

Monthly

December 2023

# ISHRAQ

United States

"Children trained by violence develop traits of fear, insecurity, hypocrisy, lies, dishonesty, cowardice, rudeness, and the pursuit of interests and goals by force. If the society seems to be at an unbearable level of moral decay, considering it right to solve problems by violence and force, then there is a deep involvement of the narrative of reform through violence."

- Dr Irfan Shehzad

"Many experts say that if the world opinion was 67 percent in favor of Palestinians before the 7th October attack, now it is bordering on 95 percent in a pro-Palestine wave unprecedented in the whole history of this conflict."

- Dr. Mohammad Ghitreef

"A divine messenger is a practical manifestation of the recognition of God. Every action he performs is a sign of divine recognition. For those reasons, the people who love God also love each and every act of the Messenger of Allah."

- Amin Ahsan Islahi



Ghamidi Center  
of Islamic Learning

An Initiative of Al-Mawrid US

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# ISHRAQ

United States

UNDER GUIDANCE OF

**JAVED AHMAD GHAMIDI**

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# SPLITTING OF THE MOON-V



| SYED MANZOOR UL HASSAN

## Extraordinary Divine Signs in Human Self and the External Universe (*anfus wa āfāq*)

In the Qur'an, the word 'āyah' is also used to refer to extraordinary signs in the human self and the external universe (*anfus wa āfāq*). They refer to events that take place as great manifestations of Allah's power. These events do not occur through the hands of the Prophet. Instead, they take place either by the direct command of Allah or through the entities destined to make decisions of fate and destiny (*qaḍā* and *qadr*). Such events are quite rare; hence, they are unexpected and unpredictable for the people. Due to their abruptness, abnormality, and opposition to natural laws and occurrences, they often look unexpected and surprising to the people. There is no need to warn or inform people about these events as they automatically attract them through their rarity and urgency.

Such signs can appear in normal times, but they are relatively more frequent in the time of prophethood in the presence of the divine messengers. They serve the purpose of warning people through rewards, honors, pain, and punishment. In any case, they appear in such a way that they cannot be ignored as normal events, nor can they be forgotten as accidental occurrences.

Some of the signs of this type mentioned in the Qur'an are as follows:

### 1. Jesus's Birth without a Father and Conversation in the Cradle

The birth of Jesus from Maryam (RTA) without being begotten by a man is an extraordinary sign of this type. It happened through the direct command of Allah Almighty.

Keeping this factor in view, Allah has declared both Maryam and the son as signs. In Surah Al-Mominun (23), the Almighty says: "And We similarly made the son of Maryam and his mother also a great sign (āyah)" (Q 23:50). In Surah Al-Anbiyā' (21), these two beings have been described with the words 'āyah lil-ālamīn' (a sign for the people of the world). It says: "And on that woman also who had kept herself chaste. So, We blew into her Our Spirit and made her and her son [Jesus] a sign for the people of the world" (Q 21:91).

This incident has been described in detail in Surah Maryam (19). Explaining the purpose of this step, Allah Almighty says that He wanted to make Jesus a sign (āyah) for the people and a mercy from Himself. He said: "Mention [now] in this Book the name of Maryam, when she had left her family and had stationed herself in isolation on the eastern side [of the Temple], and had kept herself in seclusion from them. Then We sent to her Our angel and he appeared before her in the form of a full-grown man. [When] Maryam [saw him,] she said: "I seek refuge from you with the Merciful God, if you fear him." He said: "I have been sent only by your Lord and have been sent that I grant you a noble son." Maryam said: "How can a boy be born to me; neither has a man touched me nor have I ever been of loose character?" He said: "This is what will happen. Your Lord says: 'This is very easy for Me. We shall do this so that he be Our messenger and so that We make him a sign for people and a mercy from US And this has been decreed'" (Q 19:16-21).

It is clear from the above verses that the birth of Jesus (PBUH) without being fathered by a man was a rare incident, which Allah had made possible as His sign. For this extraordinary creation, Allah sent down His command directly beyond the general law of creation. With His word 'Kun', He created the child in the mother's womb and breathed His spirit into it. This was the same command He had issued for the birth of Adam and Eve. This sign will remain prominent for the rest of the world as an argument for human creation and its recurrence. Imam Amin Ahsan Işlāḥī writes: "Jesus' miraculous birth is a great sign of the Resurrection. The greatest doubt of the ignorant on the Day of Resurrection is how people will be born again without means. The existence of Jesus is the answer to the doubt that everything comes out of Allah's word 'Kun'. Jesus came into being from this word. Therefore, on this basis, he is also called 'Kalimatullah' in both the Gospel and the Qur'an" (Tadabbur-e-Quran 645/4).

Jesus's talking while he was in his cradle is a continuation of this sign. It has been narrated in Surah Maryam that by the command of Allah, Maryam became pregnant and she went away from her home with the child. When the time of birth came, the angel of Allah came, who comforted them and created a spring of water for them.

He then instructed them to return to their people with the newborn. He further told Maryam that if the people raise any question or objection, she should tell them through nonverbal gestures that she was fasting. So, she went back. Seeing her with a child, people started questioning her chastity. She pointed to the child. People said how they could ask him as he was a newborn and had not reached the age of speaking. The child started speaking. The Qur'an says: "The child spoke: "I am a servant of God. He has bestowed the Book on me and made me a prophet and made me a fountainhead of blessings wherever I be. He has directed me to be diligent in the prayer and in Zakāh as long as I am alive and made me obedient to my mother; not someone who is rebellious and wretched. And [glad tidings of] peace be on me the day I was born and the day I shall die and the day I shall be raised to life" (Q 19:30-33).

Commenting on this situation, Imam Amin Ahsan Işlāhī writes: "When Maryam's trial reached this point and she proved to be 100 percent successful in every stage, the time came when Allah had to announce the rewards He had reserved for any of His servants or slaves who succeed in their tests." ... In order for Maryam (RTA) to succeed in the test in which she was put, it was necessary for the child of the lap to testify to her chastity and her dignity so that there would be no scope for anyone to object after that. (Tadabbur-e-Quran 4/647-648)

## **2. The Shadows of Clouds and the Blessings of *Mann* and *Salvā* on the Children of Israel**

The Qur'an mentions the great rewards bestowed upon the Israelites. Many of these blessings are extraordinary in nature. Some were sent down through their prophets and some directly. Allah has described them as 'āyāt bayyināt (clear signs). Surah Al-Baqarah reads: "Ask the Israelites: "How many a manifest sign We bestowed upon them; [but to what benefit?]" (Q 2:211). Two of the most prominent of these signs bestowed upon the Israelites are the shadows of the clouds and the *Mann* and *Salvā*. Allah Almighty says: "And We made the clouds draw their shadow over you and sent down upon you *mann* and *salvā*. "Eat these pure things that We have provided you"" (Q 2:57).

These are actually the rewards that Allah has bestowed upon them in the Sinai Desert. In this rocky desert, they had no houses, no tents, and no pastures. Thousands of people were living under the open sky. In this situation, to protect them from the heat of the sun, Allah spread the shadow of clouds on the sky.

Mawlānā Abul Ala Maududi writes: "The Israelites came out of Egypt in millions, and they did not even have tents to hide their heads, not to mention the houses in the Sinai region.

At that time, if God had not kept the sky cloudy for a period of time, the entire nation would have perished because of the scorching heat of the sun." (Tafhīm al-Qur'an 1/77-78).

On one hand, Allah arranged for them to live in the place covered under the clouds, and on the other hand, He showered upon them *Mann* and *Salvā* for food as a blessing. To benefit from this food, they did not have to prepare the land, sow and harvest the crop, or prepare food. The Qur'an describes the food as '*Mann* and *Salvā*'. Commenting on the details mentioned in Exodus of the Bible, Javed Ahmad Ghamidi writes: "*(Mann)* was something akin to dew which would descend on the earth and then freeze like hail. The Israelites would gather it before the heat of the sun could melt it. In a barren desert, this form of subsistence was indeed a great favor for the Israelites which they were blessed with without any toil merely because they had migrated with Moses (sws) at the behest of the Almighty. The word مَنَّ means "favor and blessing." It seems that due to this very reason these edibles were named مَنَّ."

"*Salvā* (Al-Salvā) refers to the birds that Allah sent to the Israelites in the Sinai Desert, which resembled quails and fell prey very easily like quails" (Al-Bayan 1/68-69).

### 3. The Hanging of Mount Sinai over the Israelites

Another such sign is when, by the command of Allah, Mount Sinai was left hanging over the Israelites. That is, the mountain got displaced and hung over the Israelites like a tent. This extraordinary event happened when Allah revealed the commandments of the Shariah to the Israelites in the Sinai Valley. On this occasion, they were made to pledge that they would hold fast to the Torah and follow its commands and teachings. Surah Al-Baqarah reads: "And recall when We had made a covenant with you and [for this] had raised Mount Sinai above you and had said: "Grasp strongly what We have given you and keep in mind whatever is [written] in it so that you may remain secure [from the wrath of God]."  
Verse 171 of Surah Al-Araf (7) refers to this incident in the following words:

“

*wa iz nataqnā al-jabala fawqahum ka annahum ḡannū annahū wāqī'un bihim* ([Do they even remember] when We had lifted the mountain and suspended it above them as if it were a canopy and they were thinking that it is about to fall upon them.)

”

It means that by the command of Allah, a great mountain started hanging over their heads, and they started fearing it might fall at any time. It is evident that they were overwhelmed by God's power.

According to Javed Ahmad Ghamidi, this incident was a demonstration of Allah's power and authority. The intention was to make it clear that the entity who is making a covenant with them is omnipotent. Nothing is out of His reach. If they violate this agreement, they know what retribution they may have to face.

He writes: "It is evident from both the Qur'ān and the Bible that this covenant was taken from the Israelites in the valley of Mount Ṭūr in such a manner that it was uprooted from behind and made to hang over them like a canopy. It seemed to them that it would fall over them. The Qur'ān has depicted this situation as lifting the mountain over them. This, in fact, was a display of the power and grandeur of the Almighty made so that the Israelites would always remember that the God of this covenant is very powerful and thus must realize the consequences of breaking it." (Al-Bayan 1/78)

#### **4. The 200-year Long Sleep of the Men of the Cave**

The Quran has described the story of the men of the cave (Aṣḥāb e Kahf) as "one of our strange signs (kānū min āyātinā 'ajaban)," implying that the men were one of the most amazing signs from Allah Almighty. God put them through slumber for over 200 years and then woke them up and produced them before the people. The incident has been described in verses 9-18 of Surah al-Kahf (18). The narration begins with a reference to the incident and ends with a detailed description. The starting verses read: "Do you think that the people of the cave and raqīm were among a very strange sign from among Our signs. At the time when those youth took refuge in the cave; then prayed [to their Lord:] "Our Lord! Bless us with mercy specially from Yourself and in this matter of Ours provide us with guidance." At this, We lulled them to sleep for many years in the cave. Then We woke them up to see which of the two groups has correctly counted the period of their stay." (Q 18:9-12).

The dominant belief about the Companions of Kahf is that they are the same people who are called The Seven Sleepers in ian history. They belonged to the city of Ephesus, a famous city on the west coast of Turkiye. It was a major center of idolatry and was ruled by Caesar Decius from 249 AD to 251 AD. During this period, the followers of came here to preach their religion. The Companions of Kahf were a few young men from the influential families of the city. They accepted the call of the ian preachers and started preaching enthusiastically. As a result, the whole society stood up against them, fearing stoning to death, they took refuge in a large cave outside the city. Allah protected them and put them to sleep for a long time. The angels kept changing their lying positions, and their dog was made to sit on the edge of the cave as if he were guarding the cave. They slept for more than 196 years by the command of Allah and under the supervision of His angels.

Then they finally woke up in 444 or 447, the thirty-eighth year of the empire of Caesar Theodosius II. In the meantime, the Roman Emperor Constantine (337-272 AD) had converted to ianinity due to the preaching of ian preachers, and as a result, the religion of ian had spread throughout the Roman Empire. So, when they woke up, ianinity had spread everywhere. Unaware of the situation outside, they sent one of them to the city to bring food. When he offered a coin from the time of Caesar Decius to buy food, the shopkeeper suspected that he might have found an ancient hidden treasure. This led to an altercation between the two, leading to people gathering. The matter escalated to the authorities.

The man was presented before them. During the interaction, he learned that it had been years since Caesar Decius died. Knowing this, he told them his whole story. On hearing this, the authorities were very surprised and took him to the cave for confirmation. A crowd of people accompanied them. Upon reaching there, it became clear that they were actually from the time of Caesar Decius. The new Roman ruler Caesar Theodosius was informed of this unusual incident. He walked there on foot to visit them and sought blessings from them. After this, these seven young men went to the cave, lay down, and died suddenly.<sup>1</sup>

The Qur'an describes this incident as a sign (āyah). This is undoubtedly a sign of God's extraordinary power. The question is, what was the motive behind showing this sign. Javed Ahmad Ghamidi explains his views on this matter in the following words: "The need for this sensory argument probably arose because at that time ianinity was up against Greek philosophy and Roman polytheism simultaneously. Therefore, Allah showed this sign to complement the rational argument with this sensory argument to explain life after death. The purpose was to prevent thousands of newly converted ians from falling prey to philosophical complexities. Both the Bible and the Qur'an show that such sensory arguments have appeared from time to time in the era of the prophethood." (Al-Bayan 3/131).



### Reference:

[1]. The details have been quoted from footnote 8-36 of the commentary on Surah al-kahf.



# THE PREREQUISITES OF RELATIONSHIP WITH THE HOLY PROPHET (PBUH)



AMIN AHSAN ISLĀHĪ

In this article, I have pointed out some of the worst misconceptions prevalent among us, the Muslim community, today regarding the status of the Prophet (PBUH) and the nature of our relationship with him. Obviously, if the only way to attain divine recognition is through the Prophet (PBUH), then in the presence of these forms of ignorance, neither can we establish the right relationship with him nor can we get from him what he is the only means of attaining it. For this reason, it is mandatory for us to make clear the foundations on which the Qur'an has instructed us to establish our relationship with the Prophet (PBUH) so that anyone who wants to reach God can establish his precise association with the only means of reaching God.

In my opinion, the Qur'an establishes our relationship with the Prophet (PBUH) on the following four grounds: faith, obedience, sincerity, and adherence to his teachings.

