

*Meandering the Meadows From Deobandiyaat
to Islamic Education Through Defamative
Accusations and Noodlebrained Nonsense of
Nothingness*

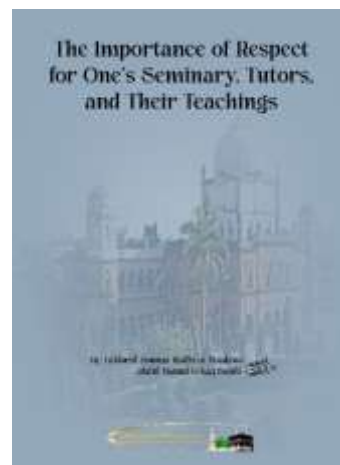
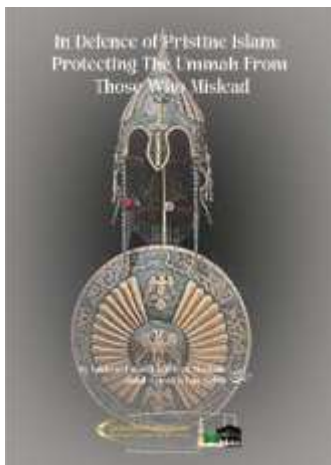
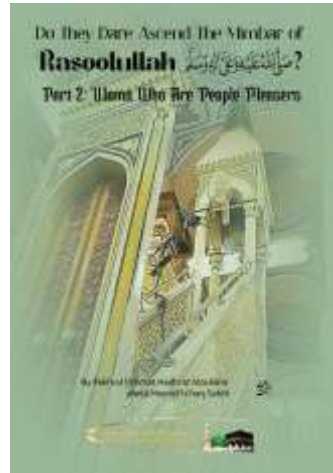
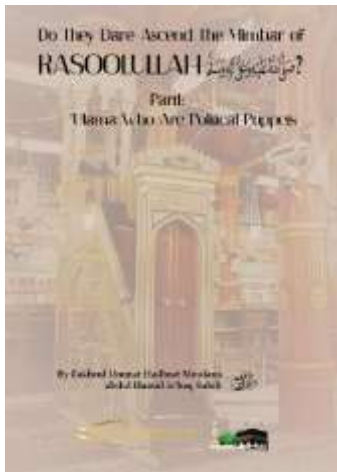
The Truth Told

By Rashid Hajee

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ وَكَفَا وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَا

أَمَّا بَعْدُ فَقَدْ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَىٰ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَفُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ ۖ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

صَدَقَ اللَّهُ مَوْلَانَا الْعَظِيمُ

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Introduction

In an era and time when the soul of Islamic tradition is besieged by relentless tidal waves of perversions, the battle for the soul of Muslim identity rages on without ceasing. Behind the veneer of "progress" and "enlightenment," a carefully planned conspiracy makes attempts at destroying the pillars of Islamic belief, replacing divinely ordained precision with human uncertainty. The current work opposes the stealthy influences—modernists, orientalist, liberals, and secularists—bundled in the garb of reform, using half-truths, academic speak, and compromised tones for circulating doubts among believers. Their objective is not discussion but destruction: to disempower Islamic institutions, reinterpret divine ideals in colonial language, and divest the faith of significance as a product, tolerable to Judaeo-Christian imperialism and secular materialism. The tactics are as old as they are devious.

Vulnerable thinkers, lured by the prestige of Western approval or the prospect of financial patronage, are transformed into unwitting agents of ideological perversion. Such individuals, having been educated by esteemed Islamic seminaries, are paraded as "moderate" representatives to legitimize attacks on the very traditions that shaped them. Their own self-criticism, dripping with intellectual arrogance, draws extensively on non-Muslim theorists — sociologists, historians, and anthropologists—whose own writing, steeped in orientalist assumptions, is employed as a scalpel to dissect Islamic

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scholarship. Appeals to the likes of Bourdieu¹, whose secular presuppositions regarding religious capital, or Metcalf², whose criticisms once again reduce theological accuracy to cultural performance, serve to further reducing the study of classical Islamic texts to "ritualistic rote learning" while ignoring their ethical, legal, and spiritual depth. and deconstruct rather than enlighten. Such scholarship, unchained from the living spirit of the Ummah, becomes a Trojan horse, smuggled in charges of "backwardness" or "extremism" against guardians of the faith. Consider, for instance, the manufactured smear campaigns levelled against noble madrasahs. One recent controversial, penned in the name of scholarly research, begins with a thin façade of concern about "educational reform" before degenerating into vitriolic assaults on older scholars and their institutions.

Quoting at will from secular authors, the writer, once a graduate of a revered seminary, misrepresents his training to describe the 'Ulama-e-Haqq (scholars of truth) as polarizing or reactionary. Subsidized and advertised by underground secularist networks, his book is symptomatic of a larger plan: to pit Muslims against their own intellectual heritage, describing strict adherence to the Qur'aan and Sunnah as "bigotry"³ and advocating syncretic, diluted Islam as "moderate."

¹ Western secular oriental authors and historians with their skewed propagandist view of Islam.

² Western secular oriental authors and historians with their skewed propagandist view of Islam.

³ Prejudice

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This book is a clarion call to acknowledge these conspiracies. It reveals how "reformist" think tanks, often supported by foreign agents, hijack Islamic terminology to promote Kufr agendas—normalizing blasphemy in the guise of "pluralism," or redefining Tawheed (monotheism) as a bargained philosophy. The global onslaught is replicated locally, where local grassroots movements, masquerading as "youth empowerment" movements, browbeat communities away from the 'Ulama's guidance towards "critical reinterpretations" of the scripture. But truth wins out.

The Deobandiyyaat scholars and sister institutions across the world—with centuries of unbroken scholarship imbued in them—are beacons of resistance.

Their past is not one of unthinking conservatism but one of principled defiance: against colonial erasure, against the marketization of religion, and elevate Western academic sources (e.g., non-Muslim scholars) over Islamic authorities (e.g., the 'Ulama-e-Haqq). imperialism of Western scholarship. To lose this legacy is to abandon our children to a maze of disorientation, where the distinction between Haqq (truth) and Batil (falsehood) is lost sight of. As you turn these pages, prepare to struggle your way through a landscape where dishonesty is clothed in scholarship, treachery is called "progress," and the struggle for Islam's soul is waged not with swords but with syllabi. The stakes do not rise any higher.

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On Respect, Critique, and the Duty of Truth

In Islam, it is a requirement to show respect for the 'Ulama. Rasoolullah ﷺ stated,

الْعُلَمَاءُ وَرَثَةُ الْأَنْبِيَاءِ

The 'Ulama are the inheritors of the Messengers.

(Sunan al-Tirmidhi 2682)

This respect is not blind advocacy of any opinion or action. The Qur'aan calls the believers to "enjoin what is right and forbid what is wrong,

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ
وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed it would have been better for them. Among them are believers, but most of them are defiantly disobedient.

(Surah Al 'i Imraan: 3; Aayat:110)

This is a responsibility even in the face of those who wear the cloak of scholarship but do not remain true to the haqq (truth).

As a layman, I am cognizant of my profound respect for the 'Ulama-e-Haqq (righteous scholars) and institutions. At the same time, Islamic values task every Muslim — layman or scholar — to

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repudiate falsity and guard the sanctity of Islam. When 'Ulama-e-Soo' (erring scholars) propagate ideas incompatible with the Qur'aan and Sunnah, or unfairly malign righteous scholars and institutions, the layman both has a right and an obligation to counter.

