

Monthly

January 2024

ISHRAQ

United States

Not only Muslims, but all Hindu and Sikh leaders, including Mahatma Gandhi, also enthusiastically supported the Caliphate Movement. There came a time when Mahatma Gandhi led this movement after the arrest of prominent Muslim leaders.

- NAEEM AHMAD BALOCH

Despite speculative points based on assumptions, it's unquestionable that Maulana Maududi's literary contributions played an unparalleled role in guiding educated youth towards Islam and restoring their confidence in its principles.

- MAULANA SYED ABUL HASAN

Those who rise above the divisions of right and left, reaching the invitation of faith and morality in the Quran, are the ones who will bring goodness to the world.

- REHAN AHMAD YUSUFI



**Ghamidi Center
of Islamic Learning**

www.ghamidi.org

An Initiative of Al-Mawrid US



Monthly

January 2024

ISHRAQ

United States

UNDER GUIDANCE OF
JAVED AHMAD GHAMIDI

EDITOR: ABID MAHMOOD HASHMI

HONORARY EDITORIAL BOARD

MUKARAM AZIZ
AJAZ-UL-HAQUE
MEHMOOD-UR-RASHID
MALIK ELLAHI
MUHAMMAD AMMAR MALIK

DISCLAIMER:

GHAMIDI CENTER OF ISLAMIC LEARNING IS AN ACADEMIC PLATFORM THAT EMBRACES DIVERSE SCHOLARLY DISCUSSIONS. WHILE WELCOMING ALL FORMS OF ACADEMIC DISCOURSE, IT'S IMPORTANT TO NOTE THAT THE VIEWS EXPRESSED HERE MAY NOT NECESSARILY ALIGN WITH THE CENTER'S OFFICIAL STANCE. THE PLATFORM ENCOURAGES RESPECTFUL AND CONSTRUCTIVE DIALOGUE FOR INTELLECTUAL EXCHANGE AND EXPLORATION.

Table of Contents

TREASURES OF PROPHETIC TEACHINGS	03
PURIFICATION OF SELF: THE ONLY PATH TO JANNAH	04
MARRIAGE IN IDDAH: JAVED AHMED GHAMIDI'S PERSPECTIVE	09
PITFALLS IN THE PURSUIT OF KNOWLEDGE	14
RIGHTS OF MUSLIMS	16
POLITICS AND POWER: THE EXEMPLARY CONDUCT OF THE FAMILY OF THE PROPHET	19
LEFTIST INTELLECTUALS AND HUMAN DREAMS	21
HAYAT-E-AMIN IV	24
IS CONVENTIONAL MORTGAGE HALAL?	31
THE NIGHT JOURNEY & THE ASCENSION INTO THE HEAVENS: JAVED AHMED GHAMIDI'S VIEW	33
LET US THEN LIVE FOR OTHERS!	36
THE CONCESSIONS OF TRADITIONAL EXEGETES AND MAULANA FARAH I	38
ANALYSIS OF A CRITIQUE ON COHERENCE OF THE QURAN	43
MAULANA SYED ABUL A'LA MAUDUDI	47
LETTING GO OF MATURE CHILDREN!	51
NEWSLETTER AL-MAWRID US	52



**Ghamidi Center
of Islamic Learning**
An Initiative of Al-Mawrid US

www.ghamidi.org

TREASURES OF PROP- HETIC TEACHINGS



MUHAMMAD HASSAN ILYAS

1. Abdullah Bin Umar narrates that he heard the Holy Prophet (PBUH) saying:

“ If a person considers himself great in his heart or behaves arrogantly, he will meet Allah Almighty in such a state on the Day of Judgment that Allah will be very angry with him. (Musnad Ahmed 5830) ”

2. Anas bin Malik narrates that the Holy Prophet (PBUH) once said:

“ There is never any modesty in a thing, but it adorns it, and there is never any obscenity in a thing, but it mars it. (Al-Adab al-Mufrad, Bukhari 598) ”

3. 'Imran ibn Husayn said, "The Prophet (PBUH) said,

“ “Modesty brings nothing but good.”
Bashir ibn Ka'b said, “It is written in books of wisdom, 'From modesty comes dignity. From modesty comes tranquility.’”
Imran interrupted him and said, “I relate to you from the Messenger of Allah, and you then relate to me from some book?!” ”



PURIFICATION OF SELF: THE ONLY PATH TO JANNAH



SYED MANZOOR UL HASSAN

The ultimate destination for humans is the Hereafter. It is the realm of peace and safety, the eternal kingdom. The Noble Quran has termed it as "Jannah" (Paradise) and has used various descriptions such as "Jannah al-Firdaus", "Jannāt al-Na‘īm", "Jannātin tajrī min taḥṭihā al-anhār", and multiple other expressions to illustrate it. It has been described as the gardens of Paradise¹, the gardens of tranquility², and the orchards of eternal bliss³. Rivers flow beneath these gardens⁴. It neither contains scorching heat of the sun nor the biting cold⁵. The gardens contain pure living places for the dwellers⁶. This is the best abode for tranquility⁷. Its comfort is eternal⁸. People therein will be adorned with gold bracelets and pearls, and their garments will be of silk. And they will be reclining therein on adorned couches⁹. For them therein are fruits of all kinds, whatever they wish for. And they will be provided with whatever they request¹⁰. In it, the inhabitants will attain nearness to their Lord, and their Master will serve them the drink of pure wine¹¹! Therefore, there is no doubt that this "Jannah" (Paradise) of God is the land of goodness and well-being, the realm of comfort and solace, and the kingdom of satisfaction and contentment. The life of this world, in comparison, is lower and of the least significance. Paradise is higher, superior, and loftier in every aspect. Esteemed Scholar Javed Ahmed Ghamidi writes:

“This is an eternal abode. In contrast to worldly life, where life is coupled with immortality, pleasure with permanence, joy with sorrow, tranquility with restlessness, comfort with distress, and blessings with retribution; there is no concept of death. Its tranquility is eternal, its pleasure is limitless, its days and nights are everlasting, its safety is eternal, its happiness is imperishable, its beauty is infinite, and its perfection knows no bounds.”(Meezan, 197)

Mankind have been sent to this world to attain that very paradise. Thus, Allah has guided them to remain engaged in lifelong endeavors to attain it. Allah Almighty says:

“ And run to advance to the forgiveness of your Lord and to Paradise which is as vast as the heavens and the earth, prepared for the righteous. (Q 3:133)

At another occasion, the Almighty encourages mankind to compete with one another in striving for its attainment. He says:

“ [For this reason,] strive fervently while outdoing one another towards the forgiveness of your Lord and for a Paradise as vast as the heavens and the earth. It has been prepared for those who truly believe in God and His messengers. Such is the grace of God: He bestows it on whomsoever He wills and great is God’s grace. (Q 57:21) ”

Allah's religion has been revealed to guide humanity towards this Paradise. The divine books guide towards the path leading to it, and the prophets are tasked with educating and nurturing humanity to attain it. It is stated in the Noble Quran that when Allah ordained Adam and Eve and their descendants to inhabit the Earth as a test, He promised to bestow His mercy upon humans and provide guidance to them in the form of religion. Those who value and act upon that guidance shall be deemed deserving of that paradise where there will be no fear or sorrow.

The Almighty says:

“ We said: “Get down from here all of you; then if ever comes to you any guidance from Me, follow it because those who follow this guidance of Mine, their reward is Paradise. So, there they shall neither have any fear, nor shall they grieve.” (Q 2:38) ”

Commenting on the above verse, Javed Ahmed Ghamidi writes:

“It is evident from this that from the very time of his creation, the real objective of man is to enter Paradise. He has been sent in this world to become eligible to it; thus the driving force behind all his deeds is Paradise. Even if he has not rightly placed this motive in his undertakings, he cannot remain indifferent to it. For in such cases, he would use all his abilities to attain it in this very world. This is something which has been ordained in his nature and he lives and dies for this very objective even if he does not want to.”(Al-Bayan 1/54)

The prescribed way by Allah to attain the pinnacle of Paradise, Jannah al-Firdaus, is through the purification of the self (*tazkiyah nafs*). It means that the gates of the Garden of Bliss will be open for those individuals who strive to purify themselves both externally and internally in every aspect. Allah Almighty says:

“ Contrary to this, those who come before Him as believers, who have done righteous deeds, then it is such people for whom there are high ranks, orchards of eternal residence beneath which streams flow. They shall live in them forever. And this is the reward of those who adopt purity. (Q 20:75-6) ”

Explaining these verses, Maulana Islahi writes:

PURIFICATION OF SELF: THE ONLY PATH TO JANNAH

“This is the reward for those individuals who purify their outward and inward selves, as well as their beliefs and actions. It means that it is not attainable through false desires; rather, only those deserving will attain it. They are the ones who strive to purify themselves from all kinds of impurities, whether they are intellectual or moral, in thought, action, or conduct, to achieve it. Allah has outlined in His Book the ways to overcome the hurdles encountered along this path. Moreover, due to human frailty, the blessings meant to aid them in their weaknesses have also been granted.”(Tadabbur e Quran, vol. 5 pg 69)

The same reality is clarified in a different manner in Surah An-Nazi'at (79). There, it has been stated that Paradise will be for those who refrain themselves from following vain desires. The verses read:

“And he who feared the standing before his Lord and restrained his soul from lowly desires, then Paradise only shall be his abode.” (Q 79:40-1)

This detailed explanation makes it entirely clear that the purpose of human life is to attain Paradise, Jannah al-Firdaus. It is essential to purify oneself in order to attain it. Allah's prophets teach humanity the method through which individuals can choose to purify themselves. Religion refers to this very method taught by the prophets. Therefore, the purpose of religion is the purification of the self. That is, its duty is to enlighten people about the ways to attain purity. The honorable teacher, Javed Ahmed Ghamidi writes:

The objective of this religion mentioned in the Quran is termed as '*Tazkiyah*' in the terminology of the Quran. Its meaning is to purify individual and societal life from impurities and to guide its thoughts and actions towards the right direction. The Quran repeatedly emphasizes that the ultimate destination for humans is the Gardens of Paradise and the kingdom of 'contentment well-pleasing.' The guarantee of success and prosperity is for those individuals who purify themselves in this world.

“ However, successful shall be he who spiritually purified [himself]and for this, he remembered his Lord’s name, then prayed. People! you do not have any sound argument. In fact, you give preference to worldly life even though the life to come is better and more lasting also. (Q 87:14-17)

Therefore, in religion, the utmost and ultimate purpose is to achieve purification. Allah's prophets were sent for this very purpose, and the entire religion was revealed to guide humanity towards achieving this objective and reaching this ultimate goal. Allah Almighty says:

“ It is He who brought forth among the unlettered a Messenger from among them, who recites to them His revelations and purifies them and for this instructs them in the Law and in Wisdom. (Q 62:2)

Therefore, the person who purifies his self, i.e. cleanses his self from the impurities of thoughts, actions, as well as the soul and body, is contented in the sight of Allah, and only such people will be granted permission to enter the realm of *raziatan marziyyah*. They will be told:

“[To the others,] He will say: “O you with a contented heart, return to your Lord, such that He is pleased with you and you are pleased with Him. So, enter among My servants, and enter My Paradise.”” (Q 89:27-30)

PURIFICATION OF SELF: THE ONLY PATH TO JANNAH

Explaining the verse “return to your Lord, such that He is pleased with you and you are pleased with Him” Maulana Amin Ahsan Islahi writes:

“Indeed, this is a word of praise and commendation from Allah. Addressing those individuals, it is guidance that congratulates them on their remarkable success in the field of examination where they were put by their Lord. Now return to your Lord with satisfaction and contentment, for you have proven that in all conditions, whether favorable or challenging, you remained pleased and content with your Lord. Moreover, you have achieved this high station where you have become beloved in the sight of your Lord. Just as you did not express any complaint against your Lord in any phase, similarly, your Lord found you unmatched in any aspect. You are content with Him, and He is content with you!” (Tadabbur e Quran vol. 9, pg 362)

It is evident that through His Messenger, Prophet Muhammad (PBUH), Allah presented a religion that calls for the purification of individual and societal life. The foundation of self-purification is the awareness of good and evil, which is an essential part of human existence. Just as human beings are inherently bestowed with abilities such as birth and reproduction, hearing and sight, speech, comprehension and perception, as well as reason and knowledge, similarly, the awareness of good and evil has also been endowed upon them. This awareness is inspired within their nature. Therefore, they possess the complete capability to distinguish between good and evil without any external guidance and have the ability to discern and differentiate between them."It's as if it's a moral sense through which one can differentiate between good and bad ethics, understanding which components are beneficial and which are detrimental to their personality. The Quran has chosen the words 'inspiring it [with discernment of] its wickedness and its righteousness' for this inherent moral sense and ethical awareness" for this moral sense. The Almighty says:

“ “Then inspired it with its evil and its good that the Day of Judgement is certain to come; [hence,] he succeeded who purified his soul and he failed who corrupted it. (Q 91:7-10)

”

Explaining these verses, Javed Ahmed Ghamidi writes:

“ just as the Almighty has blessed a person with eyes to see and ears to hear, similarly, he has blessed him with a faculty which distinguishes good and evil for him. A person is not mere body and intellect. He is also a moral being. This means that the ability to distinguish good from evil and the appreciation that good is good and evil is evil is innately ordained in him. In some other verses of the Quran, this aspect is referred to as: (3 :76) *إِنَّا هَدَيْنَاهُ السَّبِيلَ* (We inspired in him the way of good and evil, (76:3)) and (90: 10) *وَ هَدَيْنَاهُ النَّجْدَيْنِ* (have We not shown him both paths? (90:10)). This appreciation of good and evil is a universal reality. Thus when the most evil of persons does something wrong, he tries to hide it in the first phase. When Adam’s son, Cain, tried to hide the body of his brother, Abel, after killing him, it was because he knew that he had committed a sin. Same is the case with good. A person loves what is good and respects and reveres it. When he establishes a society, he always sets up a system of justice in it. This is ample testimony of his innate ability to distinguish between good and evil. No doubt, at times, a person may justify a sin he commits, however, at the very time he invents excuses for this justification, he very well knows that he is inventing these excuses against his nature. The reason for this is that if someone else commits the same sin against him, he regards it to be an evil without any hesitation, and vehemently protests against that person.” (Al-Bayan, vol. 5, pg 465-6)

This sense of good and evil prepares humans for self-purification. Based on this, one is convinced that goodness and wickedness are not the same in their essence and in their apparent and hidden aspects. Hence, their consequences cannot be the same either. This difference requires that their recompense should also be distinct, not identical, but rather different from one another. Hence, individuals realize that they are not absolutely free and autonomous but rather bound by certain limits and restrictions. If they abide by these limits, they will attain success, but if they transgress them, they will face ruin. Respected teacher Javed Ahmed Ghamidi has explained this matter in light of the mentioned verses of Surah Shams. He writes:

