing into one another like waves of the sea. Meanwhile, Sūrah Al-Anbiyā’ refers more specifically to Nazi Germany’s swift early assaults at the outset of the war, which is further elaborated in Hadith.

### Events of Gog and Magog in the Hadith

The events related to Gog and Magog in the Hadith correspond to the Second World War:

#### *Gog and Magog attacking from every elevation – the invasion by Nazi Germany*

The Hadith describes the onset of the final great battle involving Gog and Magog with the Quranic phrase from Sūrah Al-Anbiyā’, “swarming down from every hill.”

However, whereas the Quran uses the word *futihāt* (“they will be opened”),<sup>28</sup> the Hadith substitutes it with *yab’athullāh* (“Allah will send them”).<sup>29</sup> This change indicates that while the initial release of Gog and Magog (for example, during the colonial era) had already occurred, Allah sent them for the final and decisive battle.

In this context, this statement refers to the rapid, aggressive, and large-scale territorial expansion carried out by a faction of Gog and Magog, namely Nazi Germany, at the onset of the Second World War. The Nazis’ military power and fast and decisive strategies enabled them to achieve victories in various parts of Europe in the initial stages. This was like an invader descending from a high place with great speed and devastating the opponents.

#### *Gog and Magog drinking the water of Lake Tiberias – Nazi Germany exploiting the resources of other Christian nations*

In the Hadith, Gog and Magog are mentioned as drinking the water of Lake Tiberias.<sup>30</sup>

Lake Tiberias, also known as the Sea of Galilee, was an important source of fresh water for the Byzantine Christians during the time of the Prophet Muhammad (PBUH). Symbolically, it represents the significant resources that the Nazis exploited in the lands of the Christian followers. These resources included oil, food, and industrial materials. The heavy demand for these resources emptied the occupied territories and, as the war intensified, also put pressure on Germany.

#### *Gog and Magog reaching Jerusalem and shooting arrows towards the sky – The Nazi attack on Judaism and Christianity*

The Hadith mentions Gog and Magog approaching Jerusalem, when they will say: “We have killed the inhabitants of the earth, now we will kill those in the heavens.” They will shoot arrows towards the sky, which will return drenched in blood.<sup>31</sup>

At the beginning of the Second World War, the unexpected successes of Nazi Germany led to increased arrogance among its rulers. The coming of “blood-stained arrows” from the sky symbolises an attack on religion by force in Germany. Jerusalem, which during the time of the Prophet Muhammad (PBUH) was home to both Jews and Christians, symbolises two faiths that were particularly targeted by the Nazis—for example:

- Priests and scholars were arrested or killed

<sup>28</sup> Quran 21:96, *Quran.com*, accessed May 17, 2025, <https://quran.com/21/96>.

<sup>29</sup> Muslim ibn al-Hajjaj, *Sabih Muslim* 2937a, accessed May 17, 2025, <https://sunnah.com/muslim:2937a>.

<sup>30</sup> Muslim ibn al-Hajjaj, *Sabih Muslim* 2937a, accessed May 17, 2025, <https://sunnah.com/muslim:2937a>.

<sup>31</sup> Muslim ibn al-Hajjaj, *Sabih Muslim* 2937b, accessed May 17, 2025, <https://sunnah.com/muslim:2937b>.

- Jewish synagogues were destroyed
- Millions of Jews were killed in the Holocaust
- Christian Jehovah's Witnesses were imprisoned or killed
- Churches were closed or brought under government control
- Nazi-opposing Christians were killed

Furthermore, the Nazi leadership, especially Heinrich Himmler, presented Hitler as a messianic figure and created a new ideological religion based on German racial superiority and mystical beliefs. The Nazis promoted Nietzsche's philosophy of "God is dead" and sought to establish their ideological government by eliminating traditional religions, which was a sign of their growing power and confidence.

#### *Death of Gog and Magog – Defeat of Nazi Germany*

In the Hadith, it is mentioned that Allah will send a worm that will attack the necks of Gog and Magog, and they will all die as if with a single soul.<sup>32</sup>

This metaphor describes the downfall of Nazi Germany. Here, the expression "worms in the necks" symbolises the sudden suicide committed by Hitler in April 1945—just as the attack of worms on the necks of Gog and Magog severed the vein of their power and authority. Immediately after Hitler's death, the Nazi government surrendered unconditionally within a few days, in May 1945—exactly as depicted in the Hadith, where when worms attack the necks of Gog and Magog, they suddenly die.

## **Questions about the Interpretation**

### **Parallel Narratives of Dajjāl and Gog and Magog**

In Sahih Muslim, the events of the Dajjāl are mentioned first, followed by the events of Gog and Magog.<sup>33</sup> This sequence may give the impression that the Dajjāl's death occurs before the attacks of Gog and Magog. However, in reality, both events occurred simultaneously, as is common in parallel narratives, where one subject is completed before moving to another parallel subject—even if both events historically took place in the same era.

In this context, the Dajjāl refers to the Soviet Union, which was established in 1922 and dissolved in 1991; while Gog and Magog refer to Nazi Germany, which launched deadly attacks during World War II from 1939 to 1945. Since the emergence of the Soviet Union preceded Nazi Germany, the Hadith mentions and concludes its account first, while the events of Gog and Magog are detailed afterwards—as is generally the case in parallel narratives.

Furthermore, according to the Hadith, after the death of the Dajjāl, there will be a seven-year period of peace, at the end of which cool winds will blow and seize the soul of every person with even the slightest trace of faith in their heart.<sup>34</sup> If one assumes that the trial of Gog and Magog occurred after the death of Dajjāl, and that these winds came afterwards, it would imply that their immense corruption took place during this peaceful seven-year period — which is completely contradictory to the very concept of a peaceful era. This contradiction indicates that the emergence of Gog and Magog occurred parallel to the trial of the Dajjāl — meaning both events unfolded during the same historical period. The Hadith's mention of Gog and Magog after the Dajjāl is merely a matter of narrative style and sequencing for the sake of detail, not a reflection of chronological order.

<sup>32</sup> Muslim ibn al-Hajjaj, *Sabih Muslim* 2937a, accessed May 17, 2025, <https://sunnah.com/muslim:2937a>.

<sup>33</sup> Muslim ibn al-Hajjaj, *Sabih Muslim* 2937a, accessed May 17, 2025, <https://sunnah.com/muslim:2937a>.

<sup>34</sup> Muslim ibn al-Hajjaj, *Sabih Muslim* 2940a, accessed May 17, 2025, <https://sunnah.com/muslim:2940a>.

**Gog and Magog in Hadith and Nazi Germany**

In the Hadith, Nazi Germany has been specifically identified as Gog and Magog, even though the Allied forces in World War II also included other European nations that, from a historical and ethnic perspective, are part of the Gog and Magog nations. This specificity is meant to provide clarity, so there is no confusion about which side of the war the Hadith is referring to.

Gog and Magog have always been identified with the northern nations that attack others, spread destruction, and ruthlessly plunder their resources. These characteristics are found intensely in Nazi Germany. Therefore, Nazi Germany is particularly likened to Gog and Magog in these Hadiths to eliminate any ambiguity in Hadith narrative.



## INVOKING THE DIVINE MERCY

### Muhammad Zakwan Nadwi

Creation is not a necessity for the Creator; rather, it is a manifestation of His mercy. For the Creator, 'mercy' holds the same position as motherly affection does for a mother. If a child refers to a mother's compassion while asking her for something, then due to her maternal kindness, the mother cannot ignore the child.