Historical Account: Ameerul Mu'mineen Sayyeduna 'Umar ibn al-Khattab رضي الله عنه and the Old Woman

Another argument may arise should pro Dockrat and/or pro JUSA followers may question my integrity being a layperson and being critical of an 'Aalim. In reply, I present the following narrative:

One of the most widely used anecdotes of Ameerul Mu'mineen, Sayyeduna 'Umar ibn al-Khattab رضي الله عنه's khilaafat discusses his commitment to justice and accountability to the people. While there are certain differences in the details as available in diverse sources, one very commonly cited incident is regarding Sayyeduna 'Umar رضي الله عنه imposing a price ceiling (tasa'ir) on commodities at a time of scarcity. He was publicly admonished by an old woman, arguing that only Allah has the authority to set prices, citing the Qur'aanic verse:

﴿اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتْنَعٌ ﴿٢٦﴾﴾

Allah makes things plentiful or scarce as He wills

(Surah Ar Ra'd: 13; Aayat: 26)

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Ameerul Mu'mineen, Sayyeduna 'Umar رَضِيَ اللهُ عَنْهُ, recognizing her valid criticism, repealed his policy, stating,

"A woman has corrected Umar, and Umar has submitted to her correction!"

This story, recorded in classical works like Ibn Taymiyyah's al-Hisbah fi'l-Islam and Ibn Kathir's al-Bidayah wa'l-Nihayah, highlights Sayyeduna Umar رَضِيَ اللهُ عَنْهُ's humility and the Islamic ethos that leaders (muqtada) are not above scrutiny, even from the most ordinary citizens.

Right to Question Authority:

The Qur'aan and Sunnah both emphasize 'Amr bil Ma'ruf wa Nahi anil Munkar (enjoining good and forbidding evil) as a collective responsibility

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'ruf (i.e., Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are successful.

(Surah: Aal-i Imran: 3; Aayat: 104)

This is the duty of all Muslims, and not just scholars.

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Merit of Public Oversight:

The old woman's intervention shows that wisdom and moral courage are not the monopoly of academic credentials. Laypeople have a right—and sometimes an obligation—to question decisions that affect the community.

Contemporary Application: Questioning Religious Leaders

Your assertion is within this tradition. While 'Ulama do possess specialist knowledge, Islamic governing principles do not accept blind obedience to authority. Rasoolullah ﷺ said:

لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ

There is no obedience to a created being in disobedience to the Creator.

(Musnad Ahmad)

If a leader's actions are in conflict with Islamic ethics or the general good, to question them is not only permissible but desirable—regardless of scholarly status.

The legacy of Sayyeduna 'Umar ibne al Khattab رَضِيَ اللهُ عَنْهُ teaches us that Islamic leadership is a responsibility, not a right. Just as the old woman's voice was counted, so is the voice of every Muslim in making leaders accountable to justice. This ethos empowers people to call for transparency and accountability, and it builds a community on the foundation of collective responsibility and moral governance.

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When Silence is Harmful

Respect for the Office, Not Uncritical Acceptance:

One does not deny respect for the office of a scholar because one disagrees with their mistakes. As Imam Malik رَحِمَهُ اللهُ once said, "Every person's statement may be accepted or rejected, except the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ."

Proportional Response:

Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ taught that,

مَنْ رَدَّ عَنْ عَرِضِ أَخِيهِ رَدَّ اللَّهُ عَنْ وَجْهِهِ النَّارَ يَوْمَ الْقِيَامَةِ

Whoever defends his brother's honour, Allah will shield his face from the Fire on the Day of Judgment

(Sunan al-Tirmidhi 1931)

When the highest 'Ulama-e-Haq and their institutions are slandered, to deny lies is an act of loyalty (wala') to the truth.

Avoiding Personal Attacks:

Criticism must be of ideas, not individuals. The Quran warns,

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا كُونُوا قَوْمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَٰٓى ءَاٰلَآءِكُمْ اَعْدِلُوْا اَعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿٥٨﴾

O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you

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from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do.

(Surah Al Maa'idah: 5; Aayat: 8)

This book criticizes deviations in thought—not the dignity of any person.

I am no 'Aalim, nor do I aspire to scholarly sophistication. My purpose is simply to preserve the haqq from taint, as instructed by Rasoolullah ﷺ

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ
أَضْعَفُ الْإِيمَانِ

Whoever among you sees an evil, let him change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart—and that is the weakest of faith.

(Sahih Muslim 49)

Let this not be construed as disrespect, but rather a lowly attempt on the part of a layman towards protecting the integrity of our tradition.

Key Clarifications

Not Personal, but Ideological:

The attack is on doctrinal errors and slander of upright scholars—not on the individual.

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Defence, Not Disparagement:

Responses are proportionate to the original assaults on 'Ulama-e-Haq, implementing the Qur'aanic doctrine of

وَالْعَيْنَ بِالْعَيْنِ

"an eye for an eye"

(Surah Al Maidah: 5; Aayat: 45),

in achieving equilibrium.

Humility Before Knowledge:

Laymen must be cautious in criticism, referring to evidence from the Qur'aan, Sunnah, and consensus of the upright scholars.

This form is responsible without crossing the bounds of adab (respect), safeguarding truth and consensus alike.

Another Crutch –Another Recruit

It is bigotry, bias and lies again to the fore with JUSA in the coming to its assistance from their like in propping up their Kufr agenda. This time another leech has stuck itself to the tenets of pristine Islam to attempt to suck the blood of true faith by joining the secularist, modernist, and liberal orientalist to be their mouthpiece. In their utter desperation to spread their Kufr agenda, they believe that they have scored a masterstroke by employing a former student of Daarul Uloom Azaadville to

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wash their filthy linen. His name is Moulana Ashraf Dockrat, and his credentials are as follows:

Educational Background and Qualifications

Islamic Studies:

Moulana “Dr.” Dockrat holds a degree from Madrasah Arabia Islamia in Azaadville.

Academic Qualifications:

He graduated in Semitic languages, which signifies formal training in this field

Professional Roles:

University of Johannesburg:

Moulana “Dr. Dockrat” is linked to the Centre for Culture and Languages in Africa (CCLA) at the University of Johannesburg, where he makes ‘research and teaching contributions in the field of Islamic studies and African cultures.’

Instructional and Investigatory:

He is a ‘professor’ of Qur’aanic studies, Arabic lexicology, and ‘the Muslim intellectual tradition’ at Jami’ah al-Uloom al-Islamiyyah⁴, a ‘premier graduate Islamic study institute’ located in Johannesburg.

Director:

⁴ The irony is that Jami’ah al-Uloom al-Islamiyyah is a prominent Islamic seminary deeply rooted in the Deobandi tradition, which emphasizes strict adherence to the Qur’aan, Sunnah, and classical

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Moulana "Dr." Dockrat is the Director of the Dar al-Salam Islamic Research Centre that handles Islamic research and scholarship.

His modus operandi:

A deceiving the Muslim Ummat with lies, bigotry, and mischief making in his article published, the theme of which merely states:

Deobandiyyaat

It is titled,

"Deobandi-aligned dār al-'ulūms (Daarul Ulooms) in South Africa, Deobandiyyat: A background, typology, and the various ideological conceptualizations among 'Ulama."

Please note the topic of discussion and read with intent how he manoeuvres his article to begin a discussion regarding Deobandi madrasahs and slowly and slyly descends into venomous attacks against the senior 'Ulama, and the 'Ulama-e-Haq, both individually, and the 'Ulama Board, Wifaqul 'Ulama.

Under the heading "Abstract" he writes,

"A number of South African Muslims consider themselves Deobandi by affiliation. "Deobandiyyat" (allegiance to the thought of the Darul 'Ulūm (Daarul Uloom) in India and its founders) was promoted and found expression early in South African society. It was especially the Jamiatul Ulama groupings and the dār al- 'ulūms (Daarul Ulooms) that promulgated and

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continues to entrench Deobandi thinking in society. In 1973 the first dār al- ‘Ulūm (Daarul Uloom) was established in South Africa. Here traditional scholars were trained to serve the religious community of the country. Ever since, the number of these traditional institutions has mushroomed. They have commonalities and are divergent in some ways. Each has its own catchment area and ideology and as such represent the diversity present in the South African Muslim community. This article explores the ideological congruences and diversions of the various dar al-ulūms in South Africa and shows how these are tied to the broader theological debates within the community. This article also examines some of the ramifications of these debates.”

