

Monthly

February 2024

# ISHRAQ

United States

Ruknabad, as Hafiz said, begins from "Darrah-e-Allahu-Akbar". The river of my city ends with 'Allahu Akbar'. Of course, it was not created by nature, but in the midst of the stony buildings of the city, it is a place of meditation in the early morning for every meditator.

~ *Javed Ahmad Ghamidi*

Riba prohibition implies that interest-based loans are to be avoided. If a loan involves Riba and the borrower is not facing life-threatening or dire circumstances and has access to other modes of financing which are free from Riba, then, it is not advisable to give blanket allowance for the borrower to enter a prohibited transaction.

~ *Salman Ahmed Shaikh*

Although the manifestation of these miracles occurs through the prophets, they are entirely from Allah. The nature, impact, and timing of these miracles are determined by Allah's permission. Prophets and messengers manifest them only when commanded by Allah.

~ *Syed Manzoor ul Hassan*



**Ghamidi Center  
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United States

UNDER GUIDANCE OF  
**JAVED AHMAD GHAMIDI**

EDITOR: ABID MAHMOOD HASHMI

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# THE LEFTOVER WINE

(1986)

JAVED AHMAD GHAMIDI

Hafiz of Shiraz once said:

فلک مقام پہاڑوں میں ہر طرف پتھر  
سپید و سرخ مثال وجود گونا گوں

“

O wine-bearer! Give me that leftover wine, as you may not find in Paradise the shore of Ruknabad and the beautiful Garden of Musalla.

”

I do not know whether this desire of the poet of Shiraz has come true or not, but I have seen a wine bearer wandering on the banks of the river in Lahore, distributing wine.

Ruknabad was built by Daylmi, and according to Umar Khizr, every sip of its water prolongs life to eternity. He says:

زر کنا باد ما صد لوحش اللہ  
کہ عمر خضرمی بخشد زلالش

“

Thousands of praises be showered upon Ruknabad  
For its pure water that offers eternal life to its drinkers

”

Lahore's river was not built by Daylmi, and it does not produce wine (zalāl). Soil is mixed in the water just like salt in the ocean. However, the scene produced by its smooth flow, trees on both sides, and the greenery surrounding it is impregnated with every element of beauty, stunning the eyes to the extent that one feels no need to describe it verbally. Even an unplanned glance at it gets fixed to the extent of forgetting to turn the other way, and the tongue immediately speaks out in jubilation:

دل کے لیے ہزار سود  
ایک نگاہ کا زیاں

“

The waste of one glance is profitable enough as it produces a thousand benefits for the heart.

”

The water of Ruknabad sprouts from Darrah Allahu Akbar. As for Āb-e-Khizr, it is believed that it emanates from Zulūmāt. See how Hafiz found a connection in the verse:

شیرازو آب رکنی و این باد خوش نسیم  
عیش مکن کہ خال رخ ہفت کشور است  
فرقت از آب خضر کہ ظلمات جای اوست  
تا آب ما کہ منبعش “اللہ اکبر” است

“

The cool breeze of morning in Ruknabad of Shiraz  
Do not find flaws in it, the mark on the face of seven continents  
It is different from Āb-e-Khizr which sprouts from Zulūmāt  
As it sprouts from Allahu Akbar.

”

I have never tried to find out the source of this river in my city. I know where it ends. Ruknabad, as Hafiz said, begins from "Darrah-e-Allahu-Akbar". The river of my city ends with 'Allahu Akbar'. Of course, it was not created by nature, but in the midst of the stony buildings of the city, it is a place of meditation in the early morning for every meditator. On many early morning visits, I have seen the currents of water rising towards the sky from the depths of the earth when the morning rays fall on its splashes.

Those living in modern cities, for whom the day ends after midnight and the morning rises a little before the afternoon, will not understand it. If they ever stand on the side of the river in the shadow of the sinking stars to see the morning rise, they will know that this is not just a body of water but also the way to reach the Creator of this world.

The new civilization has not only disassociated us from the Qur'an in which facts are adorned with

words, it has also deprived us of the Qur'an whose verses were written in the Scriptures of Nature and which man once recited day and night. Now he wakes up in the afternoon, pours tea into his veins, and reads the newspaper in which he finds all news for him but no news of his own.

In these days and nights, how can he know the wine being distributed on the banks of the river of Ruknabad in Lahore? It reminds me of an interesting poetic verse. Someone had spoken out when he witnessed such a beautiful scene in the morning from such a beautiful place:

ہم ایسے اہل نظر کو ثبوت حق کے لیے  
اگر رسول نہ ہوتے تو صبح کافی تھی

“

For those with insight like us, as proof of the truth,  
Even if there were no messengers, the morning alone would suffice.

”





# SPLITTING OF THE MOON VI

SYED MANZOOR UL HASSAN

## The Divine Signs Revealed through the Prophets in Human Self and the External Universe (Anfus wa Āfāq)

The third form of Allah's signs are extraordinary and unconventional occurrences, which Allah grants to His prophets. In reality, these are awe-inspiring events that render reason helpless and are directly manifested through the hand of divine power. The only difference is that in their occurrence, the involvement of the prophets is ensured. This means that Allah Almighty entrusts the handling of these matters to the prophet, as if placing the control of affairs in the hands of His messenger. Therefore, whatever becomes apparent in the realm of observation is through his mediation and by his means. A heartwarming example of this is the commandment given by Allah Almighty to Prophet Musa (Moses), peace be upon him.

“

He has guided as follows:

So, depart with My servants during the night and be aware that you will be followed. And, yes leave the sea at ease [once you cross it]. Undoubtedly, this is now an army destined to drown. (Q 44:23-24)

”

It means after leading the Children of Israel and departing, use your staff to part the sea and make a way through it. The esteemed teacher Javed Ahmad Ghamidi explains this command as follows:

“It is specified both in the Quran and in the Bible that the water of the sea was parted through tempestuous winds so that Moses (saw) and his nation could cross it. This directive was given for precisely this reason. As a result, as soon as the Israelites crossed the sea, the parted water came back to engulf the Pharaoh and his armies who by that time had reached the center of the sea in pursuit of the Israelites. A little deliberation shows that the style adopted here is as if the control of the sea had been handed over to the prophet at that time; if it had to become calm, it was only through his permission.” (Al-Bayan 4/483-4)

These are the signs that manifest through the prophets, commonly referred to as miracles<sup>1</sup>. Their status is that of clear and evident proofs, which are equally valid for the knowledgeable and the common, the supporter and the opponent. Those who are blessed with the gift of faith, rationality, and a sound nature do not seek these signs, but for them, these signs become a source of blessing, honor, or an increase in faith. On the other hand, those who deny and oppose actively seek these signs. Therefore, according to Allah's wisdom and will, He reveals these signs for their admonition, warning, or for their guidance and punishment. Explaining this situation, Javed Ahmad Ghamidi writes:

“The personality of a prophet is the epitome of humanity, and their call is based on the nature of human beings. They speak to people based on the ultimate standards of reason and insight, addressing things that make humans unaware or divert them. There is no background of personal gain or acquisition behind their prophethood. Therefore, recognizing a prophet poses no difficulty for someone with a sound nature. If the heart and mind of a person are awake, the signs of prophethood are evident in the words and actions of the prophet.

However, along with this, Allah Almighty also grants the prophet such clear signs that even though deniers may not verbally acknowledge, there is no alternative path for them except to believe in the prophet's truthfulness.” (Meezan, 133-134)

The nature of these signs or miracles and their reality, as guided by the Quran, is outlined in the following points:

Firstly, although the manifestation of these miracles occurs through the prophets, they are entirely from Allah. The nature, impact, and timing of these miracles are determined by Allah's permission. Prophets and messengers manifest them only when commanded by Allah. Their role in the occurrence is to, for example, strike their staff on a rock, place it on the ground, throw a handful of just toward the disbelievers' army, or recite the words of Allah's revelation. In Surah Al-Ma'idah (5), Allah describes the event that will occur on the Day of Judgment concerning the miracles granted to Prophet Jesus (Isa), peace be upon him. The phrase "بِإِذْنِي" (by My permission) is repeatedly emphasized. This is to establish the belief that the miracles, upon which the divinity of Jesus is based, were from Allah and were in accordance with His command. The Christians, by attributing them to the Prophet Jesus, committed an unpardonable crime. Allah Almighty says:

“

When God will say:

O Jesus, son of Mary! Recall the favor I bestowed on you and on your mother at the time when I helped you through the Holy Spirit; you would talk even in the cradle [as a prophet] and also when you were advanced in age. And, at the time, when I taught you the law and the wisdom which is the Torah and the Gospel...

And, at the time, when at My directive, you would fashion from clay the model of a bird, then would breathe into it and it would become a living bird at My directive; and you would cure the born-blind and those inflicted with leprosy with My directive; and, at the time, when you would restore the dead to life with My directive. And, at the time, when I withheld the Israelites from harming you when you came to them with clear signs and their disbelievers said: Nothing! This is but plain sorcery. (Q 5:110)



Imam Amin Ahsan Islahi, while explaining this context, writes elucidating the permission of Allah:

“God will say these things, addressing Prophet Jesus (Isa) on the Day of Judgment, to establish the evidence against the Christians. It is as if, in the presence of Prophet Jesus (Isa), the reality will be clarified for the Christians that the presence of Prophet Jesus (Isa) and the blessings upon him and his mother were all from Allah. The miracles he showed were all displayed by the command and order of Allah. Despite the dangers the Jews put him and his mother through, Allah alone saved them. Then, when Allah reveals everything and the greatest witness to it all is Prophet Jesus (Isa) himself, the Christians will be asked: By whose saying did you make him God? Here, the repetition of 'بِإِذْنِي' (by My permission) is highly emphatic. Allah will reiterate it on every point, and on each occasion, Prophet Jesus (Isa) will say 'آمَنَّا وَصَدَّقْنَا' (We believed and testified). It is evident that, based on the miracles, the Christians deified Prophet Jesus (Isa), whereas everything happened by Allah's 'إِذْنِ' (permission), and the one who acknowledges it through the display of miracles himself is Prophet Jesus (Isa). So, in the account of the Christians, besides disgrace and humiliation, what else will remain?” (Q 5:110)

Secondly, their excellence cannot be comprehended by knowledge and skill. It is not possible to dismiss them by considering them mere illusions and optical tricks, nor can they be denied by attributing them to sleight of hand and deception. Even experts in these matters are compelled to acknowledge their authenticity and certainty. They admit that these are transactions beyond the level of acquisition and attainment, surpassing anything related to magic and sorcery.

Javed Ahmad Ghamidi writes:

“No individual can reject these miracles by attributing them to magic or the perfection of knowledge and skill. The reality of such sciences and arts cannot be understood better than by their experts, and even they are compelled to confess their inability. The mention of the two miracles of Prophet Moses (Musa), peace be upon him, has been discussed earlier, and Pharaoh attempted to dispel their effect by conducting this very test. The Quran narrates that he sent sorcerers throughout the kingdom and gathered them on the day of the festival. He organized this event with the hope of victory, but when the sorcerers saw the staff of Moses swallowing their illusions, they involuntarily fell in prostration and declared that they believe in the Lord of Moses and Aaron. This belief, since it originated from witnessing the truth with their own eyes, was so firmly established that when Pharaoh threatened them with severe punishment, they, who had moments



ago earnestly sought reward from him, responded, 'We do not care. Now you can do whatever you want, for we have seen a clear distinction between magic and the reality.'"

The magicians replied:

“

We shall certainly not give you preference over those clear signs that have come before us nor over the Being Who has created us. So, do what you want to. Whatever you can do relates to this world. We have professed faith in our Lord so that He may forgive our sins and also forgive the magic to which you have compelled us. God only is better and eternal. (Q 20:72-3)  
(Meezan 136)

”

Thirdly, one significant purpose of these miracles is to conclude the argument against the deniers and opposers. It means that those who are not paying attention to the proofs of reason and nature and unreasonably demanding extraordinary signs, they have no excuse left for deviating from the truth. Therefore, after the manifestation of these miracles, there remains no room for denial for the deniers. Even if they continue to deny verbally, their hearts and minds are compelled to acknowledge the truth. These miracles are evident like the sun, and they stand as equally valid evidence for both the general public and the specific individuals.

The establishment of the conclusive evidence also provides another opportunity for the deniers to embrace faith. When the deniers demand punishment from the Prophet and express their intent that if the threatened punishment is true, then bring it upon us, in response, instead of punishment, sensory miracles are shown to make them certain about the impending punishment. This is a manifestation of Allah's mercy. The purpose is to open the eyes of those whose vision is not enlightened by the proofs of reason and nature. By witnessing these extraordinary events, they may open their eyes and become ready to embrace faith.

An example of this is the she-camel's appearance in the nation of Thamud. Imam Amin Ahsan Islahi writes:

“This she-camels appearance, in response to the demand for punishment by the nation, was presented as a sign of impending punishment, as we mentioned earlier. Hence, the Qur'an explicitly states that when the leaders of Thamud cut the she-camels feet on the third day, a divine punishment was imminent. In response to the demand for punishment, instead of actual punishment, a sign of punishment was mentioned, demonstrating Allah's mercy and compassion. He is slow in wrath but swift in mercy. For this reason, He preferred to give people more time to be warned. However, rather than heeding the warning, they took the audacious step of cutting the she-camel's feet.” (Tadabbur e Quran 3/301-302)



**References:**

[1]. It should be clear that the term "miracle" is not specifically used in the Quran. Instead, the term "ayah" (sign) is used to convey this meaning.