“The second question is: What is the actual motivator that prepares a person for moral purification? The answer to this question, as provided by the Quran in these verses, is that the actual motivator is based on the inspiration related to the understanding that the outcomes of both good and evil cannot be the same for an individual. He feels the sense that the goodness of good and the badness of evil demand from its own existence that the consequences of both should happen according to their nature. This reality makes it clear to him that he is not an unaccountable being and that he will inevitably face the consequences and repercussions of his actions. Quran here refers to reaching that understanding and becoming aware of the consequences, whether they lead to success or failure. This indicates that a sense of fear and hope arises within a person, acting as a driving force to purify their character despite their natural inclinations. When a person embraces faith, this very sense becomes associated with God. At that time, the Quran demands that the real motivator for adhering to good morals and avoiding bad conduct should solely be the love for God, seeking His pleasure, and fearing His displeasure. This is because He is the Knower of the unseen, Wise in His judgments, Aware of all secrets, and fully acquainted with every motion and aspect of the heart and sight.” (Meezan, pg 204)



References:

- [1]. Surah al-Kahf, 18:107
- [2]. Surah Yunus, 10:09
- [3]. Surah Tawbah, 9:72
- [4]. Surah al-Nisa, 4:57
- [5]. Surah al-Dahr, 76:13
- [6]. Surah Tawbah, 9:72
- [7]. Surah al-Furqan, 25:75
- [8]. Surah Tawbah, 9:21
- [9]. Surah al-Kahf, 18:31, Surah al-Hajj, 22:23
- [10]. Surah Yaseen, 36:57
- [11]. Surah al-Dahr, 76:21

MARRIAGE IN IDDAAH: JAVED AHMED GHAMIDI'S PERSPECTIVE



MUHAMMAD HASSAN ILYAS

'*Iddah*' (waiting period) refers to the period during which a wife cannot marry another man after divorce or the death of her husband. This period has been fixed to clarify the status of the woman's womb and to prevent ambiguities in the child's ancestry. In the case of divorce, the duration of *iddah* is three menstrual cycles. Allah Almighty says in Surah Al-Baqarah:

“ And [if the latter situation develops,] divorced women must keep themselves waiting for three menstrual cycles. And it is unlawful for them, if they believe in God and the Last Day, to hide what God has created in their wombs. And if their husbands wish to reconcile, they have a greater right to take them back during this [waiting period]. And [this is because there is no doubt that] just as according to the norms these women have obligations [towards their husbands], they also have rights, yet men [as husbands] have a degree of preference above women. [This is the directive of God] and God is Mighty, very Wise. (Q 2.228) ”

The waiting period for a widow is four months and ten days. Almighty Allah says:

“ And those of you who die and leave wives behind, they too should keep themselves in waiting for four months and ten days; then when they have fulfilled their term, there is no blame on you about what they do with themselves in accordance with the norms. And God is well acquainted with what you do. (Q 2.234) ”

This increase is because the divorcee is instructed to divorce in a menstrual cycle in which physical relationship between the wife and the husband has not happened. However, in the case of the death of a husband, no such rules can be followed. Therefore, the *iddah* of the widow has been fixed for one month and ten days more than the divorce.

If a woman has entered menopause or does not menstruate even after reaching the age of menstruation,

then her *iddah* is three months. The *iddah* of a pregnant woman is the termination of pregnancy. As far as the woman who has not consummated her marriage with her husband is concerned, no waiting period has been specified for her. The Almighty says:

“ [There is no need to observe any ‘*iddah*’ in this marriage to which We have directed the Messenger because] Believers! when you marry Muslim women, then divorce them without touching them they are not liable for any ‘*iddah*’ for your sake that you may count. However, [in this situation also, it is necessary that] you give them some provisions of life and release them in a befitting way. (Q 33.49)

”

It is clear from the above details that the cause of *iddah* is the clearance of the womb. That is why the *iddah* of the pregnant woman ends with the birth of the child, and there is no *iddah* for a married woman who has not moved to the husband's house after Nikah.

These are the rulings of the Qur'an regarding *iddah*. Their status is that of Allah's eternal law, which must be obeyed. To deviate from them is a violation of the commandments of Allah and is punishable according to the divine laws. Therefore, every Muslim should follow them and not find ways to violate them.

The study of these details also indicates that the Shari'ah remains silent on matters of violation of these laws. For mankind, they often, due to negligence, lack of knowledge, anger, provocation, and reaction, violate the divine laws so as to marry a woman during her waiting period. In such a situation, the question arises on the legal status of such a marriage accomplished in violation of the ruling of the Shari'ah and the possible solutions to handle issues associated with it.

Will such marriages be annulled? If so, what will be the status of the *iddah*? How will the child's ancestry be determined in the case of pregnancy? Who will be the custodian of the child? Will such a marriage be declared valid? If so, will there be any punishment for the violators? If a woman becomes pregnant, will the pregnancy be associated with the former or the new husband?

The above and many other similar questions often appear in such situations. To answer those questions, Muslim scholars and researchers, according to their knowledge and understanding, offer opinions under the principled guidance of the religion. People accept those opinions according to the level of their satisfaction. Governments also select some of them to legislate on the issues.

This is the only acceptable solution to reach the objective of the religion if the Qur'an and the Sunnah are silent on any practical issue of the Shari'ah. Linguistically, this process is called Ijtihad. Much of the work of our jurists is related to this realm.

In this issue, the opinion of Hanafis is that if the marriage has not been consummated after the marriage accomplished during the waiting period, then the marriage will be considered invalid (*bāṭil*) as if it did not happen at all. If the marriage has been consummated, then the marriage will not be invalid, but it will be declared defective (*fāsid*). That is, the marriage will be considered effective, and the separation will be enforced. In this case, due to the consummation of marriage, the husband will be responsible to pay the dowry.

MARRIAGE IN IDDAH: JAVED AHMED GHAMIDI'S PERSPECTIVE

It will be necessary for the wife to spend *iddah* for clearness of the womb. During this period, the responsibility of alimony will be on the husband.

Javed Ahmed Ghamidi is of the view that marrying during *iddah* is a violation of Allah's command, so it is a clear sin, and the perpetrator will be held accountable on the Day of Resurrection. Therefore, those who commit it should repent and seek forgiveness of Allah. Society should establish norms that discourage such violations among people. The purpose of such norms should be to establish the sanctity of *Shariah* law and prevent its violations. The glory of the divine law should remain intact, and people must realize that such a violation is not ordinary but a serious crime.

As far as the legal status of this marriage is concerned, it should be considered valid. The reason for this is that it is a practical step taken in the past, which comes out in the form of reality. It cannot be undone or abolished.

As a result of such a marriage, disputes can occur. In such cases, the best option is that if the matter is restricted within the families, then it should be resolved at the family level. People should avoid taking the issue to court to prevent harm to the reputation of the concerned individuals. For this purpose, the elders and trusted members of the family should play their role and adopt the opinions of the scholars and jurists they trust most.

While doing so, they must examine the issue from all angles. That is, they must consider the age of the lady who married during *iddah*, the duration of *iddah* when she married, and the level of difficulty she faced in spending *iddah* in the former husband's house, how long after the marriage they bring the dispute to the table, did they consummate the marriage, if there is a child from the first husband, what is her status, and how much does the wife realize the seriousness of the violation? The decision-makers should keep the above and other relevant questions in mind and decide the dispute according to the requirements of religion, *Shariah* laws, and justice.

On the contrary, if a party takes the matter to court, then all the power will go to the court. At this point, the court will look into the law of the land. If a jurisprudential opinion has the status of the law of the land, then the court will have to decide accordingly. But if the court is not bound by any *fiqh*, then it can take a decision independently after reviewing all the circumstances. They also have discretionary power to implement any *fiqhi* opinion.

At a meeting last year, I asked the same question to the Javed Ahmed Ghamidi, and a learned researcher raised some objections to the opinion my teacher offered in response to my query. Here, we will quote those objections and present our submissions on it.

He writes:

“ It is also wrong for Ghamidi to say that there is no specific Shari'ah ruling prohibiting marriage during *iddah*. If that is so, what is the meaning of '*Ya tarab basna bi anfus ihin na?*' Has Ghamidi considered how many texts become meaningless if a woman is allowed to marry another man during *iddah*?”

”

On this, we believe that the learned researcher has entirely misunderstood Javed Ahmed Ghamidi's stance. In order to know Javed Ahmed Ghamidi's position in this regard, the law of *Iddah* and all its details can be seen in his book "Meezan". Even in the discussion, he did not say that marriage during *iddah* is not prohibited in *shariah*, rather he described it as a serious violation and an act of sin. Javed Ahmed Ghamidi was actually asked about the remedy in case of its violation, to which he replied that it is a matter of Ijtihad. It is as if a scholar states that the *Shariah* has not prescribed any method to make up for the missed prayers and the listener construes that according to that scholar, missing the obligatory prayers is not a sin. Therefore, it is a misunderstanding to say this about Javed Ahmed Ghamidi.

After this, describing the details of the rulings proposed by the Hanafi school of thought regarding the issue of marriage during *Iddah*, the author writes:

“ Javed Ahmed Ghamidi said that such a marriage is defective (*fāsid*), while other jurists call it invalid.... Javed Ahmed Ghamidi has tried to give the impression that Hanafis are stricter in this matter than other jurists, whereas in reality, the case is quite the opposite. ”

We wish to inform the writer that Javed Ahmed Ghamidi does not elaborate on Fiqh in his general discussions, rather, he only puts forth his position on the issue in question. The same thing has happened in that discussion. He corrected the questioner's statement that such a marriage is usually called defective (*fāsid*), saying that the jurists generally do not consider it defective, but invalid (*bāṭil*). He was not asked about the limits and conditions of its invalidity according to the opinion of Hanafis, nor was it the topic of the discussion that time. Therefore, he was not presenting the views of other schools of thought to compare their opinion with the Hanafi school of thought and declare it more or less strict. Javed Ahmed Ghamidi only explained that the jurists generally consider such a marriage invalid.

Later, the learned researcher criticizes Javed Ahmed Ghamidi saying that if the matter is between the individuals, how can it be resolved at the family level? He writes:

“ If someone sells pork, it is an invalid trade because pork is not a product to be sold. In the same way, marriage cannot be declared valid when performed during *Iddah* because the Shari'ah has prohibited it. Therefore, it is necessary to have a new marriage after completing the waiting period (*Iddah*). ”

Here, the learned researcher has objected to Javed Ahmed Ghamidi's statement that there is no possibility of correcting this mistake while maintaining marriage! In support of his claim, he has given an example that the sale of pork cannot happen because in the eyes of the jurists, it is not a sellable product.

In our view, this is a false analogy (*qiyāsmā'a al-fāriq*). Declaring returning a purchased product and nullifying human relations arising through marriage completely at the level of society are two entirely different things. If marriage during *iddah* is completely invalid (*bāṭil*), then what is the basis of all the rulings of the jurists regarding the obligation of *iddah* after consummation of marriage, the responsibility

of alimony during *iddah*, and the proof of ancestry in the case of birth of children? If a case has no basis, what is the logic behind all these decisions? Therefore, it is clear that considering the situation, jurists are issuing diverse opinions about the issue. That's what makes it a matter of Ijtihad.

Javed Ahmed Ghamidi was suggesting some remedies after occurrence of the violation on the same principle. Since the Qur'an and Sunnah did not bind us to any specific actions in such a situation, Javed Ahmed Ghamidi stressed that the person who performed marriage in *Iddah* should repent and rectify his mistake considering its seriousness. Since the couple is not indulged in adultery, they should correct this mistake publicly, and complete the basic procedures of verbal expression of acceptance (*ijāb o qabūl*) at the right time after *iddah*. At the same time, Javed Ahmed Ghamidi said that the courts can give any other order in this matter if they want, because the issue and remedial process purely depend on Ijtihad and is not based on a specific religious text (*nuṣūṣ*). Therefore, now the scope of objection and criticism will be on the soundness of the opinion based on Ijtihad. Our jurists are applying the same method of forming opinion based on Ijtihad.

After this, the learned researcher objects to my comment during the discussion. He writes:

“Since such a marriage has no legal status, the man and the woman cannot be declared regular husband and wife. The only option is separation. However, the separation cannot be considered ‘*faskh*’ (judicial divorce). Muhammad Hassan Ilyas called it ‘*faskh*’ and Javed Ahmed Ghamidi also went on without commenting. It is not judicial divorce (*faskh*) but judicial dissolution (*tafriq*) because legally, this relationship has no status and is a nullity.”

Here, the researcher objected to my remarks when Javed Ahmed Ghamidi stated that the jurists consider such a marriage invalid, I said: “That is, they annul the marriage.” The learned researcher says that the use of the word ‘*faskh*’ here is not correct, but it should be called ‘*tafriq*’. It is because ‘*faskh*’ means that the marriage has been accepted, while according to the jurists, the marriage has not taken place. Any party can separate without a divorce.

We don't think this is true for two reasons. First, in some cases, jurists make '*iddah*' compulsory in cases of consummation of marriage, occurrence of pregnancy, and birth of children. They accept children's ancestry as valid and avoid declaring such a marital relationship as adultery. Moreover, they enforce responsibility for alimony upon the husband during '*iddah*' after the abolishment of such a marriage. If, in your words, this marriage has no legal status and is entirely null, then why do jurists recommend these procedures? It implies that jurists also consider this marriage legally binding while recommending a divorce. Hence, in reality, it is the termination of a marriage ('*faskh-e-nikāh*'). '*Faskh-e-nikāh*' means abolishing or terminating a marriage. This is what is happening in the above situation. However, if the learned researcher finds the term '*tafriq*' more appropriate, he can adopt it.



PITFALLS IN THE PURSUIT OF KNOWL- EDGE



DR. SHEHZAD SALEEM

The pursuit of knowledge has always remained a cherished human goal. Just as the pursuit of happiness, this goal too arises from a natural desire ingrained in human nature. People endowed with knowledge stand out in the society especially if their knowledge is beneficial to the society they live in. True knowledge also brings us closer to our creator.

Yet there are certain pitfalls that may lead a person away from acquiring knowledge and at times make him teach and disseminate false knowledge. Most of these pitfalls have a lot to owe to a lack of humility in a person. Some of them are mentioned here.

Firstly, many of us are shy in asking questions. What generally also withholds us from asking questions is that we feel that people may make fun of us since the question we have in mind might be termed as very basic or even stupid. It is here that we must be bold and exercise courage to bring up whatever we have in mind. At times, it opens up new frontiers of knowledge. At other times, it helps many other people acquiring knowledge who are also shy and timid.

Secondly, one of the greatest tests of a human being is how he or she responds to questions he or she has little or no knowledge of. Truth of course must prevail in all circumstances. If the answer is not known or one is not fully sure of it, the person who has posed the question must be plainly and politely told of one's inability. Making up an answer or guessing one is against ethics. We must keep in check our ego in this matter – which is the real source in making us pose what we are not.