In the final sentence he writes,

“This article explores the ideological congruences and diversions of the various dar al-ulūms (Daarul Ulooms) in South Africa and shows how these are tied to the broader theological debates within the community. This article also examines some of the ramifications of these debates.”

The article is fairly accurate until reaching the heading, “Jamiatul ‘Ulama to Wifaqul ‘Ulama” in which he writes,

“The principals and founders of the dār al- ‘ulūms (Daarul Ulooms) in South Africa are powerful men who through the institution of Sufism and student allegiance wield substantial influence. For some years now, there has been an increasing chasm between the ulama of the Council of Muslim Theologians (JUSA: Jamiatul Ulama South Africa) and the founders of the

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dār al- ‘ulūms. There have been several points of theological and legal differences. Four of these are the most important.”

It should read,

“The founders and leaders of South Africa’s Daarul Uloom are figures of significant authority and respect, deriving their influence from fostering deep loyalty through their teachings and propagation of pristine Islamic principles. However, this authority is often critiqued by detractors who accuse them of compromising these very principles by making concessions to secular Judeo-Christian frameworks—a shift attributed to pressures from modernist, secular ideologies.

Further, he writes,

“For some years now, there has been an increasing chasm between the ‘Ulama of the Council of Muslim Theologians (JUSA: Jamiatul Ulama South Africa) and the founders of the Daarul Uloom.

It is not a mere chasm; it is a Grand Canyon that has been formed.

He goes on to claim,

“There have been several points of theological and legal differences. Four of these are the most important.”

How much more incorrect can he be?

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Central Issues Raised in Modern Islamic Thought

The question posed – "Which of these are most significant?" – is one that is paramount. While every issue is vitally important to Islam and to Muslim societies, the following four are singled out as central ones. He cannot be more incorrect. Scripted below are the four he refers to, to which another seven have been added, apart a lot more that are not scripted. All these aspects are of paramount importance without doubt.

1. The Role of Religious Scholars ('Ulama) on Television and social media: Scrutiny over their use of contemporary platforms and how well it conforms to Islamic teachings.
2. Interfaith Relations: Balancing dialogue with the non-Muslim community and maintaining theological integrity.
3. Masaajid Closures (Masaajid) During COVID-19 Lockdowns: Arguments against religious requirements in favour of public health.
4. Secular Education and Muslim Institutions: Tensions surrounding Muslim involvement in secular universities and the running of Islamic schools.

Additional criticism deals with practices held to violate basic Islamic principles, such as:

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5. Free mixing of non-mahram men and women without following hijab regulations.
6. Work of Female Radio Anchors on Islamic radio channels, defying gender stereotypes within the media.
7. Public Discussions of Sexual Subjects by women hosts, became the norm on radio shows.
8. Informal gender mixing in public areas, typically without hijab, and alcohol serving at radio award shows.
9. The South African Halaal Authority of non-compliance in poultry slaughtering procedures, as indicated by employees.
10. Taking Part in Funeral Prayers of Non-Muslim Public Figures, which are in contradiction with theological boundaries.
11. Acceptance of Large-Scale Donations from individuals or entities whose values may be in conflict with Islamic ethics.

The following are not a complete set of issues but reflect continuing tension between changing sociocultural patterns and traditional Islamic teachings.

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In another wild claim, Moulana Dockrat writes,

“Within the dār al- ‘ulūm’s (Daarul Ulooms), however, the principals do not necessarily have the support of the majority of their colleagues and many either remain neutral or support the JUSA. This has led to tensions within the walls of these institutions, especially so since many of the current principals are aged and succession battles will soon rage. At the dār al- ‘ulūm (Daarul Ulooms) in Azaadville the relationship between the principal and the shaikh al-ḥadīth deteriorated to the extent that the shaikh al-ḥadīth has left the institute. What is especially surprising is that a senior theologian of the tablighi formation has sided with the Wifaqul ‘Ulama.”

Lies again. What business does Moulana Dockrat have regarding the internal affairs of any seminary besides those he is affiliated to? These were personal and private meetings conducted only with those who were party to the discussions.

Assessing his incoherence and incorrect reporting, his lies, and mischief mongering, even if he were a blue proverbial toilet fly on the wall where the discussions had taken place, he would still get his story messed up.

Moulana Dockrat appears to express a better-informed opinion than Moulana Abdul Hamid, Head of Daarul Uloom Azaadville, about internal institutional workings. His saying that,

"The majority of their colleagues and many either remain neutral or support JUSA" is controversial. Two Muftis, one of

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who is Mufti Masood Cassim and an 'Aalim, all who are tutors at Daarul Uloom Azaadville had publicly criticized the Secretary General of JUSA, addressed dissent with the organization. While Moulana Abdul Hamid Sahib has been vocal in his criticism of JUSA's deviation from the fold. Most colleagues at the institution leave it to his leadership and maintain implicit support, leaving him to take charge of opposition initiatives.

Following confrontations with the two Muftis, the Secretary General of JUSA had recourse to insults, charging them with presumptuousness due to their junior status (in age – not qualification -) relative to his own.

Citing and Referencing From non-Muslim Orientalists

Moulana Dockrat's references from non-Muslim sources include:

Bourdieu, P.; Ingram; Brannon D.; Kaarrsholm, Metcalf, B. D., et al, ad nauseum.

I abhor mentioning the names of Kuffaar in my writings, nor ever having to reference them in any Islamic works as Allah *سُبْحَانَهُ وَتَعَالَى* says in the Qur'aan Shareef,

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصْرَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾

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O you who believe! Take not the Jews and the Christians as auliya' (friends, protectors, helpers), they are but auliya' of each other. And if any amongst you takes them (as auliya'), then surely he is one of them. Verily, Allah guides not those people who are the zalimoon (polytheists and wrong-doers and unjust).

(Surah Al Maaidah: 5; Aayat: 51)

However, I have been compelled to make this exception here for the sake of making the Ummat aware of the bias, hatred, deceptions, and mischief infused in the minds of Muslims as well as non-Muslims by the Kuffaar orientalist authors. May Allah *سُبْحَانَكَ وَتَعَالَى* forgive me for having had to do it in an Islamic book. Some references are also from Muslim authors.

However, regarding the above references, in pure and strict Islamic terms, genuine study of any form of Islam must preferably be done by scholars who are firmly grounded in the Islamic tradition, and not through the Western academic-industrial complex that often manipulates Islamic institutions into liberal, secular, or modernist molds.

If any of their work follows the typical anthropological approach, it fails to appreciate Islamic studies hopelessly, and misunderstood, as Islam is designed to uphold divine revelation—instead, treating them as mere social constructs shaped by human agency.

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One of Hundreds of Examples of How Orientalist Distort Facts and Work Against Islam

Goldziher and Schacht recognized that Sayyeduna ‘Abdullah ibn Masood رَضِيَ اللهُ عَنْهُ played an important part in Islam's early history, this is the ‘con’ Muslims into thinking that their works are authentic, yet they did not commend him per se in a positive manner. Instead, they studied his role from an academic point of view, recognizing his influence while questioning the authenticity of certain anecdotes associated with him. Following is the analysis:

Goldziher about Sayyeduna Abdullah ibn Masood رَضِيَ اللهُ عَنْهُ

Goldziher, in Muslim Studies (Vol. 2), characterized Sayyeduna Ibn Masood رَضِيَ اللهُ عَنْهُ as:

“A companion who was close to Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and also a proficient Qur’aan reader.