## Faith

Faith is the first foundation of our relationship with the Prophet (PBUH). Faith does not only mean believing that the Holy Prophet (PBUH) is the last Messenger of Allah, but the true spirit of this faith is true and firm faith in him. It demands complete trust in that the Holy Prophet (PBUH) is truthful and honest. It also demands the belief that there is deep wisdom in every word and every action of the Holy Prophet (PBUH), even if we do not understand that wisdom. Moreover, it requires belief in the fact that the path shown by the Holy Prophet (PBUH) is the true path to salvation and well-being, no matter how many dangers it appears to carry. The belief that the principles of life taught by the Prophet (PBUH) are not temporary and short-lived, but they are eternal is also mandatory. Mankind will never be able to get rid of them, and above all, there is no other way to know God than the way that the Prophet (PBUH) has taught and told us

Unless a person has this confidence, the confirmation that the Prophet (PBUH) is the Messenger of Allah does not make one aware of the true pleasure of faith, nor does this faith work from the point of view of the knowledge that is the true source of this faith. For this reason, it is said in the hadith:

“ The taste of faith was tasted by him who was satisfied with Allah being his Lord, Islam as his religion, and Muhammad as his Messenger. (Saḥīḥ of Muslim) ”

This is the trust that the Prophet (PBUH) taught Umar bin Khaṭṭāb (RTA) bin Khaṭṭāb (RTA) (may Allah be pleased with him) on one occasion. It is narrated that 'Umar (may Allah be pleased with him) once came to the Prophet (PBUH) and said, "O Messenger of Allah! We sometimes hear things from Jews that seem very good. Do you allow us to take note of some of these things?"

The Prophet (PBUH) said: "Just as the Jews and Christians were amazed about their religion, so you also want to be surprised. If Moses were alive today, he would have no choice but to follow me. The same is stated in another tradition in a slightly different way, which shows that the Holy Prophet (PBUH) also expressed some displeasure over the above question of Umar bin Khaṭṭāb (RTA). When Umar bin Khaṭṭāb (RTA) realized the displeasure of the Holy Prophet (PBUH), he immediately cried out.

“ I am fully satisfied with Allah being my Lord, Islam as my religion, and Muhammad as my Prophet. ”

It is clear from these hadith reports that the Prophet (PBUH) has done this work in the best possible way as far as showing the way to the recognition of Allah and clarifying the straight path of Allah is concerned. Even a great prophet like Moses would have followed the same path if he had lived during the life of Prophet Muhammad (peace and blessings of Allah be upon him). Obviously, from the point of view of guiding to the truth, when after the Prophet (PBUH) and his Shariah, there was no significance of Moses and his Shariah, then what would be the value of other people

and their knowledge, thoughts, ideas and experiences? Other forms of knowledge and ideas, if something significant, can only be in so far as they are consistent with the Book and the Sunnah. If a person gives priority to any thought, philosophy, intuition, method, or experience over the knowledge and practice of the Prophet, or accepts it without following the same criterion or at the same time claims to believe in the Prophet (PBUH), then his claim is only a self-deception. It is because his faith is completely devoid of the trust that is the true spirit of this faith.

### **Obedience**

Obedience is the second condition of our relationship with the Prophet (PBUH). No prophet or messenger of the world has been sent so that people can consider him a prophet and messenger to the extent of accepting him, but the real thing that has been intended by his sending is to obey him and to obey the commands and instructions he gives in the affairs of life. This fact is explained by the Qur'an in these words: "We have not sent a messenger except to obey him by the command of Allah" (Q 4:64).

At another occasion, the Quran asserts that the acceptance of a man's good deeds depends on obeying the Messenger of Allah. If he does not obey, all his deeds go in vain: "O you who believe, obey Allah and Obey His Messenger, and do not waste your deeds (Q 47:33)."

The reason for demanding obedience to the Prophet (PBUH) is that the only way to show obedience to God is to obey His Messenger. Allah does not deal directly with His servants, but through His Messenger. It is the Messenger who informs people of God's instructions and His commandments. Therefore, whoever wants to obey Allah must obey the Messenger. This Obedience to the Messenger (PBUH) is actually obedience to Allah. "Whoever obeys the Messenger obeys Allah."

The hand of the Messenger is the equivalent of Allah's hand for the people. Those who pledge allegiance to the hand of the Messenger actually pledge allegiance to Allah indirectly. "Those who pledge allegiance to you are actually pledging allegiance to Allah, and Allah's hand is above their hands" (Al-Fath 48:10).

It has also been made clear in the hadiths that the way to obey Allah is to obey Muhammad (peace and blessings of Allah be upon him). Such as: "Whoever obeys Muhammad, he obeys Allah, and whoever disobeys Muhammad disobeys Allah, Muhammad is the distinguishing sign between those who believe in Allah and those who do not" (Bukhari).

It has also been made clear in the Qur'an that this obedience is not verbal and formal, but it is necessary that a person should completely submit himself to the Book of God and the Sunnah of the Prophet. The decisions should be accepted with full satisfaction of the heart and full consent of the mind, there should be no misunderstanding or complaint against them in the heart. "But no, [O Messenger!] By your Lord! These people shall never be true believers until they accept you as the arbitrator in their disputes.

Then whatever decision you give, they do not feel any uneasiness in their hearts and whole-heartedly submit to it" (Al-Nisa 4:65).

No one should be deceived by the apparent words of these verses and hadiths so as to believe that they are related only to the life of the Prophet (PBUH) and that after the departure of the Holy Prophet (PBUH), his obedience is no more necessary. After the Prophet's departure, the Book of Allah and his Sunnah stand as his successors whose obedience is equivalent to the obedience of the Holy Prophet.

The Prophet (PBUH) had already issued his verdict before his death: The Messenger of Allah (peace and blessings of Allah be upon him) said: "I have left two things with you. As long as you stand firm on both of them, you will not go astray."

In addition, the rulers and officials of an Islamic government who are the enforcers of the Book of God and the Sunnah of the Prophet (PBUH) in the earth are also included in the same order. The Prophet (PBUH) has explained it very clearly in the following hadith report: The Messenger of Allah (peace and blessings of Allah be upon him) said: "Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah. Whoever obeys the ruler, obeys me, and whoever disobeys the ruler, disobeys me (Bukhari)."

The above details explain the fact evidently that considering the Prophet (PBUH) as a Messenger requires that we should follow the Book and Sunnah through which he has informed us of the will of Allah and His commandments. Believing in the Prophet (PBUH) mere verbally, showing obedience to one's personal desires or the opponents of the Messenger of Allah (peace and blessings of Allah be upon him), it cannot be considered a belief that can open doors to the divine recognition. Rather, such a belief increases a person's misery and misfortune.

#### Followership (Ittibā')

The third basis of our relationship with the Prophet (PBUH) is followership (Ittibā'). The scope of followership (Ittibā') is wider than obedience. Obedience only involves issues of obligations, commandments, and rules. Followership (Ittibā'), on the other

hand, also involves desirable (mustahabbāts) & additional /optional (nawāfils) acts of piety. Moreover, obedience can be apparent and formal in some circumstances.

For example, a person obeys a person, but there is no sense of sincerity and love involved in obeying him. For followership, it is also necessary to have a feeling of devotion and respect for the person being followed.

The Companions (may Allah's peace and blessings be upon them) not only obeyed the Prophet (PBUH) but also followed him. They did not only obey the Messenger of Allah (peace and blessings of Allah be upon him) when he ordered something, stopped them from doing something. Instead, they would observe every movement of the Prophet, remember every step he took, and followed him in everything. They would observe how the Prophet (PBUH) got up, how he sat, how he slept, woke up, walked, talked, ate, washed his hands, made ablution, and prayed. Thus, they keenly observed all the movements of the Holy Prophet (PBUH). They followed the Prophet's actions not because of any external pressure but from a sincere desire to make all aspects of their lives compatible with that of the Prophet (PBUH).

The reason for this interest of the Companions in the Prophet's (PBUH) life was that the status of a lover and beloved of God is not only derived from obedience to the Messenger (PBUH). Instead, it comes through a combination of obedience and Ittibā' of the Prophet (PBUH).

A divine messenger is a practical manifestation of the recognition of God. Every action he performs is a sign of divine recognition. For those reasons, the people who love God also love each and every act of the Messenger of Allah. They see in the Messenger the knowledge that leads to the recognition of God. They see the actions that arise from God's recognition, the habits that God likes, the qualities that God loves, and the beauty on which the beauty of God is. Therefore, they trace and follow every step of the Prophet (PBUH). Since they do all this in the love of God, they get the reward by earning the status of the beloved of Allah. This fact is stated in the following verse of the Qur'an: "Say, If you love Allah, follow me; Allah will love you" (Q 3:31).

In fact, the main purpose of the Messenger's life is that the reflection of the recognition of God that should fall on the life of man should be seen in the day-to-day life of the Messenger. The life of the Prophet is the perfect example of the light that should be visible in every visible object if the light of the divine recognition shines in the inner self of an individual.

For this reason, every action in the Messenger's life carries the status of a perfect example (uswahal-ḥasanah) for his followers. Following this example, the more agility a person shows, the closer he gets to winning the love and intimacy of God. "This is the best example for you in the life of the Messenger of Allah" (Al-Ahzab 33:21).

## Love

The fourth condition of our relationship with the Prophet (PBUH) is our love for him. Faith in religion or obedience that is not based on love is not reliable. Obedience that does not have the spirit of love at its core is, in some cases, mere hypocrisy. Moreover, the required love is not just formal and outward. Instead, it should be the one that overpowers all other forms of love. It should be so intense that it should outweigh the most loved relationships. It should be the love for which everything in the world can be left. It should never be compromised for any alternative. The standard of this love is stated in the Qur'an as follows: "Tell them [O Prophet]: If your fathers, your sons, your brothers, your wives, your family, the wealth you have earned, the trade whose loss you fear, and the homes you like – all these are dearer to you than God, His Messenger and jihād for His cause, then wait until God delivers His Judgment" (Q 9:24).

The Prophet (PBUH) has explained this fact in hadiths in different ways. For example, it is said in a hadith that a person's faith in the Messenger cannot be established unless he loves me more than his father, son, and all other relatives. The Prophet (PBUH) said: "None of you can be a believer unless I am dearer to him than his father, his son, and all others." It is said in a hadith that only after such love with the Prophet (PBUH) can one become acquainted with the true pleasure of faith. "He who has three things will taste faith because of them. A person to whom Allah and His Messenger are dearer than anything else (Mutafaqun Alayhi)."

But it should be remembered here that the love mentioned here with the Prophet (PBUH) is not only the emotional love that a man naturally has with his wife and children or his other loved ones, but it is also the rational and principled love that a person has with some principle and creed. Because of which he puts the same principle and the same sect first everywhere in his life, over this principle and creed, he sacrifices everything and every principle, every creed and every desire and every command, but he himself does not sacrifice it for anything in the world. For the supremacy of this principle and sect, he degrades all things but does not want to see this principle and sect as inferior under any circumstances. If his own self is resistant to this sect, then he also fights it, if others are resistant to it, he also confronts them, even the demands of his wife, children, and relatives, if the demands of his own sect clash with the demands of this sect at any stage, then he supports his principle and creed. And fearlessly rejects the wishes of his wife and children and the demands of his family and nation. The Holy Prophet (PBUH) himself has made it clear in a hadith that this love is principled and rational. You say:



Whoever loves my Sunnah loves me, and whoever loves me will be with me in Paradise.



Obedience without love and love without Ittibā'

While it is clear from the above description that our faith relationship with the Prophet (PBUH) cannot be established unless this faith is based on obedience, Ittibā', and love, various indications also suggest that obedience is hypocrisy without love and love without Ittibā' is innovation (bid'ah). It is very clearly established by the Qur'an itself from the fact that many neighbors of Arabs of Madinah started obeying Islamic rulings and laws after the political power of Islam increased. However, they did so because of their political interests rather than the result of their love for Allah and the Prophet (PBUH) and the faith that requires sincerity and trust. Therefore, when they claimed their faith on certain occasions as if they had done a great favor to the Prophet (PBUH) and to Islam, the Qur'an instructed the Prophet (PBUH) to inform the believers that a person cannot become a true believer by mere apparent obedience to Islamic rulings and laws. A true believer must be sincere in his love for Allah and His Messenger. It is the prerequisite for faith but the Arabs lacked it. For this reason, those who claim faith without meeting these conditions are wrong. The Almighty says: "And these Arabs say, 'We have believed,' say to them, 'You have not believed.' However, say, 'We have obeyed, faith has not yet entered your hearts.'"

As for love without obedience and Ittibā', it has been proven an innovation (bid'ah) in the above verses and hadith narratives. Just as the Qur'an in the verse 24 of Surah 3 has explained the way to love Allah by obeying the Holy Prophet, it has also described all other innovative methods of showing love as innovation (bid'ah) and ignorance. Similarly, the Prophet has clarified in his hadith "man aḥabbasunnati fa qadaḥabbani (a person who loves my Sunnah loves me)" that the only way to love him is to love and follow his Sunnah. In some other hadiths, the Prophet has forbidden his followers from indulging in fanaticism (ghuluv) as practiced by Christians in their love for Jesus. That command and the prohibition of the Prophet (PBUH) offer conclusive proof that those who claim to love the Prophet (PBUH) without following his Sunnah, first of all, their claim is unreal, and even if it contains the truth, their love is absolutely meaningless. Even if they have invented new ways of showing love to the Holy Prophet (PBUH) which are totally against the Sunnah, they fall in the category of innovation (bid'ah), similar to the innovations adopted by Christians who in their so-called love for Jesus by raising his status from a prophet to God.

The love of the Companions for the Prophet (PBUH) was not only rational and principled but also emotional. However, these feelings never exceeded the limits of the Book and the Sunnah. On one side, the Companions would suffer the greatest pain on themselves, but never wanted a thorn to touch the soles of the Prophet (PBUH). Their own bodies were riddled with arrows in the protection of the Prophet (PBUH), but they did not want anyone to touch the hair of the Prophet in their presence. Such was the state of emotions of men and women that they wished for

the safety of the Prophet (PBUH) even after sacrificing their sons, husbands, fathers, and brothers. On the other hand, such was the level of their following the Sunnah that they never indulged in anything that was not to speak of forbidden by disliked by the Prophet (PBUH). See the statement of Hazrat Anas (may Allah be pleased with him): "Hazrat Anas narrates that the Companions did not love anyone more than the Prophet (PBUH). However, they did not stand up when the Prophet arrived because they knew that the Prophet disliked it (Mishkāt with reference to Tirmidhī)."