Without drawing any improper comparison, the condition of the Creator is the same. When a servant, with true feelings of humility and servitude, invokes his Creator and Master by appealing to His mercy, then the mercy of God cannot bear to reject such a plea; He necessarily grants it acceptance purely out of His mercy. However, this acceptance is not—God forbid—due to any compulsion upon the Creator; rather, it is solely a demand of His infinite mercy.

This very reality has been expressed in a saying of the Messenger (PBUH) in the following manner:

عن سلمان الفارسي، عن النبي صلى الله عليه وسلم، قال: "إِنَّ اللَّهَ حَيِيٌّ كَرِيمٌ يَسْتَحْيِي إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ، أَنْ يَرُدَّ بِنَا صَفْرًا خَائِبِينَ".

*It is narrated from Salman al-Farsi (RA) that the Noble Prophet (PBUH) said: "Indeed, Allah is exceedingly modest and exceedingly generous. He feels shy that when a person raises his hands in supplication before Him, He would return them empty and disappointed." (Tirmidhi, No. 3556; Abu Dawood, No. 1488)*

Such a sincere supplication is, in effect, the "Ism-e-Azam" (the Supreme Name of Allah), about which the Messenger of Allah (PBUH) said that when a person calls upon God with it, He certainly hears his call and accepts it. (*Ismillah al-azam, alladhi idha suila bihi uta, wa idha duiya bihi ujabu*) Ibn Majah, No. 3858; Abu Dawood, No. 1495). In this regard, consider here a few Prophetic sayings:

عن أبي أمامة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إِنْ لَمْ يَكُنْ مَوْلَاً مِنْ رَحْمَةِ الرَّاحِمِينَ. فَمَنْ قَالَهَا ثَلَاثًا، قَالَ الْمَلِكُ: إِنَّ أَرْحَمَ الرَّاحِمِينَ قَدْ أَقْبَلَ عَلَيْكَ فَاسْأَلْ".

*Abu Umamah (RA) narrates that the Messenger of Allah (PBUH) said: "Whoever calls upon God by saying "ya arham al-rahimin" (O Most Merciful of those who show mercy), a special angel is appointed by God for him. Thus, when the servant supplicates in this manner three times, saying "ya arham al-rahimin", that angel addresses him, saying: The Most Merciful of those who show mercy has turned His attention towards you, so now ask (for whatever you wish to ask). (Mustadrak al-Hakim, No. 2040)*

عن أنس بن مالك رضي الله عنه قال: مر رسول الله صلى الله عليه وآله وسلم برجل وهو يقول: يا أرحم الراحمين، فقال له رسول الله صلى الله عليه وسلم: "سَلِّ فَقَدْ نَظَرَ اللَّهُ إِلَيْكَ".

*Anas (RA) narrates that the Messenger of Allah (PBUH) passed by a man who was supplicating to God, saying: "ya arham al-rahimin." When the Prophet (PBUH) observed his condition, he said: "Ask, for at this moment the gaze of Divine favor is directed towards you." (Al-Mustadrak al-Hakim, No. 2039)*

Similarly, according to a lengthy narration, Abu Said al-Khudri (RA) reports that the Messenger of Allah (PBUH) said: Whoever supplicates to Allah by saying, "O Allah, I ask You by the right that the supplicants have upon You," then Allah, upon hearing this supplication, turns entirely toward him with His whole essence:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ... أَقْبَلَ اللَّهُ عَلَيْهِ بِوَجْهِهِ

*O Allah, I ask You by the right of those who ask of You... then Allah turned to him with His Face. (Sunan Ibn Majah, No. 778; Musnad Ahmad, No. 11156)*

A major portion of the intellectual and religious framework that emerged in the post-Prophetic era was established upon pure art-worshipping imitation. This is the reason why, under the influence of this alien and 'non-Sunnah-based' psychology, some individuals generally consider such narrations to be incorrect; however, according to other scholars, these narrations are valid.

Thus, Hafiz al-Dimyati and Hafiz Ibn Hajar al-Asqalani have classified this narration as '*Hasan*', and Hafiz Ibn Khuzaymah, among others, have declared it '*Sabih*'. (Al-Mutajir al-Rabih, Hafiz al-Dimyati, 472; Amali al-Adhkar, Hafiz Ibn Hajar al-Asqalani, 1/272; Ibn Khuzaymah, as cited in: Misbah al-Zujajah, Hafiz al-Busayri, 1/99).

In this narration, "*Haqq-e-Rahmat*" refers to the same concept which has been termed "*Wasita-e-Rahmat*" in this writing. It is a humble way, in human language, of invoking God's mercy and drawing it towards oneself. Viewing such natural and subtle matters purely through a legalistic and traditional lens, and conflating them with theological and conventional debates such as "*Waseela*", is not appropriate.

This kind of hairsplitting and rabbinic polemics, and that "*isr wa aghlal*" (Quran 7:157), should always be completely avoided by the believers. In practice, however, due to the post-Prophetic conditionings, this has now become the habitual approach of most of our 'religious' individuals. Declaring this method forbidden, Allah and His Messenger (PBUH) have strictly prohibited us from adopting it:

عن أبي سعيد الخدري، وأنس بن مالك، عن رسول الله صلى الله عليه وسلم، قال: "سيكون في أمتي اختلاف وفرقة، قوم يُحسنون القيل، ويسبون الفعل ... بم شر الخلق والخلقة".

*It is narrated from Abu Said Khudri and Anas bin Malik (RA) that the Messenger of Allah (PBUH) said: There shall arise division and discord within my Ummah. At that time, there will emerge people who will be skilled in (meaningless) argumentation and disputation, but in action they will be extremely corrupt. Such individuals will be considered the worst of creation among all people and all creatures. (Abu Dawood, Hadith no. 4765)*

عن المغيرة بن شعبه قال: قال النبي صلى الله عليه وسلم: "إن الله حرّم عليكم عقوق الأمهات، ووأد البنات، ومنعاً وبنات، وكره لكم قَيْلٌ وَقَالَ، وكثرة السؤال، وإضاعة المال".

*It is narrated from Mughirah bin Shubah (RA) that the Noble Prophet (PBUH) said: Allah the Exalted has made disobedience to parents, burying daughters alive, failure to fulfill rights, and unjustly withholding wealth unlawful for you. Furthermore, Allah strongly dislikes idle talk, excessive questioning, and the squandering of wealth. (Bukhari, No. 2408 – Muslim, No. 4483)*

## HAYAT-E-AMIN - 24

### Naeem Ahmad Baloch

After this, Dr. Mansoor Al-Hameed inquired: “You had previously held disagreements with Maulana Maududi on various issues, yet you remained within the Jamaat. But this time, you immediately resigned—what was the reason for that?”