# TREASURE OF PROPHETIC TEACHINGS

MUHAMMAD HASSAN ILYAS

[1]. It is narrated on the authority of Abu Huraira that the Messenger of Allah (PBUH) said:

Faith has over seventy branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the removal of what is injurious from the path: and modesty is the branch of faith.(Abu Daud 4058)

[2]. Once Allah's Messenger (PBUH) passed by an Ansari (man) who was admonishing his brother regarding Haya'. On that Allah's Messenger (PBUH) said, "Leave him as Haya' is a part of faith." (Bukhari, 23)

[3]. It was narrated from Abu Bakrah that the Messenger of Allah (PBUH) said:

"Modesty is part of faith, and faith will be in Paradise. Obscenity in speech is part of harshness and harshness will be in Hell." (Musnad Ahmad 10292)



TRANSLATOR:  
ABID MAHMOOD HASHMI



# DEGREES AND KNOWLEDGE

KHURSHEED NADEEM

The modern education and the awareness of life have little connection. Observation shows that these two are different realms that seldom intersect. In societal attitudes and dealings, an educated individual, commonly perceived as one who is literate, is not much different from an illiterate person. In the face of anger, happiness, sorrow, and joy, they look no different. Those who engage in celebratory gunfire at weddings are often educated individuals. As for knowledge, it is often challenging to associate it with those men and women whose actions are governed by what is issued in its name.

The mutual relationship between religious education and religious understanding is evident in its manifestations every day. The Quran informs us that it is the purification of the self for which prophets are sent. Religion exists fundamentally for this purpose. What is the purification of self? It is the refinement of character. A graduate from religious institutions should be more than just knowledgeable about religion; they should manifest it in their personal lives. You are well aware of the reality, and so am I. Representatives of religion who emerge from these institutions, by the grace of Allah, often become agents of distancing themselves from religion.

On the other hand, in everyday life, we encounter numerous individuals who may have never set foot in an educational institution but are embodiments of knowledge and piety. They may have never been touched by modern education, yet they excel in managing affairs. They effortlessly solve complex issues. In villages, it's often witnessed how deteriorated relationships among people can lead to the emergence of firearms. When matters fall into the hands of those deemed "wise," it seems as though someone has poured water on a burning flame.

This issue is not unique to the class of individuals who have studied in Pakistan's educational

institutions. Whether they bring credentials from abroad or remain there, the matter of their understanding and insight is the same. Regarding national politics, in the past few years, we have seen and heard such displays that it feels as if ears have been tired of listening. Now, even the hands are tired. When you hear them speak, it seems like there is no application of logic to them, nor any other rational measure. They claim to be modern. In the language of knowledge, somewhere they speak of modernity's creation, but upon hearing their words, it seems as if they divorced reason long ago. It is said that modernity is essentially about a preference for rationality and a scientific outlook. These graduates of modern institutions, however, build castles in the air and construct political structures on sand.

The question is why such a situation exists? It is understood in the context of Pakistan that we all are well aware of the shortcomings of our educational system. Our educational goals have never included the objective of producing morally upright individuals who think on rational grounds. We only pay lip service to modern sciences, but never focus on developing ethical foundations. There is no connection between religious education and ethics. It is not a priority to strengthen the moral character of a child as they grow. Thus, if a graduate of these educational systems does not think on rational grounds and is not sensitive to moral existence, it should not surprise us. The question is why is this the case in institutions where thinking on rational grounds is taught?

In my opinion, there are two reasons for this. Firstly, our environment, or you could say our DNA, is a contributing factor. Our innate composition has been molded in such a way that our ability to think on rational grounds has gradually weakened. Allama Iqbal has stated that a nation that remains enslaved for a long time undergoes a change in its way of thinking. Religion, society, politics - we are accustomed to viewing every issue through the lens of emotions. At least for the past three centuries, our upbringing has been based on this paradigm. Now, it has become our second nature. The educational system in which we are placed will generally yield the same result. The second reason is the educational system of the West. It also has a fundamental weakness. In the nineteenth century, when the concept of division of scientific disciplines emerged and the formation of modern sciences took place, the pursuit of specialization became the focus of education. It was considered necessary for specialization that knowledge be limited only to the field you desire to specialize in. Consequently, the concept of unity of knowledge weakened, and indifference from other branches of knowledge promoted an incomplete understanding of life.

Specialization in knowledge is an unavoidable necessity. However, this does not mean at all that a person should remain ignorant of other branches of knowledge. Especially those sciences that are related to society and social norms. In the West, this shortage has been addressed in such a way that experts from different fields are brought together under one roof, thus fostering unity in life. However, it does not solve the problem fully. Though it yields positive outcomes for the system, it does not rid the individuals of their deficiencies and they have to carry the burden forever. A manifestation of this is seen in those experts who have studied in the West but are unaware of the intricacies of society and social life.

When knowledge was divided into natural and social sciences, it gave birth to two classes that resemble the inhabitants of two different planets. On one side, excellence would be achieved in physics, while on the other side, there would be no knowledge of who the Prime Minister of the country is. The tragedy is that this class, with its superficial and artificial knowledge of politics & society, considers itself an expert in these matters and assumes that it has understood the reality

of all these processes. Therefore, now its opinion must be considered final. What it deems as corrupt, not be considered corrupt, as considering it corrupt is the proof of corruption. Events have unfolded in such a way that this class has become capable of influencing decisions in a decisive manner on the situation.

The person who is distant from formal education but is observing life with open eyes, his means of knowledge are observation and experience. He is not bound by the defined boundaries of any educational system. When he understands life, his knowledge becomes closer to nature. He may not have education in the conventional sense, but he has awareness. This awareness makes him capable of unraveling the complexities of society more effectively.

Today, it is necessary to connect education with awareness. Awareness is an internal competency of understanding life. The purpose of education should be to awaken it. Specialization should be acquired, but before that, life and knowledge should be understood as a unit. If a nation wants to decide through votes who should be appointed to the highest administrative position in the country, it is imperative that the voter has a general awareness of life and society. It is the task of the education system to foster this awareness. Otherwise, those who profit the most from selling ignorance in the name of political awareness will be the most successful merchants.





# STONE

JAVED AHMAD GHAMIDI

فلک مقام پہاڑوں میں ہر طرف پتھر  
سپید و سرخ مثالِ وجود گونا گوں

“

Upon the high mountains, stones fill every direction,  
white and red, representing variety in creation

”

یہ سب جمود و صلابت میں مثلِ چرخ بریں  
نہ اُن میں گرم نگاہی، نہ اُن میں سوزِ دروں

“

All inert and hard, like a charkh-bari,  
No affection in eyes, no inner warmth to mention

”

اسی زمین پہ کھوئے ہوئے زمانوں میں  
کیا ہے چشمِ فلک نے عجیب نظارہ

“

In the epochs lost in these very heights,  
The heavens witnessed strange sights

”

شہیدِ جلوۂ یزداں ہوا کوئی پتھر  
کسی کے جسم سے پھوٹا ہوا ہے فوارہ

“

A martyr of divine sight, a stone became,  
From many stones, gushed a fountain's flame

”

میں اپنی قوم سے پوچھوں کہ تیرے پہلو میں  
یہ ایک دل ہے کہ نرم و گداز مثلِ حریر

“

I ask my nation, in you a heart throbs,  
As soft and delicate as silk's tender sobs.

”

میں پوچھتا ہوں کہ میری ہزار سالہ نوا  
یہ کیا کہ اس پہ ہمیشہ رہی ہے بے تاثیر

“

I ask why my millennia-old call  
Did not affect it at all?

”

نوا کہ چاہے تو پتھر کو جوے آب کرے  
غیبِ قدرتِ یزداں کو بے حجاب کرے

“

A call that could draw spring out of a stone  
And make the hidden divine power known

”







# HAYAT AMIN V

NAEEM AHMAD BALOCH

## Freedom of Thought

A prominent feature of the Madrasah Al-Islah, particularly influenced by Maulana Amin Ahsan Islahi, was the cultivation of a culture of freedom of thought. As mentioned in the discussion on the curriculum, the Quran was an integral part of the entire syllabus, and students were encouraged to understand it directly, without relying on any specific interpretation, including that of Imam Fakhruddin Razi. This was to ensure that students could rise above any form of bias and become true scholars of religion. In this regard, Maulana Islahi himself wrote in the editorial of the August 1936 issue of the monthly magazine "Islah" in the following words:

"We have a similar opinion about seminal works of Maulana Hamiduddin. We acknowledge his knowledge, critical thinking, scholarly rank, and piety, yet we do not believe in his infallibility. In his writings, there may be weak points like in any other author's books because he was an author and a researcher, not infallible. We have great respect for him because he was the best example of the integration of knowledge and practice in that era. He had accumulated so many branches of knowledge and arts within his personality that none among his contemporary scholars matched his stature. Then, along with knowledge, Allah had endowed him with the capability to practice it. This was so evident in every word and action that anyone could recognize these qualities in the first interaction. He had all these attributes, but we did not try to make every word and action of his a 'model' by considering him 'special entities besides God (arbab min dunillah).

When he was alive, we openly criticized his research in his gatherings (when possible) and discuss his research in the same way after his death as all researchers do. He never advised us to keep our lips and ears closed. He always taught us to think and ponder, and employed the same practice in his lectures. Any lacking on our part in this regard significantly disappointed him. However, he never wanted to us to transform into blind followers. Even if he desired so, his wish would never

have come true in Madrasah Al-Islah. So, if anyone says that we consider every opinion of Maulana Hamiduddin and every matter as correct and every writing as inspirational, we believe he is not aware of our situation." (Islah, 3-4)

Maulana often narrated in his own words that many times a student of knowledge came to inquire and understand the opinion of another scholar on a certain academic topic. Maulana Farahi elaborated on the opinion of that scholar in detail. Maulana Farahi presented this opinion in such a convincing manner that the student of knowledge believed that Maulana also held the same opinion. The student presented this opinion elsewhere as his own perspective. When Maulana became aware of this, he questioned it and said that he had presented the arguments in favor of the view of the originator of the opinion. Upon this, the students asked, "Then what is your opinion on this matter?" Maulana replied, "What objection do you have to this opinion? Until you do not find the flaw in this opinion yourself, I will not present another opinion."

Maulana Islahi states that students were trained to reach correct opinions through their own contemplation and analysis, rather than blindly following their teachers. He further mentions that it was the constant practice of his teacher to inform the questioner of his opinion only when he learned that the questioner had considered all viewpoints, identified the flaws, and decided to look for a sounder opinion.

### **Literary Atmosphere of Madrasah al-Islah**

Another unique attribute of Madrasah al-Islah was that alongside sciences and arts, it took pride in admitting students who excelled in literature and poetry. The reason for this was quite clear. Classical poetry was a part of the curriculum, and the founders of the school were themselves eminent literary figures and poets. Therefore, it was natural for students to be inclined towards every genre of literature, emulating their teachers. Obviously, only the students who had an innate ability and inclination towards poetry and literature progressed further. Amin Ahsan Islahi states that the atmosphere for a strong inclination in poetry in Madrasah al-Islah encouraged him to write and recite poetry.

In this field too, Imam Farahi and Shibli Nomani were his ideals. Imam Farahi used to recite poetry in Persian and Arabic, but he did not make it his field or compile his poetic work. However, after his demise, his Arabic and Persian poetry was also compiled. In comparison, the situation of Allama Shibli was different. His poetry was more colloquial. Amin Ahsan Islahi states that he started poetry in Urdu, but soon realized that this was not his field.

Narrating in his own style, he reflected, "I questioned myself: why should people bother reading my poetry? Is it truly superior to the works of Ghalib and Shibli? If it doesn't surpass theirs, then there's no value in squandering people's time." Consequently, he resolved to abandon poetry indefinitely. However, prior to reaching this conclusion, he had already created an embarrassing situation.

### **Imposition of Fine for Criticizing Teachers**

Amin Ahsan never hesitated to express his emotions. It so happened that he developed a complaint against one of his teachers, which resonated with other students as well. Without further ado, he

encapsulated their sentiments in a poem. This poem was essentially a reprimand. It was very well-crafted and well-received by all. It became the talk of the entire school, to the extent that it reached the principal, Imam Farahi. He summoned Amin Ahsan and advised him against such expressions of disrespect towards teachers. Amin Ahsan was punished and advised that such actions were not appropriate. However, commenting on the poem, his teacher stated that it was of exceptional quality.

Maulana never named the teacher about whom he wrote the poem, nor did he ever recite any verse from the poem. Due to Maulana's conduct in this matter, there was no need to seek further information about it.

From this incident, we also learn another virtue of Madrasah Al-Islah. That is, no leniency was shown in matters of ethical misconduct within the school. In this regard, another incident can be cited as an example.

In "Dikr-e-Farahi," Dr. Sharfuddin Islahi writes about an incident from Amin Ahsan's student days, stating that a group of students played a prank with Hakeem Abdul Qayyum Nadvi. They threw a dead cat at another student, Qasim Ali. Qasim Ali, taken aback, believed this act was perpetrated by Abdul Qayyum. Qasim Ali, the pampered son of a wealthy father, didn't hesitate to retaliate and beat Abdul Qayyum severely. He kept lamenting his innocence, but Qasim Ali was both physically strong and proud of his father's status.

These were the days when Imam Farahi was the principal of the school, but he had not yet taken up residence there. He would come to the school for three days, and on that day, fortunately, he had to come to Azamgarh. Abdul Qayyum stood at the railway station, waiting for Imam Farahi. As soon as he arrived at the station, he began to narrate the story of the injustice he had suffered, tears streaming down his face.