However, if we look at the Muslims of the present era, the vast majority of them are those who claim to believe in the Prophet (PBUH) without showing obedience, or claim to be deeply in love with the Prophet without caring to follow his Sunnah. Instead of both obedience and Ittibā', they have invented some actions from their own. They organize birthday (mīlād) events, cook and distribute dishes, take out a half procession, and raise slogans. Their faith and love for the Prophet are based on such petty actions. You will see plenty of people who have missed their obligatory prayers for years but hold several gatherings of mīlād and qawwali multiple times every month. They never pay zakāh despite being wealthy but spend thousands of rupees every year on their innovations in the name of the Prophet (PBUH).

They never care to study the Book of Allah and the sayings of the Messenger to correct their actions in the light of the life of the Prophet but act as if they are madly in love with the Prophet (PBUH). Reading and hearing verses of the eulogy praising the Holy Prophet is enough to make them feel moved.

This is not the condition of any one class of us, but most of our classes claim the same kind of love for the Messenger, and even if some people claim to follow the Sunnah, they believe that the entire Sunnah is restricted to some ethical and moral issues. Their belief is restricted to those specific issues only, as if the Prophet (PBUH) was sent only for the education about those issues.





# RAFĪQ-E-SABŪHĪ "BAR FRIENDS"



| JAVED AHMAD GHAMIDI

بارفیقان ز خود رفتہ سفر دست نداد  
سیر صحراے جنوں حیف کہ تنہا کر دم

“

When companions left, no hand to guide my journey to its brink,  
A pity, in the desert of madness, alone, I'm left to think.

”

The winter season always brings plenty of joy for me. Before stars disappear, when I sit near my stove watching the fire and writing my thoughts on paper, the satisfaction I obtain leaves me free of the worries of any other form of helplessness.

دل کہ جمع ست، غم از بے سرو سامانی نیست  
فکر جمعیت اگر نیست، پریشانی نیست

“

A heart that's gathered knows no grief, lacks no worldly wares,  
If there are no worries of inner peace, then there's no need for cares.

”

However, when I sat before my stove on November 27th (1988) morning to kindle the fire, I found my inner world of feelings empty of this enjoyment.

The silent fire started talking as I gave it a spark with a matchstick, but the sound that could match its rhythm from my heart could only be described as a song describing the gushing of blood. Where's this warmth in the hellfire's depth?

آتش دوزخ میں یہ گرمی کہاں؟  
سوز غم ہائے نہانی اور ہے

“

The burning sorrow,  
It knows no end.

”

When we start the journey of life, we meet many companions on the way. These companions make plenty of pledges and commitments. To see those pledges transform into reality, we establish plenty of expectations from them, believing their verbal statements. Within no time, we see those pledges of allegiance fall like a house of cards, and the world of expectations turns into the deserted barren land of the Najd Desert.

At the start of the journey, we cannot imagine how hard the realities can turn out, but when their poison enters the veins, the inner side of a human is revealed, and the people recognize each other. If an individual tries to stay loyal, the only reward he gets is the pain of faithfulness and loyalty. Those who decide to leave do so eagerly, while the unfortunate people see off their most beloved people from the station, watching the train move out of the station and standing alone.

نہ گلہ ہے دوستوں سے نہ شکایت زمانہ

“

No complaint against friends,  
no grievance with time.

”

About nine days ago, on November 27th (1988), I had said goodbye to some of my dearest friends. The day comes every year, but I never felt the burden of memories accumulating on my heart and mind so much. Will I ever get another larger-than-life companion? As I sat before the heater, I unknowingly started repeating the poetic verses I wrote in memory of those companions."

مقام شرح جنوں پہ وہی سرور و حضور  
نفس نفس وہی تنہا سرود نیم شبی

“

In the abode of explaining frenzy's presence, majesty does adorn,  
Breath upon breath sings the solitary, a half-uttered song forlorn.

”

مری نگاہ سراہوں کی آرزو کا وجود  
کہاں سے آئے ندیموں میں ذوق تشنہ لبی

“

My gaze yearns for mirages, an existence it desires to meet,  
From whence shall it find the quench, amid rivers, in thirst so sweet?

”

اسی خطا پہ گریزاں ہیں ہم سفر میرے  
کہ میری طبع رواں مصلحت شناس نہیں

“

Upon this very fault, my fellow traveler, we diverge, you see,  
My essence flows freely, not a pragmatic sojourner like thee.

”

وہ ہم سفر کہ زمانے میں جن کی دھوم ہوئی  
مثال ماہ تھی تیرہ شبوں میں جن کی جبیں

“

They, my fellow travelers, whose might had ruled the ages past,  
Like the moon of the in thirteen nights, their foreheads' glory cast.

”

مرے وجود میں پنہاں وجود کا حاصل  
زبان شعر میں اپنے معلقات کہوں

“

The essence of a concealed existence found within my being's core,  
In the language of verse, I express my suspended lore.

”

مری نواؤں سے اب وہ بھی آشنا نہ رہے  
مرے ندیم، میں شہر جنوں میں تنہا ہوں

“

Even the familiar now estranged from my echoing voice's ring,  
Oh, my confidant, I wander alone in the city of frenzy, a solitary king.

”

مجھے رفیق صبوحی کی جستجو ہی رہی  
مرے سبو کی حقیقت تہ سبو ہی رہی

“

I seek the company of drink mates; that pursuit is my pursuit solely,  
Truth of my goblet remains hidden, concealed, and wholly.

”



# TREASURE OF PROPHETIC TEACHINGS



## MUHAMMAD HASSAN ILYAS

1. Narrated from Awsat (bin Isma'il) Al-Bajali, he heard Abu Bakr, when the Prophet (PBUH) had passed away, saying: "The Messenger of Allah (PBUH) stood in this place where I am standing last year." Then Abu Bakr wept and said: "You must adhere to the truth, for with it comes righteousness, leading to Paradise. Beware of lying, for with it comes immorality, leading to Hell. Ask Allah for Al-Mu'afah, for nothing is better after certainty than Mu'afah. Do not envy one another, do not hate one another, do not sever ties with one another, do not turn your backs on one another, and be, O slaves of Allah, brothers." [Ibn Mājah:3847]

2. Narrated by Hazrat 'Ayyad bin Himar (may Allah be pleased with him): The Messenger of Allah (peace and blessings be upon him) said,

“

Allah has revealed to me that you should adopt humility to such an extent that no one shows arrogance or pride over others, nor does anyone oppress or belittle another. [Abu Dawud 4252]

”

3. Hazrat Abu Hurairah (may Allah be pleased with him) narrated that he heard the Messenger of Allah (peace and blessings be upon him) say: "Arrogance and pride are found among tent-dwellers, who strut around arrogantly, while dignity and composure are found among the owners of cattle." [Muslim:80]

# THE DILEMMA OF CRITICS OF NAZM (COHERENCE) OF THE QUR'AN



SYED MANZOOR UL HASSAN

The rules and principles of sciences naturally exist within their manifestations. These are the facts that organize and shape these phenomena. They are not external but internal factors. Scholars and experts derive those rules from those manifestations and other relevant factors and organize them efficiently for their audience in a specific order. The main purpose of this practice is understanding and simplification.<sup>1</sup>

It is the reality that has certain established outcomes that follow:

Firstly, applications and implications in the realm of events are contingent upon principles and rules. Considering the necessity of education and learning, they are presented as a preamble.

Secondly, there exists an inherent relationship between principles and applications. Principles are derived from applications, and applications are comprehended from principles. Both cannot be understood or explained separately.

Thirdly, if the scientific principles of a manifestation are not organized, it does not imply freedom from adhering to principles and rules. It simply means that scholars have not adopted its principles through deliberation.

It is appropriate to understand this with a few examples:

'Arūd (versification) is a discipline of knowledge that covers the rhythm of poetry. Scholars of literature know that this knowledge is not superior to poetry but is contingent upon it. It implies that the principles of 'arūd were not established so as to be employed to create poetry. The fact is that poetry has always existed, been read, understood, and the distinction between its harmonious and non-harmonious elements was comprehensible.

In the second century AH, Khalil Bin Ahmad laid out the words of Arabic poets and based on that established 15 defined meters. Later, in Iran, a few more meters were added considering Persian poetry.

The sciences of 'language and literature,' namely syntax, rhetoric, and stylistics, have derived all their principles and rules from language and literature themselves. Linguistic experts have highlighted the literature genres of poetry and prose, speeches, and conversations. They have defined various and diverse principles of terms like noun, verb, preposition, adverb, subject, object, simile, metaphor, metonymy, antonyms (taḍād), hyperbole (mubālaghah), qualification (ta'īl), and gender (tajnīs). None of these things were introduced from outside the realm of language and literature.

The same rule applies to the discipline of Islamic sciences. The commentaries came first, and the principles of the commentary were devised later. Rather, most of them have been published in the modern era. The collections of Hadith were compiled earlier, and the principles of acceptance, rejection, and understanding came later. This is also the case in jurisprudence, history, and biography. Therefore, the primary significance in these sciences lies in the texts of interpretation, Hadith, jurisprudence, and biography, which serve as a source on one side and are applied on the other side according to principles. Therefore, it is not possible to understand the principles of these sciences separately from their sources and applications.

In these sciences, instead of principles, there are assumptions, analogies, probabilities, and imaginations. These are presented in place of principles for the sake of clarification, persuasion in arguments, or for educational purposes. Using this method for investigating and exploring unclear matters is not incorrect. Even in pure empirical sciences like physics, when researching unknown facts, assumptions and hypotheses are similarly established. Concepts such as evolution in biology and the concept of quantum mechanics in physics are examples of this approach.<sup>2</sup>

The summary of this detail is that the sources of knowledge in the world of observation (empirical sciences)<sup>3</sup> and the sources of knowledge in the world of imagination (abstract sciences) are fundamentally different from each other. One relies on observable sources while the other relies on non-observable ones. One's knowledge is based on principles and rules, whereas the other is based on assumptions and analogies. Therefore, they cannot be compared, one cannot be inferred from the other, one's principles cannot be applied to the other, one's perspective cannot be used to understand the other, and one cannot be judged in the context of the other.



The dilemma of the critics of "Nazm-e-Quran" (Coherence of the Quran) is that they stand in the realm of later mentioned and criticize a science based on its methodology that is the precursor to the earlier mentioned style of knowledge.<sup>4</sup> This is why they do not adopt the traditional methods and established principles of Islamic sciences in their criticism. In their arguments, they do not present texts from the Quran and Hadith, nor do they refer to historical accounts or biographies, neither do they cite linguistic or literary evidence, nor do they echo the esteemed opinions of renowned scholars in Islamic sciences as a form of testimony. Each discussion, conversation, and piece of writing begins and ends with abstractions. For these reasons, it is deemed irrelevant for scholars of Islamic sciences and meaningless for students.

They should comprehend this essence and acknowledge the reality that their criticism of Ghulam Ahmed Pervez's conception of "Nazm-e-Quran" will only be pertinent and understandable if they present it within the context of the tradition of Islamic sciences. They will demonstrate its applicability by aligning it with the contents of Al-Bayān.



### References:

- [1]. From this perspective, manifestations (muẓāhir) are interpreted as applications (iṭlāqāt) despite that they actually work as a source from which a principle is derived.
- [2]. Exactly for this reason, scholars of Sufism have always articulated and comprehended the sciences of spiritual path (Tariqat) and religious law (Sharia) separately and in distinct ways.
- [3]. These terms are solely coined for the purpose of explanation & comprehension.
- [4]. i.e. on exegesis and principles of exegesis.

# PSYCHOLOGICAL EFFECTS OF CORPORAL PUNISHMENT



DR. IRFAN SHEHZAD

## The Psychology of Corporal Punishment and Violence

In our society, using violence to discipline children is considered a legitimate right of parents and teachers, which justifies the use of physical punishment for training. Consequently, violent behavior becomes an integral part of a person's psyche, leading them to solve problems using violence. In certain situations, mild corporal punishment may sometimes seem permissible to emphasize the seriousness of a case. However, even such mild punishment from compassionate parents is enough to instill a warning. Nevertheless, violence is never justifiable.

Teaching children discipline, manners, and necessary skills requires effort but does not necessitate physical punishment. Resorting to reform through violence is a mistake in training. What is actually required for such reform is behavioral reformation.

Religious justification for torturing children is attributed to a tradition allegedly associated with the Prophet (peace and blessings of Allah be upon him), stating that a ten-year-old should be punished for not offering mandatory prayers. This narration lacks authentic proof.<sup>1</sup> This tradition contradicts acceptable norms of knowledge, reason, and the nature of the religion. If prayer is mandatory only for adults, it becomes inconceivable to understand the wisdom behind punishing a ten-year-old for not praying. Moreover, psychologists can explain the impact of harsh treatment in childhood on behavior and the connection with religion. Considering the kindest personality of the Holy Prophet, who always preached religion kindly, calmly, and rationally, issuing a command to use violence and mental pressure to force people to offer prayers—the conscious act of worship—is perplexing.<sup>2</sup>

Violence is embedded in our feudal culture. The use of violence against subjects to subdue them has remained an integral part of our culture. We frequently observe diverse manifestations of violence. Idioms and proverbs in our regional languages reflect justifications for violence. Consider the following poetic verses of Baba Bullay Shah:

چار کتاباں اتوں لتھیاں، اتوں لتھا ڈنڈا  
چار کتاباں کج نہ کیتا، سب کج کیتا ڈنڈا

“

Four books came from the divine, accompanied by a stick.  
The books failed to do what the stick did so effectively.

”

When a child's parents or guardians inform a teacher that they are free to exercise any physical punishment as long as they only need to save the child's bones, they actually justify violence. People proudly recount how much they were beaten by their parents and teachers during childhood. It indicates that in our society, physical punishment is not the last resort but a preferred method. Children trained by violence develop traits of fear, insecurity, hypocrisy, lies, dishonesty, cowardice, rudeness, and the pursuit of interests and goals by force.

If the society seems to be at an unbearable level of moral decay, considering it right to solve problems by violence and force, then there is a deep involvement of the narrative of reform through violence. A large number of people believe that the only effective way to bring about positive change in the country is to lay the foundations of reconstruction by eliminating corrupt politicians, advocating for their execution. Those who favor dictatorship also share the same psychology. They see the solution to the country's problems in an autocratic ruler who corrects everything with an iron fist. Vandalism of public and private property by various groups to meet their demands and violent clashes during political elections and religious gatherings are manifestations of this violence.