Thirdly, we must not be shy in asking questions from people who are our juniors in age or experience. At times, our ego deprives us of knowledge by not opening up before our juniors. “What will people say?” “People will think that I am a fool in spite of being in a high position?” These are some of the questions that come to our mind and stop us from this. We must keep in mind that learning is a timeless experience. We can learn from our peers and elders and we can learn from our students and children as well. We must not let ego come in our way.

Fourthly, it is often difficult to discard age old opinions that we hold. We have lived by them, taught them and advocated them. However, if we are convinced about the lack of correctness of any one them, fear for others may stop us from changing them. Again questions like “What will people say?” may come in our way and stop us from changing an incorrect opinion.

PITFALLS IN THE PURSUIT OF KNOWLEDGE

We must train our selves that forming an opinion is an intellectual exercise founded on reasoning. If we come across a sounder and more convincing opinion, we must change our view. It is the requisite of accepting the truth – which should always remain our cherished goal. We must keep reminding our selves that the quest for the truth is our abiding duty.

Fifthly, while stating the opinion of someone we must not make a sweeping statement. We must always state that it is our understanding of that person's opinion and of course can be incorrect. What naturally entails from this is that we must be extremely careful in citing the opinion of others and always concede that we make have wrongly understood it. And such should be the effort we make in quoting others that they when they get to know how we have quoted them, they fully corroborate it.



RIGHTS OF MUSLIMS

Derived from hadith no: 6736 of Tirmidhī



SYED MANZOOR UL HASSAN

Abu Huraira narrated that Allah's Messenger (PBUH) said:

“ "A Muslim has six rights over another Muslim." It was asked, "O Allah's Messenger, what are they?" He replied: "When you meet him, greet him; when he invites you, accept his invitation; when he seeks your advice, give him sincere advice; when he sneezes and praises Allah, respond with 'Yarhamuk Allah' (may Allah have mercy on you); when he is sick, visit him; and when he dies, follow his funeral procession." ”

“ In Tirmidhi's narration, there lies Guidance for conduct, a virtuous prize. ”

“ The words of Hazrat Ali (RA) echo clear, A lesson profound from the Prophet's sphere. ”

“ One day, the Prophet did convey, To believers, a lesson to relay: ”

“ Upon each Muslim, on every Muslim's heart, Remember these rights; six duties impart. ”

“ At every moment, focus on these, Express them within your dear devotees. ”

ترمدی میں بیاں روایت ہے
حسن اخلاق کی ہدایت ہے

قول یہ حضرت علیؓ کا ہے
کتنا اچھا سبق نبیؐ کا ہے

ایک دن مصطفیٰؐ نے فرمایا
اہل ایمان کو یہ سمجھایا:

ہر مسلمان کے ہر مسلمان پہ
یاد کر لو انھیں، حقوق ہیں چھ

ہر گھڑی ان کا تم دھیان کرو
اپنے احباب میں بیان کرو

“ The first right is to greet with peace,
To shun all hatred, let hostilities cease. ”

پہلا حق ہے سلام کہنے کا
بغض و نفرت سے دور رہنے کا

“ When meeting a Muslim, greet with peace,
Convey the message of character and sincerity's
lease. ”

جب مسلمان ملے، سلام کہو
خلق و اخلاص کا پیام کہو

“ The second right is to answer the call,
To foster unity, empathy for all. ”

دوسرا حق قبولِ دعوت ہے
باہمی میل جول رحمت ہے

“ When invited by a fellow Muslim brother,
Why deny or refuse, unlike another? ”

جب مسلمان بلائے کھانے پر
عذر و انکار ہو بھلا کیونکر

“ The third right is to pray for mercy's grace,
If one sneezes, it's fate's embrace. ”

تیسرا حق دعائے رحمت ہے
کوئی چھینکے تو اُس کی قسمت ہے

“ When someone sneezes, praise God's name,
When someone sneezes, pray for mercy, the same ”

چھینک آئے، خدا کی حمد پڑھو
کوئی چھینکے، دعائے رحم کرو

“ The fourth right is to share in pain's plight,
Each one needs support, day or night. ”

چوتھا حق درد و غم میں شرکت ہے
اس کی ہر شخص کو ضرورت ہے

“ When a Muslim falls ill, in a plight,
When adversities fiercely take their bite. ”

جب مسلمان کوئی ہو بیمار
جب مصائب کی اُس پہ ہو یلغار

“ Surely attend to visit the ill's bed,
Embrace service, let your actions be led. ”

لازمًا پہنچو تم عیادت کو
اور بنا لو شعاعِ خدمت کو

“ The fifth right, universally true,
Every Muslim seeks it, each one anew. ”

پانچواں حق سبھی پہ غالب ہے
ہر مسلمان اس کا طالب ہے

“ When a Muslim passes, bids adieu,
If possible, attend, offer a prayer so true. ”

جب مسلمان جہاں سے رخصت ہو
گر ہو ممکن جنازہ اُس کا پڑھو

“ Pray for forgiveness, bid them adieu,
Lay them to rest, a farewell, in due. ”

مغفرت کی دعائیں دو اُس کو
اپنے ہاتھوں سے اُس کو دفن کرو

“ The sixth right decreases distances, bridges divides,
Tests human limits, where the heart abides. ”

حق چھٹا قربتیں بڑھاتا ہے
ظرفِ انساں کو آزماتا ہے

“ What you wish for yourself to amass,
Grant your brother, as within your grasp. ”

جو کچھ اپنے لیے پسند کرو
اپنے بھائی کو بھی وہی کچھ دو

“ Religion fosters bonds, strengthens ties,
All Muslims, as brothers, we recognize. ”

دین نے قربتیں بڑھائی ہیں
سب مسلمان بھائی بھائی ہیں



POLITICS AND POWER: THE EXEMPLARY CONDUCT OF THE FAMILY OF THE PROPHET



AMMAR KHAN NASIR

The interpretation of history cannot be singular and agreed upon; there is always a possibility of disagreement, especially when conflicts have become a part of history. However, there is a need for an understanding of history that prevents the journey of civilization from getting entangled in historical debates but rather aims to learn lessons from it and move forward.

The Prophet Muhammad (peace be upon him) had mentioned the privileged status of the Quraysh for the leadership of Isma'il's descendants but did not specify any particular distinction for his own family, Banu Hashim. At the time close to his passing away, there was a discussion between Abbas and Ali regarding whether it was necessary to seek clarification from the Prophet (peace be upon him) about the role of Ahl al-Bayt (the family of the Prophet) in this matter. However, it was agreed that maintaining ambiguity on this issue would be better, and the circumstances themselves should determine their course.

Some of the companions, like Salman al-Farsi and Ammar ibn Yasir (may Allah be pleased with them), believed that authority should be specifically reserved for the family of the Prophet (peace be upon him) and argued that by neglecting them, the community was undermining their worth.

However, as per the general inclination of the Quraysh, as conveyed by Abdullah ibn Abbas (may Allah be pleased with him) upon the guidance of Umar ibn al-Khattab (may Allah be pleased with him), it was suggested that if authority remains within the Quraysh, then the leadership should not go to Banu Hashim. This was because consolidating both prophethood and caliphate within a single family might concentrate power excessively in one place.

Now, it should be observed how the Ahl al-Bayt the family of the Prophet perceived this situation and what guidelines they established for themselves. This serves as guidance for us and requires our focused attention. According to our understanding, the overall stance of the Ahl al-Bayt in the realm of political authority can be articulated in the following points:

- If the confirmation of the political coherence of the community is not attainable, factions should not be formed amidst the struggle for authority. Instead, the path of goodwill and assistance to those in charge should be chosen. Depending on the situation and need, their counsel or assistance should be

sought in the execution of affairs. This approach was presented during the time of the first three caliphs by Hazrat Ali (may Allah be pleased with him).

- If faced with political turmoil and upheaval, and one is demanding control while handling the reins, avoidance should not be opted for. Instead, efforts should be made, in accordance with one's capacity and understanding, to reconsolidate the political strength of the Muslims. Hazrat Ali (may Allah be pleased with him) presented this approach during his caliphate, although it might have presented some challenges and raised questions regarding his practical wisdom.
- If, after the fields of political contention have simmered down and the cycle of violence and bloodshed has come to a halt but the threat of its revival looms large, priority should be given to the unity and consolidation of Muslims. If the possibility of a dignified peace with honorable terms exists, it should be embraced, choosing relinquishment of power over continued conflict. This approach was advocated by Hazrat Hasan (may Allah be pleased with him).
- If, within a specific region, even at a limited level, the circumstances indicate the availability of political stability and the potential to establish the model of Ali's Prophetic method in governance, efforts should be made to benefit from such opportunities. This approach was chosen by Hazrat Hussain (may Allah be pleased with him) upon receiving the invitation from the people of Kufa.
- If the dissolution of political tensions becomes evident, instead of persisting on a futile collision course, there should be a reconsideration of the possibilities for reconciliation. However, it's crucial to comprehend that the method and conditions of reconciliation should be dignified. If dignified reconciliation is not an option, sacrificing life should be preferred. This was the approach presented by Hazrat Hussain (may Allah be pleased with him) and his household in Karbala.
- If the prospects for political resolution become increasingly limited and any such endeavor appears to exacerbate the division within the community, it is imperative to completely avoid political conflicts and confine oneself to the realm of knowledge, piety, and exemplary conduct for guiding the community. The tradition of speaking the truth in the domain of those in power should be kept alive. This was the approach generally adopted by the Imams from the Ahl al-Bayt after the event of Karbala.

This discussion should be viewed in the context of a broader cultural question, considering various possibilities and examining how the Ahl al-Bayt, in different circumstances, have left us a precedent to contemplate. By focusing on this aspect, this debate, rising above sectarian disputes and arguments, can become a significant cultural guide for us. Allah knows best!



LEFTIST INTELLECTUALS AND HUMAN DREAMS



REHAN AHMED YUSUFI

Marxism was the most significant intellectual movement of the modern era that influenced the entire world in one way or another. Politically, its culmination manifested in the form of the Soviet Union, and its influence spread over half of the world. Economically, on one hand, it challenged the oppression of the capitalist system, while on the other hand, it established a practical system based on socialist principles in communist countries. However, its most profound impact was on the intellectual minds worldwide. The most brilliant individuals across the globe were influenced, and they stood tall as carriers of communist theories in every region of the world.

Throughout much of the 20th century, a struggle persisted between traditionalist right-wing forces and leftist communist ideologies. Pakistan was a significant arena for this struggle, as despite the proximity to the Soviet Union and the presence of communist and leftist ideas in neighboring countries, Pakistan remained a stronghold of conservatism, tradition, and religion. Many on the right-wing in Pakistan believed that Western powers tolerated the country precisely because it could serve as a fortress against the tide of communism. Despite the global spread of communist ideas, Pakistan was perceived by many Western powers as a bulwark against the Communist surge.

Regardless of the perspectives, practically, Pakistan continued to play the role of a bearer of Islamic knowledge and a close ally of Western capitalist nations. In response, the Soviet Union also provided significant support to the leftist cause in Pakistan, and prominent intellectuals and scholars emerged from the left-wing in the country. However, at the popular level, the left-wing could not gain much acceptance in Pakistan.

In 1977, when General Zia-ul-Haq's era began, it seemed as if it marked the onset of the right-wing and religious establishment, and the decline of the left-wing. Indeed, the Soviet-Afghan War exacerbated this situation, where Pakistan, Arab countries, and all Western states collectively fought a proxy war against the Soviet Union. This ultimately led to the downfall of communism and the end of the Soviet Union. This event also brought an end to the influence of the leftist forces in Pakistan.

After that, the 1990s and the beginning of the 21st century were a vacant field for the right-wing, but during this period, extremism in the name of religion, sectarian violence, killings, and terrorism carried out in the name of religion created a sense, especially among the intelligent and sensitive classes, and particularly among the youth, that everything was not going well in society.

LEFTIST INTELLECTUALS AND HUMAN DREAMS

In such a society, two prominent strong voices emerged that openly criticized the prevailing situation. The first voice was of the scholars who, with full force, asserted that Islam does not endorse extremism and terrorism. Religious extremists used the most intense propaganda against such scholars to portray them as enemies of Islam. Terrorists either silenced or forced the most prominent voices among them into exile or martyrdom. The remaining few had to face not only the atmosphere of fear and terror but also the worst societal and economic challenges beyond propaganda.

However, a time came when the government, compelled, decided to crush terrorism, and thus the situation improved somewhat. It was also the time when another voice rose against religious extremism.

This voice was from the same left-wing that now found allies among the youth who were against religious extremism and terrorism. Information age familiarized these young people with the tradition of the Western left-wing, which had once again come to life due to the rise of capitalist oppression and the promotion of terrorism. The proponents of this second voice were knowledgeable young intellectuals who possessed most of the qualities of the left-wing scholars that were generally admired by the people. They opposed the state in a vigorous manner and engaged in rebellious discourse. In addition to their radical approach, they were well-read and expressed their claims eloquently in their writings and speeches.

Religious extremists saw more threat from the second voice; therefore, they exerted full force to suppress the second voice by ignoring it and amplifying the first voice. The benefit went to the left-wing's second voice, and the rise of social media rapidly spread their message in society. Today, when distressed people hear the left-wing's voice with revolutionary discourse, rebellious style, harsh criticism of the state, and opposition to religious extremism, referencing Western scholars and intellectuals, and discussing historical events, they feel that this is the revolutionary group showing us the path to salvation.

The reality is that our society, whether traditional or modern, finds salvation neither in the conventional practices of the right-wing nor in the revolutionary thinking of the left-wing. It is not in the extremist thoughts of Muslims or in the revival of communism. Humanity has witnessed the extremes of all these ideologies in the past two centuries, experiencing their created chaos, bloodshed, oppression, and coercion. Salvation for humanity lies solely and exclusively in the invitation to faith and morality brought by Muhammad, the Messenger of Allah (peace be upon him), the knowledge of which is encapsulated in the Quran.

Regrettably, the nature of the human test or trial is such that Satan has challenged Allah Almighty, stating that he will continue to sit on the straight path, as elucidated in the Quran, until the Day of Judgment. He will divert people from this path by any means necessary and prevent them from coming to this path in any way possible. Satan uses worldly desires, wealth, fame, and the lust for power at times. He constructs traps of authority and at times makes use of media and sensuality. He exploits idolatry, atheism, sectarianism, and religious extremism for his purpose.

He manipulates left-wing, secular ideologies, and communism, and sometimes he entangles humanity in the web of capitalist oppression, market economy worship, and right-wing authoritarianism. He sometimes raises the slogan of humanity and sometimes shows the dream of freedom.