Imam Farahi promised to investigate the incident and serve justice. Upon investigation, it became clear that this act was not committed by Abdul Qayyum, but rather, Qasim Ali had beaten him due to his arrogance. Imam Farahi immediately summoned the supervisor and asked him why this case had come to him. He told him it was his responsibility to investigate, and inquired why instead of questioning Qasim, he chose to remain silent.

Qasim Ali was clearly told that boasting about his father's status and wealth was highly inappropriate and that the school operated not through the support of wealthy individuals, but through the cooperation of Muslims and by the grace of Allah. He was immediately expelled from the hostel. He could only continue his education as a non-resident student. Additionally, the supervisor was punished by being ordered to provide milk to Abdul Qayyum for the entire month using his salary. (Dikr e Farahi 414)

### **Islahi's Favorite Teacher**

During his education, Maulvi Abdul Rahman Nagrami had the most profound impact on him. He benefited from the academic and intellectual companionship of Allama Shibli Nomani, Imam Farahi, and Maulana Abul Kalam Azad. It has been reported that Imam Farahi specifically selected him for Madrasah Al-Islah. It wouldn't be wrong to say that the teacher who recognized the

potential of Amin Ahsan for the future was Maulvi Nagrami. He eliminated the academic weaknesses that had arisen due to the inadequacy of his initial teachers' teaching methods. It is not without reason to say that Maulvi Nagrami enabled Amin Ahsan to fully embody Imam Farahi's rigorous standards, thereby becoming a custodian of his scholarly legacy. Amin Ahsan himself was deeply influenced by this teacher. This is why deep bonds were established between them. Therefore, we will pay special tribute to these teachers as we introduce them.

### **The Best Class Fellow**

As mentioned earlier, Amin Ahsan was the youngest among his classmates. Maulvi Akhtar Ihsan was slightly older than him and was his best friend. They had a competitive atmosphere during their education, but the deepest and most trusting friendship was between them. Amin Ahsan considered Maulvi Akhtar Ihsan his superior peer during their education and also benefited from his scholarly pursuits. This friendship became particularly strong and brotherly when Amin Ahsan became associated with the school as a teacher. (Further details about this will be provided later.)

### **Islahi's Favorite Games**

According to Maulana, three sports were played in the school with regularity: cricket, volleyball, and football. Amin Ahsan participated in all of them, but he never excelled as a player. Maulana mentions that his classmates never enthusiastically included him in their teams because his performance never allowed their team to win any matches. His skill in sports was even below average. He was kept in the team because of his impressive academic abilities, according to Maulana. In Maulana's words, his classmates "took him along showing sympathy." According to Maulana, Amin Ahsan was more inclined towards cricket compared to other sports, but even this interest was minimal.

### **Graduation from Madrasah al-Islah**

Amin Ahsan completed his entire eight-year education at the school. This was the maximum length of the durational program offered at the Madrasah. During this time, he gained proficiency in Arabic and Persian languages. He acquired skills in the Quran, Hadith, and Islamic jurisprudence. He also excelled in the teachings of theological sciences. He attained such proficiency in the English language that he could understand and read academic books thoroughly. Not only could he understand, but he could also teach them.

He was not given education in jurisprudence and interpretation of any specific school of thought. According to the school's fundamental principle, he was equipped with the ability to evaluate and make decisions based on his own reasoning and to accept or reject any opinion based on his own evidence. During his education, Amin Ahsan was counted among the most capable, active, and prominent students of the school. Various incidents testify this fact. Here, we will mention some of those interesting incidents.

Amin Ahsan participated in an examination on Sab Mullaqat (7 poems). Syed Sulaiman Nadwi was the examiner. Amin Ahsan wrote exceptional answers to the questions in the exams to stun the examiner. The examiner commented on his answer book:

“

This is a student's paper. I can't even find teachers like him for 'Nadwa.'

”

Regarding his academic abilities in the school, Javed Ahmad Ghamidi states:

“

His proficiency in the English language was so remarkable that he could not only read scholarly books in English effortlessly but could also explain intricate concepts to others without any difficulty. Generally, students of religious schools are not proficient in speaking Arabic, but when they resided with Imam Farahi for learning, they conversed in Arabic casually. When the renowned scholar Musa Jarullah visited India and went to meet Imam Farahi, he also visited Madrasah Al-Islah. Amin Ahsan was his host. Witnessing his fluency and eloquence in Arabic conversation and speech, one day he asked him, 'How many years have you spent in Arab lands?' Amin Ahsan replied, I have never set foot on Arab land with these two feet. Musa Jarullah kept expressing his amazement for a long time.

(Ishraq December/January 1998)

”

Amin Ahsan himself mentions that he completed his teaching at Madrasah Al-Islah in 1922. (Muqalat e Islahi, 2/396)

### **Islahi's Marriage**

Amin Ahsan was still a student in the final year at Madrasah Al-Islah when he got married. His first marriage was with Rabia Khatoon from his own Rajput family. They had five children together, two daughters and three sons. Their daughters were named Qamar-un-Nisa and Shams-un-Nisa. The eldest daughter, Shams-un-Nisa, passed away before the partition. Their sons were named Abu Saleh, Abu Saeed, and Abu Saad. Only Abu Saeed is alive as I write. After the partition, Abu Saad chose to reside in Azamgarh, India, where he breathed his last. Among Maulana's sons, Abu Saleh was well-known among the journalists of Pakistan. He lost his life in the famous 1965 plane crash. (A detailed account of this will be provided separately, InshaAllah.) Maulana's second marriage took place in 1945 after the demise of his first wife. Details regarding this will also be provided later.

### **Professional Life**

The year Amin Ahsan completed his education at Madrasah Al-Islah, an advertisement appeared in the renowned three-day newspaper "Madina" for the position of Deputy Director. Maulana Amin Ahsan's most trusted disciple, Mr. Khalid Masood, narrates that someone cunningly applied for the job on behalf of Amin Ahsan. When a positive response came, Amin Ahsan was surprised. At that time, he was only eighteen or nineteen years old. It is very much possible that he was already married at that time. Amin Ahsan sought advice from his favorite teacher and mentor, Maulana Abdul Rahman Nagami, regarding the job.

On his teacher's suggestion, Amin Ahsan joined the newspaper network. Here, we would like to mention some details about the newspaper.

"Sahifa-e-Madina" was launched by Maulvi Majid Hasan in Bijnor in 1912. It was a ten-page newspaper, sized 26x20. In the first part of the book "Duroos al-Tareekh," there is an advertisement on the last page, which reads:

"Since 1912, the newspaper is offering services to keep the memory of Shah-e-Kawnayn (the king of all the worlds) through capable and literate editors. With the grace of God, it is published twice a week with its numerous assistants. Serving the nation and the country, defending religion and the nation is its motto. It carries the knowledge of the demands of freedom and national aspirations, interprets present-day politics, is a city of truth and honesty, summarizes Arabic and English newspapers, embodies the spirit of Egyptian, Levantine, and Turkish newspapers, and reaches every corner of the world. Your observations and study will confirm our statement. Order a copy and have look.

Annual subscription: 6 Rupees

Six month subscription: 4 Rupees

Three month subscription: 2 Rupees

From foreign countries: 8 Rupees

Muhammad Majid Hasan

Owner of Madina Newspaper,

Bijnor (UP)."

Dr. Muhammad Haroon Usmani writes in his article 'Maulana Amin Ahsan Islahi ki Sahafati Khidmat (Islahi's Journalistic Contributions)':

According to Dr. Abdul Salam Khurshid, this was a three-day national newspaper of average repute, and many people disagreed with its views; but its credibility, seriousness, and high standards were not denied by anyone." (Journalism in Pakistan and India, Lahore, Maktabah Karwan, 1982, pg. 187)

Raisuddin Faridi has listed the names of the directors associated with Madina Bijnor, including Hameed Al-Ansari Ghazi, Nasrullah Khan Aziz, Abu Saeed Bazmi Bhopali, Qazi Adeel Ahmed Abbasi, Badrul Hasan Halali, Muhammad Ahsan, and Qadus Sahibzada. Amin Ahsan's name is not found here or in any other journalistic history. The reason for this is that he was the deputy director and relatively new. Furthermore, he mainly worked on translations, writing articles, and proofreading. In this regard, he himself says:

“ My association with 'Madina' probably began around 1922. It was considered a good newspaper among the three-day newspapers of UP at that time. It was the era of the Khilafat Movement and the Congress, both of which were active, and both were somewhat intertwined, and 'Madina' newspaper was common to both. Therefore, I also had to write articles according to the demands of both.

”

The institution also published a weekly magazine called 'Ghuncha' for children. Amin Ahsan was also assigned responsibilities for this magazine. He translated an Arabic novel into Urdu specifically for the 'Ghuncha' magazine. The name of this novel was 'Al-Jasus Al-Hindi', written by Mustafa Al-Sagheer. This novel was set against the backdrop of the First World War and depicted the exploits of a spy who played a significant role in favor of the Ottoman Caliphate against the British. We had seen a copy of its record at our father-in-law, Mr. Khalid Masood's residence. Its greatest quality was that its translation did not feel like a translation. Amin Ahsan named it 'Hindustani Jasus'. Due to the readers' appreciation, it was later published in book form by Madina Bijnor's publishing house. This work is also referred to as Maulana's first literary work.

From the same publishing house, Amin Ahsan translated a significant historical book written in Arabic into Urdu. This renowned work was authored by the famous historian Mohyuddin Al-Khatib. During his first employment, Amin Ahsan's writings deeply influenced many people, including Maulana Abul Kalam Azad. Upon observing the editorials of Madina newspaper, Maulana Abul Kalam Azad remarked, 'Madina newspaper now has a budding editor.'

This comment can be taken positively or humorously, but one thing is clear from it that the young Amin Ahsan had definitely drawn the attention of the most famous writer of his time towards himself.

Amin Ahsan remained associated with Madina newspaper for at least two and a half years. During this time, he worked day and night. The excessive workload severely affected his health. Consequently, he resigned from the newspaper.

### **Islahi's Association with "Al-Naazir"**

The next phase of his journalistic life was the renowned newspaper "Al-Naazir". Amin Ahsan became part of its editorial board. At that time, two well-known writers were already present in the newspaper: Maulana Abdul Majid Daryabadi and Maulana Zafarul-Mulk Alawi. Collaborating with these eminent figures further enriched Islahi's writings. Approximately a year later, he parted ways with "Al-Naazir". (Reference: Mahnama Chiragh-e-Rah, July 1950, Page 17, Written by Ibn Anwar)

The possible reason behind this departure was that he had joined another weekly newspaper.

### **Islahi's Association with Weekly "Sach"**

Amin Ahsan's third employment in the realm of journalism includes his involvement in the editorial board of the weekly "Sach." This weekly was initiated by Maulana Abdul Majid Daryabadi in 1925, and Maulana Abdul Rahman Nagrami was also part of it. It is likely that Amin Ahsan joined "Sach" on the advice of the latter. Dr. Abdul Salam Khursheed writes about the significance of the weekly "Sach":

“

Last but not least, it is essential to mention the significance of the small yet highly important weekly 'Sach.' Initially named 'Sach,' it later became 'Sadaq,' and after some time, it was relaunched as 'Sadaq Jadid.'

(Journalism in Pakistan and India, Dr. Abdul Salam Khursheed, Page 251)

”

Amin Ahsan could work for Such for a few months only. Then came an incident that gave a new direction to his life. Before discussing the most significant event in Maulana's life, it is essential to know another fact, that is, Amin Ahsan, despite completing his education at Madrasah Al-Islah and working in Bijnor to fulfill the demands of practical life, had his heart stuck elsewhere. Where was his heart stuck? The answer lies in the following letter:

*Dear Sir,*

*I hope this letter finds you well. I have sent the reply via urgent mail as well. It should have been received by now.*

*I was ready to comply with your instructions immediately. However, circumstances arose that required me to wait for your response. These days, I am occupied with Quranic studies more than "Madinah" and translations. And leaving here without any local support is quite challenging. If I could delegate my responsibilities to a resident here, I could easily take leave. Unfortunately, it's impossible for me at the moment, as perhaps none of my colleagues from the institution would be willing. Nevertheless, it's possible that I may permanently separate and entrust my duties to someone else instead. Personally, I am willing and happy for it, provided you approve. The prospect of unemployment is regrettable for me. I can confidently say that I can offer all my worldly interests for your command and the service of the institution. The current manager considers my absence unprofitable for their interests. They consider my return impossible within a month from Rangoon and Calcutta. Therefore, there seems to be no alternative for me other than to entrust myself to your discretion.*

*It is my wish to have the honor of your assistance and service on this journey. It is a source of great blessing for me. I await your response eagerly. Please inform me of your final decision. I am ready to serve regardless.*

*Warm regards*

***Amin***

This letter was written by Amin Ahsan in response to a correspondence. In detail, it explains that there were financial difficulties at Madrasah Al-Islah. It was the post-World War I era, which was a time of global crisis. In light of this situation, the institution's administration decided to send a delegation to Burma (present-day Myanmar) to acquire resources. For this purpose, a delegation was formed, and according to their discretion, Amin Ahsan's name was included in it along with Imam Farahi. Therefore, Imam Farahi wrote a letter inviting Amin Ahsan to be part of this delegation. Amin Ahsan's selection signifies that he was highly regarded in the eyes of his superiors, and there were high expectations from him for the advancement of the institution. His selection as a companion in foreign travel also demonstrates the intimacy between the teacher and the student.