Even the field of medicine is not immune to this cruel psychology of violence. Doctors consider it acceptable to fulfill their demands by holding patients hostage during strikes. Lawyers group together to justify attacks and violence against opponents. The police consider torturing detained suspects justifiable. The public finds it acceptable to risk people's employment and even lives to have their demands fulfilled.

The violent mindset is unaware of the psychological and social science factors that lead to real change in individuals and society, as well as the time required for such change. The psychology of violence does not acknowledge the tragic historical experiences of the consequences caused by forceful and destructive change. Change driven by fear and anxiety is negative and unsustainable. A sustainable change can only come through addressing the conscience of individuals, which requires ample time.

Nothing is more effective than creating a good environment and the personal role of parents and teachers in shaping positive behavior in children and preventing negative habits. Violence against children is a horrific act whose consequences are borne by the entire society, including individuals and families. The law should play an effective role in preventing violence against children. The first step in this regard is the proper mental training of the police themselves.



## References:

**[1].** The text of the hadith report is as follows:

Amr Ibn Shoaib reports from his father who reports from his grandfather that the Holy Prophet (PBUH) said, "Command your children to offer prayer when they are seven years old, punish them if they do not offer prayer when they are ten years old, and separate them in bed.

In hadith literature, this narrative has been narrated from only two Companions:

1. Sabra bin Ma'bad al-Jahni (may Allah be pleased with him).
2. 'Abdullah bin 'Amr (may Allah be pleased with him).

All the narrations narrated from the first companion, Sabra bin Ma'bad al-Jahni, are weak because of a weak narrator, 'Abd al-Mālik bin al-Rabī' al-Jahni. The ruling on this narration from scholars of hadith is: "the chain of narrators is weak as it includes 'Abd al-Mālik b. al-Rabī'i al-Jahni who is known for reporting weak narrations."

The narration ascribed to the second companion, 'Abdullah bin 'Amr (may Allah be pleased with him) is disconnected. It was first narrated in *Al-Madūnah al-Kubrā* of Imam Malik. (1/132). This narration is narrated by Ibn Wahb, who was born in 125 AH, while both of the Companions from whom he is quoting died before 65 AH. That is, his meeting with them is not proven. Imam Malik, despite being aware of this tradition, did not include it in *al-Mu'aṭṭā*.

This narration from 'Abd Allah ibn 'Amr (may Allah be pleased with him) was first published in the book of Hadith authored by Ibn Abū Shaybah.

In all these narrations, a narrator is 'Sawlr bin Dāwūd who is not trustworthy for many hadith scholars of Jarh and Ta'dīl. For example, Hāfiz Dhahabi has declared him ḍa'īf. In the same way, the narration is not reliable according to the author of Taqrīb al-Tahdhīb. He claims that the narrator is weak but some people still consider him reliable. No one considers his opinion reliable except Ahmad bin Hanbal.

Therefore, on the basis of this one narrator alone, all the narrations narrated from 'Abd Allah ibn 'Amr (may Allah be pleased with him) about the issue can be considered ḍa'īf. This is the reason why many contemporary scholars of Hadith have not accepted this tradition on the basis of isnād.

Moreover, it is not clear in the narration whether 'Amr bin Shu'ayb is narrating from his own grandfather through his father or his father is narrating from his grandfather ('Amr ibn Shayb an Abīhi an-Ja'dah). In the first case, it will be irsāl (hurried) in the tradition and, in the second case, it will be inqīṭā' (disconnection).

Ibn Abi Shaybah has also quoted this whole thing separately as a statement of a tābi'ī (successor of a Prophet's companion), which strengthens the argument that it was not a hadith at all. It was merely a statement of a follower. Here is the report from al-Muṣannif: Wakī' says that Sufyan heard from Abi Rajah who heard from Maqbul, "When your children are seven years old, command them to pray, and when they turn ten years old, beat them for not praying.

It was probably the influence of a Companion or the ijthadi opinion of atābi'ī, which resulted in reportage of this narrative. This conclusion is also supported by another tradition of Musnad Bazār. Imam Shawkānī has also pointed out the same thing in his book "Nīlal-Awṭār" and said that, in another narration, it is clear that this whole narration was found written on a paper after the death of the Prophet (peace and blessings of Allah be upon him), in which the words of a person were mentioned without the reference of the Prophet (peace and blessings of Allah be upon him). It indicated permission of beating 9-year-old children for not praying. The text is:

It was narrated from 'Ubaydullah bin Abī Rāfi', who reported his father to have said: We found a piece of paper next to a sword after the demise of the Prophet (PBUH). The paper contained the following word: "In the name of Allah, the Most beneficent, the Most Merciful. Separate the beds of siblings after the age of seven, and, in my opinion, punish your children for not praying when they reach the age of nine."

This is why Bukhārī and Muslim did not accept this hadīth in their hadith collections (Ṣaḥīḥ). (The content is based on research article "Beating Children for Not Praying" by Muhammad Hassan Ilyas, published in Monthly Ishraq, August, 2021.

**[2].** The same as above

# TWO INSTANCES OF PARENTAL OPPRESSION

DR. SHEHZAD SALEEM



Although things might be improving in recent times, but there are two areas in which parents still force their children to accept their opinion – rather decision. Both relate to two of the most important choices an adult child makes in his or her life:

## 1. Career

## 2. Spouse

Without realizing the inclination and proclivity of their child, they unilaterally decide their fate in both these spheres. Many children of today – in particular those living in Muslim countries – are forced to live in this coercion. If a child wants to become an artist, what right do we have to force him to become a doctor? If a child does not want to marry within the family or clan, why should we compel him to follow our wishes? It is his or her life and it is he or she who must take the decision.

In this regard, some parents evoke the Qur'ān to tell off their child that they have to be obeyed come what may. In fact, the children cannot even say uff to them. And any defiance in this regard would displease the Almighty. Following is the Qur'ānic verse that is generally at the back of their mind:

“

وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّا بِنُفُسِنَا عِنْدَكَ الْكَبِيرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا آيُوهَا أَلَا تَتَهْرَبُهُمَا۔

And treat well your parents. If either or both of them attain old age in your life before you, show them no sign of impatience, nor scold them while answering. (17:23)

”

In Arabic, the word اُفٌّ (uff) as found in the above verse means “to be impatient,” and does not mean “to say no,” as is the case with its Urdu usage. In other words, this verse is rightly telling Muslim children not to show impatience with their parents and bear with them. Thus this Qur’ānic verse is actually asking children to deal affectionately and kindly with their parents.

On the other hand, obviously children should give regard to the wishes of the parents as far as possible and listen to their advice. This is the beauty of mutual respect and regard. At the same time, parents must realize that they do not have any authority to force their adult children or impose their own opinion on them even in small matters, let alone such important ones as selection of the spouse and career. Parents can discuss and suggest as far as they can but in the end it is the adult child who should be given the authority to decide.



# THE DIVINE VERDICT ABOUT THE JEWS

**| KHURSHEED NADEEM**

**COURTESY: DUNYA NEWS**



"Israel's tyranny is a naked expression of the fear that has permeated its veins since day one. It is the decision of the Lord of the Worlds for the Children of Israel that humiliation will be imposed on them until the Day of Resurrection. The Jewish history is a long story of unfaithfulness to God. Their last great crime was to crucify one of the most revered messengers of Allah who came to their nation, The Jesus (PBUH). It is a different matter that Allah protected Jesus from them. For these crimes, they were removed from the position of Imamate, and another branch of the children of Ibrahim, Bani Isma'il, was appointed to it. One of noble sons of Bani Ismael, Muhammad (peace and blessings of Allah be upon him), was given the position of Prophethood and Imamate. When they rejected Jesus and unsuccessfully tried to crucify him, it was decided about the Jews that they would remain at the mercy of the followers of Jesus until the Day of Resurrection" (Q 3:55).

Israel exists with the support and cooperation of the United States, Britain, and Europe. They are all ian nations. Britain played a key role in its establishment. The United States adopted it later. After the Hamas attack, Israel has had the full support of the United States in the way it targeted ordinary Palestinians. The United States vetoed the U.N. Security Council's decision to condemn Hamas' attack and call for a ceasefire to provide humanitarian aid to civilian victims. Moreover, they sent the latest aircraft carrier Gerald Ford to help Israel. Another ship loaded with weapons was sent to strengthen 'Iron Dome', Israel's defense system. First, the Secretary of State and then the US President reached out to express solidarity with Israel.

The story of the way the United States has consistently supported Israel is an eye-opener. A Congressional report published in March shows that from 1948 to the



present day, the United States has given Israel \$260 billion in aid, half of which is military. At the United Nations, the United States exercised the right of veto eighty (80) times, and this right was done more than forty times, in defense of Israel. Is the United States doing all this in love with the Jews? Is Israel supported because it is a Zionist state? I couldn't find the answers to these questions in the affirmative. There seems to be no reason for America's love for Jews. Jews do not consider to be a legitimate child, let alone a prophet. This is the Qur'an which testified to the chastity of Maryam (RTA) in front of the world. It also announced that Maryam (RTA) has been selected from among all women in the world and has been given preference over all women (Q 3:42). Moreover, there is no historical reason to justify this alliance.

The only understandable reason for this is the interest of the forces whose empires were disintegrating in the early twentieth century. It was not possible for the old forms of colonialism to survive in the course of the era, a manifestation of which was 'empire'. Freedom movements were rising around the world and nation-states were coming into being. If these nations were to dominate the world, they had to invent a new way for it. After World War I, some new powers also joined the race for world leadership, one of which was the United States. Together, they gave the world the concept of 'League of Nations'.

Possession of the material resources of the land was necessary to maintain political hegemony. At that time, the most important source of energy was oil, whose largest reserves were in the Middle East. Control of Middle Eastern politics was necessary to capture those oil reserves. After the establishment of the United Nations, it was not possible to capture other areas by force in the same way as it was during the period of empires. The best approach was to control the politics of these areas.

The best way to dominate the Middle East was to establish a state that represents the western nations and protects their interests. Using Hitler's atrocities against the Jews as a means, the western nations suggested establishment of a separate state for the Jews, apparently for the consolation of the Jews. They used religious sentiments of the Jews to achieve this objective. They told the Jews that the time of the fulfillment of their religious predictions had arrived and they would soon be able to regain their religious center. There was a political movement of Judaism called Zionism was already present, which brought Jews from all over the world to this place.

This state was established, but it did not benefit the Jews. They continue to live in fear for survival. Hamas's resources do not equal even 1% of the resources Israel has. But the fear of Israel is so intense that they need American assistance against Hamas.

Today, the United States and other Western countries use Israel for Arabs and Arabs for Israel. All the weapons of the Arabs are given by America and Israel is 'made in America'.

Israel is nothing more than a protector of US interests in the Middle East. What did the Jews get from it? They live in constant fear and entirely depend on the United States. On the one hand, they fear the establishment of an anti-Israel government in the United States. That's why they spend billions of dollars to maintain their influence in the United States. This fear is not unfounded either. According to a July 2022 survey, Americans between the ages of 60 and 65 have a positive view of Israel.

Among Americans aged 18 to 29, the rate has dropped to 41 percent. On the other hand, they feel that they are surrounded by Arabs on all sides. How will they live if the US gives up patronage?

Forty years ago, US Secretary of State Alexander Hague said: "Israel is America's largest aircraft carrier that cannot sink. There are no Americans on board. It exists in a region that is vital to US national security." If the security of Israel is a priority for every US administration, it is not because of Jews but the American interests.

This is a power game in which Jews are being used. But this game proves as an undeniable fact that the Israelites will remain at the mercy of the followers of Jesus until the Day of Resurrection for breaking the covenant with God. Today, they are in fear on the one hand and the target of the condemnation of the whole world on the other. This is their punishment. Allah Almighty has spoken the truth."



# MEANING OF "IBN ALLAH" IN THE GOSPELS

| SYED AKKASHA

Imām Farāhī held the belief that in the Gospel, Jesus is referred to as "the servant of God," not "the Son of God." He stated: "Wherever the word 'son of Allah' appears in the Gospels, it implies 'servant of Allah.' And wherever the words 'abūnā' (our father) or 'abūnā waabūkum' (your and our father) appear, they imply 'my Lord' and 'your Lord.'" (Mufradāt al-Quran Li al-Farāhī p. 251)

Imām Farāhī (may Allah have mercy on him) was a distinguished linguist who possessed a thorough understanding of Hebrew. As the holy scriptures and books of the Israelites were primarily in Hebrew, their scholars and leaders used this language.

Farāhī believed that the Gospels were also revealed in Hebrew. Presently, the Gospels bear witness to the fact that Jesus engaged in frequent dialogues with Jewish religious leaders, which likely occurred in Hebrew.

Subsequently, he attempted to demonstrate through his commentary on the Hebrew language and his interpretation of the word that in Hebrew, the word 'al-'awt' (called 'ibn' in Arabic) is also used interchangeably to denote servitude. Regrettably, ancient Hebrew literature is unavailable for us to trace its origin and find examples. Therefore, he presented some instances from the Bible itself in which the context and coherence of the text suggest that the word 'ibn' cannot be interpreted as son in any circumstance. Instead, its meaning becomes more explicitly obvious if interpreted as worship. He provided an example from the Gospel of Matthew, which strongly supports the use of "Lord" for the word "Father." In my opinion, considering the status that the Bible attributes to children compared to parents, it is easily understandable that the word 'ibn' could be used interchangeably for a servant or worshiper. The child was regarded as akin to a slave in the presence of his parents.

Children could be punished, even killed, for disobeying parents, which reflected a similar punishment for disobeying God.

Words gradually evolve from their origins to encompass other meanings. A deeper examination of the Hebrew Scriptures may offer a better understanding of the word's reality. Imam Farahi made a significant effort in this regard.



# SHORTEN- ING THE PRAYER



**| MUHAMMAD HASSAN ILYAS**

Prayer holds paramount importance as an act of worship in Islam. The actions prescribed for this worship in the Shari'ah are firmly established through consensus and tawātur. The Prophet (peace and blessings of Allah be upon him) meticulously performed these deeds and instructed his followers to observe prayers in the manner they saw him doing. The timing and actions for each prayer have been distinctly specified. Nonetheless, some concessions have been allowed for believers in specific circumstances.

The Almighty states in the Holy Quran:

“

When you travel [to wage this jihād], it is no offense for you to shorten your prayers if you fear that the disbelievers may torment you because these disbelievers are your open enemies. (Q 4:101)

”

This verse grants permission for the shortening of prayers, known as "qasr," considering a particular situation. Just as the Muslim Ummah learned the actions of prayer from the Holy Prophet (peace and blessings of Allah be upon him), they learned about shortening the prayer (qasr) from the Sunnah of the Prophet when the Holy Quran announced this concession.