Shaitan's mission is two-fold: to prevent people from true worship of Allah and to divert humanity from

LEFTIST INTELLECTUALS AND HUMAN DREAMS

ethical conduct according to God's standards. His aim is to remove humanity from the path of free ethical behavior according to God's criteria. He seeks to hinder people from reaching Muhammad, the Messenger of Allah (peace be upon him), and the prophets. He endeavors to obstruct people from embracing the invitation of faith and morality as presented in the Quran.

Those who rise above the divisions of right and left, reaching the invitation of faith and morality in the Quran, are the ones who will bring goodness to the world. They are the ones who will reside in the eternal paradise of the Hereafter, a dream Marx envisioned for the world but failed miserably. This society of paradise will be where the power of humans over humans will be abolished forever. Every injustice and unfairness will be buried under the depths of hell for eternity. Every human dream will be fulfilled, and every evil will be permanently eradicated.



HAYAT-E-AMIN IV



NAEEM AHMED BALOCH

Referring to his educational performance, Amin Ahsan says that he was the youngest of the classmates, but despite this, he would garner more attention from the teachers than all the other students. His success created feelings of jealousy and envy among some older students. Naturally, these students would search for flaws and weaknesses in Amin Islahi. They would approach teachers who were more convinced of Amin Ahsan's intelligence and skills to spread negative opinions. According to Maulana Amin Ahsan: "They kept conspiring and backbiting me in front of the teachers."

One such effort was to spread the word that Amin Ahsan was weak in grammar and syntax. There was some truth to it as his grasp of grammar rules was not as strong compared to the older students. One reason behind this, according to Islahi, was that although Imam Farahi's books had been included in the curriculum, some teachers were unfamiliar with the style of these books.

One reason behind this, as Islahi narrates "was that although Imam Farahi's books had been included in the curriculum, some teachers were unfamiliar with the style of these books. For some teachers, the style of these books was entirely unfamiliar, and they chose not to engage with them. Consequently, I lost two years. I couldn't comprehend what those maulvis taught me. The older students were ahead of me in such matters, but when it came to reading Arabic texts, I always led the way."

His classmates may not have been fully aware that Amin Ahsan had overcome this weakness, and under the guidance of his favorite teacher, Maulana Abdul Rehman Nagarami, he had rid himself of all minor and major weaknesses. (In this regard, we have already explained that through a Persian book, Amin Ahsan had learned and understood all the concepts.)

Amin Ahsan says that the people suffering from jealousy spread the word so efficiently that it reached Imam Farahi. Though Imam Farahi did not teach Islahi anything at the time, he still kept a keen eye on him.

It needs to be remembered that Maulana Farahi did not teach students in lower grades. His job was limited to educating and training the teachers only. However, Amin Ahsan was not a stranger to him from the first day. He knew him from the day his father rode an elephant to meet him at Madrasah-ul-Islah and introduced his son to Maulana Farahi.

He must have asked Maulana to take special care of his son. It is because Amin Ahsan belonged to a well-known and wealthy feudal family of the area. At that time, riding an elephant to a particular place was akin to driving an expensive car in today's time.

The information about a brilliant student like Amin Ahsan struggling with learning basic grammar and syntax must have been a matter of concern for him. What happened after that indicates that Amin Ahsan was not aware that news about his weakness in grammar had reached Imam Farahi, the president, and the most learned teacher of the Madrasah and the center of everyone's attention. He was also unaware that Imam Farahi would test his skills mercilessly. In fact, Imam Farahi did not want any student of his Madrasah to be technically weak. Amīn Ahsan Islahi was also a special student. For this reason, Farahi had decided to investigate the news.

Amin Ahsan's Test

Maulana Amin Ahsan did not mention the time of this incident, but indications reveal that it must have happened when he was in fifth or sixth grade. It was when Imam Farahi used to teach the Qur'an to all the teachers and students of the Madrasah. That's why his lecture was very important for everyone. In this lecture, Imam Farahi taught the Qur'an as if it was his specialized field of research. For this reason, the number of attendees must have been quite high.

Recalling the event, Amin Ahsan says that as soon as the lecture started, he entered the hall and sat down. Before starting the lecture formally, Maulana turned to him and said: "Amin, what form is the word ج? Obviously, this was an unexpected situation for Amin Ahsan. So, at first, he didn't take it seriously. Describing his impression, he says: "I thought he had said ج instead of لا, perhaps as a joke. When I paid more attention, I learned that he was saying ج. After a little deliberation, I concluded within minutes that it was the central letter of the word waliya (وَالِي). The letter ل was dropped because of the imperative form (amr). Drawing this conclusion, I said: "This is the imperative form of the word (Ṣīghah-e-amr). But Imam Farahi was prepared to test Amin Ahsan's ability that day. He asked immediately, on what standard form (wazn)? I said, "On the standard form (wazn) of ق.

Amin Ahsan meant that it was similar to the letter ق in the word waqinā وَقِنَا (in the Quranic words waqinā 'adhāba al-nār). The test continued, and the Imam asked the next question: "What does it mean? Amin Ahsan told the well-known and conventional meaning of the word, saying that it means "to be a guardian". The teacher asked: "Can this meaning also apply? " He asked about the second meaning i.e., "to help". Amin Ahsan said: "Yes, it is also applicable." Then Imam turned to the audience and said in a slightly flat tone: "Who says you don't know the grammar?"

Maulana says he thought about naming people but then checked himself, believing that he had already won the battle. Maulana talked about this event on multiple occasions but never named any of his classmates even when asked. It shows the impeccability of his education and moral conduct. It also indicates that the success in the test carried great significance for him.

Students of the Arabic language should imagine if they were asked this question suddenly about a verb that has two letters illah. Would they be able to answer all the questions that Amin Ahsan answered successfully and confidently?

The success in the test was a great achievement for a young student, Amin Ahsan. Maulana says that after that, no one dared to tease him about his weakness in grammar.

Story of Arabic Poetry

Amin Ahsan's rivals also conveyed the news to Maulana Farahi that Amin Ahsan made strange comments about Arabic poetry, saying that poetry is nothing more than nonsense. It is difficult to determine whether the poet is praising a girl or a she-camel. Maulana says that the reason behind this complaint was that Maulana had taught the first poem of Sab' al-Mu'allaqāt, and Amīn Ahsan Islahi had made comments on the poetry.

It should be remembered that the Sab' al-Mu'allaqāt are the poetic works of seven great poets of the Arabic language. During the age of paganism, poets would recite their poetry at various festivals and public events. To honor the best poet, his work would be placed on the walls of the Ka'bah. The collection called Sab' al-Mu'allaqāt is the work of the seven classical poets whose poems were hung on the walls of the Kaaba. It is usually included in the curriculum to enhance proficiency in the classical Arabic language. This collection is also part of the curriculum of Madrasah al-Islah. Its first poem is that of the famous pagan Amr al-Qays. The first verse of the poem is:

قَفَا نَبِكِ مِنْ ذِكْرِي حَبِيبٍ وَمَنْزِلِ بِسِقْطِ اللَّوَى بَيْنَ الدَّخُولِ فَحَوْمَلِ

“

O my beloved friends, stop here for a while so that we can cherish the memory of my beloved's house which is located on the sand dunes of dukhūl and Hawmil.

”

Amin Ahsan had commented on the verse because of the literal meaning of the verse.

When this matter reached Imam Farahi, he said that Amin Ahsan was not taught poetry at all. When he met Amin Ahsan, he affectionately called him and asked, "What have you said about Arabic poetry?" Amin Ahsan repeated the same thing. Farahi asked him to read a verse. He recited the first verse and translated it as above. Imam Farahi said: "No, translate it this way: stop my friends, stop. Let us shed some tears in the memory of my beloved and her house. Maulana says that he did not even allow his teacher to complete the poem and cried out: "No doubt, it has become a poetic verse. Now it's pure poetry. After that, he never complained about the poetry; instead, he developed a liking for Arabic poetry more than the poetry of Urdu and Persian languages.

Born scholars of Urdu

Regarding Urdu, he said that although he got admission in the Urdu medium of education and some Urdu books were also included in the curriculum, the teachers had decreed that Amin Ahsan did not need to read Urdu as he was already an expert in it. Maulana also explains one of the reasons for his rapid academic growth and better learning ability after the completion of early grades in the following words: "I learned after I became mature. When a person grows up, he learns much faster, more attentively, and deeply. Thus, he makes a big jump spanning over the years of learning. I also made this jump."

For this reason, Maulana was against admitting children to Madrasahs at a very young age. He believed that it is not the right strategy to send a child to the Madrasah for regular education until he gains enough maturity and consciousness.

Strict Persian Teacher

Amin Ahsan was exempted from Urdu lessons. Maulana says: "The teacher called me a born scholar of Urdu." But Amin Ahsan had to study Persian. The story of his learning Persian is also quite fascinating. Here is how he described his story:

"One-hour period was allocated for Persian. It benefited me. The Persian teacher was a frowning and distressful man. Everyone feared him. But anyway, I learned Persian from him. May Allah forgive them. He also taught calculations such as addition, subtraction, multiplication, and division. But I could not learn these things. I do not know these things even today. These things do not suit my nature. Apart from this, he also taught us calligraphy and art. In those activities too, we easily tricked him. We never even wrote a page for him, never. But we studied Persian from him and learned it very well."

In fact, what Maulana meant to say was that his Persian teacher was very strict. He referred to verse 10 of Sura al-Dhar (76) of the Qur'an for his harsh attitude. The verse and its translation are as follows:

إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوبًا قَبْطَرِيًّا

“

We fear from our Lord a horribly distressful Day.

”

It is said that no student escaped corporal punishment from him, but Amin Ahsan was the only student who successfully avoided physical beating. He was not only safe from punishment but also clever enough to trick him by not learning anything other than Persian.

He did not mention how he tricked his teacher. I think he must have been exempted from these lessons too like Urdu because Maulana's handwriting was very good. However, Maulana has said that an hour was allocated for these lessons. How he spent this time in front of such a strict teacher is certainly an interesting secret.

Amin Ahsan's First Speech

Amin Ahsan's first public speech is an important event in his academic career. He gave this speech at the first annual meeting of Madrasah al-Islah. At that time, he was a sixth-year student. The event was organized to distribute certificates to the first batch of students who had completed an eight-year-long educational course. Maulana Muhammad Ali Jauhar was given a special invitation to preside over the meeting. Maulana mentioned this event in the July 1964 issue of the monthly Mīsāq. In it, Maulana wrote an article titled "Maulana Muhammad Ali Madrasah al-Islah Mein." After mentioning Muhammad Ali Jauhar, Imam Hamiduddin Farahi, and Maulana Muhammad Qasim, he writes:



"Although it is not appropriate to describe oneself amidst the mention of elders, for those whose total life comprises only a few small and big relations they have developed with the elders, if they do not describe themselves in connection with those associations, where will they get a chance to express their feelings about such achievements? For this reason, allow me to mention that in this meeting, I got the first opportunity to introduce myself to the public.

The management assigned me the responsibility to discuss and describe the educational and training activities arranged by the Madrasah for students. Hence, I had to deliver the speech and interact with the public audience for the first time. I had personally prepared the speech. Though it was my first speech at a public event, it was a very successful attempt considering my age and education. Maulana Muhammad Ali (RA) and other scholars sitting on the stage praised me. Even Maulana Farahi (MAY Allah be pleased with him) gave me a signed copy of his commentary on the Quran as a reward. After that, I started receiving invitations from far and wide to attend public events, and I attended some of those events. However, I did not allow myself to develop this habit because my teacher Maulana Farahi (may Allah be pleased with him) strongly disliked making too many speeches. Once he even told me that making too many speeches blackens the heart. Surely, I was not going to feel attracted to something my teacher disliked so much (46)."

Why Maulana gave so much importance to this incident is evident from the following details he shared orally:

Maulana (Farahi) specifically commented on my first speech. When people stood up to leave the event and discussed their views, Maulana (Farahi) said that this student's speech was also very good. He did not mention the speeches of Maulana Muhammad Ali, Syed Suleman Nadvi, and Maulana Abdul Rehman Nagarami, who were established orators of the time, but he liked my speech. Maulana Nagarami suggested that the student must get something to relish the memory of this event. Maulana asked what could be the best choice. He thought for a while and then gave a set of his books containing commentary on the Quran in the Arabic language. Before handing over the gift, he wrote my name on the books and signed them.

As Maulana has written in his article, he did not make many speeches following the advice of his teachers. However, Imam Farahi still believed that Amin Ahsan Islahi delivered too many speeches. Therefore, on an important occasion, while praising Amin Ahsan's speech, he also said:

"Yes, he has become the great Abul Kalām Azād." Javed Ahmed Ghamidi explains how Amīn Ahsan Islahi took this statement of his beloved teacher in the following words of Amīn Ahsan Islahi:

He used the word 'Azad' in such a way that his praise looked more like a criticism. That was my teacher's way of training. (Ishraq January/February 1998, 15).

It would be appropriate to identify the topics Amin Ahsan chose to discuss in his speeches.

Maulana did not say anything about the topic, but it is certain that he made these speeches during the Khilafah Movement (1919-1922). The Khilafah Movement was the most popular movement in the subcontinent and the largest movement in Hindu-Muslim unity. It started when the Allied forces of Germany were defeated by the British alliance in World War I (1914-1918). Germany's most powerful and major ally was Turkiye, known as the Ottoman Empire (1517-1924). It comprised territories of three continents and still included much of Southeastern Europe, the Middle East, and North Africa. According to the current international geographic map, about 47 countries were under the Ottoman Empire. It was a symbol of political strength for Muslims.

That is, it was considered a continuation of the caliphate starting from Hazrat Abu Bakr Siddiq (RA). Hence, all Muslims felt a sense of religious affiliation with it. When Turkiye was defeated in this war, the Muslims of the subcontinent got worried about the imminent abolition of the Caliphate and the future of the Arabs, especially Makkah and Medina.

Therefore, the Muslims of the subcontinent started this movement to save the institution of Khilafah and to protect the Hejaz. Since India was ruled by the British government, the Indian Muslims demanded from the government to make their allies refrain from abolishing the Khilafah and capturing Hejaz. At that time, the entire Muslim community and their leadership supported the movement. Maulana Abul Kalam Azad, Shaikh-ul-Hind Maulana Mahmoodul Hassan, Mufti Kifayatullah, Maulana Sanaullah Amritsari, Maulana Ahmed Hussain Madani, Maulana Muhammad Sajjad Bihari, Maulana Abdul Bari Firangi Mahali, Maulana Syed Sulaiman Nadvi, Maulana Salamatullah Firangi Mahali, Maulana Abdul Majid Badayuni, Maulana Syed Muhammad Nasir Ihabadi, Maulana Syed Dawood Ghaznavi, Maulana Azad Subhani, Maulana Abdul Rehman Ludhianvi, Dr. Mukhtar Ansari, Maulana Hasrat Mohani, Maulana Muhammad Ali, Maulana Muhammad Ali Ali Khan, etc., participated in the movement. It means that except for a few names of religious and political leadership (such as The Founder of Pakistan Muhammad Ali Jinnah), all Muslims were united on a single platform through this movement. Not only Muslims, but all Hindu and Sikh leaders, including Mahatma Gandhi, also enthusiastically supported the movement. There came a time when Mahatma Gandhi led this movement after the arrest of prominent Muslim leaders. The movement ended in 1922 when the Turks themselves abolished the Khilafah under the leadership of Mustafa Kemal Pasha. After multiple casualties in the Chauri Chaura incident in India, Gandhi also formally announced the end of the movement.