An individual whose legacy was later exploited for sectarian ends, particularly in debates regarding various readings of the Qur’aan (qiraa'at) and legal rulings.”

Goldziher wrote in favour of Sayyeduna ibn Masood رَضِيَ اللهُ عَنْهُ's historical importance but he mentioned Sayyeduna Abdullah ibn Masood رَضِيَ اللهُ عَنْهُ's opposition to the standardization of the Qur’aan under Sayyeduna Uthman رَضِيَ اللهُ عَنْهُ as evidence of early theological disputes.

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Goldziher made his readers understand that Sayyeduna Abdullah ibn Masood رَضِيَ اللهُ عَنْهُ was important but presented him as a tool in later disputes, more than giving praise on a personal level.

Schacht on Sayyeduna Abdullah ibn Masood

رَضِيَ اللهُ عَنْهُ

Schacht, in “The Origins of Muhammadan Jurisprudence” weighed Sayyeduna Ibn Masood رَضِيَ اللهُ عَنْهُ's role in developing Islamic law:

Note the title of his book,

“The Origins of Muhammadan Jurisprudence”

He even gets the name of the religion (Islam) wrong, calling it “*Muhammadan.*”

He recognized Sayyeduna Abdullah ibn Masood رَضِيَ اللهُ عَنْهُ as an early legal authority, and his opinions were mentioned by early judges in Kufa.

He claimed that the majority of legal Hadeeths ascribed to (Sayyeduna Abdullah) Ibn Masood رَضِيَ اللهُ عَنْهُ were fabricated to legitimize changing legal views.

Schacht regarded (Sayyeduna Abdullah) Ibn Masood رَضِيَ اللهُ عَنْهُمَا as a juristic "common link" — someone whom later scholars used to connect their rules back to the ‘Prophet's era.’

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He rejected the chains of transmission (isnad) connecting Sayyeduna Ibn Masood to the 'Prophet' as fabricated stories.

Key takeaway:

Schacht recognized that Sayyeduna Abdullah ibn Masood رَضِيَ اللهُ عَنْهُ had an impact on early law but downplayed his importance as only one facet of later legal disputes, and not as an actual source of 'Prophetic' teachings.

Although Goldziher, Schacht, and others acknowledge Sayyeduna Abdullah ibn Mas'ood's historical role, they incline to:

Reduce Him to a Political Symbol:

Represent him as a tool for later factions (e.g., the Abbasids) to legitimize their rule.

Question His Reliability:

Suggest that accounts attributed to him were fabricated by later jurists.

Deny Divine Inspiration:

Reject his work as politically motivated, man-made activities instead of divinely inspired scholarship.

None of the two authors offered moral or personal appreciation to Sayyeduna ibn Masood رَضِيَ اللهُ عَنْهُ. Their "recognition" was merely academic:

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Muslim Scholarly Responses

Traditional Muslim scholars have strongly refuted these allegations:

Hadeeth Science ('Ilm al-Rijal):

Scholars such as Shu'ba ibn al-Hajjaj رَحْمَةُ اللَّهِ عَلَيْهِ and Imam Bukhari رَحْمَةُ اللَّهِ عَلَيْهِ formulated rigorous techniques of testing chains of transmission (isnad) in order to guarantee the authenticity of reports attributed to Companions.

Historical Consistency:

Historical sources such as ibn Sa'd's al-Tabaqat al-Kubra record Sayyeduna ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ's life and works in minute detail, attested by more than one independent chain.

Theological Rebuttals:

Scholars such as Shaykh Muhammad Mustafa al-Azami (Studies in Early Hadeeth Literature) refuted Schacht's theories, proving that early written records of Hadeeth did, in fact, exist.

Hadhrat Moulana Abdul Hamid Sahib's Academic Background and Lecturing Career

Moulana Abdul Hamid Is'haq Sahib graduated from Rand Afrikaans University (now University of Johannesburg), obtaining academic degrees with honours. After graduation, university faculty members encouraged him to continue teaching at the university, recognizing his scholarly potential. Following consultation (ma'shura) with the senior 'Ulama at

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'Mia's Farm,' he accepted the position, viewing it as a mission to contribute to disseminating Islamic teachings (Deen) through education.

Post-Graduation Lecturing Focus

Moulana's academic interest during his appointment was on:

- Islamic Theology (Aqeedah): Fundamental principles of Islamic belief.
- Jurisprudence (Fiqh): Classical Hanafi juristic rulings and their modern applications.
- Qur'aanic Exegesis (Tafsir): Scholarly interpretation of the Qur'aan.
- Hadeeth Studies: Critical analysis of Rasoolullah ﷺ's sayings.

Shift to Full-Time Islamic Scholarship

Moulana, in due course, came to understand that certain elements of the secular academic sphere sought to hijack his knowledge with the view of advancing agendas incompatible with Islamic teachings. Intuiting the potential harm to the integrity of his religious work, he chose to give up his academic post. He has subsequently made taubah openly and publicly as a process of learning, emphasizing the importance of synchronizing one's activities with the preservation of authentic Islamic teachings.

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Broader Scholarly Discourse

Moulana's trajectory highlights a broader controversy within the Muslim world regarding the integration of classical Islamic education and secular scholarship. While certain scholars facilitate engagement with secular disciplines to allow intellectual exchange, others caution against practices that may compromise the robustness of classical Islamic scholarship. This dialogue highlights the ongoing conflict between intellectual progress and attachment to the Dars-e-Nizami tradition and its prime position in cultivating Ulama.

Unlike Moulana Dockrat and his ilk from whose ink emanates the stench of secularism, modernist, and liberal stench. Fools flock to where angels fear to tread.

Critical Context & Disproving of Misrepresentations

Referring off from the technical rebuttals of unsustainable slanders or Moulana Dockrat's reliance on Vahed's (2003, p. 329) problematic report, the need exists to disprove factual inexactness and slanderous inference of the previously mentioned article. An eyewitness first-hand recorded description of the 1987 Azaadville incidence exists, assisted by eye testimony and preservation through the courts' records. Principal points were communicated by Hadhrat Moulana Abdul Hamid Sahib and supplemented by my own firsthand observation as a party to the happenings.

Historical Background & Escalation

Azaadville, established in 1969, had a unified theological agenda traditionally. Mawlid celebrations were foreign to the

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background, and hence the unprecedented demand for hosting the celebration by outside forces is questionable. Moulana Abdul Hamid Sahib—busy with administrative matters—was informed by Moulana Zahier Ragie, a tutor, who pleaded institutional opposition to the planned event.

Despite early reluctance, joint pressure led to a scheduled debate on a Saturday evening in March 1987, which was to put the debate to rest. Contrary to Vahed and Dockrat's claim that "the hall was stormed by hundreds of students during the mawlid, causing its abandonment," is untrue. The mawlid had not yet taken place. The event was planned to be held on the next day (Sunday at 10:00).

The Confrontation: A Factual Account

Two nights prior to the mawlid, the mawlid's organizer, Shafik Malik, called Moulana Abdul Hamid Sahib at about 23:00, and enquired why Moulana did not want the mawlid to proceed. He claimed that the mawlid was to be held as a means portraying Ishq-e-Rasool ﷺ (love of Rasoolullah ﷺ). Moulana replied that the portrayal was done in an incorrect manner. Malik then called for a formal debate the result from which if Moulana were judged as being correct, they would not hold the celebration, and if they had won the debate, the celebration would continue undeterred. This formal debate was agreed upon, subject to mutual acceptance of the outcome.

On the evening of the debate, Moulana Yusuf Ludhianvi رَحْمَةُ اللَّهِ of Binnori Town, Karachi, delivered a lecture at Jamea Masjid, Azaadville after which Moulana Abdul Hamid Sahib notified

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the congregation regarding the call to a debate, and those who wished to attend the debate were welcome to do so. Approximately 300–400 individuals attended the civic center, and there were only 30 mawlid representatives present.