At this point, Maulana Amin Ahsan Islahi unveiled the specific incident—the “*immediate cause*”—that had deeply angered him:

*Maulana Maududi wrote a letter to Chaudhry Ghulam Muhammad and in it, he wrote about me, stating: ‘No one has been indulged and appeased by me as much as Maulana Islahi. Yet for some time now, his attitude has been such that he continuously makes hurtful remarks about my close associates. There was no need to send this letter to me, yet Maulana Maududi sent me a copy of it. Upon reading it, I felt I had delayed too long in resigning. I immediately wrote my resignation, and in reply to that letter, I wrote: ‘If you have indulged someone who was not deserving of it, then blame yourself. And if he was deserving, then you did no favor. Therefore, do not remind me of this indulgence and expect me, in return, to sell my conscience.’ (Tadabbur Quarterly, April 1998, p. 53)*

In the above excerpts, Maulana Islahi merely alludes to several significant facts. However, the gravity of those circumstances warrants a clearer explanation. For instance, he mentioned that members of the *Review Committee*—individuals regarded among the most senior figures in the Jamaat and selected with the approval of Maulana Maududi himself—were subjected to *character assassination*. But this single term does not fully convey the severity of the atmosphere that prevailed within the Jamaat at that time.

To illustrate the bitter treatment endured by the Review Committee, Maulana Islahi described the situation in his letter as follows:

*The approach you adopted regarding the Review Committee’s report was presented to the Shura members from the outset as though it portrayed a completely one-sided picture of the Jamaat. It was claimed that the committee had overstepped its mandate, that it had compiled all the filth and shortcomings spread throughout the Jamaat, and thus the report appeared as nothing more than a basket of filth, and so on. (Maqalat-e-Islahi, vol. 1, p. 63)*

As for the emotional and psychological toll this harsh and unjust response had on the senior members of the Jamaat, Maulana Islahi wrote:

*During his speech, I saw Sultan (Hakim Sultan Ahmad Islahi) weep uncontrollably for the first time over the state of the Jamaat—and his tears moved many others to tears. Ghazi wept so profusely that, in that very state, he suffered a heart attack. His convulsions were so intense that we began to fear for his life. A doctor had to be summoned at midnight. Never before in the history of the Shura had such a scene been witnessed. It was the view of myself and, I believe, of most Shura members, that this emotional breakdown was directly caused by the atmosphere generated by the Review Committee’s report. However, from your remarks, it seems you believed that all of this was merely a staged drama meant to silence you. Now, who will decide whether this was a drama or reality? (Maqalat-e-Islahi, vol. 1, pp. 63–64)*

Those familiar with Maulana Islahi's temperament understood that his reaction at the time was an expression of momentary anger. The deeper reason, however, lay in his firm belief that the new constitution of the Jamaat had concentrated such powers in the hands of the *Ameer* that it amounted to outright autocracy. Maulana Islahi's conception of *Shura* (consultative governance) differed significantly from that of Maulana Maududi. He had expressed this divergence on multiple occasions in conversations with close companions.

On one such occasion, his most senior student, Mr. Khalid Masud (author of *Hayat-e-Rasool-e-Ummi*), reported Maulana Islahi's sentiments in the following words:

*To establish his own autocracy, he [Maulana Maududi] altered the constitution and organizational system of the Jamaat. Through unethical and unconstitutional measures against the Review Committee, he plunged the Jamaat into crisis. And when objections were raised, not only did he engage in character assassination of the dissenters, he introduced a new principle—that there is a difference between theoretical wisdom and practical wisdom. According to him, an Islamic leader must decide what strategy to adopt for implementing Islam, and in doing so, he may even sacrifice certain principles.*

*After passing through these experiences, I was left questioning the very purpose of my continued involvement in the Jamaat. I do not equate the slogan of 'revolution in leadership' with Islam, nor do I consider the race for votes to be the true means of societal reform. The current constitution of the Jamaat, in my view, is neither consultative nor democratic. The only meaningful bond that remained was the presence of many sincere, God-fearing Muslims within the Jamaat—something I continue to hold in high esteem. I love all these brothers and pray for them, but remaining formally bound to the Jamaat is not a prerequisite for such love and prayer. I can continue this service even from outside. (Tadabbur Quarterly, October 1997, pp. 11–12)*

Maulana Islahi himself expressed these concerns even more forcefully in a letter addressed directly to Maulana Maududi:

*I reread your aforementioned note (regarding the resignation of the Review Committee), which, in both tone and content, might more aptly be described as a decree. I gave it careful and repeated consideration from all angles. Even after such reflection, my opinion remains the same as I had conveyed to you verbally.*

*In my view, your entire note is fundamentally flawed in reasoning, extremely harmful to the interests of the Jamaat, devoid of even the most basic demands of justice and fairness, and—when examined from a constitutional and legal perspective—so problematic that it seems we who set out with the resolve to establish a model of Islamic democracy and consultative governance have now, before even catching a first glimpse of that vision, grown weary and have become enamored with experimenting in a kind of fascism the likes of which cannot be found in recent or distant memory.*

*When I reflect upon this aspect of your note, I am compelled to wonder whether our previous writings in praise of Islamic democracy and *Shura* were merely literary exercises—or perhaps rhetorical devices aimed at criticizing the ruling elite of our country. Otherwise, before taking this step, you ought to have reflected on what would become of the *Shura* and the Constitution upon which we built the very foundation of the Jamaat. (Tadabbur, Quarterly, October 1997, p. 54)*

We have examined this topic only briefly, and the reason for this brevity is undoubtedly the fact that it evokes some of the most painful memories of our history. Those friends who wish to explore the matter in greater detail may consult the relevant letter of the Maulana and other writings included in the first volume of his collected essays.

After the resignation of the Maulana Islahi, it was entirely natural for Maulana Maududi to feel deeply grieved. He wrote a detailed letter to the Maulana, in which he stated:

*You are free to consider my opinion mistaken, if you so desire. You are at full liberty to offer arguments against it, even to the extent of interpreting it in the most negative and reprehensible terms. However, you cannot accuse me of having harbored, for years, a malicious 'cat' hidden in the sack of a guilty conscience, and of having finally released it at Kot Sher Singh when the opportunity presented itself. I regard this opinion as the truth, have always expressed it openly, and since the formation of the Jamaat I have practically acted upon it. You have every right to attempt to prove it wrong. There is no need to leave the Jamaat on account of this disagreement. While remaining within the Jamaat, you are fully free to persuade the Majlis-e-Shura to adopt an alternative opinion. (Monthly Ishraq, January 1998, p. 22)*

In response, Islahi wrote:

*You have attempted, unjustly, to revise the birth history of your 'cat'. I am not unaware that this cat has been present in your sack since the very beginning. But you will recall that before the partition, in the Shura meeting held at Allahabad, I made an attempt to strangle it. If this has slipped your memory, you may refer to the minutes of that Shura session. At the time, it could not be killed, but I, along with other discerning members of the Jamaat, continued to deliberate upon it. The issue of its life and death surfaced repeatedly in the Shura until, after the partition, the constitution we formulated rendered a final verdict of its demise.*

*Let it be clear that this decision to eliminate the 'cat' was made in consideration of the requirements of Islamic law, the demands of the times, and the principles of Islamic democracy. The decision was supported by legal rulings from scholars and the opinions of knowledgeable individuals. Admittedly, you intermittently attempted to revive it through your actions, but our constitution never recognized its existence. Whenever you opposed the constitution in this regard, your actions typically reflected a lack of insight, which led the discerning members of the Jamaat to a unanimous conclusion that this 'cat' was better off dead.*

*But you found its death extremely hard to bear. You remained persistently restless in your desire to revive it. It was out of this very infatuation that you tendered your resignation. In Machhi Goth, you summoned confidants into seclusion to conspire for its revival. Then, at Kot Sher Singh, you cast a final mystical spell upon it — and the cat did indeed come back to life.*