It is also a known fact that all the elders of Dabistan Shibli were strong supporters of the Khilafah Movement. This is also confirmed by the arrival of Maulana Muhammad Ali Jauhar in the meeting in which Amin Ahsan gave the first speech. It indicates that Amin Ahsan must have frequently preferred to speak on the Khilafah movement. Therefore, we can say without hesitation that these speeches of Amin Ahsan must be in support of the Turkish people and the Khilafah.

The Environment of Madrasah al-Islah

After discussing the educational environment, it is also important to present a picture of the overall ambiance of the Madrasah al-Islah. It will help describe the general atmosphere of the Madrasah and its impact on the social training and development of Islahi.

Remember that Madrasah al-Islah was a residential educational institution. The Madrasah had a specific dress code, and everyone had the same kind of food and drink. The teachers also stayed in the hostel annexed with the Madrasah. As for food and drink, it was like that of a common man of that time. Dr. Sharaf-ud-Din Islahi, a graduate of the Madrasah al-Islah and the biographer of Imam Farahi, writes: "The simplicity of the food served to students can be observed from the fact that for the first 30-40 years, the average cost of food per person was Rs. 3-4 rupees per month. In 1979, the cost of food was 60 rupees per person per month. The standard and quality of food always remained the same. According to Maulana Amin Ahsan Islahi, lentils and bread are the food of the poor. That is the food every student got in the Madrasah. The only difference is that students got meat to eat twice every week to change their taste. On the other days, they had to eat with mashed vegetables called chatni."

"Pajamas with a shirt or kurta are all-weather attire. They live in houses made of shacks, clean their rooms themselves, wash clothes with their own hands, and iron their clothes with their own hands. Nasrullah Khan Aziz, a renowned journalist and writer, once visited the Madrasah and complained about the lack of cleanliness among the students. I was surprised to read his criticism. Cleanliness with simplicity is a special feature of the students of the Madrasah.

Nasrullah Khan Aziz had visited the Madrasah when I was a student there. I am a witness and a participant of that visit. He might have not considered the fact that the students came from villages of backward districts and were studying in a religious Madrasah..."

Nasrullah Khan Aziz's opinion is refuted by his companion Maulana Masood Alam Nadvi, who has mentioned cleanliness as a unique feature of the students of Madrasah al-Islah. I quote his words here:



We used to hear about simplicity and cleanliness of Madrasah.
We found it the way we heard.



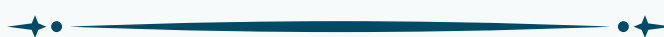
The two went to the Madrasah together and wrote their opinions on the same date. Talking about student's dressing habits, the observer writes:

"The students wear a woolen cap on their heads, slippers on their feet nowadays. Previously they wore khatpatti when I visited the Madrasah. Khatpatti is no more in use. Khatpatti, made of a mixture of wood and hay was a cheap replacement for today's plastic slippers. It was different from kharawas (a type of shoe). When Nasrullah Khan Aziz went to the Madrasah, he was surprised to see hundreds of khatpattis outside the mosque at the time of the prayer. He wondered how the boys recognized their khatpattis in the darkness of the night. Perhaps shared his surprise with someone who explained the situation. In response, Khan jokingly asked if the students had their rationale in their feet? On this, Maulana Islahi said: No, but they also have rationale in their feet (Zikr Farahi 403-404)."

Students in Madrasahs usually spread their bed on the ground to sleep. In the era of Madrasah al-Islah, there was hardly any religious seminary where students got the facility to sleep on cots. However, Madrasah al-Islah had arranged cots for both teachers and students. Although Allama Shibli Nomani preferred for students to sleep on the ground, Dr. Sharaf-ud-Din Islahi states that in Madrasah al-Islah, students used to sleep on cots instead of on the ground (Zikr Farahi 404).

I met Dr. Sharafud din Islahi (1934-2011) when he came to Lahore to meet Maulana Islahi. I remember he wore very simple clothes. It was clear that the simplicity learned in Madrasah al-Islah had become a part of his personality. I had seen the same level of simplicity in the nature and conduct of Maulana Amin Ahsan Islahi. After completing the discussion on the living conditions of Maulana, we will spare a separate chapter for this topic.

(to be continued)



IS CONVENTIONAL MORTGAGE HALAL?



SALMAN AHMED SHAIKH

In some of his recent public lectures, Javed Ahmed Ghamidi has suggested that taking any form of loan for asset purchase from conventional banks is allowable in Islam. He contends that hire purchase agreements, finance lease, and mortgage loans are all allowable in Islam. He maintains that asset finance using finance lease or mortgage loans does not involve any injustice. He thinks that it is a benevolent act on the part of the financier to facilitate asset ownership.

In response to this view, it is humbly stated that conventional banks only provide loans no matter whether the loan amount is used for purchasing assets or not. As far as repayment of debt is considered in conventional finance lease or mortgage loans, the interest is due from the very first date of sanction of loan till the very last. If the asset remains unusable during the conventional finance lease, the instalments including interest and principal repayment will continue without any break. If interest amount is not paid on time, then interest has to be paid on accrued interest along with financial penalties. Compounded interest can multiply exponentially.

Conventional banks do not themselves justify their charge of interest or mark-up as a form of rent. It is strange to see advocacy on their behalf when they are themselves not claiming to be interest-free. All finance practitioners and academics know that the instalments in finance lease and mortgages are computed by using present value annuity formula. Conventional banks have no concern with the value of the asset or property. Bank as a financial broker looks to get returns on its debt receivable with interest. Islamic banks also do not exactly provide a plain vanilla operating lease where the client can use the asset and return it after the lease period. They also provide lease as a way of financing the purchase of asset by the client. However, they ensure that during the lease period, ownership rests with the bank as lessor in Ijarah. They also pay asset related costs directly. For the commercial sustainability and competitiveness of their financing product, Islamic banks charge rents keeping in view their costs incurred and an expected level of profit which will allow them to provide competitive returns to the depositors.

One may make an economic criticism on Islamic way of leasing as being similar in the eventual effects and outcomes. Nonetheless, it is inconsistent to criticize Islamic banking on the understanding that they merely use legal stratagems, while giving blanket permissibility to all modes of finance lease and mortgage loans offered by conventional banks.

IS CONVENTIONAL MORTGAGE HALAL?

One can say that the substance in Islamic banks from the monetary flows point of view is also no different. Indeed, this is highlighted extensively in Islamic economics literature. Nevertheless, the main scope of criticism is economic substance rather than Shari'ah compliance. Economic criticism is widely known and appears even from within the Islamic finance circles as well.

In his book, 'Ghair Soodi Binkari' [Interest Free Banking], Mufti Muhammad Taqi Usmani has clarified that if Islamic banks underachieve redistribution objectives through their currently used products and services, then, it does not automatically mean that the currently used product structures are not Shari'ah compliant. It is because Shari'ah compliance rests on fulfilling the applicable rules of Shari'ah in each contract.

Thus, these differences also need to be given due consideration in forming opinion about Islamic banking. It is incomprehensible that while discrediting Islamic banking, one would simultaneously sanction it legitimate to obtain any form of finance from conventional banks where the finance is needed to buy an asset.

In his book 'Maqamat', Javed Ahmed Javed Ahmed Ghamidi writes:

“ If things are being sold on instalments, then until these instalments are complete, the bank should remain a partner in the ownership of the sold item, fulfil the rights of ownership and receive rent on it. ”

Ironically, only the practiced Islamic banks fulfil this condition. It is quite appalling that the author repeatedly complains about being misunderstood, but, here, he has vindicated conventional banking on a justification which they do not fulfil and which only Islamic banks ensure. It is quite strange that the author has shown reservations with practiced Islamic banking, but he approves taking finance lease and mortgage finance unconditionally from conventional banks.

Where the bank does not take ownership, possession and risk of the asset, the exchange of money at two different time period will fall within the ambit of loan of money and in such cases, difference in values in exchange will constitute Riba. In such transactions, it does not matter whether the Riba is small or large. Hence, both 'interest' as well as 'usury' (exorbitantly high rate of interest) are not acceptable in Islam.



THE NIGHT JOURNEY & THE ASCENSION INTO THE HEAVENS: JAVED AHMED GHAMIDI'S VIEW



Compiled by:

SYED MANZOOR UL HASSAN

Introduction:

The night journey and ascension (Isra wa Meraj) into the heavens are considered some of the Prophet's (sws) magnificent miracles. The incident is recounted by interpreters of the Quran, compilers of Hadith, and the Prophet's (sws) biographers based on verses 1 and 60 of Surah Bani Israel (17), verses 1 to 18 of Surah al-Najm (53), and various hadith reports.

According to Surah Bani Israel, one night, the Prophet (sws) was taken from the Masjid al-Ḥarām to Aqsa Mosque, aiming to make him witness divine signs. According to Surah al-Najm, the Prophet (sws) saw Hazrat Gabriel (asm) twice in his original form: once at the far end of the horizon and the other at the utmost boundary of the seventh heaven (Sidrat ul Muntaha). The incident involving the distance between two bow lengths (Qāba Qausin) also occurred at this juncture.

The hadith narrates the incident as follows: One night, Archangel Gabriel (asm) came to the Prophet (sws), opened his chest, filled it with faith and knowledge, and sealed it. Subsequently, a white horse, swift as light, was presented to him. The Prophet (sws) mounted the horse to travel to Bayt al-Maqdas. After covering several miles and moving through different places, he reached al-Aqṣā Mosque, tethered the horse outside the mosque, and entered Solomon's temple (Haykal e Sulaimānī). All the divine prophets were already there preparing for prayers to be led by the Holy Prophet (sws). Following the congregational prayer, two bowls, one filled with milk and the other with wine, were presented to him, and he chose to drink the milk. Later, a ladder was presented to him to ascend to the skies, through which he traversed the seven heavens accompanied by Archangel Gabriel. The Prophet (sws) passed through all seven heavens, meeting many other prophets, including Hazrat Adam (asm), Hazrat Ibrahim (Abraham) (asm), Hazrat Yusuf (Joseph) (asm), Hazrat Idris (Enoch) (asm), Hazrat Musa (Moses) (asm), Hazrat Harun (Aaron) (asm), Hazrat Yahya (John the Baptist) (asm), and Hazrat Isa (Jesus) (asm). Beyond the seventh heaven at the border between the human and divine realms (Sidrat ul Muntaha), Gabriel departed, and the Prophet (sws) was presented in front of God Almighty at a distance of two bow-lengths (Qāba Qausayn).

God Almighty bestowed upon him the blessings of 50 obligatory prayers, which the Prophet (sws) received and began his return journey. On his way back, at the seventh heaven, he met Hazrat Musa (Moses) (asm), who advised him to request a reduction in prayers, drawing from his experience with his own people. The Prophet (sws) accepted the advice and returned to the court of God to request the reduction. God acceded to his request and reduced the number of prayers. When he came down, Hazrat Musa (Moses) (asm) again gave him the same advice. He went back with the same request. This was repeated many times until the number of prayers was finally reduced to five. When Hazrat Musa (Moses) (asm) gave the same advice yet again, the Prophet did not like to go back and proceeded on his journey downwards. He reached the seventh heaven after passing through all the other skies and came to the Bayt al-Maqdas. Here all the other honorable prophets were ready for prayers. He led the prayers, mounted the horse Buraq, and returned to the Sacred Mosque.

During this journey, the Prophet visited the River of Paradise (Ḥawz e Kawthar), Mosque of the Heavens (Bait ul Ma'amur), and the Heaven and the Hell. According to some scholars, the Prophet also practically saw God on the occasion of Qāba Qawsayn. The Prophet (sws) experienced and observed these incidents in their full physical and spiritual dimensions.

These details of the events known as Isra and Mi 'rāj in our academic tradition can be found in the commentaries of the Quran, the interpretations of hadith, the writings of the Prophet's Sirah, books on arguments about prophethood, and the miracles of the Prophet(s).

Javed Ahmed Ghamidi considers these incidents of the night journey and ascension into the heavens as signs of God and believes in their miraculous and extraordinary aspects. However, he does not accept the traditional interpretation as correct. In his view, there are several flaws in analysis, reasoning, understanding, and interpretation, leading to a portrayal that contradicts the meaning and objective of the Quran and Hadith. Therefore, he has critically analyzed its interpretation, evaluated its arguments, and presented his views in comparison.

This book details Javed Ahmed Ghamidi's critical review of the traditional opinion and his perspectives. It includes two chapters and two appendices. The first chapter, titled "The Night Journey and Ascension into the Heavens: Javed Ahmed Ghamidi's Point of View," provides a detailed description of Javed Ahmed Ghamidi's opinion on the issue. It includes sufficient evidence from the Quran and Hadith, backgrounds of incidents, clarification of arguments, and structured outcomes for comprehensive understanding. The second chapter evaluates the traditional perspective and is titled: "Night Journey and Ascension to the Heavens: A Critique of the Traditional View." It describes the traditional view, its arguments, quotations from supporters, and briefly outlines the principles underlying Javed Ahmed Ghamidi's arguments. It then examines all arguments and their conclusions, addressing any deficiencies. This discussion covers various aspects:

- Whether it is one incident or four
- The meaning of 'رؤيا' (Dream) in the Narration Describing the Night Journey - Traditional View
- The debate between a physical or spiritual journey as the final argument
- The Meaning and Concept of 'الرؤيا' (the Dream)
- The Validity of Evidence from the Verse of Muttanabi
- The Significance of Evidence from the verse of Ra'ai
- The Purpose Behind the Wording of subhāna alladhī (Glory to Him)

- The Authenticity of the Argument for asrā bi ‘abdihi (Who Took His Servant for the Night Journey)
- The Arguments Derived from Hazrat Abdullah bin Abbas (rta)’s Narrative
- The Argument Based on the Wording of “fitnatan linnās” (Trial for People)
- The Argument Deducted from People’s Reactions
- Sighting of God

The final section comprises appendices. It includes crucial elements and explanatory debates to cater to scholarly needs, assisting readers seeking further exploration or access to the sources of the debate.



References:

- [1]. The term "Isra" is derived from "أسرى بعبدہ" (took His servant), while "Mi‘rāj" is associated with "بی ج ر ع" (I was taken up to heaven). "Mi‘rāj" in Arabic translates to "ladder."
- [2]. The details surrounding the incident of Mi‘rāj are generally agreed upon by most scholars. However, some aspects are based on narratives that have been deemed weak by compilers of Hadith. Despite acknowledging this weakness, scholars accept these narratives due to their perceived alignment with the Quran and Hadith.