Tensions escalated further when live ammunition was shot into the crowd that was approaching the civic center. I am still confused as to why the fire into the crowd had taken place. Miraculously, two elders—Bob Chacha (Marhoom) and Muhammad Bhai Loonat—managed to overpower attackers, saving others from injuries.

Then the crowd went back to the Masjid, where the police had arrived. The guns were given to them, and they were officially registered to those individuals who had fired them from the courtyard of the civic center.

The man who died was from among those in the civic center. He had panicked and fled, seeking shelter in the nearby rocky veld terrain, and died as a result of a fall onto rock which caused fatal injury to his lungs. This tragic event had absolutely no connection whatsoever with any conflict.

Legal Proceedings & Exoneration

In spite of overwhelming proof (including weapon ownership traced through licenses), no charges were brought by the Daarul Uloom leadership. Instead, Moulana Abdul Hamid Sahib and others were subjected to unfounded accusations of incitement. A long court case (1987–1989) ended in exoneration after forensic testing proved the only death was caused by a fall, independent of the fight.

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Notably, Osman Sheikh (Marhoom), even though we were once friends, it was now made known that he had joined sides against us as a state witness. He was known to be a strong and ardent supporter of the mawlid faction. He later waived his reward for testimony, from the state for being a witness for the state – which is normal procedure. It appeared to be in admittance to the fact that his conscience got the better of his tales.

One Friday morning he arrived at the Daarul Uloom and surrendered the amount of money which he was paid for having appeared as a state witness to Moulana. Allah ﷻ endowed Moulana Abdul Hamid Sahib with the wisdom of issuing a receipt for it, which Moulana had preserved.

Later, when Moulana was called to give evidence, he produced this receipt as proof. This completely demolished the prosecution's case.

Ethical & Theological Resolve

The incident displayed adamant resistance against ideological compromise. As Hadhrat Moulana Hakeem Muhammad Akhtar Sahib رَحِمَهُ اللهُ so beautifully expressed:

"To show arrogance to the arrogant is humility."

Moulana Abdul Hamid Sahib was a prime example of this ethos, standing firm against opponents. His leadership rallied community unity, with numerous former critics eventually falling in line with Daarul Uloom's position.

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Accountability & Legacy

The defamatory version of Moulana Abdul Hamid Sahib's fault is irreconcilable with judicial findings and over 1,000 pages of court documents, preserved and available for scrutiny. Furthermore, the inconsistency of Moulana Dockrat's denunciations against his pursuit of Deeni taaleem at Daarul Uloom Azaadville invites scrutiny on intellectual consistency.

This version again reasserts the imperative of basing discourse on verifiable facts and abandoning discourses for the sake of truth.

Legal Analysis: Assessing Potential Defamation Charges Against Vahed and Dockrat in a South African Magistrates Court

Based on an examination of potential outcomes should legal action be pursued against Vahed and Dockrat for defamation under South African law, the following analysis synthesizes statutory provisions, case law precedents, and jurisprudential principles governing defamation claims:

Elements of Defamation:

Under South African law (*Actio Iniuriarum*), defamation requires proof of:

- a) Publication of a false statement to a third party.
- b) Harm to the plaintiff's reputation.
- c) Wrongfulness (intent or negligence).

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The defendants' assertions, as cited in their works, would need scrutiny for factual accuracy and contextual intent.

Defenses Available:

Truth and Public Interest (Aquilian liability):

If the defendants demonstrate their claims are factually accurate and serve legitimate public interest, liability may be mitigated.

Fair Comment:

Protected opinion, even if critical, is defensible if rooted in verifiable facts.

Precedent & Jurisprudence:

Cases such as *Le Roux v Dey* (2011) and *Khumalo v Holomisa* (2002) emphasize balancing freedom of expression (Section 16, Constitution) with reputational rights (Section 10, Constitution).

Courts often weigh the reasonableness of the defendant's conduct, and the proportionality of harm caused.

Damages & Remedies:

Should liability be established, compensatory damages (for reputational harm) and/or interdicts (to prevent further publication) may apply.

Mitigating factors (e.g., retractions, apologies) could reduce penalties.

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Practical Considerations:

Burden of Proof:

Plaintiffs must substantiate claims of reputational harm and malicious intent.

Jurisdictional Challenges:

Magistrate's courts oversee minor claims (up to R200,000); high-value suits may require escalation.

Projected Verdict:

Given the documented evidence (e.g., court transcripts, forensic reports) and judicial precedents favoring reputational protection, a magistrate would likely rule in favour of the plaintiff if the defendants' statements were proven false, malicious, and causally linked to harm. However, the defendants' reliance on cited sources (e.g., Vahed 2003) and potential public interest arguments could complicate claims of animus iniuriandi (intent to harm).

This outcome conforms with what could have been expected under the auspices of a secular judicial system—the type in which the Secretary General of JUSA came on board as an amicus curia ("friend of the court,") during cases under the COVID-19 pandemic and MPL-related case.

In a matter of policy, we are not involved in secular judicial systems in cases related to Deen. Our duty lies only in the presence of Allah **سُبْحَانَكَ وَبِحَمْدِكَ**, and we have faith in His justice in a greater manner than anything. Even if the courts of today may call this criticism defamation, Moulana Abdul Hamid Sahib

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would sternly reject vindication by the Kuffaar court through activity that is comprised of moral or Deeni standards. Even today, his integrity does not suffer from any blemish. Respect and disgrace lies with Allah *سُبْحَانَهُ وَتَعَالَى*.

﴿قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾﴾

Say O Muhammad *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* "O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, **and You endue with honour whom You will, and You humiliate whom You will.** In Your is the good. Verily, You are Able to do all things.

[Surah: Al-i'Imran: 3; Aayat: 26]

Food for Thought

The following is a general commentary, without any particular reference to an individual or entity, but designed to encourage careful reflection.

When one enters a rose garden, the senses are at once overwhelmed by the sweet mixture of fragrances, the minute intricacy of each petal—so perfectly sculpted by Allah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*'s perfection—and the stunning variety of colours that leave one in awe. This is a natural induction to profound appreciation, joy, and respect, compelling the viewer to be filled with wonder at the perfection of Allah *سُبْحَانَهُ وَتَعَالَى* with such expressions as Masha Allah and Subhaan Allah.

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Conversely, if an animal that is indifferent to beauty, such as a pig, was introduced into this garden, its response would be just the opposite. Rather than appreciating the beauty, it may desecrate the harmony—digging in the soil, spilling compost, and prioritizing the lower impulses over the garden's sanctity trying to separate the compost from the manure by digging and spreading filth far and wide.

This analogy brings to mind the way different perspectives and intentions tint interaction with beauty, purpose, or sanctified ideals.

Furthermore, Moulana Dockrat asserts,

“Up to this time, the JUSA has as policy refrained from engaging its detractors. They believe that this is counterproductive. Restating their policy they state:

JUSA exercises restraint in engaging with discourses that either detract ‘Ulama from focussing on service to the community or may lead to the calling to question the integrity of the fraternity.”

However, Moulana Dockrat fails to mention from among the distasteful, cynical, and sarcastic comments made by the Secretary General of JUSA, one is,

"It is sufficient to say that I don't accept constructive criticism from people who have never built anything. A critic is like a man without legs who is teaching others how to run."

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Who did the Secretary General of JUSA refer to?

This careless accusation was made by him that he does not take constructive criticism of those who have never constructed. Among the 'Ulama he condemned are some of South Africa's most well-known figures, men who not only built but also founded and established Daarul Uloom, from which thousands of 'Ulama graduated. Yet he accuses them of being legless?

Actually, he himself is legless, that is why Moulana Dockrat, and all who he has referred to in defence of JUSA in his citations – of course besides Moulana Abdul Hamid Sahib – who are of his ilk, and because he is legless, they give him support by being his crutches.