*Now, you are inviting me to return to the Shura and once again attempt to kill it from within. I must respectfully decline. I spent years putting this 'cat' to death; you have now revived it, and your executive council has assumed responsibility for feeding and nurturing it. To return to the task of killing it again would mean dedicating the entirety of my remaining life to this perpetual 'cat-slaying'. And pray, what noble occupation is this supposed to be?" (Javed Ahmed Ghamidi, Maqamat, p. 120)*

We have previously stated that Maulana Islahi faced numerous questions regarding his decision to separate from the Jamaat. In this context, many journalists and well-wishers conducted interviews with him. Among these, the most comprehensive and insightful interview was conducted by Dr. Mansoor al-Hameed. He raised all possible questions in detail. We reproduce here some of the key questions from that interview, which offer a thorough understanding of the events leading up to this unfortunate incident:

**Question:** *Did Maulana Maududi not have the constitutional authority to demand the resignation of the members of the Review Committee?*



*Answer:* Maulana Maududi did not make the demand for resignation under the provisions of the constitution. Rather, it was an authoritarian directive. The justification he provided was that, being the Ameer (leader) of the Jamaat, he bore a great responsibility to protect the Jamaat from falling prey to any conspiracy. And since these four individuals had—albeit unknowingly—become involved in such a conspiracy, he ordered them to resign. However, such an order could not be given under the constitution. I protested precisely on this ground—that the order was not only unconstitutional, but also contrary to the principles of justice and fairness.

Some of his simple-minded followers began to argue that if the Ameer of the Jamaat asks someone to resign, then resignation is obligatory. I responded by saying: if someone is accused of conspiracy and then asked to resign, it becomes a matter of criminal indictment. First, the crime must be proven; only then can such an order be justified. In truth, just as in autocratic regimes there often exists a constitution alongside a higher, unwritten law that validates every action of the ruler, this order too was issued under that "higher law"—a construct that every dictator has devised to serve his own interests, not under the written constitution.

**Question:** What policy was decided at the Machhi Goth general assembly of members?

*Answer:* In fact, Maulana Maududi had retracted his resignation on the condition that he would place the matter before the general assembly of members. Due to his resignation, the members were under intense pressure and the majority had become mentally paralyzed. In this scenario, Maulana Maududi wished to present a resolution regarding the Jamaat's policy for a vote of approval.

When this resolution was first brought before the Shura (Consultative Council) prior to the general meeting, I strongly criticized it, leading to a deadlock in the Shura. After approximately 24 hours, Maulana Baqar Khan came to me with the resolution and conveyed that the Ameer had said: "If you wish to make any verbal amendments to the resolution, you may do so."

Although such minor amendments could not truly address my concerns, still, out of a desire to prevent further division within the Jamaat, I made some slight changes to the language of the resolution to bring it closer to the original objectives of the Jamaat. Thereafter, it was passed by majority vote.

The resolution consisted of four parts, and it was decided that a balance would be maintained among all four areas of the Jamaat's activities. The core philosophy of the resolution was that moral reform of society is the essential means to bring about genuine political change in the country.

However, Maulana Maududi did not remain loyal to this resolution. His approach continued to center all Jamaat activities around electoral politics.

**Question:** Were those individuals who disagreed with Maulana Maududi opposed to the Jamaat's engagement in political activities?

*Answer:* The individuals who disagreed with Maulana Maududi were not opposed to the Jamaat's participation in political activities per se. They did not hold the view that the Jamaat should never engage in politics. Rather, their desire — which was also in accordance with what had been decided by the Shura — was that political activities should be suspended temporarily. In fact, the circumstances at the time left little room for such engagement. The Jamaat lacked the necessary strength to effectively function as a political party in the public arena. Our perspective was that, for the time being, political activities should be scaled down, and efforts should be focused on education, training, and organizational development, so that the Jamaat might build sufficient

strength to later influence national politics in an effective manner. Then, if feasible, it could participate in politics directly. There was never any fundamental objection to the Jamaat's involvement in politics. It was only later — in an attempt to frame certain individuals as culpable — that it was alleged they wanted to transform the Jamaat into a purely religious preaching movement (Tablighi Jamaat).

**Question:** *What was the declared objective (nizam al-amal) of the Jamaat when you first joined it?*

**Answer:** *At that time — and this is a matter of fact — we had risen to establish the religion (Iqamat-e-Din) following the prophetic model. In our writings, speeches, statements, and actions, it was made abundantly clear that our method and mission were aligned with that of the prophets: the establishment of the religion in accordance with their way.*

However, after the partition of the country, certain changes began to emerge in Maulana Maududi. It became evident to me that, having successfully formed a political bloc, he now sought to capitalize on it. The steps taken against the members of the Review Committee, and subsequently the events at the Machhi Goth General Assembly, made everything clear: that the movement was now being reoriented to function explicitly as a political party. The vision of establishing religion upon the prophetic model had effectively been dismantled.

**Question:** *Did the realization of this deviation from the original objective come about after the Review Committee's report?*

**Answer:** *After the release of the Review Committee's report, the elements that indicated deviation from the original objective became even more apparent. The primary reason for this was the conduct observed during the elections, which revealed that the pledges we had made were in fact no more than hollow words. All the tactics and strategies that we ourselves had once deemed impermissible were employed during the elections. As a result, for the first time, the Jamaat was confronted with the stark realization of the contrast between its professed ideals and its actual conduct.*

**Question:** *What efforts did you make to reform those trends within the Jamaat that ultimately led it away from its original objective?*

**Answer:** *In truth, I was perhaps the most active and effective person in attempting to prevent the Jamaat from deviating from its original objective. Whenever I sensed a development that could foster an incorrect trend either within the leadership or among the general membership of the Jamaat, I immediately raised my concerns.*

Even before the creation of Pakistan, when the Jamaat's religious mission began to be recast as a worldly political movement—and expressions like “Islam is a movement” and “the Prophet (PBUH) was a leader of this movement” started appearing without hesitation—I objected. I cautioned Maulana Maududi that such terminology would not only mislead the minds of common people but would also diminish the dignity of religion rather than enhancing it. There are, after all, numerous movements in the world—some even satanic in nature—but there is only one Deen (true religion). Similarly, countless individuals may be termed leaders, but the Prophet Muhammad (PBUH) is the Seal of the Prophets. Therefore, such expressions could cause confusion in the public mind regarding the true nature of Islam's message.