As evident from the response, Amin Ahsan replied to this letter on the same day through telegram, expressing his readiness in a passionate manner and informing that he will soon request a month-long leave from the newspaper administration. If the request is not accepted, he will ask for



permission to terminate his job and come to Azamgarh. When he did not receive any response to his telegram, he wrote this letter.

From this letter, he conveyed the news that despite not receiving approval for leave, he was granted permission to resign from his job. This indicates how much reliance was placed on the young Amin Ahsan in the newspaper and that there was no one comparable to him. It can also be inferred from Imam Farahi's reference that he did not implicate Amin Ahsan in any difficulty and likely conveyed a message of goodwill regarding his resignation. Therefore, Dr. Sharafuddin states that he left for Burma with a local landowner, Haji Hasan Ali, and another student.

The contents of the letter also indicate that Amin Ahsan had a profound connection with the Quran. Undoubtedly, this connection would have persisted during his employment elsewhere. The expression of Amin Ahsan's connection with the Quran in this letter, along with his apparent disenchantment with employment and a strong desire for affiliation with the institution, reflects a backdrop that brought him to a significant turning point in life.

### **Imam Farahi's Offer**

When Amin Ahsan was working at the "Sach" newspaper, he visited the Azamgarh Madrasa for a personal task. There, Imam Farahi asked him:

“Will you continue working as a journalist or will you study the Quran with us?”

The response to this historical question was narrated by respected teacher Mr. Javed Ahmad Ghamdi as follows:

"In 1925, Imam Farahi stood with him in a corner of his house and asked: 'Amin Ahsan, will you continue working as a journalist, or will you study the Quran with us? He reports: I was an editor for a newspaper and was working on a prestigious project that time. However, without any hesitation, I said: 'I will study the Quran with you.' Imam Farahi gestured towards a room in his residence and said: 'You will stay here.' After resigning from the editorship, I moved to his room to stay and lead a student's life again.' Later, Maulana Syed Sulaiman Nadwi recommended his name for a professorship at a college, and promised to the authorities that he would persuade Islahi to join the college. When Amin Ahsan was informed, he arrived at Darul Musannifeen in the scorching sun and said to Maulana Syed: 'Thank you for recommending me, but I regret that I cannot accept this proposal. I cannot leave Imam Farahi at this age. He reports that Maulana Syed was completely astonished. He could not imagine that a poor student would reject such a significant proposal in this manner. Later, while delivering a speech at Nadwah, he mentioned the incident enthusiastically saying, 'Look, students can also be like this.' Anyway, I left after saying this, but I was concerned that if Imam came to Darul Musannifeenin those days, Maulana Syed might talk to him and he might promise to send me there. His face expressed a strange sense of pride when he mentioned that later, he learned that Imam Farahi had gone there, and Maulana Syed spoke to him too, but he clearly said, 'Why are you running after Amin Ahsan? For whom am I making all this effort?'"

To be continued...



# DISCOVERING THE INNER TALENT OF CHILDREN

DR. SHEHZAD SALEEM

Every human being on this earth has some innate talent and ability which is more pronounced than the rest. In fact, it is this talent which shapes his or her aptitude for certain tasks. This talent and ability can become formidable if it is recognized at the right time. This is because talents are generally found in raw form and need to be groomed and developed.

Unfortunately, neither parents nor most educational systems of third world countries generally help in discovering the latent talents of children. The result is that young brains are deprived of their own inner potential. Instead of discovering them, more time is spent in wishful thinking, day dreaming and making castles in the air.

Yet, it is never too late. Whatever the age, we can help our children in discovering their inner talent. Here are ten questions which may help them in determining it.

- What do you think you are naturally good at?
- How would you use a gift of a handsome amount of money if it is given to you to be spent for a cause, issue or problem?
- What activities make you lose track of time?
- Which qualities of a person inspire you?
- If you had to teach something, what would you teach?
- If you were to give a message to a large group of people what would it be?
- Who are your heroes and why?
- People say: “Oh, you are so good at ...”

- What do people typically ask you for help in?
- In which fields / subjects have you won praise or awards?

Discovering the inner talents of our children can radically transform their lives. Let's start this exercise today!





# WORSHIP AND PURIFICATION OF SELF

SYED MANZOOR UL HASSAN

Allah Almighty is Al-Quddus, meaning He is entirely pure. In the Hereafter, He will bestow His grace upon those who are pure. These are the people who will be deserving of His pure and clean paradise. Purity is the ultimate goal for which Allah sent His prophets and revealed His guidance in the form of religion. Imam Amin Ahsan Islahi has elucidated this reality while describing Allah's attribute Al-Quddus. He writes:

"Al-Quddus" is entirely free from any flaw, defect, evil, or imperfection. Because of this, He sent down books and sent messengers to purify His servants so that they may become deserving of His proximity by becoming pure. In Surah Al-Jumu'ah, by referring to both the attributes 'Malik' (The Sovereign) and 'Quddus' (The Holy), Reference to his attributes is given in these words: 'Al-Malik (the sovereign), Al-Quddus (the holy), Al-Aziz (the powerful), Al-Hakeem (the wise).' Then, the appropriate clarification of these attributes is provided as follows: 'He it is Who has raised among the unlettered people a Messenger from among themselves who recites to them His Verses, purifies them.'

"A little deliberation would clarify that the reason why the Messenger and the Book were sent was also because He is the Sovereign. Being a Sovereign necessitates that He sends His ambassadors to His subjects and His commands as well, and purifies His servants. Therefore, He wanted to be known as Pure and Holy. He cannot tolerate that His servants remain tainted with sins." (Tadabbur-e-Quran 8/312-3)

The closer human beings get to the Sovereign, the Holy King, the purer they become. Worship

enhances this closeness, resulting in the purification of the human self. If we use the analogy of cultivation and farming on land, then the instructions for purifying the body, purifying food and drink, and purifying morals are like clearing the weeds and removing impurities from the field of the human self so that it becomes capable of producing the crop of righteous deeds. Worship cultivates this crop and takes care of its growth. According to the Javed Ahmad Ghamidi, through worship, the purification of the self achieves perfection. He writes:

"The purpose of religion is purification. The means to reach the pinnacle of perfection is to establish a proper relationship between Allah and His servants. The stronger this relationship becomes, the more progress one makes in the purification of knowledge and action. Love, fear, sincerity, loyalty, and the emotions of appreciation and recognition for the boundless blessings and endless favors of Allah are the inner manifestations of this relationship. Generally, the manifestation of this relationship in a person's daily life occurs in three forms: worship, obedience, and support. The acts of worship in the religion of the prophets (peace be upon them) serve as reminders of this relationship. Prayer and charity are forms of worship. The essence of sacrifice and pilgrimage also embodies the same. Fasting and seclusion represent obedience, while Hajj signifies support and devotion for the sake of Allah." (Meezan, 267)

Among these acts of worship, the first and most important is prayer. It purifies a person from the impurities of sins and serves as a means to achieve the goal of self-purification in religion. Where the Quran has set purity as a condition for success, it has presented remembrance of Allah and prayer as the means to achieve it.

The Almighty says:

“

However, successful shall be he who spiritually purified [himself] and for this he remembered his Lord's name, then prayed. (Q 87:14-5)

”

“It is this purification which is the objective of religion and whose reward will be given to a human being in the Hereafter in the form of Paradise. The Almighty has very concisely mentioned here the way to achieve this objective: one should adhere to God's remembrance with a true comprehension of His attributes and should submit to Him with all his being. The prayer is the greatest manifestation of this remembrance and this submission.” (al-Bayan 5/439)

Therefore, for a person who desires purity and seeks success in the Hereafter as a result, the best way is to establish prayer. After the command to establish prayer in Surah Fatir, the verse: And whoever purifies himself only purifies himself for [the benefit of] his own self. And to Allah is the [final] destination clearly illustrates the benefits of prayer. Imam Amin Ahsan Islahi elaborates on this:

“It indicates towards the benefits of prayer that a person who wants to alleviate the burden of sins and desires purification should focus on establishing prayer instead of relying on false supports. This practice will cleanse him of sins, and whoever achieves purity will benefit himself. Since Allah does not need anyone's worship or obedience, rather it is humans who are in need of it, and everyone's return is ultimately towards Him.” (Tadabbur-e-Quran 6/370)

Explaining how prayer cleanses the self of an individual, Javed Ahmad Ghamidi states that in every prayer, a person makes a covenant with his Lord that He will protect him from sins. After some intervals, when the next prayer comes, he renews his covenant. He begins his day with prayer and completes it with prayer. Therefore, prayer encompasses his day and night, and ultimately his entire life. If a person performs it with full consciousness, then the impurities affecting his inner and outer being are continuously cleansed. He writes:

"Prayer removes sins. When a person stands for prayer with true consciousness, he renews his covenant with God that he will abstain from disobedience. As a result, he feels remorse for the faults between one prayer and the next, and returns to the busyness of life with a new determination and intention to avoid them. Reflect on it, and you will find that this is also the reality of repentance. Regarding repentance, it is known that it purifies a person from sins."

For this reason, Allah Almighty says:

“ And Listen! [O Prophet! To remain steadfast in this path,] be diligent in the prayer in both parts of the day and in the early part of the night also. In reality, virtues take away vices. This is a reminder for those who are willing to be reminded. (Q 11:114) ”

"Abu Huraira (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: 'Tell me, if there were a river at the door of one of you in which he bathed five times a day, would any filth remain on him?' The people said: 'No filth would remain on him.' The Prophet (peace be upon him) said: 'That is like the five daily prayers. Allah wipes away sins by them.'" (Meezan 272-273)

Zakah linguistically means increase, growth, purity, and cleanliness. These meanings are also included in its terminological concept. Therefore, it is that portion of wealth which, along with increasing one's wealth, also purifies the giver. It is evident from this that the purpose of this act of worship is also self-purification. Javed Ahmad Ghamidi writes:

“ ...The purpose of Zakah is the same as that of the entire religion. It purifies the soul from the impurities that can arise from love of wealth, brings blessings in wealth, and increases the purity of the human self. Spending in the way of Allah is a minimum requirement because it is obligatory for a Muslim to fulfill it in all circumstances. However, one does not necessarily obtain everything from it that is obtained by fulfilling the general demands of expenditure. Nevertheless, it causes a person's heart to become attached to their Lord, and it distances them from heedlessness of Allah to a great extent, which often occurs due to attachment to the world and its material possessions. As mentioned by Prophet Jesus (peace be upon him): 'The heart of man lies where his wealth is.' This statement does not require evidence. Whenever a person wishes, he can experiment by spending wealth for the cause of Allah." ”

The Quran itself has very clearly elucidated the purpose of Zakah. Allah Almighty says:

“ Accept the charity of their wealth so that you may cleanse them and purify them. (Q 9:103) ”

“ And the charity you give to please God through it, it is they that give it who increase their wealth with God. (Q 30:39) ”

In Surah Al-Layl, the characteristic of the Messenger of Allah (peace be upon him) is mentioned that he spends his wealth for the purpose of attaining purity, and it is clarified that this spending serves as a safeguard against the Fire (of Hell). The Surah reads:

“ And [Our Prophet] – the extremely God-fearing shall certainly be kept away from it, who spends his wealth to purify his soul. (Q 92:17-8) ”

Fasting is a special form of worship that disciplines the self. It is a manifestation of divine obedience. In it, a person refrains from permissible things as per the command of Allah. The purpose of fasting is for people to attain piety. The Almighty says:

“ [These are the limits set by God and only they cannot cross them who fear Him; therefore,] Believers! The fast has been made obligatory upon you as it was made obligatory upon those before you so that you become fearful of God. (Q 2:183) ”

To explain the purpose of fasting, here the words "لَعَلَّكُمْ تَتَّقُونَ" (so that you may become righteous) are used. It means that righteousness is instilled within you. The meaning of righteousness is that a person restrains themselves and lives within the limits and boundaries prescribed by Allah. They are constantly fearful of breaking these boundaries, fearing that they might become deserving of Allah's punishment and deprived of the paradise reserved for those familiar with these limits. Allah has stated that the inheritors of His paradise are only those who are righteous. The Almighty says:

“ This is the Paradise that We shall give in inheritance to those among Our servants who fear God. (Q 19:63) ”

From some other Quranic verses, it is clear that the reward of paradise is also for those who strive for purification. The Almighty says:

“

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 20:76)

”

This means that the goal and destination of both piety (taqwa) and purification (tazkiyah) are the same, and that destination is paradise. By adopting piety, purification is achieved, the reward of which is paradise. And to attain purification, one must adopt piety, the ultimate outcome of which is the sovereignty of paradise.

The purpose here is to explain that fasting also leads to the same destination of purification, where other acts of worship also lead.

To understand how piety is attained through fasting, three points should be considered according to Javed Ahmad Ghamidi:

“Firstly, fasting awakens in the mind of a person with full force the realization that they are the servant of Allah. It begins with the suppression of certain lawful demands of the soul, and gradually this feeling of servitude begins to grow until it completely surrounds the individual's being till the time of breaking the fast. From dawn to sunset, not a morsel of food or a drop of water passes through the throat of the fasting person, and they deny every demand of the soul by fulfilling the command of their Lord. When this practice of fasting is repeated, the reality of being a servant of Allah settles deep within the hidden chambers of the soul. It becomes ingrained in one's mind that one is a servant of a Lord. For a servant, the adornment of life is to submit and acknowledge Master's command in both thought and action, relinquishing personal freedom and autonomy. From this, it is evident that a person's faith in God becomes alive in every aspect, after which they believe in not just a God, but in a hearing, seeing, knowledgeable, wise, and just entity, who is aware of all their apparent and hidden actions, and whose obedience they cannot deviate from in any circumstance. This is the foremost step in fostering piety.