What has he actually built until now, other than disunity, discord, and division of the Ummah?

This is a typical ploy and tact of JUSA. When their Secretary General visited Mufti Ebrahim Salejee Sahib Hafidhahullah after the closure of the Masaajid during the Covid-19 pandemic, he did the same. The following is an excerpt of the conversation,

Mufti Ebrahim Salejee: Now the spokesman was The Secretary General of JUSA [he] says,

“No, we did not close the Masjid [Masaajid] he starts giving me such a circle...Moulana Ilyas [Patel] was there, Moulana Ilyaas says,

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'I didn't even understand what he [The Secretary General of JUSA] was talking about.'

Anyway, I began to doubt myself and I said that you now close the Masaajid. I thought was I wrong? So, we took out their press statement, their own [JUSA's] – press statement. The press statement read,

"We are happy with the public and all this, the Khulaasah [in being open], that we ask for the suspension of the Masaajid until a [any] future announcement - what does it mean?

I asked myself,

"What does suspension mean?"

You suspended from the madrasah, what do you mean? Are you in the madrasah or out of the madrasah? [You are out.] So that is a clear statement.

But the Secretary General of JUSA had just told me,

"No, we didn't close the Masaajid."

Mufti Ebrahim Salejee: These are counter talks or arguments that do take place in a conversation. However, when you are talking to an 'Aalim, and he is listening to you on the merit that he is accepting what you are telling him, no, no, Masha Allah maybe he had made a mistake here, but when he was asked a question, he replied directly in contrast to what his action was contrary?

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He has millions of followers in India. He is a Shura' of Daarul Uloom Deoband, he is at that level. But when Haq was brought before him of some error or for some mistake in his understanding, denied the truth.

He had already picked a side, so no matter what that person will say, he had picked a side, khalaas [finished/complete], the mind is made up, completely made up, you cannot reason [with him].

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

And they were not commanded except to worship Allah, [being] sincere to Him in religion.

[Surah Baiyyinah: Aayat: 5]

Then Mufti Ebrahim Sahib said,

“Don't dilute these things, don't dilute. Because today you will dilute, tomorrow you will dilute more, then you will dilute more, and then what will be the difference between you and the Bani Israeel? Allah سُبْحَانَهُ وَتَعَالَىٰ speaks to their 'Ulama as well,

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْفُرُوا بِالْحَقِّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾

And do not mix the truth with falsehood or conceal the truth while you know [it].

[Sura Baqarah: 2; Aayat: 42]

Do not cover the truth with falsehood. I ask you, would there be any difference between us and them. Does Allah سُبْحَانَهُ وَتَعَالَىٰ have

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any grudge, a personal grudge for the 'Ulama of the Bani Israeel? No! No personal grudge. And then why is Allah سُبْحَانَهُ وَتَعَالَى addressing us about the Bani Israel, about the 'Ulama of the Bani Israeel, why is He addressing us?

It is clear why I make the above statement. Any Muslim protected by the Mercy of Allah would not do the following:

Rasoolullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was asked:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ: هَلْ يَكُونُ الْمُؤْمِنُ جَبَانًا قَالَ: نَعَمْ. قِيلَ لَهُ: هَلْ يَكُونُ الْمُؤْمِنُ بَخِيلًا قَالَ: نَعَمْ. قِيلَ لَهُ: هَلْ يَكُونُ الْمُؤْمِنُ كَذَّابًا قَالَ: لَا

"Can a believer be a coward?"

He said,

"Yes."

He was asked,

"Can a believer be miserly?"

He said,

"Yes."

He was asked,

"Can a believer be a liar?"

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He said, "No."

[Bukhari: Hadeeth 387]

They are 'Ulama? Are they firstly Muslims? They lie.

When religious scholars, such as the Secretary General of JUSA and other contemporary scholars nearer to modernist tendencies, are charged with issuing statements perceived to be untested or misleading—and when other scholars, such as Moulana Dockrat, are charged with disseminating untested information—it is only logical to question the credibility of their sources.

In light of such criticisms, how can citations provided by such scholars, and especially those from non-Muslim sources, be relied upon to be credible or accurate? As Muslims committed to intellectual honesty, it is our duty to critically scrutinize the methodological rigor and moral standards undergirding scholarly productions, and all the more so when trust in their authenticity is compromised. Referring to a couple of his references,

“Naudé, Jacobus A. 1999. “A Historical Survey of Opposition to Sufism in South Africa.” In *Islamic Mysticism Contested: Thirteen Centuries of Controversies and Polemics.*”

And,

“Niehaus, I. 2008. “Islamic Schools in South Africa.”

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The Effects of Lies and Fitnah Khori (Mischief Mongering)

وَأَقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمُ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah is worse than killing.

[Surah Al Baqarah: 2; Aayat: 191]

This verse indicates that fitnah is considered even worse than killing, which is itself a major sin in Islam. By extension, it is understood that fitnah is worse than adultery as well. Based on careful study of Qur'aanic verses, Ahaadeeth literature, and classical interpretations of experts, fitnah (tribulation) is worse than adultery in Islam if it happens as mass corruption of society, moral confusion, or persecution which undermines imaan. The following is the detailed analysis of evidence and reasoning:

1. Definition and Gravity of Fitnah

In the linguistic and Qur'aanic meaning, fitnah encompasses trials, persecution, moral turmoil, and even unbelief (kufr). Ibn al-A'raabi encapsulated it as:

"Fitnah means testing, trial, wealth, children, kufr, differences of opinion, and burning with fire".

Severity in Islamic Literature:

The Qur'aan explicitly says:

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وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمُ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah is worse than killing.

[Surah Al Baqarah: 2; Aayat: 191]

This ranks fitnah above bodily violence due to its ability to destroy souls, spread disbelief, and annihilate societal morality.

2. Adultery (Zina) in Islamic Legislation

Qur'aanic Penalty:

﴿وَلَا تَقْرَبُوا الزَّانِيَ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا﴾

And come not near to unlawful sex. Verily, it is a Fahishah (i.e., anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allah forgives him).»

[Surah Isra'eel: 17; Aayat: 32]

Adultery is condemned as a "shameful deed and an evil act" (Quran 17:32),

﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْشَهِدَ عَذَابَهُمَا طَآئِفَةٌ مِّنَ الْمُؤْمِنِينَ﴾

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The fornicatress and the fornicator, flog each of them with a hundred stripes. Let not pity you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime, but if married persons commit it (illegal sex), the punishment is to stone them to death, according to Allah's Law).

[Surah Noor: 24; Aayat: 2].

Scope of the Sin:

Even though adultery is a grave individual sin, its harm is primarily personal and family. Adultery by slaves is punished to half of the free persons (Qur'aan 4:25), which is an indication of contextual seriousness but not societal collapse.

3. Why Fitnah is Worse

Hadeeth Evidence:

Sayyeduna Hudhaifah رَضِيَ اللهُ عَنْهُ designated the worst fitnah as:

«فِتْنَةٌ تَكُونُ فِي أُمَّتِي يَشْتَبِهُ فِيهَا الْحَيْرُ وَالشَّرُّ حَتَّى لَا يَدْرِي الرَّجُلُ أَيُّهُمَا يَتَّبِعُ»

"A tribulation will arise in my Ummah where good and evil become indistinguishable, to the extent that a person will not know which of the two to follow."

(Musnad Ahmad Hadeeth Number: 23074)

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Authenticity:

Graded Sahih (Authentic) by Imam Aḥmad ibn Hambal. Also related in Sahih Ibn Ḥibban (6820).

Context and Explanation

This Hadeeth is narrated by Shahabi Sayyeduna Hudhaifah ibn Yamaan رضي الله عنه. It is about a grave type of fitnah (tribulation) in which:

Fitnah causes moral confusion between Khair (good) and Sharr (evil) that become so close that they tend to be indistinguishable from each other.