Addressing the rationale behind the verse allowing the shortening of prayers in specific conditions, it is evident that during times of war, individuals must remain vigilant and prepared to fight.

Hence, undivided attention and time are necessary for this purpose. Similarly, when embarking on a journey for war, the human psyche is consumed with strategic planning, defense, and fear. In such circumstances, it is crucial to abstain from activities unrelated to the situation so that one can wholly focus on the impending task. The Quran deems prayer so significant that even amidst the perils of war, Allah has granted permission to shorten it.

The subsequent question arises: Is it permissible to shorten prayers in other situations that emulate the chaos, anxiety, and panic of war? Logically, it should be so because if permission is granted for a specific reason, it should be applicable wherever that reason exists. Therefore, based on rational and natural principles, the Prophet (peace and blessings of Allah be upon him) inferred from this verse that anxiety, chaos, and unease during ordinary journeys create a state of fear, thus allowing the shortening of prayers.

The Prophet's (PBUH) application of this concession to similar circumstances has been documented in various hadith reports. For instance, Ibn 'Abbās (may Allah be pleased with him) narrated that while traveling with the Messenger of Allah (peace & blessings of Allah be upon him) from Madinah to Makkah, even though there was no fear from anyone except Allah, they offered only two rakahs until their return.

Regarding the Prophet's (PBUH) analogical reasoning based on this verse to apply the permission in situations resembling chaos, anxiety, & unease, Umar bin Khaṭṭāb (RTA) queried the Prophet's (PBUH) rationale, as evident in a particular hadith report:

Ya'lā bin Umayyah mentioned: I informed 'Umar bin. al-Khaṭṭāb that Allah had said,

“ You may shorten the prayer only if you fear that those who are unbelievers may afflict you. (Qur'an 4:101) ”

whereas the people are now safe. He replied: "I pondered over it just as you are doing now. So, I asked the Messenger of Allah (ﷺ) about it, & he said: 'It is an act of charity that Allah has bestowed upon you, so accept His charity.'"

This demonstrates that if the situation described by the Quran with the condition of 'in-khifum' (if you are afraid) is found elsewhere, causing anxiety, chaos, and confusion, the same concession will be applicable. For example, if a doctor performing surgery fears missing prayer time or firefighters during emergency operations extinguishing fires wish to offer prayers, they are permitted to shorten the prayer.

Syed Matīn Ahmad, a contemporary learned scholar, has highlighted the Prophet's (PBUH) analogical reasoning (قياس) from this verse of Surah al-Nisā' within the context of the discussion on the sovereignty of words (Alfāz ki Ḥākmiyyat) as perceived by the Farahi school of thought. He writes:

"In this regard, since the 'rule of the words of the Qur'an' does not seem to explicitly elucidate the ruling on shortening the prayer during an ordinary journey, it compelled Javed Ahmad Ghamidi to explore "traditions (riwāyah)" and "analogical reasoning (qiyās)." The real question arises here: Can an isolated report (Khabr-e-wahid) introduce a new commandment to the religion or not?"

It is important to clarify that Javed Ahmad Ghamidi did not reference tradition in his exegesis "Al-Bayān" and his book "Meezan" to establish the concession of Qasr prayer in an ordinary journey. He explicitly stated that the action of the Messenger of Allah (pbuh), transmitted to us, is based on analogical reasoning (qiyās) from this verse of the Quran. Had it not been for this analogical reasoning (qiyās) by the Messenger of Allah (peace and blessings of Allah be upon him), scholars could have studied this verse and drawn their conclusions through analogical reasoning. That would have been considered ijtiḥād by scholars, just as they seek guidance based on the illah of Shariah rulings. This entire process has absolutely nothing to do with the discussion on the sovereignty of words. The question raised by the learned scholar would have been convincing if Mr. Ghamidi had stated that this process of inference would be carried out without considering the reasons mentioned in the words of the verse. The Farahi school of thought consistently asserts that the only means to derive commandments and guidance from the Holy Quran is through its words. If the words convey speech to transmit an illah or reason to us, we can apply that illah to similar conditions. Therefore, it should be clarified that the words of the Quran do not elucidate the reason being applied.

The scholar further writes:

"The second question is raised by Mr. Ghamidi, who asserts that the Prophet employed analogical reasoning (qiyās) regarding the anxiety, fear, and discomfort experienced during a war journey to his other journeys, thus shortening his prayers. Does this, in principle, not validate that qiyās, which serves as the interpretation of the principle of fiqh, elucidates the command (muḥar-e-ḥukm)? If, as evident from Mr Ghamidi's explanation, this is muḥar-e-ḥukm, and since the majority of Islamic fiqh is derived from this very principle, why should it be dismissed as human understanding?"

The scholar questions whether this tradition of analogical reasoning (qiyās) based on the Quranic instructions is an attempt to comprehend the implications of the

ruling and its applications in new scenarios, which is significantly prevalent in Islamic fiqh, and yet rejected as human understanding.

In response, it is imperative to ask the researcher if, in his view, Mr. Ghamidi rejects the entire process of analogical reasoning (qiyās) and ijtiḥād as mere human understanding. The following excerpt from Ghamidi's discourse on ijtiḥād adequately answers this query:

"The only source of religion is the personality and attributes of the Prophet (peace and blessings of Allah be upon him). The religion comes through consensus of his companions and the verbal and practical transmission to reach us in two ways: the Holy Quran and the Sunnah. After the Prophet, the religion spreads through these two major sources. The only thing that naturally accomplishes the requirement of reaching out to the will of God is Ijtiḥād. Through this, we try to understand many divine rulings regarding other matters which have not been explained in the original text of these sources, but by their very nature, they have applications that have been left to the opinion and understanding of the people. Analogical reasoning (qiyās) is a type of this. The Holy Quran uses the word *istimbāṭ* to describe it. The production it yields is known as Fiqh. It was started by the Holy Prophet (peace and blessings of Allah be upon him) with his ijtiḥād. A major chunk of the isolated reports (*akḥbār e āḥād*) is employed to explain it. The companions and their successors also maintained this tradition" (muqāmāt, 156).

This statement from Mr. Ghamidi elucidates that using analogical reasoning (qiyās) in light of Quranic teachings does not challenge the divine speech through the application of *akḥbār e āḥād*, qiyās, and *khārij*. Rather, it is an endeavor to comprehend the divine will by drawing parallels with a similar situation. Analogical reasoning by anyone other than a prophet remains subject to varying opinions. Only the divine messengers possess the authority where their ijtiḥād gains divine backing in all religious matters. Others are free to use analogical reasoning and derive conclusions based on their knowledge and understanding. Therefore, if there is a debate, it should be based on the correctness or incorrectness of this analogical reasoning.





# HAYĀT-E-AMĪN III (IṢLĀHĪ'S BIOGRAPHY)

NAEEM AHMAD BALOCH



Mawlānā Amīn Aḥsan Iṣlāhī's formal education faced an interruption when he transitioned from the government school to another Madrasah. Unfortunately, the specifics regarding the institution's name and the precise time of his enrollment have faded into the obscurity of time. His only recollection was of Mawlvī Fasih Ahmed, an instructor teaching Islamic studies at that Madrasah. It's quite plausible that this institution was affiliated with the village mosque. Mawlānā's structured academic journey commenced upon his enrollment in Madrasah al-Iṣlāḥ, joining on January 9, 1915. According to existing records, his admission number at this Madrasah was 328, securing a place in grade 3 of the Urdu section. This implies that the education he received from both the government school and the village Madrasah was equivalent to the first two grades of conventional schooling. Mawlānā estimated his age to be just over 10 years at that time.

A year prior to Amīn Aḥsan Iṣlāhī's admission, Shibli Nu'mānī undertook the task of revamping Madrasah al-Iṣlāḥ. Mawlānā Masood Ali Nadavī and Mawlānā Shibli Mutakallam, alongside other educators, were dedicated to realizing Shibli's vision.

Reflecting on this time, Amīn Aḥsan recounted, "One day, Shibli Mutakallam visited our house. Despite being distant relatives within the same village but from different families, the village connection fostered a strong bond between us. Upon meeting me, I informed my father that I intended to take him to the Madrasah. 'What could be better than that?' my father remarked."

Amīn Aḥsan's account underscores Shibli's consistent pursuit of bright students and the Madrasah's noteworthy reputation. Another factor contributing to the institution's acclaim was its non-affiliation with any specific sect or religious group. Remarkably, both Shia and Sunni benefactors, among the affluent, supported the initial construction of the Madrasah (Ḥayāt Shibli 682).

## Early difficulties of education

Amīn Aḥsan found himself as the youngest among his peers in the classroom. Reflecting on the ages of his classmates, he remarked, "There were individuals with black beards in my class, significantly older than me. Mawlvī Fasih Ahmad, who had previously been my teacher at another Madrasah, was also present during the initial year. I was quite surprised to see them in my class. Mawlvī Akhtar, who was only four years older than me, sat beside me. Despite the age difference, we appeared to belong to a similar age group. He didn't seem to embody the characteristics of the revered elders (Islāf)."

Several distinguished teachers, such as Mawlvī Abdullah, Mawlvī Barkat, and Mawlvī Shibli Matakallam, were renowned figures within the community. Despite their esteemed status, Amīn Aḥsan expressed a deep sense of pity for his own innocence and perceived inadequacy, stating, "I felt a great sense of inadequacy despite the stature of these teachers."

He outlined his challenges, indicating that being surrounded by significantly older classmates posed difficulties. He explained, "The teachers considered me as proficient as the other students, assuming I possessed knowledge of all the basic lessons. However, that wasn't the case. This affected my foundational education, and I only managed to overcome this deficiency with the guidance of another teacher. This became possible when Mawlānā Hamid Uddin Farāhī implemented reforms in the Madrasah, but I will delve into these details later."

The second obstacle was the imposition of subjects that were immensely uninteresting and unpleasant for 11-year-old Amīn Aḥsan, such as Ilm al-Kalam (Theology). This subject was instructed by Mawlvī Shibli Mutakallam, the eminent teacher of the Madrasah. Despite Shibli Nomani's pride in his expertise, young Amīn Aḥsan failed to develop an interest in theology during that period or subsequently.

In his own expressive style, he reflected, "I detested Ilm al-Kalām and Logic (manṭaq). They attempted to teach me these subjects, but I failed to comprehend a single word. Similarly, I loathed Greek philosophy from the very start. Why should I compare a human with a buffalo simply because the former lacks a tail like the latter? What relevance does it hold? My uncle Shibli taught this subject. He was nicknamed Mutakallam due to his expertise in Ilm al-Kalam and philosophy. While teaching, he would gaze at me, and I'd return his stare. I often pondered the puzzling aspects in his teachings, while he likely perceived me as tasteless and ignorant."

Amīn Aḥsan's third difficulty lay in his preference for understanding the content before committing it to memory. He emphasized the importance of comprehension over rote learning, expressing, "When questioned, I'd assert my ability to memorize the lesson, but I always prioritized understanding. Memorization without comprehension seemed futile and implied dishonesty. Surrounded by individuals with years of study behind them, I struggled with their emphasis on memorization over understanding. They even expected me to memorize the accidents (*gardāns*).

Memorizing poetic verses is one thing, but memorizing accidents was simply detestable. It daunted me daily and significantly hindered my learning."

### **Curriculum & Education System of Madrasah al-Iṣlāḥ**

Madrasah al-Iṣlāḥ underwent a significant transformation in its curriculum and approach to education under the influence of Mawlānā Farāhī. Initially, it followed a traditional framework of religious clerics, teaching canonical texts like Qudūrī and emphasizing rote memorization. Mawlānā Farāhī, though not formally associated with the Madrasah at the onset, commenced his involvement by living in Sarai Mir, merely four miles from the institution. He initiated reforms by rescuing the Madrasah from the grasp of traditionalists and steering it onto a new path.

The restructuring became evident with Mawlānā Farāhī's appointment as the administrator in 1916, a position he held until his demise in 1930. His tenure witnessed remarkable changes in the Madrasah's curriculum, objectives, educational systems, and financial management. To grasp these transformations, a closer examination of the curriculum he introduced and the overarching educational goals he set is imperative, as stated by Sharfuddin Iṣlāḥī.

Rather than presenting personal viewpoints, the focus will be on quoting an excerpt from the published narrative about the Madrasah, a manuscript overseen by Mawlānā Farāhī before publication, and confirmed by Mawlānā Iṣlāḥī.

### **The Mission of Madrasah al-Iṣlāḥ**

"The current decline of Muslims in various aspects of life stems largely from the erosion of their religious education over the centuries. Muslims progressed in both religious and worldly affairs as long as their religious education remained steadfast.

However, the diversion from this direction led to a steady decline, despite the presence of religious seminaries and leaders. In this context, a group, recognizing the ineffectiveness of traditional religious education, aimed to realign it.

Islam should not merely be a manual for worship but a guiding principle in all aspects of life. To address our pain, it's essential to reintroduce religious education in its true essence, encompassing the depth and universality integral to Islam. In pursuit of this high standard, this group established Madrasah al-Iṣlāḥ.

"The Madrasah asserts that it has adopted the correct path for religious education, aligning with the Prophet's (PBUH) teachings. It contends that Muslims' decline arose from diminishing Quranic education, focusing excessively on secondary subjects that became the primary focus, neglecting Quranic teachings.

With divine guidance, Madrasah al-Iṣlāḥ recognized this and subordinated all disciplines to Quranic education, considering it the pathway to guidance and development. The institution teaches literature, fiqh, hadith, history, logic, and wisdom, ensuring Quranic teachings illuminate every discipline, ensuring every door opens through the Holy Quran."

### **The Madrasah's Principles**

Several principles outlined the Madrasah's approach, as recorded by Iṣlāḥī and overseen by Mawlānā Farāhī:

#### **1. Moderation in Lifestyle:**

Encouraged for teachers and students. Teachers were content with limited salaries, with the administrator receiving Rs 35 per month, significantly less than Mawlānā Farāhī's Rs 550 from DārulUlūm 'Usmāniah. Other teachers received 20-25 Rs., at times facing delayed payments for a year.

#### **2. Priority on Quranic Study:**

Quranic study was prioritized, followed by Hadith and Fiqh. Unnecessary subjects like logic, philosophy, and theology were replaced with Arabic literature. Hadith studies were free from sectarian biases. Fiqh education aimed to foster open-mindedness and tolerance while discouraging takfir (declaring others disbelievers) and tafsīq (declaring others sinners). Practical grammar education replaced rote learning. English instruction was limited to basic levels, emphasizing vocational education to enable students to earn a livelihood. Educational duration and expenses were kept minimal.