Secondly, fasting also brings forth the feeling in the depths of the heart and soul that one day they will have to present themselves before their Lord for accountability. Though every Muslim believes this, during fasting, when thirst tightens, hunger gnaws, and the urgencies of passion demand satisfaction with full force, every person knows that the only satisfaction is in answering this call, which prevents them from fulfilling the demands of the body and the genitals. Throughout the month of Ramadan, every moment, the fasting persons keep reminding themselves that they have to present themselves to their Lord one day. In such intense heat that causes thirst to parch the throat, when drinks are available, they could easily drink, but they do not; when hunger pangs are unbearable, food is available, yet they abstain from it; when a young married couple could easily satisfy their desires in seclusion, they choose not to. This is not an ordinary devotion. It is a devotion which ensures that the sense of accountability before Allah becomes deeply rooted in the heart and mind. The sense of being answerable to Allah becomes so strong that fasting person is unable to deviate in any circumstance. In order to foster piety, if we contemplate, the second most effective thing is fasting.



Thirdly, it is necessary to have patience for piety, and fasting teaches a person patience. Indeed, perhaps there is no better or more effective way for nurturing patience than fasting. In the worldly test we face, what is the reality other than the fact that on one side, we have the strong desires of our animalistic existence, and on the other side, Allah Almighty demands that we live our lives within His boundaries? This situation demands patience on every step. Truthfulness, righteousness, tolerance, forbearance, commitment to promises, justice, forgiveness, avoidance of denials, abstaining from obscenities, and steadfastness on the truth are qualities that are meaningless without piety, and without patience, it is apparent that these qualities cannot manifest in a person.” (Meezan 363-364)

Worships of Hajj and Umrah are symbolic expressions of engaging in a fierce battle against Satan and overcoming the enemy. It is a test for humans in their worldly life that Satan and his progeny are actively engaged in leading them astray from the straight path, along with their entire army. Their plan is to deprive humans of the eternal kingship of paradise. Scholar Javed Ahmad Ghamidi writes:

"Allah Almighty has revealed that from the creation of Adam, His scheme has been established in this world. Satan declared war against him from the very first day: 'He (Satan) said, "Because You have put me in error, I will surely sit in wait for them on Your straight path. Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful.'" (Quran, 7:16-17). It is stated in the Quran that this challenge of Satan has been accepted, and Allah's servants are engaged in a relentless battle with their eternal enemy and his progeny until the Day of Judgment. This worldly life is a test in which our eternal destiny depends on success or failure." (Meezan 373)

The greatest weapon Satan uses to lead humans astray is to tempt them towards indecency and evil. When humans become involved in these temptations, their existence and soul become tainted by these impurities. Conversely, if they reject Satan's temptations and protect themselves from evil, their souls become purified. Satan tempts towards indecency and evil, which is why Allah has forbidden following in his footsteps. Allah Almighty says in the Holy Quran:

“ Believers! Do not follow the footsteps of Satan and [remember that] he who follows the footsteps of Satan will only ruin himself because he entices [people to] lewdness and evil. (Q 24:21)

”

Sacrifice, prayer, and giving Zakah are expressions of worship to Allah. Their purpose is to show gratitude to Allah. As a result, they cultivate piety within a person, which brings about Allah's pleasure. Regarding the meat of sacrifice, Allah has declared:

“ Neither does their flesh reach God nor their blood; in fact, only your piety reaches Him. (Q 22;37)

”

Explaining this divine decree, Amin Ahsan Islahi writes:

“It means that Allah is not pleased with the meat or blood of sacrifices, as the polytheists assume, but rather He is pleased with the piety and obedience to Islam that arises within those who offer these sacrifices. So, while offering these sacrifices, cultivate the spirit of piety within yourself. If this does not happen, it is merely shedding the blood of an animal, and there is no benefit in that.” (Tadabbur-e-Quran 5/251).

The reality of it is to present oneself before Allah. Sacrificing the animal for Allah signifies that we have dedicated our life to Him, and He may take it whenever He wills, and He may command us to sacrifice our lives in His way whenever He pleases. Javed Ahmad Ghamidi has elaborated on this reality of sacrifice in the following words:

‘The reality of it is just like that of Zakah, but it's not about wealth, rather it's about offering one's life. It's about dedicating oneself in place of the animal, which we free by sacrificing that animal as a replacement. Apparently, it's offering oneself up for death, but upon reflection, this death is actually the gateway to true life. The almighty Allah says: "And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision" (Q 3:169). The Quran has made it clear at one point that just as prayer is our life with Allah, sacrifice is our death for His cause.’”

“ Say: My prayer and my sacrifice, my life and my death, all are for God, Lord of the Universe. (Q 6:162)

”

When the instruction was given to Prophet Ibrahim (peace be upon him) to sacrifice his son, and in place of his son, a sacrifice of an animal was made and this event was made a memorable one for future generations, then Allah Almighty said: "And We ransomed him with a great sacrifice" (Q 37:107). It meant that Ibrahim's vow was accepted and generation after generation of people would commemorate the event through their sacrifices.

From this point of view, it becomes clear that the sacrifice is the pinnacle of perfection of worship. Turning our face and the faces of animals towards the Kaaba, we say "Bismillah, Allahu Akbar (in the name of Allah, Allah is the greatest)" and dedicate our animals to our Lord in the state of standing or prostration, signifying that in reality, we are dedicating ourselves to Him.

This vow is the reality of Islam because the essence of Islam is to submit oneself entirely and offer one's most cherished possessions, even one's life, to Allah Almighty. Sacrifice, upon reflection, appears as the representation of this reality.” (Meezan 303-4)





# THE CONCESSIONS OF TRADITIONAL EXEGETES AND MAULANA FARAHII II

ABU SAAD AAZMI

[6]. Explaining the verse 140 of Surah 4 that reads:

"He has certainly revealed to you in the Book that when you hear Allah's revelations being denied and ridiculed, you must not sit with them until they engage in a talk other than that; otherwise, you would be like them. Surely, Allah will gather the hypocrites and disbelievers, all together, into Hell", Farahi writes:

This verse is pointing towards the matter mentioned in Surah An'am (6), as we have discussed earlier. However, exegetes believe that this verse has abrogated the verse in Surah An'am, as Ibn Jarir has mentioned despite that there is no such indication of any such abrogation. It is because this verse prohibits Muslims from sitting with them when they indulge in mocking and ridiculing divine verses till they change their topic<sup>1</sup>.

[7]. The phrase "وَالْمُقِيمِينَ الصَّلَاةَ" in verse 162 of Surah (4) has been translated as "praiseworthy are those who establish the daily prayers<sup>2</sup>" by Shah Abdul Qadir (RHA). According to him, the term "الْمُقِيمِينَ" is in the accusative case, in order to incorporate the sense of praise (مدح), as is the view of Sibawayh. However, it is worth noting that [the accusative] does not necessary add the sense of praise (مدح). Rather, the verb yaʿnī, meaning "it means" is implied before it which is omitted [from expression.] It is the verb that leads to the declension of the word in the accusative. The reason is that it does not give the sense of praise only. Rather, it is used to connote both the praise and censure<sup>3</sup>

[8]. Interpreting the verse 35-36 of Surah al-Maidah (5) that read:

“O you who have believed, fear Allah and seek the means [of nearness] to Him and strive in His cause that you may succeed. Indeed, those who disbelieve—if they should have all that is in the earth and the like of it with it—by which to ransom themselves from the punishment of the Day of Resurrection, it will not be accepted from them, and for them is a painful punishment.”, Farahi writes:

“Sacrifice is also a form of ransom (diyah). Shah Abdul Qadir (RHA) states that the meaning of 'Waseelah' (means or intermediary) is obedience to the Prophet, and if a good deed is done solely based on intellect, it is not accepted by Allah<sup>4</sup>.

"The statement is correct in its own context, but there is no relevance to it here, and there is doubt left to be addressed here. This is because obedience to the Prophet is an integral part of righteous deeds, and indeed, the Prophet was sent to deliver his message and clarify its truth effectively. Therefore, the possible interpretation of this verse according to the context is that a person reaches Allah through righteous deeds which is the true reality of the sacrifice<sup>5</sup>.”

[9]. Interpreting the verse 40 of Surah 5 that reads:

“Don't you know that the sovereignty of the heavens and the earth belongs to God only? He will punish whomsoever He intends and forgive whomsoever He intends [according to His law and wisdom]. God has power over all things.”, Farahi writes:

“Allama Abdul Qadir Dehlvi (RHA) states that if Allah wills, He can inflict severe punishment for a minor sin.”

Nobody can object to it [inflicting severe punishment for a minor sin]<sup>6</sup> This is a misinterpretation of the verse. Because the meaning of the verse is that Allah Almighty punishes the wrongdoers and accepts the repentance of those who repent. ... He is the absolute judge, just as He has the authority to punish, He is also free to forgive. This interpretation is consistent with the coherence of the verse<sup>7</sup>

[10]. Interpreting verse the words **وَمَنْ بَلَغَ** in 19 of Surah (6) that reads:

“And this Qur'an has been revealed to me that I may warn you through it and those also whom it may reach (**وَمَنْ بَلَغَ**).”, Imam Farahi writes:

“Imam Razi's opinion is that by **وَمَنْ بَلَغَ**, ' refers the person who reaches the age of maturity. In adopting this interpretation, the ambiguity related to the pronoun would also be resolved<sup>8</sup>. However, Imam Razi's interpretation is very weak. The correct interpretation of the verse is: 'I warn you, and whoever this Qur'an reaches' implying that I am here to warn you, and those to whom the Qur'an is conveyed should also warn their people and companions, as mentioned in Surah At-Tawbah, verse 122.”

The Messenger of Allah (peace be upon him) commanded his companions to convey the message by saying, **فليبلغ الشاهد الغائب** (those who hear should convey it to those not present here).<sup>9</sup> It is

evident that the duty of conveying the message is established as an absolute directive for the Ummah. Most commentators have understood the meaning of 'وَمَنْ بَلَغْ' as that I should warn those people to whom this Qur'an reaches<sup>9</sup>.

Here, Imam Farahi has criticized the interpretation of Imam Razi as extremely weak. Upon studying Tafsir Razi, it becomes apparent that Imam Razi mentions the aforementioned opinion in the context of the verse. However, he himself considers this opinion as one of the plausible interpretations and has preferred the interpretation of the majority of the scholars<sup>10</sup>. Perhaps this is the reason why in the Urdu translation of Farahi's Taliqat, Imam Razi's above-mentioned statement has been omitted<sup>11</sup>.

[11]. Explaining the verse 126 of Surah (6) that reads:

“In reality, this path is the straight path of your Lord. [To clarify it,] We have explained Our revelations to those who pay heed.”, The author writes:

According to Allama Abdul Qadir, the term 'صِرَاطٌ مُسْتَقِيمٌ' (straight path) refers to acknowledging obedience and neglecting reason. This interpretation is not correct. In the Noble Quran, the phrase 'صِرَاطٌ مُسْتَقِيمٌ' (straight path) is used in various places in the context of monotheism. Here, this statement can be understood to mean the specification of obedience for Allah Almighty... It indicates that the intellect of a believer is not suspended but works in the right direction<sup>12</sup>.

Maulana Shabbir Ahmad Usmani has also explained in the footnote of 'Mawzih al-Quran' that Shah means that having faith in the matters related to the unseen is sufficient; reason has nothing to do with it. As for the commandments of the Shariah, they are replete with wisdom. Using intellect and understanding to identify them is the command of the Quran in the words: will not you ponder (afalataqiluna)? Will not you deliberate (afalatafakkaruna)? Shah Waliullah has extensively discussed the need to contemplate and ponder over the wisdom of the religious teachings in the introduction to 'Hujjatullah al-Balighah<sup>13</sup>.'

[12]. Explaining the verse 127 of Surah (7) that reads: The chiefs of the Pharaoh's nation said to him:

“Will you leave Moses and his people in this manner to spread disorder in the land and forsake you and the deities [set up] by you.”, He writes:

"'Aalihataka' refers to those idols of Pharaoh that he had set up for his subjects so that they would prostrate before them, displaying the grandeur of Pharaoh. This is an incident whose historical testimony is present in the history, and it clarifies the ambiguity that scholars such as Imam Razi could not avoid<sup>14</sup>. Hazrat Hasan, Zamakhshari, and Abu Bakr Anbari, misunderstood this matter. The reason for the misunderstanding is that they understood 'Aalihataka' in a way that it contradicted Pharaoh's statement mentioned in the Quran when he said, 'I know of no god for you other than myself.' (Quran 28:38) and also when he said, 'I am your most exalted lord.' (Quran 79:24)<sup>15</sup>"

[13]. Interpreting the word 'السَّائِحُونَ' mentioned in Surah At-Tawbah, verse 112, Farahi writes:

According to most of the general commentators, the term 'السَّائِحُونَ' is understood to refer to those who observe fasting. Hazrat Ikrimah and Wahb ibn Munabbih have interpreted it to mean those who travel in search of knowledge. Abu Muslim suggests that it may signify those who put up their best efforts for the sake of jihad. However, there is a complication in that in Surah At-Tahrim, verse 5, this term is used as a unique quality for women. It is possible that the term refers to those who contemplate and ponder over the verses of Allah. The coherence and the context also hint towards this explanation<sup>16</sup>.