LET US THEN LIVE FOR OTHERS!



DR. SHEHZAD SALEEM

“

Let us then live for others
O Sisters mine and brothers

”

Their pain let us appease
Stress from them release

“

A smile at times is enough
For the weary sailing rough

”

Let us save coins and change
And help from others arrange

“

And hear out the aggrieved
And embrace the bereaved

”

Items lying here and there
Those we can easily spare

“

Which we seldom or never use
Parting from them let us choose

”

LET US THEN LIVE FOR OTHERS!

“

Phone, skype and email
Their services we can avail

”

To inquire about those unwell
And who in tough times dwell

“

And before God let us cry
With that wailing teary eye

”

Prayers are gushing fountains
They can move mountains:

“

Lord! Take good care of the bitten
Shower thy mercy on the stricken

”



THE CONCESSIONS OF TRADITIONAL EXEGETES AND MAULANA FARAHİ



ABU SAAD AAZMI

Maulana Farahi (1863-1930) is a renowned figure in the academic realm, particularly for his lifelong dedication to profound contemplation and study of the Holy Quran. His works are marked by innovation, distinct research, and a comprehensive exploration of the philosophy of the Quran's coherence. Farahi not only expounded upon this philosophy in great detail but also applied it practically in his exegesis. However, due to his primary focus on the Quran's coherence, certain circles mistakenly perceived his approach as lenient toward Hadith, presuming a lack of attention to it in his exegesis. This misunderstanding was reinforced by the sparse inclusion of Hadith in Farahi's compiled exegesis and his differing stance on some authentic narrations. Yet, it's a misconception to conclude that he disregarded traditional exegesis in favor of his unique approach. Farahi explicitly stated in his introduction that, in his view, the finest exegesis of the Quran is that which originates from the teachings of Prophet Muhammad (peace be upon him)¹.

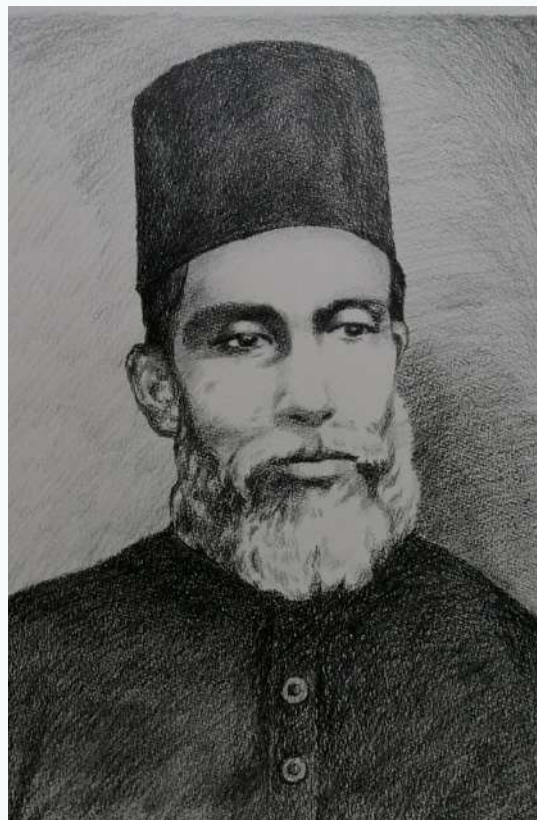
Farahi's lifespan did not permit him to complete his exegesis entirely. He provided exegeses for several shorter Surahs and offered interpretations for portions of Al-Baqarah (which remains incomplete), certain verses from Al-Imran, Surah Al-Hajj, and Adh-Dhariyat. His interpretations effectively applied the Quran's coherence philosophy, providing insightful and accurate meanings for the verses. Additionally, his explanatory notes offer valuable insights into his Quranic thought. Examination of these notes reveals Farahi's profound comprehension of Hadith, which he believed to be derived from the Quran itself. He demonstrated familiarity with ancient exegeses and thoroughly studied them, evident in his extensive annotations on key Quranic science texts such as 'Al-Itqan fi Ulum al-Quran'. Thus, while emphasizing the Quran's coherence, he consistently found validation for his interpretations from the opinions of the Prophet's Companions.

Farahi clarified in his exegesis's introduction that although he preferred interpretations transmitted from Prophet Muhammad (peace be upon him), he regarded the exegetical tradition as a speculative source due to a mixture of reliable and unreliable narrations². Nevertheless, if he encountered an authentic hadith related to a verse's explanation, he was willing to revise his established stance and prioritize the authentic hadith.

For example, when interpreting the term 'Sab'ah al-Mathani' in Surah Al-Hijr,

Farahi referred to the commonly held interpretation referencing the seven verses of Surah Al-Fatiha. He stressed that these interpretations relied on the authenticity of related hadiths; otherwise, 'Sab'ah al-Mathani' could imply other meanings, such as seven Surahs from 'Ha-Mim' or fourteen Surahs from Al-Baqarah to Al-Hijr³.

However, in the beginning of Surah Al-Fatiha, Maulana Farahi identifies it as 'Sab'ah al-Mathani' and writes, 'The status of this Surah (Surah Al-Fatiha) has been clarified to our scholars directly from the Quran. Allah Almighty, while showing His great favor to the Prophet (peace be upon him), says, 'And We have certainly given you, [O Muhammad], seven of the often repeated [verses] and the great Quran' (Al-Hijr: 87). Scholars from early generations to later unanimously agree that 'Sab'ah al-Mathani' refers to Surah Al-Fatihah⁴.



Despite Maulana Farahi's clear and definitive view on 'Sab'ah al-Mathani', Maulana Amin Ahsan Islahi has presented three different scholarly opinions on the matter and offered his own perspective after a detailed discussion, leaving room for disagreement⁵.

Since ancient exegetes generally included various interpretations of a single narration, often neglecting their authenticity, Maulana Farahi did not pay much attention to these exegetical narrations. However, it is incorrect to assume that he disregarded traditional exegesis and resorted to personal interpretation. A study of his annotations reveals that he meticulously studied the ancient exegetical treasure. Works like those of Tabari, Razi, Kashaf, Baydawi, Jalalain, etc., were well regarded by him, and he often referenced these exegeses in his annotations. He openly expressed his disagreements with the stances mentioned in these exegeses at certain points. If there was any weakness in the narrations they quoted, Maulana Farahi pointed it out and clarified that the baseless narrations they included in the interpretation of these verses have no connection with reality. This article attempts to highlight such instances and showcase Maulana Farahi's critical insight and scrutiny.

1. Surah Al-Baqarah, verse 113

فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

(then Allah will judge between them on the Day of Resurrection concerning that over which they used to differ), the phrase يَحْكُمُ بَيْنَهُمْ (will judge between them) appears. Maulana Farahi attempted to define its meaning in light of the exegesis of the Quran by the Quran and explained that it refers to the matters of religion in which they are quarreling due to innovations and following their desires, as mentioned in several places in the Quran. For instance, verse 10 of Surah al-Shura reads:

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ

Similarly, verse 17 of Surah al-Jathiyah reads:

الْأَمْرُ قَبْلًا اُخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ

He then criticizes Ibn Jarir for mentioning several lengthy interpretative narrations in the exegesis of this verse and neglecting their weaknesses⁶. It seems that Maulana Farahi has been lenient here, as referring to Tafsir Tabari revealed that Ibn Jarir did not quote any narration in this context and explained almost the same meaning as Maulana Farahi had in mind⁷. Perhaps this is why Ubaidullah Farahi and Amanatullah Islahi, may Allah have mercy on them, removed this criticism of Maulana Farahi in the Urdu translation of the annotations⁸.

2. While explaining Surah Al-Baqarah, verse 213,

كَانَ النَّاسُ أُمَّةً وَاحِدَةً

(Mankind was [of] one community),

he writes: 'The noble verse means that all people are one nation in the sight of Allah, as it is said in verse 19 of Surah Al-Imran about religion that

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

or as stated in verse 30 of Surah al-Rum,

فَطَرَتِ اللَّهُ النَّاسَ فِطْرَتَهُمْ عَلَىٰهَا

Here, the word 'كان' is used in the sense of permanence, as in the verse.

إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

'The interpretation of this verse has been misunderstood by the exegetes, and they have faced problems⁹.' Upon referring to Tafsir Tabari, it was found that different opinions have been narrated in the explanation of this verse¹⁰, while the meaning explained by Maulana Farahi in light of the exegesis of the Quran by the Quran seems more appropriate.

3. In the interpretation of Surah Al-Baqarah, verse 259.

أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْيِي هَذِهِ

(Or [consider such an example] as the one who passed by a township which had fallen into ruin. He said, 'How will Allah bring this to life after its death?'), Maulana Farahi writes:

'Imam Zamakhshari has made a mistake in understanding the second example. He says that the person passing by the town was a denier of the afterlife because his mention occurred alongside Nimrod¹¹. Another proof he presents for his disbelief is that the person used a word of astonishment when questioning how God would resurrect the town after its destruction. Another opinion is that the person who passed by the town was either Prophet Uzair or Khidr, who wanted to see how Allah would resurrect the dead, to enhance their insight, similar to Prophet Ibrahim's request. According to this view, the verse means they are unable to conceive how Allah will resurrect the dead and are aware of the greatness of the power of the one who resurrects¹².' Upon referring to Tafsir Kashaf, it was found that Imam Nasir al-Din Ahmed bin Muhammad bin al-Munir al-Alexandri al-Maliki disagreed with Zamakhshari's statement and clarified that it is more plausible to argue for the person's faith due to the incident being narrated in the context of Prophet Ibrahim, as opposed to deducing his disbelief from its juxtaposition with Nimrod's story¹³.

4. While explaining Surah Al-Imran, verse 110,

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

(You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah), he writes:

'The attribution of a collective action to a group does not mean that it refers to every individual member of the group. Ibn Taymiyyah believes that enjoining good is obligatory on every individual of the community. He has misunderstood the meaning of the verse in this respect. He thinks that 'min' (from among you) in 'منكم' is not for specification, thus adopting an unusual meaning and abandoning the common interpretation. His explanation goes against the principles of interpretation, the Sunnah, wisdom, and the close precedent, as just two verses later, in verse 113, it says:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً

It is clear that the verse cannot mean that all People of the Book are alike¹⁴.

Maulana Amanatullah Islahi has annotated Maulana Farahi's view, stating, 'In this verse, 'min' (from among) being in the middle of the statement can indicate both explanation and specification, whereas in the close precedent, where it is in the beginning of the statement, its use for specification becomes definitive. Ibn Taymiyyah's opinion is further supported by the fact that the next verse lacks 'min'¹⁵.

5. In the interpretation of Surah Al Imran, verse 161,

وَمَا كَانَ لِنَبِيِّ أَنْ يَغُلَّ وَمَنْ يَغُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

(And it is not [attributable] to any prophet that he would act unfaithfully. And whoever betrays will come with what he took on the Day of Resurrection. Then will every soul be [fully] compensated for what it earned, and they will not be wronged), Maulana Farahi writes: 'غل' (envy, jealousy, betrayal, and ill-will) is the opposite of 'نصح' (goodwill). No prophet would ever act based on personal desire or preference to command the people of faith towards something that leads to their destruction and death. Instead, his commands are always in accordance with the will of Allah. Thus, the believers should acknowledge the favor of Allah who sent a Messenger from among them who recites His verses to them, purifies them, and teaches them the Book and wisdom. It is not appropriate for them to be in doubt and harbor misconceptions about His commands. How can a prophet harbor ill-will towards them when he knows that on the Day of Judgment, Allah will fully repay each for their deeds and bring their intentions to light. Those who have not understood the meaning of these verses think that 'غل' must be something tangible that a person carries to the Day of Judgment, rather than actions. Exegetes have not duly considered the context of the verse; there is no mention of war booty here. Thus, due to not considering the coherence of the discourse, they have fabricated various stories and misinterpreted the verse¹⁶, while the Quran negates their viewpoints¹⁷. The explanation of the word 'غل' presented by Maulana Farahi requires further contemplation. Here, he criticizes the exegetes for not adequately reflecting on the context of the verse, yet a reference to Tafsir Tabari shows that numerous lengthy narrations have been presented in the interpretation and specifically in the explanation of 'غل'. Although the esteemed researcher of Tafsir Tabari, Mansoor Abdul Hamid, has classified most of these narrations as weak or 'mursal' in the footnotes, exegetes generally interpret the 'غل' mentioned in this verse in light of these narrations¹⁸. Maulana Farahi, however, has reservations about the authenticity of these narrations and has attempted to present a unique interpretation by considering the coherence of the verse. The explanation of 'غل' by Maulana Farahi, keeping in view the coherence of the discourse, can be considered his unique contribution. It is unclear on what basis and for what reasons the Urdu translation of the annotations, published under the name 'Maulana Farahi's Quranic Annotations,' has omitted the critique of the exegetes in the context of this verse¹⁹.

References:

- [1]. Farahi, Hamiduddin, Tafseer Nizam ul Quran, Urdu Translation by Amin Ahsan Islahi, p. 35.
- [2]. Same, p. 36.
- [3]. Imām Farahi's footnotes, Translated by Ubaidullah Farahi, edited by Maulana Amanatullah Islahi p. 255.
- [4]. Farahi, Hamiduddin, Tafseer Nizam ul Quran, p 79.
- [5]. Amin Ahsan Islahi, Tafseer Tadabbur-e-Quran, vol. 2, p 377-8.
- [6]. Farahi, Hamiduddin, Taliqat Fi Tafseer al-Quran al-Karim, vol. 1, p 44.
- [7]. Tabari, Ibn Jurayr, Jami al-Bayan, vol. 1, p 725.
- [8]. Farahi, Qurani Hawashi, p 36.
- [9]. Farahi, Taliqat Taliqat Fi Tafseer al-Quran al-Karim, vol. 1, p 68.
- [10]. Tabari, Ibn Jurayr, Jami al-Bayan, vol. 2, p 368-1.
- [11]. Zamakhshari, al-Kashshaf, vol. 1, p 389.
- [12]. Farahi, Taliqat Vol. 1, p 80.
- [13]. Zamakhshari, al-Kashshaf, vol. 1, p 389.
- [14]. Farahi, Taliqat Vol. 1, p 109.
- [15]. Farahi, Qurani Hawashi, p 86.
- [16]. Tabari, Jami al-Bayan, vol. 3, p 509-516.
- [17]. Farahi, Taliqat, vol. 1, p 118.
- [18]. Tabari, Jami al-Bayan, vol. 3, p 509-516.
- [19]. Farahi, Qurani Hawashi, p 91-92.