Maulana Maududi would often claim that there was no significant difference between his viewpoint and mine, yet he and his like-minded companions continued to use such language. Because these terms were repeatedly employed, they created a real danger that people might start viewing the call of Islam as akin to

*an ordinary worldly movement and might begin to strategize accordingly. Hence, in my speeches and writings, I consistently emphasized that our fundamental duty is the establishment of Deen (Iqamat-e-Deen) and bearing witness to the truth (Shahadat-e-Haqq), and that we must remain indifferent to the worldly outcomes of our efforts.*

*In fact, these controversial terminologies gained greater prominence only after I began drawing attention to them. It was precisely in this context that I authored my book “Dawat-e-Deen aur Us ka Tareeq-e-Kaar” (The Call to Religion and Its Methodology). In it, I clarified the Quranic concepts of Shahadat-e-Haqq and Iqamat-e-Deen, and demonstrated how the Quran charts a course for this mission that is distinct from ordinary political movements.*

*Similarly, when I observed that the notion had taken root that “movements are not driven by principles but by personalities,” and that until a strong personality was built, the movement could not advance—I once again spoke to Maulana Maududi. I told him that, to begin with, I do not agree with the very idea of Islam being reduced to a “movement.” However, even if this idea were granted, personalities emerge organically through their actions, not through artificial construction. If personalities are artificially created, then the movement must adopt all the trappings of worldly leadership—practices that Maulana himself had declared unlawful. Such tendencies are deeply contrary to the ethos of a religious mission, and I stated unequivocally that this direction was wrong.*

*Regrettably, Maulana Maududi did not accept this counsel and instead embraced the idea of becoming a leader. Consequently, all the external attributes of leadership—many of which he had earlier condemned—were adopted. For instance, take the matter of photography, which Maulana had declared haram (prohibited). Personally, I did not consider it impermissible, but he had issued a fatwa that having one’s photograph taken was forbidden. Yet, in pursuit of leadership, he had no hesitation in having himself photographed repeatedly.*

*Similarly, if an objectionable article was published in any of the Jamaat’s periodicals and I was made aware of it, I would summon the author and issue a warning. If I received reports from outside that a certain member had delivered a problematic speech or expressed concerning views, I would question them as well.*

*These were the kinds of corrective efforts I could make within my capacity. In fact, my continual critique and efforts toward reform eventually became so uncomfortable for some of Maulana Maududi’s admirers that they began to suggest that I was driven by jealousy or rivalry. However, the reality is that I have never desired even the smallest position of authority in my life. Nevertheless, whenever I was entrusted with a responsibility, I always sought to fulfill it with a deep sense of duty and accountability.*

**Question:** *Were such matters also discussed in the Shura (consultative council)?*

**Answer:** *Yes, these issues were indeed discussed in the Shura, but criticism within the Shura on such matters was not particularly effective. The reason was that whenever the writings or speeches of certain individuals were brought up, they would promise to exercise caution. However, once the Shura meetings concluded, the same actions would resume.*

**Question:** *Some people object to those who left the Jamaat (Jamaat-e-Islami) by asking why they did not form a new organization.*

**Answer:** *This is a rather foolish notion—that those who left the Jamaat were somehow obliged to form another group. Simply creating a new organization and thereby igniting a new source of discord is not a*

means to attain success in this world or the hereafter. The truth is that the experience of Jamaat-e-Islami served as a great lesson for many, highlighting just how difficult it is to run a movement with a truly righteous objective. This endeavor had begun with grand aspirations, lofty claims, and noble intentions, and many capable individuals had joined it. But the way in which matters deteriorated is now apparent to all.

After this experience, people realized that a serious mistake had been made. Therefore, they redirected their efforts toward more beneficial pursuits—initiatives from which the entire Ummah has reaped benefit. I personally feel that the service I rendered to the faith and to the Ummah after parting ways with the Jamaat could never have been accomplished had I remained within it. As for others, my opinion is that they too engaged in many religious, educational, and intellectual endeavors that have benefited the wider Muslim community.

As for those who were eager to form organizations, their condition is also evident. These individuals form groups in the name of noble causes, but soon succumb to the temptation of reaping the benefits of the faction they have gathered around themselves. We, however, had no such objective in mind, which is why we chose not to take on that risk. To the extent of our capabilities, we have served the entire Muslim Ummah. The Ummah as a whole is our Jamaat, and we consider ourselves its servants.

**Question:** Some people believe that being part of an Islamic collective (*ijtimaiyyat*) is among the religious obligations. What is your opinion on this?

**Answer:** This notion is entirely incorrect. The entire Muslim Ummah is our Jamaat, and serving it is among our religious duties and obligations. Every religious group formed within this Ummah has, in fact, severed a limb from the body of the Muslim community and established a private shop—what they call their "Jamaat." They then continue to run that shop with utter disregard for the broader Ummah.

After joining Jamaat-e-Islami, I realized that forming a group and trying to serve the Ummah through it is an extremely difficult task—one that not everyone is equipped to handle. People form organizations, but instead of serving the Ummah, they end up serving only their own faction. That is why such organizations, rather than benefiting the community, often become a source of discord.

Therefore, my opinion is that this path is not beneficial but rather dangerous and destructive. It is better to remain free from the rigid discipline of any one group and not to be used merely as a tool for its specific interests. Instead, one should serve the entire Ummah with a broad vision. One should engage in religious, educational, or political work in accordance with one's abilities. This alone constitutes our religious obligation, and nothing more than this is binding upon us. (*Tadabbur Quarterly*, April 1998, pp. 55–58)

Despite all this, the truth remains that parting from Jamaat-e-Islami was a profoundly distressing experience for Maulana Amin Ahsan Islahi. A testimony to this comes from Abdur Rasheed Iraqi, a noted journalist associated with Jamaat-e-Islami, who writes:

*Maulana Amin Ahsan Islahi was a man of few words, but he was active, serious, and deeply perceptive. The furrows on his forehead were constantly searching for meaningful insights. He remained affiliated with Jamaat-e-Islami for seventeen years and stood steadfast for its dignity and honor in every delicate moment. Such was the soundness of his judgment that Maulana Maududi (RA) and the members of Jamaat-e-Islami deeply valued his counsel. He combined seriousness with fearless candor—this was his distinctive trait.*

*Professor Hakim Inayatullah Naseem Sobdri (RA), who was associated with Jamaat-e-Islami for many years and left it after the Machhi Goth meeting, told me on several occasions: When Maulana Maududi*

*submitted his resignation from the leadership, Maulana Amin Ahsan Islabi became immediately enraged and said to Maulana Maududi: 'We will not let you escape. This is no bed of roses—it is a garland of thorns. We will grab you by the collar. If you were not capable of walking this path, why did you establish this Jamaat in the first place?'" (Tadabbur Quarterly, April 1998, p. 89)*

[To be continued....]



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# GAZA BLEEDS, THE MUSLIM WORLD WATCHES: RESULT OF A CRISIS IN MUSLIM MIND

Dr. Mohammad Ghitreef

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The 'Point of View' column is reserved for writings by various thinkers. The institution is not necessarily in agreement with the views expressed in the articles published therein.

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*Gaza reveals a broken balance of power between Muslim and non-Muslim worlds — a civilizational gap spanning centuries. Closing that gap is where change must begin.*

Despite having a population exceeding one billion, the Muslim world has failed Gaza. Institutions like the OIC, Arab League, and powerful armies have done nothing while Gaza has been reduced to rubble. The brutality has ignited fury among Muslim youth worldwide, but emotion alone won't alter reality. Power based on knowledge does.

Of course, the Muslim world is not without strengths. Its strategic geography—controlling key maritime routes like the Suez Canal—and vast reserves of oil, gas, and minerals make it economically vital. Nations like Saudi Arabia, UAE, Turkey, and Malaysia have also developed robust infrastructure, while Pakistan and Turkey have good military capabilities.

But here is the paradox: despite all these assets, Muslims remain geopolitically irrelevant. Why?

The causes to me are as follows:

## 1. The Collapse of the concept of Ummah

The concept of a united Muslim Ummah is now little more than nostalgic rhetoric. Nationalism reigns supreme—"Saudi First," "Pakistan First"—dividing the Muslim voice into competing interests. When Iran was recently attacked, most Muslim governments only issued statements and no more.