The spiritual danger of causing fitnah is that the confusion does not permit man to distinguish between truth and falsehood, resulting in potential deviation.

The severity of fitnah in this Hadeeth points to why fitnah (in causing general moral corruption) is worse than individual sins like adultery. It erodes collective faith and societal morals.

Regarding Islamic guidance, Rasoolullah صلى الله عليه وسلم instructed clinging to the Jama'ah (Muslim community) and its legitimate authority during times of such tests to avoid deviation.

This Hadeeth is part of a longer Hadeeth advising against piling up trials leading up to the Day of Judgment. Classical scholars (like Ibn Taymiyyah رحمته الله) cite this to emphasize that fitnah in society contaminates deen at its foundation, whereas such sins as fornication are individual misdeeds.

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"When good and evil stand before you, and you do not know which to pursue."

Such confusion of morals undermines communal belief and is more wicked than individual transgressions such as adultery.

Scholarly Analysis:

Classical scholars (i.e., Ibn al-Atheer) observed that fitnah can take the form of burning, unbelief, or civil war, which:

- Destroys social cohesion.
- Causes masses to apostatize or commit collective sin.
- Exaggerates harm beyond individual actions such as adultery.

4. Key Theological Reasoning

Scale of Corruption:

Adultery is a breaking of one's chastity, while fitnah can justify evil on a grand scale (e.g., make adultery seem more acceptable). The Qur'aan equates fitnah with persecution that "turns people away from Allah's path" (Qur'aan 5:49).

The significance of fitnah regarding the signs preceding the end times, both minor and major is that Rasoolullah ﷺ foretold that fitnah would spread before the Day of Judgment, which means it is an indicator of widespread spiritual decay.

Fitnah is graver than adultery in instances where it is exhibiting systematic moral deterioration, religious persecution, or mass

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deviation from the teachings of Islam. While adultery is a grave sin, fitnah's propensity to infect large groups of people and propagate atheism renders it graver in its nature, as attested by Qur'aanic precedent, Ahadeeth, and traditional scholarship.

In a Hadeeth narrated by Sayyeduna Anas ibn Malik رَضِيَ اللهُ عَنْهُ, Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

الْفِتْنَةُ نَائِمَةٌ لَعَنَ اللَّهُ مَنْ أَيْقَظَهَا

"Fitnah is sleeping; the curse of Allah be upon whoever awakens it."

[Tadwin fi Akhbar Qazwin]⁵

This Hadeeth emphasizes the severity of causing fitnah and the divine curse associated with it. The concept of fitnah being worse than adultery is further supported by the various meanings and contexts of fitnah in Islamic teachings. Fitnah can refer to persecution, turning people away from their faith, causing discord among believers, and spreading corruption. These actions have far-reaching consequences that can affect entire communities and generations, potentially leading many astray from the path of righteousness.

In contrast, while adultery is a major sin in Islam, its immediate effects are generally more limited to the individuals involved.

⁵ "Tadwin fi Akhbar Qazwin" is a historical book written by Abu al-Qasim Abd al-Karim al-Rafe'i, a scholar from Qazvin, Iran. The book is a collection of historical accounts and biographies of notable figures from Qazvin, reflecting the city's intellectual and cultural significance during the medieval period.

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The broader and more severe impact of fitnah on society and faith is why it is considered worse than adultery in Islamic teachings.

Further Observations on Moulana Dockrat's Feeble Article

Moulana Dockrat cunningly, like the lion cub that evolved to become a sly fox, begins his article with an extreme show of innocence and goes into a waffle that is so poorly written, it is reminiscent of the, 'Ulloo Ka Bel.' Let me explain,

The traditional Indian milling technique uses an ox or buffalo to operate a circular platform. The animal, hooked to a beam, operates a vertical spindle to mill grain, spices, or oilseeds like mustard or sesame with the help of a heavy stone. The animal, sometimes blindfolded, would trudge beside a handle it was attached to for hours. So, this ox or buffalo walks in the circle for hours on end, more often the entire day. If it were to be asked,

کہا گیا،

"Where did you go?"

Its reply will be,

کہی نہیں،

"Nowhere."

If it were asked,

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کیا کیا،

“What did you do?”

Its reply will be,

کچھ نہیں

“Nothing.”

This exactly explains Moulana Dockrat’s article.

Critical Analysis of the Article's Flaws

1. Structural and Thematic Problems

a. Disjointed Focus and Fragmented Narrative

Problem:

The article starts off with a discussion of Deobandi madrasahs but quickly descends into venomous attacks against people (like Moulana Abdul Hamid Is'haq) and groups (like Wifaqul ‘Ulama) but in support of others (like JUSA). This makes the narrative confusing and disjointed.

Impact:

The abrupt transition from historical analysis to community conflicts confuses the reader, making it uncertain if the focus is ideological analysis, institutional history, or sectarian politics. Peripheral sidelights on visa issues (ATII) and organizational splits (AMPASA) also dilute the stated theme of Deobandiyyat.

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b. Lack of a Common Theme

Issue:

The article purports to analyse Deobandiyyat (Deobandi ideology support), but it fails to define or to discuss at length this term. Instead of discussing teaching or theology, it only makes superficial mention of conservatism and international connections.

Impact:

The focal point is lost amid institutional competition, and so the article is more a record of institutional conflicts than an exploration of convictions.

2. Method and Analysis Problems

a. Absence of Methodological Transparency

Problem:

No clear methodology is stated. The references (Ingram, Reetz) are cited without explaining data collection (interviews, archives) or the criteria for institutional selection.

Impact:

Without proper procedures, the validity of assertions is poor, and it becomes difficult for readers to determine how credible the research is.

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b. Inadequate Source Integration

Problem:

Problem is that introduction mentions scholars like Haron and Moosa but does not critically analyse them to formulate a way of analysing Deobandiyyaat.

Impact:

The routine literature review fails to situate the study within the existing research.

c. Ambiguous Words and Confusion

Problem:

Key terms like Deobandiyyat are repeated ad nauseam but never concretely defined. Expected "ideological congruences and diversions" are reduced to superficial contrasts (e.g., Urdu vs. English instruction).

Effect:

Ambiguous ideas undermine the main thesis and don't resolve critical issues.

3. Bias and Ethical Issues

a. Unsubstantiated Allegations

Problem:

The article uses emotive language and makes serious accusations (e.g., of Moulana Abdul Hamid Is'haq's involvement in a violent mawlid disruption) without adducing

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primary evidence. It relies on secondary sources like Vahed (2003) instead.

Impact:

This undermines academic integrity, implying an unjust motive to tarnish some people instead of really examining different beliefs.

b. Ignoring Others' Views

Problem:

The article privileges the JUSA's version over Wifaqul 'Ulama's theological explanation (i.e., interfaith dialogue) and rejects the latter as compromised. Historical links between Indian Deoband and South African appropriations are also overlooked.

Effect:

Biased reporting simplifies complex arguments and disenfranchises readers hungry for even-handed analysis.

4. Repeating Structures and Uncertainty

a. Redundancy

Problem:

Points about the growth of Daarul Uloom and the position of Sufism are repeated section after section without any depth.

Effect:

Redundancy detracts from analytical focus and conciseness.

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b. Unclear Audience and Tone

Problem:

The paper veers between academic writing (citations, abstract) and polemical rhetoric (e.g., "misguided theologians") and is uncertain about its audience.

Effect:

Scholars can rule it out as biased, while non-scholarly readers struggle with undefined aspects.

5. Weak Ending

The synopsis conjectures about upcoming leadership succession but neglects to summarize the various parts of the article or mention the religious importance of Deobandiyyat.

Impact:

The readers are not sufficiently aware of the ideas and beliefs of the Deobandi institutions in South Africa.