ANALYSIS OF A CRITIQUE ON COHER-ENCE OF THE QURAN



SYED MANZOOR UL HASSAN

Mr. Jahangir Hanif, an emerging scholar, has recently written a critique of Javed Ahmed Ghamidi's concept of coherence in the Qur'an.¹ The details he offered are almost the same as those offered by Ahmed Javed we discussed earlier. Apparently, the purpose of the critic is to critically examine the stance of Javed Ahmed Ghamidi. However, no plausible arguments have been presented to identify any flaw. The assertions from the learned author appear to be gossip, vague assumptions, and dubious ideas, combined under the heading "Is there a 'Coherence' in the Qur'an?" All comments are mere claims, completely devoid of convincing arguments. There is not a single claim that has been substantiated by an argument or evidence or is based on evidence. Let's look at some of the claims:

“ These two scholars (Farahi and Islahi) adopted the coherence of the Qur'an only as a guiding principle in the exercise of interpretation of the Qur'an, while Javed Ahmed Ghamidi, however, has converted it into an 'independent concept.' ”

It is an empty claim that ends with hollow words. It does not show the issue or its implications. The author did not explain how Farahi and Islahi (may Allah have mercy on them) made coherence a "guiding principle" and how Javed Ahmed Ghamidi transformed it into an "independent concept."

“ ...There is ample evidence that had this 'independent concept' (as presented by (Javed Ahmed Ghamidi) been offered to these companions (Farahi and Islahi) in their lifetime, they would have rejected it. ”

Despite making such a big claim out of nowhere, the author did not provide any proof from the "existing evidences." He further says:

“ ...The coherence (nazm) of the Qur'an does not mean the general affirmation of the coherence (nazm). Rather, it is the coherence (nazm) as described by Javed Ahmed Ghamidi, which is the most complex in its structure and has nothing to do with the glorious speech of the Qur'an. ”

ANALYSIS OF A CRITIQUE ON COHERENCE OF THE QURAN

It's an impressionistic statement. To bring the issue to criticism, one has to explain the "glorious speech of the Qur'an," prove this from the Qur'an, describe the "coherence (nazm) of the Qur'an as presented by Ghamidi," present evidence of its structural complexity, and identify or present the proven glorious speech. Moreover, one has to identify and argue the "incompatibility." Then, this impression will be worthy of being considered as criticism. The phase of checking the soundness or otherwise of the criticism will come after that.

“ ...In Al-Bayan, he (Javed Ahmed Ghamidi) primarily describes the coherence of the Quran more like a principled and jurisprudential concept. ”

This is also a mere observation. Firstly, specify which topics are fundamental and which are jurisprudential, then clarify this distinction with examples from the Quran. After that, explain which fundamental and jurisprudential topics 'Al-Bayan' addresses as part of coherence and how it does so, and then elucidate which topics have been left unorganized.

“ ...To address and deal with modern-day emerging issues, the learned scholar has described the teachings of the Holy Quran as a subject matter of coherence (nazm). ”

This is also an idea that lacks explicit explanation. If the purpose is to convey this idea, it must clarify which specific issues of the modern age have led the scholar to make the guidance from the Quran a subject matter of coherence. Afterward, it would be necessary to prove this with evidence from 'Al-Bayan.'

“ ...His concept of coherence is somewhat mechanical and restricts the meanings of the Quranic text to a specific circle. ”

This is also a baseless assertion. Firstly, explain what you mean by 'mechanical nature.' Then, apply this mechanical nature to 'Al-Bayan,' specify instances in the Quran of cosmic meaning which Mr. Ghamidi has restricted to a particular domain.

“ ...Scholarly interpretations, whether cosmic or jurisprudential, are bound by time and place. ”

If this relates to 'Al-Bayan,' the first question is: what is meant by 'scholarly interpretations' and their 'cosmic' aspect in the Quran, and what do 'jurisprudential interpretations' and their being 'bound by time and place' mean? The second question is, if 'Al-Bayan' confines the Quran's scholarly interpretations by presenting them as jurisprudential interpretations and confines them to time and place, what are some examples of such interpretations mentioned in that explanation?

These are a few representative thoughts of dear brother Jahangir Hanif. The rest of the thoughts are also impressions presented in one or two sentences each. The praises his teachers have showered over him for these impressions too are examples of impressionistic statements and "huroof e neem gufta".²

Respected Mr. Nadir Aqeel Ansari writes:

“ This [concept of coherence] is fraught with many other problems. For example, is the coherence part of the discourse or it is the creation of a reader’s mind? This problem can be further explained as follows. In what order does understanding the text and identification of coherence appear? Do we decide the coherence of the discourse first to enable ourselves to understand the meaning of the text or do we understand the meaning of the parts first leading to the identification of the coherence? The first case invites the following objection: If the discourse has not been understood yet how can the coherence in it be decided? The reason is that coherence in the discourse can only be identified after understanding the text. The second case is also subject to the following objection: If the prime objective of reading, namely understanding the text, has already been achieved (without a recourse to the coherence in the discourse), then what is the rationale for searching for the coherence? ”

What he is doing is separating “coherence” and “discourse.” Then he separates “discourse” and “meaning.” Building on the possibilities, he places discourse before meaning in the order of occurrence and then reverses the order. Finally, he presents objections based on these assumptions. He does not look into how and in which perspectives the upholders of the coherence in the Qur'an present their idea. He does not touch upon how the exponents of coherence in the Qur'an establish that coherence is an integral part of the discourse, which emerges with the conception of discourse and indwells therein.³

Thus the critic ignores how they establish this phenomenon by interpreting the Qur'an accordingly. Is that the way to raise academic questions? Is this what they call criticism???

Respected brother Talib Mohsin also follows this style of expression. He says:

“We have not yet reached the point where it is necessary to analyze the parts. Presently we will discuss the form of discourse as it is. That is, what sort of unity a Sūrah holds? In what ways its verses interrelate? The shortcomings you have mentioned offer one way to critically analyze the concept of coherence. However, it is very much possible that these shortcomings are not the product of the coherence as it is. Therefore, I believe that we should continue analyzing and discussing the formation of the concept of coherence.”

Mr. Mohsin appreciates the unfounded comments of his student by describing them as shortcomings in the concept of coherence. He also hints that these shortcomings might be the product of something other than the concept of coherence. Though Mr. Mohsin expresses this extreme impression, he does not explain what those shortcomings are? Why they exist? Where they exist? How are they established? He did not offer any detailed and well-argued presentation on these issues neither in the past nor during this conversation.



References:

- [1]. The article is available on the Facebook Page of Mr Jahangir Hanif.
- [2]. These comments are also available on the Facebook page of Mr Jahangir Hanif.

[3]. Coherence is a necessary part of discourse. No good discourse can be imagined without coherence. However, it is a great irony that a major group of scholars considers the Holy Quran—a book considered to be a miracle of expression and eloquence, and which in fact is a miracle—devoid of coherence. They claim that neither one surah is related to another nor do the difference verses in each surah have any interrelation and correspondence. Different verses have been put in Surahs without any mutual harmony. One wonders how such an empty thought caught the people about a book which both the friends and enemies acknowledge to have caused a great revolution in the world. It changed the hearts and minds, established new foundations of thought and action, and granted humanity a new grandeur [Tadabbur-e Quran, 1:17).

MAULANA SYED ABUL A'LA MA- UDUDI



MAULANA SYED ABUL HASAN ALI HASANI NADWI

(1913-1999)

Maulana Maududi's immense influence on the contemporary educated generation, especially in intellectual and mental realms, remains an indisputable reality. He notably engaged countless restless and educated souls, igniting a fervor and reverence for Islam within their hearts and minds. His profound impact bolstered confidence in Islam among this educated class, an influence unparalleled by any Muslim author or thinker in the recent quarter or half-century.

Despite my personal disagreements with certain aspects of his ideas, as someone who has actively engaged in scholarly critique, I cannot overlook the depth of Maulana Maududi's writings. His critical analysis of Western civilization and its life philosophy stands out as perceptive and audacious, almost unrivaled except by Allama Muhammad Asad, among recent scholars.

Maulana Maududi's presentations on Islamic life principles, the foundations of its civilization, human organization principles, virtues of Islamic governance, and the methodology for its establishment, were remarkable. He articulated these truths in a manner devoid of the usual apologetic or interpretative tone often prevalent in writings on these subjects. Instead, he boldly confronted Western civilization and its life philosophy, striking at its core, effectively dismantling the feelings of inferiority that Western education had instilled. His approach instilled a sense of awareness and passion among the youth, rekindling their belief in the feasibility and necessity of Islamic governance, previously perceived as unattainable.

His invaluable service to this cause is undeniable. However, I wished he had channeled all his energies and capabilities into forming a team of scholars and youth focused on producing deep and thought-provoking literature. Such an initiative could have countered the widespread cultural and intellectual apostasy, a prevalent challenge in our times. In one particular gathering in Lahore, I conveyed this desire, urging him to cultivate a group capable of combating this "fitnah of apostasy." He cited the difficulty in finding diligent and intelligent youth for this task as an excuse.

Regrettably, upon his arrival in Pakistan, much of his efforts shifted towards organizing and expanding the party, advocating for the implementation of Islamic law,

and striving for power transfer through constitutional and electoral processes. Towards the end of his life, he seemingly realized that the followers he had pinned his hopes on and the society in which he sought to build this structure lacked the capacity to bear its weight or meet its demands. Perhaps he acknowledged the haste and over-optimism in swiftly progressing through this inevitable intermediate stage. He recognized the dire need for religious and ethical training, character-building, spiritual development, self-discipline, and devotion to worship among the society's members.

This realization resonates in his profound article titled "How is an Islamic Government Established?" presented at Aligarh Muslim University long before partition. Witnessing the tumultuous events in Pakistan, the disintegration of his own party, and the fragmentation and realignments among its core members, Maulana Maududi experienced a fate shared by few religious groups founded on rigorous religious and spiritual training, coupled with influential and charismatic religious leadership. Eventually, none remained in the party from its inception. Subsequently, he witnessed the Iranian "Islamic Revolution," which due to insufficient training of those tasked with establishing the government and Islamic society, transformed into a bloody revolution and an emotional response.

Given his inherent intelligence and ability to derive lessons from events, there's hope that, given the opportunity, robust health, and the reins of the party's leadership, he would have instigated significant changes in the party's ideology and system. He might have steered the focus towards establishing an "Islamic Society" rather than an "Islamic Government." During our last meeting in Lahore in July 1978, when discussing the "Message of Humanity" movement in India and the moral decline in society, he offered encouraging words, indicating his support for such ideas.

Despite speculative points based on assumptions, it's unquestionable that Maulana Maududi's literary contributions played an unparalleled role in guiding educated youth towards Islam and restoring their confidence in its principles. This remains an indelible and undisputed aspect in the history of the modern Islamic movement and the struggle for the Islamic world's revival.

I had the privilege of acquainting myself with Maulana's persona and writings in the mid-1930s, during my early teaching years at Darul Uloom Nadwatul Ulama. His books and writings greatly influenced me and shaped my writing style during my youthful phase. One of my articles on certain interpretations of Surah Al-Kahf was published in his esteemed journal "Tarjuman al-Quran," from Hyderabad while Maulana Syed Manazir Ahsan Gilani lauded it. Another article titled "Deen and Politics" was published from Lahore. My first in-person meeting with him occurred in August 1939 in Lahore, during a religious mission and exploration trip to Balochistan with my esteemed colleague Maulana Muhammad Manzoor Nomani. Maulana Habibullah (eldest son of Hazrat Maulana Ahmed Ali Lahori) was also present. I vividly recall Maulana's words upon our meeting: "Today is not merely a meeting of two fortunate individuals ('Quran as-Sa'adain') but of the fortunate ones ('Quran as-Sa'ada')."

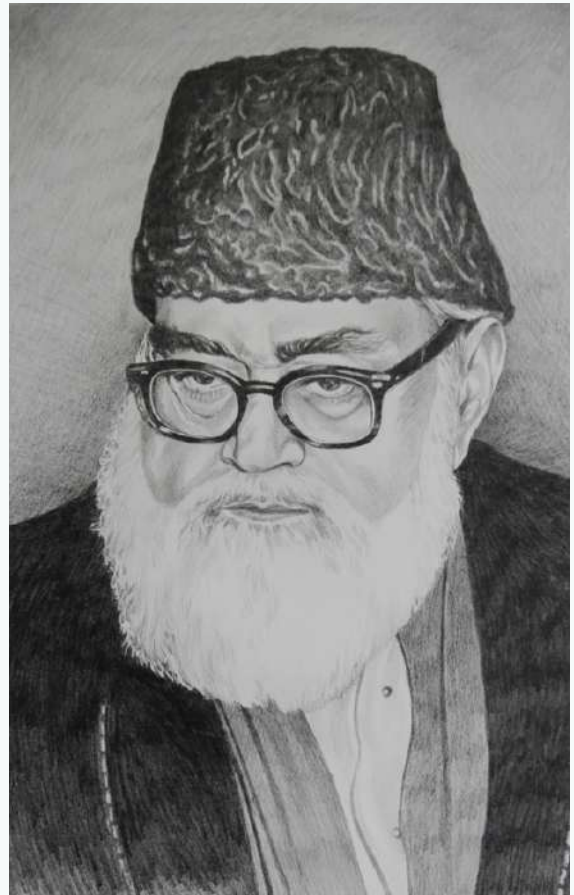
My communication with Maulana initiated approximately in August 1940. As the co-editor of "Al-Nadwa" alongside my esteemed colleague, the late Maulana Abdul Salam Qadwai Nadwi, we launched a series titled "My Benefactor Books." This series invited distinguished scholars and intellectuals of India to share the books that significantly molded their minds and characters, leaving a lasting impression. I extended the invitation to Maulana, and his response, encapsulating the essence of his study, stands as a pivotal moment in his biography. On August 31, 1940, Maulana wrote a detailed letter expressing his wish for an Arabic translation of his influential book "Purdah."

“ My heartfelt wish is that it should be translated into Arabic so that it can be published in the Arab countries, especially in Egypt. I can think of no other place but Nadwa for this task; if it can be done, it can be done there. Please assign someone who can translate it into a living language. ”

In response to my query, he candidly wrote:

Some time ago, I received a gracious letter from you, suggesting that I write something under the title 'My Benefactor Books.' I forgot to respond to it, and it came to mind just now as I was writing to you.

In the era of ignorance, I read extensively, amassing a substantial library of ancient and modern philosophy, science, history, economics, politics, and more. However, when I read the Quran with open eyes, it rendered everything else inconsequential. I felt as though I had unearthed the foundation of knowledge. Thinkers like Kant, Hegel, Nietzsche, Marx, and others now appear like novices to me. I pity them for spending their lives engrossed in issues they extensively wrote about but couldn't resolve, issues this book comprehends in a sentence or two. If they had been aware of this book, why would they waste their lives? This book is my true benefactor; it transformed me from an animal to a human, from darkness to light. It has provided me with a lamp that illuminates reality so vividly that it seems unveiled. In English, they call it the 'Master Key,' which unlocks every lock; for me, the Quran is the Master Key. It opens every lock of life's problems I apply it to. I lack words to thank the God who bestowed this book upon us.