## 2. Leaders Without Willpower

Muslim leaders lack the political courage to act. In Saudi Arabia, even prayers for Gaza were once suppressed. At the same time, Western pop concerts continue in Riyadh, and no significant Islamic party in Muslim countries has mounted real pressure on governments or on their armies.

## 3. Normalizing with Israel: A Silent Betrayal

Most Arab states have effectively accepted Israel bypassing the Palestinians, often justifying this with geopolitical pragmatism.

## 4. Obsequiousness to America

Trump's recent visit to the Gulf revealed the depth of subservience. Lavish welcomes, billion-dollar arms deals, and not a word of protest about Gaza. Instead of challenging the Israeli narrative, Gulf monarchs competed for approval from Mr. Trump.

### **5. Gaza: Not on Their Agenda**

Gaza does not exist on Arab leaders' real agendas. Even major summits result in empty statements and no action. Institutions like the Arab League and OIC are mere shadows, deeply compromised by Gulf funding and Western pressure.

### **6. A Fractured Muslim World**

Internal divisions run deep. Beyond sectarianism, civil wars, tribalism, and proxy conflicts have devastated unity. The Muslim world is split into three blocs—Iran, Saudi Arabia, and Turkey—none of which can coordinate a unified strategy.

### **7. Surrendering the Resistance?**

Many Gulf-backed voices now urge Hamas to surrender. But Palestinians know: if resistance stops today, forced expulsions begin tomorrow. The so-called “international community” has failed to act meaningfully. The ICC is under U.S. sanctions. UN officials are sidelined. Resistance is the only option left against complete erasure. And it must continue—because no one else is coming. Not the West, not the Arab elites, not the global institutions to save the Palestinians.

Bottom line: the balance of power is not in the Muslims' favor. The gap between Muslim and non-Muslim nations in education, science, and economics is not just 100 or 200 years—it is several centuries wide. And that is what must be closed first.

### **8. Intellectual Decline and Blind Imitation**

There is almost no original research coming out of the Muslim world. Instead, we are stuck in blind imitation of past scholars. There is no fresh intellectual reasoning (*ijtihad*), and the overall mindset is one of stagnation and conformity.

But that just does not work in the real world. You cannot blindly follow others in religious matters and expect to be a pioneer in science, innovation, and global progress. When scholars say, “Leave religion to us—nobody is stopping you from progressing in worldly matters,” that is a half-truth. Sure, governments bear much of the blame—but scholars and intellectuals are not off the hook either. Human life is not compartmentalized in a way where you can be rigid and unthinking in one area and expect creativity and critical thinking in another. It does not work that way.

To activate our intellectual potential, we need to create a new environment—one that encourages research, free thought, and respectful disagreement. Only then will minds flourish and productivity rise. Why are so many brilliant minds leaving Muslim countries for the West? Why the constant brain drain? We seriously need to reflect on this.

### **9. Falling Behind in Science and Technology**

One study shows that over the past 40–50 years, most Nobel Prizes in science have been won by Jewish researchers. The few Muslim winners have mostly been recognized for literature, human rights, or peace activism—not for breakthroughs in science, medicine, or technology.

Some Muslims argue the Nobel prize system is biased. Fair point. But then look at the King Faisal Award, a Muslim Arab initiative—even that mostly goes to Muslims for contributions to Islamic studies, Arabic literature, Hadith, or fiqh. Very rarely is it awarded to Muslims for achievements in cutting-edge science or tech fields like AI, robotics, or medicine.

Religious scholars say, “We’ve never stopped the community from progressing in science.” True—but have you ever *encouraged* it? Have you passionately called Muslims toward it? In reality, secular education and modern sciences are often given second-class status in traditional religious circles.

Instead, we wasted time on concepts like “Islamization of knowledge”—an unproductive intellectual hobbyhorse. Some Ulama even wrote books like “*Triumphant Refutation of the Earth’s Rotation* فوز مبین در رد حرکت زمین”, and sadly, such views gained wide followership among ordinary Muslims.

In South Asia, for instance, madrasa education has barely evolved. Besides minor surface-level tweaks, no serious curriculum reforms have taken place. Let us not forget that in the late Ottoman era, the Sheikh al-Islam blocked technological modernization. That, too, was a tragic mistake—and not the only one.

Muslim movements lack long-term commitment. We get fired up temporarily, then fizzle out—like soap bubbles. And now, hit-and-run attacks and sporadic violence (where civilians are often harmed) are backfiring badly. Take the October 7 Al-Aqsa Flood operation by Hamas—it ended up being counterproductive. And the same pattern can be seen elsewhere.

Why? Because such actions are always rebranded as terrorism by the opposing powers. Today, there is a global consensus against terrorism—and ignoring that comes with serious consequences, especially when you do not have any global power backing you.

When the Afghan jihad against the Soviets succeeded, it was only because the U.S. and Pakistan were fully behind it. But where there is no external support for a Palestinian cause, the result is what we now see in Gaza—total devastation.

### **Reform: The Urgent Need of Our Times**

A detailed discussion on reform deserves its own space—but since this article has already become lengthy, let us briefly touch on a few key ideas.

#### **1. Muslim World Needs a Real Defence Pact**

The failures of organizations like the OIC and the Arab League have proven that they are just paper tigers—issuing statements but accomplishing nothing. We need something real: a NATO-style defence alliance for the Muslim world, where an attack on one is treated as an attack on all.

Muslim countries should learn from Iran—exit the illusion of Western protection and build their own defence strategy. Until then, they won’t gain real respect or relevance on the global stage.

#### **2. Long-Term Educational Revolution**

There are no shortcuts to revival. What we need is a long-term vision built on education—and only education. Muslims must advance rapidly in science, tech, and now, AI.

#### **3. Political Reforms**



Politically, we must move toward democratic systems—adapted to context, yes—but military dictatorships and monarchies must end. We need a grassroots movement across the Muslim world to dismantle these outdated systems.

Scholars and intellectuals must stop being pawns of rulers. There should be campaigns against superstition, and backward customs. Let's build unity. Let's form real political and economic pressure groups that can shape global narratives.

#### **4. Awareness in the Muslim masses**

The fourth pillar is awareness. Muslims—and the Global South at large—need to ask: Do we want to remain under the boot of the same exploitative capitalist Western world order? Or is it time to imagine something different?

It is honestly depressing that no major voice in the Arab world is even asking this question. They are still stuck in sectarian Shia–Sunni politics. Meanwhile, voices for economic independence are coming from places like Brazil, Cuba, North Korea, and BRICS nations are openly challenging the U.S. dollar system with China.

#### **5. The Palestinian Cause**

There must be a global, people-powered, peaceful movement for Palestine, using every modern tool to tell the truth and reclaim the narrative. Palestine diaspora-students and teachers cum human activists-have already started this movement, it just needs to be guided and supported.

But resistance groups must rethink their strategy too. Honestly, I think if the armed resistance had emerged *inside Israel*, maybe the outcome would've been different—maybe Gaza wouldn't have been turned into rubble. Palestinians themselves need to unite. It's heartbreaking how little they've learned from their blood-soaked history.