[14]. Explaining the verse

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ

“

(We were not unjust to them. In fact, they had been unjust to themselves)

”

In Surah Hud, verse 101, Farahi writes:

“After this verse and similar verses, how can anyone doubt that Allah does not wrong His servants, but rather prefers to show forgiveness and grace? He has commanded us to do the same. However, some Muslims believe that Allah cannot commit any injustice because He is all-powerful. If He punishes all creatures without their sin or rewards them without any good deeds, it will not be injustice. Surely, they have made this conclusion in good intention. But may Allah have mercy on them for making such a belief about Allah, which He is not deserving of. When they are confronted with the fact that Allah puts small children and animals in distress in this world, they justify it by saying that if He does so without considering any benefit or mercy, it will not be unjust, and indeed He has done so.

This response is contrary to the Quran, contradictory to its verses, and disrespectful to the compassionate and merciful God. They hold a belief that blurs the distinction between the unjust and evil gods of some polytheists and our just, forgiving, accepting, loving, and merciful God. There can be nothing more detrimental to faith than speaking falsely about Allah and making false accusations against Him. The response to the suffering of the righteous, small children, and animals has already been elaborated upon in its appropriate context. Then why do you not turn to Allah for the knowledge of something you do not know, as mentioned in the Quran in response to a question about the soul? Saying 'I do not know' in response to a question is a safer approach<sup>17</sup>.”

[15]. In the beginning of his commentary on Surah Yusuf, Farahi writes:

“Our scholars have noted that there was no hidden disagreement in the interpretation between both prophets (Prophet Joseph, peace be upon him, and Prophet Muhammad, peace and blessings be upon him) ... Ibn Jarir's interpretation is closer to what we have mentioned above. However, it is not correct to consider the polytheists as the audience of this verse because, in the beginning of the Surah, the Prophet (peace be upon him) is explicitly addressed, and at the end, it is clearly stated that this narrative has been presented for people of understanding to derive lessons from<sup>18</sup>.”

[16]. Maulana Farahi, while criticizing Imam Razi's explanation of the term 'مُعَقَّبَاتٌ' in Surah Ar-

Ra'd, verse 11, writes:

“Imam Razi has explained the term 'مُعَقَّبَاتٌ' to mean angels who take turns, one after another, in guarding during the night and day. However, this interpretation does not seem correct to me<sup>19</sup>.”

In this context, Imam Razi has quoted two statements. The first statement, which Imam Farahi does not consider accurate, is transmitted as a consensus among scholars. On the other hand, Imam Farahi acknowledges another understanding of the term, which is narrated by Ibn Abbas (may Allah be pleased with him)<sup>20</sup>. Here, Maulana Farahi expresses his uncertainty about Imam Razi's viewpoint in this regard. However, he does not conclusively indicate what the correct interpretation might be.

[17]. While critiquing Shah Abdul Qadir's interpretation of Surah Ar-Ra'd, verse 27:, Farahi writes:

“The meaning of this verse has been misunderstood by Shah Abdul Qadir. The verse implies that the disbelievers say why Allah has not sent down any sign to the Prophet so that they could believe upon seeing it. Allah Almighty, rejecting their argument, has said that no divine sign can lead a person whom Allah has put astray to the right path. It is because guidance and ignorance are in the hands of Allah. He gives it to whomsoever He deems worthy. Therefore, He guides those who are inclined towards Him and leads astray those who turn away<sup>21</sup>.”

[18]. Interpreting the verse 112 of Surah (16) that reads:[People of the Quraysh!] God cites [for you] the example of that settlement which was passing its days with peace and contentment. Its sustenance was reaching it with abundance from all sides. After that, it showed ingratitude to God's favors. Then, God made it taste the flavor of hunger because of its misdeeds and made it wear the apparel of fear, Imam Farahi writes:

Our commentators have faced difficulties in understanding this similitude. Here, the mention of the town of Sabā' is given as an example of those Jews who objected to the Prophet Muhammad (peace be upon him) regarding his declaring permissible what had been forbidden in the Torah. When Prophet Jesus (peace be upon him) came to them, he also declared some things permissible, but the Jews rejected him<sup>22</sup>.

Here, Imam Farahi refers to the principle of "Tafsir al-Quran bil-Quran" (explanation of the Quran by the Quran) and cites references from Surah Al-e-Imran verse 50, Surah al-Saba verses 15-20, and Surah Al-Baqarah, verse 106, where the clarity of this similitude is explicitly mentioned.

[19]. Explaining the word 'حَسْبَانًا' in verse 40 of surah (18), Farahi writes:

The word has been taken to mean small spears, and it is the plural form of 'حَسْبَانَةٌ'. It has also been concluded the word 'حَسْبَان' refers to the decisions God executes. Some people have also taken it to mean punishment. Additionally, it has been interpreted in the sense of ants, worms, maggots, dust, strong winds, and clouds. All these meanings are mentioned merely for illustrative purposes<sup>23</sup>.

In this context, Imam Farahi does not provide a clear explanation of the mentioned meanings of 'حُسْبَانًا', and he considers them as mere guesses. However, he does not offer conclusive evidence to support one particular interpretation. If he had lived longer, he could use the opportunity to review these interpretations and made a significant effort to find a conclusive interpretation.



### References:

- [1]. Al-Farahi Taliqat 1/137.
- [2]. Dehlvi, Shah Abdul Qadir, Mawzih al-Quran, Ed. Ikhlāq Qasmi, pg 133.
- [3]. Al-Farahi Taliqat 1/139.
- [4]. Dehlvi, Shah Abdul Qadir, Mawzih al-Quran, 145.
- [5]. Al-Farahi Taliqat 1/154.
- [6]. Dehlvi, Shah Abdul Qadir, Mawzih al-Quran, 146.
- [7]. Al-Farahi Taliqat 1/155.
- [8]. Al-Razi al-Tafseer al-Kabeer, 12/178.
- [9]. Al-Farahi Taliqat 1/179.
- [10]. Al-Razi al-Tafseer al-Kabeer, 12/178.
- [11]. Farahi, QuraniHawashi.
- [12]. Al-Farahi Taliqat 1/198.
- [13]. Dehlvi, Shah Abdul Qadir, Mawzih al-Quran, 185.
- [14]. Al-Razi al-Tafseer al-Kabir, 14/211.
- [15]. Al-Farahi, Taliqat, 1/224.
- [16]. As above.
- [17]. Farahi, Taliqat, 1/290.
- [18]. Farahi, Taliqat, 1/291.
- [19]. Farahi, Taliqat, 1/297.
- [20]. Al-Razi, al-Tafseer al-Kabir, 19/19-21.
  
- [21]. Farahi, Taliqat, 1/317.
- [22]. Farahi, Taliqat, 1/358.
- [23]. As above, 18385.





# THE SCOPE OF PROHIBITION OF RIBA

SALMAN AHMED SHAIKH

Javed Ahmad Ghamidi considers bank interest to be Riba in principle. He himself has quoted the narration which implies that every loan that draws a benefit as excess includes Riba. He does not differentiate between consumption and commercial loans and also market driven and usurious rates of interest. Therefore, he cannot be judged as legitimizing bank interest as some thinkers suggest.

His views on Riba are also not like those who legitimise interest, confine Riba to usury, confine Riba in commercial loans alone, or extend its coverage to all types of excesses and exploitative acts in commercial transactions. However, there are certain apparent inconsistencies in his views which can effectively result in narrowing the scope of prohibition of Riba in some respects even though it is not intended.

As per his views, it is not prohibited for a borrower to obtain interest-bearing loan and to pay interest on it. He argues that the Hadith which appears in Sahih Muslim is misunderstood. The Hadith says:

“

The Prophet has severely condemned the devourer of interest and the one who pays interest and those who write an agreement [for such lending] and the two who are the witnesses to this document and has said: ‘All of them are equal. (Sahih Muslim, Hadith No. 1598)

”

Javed Ahmad Ghamidi writes in his book ‘Maqamat’ that even though, the word ‘Muwakkil’ can be used for the borrower who pays interest, it seems more congruent with other Qur’anic verses that the word is referring to the agents of the lender who facilitate him in his interest-based lending operations.

The author writes in ‘Maqamat’:

“

People have failed to understand the real meaning of this narrative. It refers to people who are the agents of professional lenders and in this capacity hunt for potential customers for their masters. As such, they are guilty of co-operating with them in this sin. In other words, this narrative does not relate to people who borrow on interest

”

In response to this view, I would humbly present a few observations. Firstly, it is a voluntary and independent act to enter into a loan-based contract in which there is stipulated interest. In modern day banking, most of the borrowers are corporate entities. Around three-fourths of the total financing provided by the banks goes to corporations. These corporations are set up with equity first. These corporates have other options to finance their expansion. Financing products offered by full-fledged Islamic banks and the Islamic banking branches of conventional banks provide interest-free short-term finance solutions. Besides, financial markets are also accessible to the large-scale corporations where equity financing and Sukuk can be used to meet the long-term financing requirements.

Secondly, the equity based modes of financing are not widely used because the after-tax cost of debt is usually cheaper for high-performing corporations with higher returns on equity. Cost of debt is also tax deductible which reduces the after-tax cost of debt. Thus, borrower is not necessarily worse-off or is handicapped by having to pay interest. However, it results in concentration of wealth since debt financing is provided by banks mainly to the large-scale businesses. Equity financing achieves inclusivity and fosters equitable resource distribution.

One important reason why there is predominant use of interest based debt finance by corporate clients of banks is that they find it cheaper. On the other hand, those individual and corporate clients who would be burdened with the debt servicing commitments are not served by banks in the first place anyways.

The author conceives of modern day financing relationships in individualistic sense. Most credit side clients are corporations who make a carefully planned and thought-out decision regarding capital structure. Most of them opt for debt financing from banks only because equity financing is costly and they do not want to share their high returns on equity and dilute the share prices by issuance of more equity capital.

Thirdly, the author notes that it could be accepted that the Hadith also includes borrower as facilitator in sin if interest-based lending and borrowing is prohibited in the country by law. In Pakistan, interest in banking had been declared non-Islamic by the Supreme Court of Pakistan as a

matter of fact in 1991 and the decision was upheld in 1999 as well after hearing of appeals. Federal Shari'at Court in April 2022 had once again upheld that decision after a very long delay. Mufti Muhammad Taqi Usmani has given a detailed account of the case and verdict in his book 'Historic Judgement on Interest'. The case was reopened and delayed partly because of misconceptions created to confine prohibition of Riba on one or the other pretext which gives room to the government to either take those fringe views or else engage in delaying tactics to repel the issue altogether.

Islamic banking in Pakistan has been operational since 2002. Its branch network has crossed 4,666 in number and its market share has steadily risen to 26.1% of total net financing in short time (SBP Islamic Banking Bulletin, 2024). Thus, in the scenario where interest based banking is considered unlawful and when there is also wide access to Islamic banking products and services, it is not advisable to give unqualified freedom to interest based borrowing.

Fourthly, the author opines that the borrower in interest based loan cannot even be regarded as guilty of "Tawwun 'Al-Al-Ism", i.e. facilitator in a wrong act (Al-Maida: 2). The author states that a person who is robbed or given adulterated goods cannot be blamed for such adverse events. However, it is a misplaced analogy. In such cases, there is no contract to receive adulterated goods. There is just plain deceit and fraud. Likewise, a person suffering from robbery is not entering in a contract to be robbed.

Better analogy is that if consumption of liquor is prohibited, can one sell it if not consuming himself? Can we buy pirated goods? Knowing that a good is smuggled and is considered illegal for trade, should a person still buy it? How contemporary law treats it? If a person buys a non-custom duty-paid car, the law puts burden on buyer and his car can be confiscated.

Ironically, the author abhors selling liquor, but in becoming borrower and becoming a party to the prohibited transaction, he does not even consider it "Tawwun 'Al-Al-Ism". In interest based financing, both parties contract. The contract cannot be executed without wilful independent consent. Any element of coercion or force will invalidate the contract in the first place.

Lastly, it is difficult to conceive that in tribal Arab, there would have been big and organized financial institutions hiring scores of people to pursue interest based lending operations as is the case today. All examples of facilitators of interest-based financing the scholar gave in support of his views pertain to modern era. Therefore, it seems that the Hadith may well have been referring to the borrowers who pay interest and we know that by and large, these borrowers were taking mostly commercial loans since equity based modes of financing like Mudarabah and Musharakah were also prevalent as alternate options for them.

In the contemporary world, pawnshops and single-branch financial lenders in developed world almost operate with no human resource. But, commercial contract of interest-based lending would always include lender and borrower from the primitive to the most contemporary times of fintech rich peer-to-peer financial landscape.

Mufti Shafi Usmani in his book 'Problem of Interest' mentions that in Arab, tribes used to take loans from other tribes for business purposes. Such trading and financial relationships were reciprocal.

In some transactions, one tribe would be the lender and at another time, the same tribe might be a borrower.

Finally, consider the implication of this view that only taking of interest by the lender is prohibited, but paying interest is not. In interbank market, every bank is simultaneously a borrower to some other banks and lender to some other banks. Even in corporate finance, firms invest their liquid cash in short term investments while they have taken long term debt to finance fixed assets. Thus, the presumption that the borrower is always a borrower only and is in a dire situation and is forced into paying interest is not correct.