*Humbly,
Abul A'la*

My next encounter with Maulana transpired when he journeyed to Lucknow to participate in a committee session at Nadwatul Ulama, at the invitation of Nawab Sir Ahmed Saeed of Chhatari. Prior to his visit, he entrusted me with the arrangements for his stay, expressing his preference for lodging that fostered an environment allowing free and open dialogue with people of diverse thoughts and groups, much like the Old Boys Lodge in Aligarh, where he could converse with individuals regardless of their beliefs. He emphasized his inclusivity, welcoming discussions with staunch atheists, communists, and true believers alike.

I have a letter from him dated December 24, 1940, which I am presenting here as an important historical document.

Mubarak Park, Poonch Road, Lahore

24 December 1940

Esteemed and Honorable Sir, Peace be upon you. I just received your gracious letter, and coincidentally today, I received a letter from Nawab Chhatari inviting me to Lucknow to participate in a committee. I have no interest in these Nawabs and their committees, and if it were just about participating in their committee, I would have declined. But this provides an opportunity to establish a direct connection with Nadwa and your colleagues, so I have decided to attend. God willing, I will arrive in Lucknow on January 3. You are responsible for arranging suitable accommodation for me. I want to stay at a place where all kinds of people can meet and talk with me freely. In Aligarh, I preferred the Old Boys Lodge because it allowed me to meet with people of every thought and group without any formalities. I want a similar place in Lucknow. Since I am without a sect, God has made me for everyone. Even staunch atheists and communists meet me in the same way as true believers, and such places are convenient for conversing with them, away from personalities that would otherwise make them uncomfortable. We shall discuss the magazine face-to-face, God willing.

Humbly,

Abul A'la

Maulana arrived in Lucknow during the early weeks of January 1941, a period marked by heightened fervor and agitation among Muslims due to the Congress movement led by Jawaharlal Nehru on one side and the burgeoning call for Pakistan on the other. His impactful and thought-provoking writings in "Tarjuman al-Quran" had stirred Islamic circles, capturing the attention and admiration of the youth. Maulana lodged at Darul Uloom's guesthouse, frequented by esteemed teachers Maulana Syed Suleiman Nadwi and Maulana Azad Subhani. University students and thoughtful Muslim youths from the city earnestly visited him, captivated by his interpretations of Islam delivered with confidence, igniting ambition, courage, and pride in Muslim heritage. I was designated by Nadwa to host these guests and accompany them, providing an opportunity to closely observe Maulana and spend quality time together. I was deeply impressed by his seriousness, eloquence, vivacity, ethical conduct, and unwavering commitment. Few are aware of Maulana's light-hearted nature and wit, which, combined with his eloquence and Delhi-style humor, created a delightful atmosphere. He was far from dry and quickly became informal. After a brief stay, Maulana departed, but our correspondence continued.



LETTING GO OF MATURE CHILDREN!



DR SHEHZAD SALEEM

Mature children who have opened their eyes in this global culture must be dealt with very wisely by the parents. Even a small instance of mishandling can cause irreparable damage and we may end up losing them to the tempestuous waves of this whirlpool.

The most important thing that we parents must be very cautious of is refraining from enforcing our decisions on our children who are entering mature age. We may have a particular social and religious background and we may passionately like our views to be shared and followed by our children. There is no harm in prudently discussing what our views are but we may inflict great harm on them if we try to impose our views on them. This is something that must be totally avoided. As responsible parents, we should try to facilitate the needs and requirements of their “personality type.” Each mature child and young adult may have a specific outlook about life. God has given him or her the freedom to choose his or her path.

As parents, we must learn to LET GO of our adult children. Our best contribution to their intellectual development is to instil in them a yearning for seeking the truth. If we are able to succeed in this objective, our job has been done.



NEWSLETTER AL-MAWRID US

JANUARY 2024

Annual Meeting of Al-Mawrid, US

The annual meeting of Al-Mawrid US members convened in Dallas in December 2023 and spanned three days, drawing attendees from various parts of the United States. Notably, scholars associated with the institution from different countries were also invited. Dr. Shehzad Saleem and Dr. Ammar Khan Nasir from Pakistan, along with Syed Manzoor ul Hassan from Malaysia, actively participated in different sessions, contributing their perspectives on academics and preaching.



Ali Farooq, Secretary of Al-Mawrid US, extended an invitation to Mukaram Aziz, Chair of the Al-Mawrid Board, to deliver the inaugural address at the event's commencement. Mukarram Aziz warmly welcomed the participants on behalf of the Board, emphasizing the commitment to the institution's progress and development. Additionally, Aziz, overseeing the organization's financial affairs alongside Shehzad Mirza, Treasurer Al-Mawrid US, presented a detailed report on Al-Mawrid US's financial status for the year 2023, receiving appreciation for the remarkable performance.

Farhan Saiyed, the CEO of Al-Mawrid US, presented the annual performance report of the organization. The participants appreciated the performance, acknowledging exceptional work done by the limited team.

Subsequently, members of the Education Committee, Atif Sajid, Nayef Pasha, and Faraz Ahmed, presented the annual academic performance report regarding "Sunday School" and the online learning platform. Umair Ajmal, Artiza Ajmal, and Qarib Zaidi briefed the audience on the previous year's activities related to digital content, post-production, dubbing, and social media.

Muhammad Hassan Ilyas, Director of Ghamidi Center of Islamic Learning, delineated the organization's mission and objectives in four key points. He highlighted that the institution represents not only the thoughts of Javed Ahmed Ghamidi but also those of Dabistan Shibli. Making academic and religious content accessible worldwide, integrating Ghamidi's academic developments, and preparing future leaders through collective insights are some of the organization's key aims.

During the proceedings, Syed Manzoor ul Hassan delivered a compelling speech, characterizing

Al-Mawrid US as a revitalization of the Al-Mawrid invitational program, underscoring its transformative impact on preaching. Dr. Shehzad Saleem emphasized the crucial role of English in modern communication and advocated for communicating Javed Ahmed Ghamidi's thoughts comprehensively in English across all levels. He introduced several English projects organized by the Ghamidi Center of Islamic Learning.

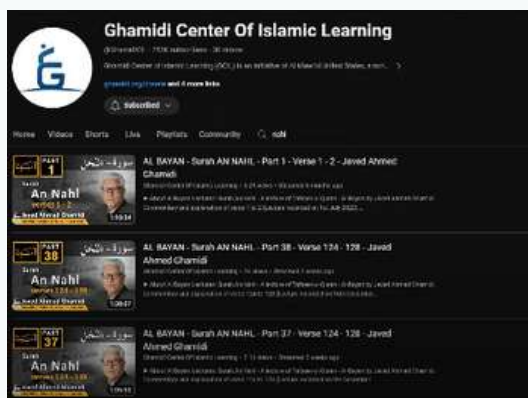
Dr. Ammar Khan Nasir, expressing his sentiments regarding academic and preaching outcomes produced by Ghamidi school of thought, shared his appreciatory remarks on the pivotal reasons it has created connecting individuals to the true essence of religion.

Javed Ahmed Ghamidi elucidated the goals and objectives of Al-Mawrid, advising all academic and administrative personnel of Al-Mawrid US to continuously reflect on their moral attitudes alongside their da'wah work, keeping their relationship with Allah alive.

Following the event, a dinner was arranged for Al-Mawrid US members and other participants. Subsequently, a workshop was conducted, attended by Al-Mawrid US members, where special guests and research scholars expressed their views on various topics.

Weekly Lectures on Quran and Hadith

In December 2023, eight live lecture sessions on the Qur'an and Hadith took place. In these lectures, Javed Ahmed Ghamidi completed Surah Nahl and discussed the first three verses of Surah Bani Israel. The hadith sessions covered topics such as "Establishment of Conclusive Evidence and the Implementation of Divine Punishment" and "The Process of Man's Creation and Divine Knowledge." These enlightening lectures are available on the Ghamidi Center's YouTube channel.



The Secret of Life (Raaz-e-Hayat)

Research scholar Syed Manzoor ul Hassan of the Ghamidi Center of Islamic Learning continued his program "Raaz-e-Hayat" last month, delving into a childhood dream where he visited the Holy Prophet (PBUH) in a ceremony. He analyzed the dream, concluding that the hadith, "Whoever has seen me in a dream, then no doubt, he has seen me, for Satan cannot imitate my shape," pertains solely to the Companions.



Our Differences with Javed Ahmed Ghamidi

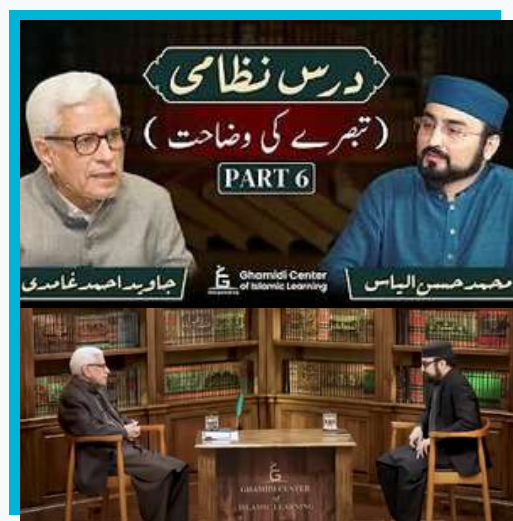
Muhammad Hassan Ilyas penned a compelling article elaborating on his staunch support for the Ghamidi school of thought. Responding to public queries about disagreements with his mentor, the author elucidated his path to following Javed Ahmed Ghamidi's ideas after years of truth-seeking and comprehensive critical analysis. This article was published in both Urdu & English versions of Ishraq US.

Audiobook on "The Relationship between the Qur'an and the Sunnah"

Dr. Ammar Khan Nasir authored the book "The Relationship between the Qur'an and the Sunnah." During his recent stay in the United States, he completed the audio recording of the book at the Ghamidi Center of Islamic Learning studio, set to be broadcast soon on the Ghamidi Center of Islamic Learning YouTube channel.

A Review of Objections to "What is Hadith?"

The ongoing video series "23 Objections...." by the Ghamidi Center of Islamic Learning delved into the topic of "What is Hadith?" in December 2023, addressing questions and objections raised against Javed Ahmed Ghamidi's position on hadith. Discussions also revolved around the responsibility of the Prophet (s) to explain the religion, exploring terms like 'Al-Kitab' and 'Al-Hikmah' in verse 2 of Surah 62. Recordings of these discussions are available on the GCIL YouTube channel.



Explanation of Comments on "Dars-e-Nizami"

In the weekly question and answer sessions organized by the Ghamidi Center of Islamic Learning, discussions centered on Javed Ahmed Ghamidi's comments on Dars-e-Nizami. The ongoing debate highlighted significant excerpts from Javed Ahmed Ghamidi's article on Dars-e-Nizami. Four sessions in December were dedicated to this subject, and recordings of these discussions are accessible on the GCIL's YouTube channel.

English Lectures on "Al-Bayan" and "Meezan"

Continuing with the teaching of Al-Bayan, Javed Ahmed Ghamidi's Qur'anic commentary, and Meezan, his book on Islam, two sessions of "Al-Bayan" were conducted in the previous month, discussing verses 163 to 203 of Surah al-Baqarah. Additionally, Dr. Shehzad Saleem recorded two lectures titled "The Social Shariah" under the "Meezan" series, available for viewing on the Ghamidi Center of Islamic Learning YouTube channel.



The Divine Verdict about the Fate of the Jews

An article titled “The Divine Verdict about the Fate of the Jews” by Khursheed Nadeem sheds light on Israel's persistent fear, leading to oppressive acts against unarmed Palestinians. The article outlines the history of the Jews, their establishment in Israel, and their continued struggle for survival despite gaining statehood. Available in both English and Urdu versions, this article was part of the December issue of Ishraq, US.

The Psychology of Corporal Punishment and Violence

This article denounces the rising trend of violence in society, highlighting its adverse effects on children's psychology and advocating for its prevention. It emphasizes how violence against children leads to societal repercussions, instilling fear, insecurity, hypocrisy, and rudeness in them. Additionally, the author addresses objections raised by scholars regarding the authenticity of a hadith report justifying violence. This article is accessible in the December 2023 issue.

Ilm o Hikmat - Ghamidi Kay Sath

Javed Ahmed Ghamidi's weekly program aired on Dunya News featured segments titled "New Possibilities for Promotion of Education", "Nikah in Iddat", and "Question and Answer". These segments answered various questions and discussed crucial issues like Iddah rulings, philanthropic nation-building through educational institutions, and providing free education. Recordings of these programs are available on the GCIL's YouTube channel.



Private Meeting Sessions by Shehzad Saleem

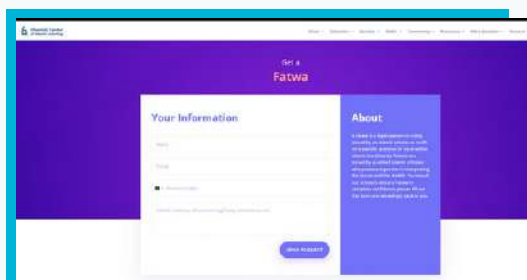
Dr. Shehzad Saleem conducts monthly private meetings where individuals seek consultation for personal and family issues. Last month, he held 15 sessions, addressing behavioral problems faced by parents, adolescents, and children.

Is it Lawful to Buy a House on Mortgage?

During a question and answer session, Muhammad Hassan Ilyas addressed the permissibility of buying a house on a mortgage. He clarified that in terms of its reality, it is permissible and doesn't constitute interest, as it lacks fixed profit on a loan. The recording of this session is available on the Ghamidi Center of Islamic Learning YouTube channel.

Educational Career of Amin Ahsan Islahi

The fourth episode of "Hayat Amin" last month detailed various incidents from Maulana Amin Ahsan Islahi's educational years. Notably, his speech at the annual meeting of Madrasah al-Islah was commended by Maulana Farahi, who rewarded him with a signed set of his Tafseer collection. This article is featured in the December 2023 issue of Ishraq US.



Issuance of Fatwa

Under the guidance of Javed Ahmed Ghamidi, Muhammad Hassan Ilyas issued five fatwas last month, addressing queries related to marriage, divorce, inheritance, and other social and economic concerns.

Recording of Dr. Shehzad Saleem's Lectures

In December 2023, Dr. Shehzad Saleem recorded lectures on "Challenges of Atheism and Blind Imitation" and "Humanity." Additionally, he delivered four lectures in English for the "Lessons of Life" series, covering themes like "Let's Refuse to Lose", "The Disease of Our Piety", "A Great Pollution", and "The Citizens of the World". These lectures can be accessed on the Ghamidi Center of Islamic Learning YouTube channel.