Back in the final days of the British Mandate, Britain armed Zionist militias to the teeth—60,000 trained fighters, equipped and organized. They launched systematic attacks on Palestinian villages, while Palestinian defence efforts were scattered—ten people here, fifteen there, each village defending itself with old rifles. The result? Palestinians were overrun and pushed out—millions of refugees whose third generation still lives displaced in camps across the world. Yet even now, Hamas and Fatah (P.A) remain divided, each pursuing its own path. And where exactly did the armed militia led by Netanyahu's puppet, Yasser Abu Shabab, originate?

#### **What is Happening to Political Islam?**

It seems like Political or "Revivalist" Islam is being systematically pushed back. It began with the Gulf-funded takedown of President Mohammad Morsi's elected government in Egypt. Ever since, the West has viewed Political Islam as the biggest threat—and that very vision of Islam is now fighting for survival. Yes, I think Bangladesh's student-led uprising has provided a little breathing room, but on the whole, the trend is on the backfoot.

Sufi Islam nowadays suits colonial interests while there were times when this version of Islam was the biggest challenge to Colonialism. Salafi Islam props up monarchies. As a result, there's a leadership vacuum in the Muslim world. And traditional scholars—who still hold massive influence in Muslim masses—often lack understanding of the modern world. We need a new generation of thinkers and doers: sharp, driven, spiritually grounded, and intellectually ready to lead.

#### **The End of History?**

Four decades ago, American thinker Francis Fukuyama wrote *The End of History*, declaring that the Western liberal system had won forever—and nothing else could challenge it. Some of his conclusions were proven wrong by history. But the deeper message of that book—that the political vision of Islamic civilization is dead—is still going unchallenged. And that should seriously alarm the Muslim world.



# “YOU CAME RUNNING TO US!” – A QURANIC WARNING AGAINST BLIND FOLLOWING

Aamir Iqbal Yazdani

*When Satan will say: ..... ‘I only invited you and you accepted my invitation. So, do not blame me; blame yourselves.’— (Quran, 14:22)*

Across the Muslim world today, countless rituals are practiced in the name of religion—many inherited, few understood. Whether in Sunni or Shia circles, Sufi orders or reformist sects, followers often cling to traditions more than revelation. This blind attachment—justified in the name of piety—can be spiritually dangerous.

The Quran repeatedly warns us against surrendering our reasoning and moral responsibility to leaders, scholars, and ancestral customs.

## The Day of Judgment: A Scene of Regret

The Quran presents a chilling scene from the Day of Judgment:

*They will say, ‘Our Lord! We obeyed our leaders and elite, and they led us astray from the path.’ (Quran, 33:67)*

*Their misleaders will say: ‘We never forced you. You came running toward us!’ (Quran, 50:27, 14:22)*

The message is clear: blind obedience will not be an excuse on that Day. Each soul will be held accountable for its own choices, even if it followed the most revered figures. Each one of us has to stand alone in front of God Almighty on the Day of Judgement. That ‘final’ presentation of our life should not be compromised at any cost.

*Each of them shall come forth before Him alone in the Hereafter. (Quran, 19:95)*

## Rituals vs. Revelation

For many, religion becomes a matter of heritage rather than guidance. The Quran exposes this mindset:

*“No! We found our forefathers following a religion, and we are simply following in their footsteps.” (Quran, 43:22)*

*Even though their forefathers understood nothing, nor were they guided? (Quran, 43:24)*

And again:

*When it is said to them, ‘Follow what Allah has revealed,’ they say, ‘No, we follow what we found our fathers upon.’ Even if their forefathers had no understanding or guidance? (Quran, 2:170)*

These verses apply not just to ancient pagans, but to us—Muslims who cling to inherited sectarian practices without investigating whether they align with divine guidance.

### **A False Sense of Security**

Ritualistic Islam can create a false confidence: we fast, we recite, we participate in events—so we must be rightly guided. But the Quran warns:

*When it is said to them, ‘Come to what Allah has revealed and to the Messenger,’ they say, ‘Sufficient for us is what we found our forefathers doing.’ (Quran, 5:104)*

This stagnant mindset prevents revival, reform, and return to the Quran.

### **The Quran Calls Us Muslims — Nothing More**

Amid divisions—Sunni, Shia, Salafi, Sufi, Barelvi, Deobandi—the Quran reminds us of our true identity:

*Strive for Allah as He deserves... He has chosen you and named you Muslims in this Scripture and in prior revelations... (Quran, 22:78)*

Not Sunni. Not Shia. Not Hanafi or Ja’fari. Just Muslims—those who submit to Allah’s word and follow the Messenger with understanding, not imitation.

### **Final Reflection**

Let us not be the people who will beg our religious leaders on Judgment Day, only to hear:

*“We didn’t compel you... You came running toward us!”*

Let us return to the Quran—its light, its reason, its truth. Let us reclaim our name: Muslims.



## NEWSLETTER - AL-MAWRID US

### SPECIAL EVENT IN MEMORY OF ALLAMA SHIBLI NOMANI

Last month, Mr. Hassan Ilyas, Director of Research and Communication at the Ghamidi Center, was invited by Urdu Ghar in Dallas to deliver a talk on the life and intellectual legacy of Allama Shibli Nomani. The event saw significant attendance. Mr. Ilyas discussed Shibli's contributions to religion, literature, and education, providing an introduction to the Shibli School and its religious and scholarly influence. He also responded to questions from the audience on various academic and intellectual matters. A full recording is available on the Ghamidi Center's YouTube channel.

### HOW SHOULD IJTIHAD BE PRACTISED?

The ongoing video series by the Ghamidi Center titled 23 Objections included sessions in July 2025 on the subject of Ijtihad. In these sessions, Javed Ahmed Ghamidi presented the foundational principles of Ijtihad, drawing from key points in his essay Usul al-Fiqh. He emphasized that all juristic reasoning in religious matters must be oriented toward the core objective of Islam: tazkiyah (purification). He elaborated the intellectual, rational, and conceptual underpinnings of his framework of Ijtihad. These discussions are available on the Ghamidi Center's YouTube channel.

### ASK GHAMIDI

In the Ghamidi Center's monthly online Q&A session Ask Ghamidi, key questions raised in July 2025 included, "Do spouses have equal authority within the family?", "How can one distinguish between supererogatory worship and religious innovation (bid'ah)?", "To what extent can Sufism be embraced within the limits of Shari'ah?", "Is the aim of Sufism to attain gnosis (ma'rifah) of God?", "Has Paradise already been created, or is it yet to be created?", and "Are there any eyewitness accounts of the Karbala incident in history?" Recordings of these sessions are accessible on the Ghamidi Center's YouTube channel.

### GOD'S COMMAND REGARDING BEAUTIFICATION

In this essay, Syed Manzoor ul Hassan, referencing the Quran and hadith, explains that adornments (Zeenah) are divine blessings and using them is not contradictory to faith but a cause for gratitude. Drawing on [Quran, 7:32], he argues that beautification is created for God's servants, and abstaining from it is a product of erroneous or mystical ideologies—not Islamic thought. Paradise itself will be the epitome of beauty, pleasure, and delight. The essay's core message is that Islam is not a religion of world-renunciation but of enjoying worldly blessings within the bounds of Shari'ah. The article was published in the July 2025 issue of Ishraq US.

### WEEKLY LESSONS ON QURAN AND HADITH

In July 2025, Javed Ahmed Ghamidi delivered live lessons under the auspices of the Ghamidi Center. His Quranic discourse covered verses [21:45–86]. In the hadith sessions, he focused on sayings relating to what contradicts Iman and Islam, including themes such as 'the sin of disobedience to one's father', 'the sin of instigating a wife against her husband', 'the impermissibility of using silk and silver and adopting a haughty appearance', and 'the prohibition of fraud in trade.' All these sessions are archived on the Ghamidi Center's YouTube channel.