#### **3. Unity Among Religious Groups:**

The Madrasah aimed to unite various Ahl-e-Sunnat wa al-Jamaat religious groups, accommodating Hanafi and Ahl-e-Hadith students. Nadvis, Deobandis, and Islahis were welcome to teach.

Despite minor differences, unity among Muslims was encouraged, following the path of the pious elders and eradicating discord (Shazrāt Amīn Aḥsan Işlāḥī, Monthly Al-Işlāḥ, August 1936, pp. 7-8).

### **Educational Objectives of The Madrasah**

Maulana Amīn Aḥsan Işlāḥī delineated the educational aims of Madrasah al-Işlāḥ to Sharfuddin Islahi:

"The Madrasah served as a hub for education and preaching, endeavoring to pave the way for a substantial intellectual revolution. This revolution's mission was to instill the wisdom of the Qur'an in its students, enabling them to analyze, accept, or reject ideas in light of the Qur'an. Such knowledge would empower them to unite the fragmented Muslim community into a cohesive Muslim Ummah" (Zikr Al-Farāhī 381).

### **Obtaining Financial Resources for the Madrasah**

Madrasah al-Işlāḥ pioneered a distinct financial model, unlike prevalent practices in religious seminaries of that era. Instead of depending solely on donations and charities, the Madrasah maintained its self-reliance.

While many religious seminaries followed the practice of soliciting alms by students going door-to-door akin to Buddhist monks, Madrasah al-Işlāḥ upheld a contrary approach. It vehemently disapproved of begging, a practice initially introduced by Buddhist monks that later found its way into religious schools. Sharfuddin Işlāḥī's account in Zikr Farāhī asserts that begging was against Shariah at Madrasah al-Işlāḥ, distinct from conventional practices.

Students in Sarai Mir carrying bags for "pinching" contributions were not associated with Madrasah al-Işlāḥ, which stood apart from common practices. Unlike other Madrasahs offering free education to children from impoverished families for salvation, Madrasah al-Işlāḥ primarily enrolled students from affluent backgrounds. It's notable that many affluent relatives of Maulana Shibli Nomani and Mawlānā Ḥamid uddīn Farāhī were contributors to the Madrasah.

Though most students self-financed their fees and expenses, financially constrained students received aid without realizing they were studying free or with assistance to safeguard their dignity. This setting at Madrasah al-Işlāḥ starkly contrasted the prevailing norms in contemporary religious schools (Zikr Farāhī 395-396).

Mawlānā Ḥamid uddīn Farāhī introduced a progressive financial system in Madrasah al-Işlāḥ:

Mawlānā Sulaiman Nadwi narrates that Mawlānā Farāhī, disapproving of the begging practice among religious scholars, aimed to eradicate this trend from all Madrasahs. He invested in a property that generated annual profits for the Madrasah. Unlike Arabic seminaries, he established sources of commercial and industrial income, including a flour grinding machine and a shoe-making department within the Madrasah. Despite his significant influence and connections in Hyderabad, he refrained from soliciting government assistance for the Madrasah. His principled stance focused on trust in God and honor derived from contentment (Yād-e-Fartagān, by Salmān Nadvi, 151).

The historical affluence of Hyderabad Deccan, India's wealthiest state, influenced Mawlānā Ḥamid uddīn Farāhī's decision-making. Even though Mawlānā Shibli Nomani favored seeking government aid for Madrasah al-Iṣlāḥ, Farāhī staunchly opposed it. This stand was confirmed by Mawlānā Amīn Aḥsan Iṣlāḥī in an article published in the July 1939 issue of Al-Iṣlāḥ.

### **Training System at Madrasah al-Iṣlāḥ**

Madrasah al-Iṣlāḥ stood out as a unique educational institution due to its distinctive training methodology, differing significantly from common practices in religious seminaries and conventional schools. Sharfuddin Iṣlāḥī, author of "Dhikr Farāhī" and an alumnus of Madrasah al-Iṣlāḥ, highlighted this distinction:

The institution prioritized advice and motivation over coercion and physical force in instructing students. Instead of issuing direct commands that could potentially harm a child's ego or self-respect, the Madrasah employed indirect guidance, invoking students' rationale and natural disposition. Occasional or weekly motivational talks were conducted informally. When addressing a mistake made by a particular student,

the management advised all students against such errors without naming the culprit, ensuring the individual's self-respect remained intact (Zikr Al-Farāhī 394-395).

### **Unique Educational Mission**

The educational mission spanning over eight years at Madrasah al-Iṣlāḥ was distinguished by a notable feature: it was the first and only school of its time where the entire Quran, from "Al-Hamd" to "al-Nas," was taught in full. The curriculum excluded any commentary on the Quran, including parts from Mawlānā Farāhī's "Nizam-ul-Quran." This fact is corroborated by the writings and documents of Mawlānā Amīn Aḥsan Islahi, Mawlānā Badruddin Iṣlāḥī, and Dr. Sharfuddin Iṣlāḥī, thus standing as an accepted reality.

## Personal Views and Comparisons

The educational objectives set by Mr. Javed Ahmad Ghamidi for the curriculum and education system at the inauguration of Al-Mawrid in 1983 resonated closely with those of Madrasah al-Iṣlāḥ. The syllabus at Al-Mawrid encompassed teachings from books such as al-Nahv, Kalilah waDimnah, Qur'at-ur-Rashīdah, Zamakhshari's al-Mufassil, Saba'aMu'laqāt, etc. The primary goal of "Al-Mawrid" was to make the Quran the focal point for scholarly research, nurturing learners into scholars and researchers.

Reflecting on a personal experience, the presidential address by Mawlānā Amīn Aḥsan Iṣlāḥī in Lahore's Jinnah Hall, attended by numerous scholars and intellectuals, left a lasting impression. The address, around 1983, marked his return to a public platform after an extended hiatus. Discovering through Al-Madrasah al-Iṣlāḥ's issues that "Al-Mawrid" was essentially a reincarnation of Madrasah al-Iṣlāḥ, I realized it was the continuation of the same legacy initiated by Shibli and narrated by Javed Ahmad Ghamidi in "Caravan after Caravan" in the book "Selected Essays of Javed Ahmad Ghamidi."

## What Did Iṣlāḥī Want to Be?

Amīn Aḥsan Iṣlāḥī, during his time at the Madrasah, revealed his ambition when asked about his aspirations by Mawlānā Abdul Rahman Nagrāmī. At that moment, Amīn Aḥsan expressed his desire to become "Adīb al-Hind," which translated to the best writer of India. This response earned him the admiration of Nagrāmī, who referred to him as "Adīb al-Hind" afterward.

Fayḍ-ul-Hassan Sahāranpuri (1816-1887) was the individual Amīn Aḥsan declared as his ideal figure. To grasp the significance of Sahāranpuri, it's crucial to understand his multifaceted personality. Initially inclined towards wrestling and fond of kite flying, his thirst for knowledge led him to master Arabic and Persian languages through education in Rampur, New Delhi, and Lucknow.

In 1848, at just 30 years old, he taught parts of Munājāte-Ḥarīrī to Sir Syed Ahmed Khan. He delved into poetry under Mawlānā Imam Bakhsh Sebai and acquired medical knowledge from Hakeem Imam Din, a royal physician. His exceptional skills in various domains, from wrestling to medicine, made him a revered figure.

During the 1857 conflict, he relocated to Saharanpur with a retinue, renowned for his physical prowess. A proficient swordsman capable of intimidating opponents merely by brandishing his sword,

he established a clinic in Saharanpur before moving to Aligarh, where he became an Arabic language teacher. Later, he was appointed as a professor of Arabic at Oriental College in Lahore.

Sahāranpuri's contributions were substantial; he penned various books and academic articles, including a commentary on Sab' Mu'allaqāt in Urdu, Persian, and Arabic, and two poetry collections in Arabic and Persian. He held the distinction of delivering the first lecture on Hamāsah in the subcontinent.

Both Mawlānā Shibli Nomani and Imam Ḥamid uddīn Farāhī became his disciples due to his extraordinary rapport. Shibli's journey to Lahore, despite financial constraints, and his eagerness for knowledge led him to Fayḍ-ul-Hassan's door, where he agreed to take lessons during his commute between college and home. Shibli's basic Arabic knowledge and Quranic language expertise were acquired under Fayḍ's tutelage.

Similarly, in 1883, Mawlānā Farāhī undertook a journey to Lahore to study Arabic literature under Fayḍ-ul-Hassan's guidance. Initially, Farāhī received lessons while commuting, akin to Shibli, but due to his fervor and aptitude, he soon transitioned to regular classes, completing his literature studies under Fayḍ's mentorship (derived from Tafsīr Farāhī 24, as well as maulana's oral narration).

Amīn Aḥsan Iṣlāḥī held Fayḍ-ul-Hassan Sahāranpuri in high regard, considering him his ideal figure at the age of 14 or 15. Sahāranpuri was revered for his knowledge and multifaceted abilities, transcending political, military, or artistic associations. Despite his teacher's connection to a family involved in anti-British activities resulting in imprisonment in the Andaman Islands, Sahāranpuri himself remained apolitical. He didn't perceive the British rule as a threat to Islam in India and worked in Oriental College under British governance without compromising his faith or patriotism, earning him admiration and respect from Amīn Aḥsan Iṣlāḥī.

Mawlānā Abdul Rehman Nagrāmī held a significant influence on Amīn Aḥsan Iṣlāḥī during his time at the Madrasah. Nagrāmī was hailed as an exceptional teacher, possessing remarkable intelligence, eloquence, and proficiency in various languages. His arrival at the Madrasah revitalized Iṣlāḥī's perception of religious studies, emphasizing comprehension over rote learning and demonstrating how religious education could lead to a dignified life and service to the nation.

Nagrāmī's prowess in languages was astounding, evident during a debate competition where he effortlessly delivered speeches in Urdu, Arabic, Persian, and even English, prompting Mawlānā Shibli to jest about his potential French discourse,



highlighting Nagrāmī's linguistic versatility.

Nagrāmī personally assisted Iṣlāḥī with his struggles in grammar, providing him with a Persian book that comprehensively addressed Arabic grammar and syntax issues. Iṣlāḥī diligently studied this book, ultimately mastering the subject and gaining confidence. Nagrāmī's guidance and belief in Iṣlāḥī's potential transformed him into a skilled grammarian and earned him recognition as an intellectual within Nagrāmī's eyes and among his peers.



# FOLLOWING THE HUMANITARIAN TRUCE, ISRAELI ATTACKS RESUMED. WHAT NEXT?



**| DR. MOHAMMAD GHITREEF**

November 14, 2023, was children's day. On this day in the prevalent Western culture fathers greet their children with lovely gifts. Mothers welcome them with celebrating spirit, passion, and love. Imagine how fathers and mothers of Gaza might have celebrated their children's day! In the face of ugly death and cruel dismemberment of innocent bodies, fathers were bearing their loved ones (sons and daughters) dead bodies in their hands, and mothers were cryingly kissing and farewelling their babies! Sisters were hugging their martyred young brothers hoping against hope for the *mujahideen* to be successful.

Not very far from them in a brother Arab country; a sacred land in its capital there was an ongoing session of a celebration of dogs (مهرجان الكلاب)! Every country of the world in terms of its masses has spoken against Israeli genocide but not the Muslim sacred land! Wherein some of its clergies are trying to make their rulers (ولي امر) deities!

Now a humanitarian truce is in place and hopefully, it is being extended too, yet emboldened by Arab apathy and Muslim betrayal of Palestine, the "pariah" Benjamin Netanyahu and his defense minister are threatening that they will not stop their sinister war on Gaza and their attack will be more severe and more destructive after they secured the release of their hostages. There is a criminal connivance between Israel and its brazen supporters; the US and other Western powers that there will not be a full ceasefire unless and until Hamas is gone and completely wiped out from Gaza. While Hamas and other Palestinian factions the other day on the occasion of releasing their hostages, had shown their very presence in the heart of Gaza and proved that their military capabilities remained safe and protected.

Further bloodshed in Gaza could have been prevented if there had been some bold steps from Turkiye, Egypt, and others at this critical juncture.

In the event of exchanging Israeli hostages with the Palestinian prisoners the Palestinian morale was high and elated as a Palestinian prisoner woman loudly chanted a slogan: وخط

السيف قبل السيف واحنا رجال محمد ضيف (The sword cuts the cord and we are all men of Mohammad Zaif (referring to Mohd Zaif who is the mastermind of 7th October attack on Israel; ( طوفان الاقصى ) Aqsa storm. They celebrate Mohammad Zaif, Yahya Sinwar, and Abu Ubaidah; the spokesperson of the Al-Qassam brigade. Overall, there were mixed feelings of joy and fear on the freedom from brutal Israeli dungeons and sadness to see the big size of destruction havocked by deadly Israeli air bombardment. On the other hand, Israeli hostages were brought up by covered-face Hamas fighters from Gaza to show that they are very much present there, denying and belittling the Israeli tall claims that Hamas has lost control of Gaza. Indicating that its tunnel system is also intact. Moreover, this aspect is also very significant that after all the destruction and a huge killing of civilians, innocent children and women Israel could not successfully release even a single hostage with its military might! For that, it has to negotiate with Hamas "the terrorist" indirectly!

Israel's army is preparing to restart its air strikes and ground invasion after the humanitarian pause is over. Though some Arab diplomatic efforts are going on to prevent the onslaught further it seems very unlikely to succeed immediately, unless there is a rethinking in Israel itself or the US, in the case of the latter some signs are seen of realizing the grim situation because now world opinion is drastically against the Israel.

Moreover, America's unyielding and shameless support for Israel is alienating the Arabs from it, and in addition, President Joe Biden may face defeat in the upcoming presidential elections in the United States partly because to a good chunk of Americans, especially to the younger generation, the president has failed to deal smartly with the situation in the region, and partly because Muslim voters may go against him in the decisive states.

Hamas and other Palestinian factions also have announced their preparedness for a longer war. American president though expressed his hope that the exchange of hostages is the first step towards a peace process. Meanwhile, the Arab foreign minister's delegation is on a diplomatic tour to get support from world capitals to have an immediate ceasefire. They visited Beijing, Moscow, and London and now are

in New York and maybe in New Delhi soon. Showing a little tilt towards the Eastern powers from the West. It is a big shift in their foreign policy. The coming days will decide the positive outcome of their move in favor of Palestine.