Riba prohibition implies that interest-based loans are to be avoided. If a loan involves Riba and the borrower is not facing life-threatening or dire circumstances and has access to other modes of financing which are free from Riba, then, it is not advisable to give blanket allowance for the borrower to enter a prohibited transaction.





# CHARITY

DR. SHEHZAD SALEEM

Spending on others is noble  
A trait so human and global

Yet selfish we do become  
Ignoring the sad and glum

And then we do shy away  
If we have little in our tray

Others we can ask to pool in  
If our own resources are thin

And if we have been kind  
To those deaf and blind

Never must we brag  
Or wave our own flag

But reach out to others in pain  
And worried for them remain

And scold not those who ask  
And take not them to task

And not stress upon them  
Those favours done to them

Generosity let us not flaunt  
And give away even in want

Searching for those in need  
Is humane and kind indeed

But remember when we roam  
That charity begins at home



# DEATH OF SOLOMON (PBUH)

ALLAMA SHABBIR AHMAD AZHAR MIRTHI

Throughout his life, Prophet Solomon (PBUH) remained dominant over Jinns and other beings. Numerous rebellious jinns were chained by him, as mentioned in Surah Saba, "And [he commanded] the devils to be subservient. Every builder and diver." No great demon could challenge him until the end of his life. However, upon his death, the imprisoned demons were freed from captivity, and the jinns, occupied in serving Solomon (PBUH), were relieved of their duties. They were unaware of his death because they were engaged in the construction of palaces and towering buildings throughout the kingdom. But when they sensed widespread disorder in the kingdom due to the incompetence of Solomon's (PBUH) successor, Rehoboam, similar to the extensive chaos that occurred in India during the reign of Emperor Aurangzeb Alamgir's incompetent successor, Maazam Shah, they realized the cause of the disorder. They learned that Prophet Solomon (PBUH) had passed away, and his son Rehoboam had ascended to the throne in his place. Upon learning this, they abandoned their respective services and released their fellow jinns prisoners from captivity. They lamented that had they known about Solomon's (PBUH) death earlier, they would not have suffered for so long. Rehoboam proved to be a calamity and brought harm. He was like a moth gnawing at Solomon's (PBUH) rod of authority, ultimately leading to its collapse. As a result, Solomon's (PBUH) heavenly kingdom crumbled to the ground. One kingdom turned into two rival states, Judah and Israel. Both Jewish communities, forsaking monotheism, fell into the quagmire of polytheism and sin. Eventually, both Israel and Judah vanished from the page of existence.

The jinns were occupied in serving Prophet Solomon (PBUH), and they learned about his death from the termite consuming Solomon's (PBUH) unparalleled power, resembling maggots devouring authority. The Almighty says in the Holy Quran: [It is these jinns who you associate

with God thinking that they have knowledge of the Unseen. They remained in the servitude of Solomon (PBUH).]

Then when We implemented on him the decision of death, it was only a termite of the earth that was eating away his staff which informed them of his death. Thus when Solomon (PBUH) fell down, it was only then that the reality of the jinns became evident to themselves too that if they had knowledge of the Unseen, they would not have remained trapped in this humiliating torment. (Q 34:14)

In my humble opinion, the term "beast of the earth" has been employed as a metaphor for Prophet Solomon's (PBUH) unworthy son, Rehoboam, who inherited the kingdom after his death. Just as a brave man is called a lion, similarly, a low-spirited and harmful person is referred to as the "beast of the earth," and the metaphor of a staff or "rod" is known in the sense of authority. And "tabayyana" means "tatharraqa" (became apparent). Its source "bayn" means separation, and "al-ghayb" refers to the knowledge of Prophet Solomon's death, which was not obtained by the jinns in time because they were busy in construction services in distant places from the capital, Jerusalem.

Undoubtedly, my interpretation mentioned here differs from that of other scholars. However, through comparison, it will be proven that my interpretation of this verse is indeed correct, as I have written. All praise is due to Allah for this! As an example, I would like to draw reader's attention to the statement of Maulana Shabbir Ahmad Usmani (may Allah have mercy on him) and critically analyze it. With the help of Allah, let's proceed! The author writes:

"Prophet Solomon (PBUH) was busy renovating Masjid al-Aqsa with the help of jinns. When he learned that his death had approached, he handed over the construction plan to the jinns and secluded himself in a glass chamber to engage in divine worship in seclusion, as habitually did for months. In this state, the angel took away his soul, and his blessed coffin stood supported by a wooden staff. No one could sense his death. After his demise, the jinns continued construction for a while. When the construction was completed, the staff on which his coffin stood fell on the ground as termite consumed it. Then everyone became aware of the death. This revealed the truth of the angels' knowledge of the unseen to the jinns, and even human believers learned that if they had known about the unseen, they would not have suffered in this humiliating situation. Sensing Solomon's (PBUH) death, they would have left their work (till the end)."

But it must be realized that this tale is the fabrication of a storyteller from the era of followers or followers of followers, which is being transmitted without verification. The reasons for the falsehood of this tale are:

**(a).** The previous states of the honored prophets can only be known through two means: First, if they are mentioned in the Quran or authentic Hadith; Second, if they are mentioned in the Israelite scriptures. The first source is certain, and the second is speculative. Now, the story about a famous Israelite figure that occurred before the time of Prophet Jesus (peace be upon him) is neither mentioned in the Quran nor in the Hadith, nor is it found in the Israelite scriptures. Surely, it is false, as it is neither in the Quran, nor in the Hadith, nor in the Bible.

**(b).** Prophet Solomon (peace be upon him) was not secluded from society to the extent that his

illness and death remained hidden for a long time. He had wives, concubines, and servants. It is impossible that none of them would be aware of his death for an extended period.

(c). The claim that it was Solomon's (PBUH) habit to worship in seclusion for months requires evidence. Is this mentioned in the Quran or taught by Prophet Muhammad (peace be upon him)? Certainly not. Is it mentioned in the Bible or any other Israelite scripture? Absolutely not. This is an unsubstantiated claim, and a sound mind cannot believe that Prophet Solomon (PBUH) would isolate himself to the extent that he would not meet anyone for months, nor have any worldly connections, including eating, drinking, speaking, sleeping, or lying down, and merely engage in continuous worship. Allah had bestowed upon him a magnificent kingdom to rule with justice, and it was his duty to govern with justice and stay informed about the affairs of the subjects. It was impossible for him to neglect this duty for months and make himself an example of 'righteousness wasted by unnecessary sin.' Visitors from neighboring kingdoms and delegations from other countries were constantly coming to meet him. It is inconceivable to merely ignore them for months.

(d). It is impossible for someone standing with the support of a staff to suddenly die and remain standing in that position, as even at the time of death, there is usually some movement in the body, and even slight movement would disrupt the balance, causing the body to fall.

(e). During the era of Prophet Solomon (PBUH), jinns were also hidden from the eyes of humans. It is absurd to assume that there was any intermingling between jinns and humans during that time.

(f). Although Jews do not include Prophet Solomon (PBUH) in the list of prophets, they consider him an extremely wise and intelligent ruler. Many things highlighting his greatness are mentioned in Jewish scriptures. If Prophet Solomon's (PBUH) death had occurred in such a glass-made place and his body had remained standing supported by a staff for a long time without anyone knowing about it, it would have been a significant and extraordinary event. Certainly, Jews would have exaggerated and embellished it further. But the fact that it is not mentioned in Israelite scriptures is conclusive evidence that such an incident did not occur. Some storytellers have fabricated it and spread it among Muslims.







# EDUCATION AS A BUSINESS

DR. IRFAN SHEHZAD

In general, among the public, including the educated, there is a commonly held belief that education is a sacred duty and turning it into a business is not commendable. Additionally, it is considered a profession of prophets, so firstly, there should be no substantial financial gain from it, and if there is any, it should be minimal and only to meet essential needs. The high fees charged by private educational institutions become a subject of criticism for this reason.

On the contrary, the reality is that the work of the prophets was to convey the message of God to people and provide them with religious education. Teaching scientific and social sciences, as well as vocational skills, was not the primary role of the prophets. For such fields of knowledge and arts, they also required assistance from others, and they would compensate those who provided help. Some of the non-Muslim prisoners captured in the Battle of Badr who knew reading and writing were employed to teach Muslim children, and this became a form of compensation for their release.

God's messengers, who were freed from earning a livelihood due to their religious engagements, had the arrangement of their sustenance in the divine scheme. The one-fifth share of war booty<sup>1</sup> and the "Fai" (the share of spoils acquired without direct fighting)<sup>2</sup> were specifically designated for the Messenger of Allah (peace be upon him). He used this to cover the expenses of his household and provide for other needy members of society. In the case of the Children of Israel, Allah had ordained that the tribe of Levi would be responsible for the financial matters related to their religious affairs, demonstrating a social responsibility for the community. However, there was no divine arrangement for the common people's livelihood. Therefore, there is no objection to receiving compensation for services in the teaching of religion, just as there is no disdain for compensation or business related to worldly matters. This is a fact rooted in truth and fairness.

Just as the provision of affordable and standardized travel facilities and healthcare is considered the responsibility of the modern state, similarly, the provision of affordable and quality education is also included in its responsibilities. However, in Pakistan, like many other developing countries, the state of public education is often overlooked. It has a low priority in government preferences. In such a situation, it is only natural that motivated and competent individuals from the private sector come forward to fill the gap in quality education, just as individuals in private sectors contribute to the fields of medicine and transportation. In these areas, private individuals, hospitals, and companies provide the necessary facilities on a private level and derive financial benefits from it.

For education, infrastructure is also required, just as it is needed for any other business. Building, rent, laboratories and sports equipment, utility bills, and above all, the salaries of teachers and other staff—all of these constitute a fair and justified compensation and benefit structure. Ensuring the quality of education in terms of fees is the responsibility of educational institutions, and parents have the right to hold them accountable. Therefore, it should be acknowledged that the business of education is indeed a legitimate business. Ensuring the educational standards in terms of fees is the responsibility of educational institutions, and parents have the right to demand accountability from them.

As the experience of a teacher increases in non-governmental educational institutions, the demand for their services also increases. In proportion to this, the demand for an increase in salary also becomes their right. Offering voluntary or selfless services is a matter of individual preference and inclination, which is found in only a few individuals. Demanding such selfless service from the general public is unwarranted. Ordinary people are bound by their needs and are driven by common inclinations. These common inclinations are what keep society functioning. If everyone adopted a selfless nature, society would be in disarray. Therefore, demanding selflessness should not be limited to teachers or private educational institutions' owners alone.

It raises the question: Why demand selflessness only from teachers or owners of private educational institutions? This demand can be extended to any profession considered sacred, such as medicine and the judiciary. Doctors and judges are not expected to provide their services selflessly, just as teachers and owners of educational institutions should not be singled out for such expectations.

The expenses of educational institutions vary in each region and from every social class. The difference in classes is evident in various aspects of life, just as it is visible in restaurants, clothing brands, and so on. Similarly, the manifestation of this difference in different standards of education is entirely natural.

Until the standard of public education improves, it should be left to people's means and preferences to decide what kind of education they want to provide to their children. The inability to provide quality education due to a lack of resources is regrettable, but the solution lies not in demanding selfless service from private educational institutions but in increasing resources and improving the standards of government schools.



**References:**

[1]. [You had asked; so] be informed that a fifth of whatever spoils of war you had acquired shall belong only to God, His Prophet, the near relatives [of the Prophet], the orphans, the needy and the wayfarer. [This is the directive of God; obey it without the slightest hesitation] if you believe in God and in that what We had sent down to Our servant on the day of verdict when both groups met, [and bear in mind that] God has power over all things.

[2]. [For this reason,] whatever God returns from these town-dwellers to His Messenger shall remain specifically for God, the Messenger, the kinfolk, the orphan, the destitute and the traveller [13] so that it does not circulate only in the rich among you.[14] And [the status of the] Messenger [is such that] whatever he gives you, accept it, and whatever he forbids you, abstain from it. And keep fearing God. Indeed, God is stern in retribution.

# NEWSLETTER AL-MAWRID US

FEBRUARY 2024

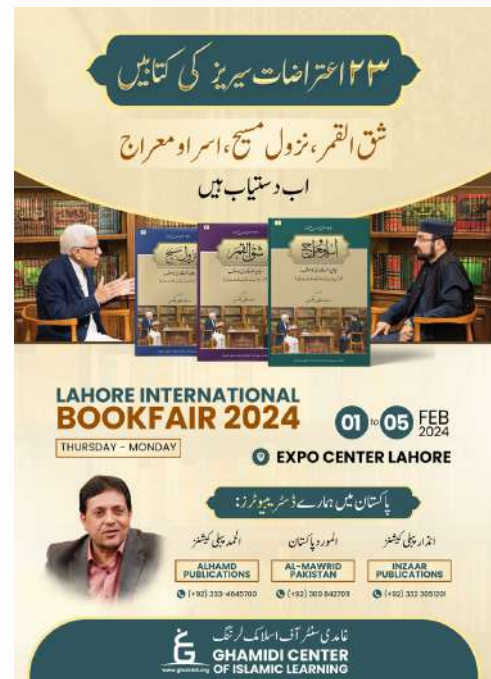
## Audiobook on “The Mutual Relationship of the Quran and Sunnah”

The book “The Mutual Relationship of the Quran and Sunnah” by Dr. Aamir Khan Naseer presents a historical study of the most important discussion on the principles of jurisprudence, exploring the nature of the relationship between the Holy Quran and the sayings of the Prophet Muhammad (peace be upon him). The book provides a comprehensive analysis of fundamental doctrinal positions, ranging from the preferences of the jurists of the Companions to the emergence of the Farahi school, with detailed examples for illustration.