Summary of Moulana Dockrat's Article

The main problems with the article are that it is unfocused, biased without support, and lacks organization. It blends institutional history with religious conflict, eschews deep ideological analysis, and does not adhere to scholarly standards of evidence and even-handedness.

The Moulana must define Deobandiyyat and base the analysis on its theological and educational principles. Use a clear

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method, like interviews or analysing text, to explain his claims. Balance criticism with respect for counterarguments (e.g., JUSA's theological rationales). Avoid excessive repetition and focus more on ideas than on organizations.

Summary of Flaws

To make it better, its author needs to explain Deobandiyyat in a lucid manner and analyse according to this structure. Use a balanced approach with primary sources like interviews and curricula. Keep facts and opinions apart. Combine the ideas, politics, and history in one strong narrative.

Vindication of the Targeted 'Ulama Organizations and Individuals by Moulana Dockrat's Attack

Darul Uloom Deoband (India, est. 1866) - Vindication:

Despite accusations of conservatism, it fosters a balanced interpretation of Islam, prioritizes civic responsibility, and opposes politicized extremism.

Wifaqul Ulama (Global Deobandi Councils) - Vindication:

Acts as a bridge between traditional scholarship and contemporary societal needs, countering radicalization through structured education.

Darul Uloom Azaadville (South Africa, est. 1982) - Vindication:

A model of inclusive education and community upliftment, addressing both spiritual and socio-economic needs.

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Moulana Abdul Hamid Is'haq - Vindication:

A visionary leader who balanced tradition with progressive social engagement, countering stereotypes about Deobandi isolationism.

These institutions and leaders exemplify the Deobandi movement's commitment to scholarly rigor, ethical governance, and community service. While critics often highlight conservatism, their proactive roles in education, anti-extremism, and social justice demonstrate a nuanced, socially responsible interpretation of Islam. Moulana Abdul Hamid' Hafidhahullah's work in South Africa underscores the adaptability of Deobandi principles to modern challenges, vindicating their relevance and positive impact.

Hence, we dismiss Moulana Dockrat's article with the contempt it deserves.

In Conclusion

To end I quote the Qur'aanic Aayat written in the Khutbah,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ
ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ ۖ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧٦﴾

O you who have believed, fear Allah and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.

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This aayat pairs taqwa (piety) and straight, fair speech as foundations of a believer's existence. It promises Allah ﷻ's reward for truthful speech and action through forgiveness, spiritual growth, and ultimate victory. It warns that disregard of these values endangers one's moral and spiritual integrity. The summons to "speak words of appropriate justice" (qawlan sadidan) is more than a call to honesty; it is a call to speak words that reconcile, unite people, and promote divine justice. By thus following this injunction, the believers bring themselves into conformity with the Qur'aanic model of integrated righteousness—a combination of deed, tongue, and heart.

Key Takeaway:

The utterance of truth is not merely a moral duty but a liberating work of worship. As Rasoolullah ﷺ said,

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

Whoever believes in Allah and the Last Day, let him speak good or remain silent.

(Sahih al-Bukhari 6136)

This aayat, therefore, is an eternal model for a life based on divine wisdom and social peace.

The seriousness of falsehood and fitnah (mischief-mongering) in Islam cannot be exaggerated. As the Qur'aan cautions, "Fitnah is worse than killing" (2:191), for its venom permeates the very foundations of faith, eroding trust, solidarity, and social

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harmony. Rasoolullah ﷺ also called down a curse on the people who stir up fitnah from its sleep, comparing its havoc to a wildfire which destroys all that comes in its way. This book has tried to expose and neutralize such corrosive approaches, namely through the critical examination of Moulana Dockrat's gravely flawed article—a piece of work exemplary of the very fitnah Islamic teachings condemn.

Moulana Dockrat's article, masquerading as scholarly critique, groans under the weight of its own contradictions. Its contradictory argument, untested innuendos, and methodological inconsistency betray not intellectual rigour, but a thinly veiled agenda to create discord amongst Muslims. In resorting to half-truths and institutional rivalry as weapons, the article is a classic example of the "sleeping fitnah" Rasoolullah ﷺ warned us against—a fitnah which obscures truth, divides believers, and tarnishes the noble tradition of the 'Ulama. And this is not just academic criticism.

It is a tribute to the lasting heritage of the Deobandi tradition: the academic rigor of Daarul Uloom Deoband, the social conscience of Wifaqul 'Ulama, and the predictive foresight of thinkers such as Moulana Abdul Hamid Is'haq Sahib. They are the incarnation of the summons of the Sunnah to "enjoin good and forbid evil" (Qur'aan 3:110), balancing tradition and compassion, scholarship, and social concern.

To slander them with baseless insinuations—as Moulana Dockrat does—is to attack the very foundations of Islamic ethics.

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Final Reflections

1. The Cost of Fitnah:

Slander and lies do not happen in a vacuum. They break up communities, destroy faith, and alienate generations. Our duty as Muslims is to "hold firmly to the rope of Allah and do not be divided" (Quran 3:103).

2. Scholarship as Sacred Trust:

Criticism must be based on justice ('adl), evidence (daleel), and courtesy (adab). Moulana Dockrat's inability to observe these principles makes his work not just flawed, but spiritually dangerous.

3. A Call for Vigilance:

Let this analysis be a reminder: in an era of disinformation, the struggle for truth is an act of worship. As the descendants of the Messengers, it is our duty to guard against fitnah from every direction—whether from outside or from within ourselves.

To the 'Ulama-e-Haq and the institutions they represent, we reassert our admiration and gratitude. They have guided millions to the right path by their light, and their memory shall endure long after the whispers of fitnah shall be forgotten in oblivion. Let us make a solemn resolve to follow their model: telling truth with fearlessness, correcting deviation with wisdom, and uniting hearts in Allah ﷻ's service.

﴿وَقُلْ جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾

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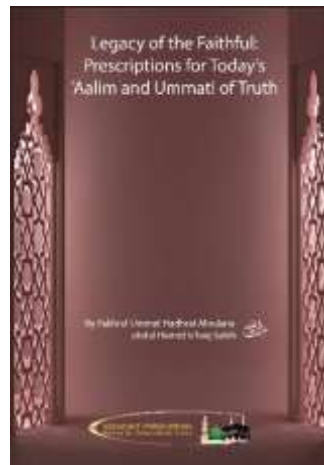
And say: Truth has come, and falsehood has vanished. Indeed, falsehood is bound to perish.

(Surah Israeel:17: Aayat: 81)

وَسَيَحْزَنُ اللَّهُ رَبُّ الْعَالَمِينَ

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Our Publications



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Allah Subhaanahu wa Ta'aala has created the brain in a magnificently amazing way, and it is sectioned off bi-laterally. The left brain and the right brain. Unfortunately, with some, the left brain has nothing right, and the right brain had nothing left.

This book is a clarion call to acknowledge these conspiracies. It reveals how "reformist" think tanks, often supported by foreign agents, hijack Islamic terminology to promote Kufr agendas—normalizing blasphemy in the guise of "pluralism," or redefining Tawheed (monotheism) as a bargained philosophy. The global onslaught is replicated locally, where local grassroots movements, masquerading as "youth empowerment" movements, browbeat communities away from the 'Ulama's guidance towards "critical reinterpretations" of the Qur'aan Shareef. But truth wins out.

Vulnerable thinkers, lured by the prestige of Western approval or the prospect of financial patronage, are transformed into unwitting agents of ideological perversion. Such individuals, having been educated by esteemed Islamic seminaries, are paraded as "moderate" representatives to legitimize attacks on the very traditions that shaped them. Their own self-criticism, dripping with intellectual arrogance, draws extensively on non-Muslim theorists—sociologists, historians, and anthropologists—whose own writing, steeped in orientalist assumptions, is employed as a scalpel to dissect Islamic scholarship.