The release of Israeli hostages by Hamas and the captive's greeting gesture to Hama's escorting men and a letter written by an Israeli hostage woman with her little girl to Hamas is telling its story to the world about the nature of Hamas so-called "terrorism" propagated by the West. The world is seeing now that they are very humane and are very different from the ISIS or Al-Qaeda. They are not a pan-Islamic force, rather they are oppressed people and freedom fighters. This explains the truth of the 7th October attack on Israel by Hamas.

Many experts say that if the world opinion was 67 percent in favor of Palestinians before the 7th October attack, now it is bordering on 95 percent in a pro-Palestine wave unprecedented in the whole history of this conflict. This major shift in world opinion is compelling the US to talk about a two-state solution and to have a ceasefire to calm down American streets.

Perhaps one of the reasons America and Israel want for Hamas to be wiped out from Gaza is that latterly it is revealed by some experts that Gaza's coast sits on a half million cubic gas resources, the huge reservoir after Afghanistan. It is worth 4 trillion US dollars. If the reports claiming this are true then how can

Israel being a reliable outpost of the US cede Gaza's rule except to PA a time-tested stooge? The PA corrupted to the core so far has been proven an obedient authority, Mahmood Abbas a bad guy in the Palestinian street yet safeguarding his master's interests in the region.

This is why the post-Hamas scenario of Gaza is the talk of the hour in many Western talk shows. Many efforts may have been going on in this regard through back channels. On a fourth trip of Secretary of State, Antony Blinken met the Israeli Prime Minister perhaps making grounds to implement this hegemonic plan. Perhaps President Sisi, the dictator of Egypt is hinting to accept the idea when he says that a demilitarized Palestinian state may be acceptable for the time being. The Israeli attacks restarted immediately after his visit, which clearly means that he must have given a green signal to Israeli war criminals to relaunch their horrible war on Gaza.

Now Israeli government via Western media is putting this idea forth about the future of 2.5 million Gazans that if they are not leaving for Jordan or for Sinai then it can give them a safe passage to stay during its aggression against Hamas into a four-mile sandy area in the southern Gaza called Al-Masari, a sandy desert having some date trees. Israel first put this idea to the 18 aid work agencies and they all unanimously rejected the mischievous

plan outrightly saying that they were not going to any cost to launch their aid and relief activities in this area. In fact, Israel wants a carpet bombing in southern Gaza as it did in the north to level it. It is a very dangerous and sinister plan that should be rejected forcefully by all Palestinian factions and by all neighboring Arab countries alike.

If the Arab countries and Turkiye really want to do something for the Palestinians, they must immediately take some bold steps, which should be based on the establishment of an independent Palestinian state on the one hand, and on the other hand, breaking all diplomatic and trade relations with Israel and further distancing themselves from the United States. Instead of always invoking the illusion of international law, the international community, and universal conscience, they have to step forward and do something.

The people of Fatah should also come openly with Hamas. National Palestinian unity is the greatest need of the hour. Hamas and the people of Gaza have already tied the shroud manly facing the mighty foe. History will record that the people of Gaza rose up when everyone abandoned them on the battlefield, when their just cause demanded, they were ready to sacrifice!



# OUR DIFFERENCE OF OPINION WITH JAVED AHMAD GHAMIDI



**| MUHAMMAD HASSAN ILYAS**

People often ask me if I ever disagree with any opinion of Ghamidi Sahib. I always say two things in response to that. The first is that Allah has created people like us with a moderate mind. We do not come into the world with the ability to create a new ideology. We choose an ideology from only the available theories. In the course of this selection, we raise questions, make objections, disagree, and feel doubtful. However, the whole process is related to the realm of understanding. As a result, sometimes we accept this view and sometimes reject it. If we are true students of knowledge, then this behavior of ours lasts throughout life.

When I started my academic life, I observed confusion in many aspects of the traditional interpretation of religion. Many questions were raised. The answers came from the higher minds of the traditional interpretation as well as from Ghamidi's school of thought. I embarked on a journey of understanding both in a comparative way in the light of my intellect and consciousness.

It took years to go through this process itself; a long time was spent in understanding the basis of reasoning from Ghamidi's point of view. Only then was I able to grasp the principles of his interpretation and come to agree with them. Now if there is confusion, ambiguity, or a question about anything from Mr Ghamidi's interpretation, then I will be responsible to go through the same process of selecting the best point of view. Or learned scholars like Javed Ghamidi will provide convincing and satisfactory answers to my questions. Similarly, some other scholar may point out a new path to put me through the same process of analysis and understanding.

Individuals within our stratum lack the capacity to propose alternative viewpoints by

challenging the conventional understanding of religion, nor do we have the capacity to criticize and disagree with Mr Ghamidi's thought to clarify its shortcomings. Therefore, people like us adopt any thought in the light of agreement with its principles and then stand in it and continue the process of reflection and agreement or disagreement. That is all we do with our capabilities.

The second aspect is purely human. From this point of view, many things from Ghamidi are not easily understood in the beginning, just as the traditional interpretation of religion from other scholars proves difficult to understand. Consequently, confusion or temporary disagreement is a natural outcome. Discussions take place on these issues day and night, and many suggestions pass through our minds on methods to improve those interpretations. This process should be considered a journey of delving deep into certain ideas, applying principles, and finding satisfactory answers to questions rather than a disagreement with someone's thinking.

However, people like us do not live in contradictions by accepting this disagreement and confusion, but try our best to remove it because we cannot adopt any school of thought unless it is clear from principle to application and free from contradiction.

Alhamdulillah, this process continues from dawn to dusk and morning to night. This advantageous relationship with Javed Ahmad Ghamidi started around fifteen years ago and continues to this day.

This process will stop in only two conditions: either we will have become blind followers of Mr Ghamidi's thought or we will have started considering ourselves as a person who establishes an independent view and a disciplined school of thought from principle to application like him.

I pray that Allah protects us from these two levels. It is because the first condition ends in sectarianism and bias, which is sheer mischief, and the result of the second is to become a "mujtahid" without capacity, which is sheer ignorance. Both of these results are going to close the door of knowledge, so we ask refuge in Allah from them.



# THE NEW DRESS

| SYED MANZOOR UL HASSAN



روایت ہے مسند میں پڑھنے کے لائق  
پڑھے اس کو ہر علم و دانش کا شائق

“

In the text of Musnad, a tale of worth,  
For seekers keen on wisdom's birth.

”

اسے بو امامہ بیاں کر رہے ہیں  
نہاں رازِ ہستی عیاں کر رہے ہیں

“

Abu Umama is sharing the tale, in a veiled display,  
Unveiling life's secrets, in a mysterious array.

”

ملا جب نیا کپڑا حضرت عمرؓ کو  
دعا مانگ کر، ہم سے کہنے لگے وہ:



“

As Umar clothed in raiment bright,  
He prayed and said with hearts alight:

”

پیمبرؐ کا اُسوہ جو مجھ کو ملا ہے  
ہمیشہ عمل میں نے اُس پر کیا ہے

“

'I've followed, in actions, the Prophet's (PBUH) lore,  
Emulated his teachings evermore.

”

پیمبرؐ نے ہم سے یہ فرمایا اک دن  
محبت سے، شفقت سے سمجھایا اک دن:

“

One day, the Prophet, in love's sweet name,  
Taught us this lesson, not for fame:

”

نیا کپڑا جب بھی پہننے لگو تم  
تو تعریف اپنے خدا کی کرو تم

“

'When in new attire, you're to be clad,  
Praise your God, be grateful, be glad.

”

کہو ذاتِ حق ہے پرستش کے لائق  
وہی سب سے افضل، وہی سب سے فائق

“

Acknowledge Him, worship, adore,  
The most supreme, forevermore.

”

اُسی سے ہر اک چیز ہم مانگتے ہیں  
اُسی کی عنایت سے تن ڈھانپتے ہیں

“

From Him, seek all, your needs, your grace,  
By His mercy, we're clothed, embrace.

”

پرانا لباس اپنا پھر تم اتارو  
کسی فردِ محتاج کو جا پکارو

“

Cast off old garments, aid the needy,  
Fill life's canvas, make it less greedy.

”

اُداسی کی تصویر میں رنگ بھر دو  
پرانا لباس اُس کو خیرات کر دو

“

Offer your old attire, charity's gift,  
Colour the lonely, a soul to uplift.

”

اگر تم سدا اس روش پہ چلو گے  
تو اپنی ترقی کا ساماں کرو گے

“

Should you walk this path, unwaveringly trod,  
Your ascent to progress, you'll truly applaud.

”

خدا کی پنہ تم کو حاصل رہے گی  
قیامت کے دن کامیابی ملے گی

“

With God's refuge, you'll forever be blessed,  
Success in the afterlife, upon your quest.

”

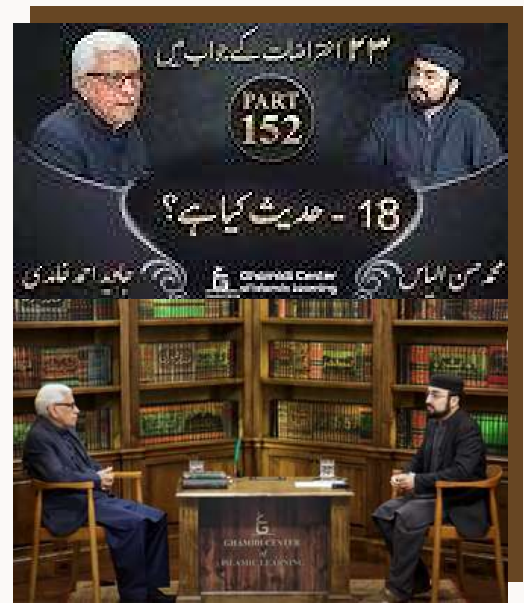


# NEWSLETTER

DECEMBER 2023

## Content of Hadith and Its Significance

A video series titled "Response to 23 Questions," hosted by the Ghamidi Center, has been addressing the topic "What is Hadith?" in recent weeks. Throughout November, the discussions revolved around the content of Hadith and its significance. In the latest interactive session, Mr. Ghamidi explained the content of Hadith and its significance, particularly when it highlights certain decisions made by the Holy Prophet. Recordings of these sessions are available on the Ghamidi center's YouTube channel.



## The Night Journey of the Prophet, Splitting of the Moon, and the Return of Jesus

Recently, Syed Manzoor ul Hassan, a research scholar from Al-Mawrid, USA, and editor of the monthly publication "Ishraq US" has authored books based on Mr Ghamidi's views concerning significant events associated with prophethood. These books were derived from the "Response to 23 Questions" video series, offering a detailed analysis of Mr Ghamidi's perspectives compared to those of traditional and contemporary scholars. To support his arguments, Manzoor ul Hassan has quoted relevant Quranic verses, Hadith reports, and excerpts from commentaries by renowned scholars. All three books have been published and are available in the market.

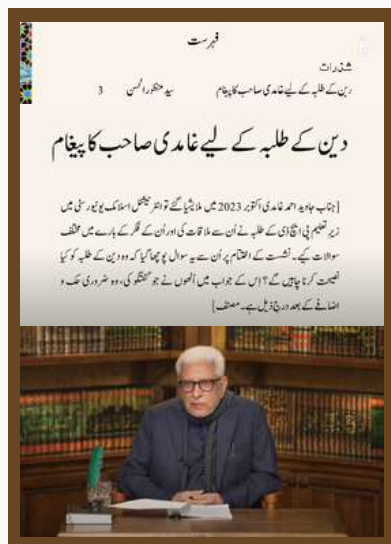
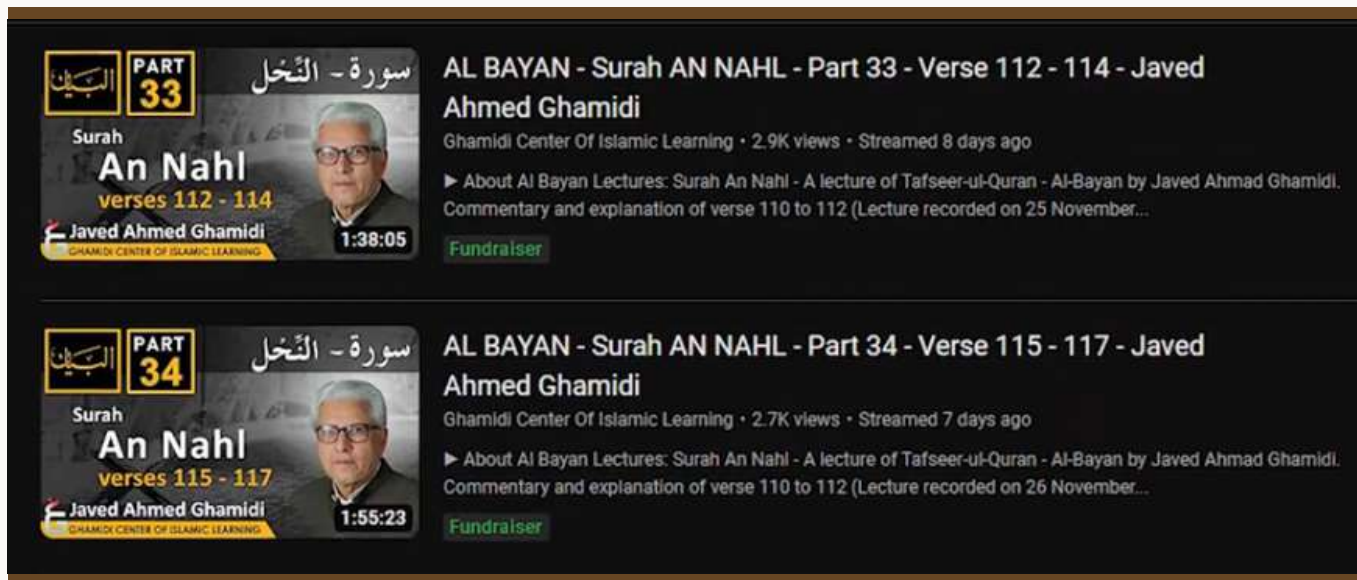
## Shortening the Prayer

In the article titled "Shortening the Prayer," Muhammad Hassan Ilyas elucidates Quranic teachings from Surah 4 to help readers understand circumstances under which believers can shorten their obligatory prayers.