During his time in the United States, Dr. Aamir Khan Naseer recorded the audio for this book in the studios of the Ghamidi Center of Islamic Learning. The audio recording of this book is being released on the GCIL YouTube channel in a serial. Two episodes were released in January which are accessible on GCIL’s YouTube Channel.

## Publication of "Isra and Mi'raj" (The Night Journey and Ascension), "Shaqq al-Qamar" (The Splitting of the Moon) and "Nazool-e-Masih" (The Descent of Christ)

The books explaining Javed Ahmad Ghamidi's positions on the controversial issues of splitting of the moon, descent of Jesus, and the Asension of the Prophet to the heavens, authored by Syed Manzoor ul Hassan, have been published and are available worldwide at Al-Mawrid centers. These books can be obtained not only from Al-Mawrid but also from Al-Hamd Publications, the Old Anarkali Lahore, and "Inzaar" Karachi in Pakistan. Additionally, these books are accessible online.



## Ghamidi's Perspective on Marriage during Iddah (Waiting Period)

In his recent article “Ghamidi's Perspective on Marriage during Iddah (Waiting Period)” Muhammad Hassan Ilyas has clarified Javed Ahmad Ghamidi's stance on remarriage during the

waiting period. After presenting the Hanafi scholars' position on remarriage during the waiting period, he writes that, according to Javed Ahmad Ghamidi, contracting marriage during the waiting period is explicitly sinful, and the individual will be held accountable for it on the Day of Judgment. However, legally, such a marriage should be considered valid, and instead of taking the matter to court, it should be resolved at the family level.

Hassan Ilyas also addresses objections raised by religious circles against Javed Ahmad Ghamidi's stance and criticizes them in a scholarly manner. This article can be found in the January 2024 issue of the magazine "Ishraq" in the United States.

### **Ghamidi Center of Islamic Learning Membership Program**

Ghamidi Center of Islamic Learning has initiated a membership program through which anyone can become a part of the organization and its team. The organization has introduced three types of memberships: Contributor Friends, Advocate Friends, and Ambassador Friends. Their monthly fees are \$10, \$50, and \$100, respectively. As a result of this membership, individuals will receive special discounts on GCIL books and various other facilities. Those interested in joining can obtain membership by visiting the following link.

[ghamidi.org/member](https://ghamidi.org/member)



### **Critiques (Tanqeedat)**

Under the management of Ghamidi Center of Islamic Learning, a series of publications titled 'تنقيدات' (Critiques) is ongoing. This series compiles criticisms directed towards Javed Ahmad Ghamidi from various circles and publishes them on the organization's website. Approximately forty different articles have been published so far, covering a range of topics including Sufism, theology, politics and economics, philosophy and science, mathematics and principles, jurisprudence and law, interpretation and hadith, as well as language and literature.

## How to Become a Religious Scholar?

Last month, a young man named Hamza Khalid arrived at the GCIL, USA from Australia with his father, Khalid Rafique. Inspired by his son's aspiration to become a scholar, Khalid Rafique brought him to the GCIL, USA, so that he could recognize his abilities and learn how to become a religious scholar.

During his week-long stay at the GCIL, Hamza Khalid participated in multiple sessions with Hassan Ilyas. In these sessions, he not only explored his abilities with Hassan Ilyas but also discussed the qualities and skills needed to become a religious scholar.



## Was the Prophet Muhammad (peace be upon him) responsible for explaining and elaborating the religion?

The question (Was the Prophet Muhammad, peace be upon him, responsible for explaining and elaborating the religion?) was discussed in the January sessions of the video series "23 Objections." Javed Ahmad Ghamidi informed the audience that Hadith literature includes the aspects of the Prophet's (peace be upon him) exemplary conduct, his biography, and his understanding and clarification of religious matters.

In these sessions, Javed Ahmad Ghamidi expressed his views on the perspective of Syed Abul Ala Maududi regarding the term "تبيين" (clarification) while discussing the mentioned question. The recordings of these sessions can be found on the GCIL YouTube channel.

## Purification of Self: The Only Path to Jannah

Syed Manzoor ul Hassan, the Director of "Ishraq, America" published the article "Purification of Self: The Only Path to Jannah" in the January 2024 issue. In this article, the author explains that the prescribed way of achieving paradise is through the purification of the soul. He elaborates that the destination for humans is paradise, and they have been sent to this world to attain it. The religion of Allah, His scriptures, and His messengers focus on the education and upbringing of humans to achieve this goal. Therefore, the person who purifies both their outward and inward aspects, aligning their beliefs and actions, will find the doors of paradise open for them.

## The Religious Discourse of Change

The weekly question-and-answer sessions organized by the GCIL have initiated a new topic titled (The Religious Discourse of Change). In the past three sessions held last month, discussions revolved around the real issue of the religious class and how to address and solve this problem.

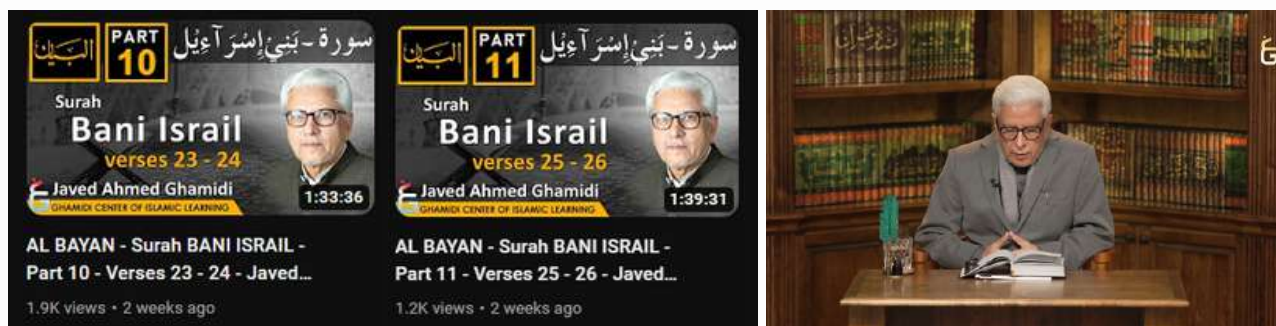
Furthermore, there was a conversation about the long-standing tension between the religious class and the state in the context of Muslim cultural traditions. Recordings of these sessions can be found on the organization's YouTube channel.

### Teaching of Al-Bayan and Meezan in English Language

Dr. Shehzad Saleem delivers lectures in English every month on Javed Ahmad Ghamidi's Quranic commentary "البیان" and his book "میزان" on Islam. Last month, he conducted four sessions of "البیان," discussing verses 186 to 245 of Surah Al-Baqarah. Under the "میزان" series, Dr. Shehzad Saleem recorded two lectures titled "The Social Shariah." These lectures focused on the issue of divorce. These lectures can be viewed on GCIL YouTube channel.

### Weekly Lectures on Quran and Hadith

In January 2024, 15 live sessions were conducted for Javed Ahmad Ghamidi's Quran and Hadith classes. The Quranic lessons covered verses 4 to 26 of Surah Bani Israel. In the Hadith sessions, discussions focused on the topics of "The Act of Creating Humans and Divine Knowledge" and "Angels, Images, and Dogs." These sessions on Quran and Hadith lessons are available for viewing on the GCIL YouTube channel.



### Why the Disparity Between Scholars and the General Public?

Last month, Muhammad Hassan Ilyas participated in an online session with Al-Mawrid, India. In this session, Hassan Ilyas discussed three reasons for the disparity between scholars and the general public. First, he mentioned that scholars often present their views in technical and religious terminology without considering the mental level of the common person. Second, scholars, instead of persuading others based on the foundation and reasoning of their viewpoint, tend to forcefully impose their perspective on others. And third, scholars sometimes provide solutions to the common people that are practically impossible to implement. The recording of this session is available on the GCIL YouTube channel.

### Private Counseling Sessions with Dr. Shehzad Saleem

Last month, Dr. Shehzad Saleem conducted online private counseling sessions with multiple individuals. In these sessions, people sought advice and counseling from him on issues related to presenting challenges to their parents, adolescence, and marital problems.

## Professional Life and Journalistic Contributions of Maulana Islahi

In the recent issue of "Ishraq, America," Naeem Baloch wrote the sixth episode of "Hayat Amin," focusing on the literary ambiance of Madrasah Al-Islah. After recalling memories of Maulana Amin Islahi, whom he describes as his beloved teacher, best friend, and a fellow member of the group, he shared insights into Maulana Amin Islahi's married and practical life.

Maulana Amin Islahi completed his education at Madrasah Al-Islaah and got married in the final year of his educational journey. His first marriage was within his own family, and he had three sons and two daughters from his first wife. After the demise of his first wife, he entered into his second marriage in 1945. After completing his education, he took up a three-day job at the newspaper "Madinah." Subsequently, he served at "Al-Naazir" and later contributed as a writer for a weekly newspaper "Sach."

## Audiobook of Al-Bayan

Under the supervision of the GCIL, the Tazkir Bil Quran project has been initiated to recite the Quran in one year. Shah Nawaz has recorded Javed Ahmad Ghamidi's translation of the Quran in his melodious voice, while the recitation of the Quran is read by Mishari Rashid Alafasy. A new episode is published every week on the GCIL YouTube channel. So far, 14 episodes of this project have been released.



## Lectures by Dr. Shehzad Saleem on Various Topics

Dr. Shehzad Saleem records brief lectures every month under the title "Lessons of Life Series" on various social, ethical, and religious topics. In January 2024, he discussed the following topics: "Protect Your Gaze," "Increase Your Faith," "Four Stages of Successful Marriage," "How to Avoid Disputes in Marriage," "Practical Individual, Not a Worldly Abandoner," "Continual Vigilance," "Real Challenge," "When Death Comes to Me," and "Search for the Truth." Additionally, he delivered lectures on "The Religious Perspective of the Palestinian Issue," "Humanity," "Philosophy and Wisdom of Prayer," and "Essentials of a Happy Married Life." These lectures can be watched on the GCIL YouTube channel.

## Issuance of Fatwa on Numerous Social Issues

In January 2024, Hassan Ilyas issued four religious decrees (fatwas) under supervision of Javed Ahmad Ghamidi, an eminent religious leader, addressing matters related to marriage and divorce, inheritance, and some other economic and social aspects.



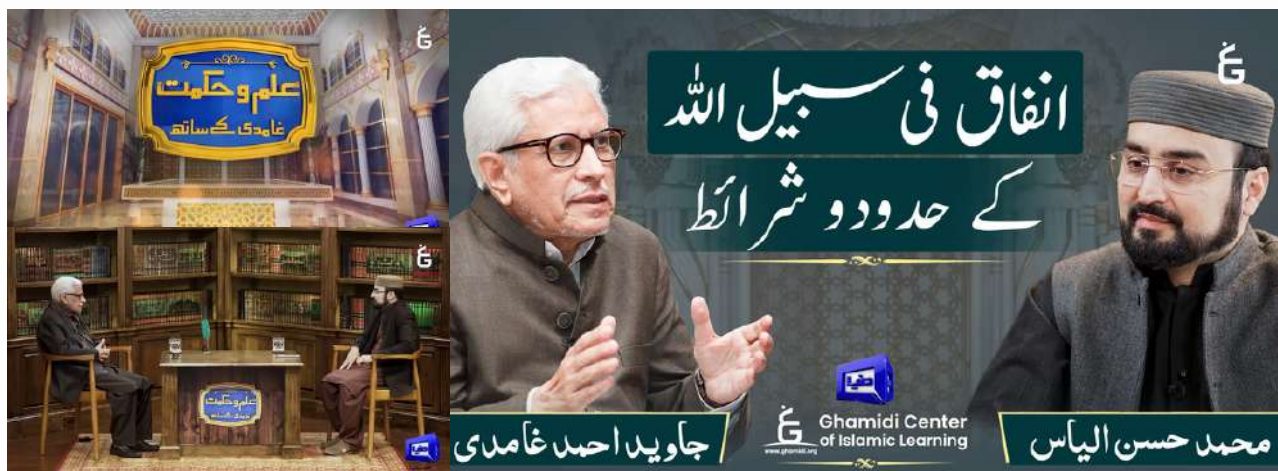
### Audiobook of Sirah Study

The book "Study of the Sirah" is authored by Maulana Waheed-ud-Din Khan. Dr. Khalid Zahid, under the auspices of GCIL, has recorded this book in his own voice. The book is being serially released on GCIL YouTube channel every month. In January 2024, two episodes of the book were published, which are available on the organization's YouTube channel.

### Ilm o Hikmat: Ghamidi kay Saath (Knowledge and Wisdom: With Ghamidi)

The weekly program titled "Ilm o Hikmat Ghamidi Kay Saath" broadcasted on Dunya News in January covered various topics. The segments in these programs included "Limits and Conditions of Spending in the Way of Allah", "Fundamental Elements of Islamic Culture", "Psychological and Material Sciences and the Science of Revelation", and "Question and Answer" sessions.

These programs delved into various contemporary issues, including Islamic teachings on spending for the sake of Allah, fundamental elements of Islamic culture, the differences between Islamic and Western cultures, the philosophy of Humanism, and the laws of psychology, and the science of revelation. The discussions included answers to diverse questions raised by the audience. Recordings of these programs are accessible on the organization's YouTube channel.



TRANSLATOR:  
ABID MAHMOOD HASHMI