### SUNDAY SCHOOL – REGISTRATION NOW OPEN

The Sunday School, run by the Ghamidi Center for the past nine years, aims to nurture foundational Islamic

values in students through the lens of the Quran and Sunnah. Its faculty consists of university students affiliated with al-Mawrid and the Ghamidi Center. It is supervised by Mr. Farhan Syed and Mr. Atif Sajid under the educational committee of al-Mawrid America. Registration has now begun. Classes will be held every Saturday and Sunday at 11:00 AM (US Central Time) and 9:00 PM (Pakistan Time), starting from August 16, 2025.

Interested participants may register at:

<https://www.ghamidi.org/sunday-school-2025/>

### A NATION STANDING AMID THE RUINS OF HISTORY

In this reflective and civilizational essay, Mr. Muhammad Hassan Ilyas examines the current condition of the Muslim ummah in light of its past grandeur and present decline. He argues that the post–World War II world order, despite professing human rights and justice, ultimately succumbed to the dynamics of power, interest, and dominance. The political independence and new states granted to Muslims were divine opportunities—not achievements born of wisdom or strategy. Tragically, these opportunities were squandered through self-deception, emotional leadership, and sectarian conflict. The article is featured in the July 2025 issue of *Ishraq US*.

### TAFHEEM AL-ATHAR SERIES

In the Tafheem al-Athar series held in July 2025 under the Ghamidi Center, important topics discussed included ‘prophecies related to the transition from Caliphate to monarchy’, ‘characteristics of the Khilafah ‘ala minhaj al-nubuwwah’, and ‘Shari‘ah principles for engaging with those in authority. These sessions are available on the Ghamidi Center’s YouTube channel.

### NEW ISSUE OF QUARTERLY SALIHAAT

The latest edition of the women’s journal *Salihat*—dedicated to scholarly, literary, and informative content—is now published in both PDF and audio formats. This issue features a diverse collection of insightful and thought-provoking pieces. It includes an interpretation of Qur’anic verses concerning spousal discipline and a precise understanding of ḥadīth related to superstitions. An editorial titled *A Brief Tale* offers reflections on current global affairs, while Javed Ahmed Ghamidi contributes an article on *The Wives of the Prophet* (PBUH). Hassan Ilyas presents two essays, *A Teacher Never Scolds* and *A Door That Opens Inward*, exploring themes of education and introspection. The fictional narrative *Manliness* by Naeem Ahmad Baloch adds a literary dimension, complemented by *Faith in the Unseen*, an essay by Kulsoom Thaqib. Beenish Kharl contributes an informative article on health, and the issue also includes a book review by Nasreen Khan along with a feature on the drama *Uṣṣan*. The editorial team is led by Naeem Baloch as Editor-in-Chief, with Wajihah Hassan Wahidi serving as Assistant Editor, under the oversight of Muhammad Hassan Ilyas.

### ASK HASSAN ILYAS

Mr. Hassan Ilyas continues his Q&A series *Ask Hassan Ilyas* on the popular YouTube channel *Muslim Today*, where he addresses theological and intellectual questions from the public. In July 2025, questions discussed included: “Did the Prophet [pbuh] engage in idol worship before prophethood?”, “What is the role of reason in matters of religion?”, “How can Sayyiduna Mu‘awiyah be seen as the Mahdi?”, and “Has Ghamidi established that the universe is a created entity?” These sessions are archived on the Ghamidi Center’s YouTube channel.

### GHAMIDI CENTER’S ONLINE KHANQAH

Key topics from the Ghamidi Center’s online *khanqah* sessions last month included: “When to prioritize good

over truth", "Difficulty in initiating communication", "Life raises questions", and "What to do when life offers no choices?" Recordings are available on the Ghamidi Center's YouTube channel.

### ISLAM STUDY CIRCLE

In July 2025, Dr. Shehzad Saleem led sessions in the Islam Study Circle, addressing topics from the Quran, Hadith, and the Bible. Topics included "Spiritual Growth", "Outward Appearance", and "The Rights of Parents". The session concluded with a discussion on "Hobbies" and an open Q&A. These English-language sessions are recorded and available on the Ghamidi Center's YouTube channel.

### MAULANA ISLAHI'S DEPARTURE FROM JAMA'AT-E-ISLAMI

In the latest installment of Hayat-e-Amin, Mr. Naeem Ahmad Baloch discusses the reasons behind Maulana Amin Ahsan Islahi's separation from Jama'at-e-Islami. He notes that Islahi opposed the authoritarian leadership style and political strategies of Maulana Maududi, despite being committed to the group's original principles of consultative governance and dawah. Islahi was disillusioned by the shift towards personality cults and political goals at the expense of ideological purity. This article is featured in Ishraq US (July 2025).

### FAITH AND BELIEF

As part of the Meezan Lectures Series, Dr. Shehzad Saleem is delivering English-language lectures based on Javed Ahmed Ghamidi's book Meezan. Last month, he recorded two lectures on the theme of faith and belief. These are available on the Ghamidi Center's YouTube channel.

### ILM O HIKMAT: WITH GHAMIDI

Ilm o Hikmat, a long-standing program aired weekly on Dunya News Pakistan, is recorded in Dallas and hosted by Mr. Hassan Ilyas. In July 2025, four episodes were broadcast under the theme "The Rise and Fall of the Muslim Ummah." A special episode was also aired on the 10th of Muharram titled Islam's Conception of Martyrdom. All episodes are archived on the Ghamidi Center's YouTube channel.

### DR. SHEHZAD SALEEM'S PRIVATE CONSULTATION SESSIONS

Each month, Dr. Shehzad Saleem offers private online consultation sessions for individuals seeking guidance on personal or family-related issues. Over 30 such sessions took place last month, where people discussed topics like parenting challenges and adolescent concerns.

### ENGLISH SUMMARY OF THE 23 OBJECTIONS SERIES

Dr. Shehzad Saleem is currently providing English summaries of all the topics covered in the 23 Objections video series. In July 2025, he summarized the second part of the discussion titled Islam and the State. Recordings are available on the Ghamidi Center's YouTube channel.

### ISSUANCE OF FATWAS BASED ON RELIGIOUS OPINION

People regularly consult al-Mawrid America and the Ghamidi Center of Islamic Learning on issues of Islamic law—such as marriage and divorce, inheritance, and social or economic concerns. In July 2025, multiple fatwas were issued in response to such queries. These were authored by Hassan Ilyas in light of Javed Ahmed Ghamidi's views.

### ASK DR. SHEHZAD SALEEM

Dr. Shehzad Saleem conducts a monthly live Q&A session where he answers religious, ethical, and social

questions from the audience. Questions may be asked in both English and Urdu. Recordings are available on the Ghamidi Center's YouTube channel.

### TEACHING OF AL-BAYAN IN ENGLISH

To make the teachings of al-Bayan, the Quranic exegesis by Javed Ahmed Ghamidi, accessible to English-speaking audiences, Mr. Shehzad Saleem is conducting its English instruction. In July 2025, he covered verses [6:1–55]. These sessions are available on the Ghamidi Center's YouTube channel.