Relying on a famous tradition from Abdullah bin 'Abbās, the author explains that the relief granted to believers isn't limited to war-like situations. Instead, taking into account factors like anxiety, fear, and panic, this permission applies to journeys made for other purposes as well. The article is available in the November issue of Ishraq America in Urdu, and its English translation will be presented in the December issue of Ishraq English US

## Weekly Lectures on Quran and Hadith

During November 2023, sixteen sessions on Quran and Hadith were recorded featuring Javed Ahmad Ghamidi. In his Quran lecture series, he covered verses 96-115 of Surah al-Nahl (16). In the Hadith lectures, topics included superstitions, establishment of conclusive evidence, divine punishment, and the concept of Ḥūr of heaven. These recorded lectures on Quran and Hadith are accessible on the Ghamidi Center's YouTube channel.



## Mr Ghamidi's message to student

**Mr Ghamidi's** message to students was published in the November issue of Ishraq America. The article highlights Mr Ghamidi's interactive conversation with students at the International University of Malaysia. It summarizes important points emphasized by the scholars while advising PhD students on studying religion, critiquing opinions, and responding to criticisms from others. The article is available in both Urdu and English versions of Ishraq America for readers.

## Arabic Translation of al-Islam and Muqāmāt

Arabic translations of Javed Ahmad Ghamidi's books have been initiated to introduce his thoughts to the Arab world. The initial accomplishments in this endeavor are the Arabic translations of "al-Islam" and "Muqāmāt" by Javed Ahmad Ghamidi. Collaborating with the Ghamidi Center of Islamic Learning and the renowned institution in the Islamic world, "Dar-ul-Kalām," both books have been published in Arabic and are available in the market. Electronic versions of these books have also been developed.

## Questions Answers with Dr Khalid Zaheer

Dr. Khalid Zaheer's weekly Q&A program, organized by the Ghamidi Center, has commenced in Canada. Hosted by Malik Faisal Aslam, this program presents questions sent by people to Dr. Khalid Zaheer, who answers them based on the Quran and Hadith. Recordings of this program can be viewed on the company's YouTube channel.



## SumMaryam of Video Series "Response to 23 Questions" in English Language

In the video series titled "Response to 23 Questions," Javed Ahmad Ghamidi addresses critical questions from traditional scholars regarding important Islamic events. Dr. Shehzad Saleem will summarize all the topics discussed so far in this series in English, which will be broadcast on the Ghamidi Center's YouTube channel.



## Establishment and Reformation of Madrasah al-İslāh

The biography of Mawlānā Amīn Aḥsan İslāhī, titled "Hayāt-e-Amīn," is being published in "Ishraq, America." The third episode of this series was published in the November issue of Ishraq. It encompasses a detailed description of Amīn Aḥsan İslāhī's admission to Madrasah al-İslāh, the approaches adopted, the teachers who instructed Amīn Aḥsan İslāhī, and the changes Mawlānā Farahi introduced to transform the institution. The author also presents thoughts on the distinctive features of educational and training policies of Madrasah al-İslāh, comparing it with the Al-Mawrid Institute of Islamic Sciences established by Javed Ahmad Ghamidi. The English version of the article will be available for readers in the December issue of Ishraq America.



## Private Meeting Sessions by Shehzad Saleem

Shehzad Saleem conducts private monthly meetings where people share their personal and family issues to seek consultation. Last month, Dr. Shehzad Saleem held 15 private sessions with different individuals. In these meetings, people sought solutions to behavioral problems faced by parents, adolescents, and children.

## What Is My Fate?

The November episode of Q&A with Syed Manzoor ul Hassan focused on the question: "What Is My Fate?" The program addressed inquiries regarding life after death and the wisdom behind the resurrection of mankind on the Day of Judgment. This weekly program is available for viewing on GCIL's YouTube Channel.

## Hasan Ilyas addresses annual gathering of Shabān-ul-Muslimīn

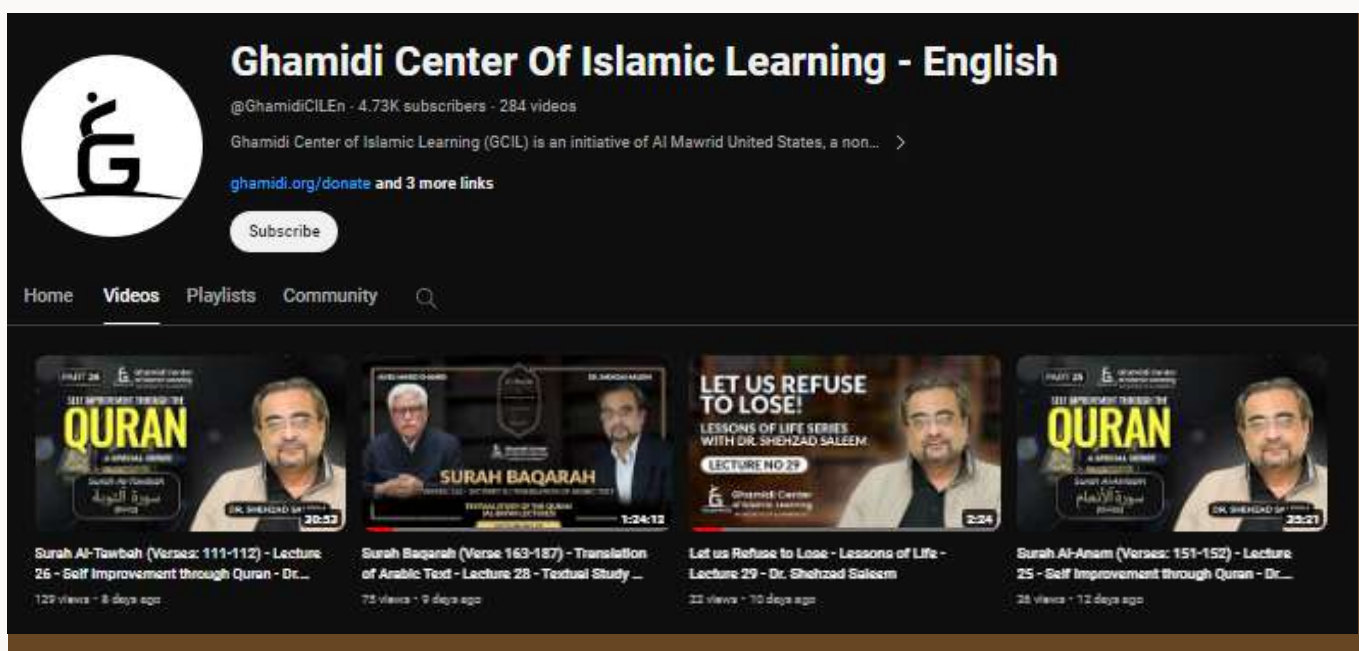
Mr. Hassan Ilyas recently participated in the annual gathering of "Shaban-ul-Muslimeen," an organization based on Dr. Israr Ahmed's thoughts.



Delivering a speech on the topic "Counter-Narrative," Hassan Ilyas presented his viewpoints to the audience in a well-coordinated, effective, and organized manner. He also engaged in answering questions from the audience at the end of the session.

### Lectures on al-Bayān and Mīzān in English Language

Javed Ahmad Mr Ghamidi's commentary on the Qur'an "Al-Bayān" and his book "Mīzān" on Islam are being taught in English. Last month, four classes of al-Bayān discussed verses 142-185 of Sūrah al-Baqarah, while Dr. Shehzad Saleem recorded two lectures on Mīzān titled "The Social Shariah." These lectures are available on the company's YouTube Channel.





## Zulfiqar Ali Bhutto's Narrative, Personality, and Perceptions

In a weekly Q&A live session under the Ghamidi center's auspices, the theme centered on Zulfiqar Ali Bhutto's narrative, personality, and perceptions. Speakers discussed Bhutto's personality, political and intellectual background, and the events leading to his rise to power and subsequent dethronement. Two programs on this subject were recorded in November, viewable on the company's YouTube channel.

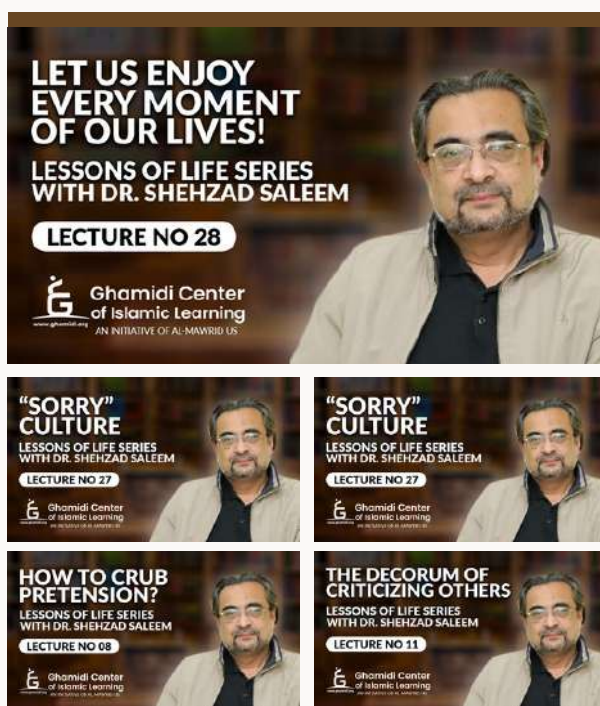
## Dr Ammar Khan Nasir Visits Ghamidi center

Dr. Ammar Khan Nasir, grandson of renowned scholar Sarfraz Khan Sahib of Deobandi thought, visited GCIL at the invitation of Ghamidi Center. He participated in the revision and improvement process of the first collection of hadith project "Ilm-un-Nabi" under the guidance of Javed Ahmad Ghamidi. Additionally, he recorded audios on his books in the Ghamidi Center studio.



## Audiobook of "Al-Bayān"

Ghamidi Center has initiated the recitation of the Holy Quran in a year-long Tazkir-ul-Quran Project. Shah Nawaz recorded the translation of the Holy Quran by Javed Ahmad Ghamidi, while Mushārī Rashid al-'Afāsi recorded the Arabic recitation. An episode of this recitation series aired last month on Ghamidi Center's YouTube channel.



## Lessons of Life Series

Shehzad Saleem recorded nine lectures in English for the monthly "Lessons of Life Series" last month. The lectures covered various themes including refusal to lose, global citizenship, finding passion and purpose in life, cultivating gratitude and forgiveness, enjoying every moment of life, the concept of a holy sinner, the war of honesty, fundamentals of a happy married life, and how to be a good human being. These lectures can be watched on Ghamidi center's YouTube channel.

## Issuance of Fatwa

Ghamidi Center of Islamic Learning receives queries on the legal applications of Sharia. Last month, Muhammad Hassan Ilyas, under the guidance of Mr. Javed Ahmad Ghamidi, issued 5 fatwas on issues related to marriage, divorce, inheritance, and other social and economic concerns.

## Documentary Series on Dr. Fazlur Rehman

A documentary series on Dr. Fazlur Rehman has commenced under the supervision of Muhammad Hassan Ilyas, covering his personal life, academic and intellectual background. An episode of the series aired last month on the company's YouTube channel.



## Ask Shehzad Saleem

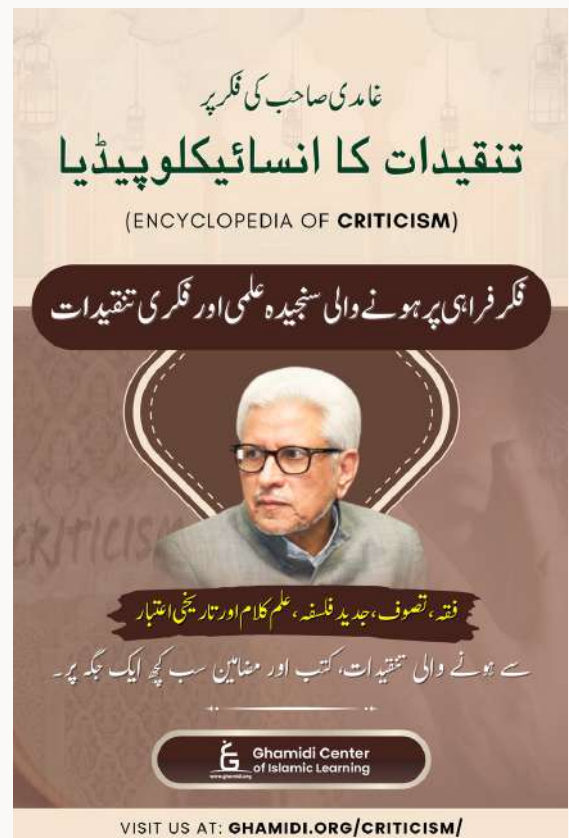
"Ask Shehzad Saleem" is a live monthly Q&A session where Dr. Shehzad Saleem answers questions related to religious, moral, and social issues. The recordings of these sessions are available on GCIL's YouTube channel.

## "Criticism of Ghamidi"

Ghamidi Center has compiled all scholarly and intellectual objections and criticisms of Mr Ghamidi's thought by traditional religious scholars under the title of "Criticism of Ghamidi." These criticisms can be found on the Ghamidi center's website.

## Response to Abusive Language

Syed Manzoor ul Hassan is presenting hadiths based on moral virtues in poetic form. In the November issue, he presented Musnad Ahmad's narration, 9662, titled "Response to Abusive Language." The poem emphasizes how patience against foul language can earn respect and please God.



VISIT US AT: [GHAMIDI.ORG/CRITICISM/](http://GHAMIDI.ORG/CRITICISM/)

## The Concept of Coherence of the Qur'an

"Ilm o Hikmat (Knowledge and Wisdom): Ghamidi Kay Sath" is a weekly program hosted by Hassan Ilyas on Dunya News Channel. In November, four episodes discussed the concept of the coherence (nazm) of the Qur'an and critical questions raised on it.

## Islam Study Circle

The "Islam Study Circle," hosted by Shehzad Saleem, addressed religious issues in the light of the Holy Quran, Hadith, and the Bible in November. Topics included 'Creation in Pairs,' 'Facilitating Others,' and 'Rights of Neighbors.'

**Ghamidi Center of Islamic Learning**  
AN INITIATIVE OF AL-MAWRID US

# ISLAM STUDY CIRCLE

Islam Study Circle is a monthly session that is composed of five segments:

- 1 Qur'an
- 2 Hadith
- 3 Bible
- 4 Discussion
- 5 QnA

SEARCH THIS LINK:  
[Youtube.com/c/GhamidiCILEn](https://www.youtube.com/c/GhamidiCILEn)

**DR. SHEHZAD SALEEM**

