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Sir Syed Ahmad Khan's efforts were entirely geared towards personal development & self-accountability. He was the first to raise his voice to extricate Muslims from the psychology of protests and confrontations. He endured a lifetime of abuse, a trend which continues even after his death. Such people still exist who label him an agent of the British. However, history testifies in his favor that the path he advocated was indeed the correct one.

~ *Khursheed Nadeem*

Religion aims to foster a taste for cleanliness and purification among people, and with this requirement in mind, the Prophet (peace be upon him) has also ascribed the status of Sunnah for cleaning the nose and mouth. The traditions passed down in the Ummah concerning his ablutions show that on every occasion of ablution, he meticulously practiced 'madmadah' (rinsing the mouth) and 'istinshaq' (sniffing water into the nose), which means he would rotate water in his mouth for cleaning and pour water into his nose for cleanliness.

~ *Syed Manzoor ul Hassan*

Muslim children living in the west are often confronted with the insult of being called terrorists who kill people in the name of Islam. In this regard what needs to be understood and communicated to our children is that such people do invoke certain verses of the Qur'an and certain narratives of the Prophet (sww) in favour of their militancy. However, these verses and narratives have a specific context and background and in no way support their inference.

~ *Dr Shehzad Saleem*



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UNDER GUIDANCE OF
JAVED AHMAD GHAMIDI

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THE MIRACLE OF ART [1989]

Javed Ahmad Ghamidi

حسن فروغ شمع سخن دور ہے اسد
پہلے دل گداختہ پیدا کرے کوئی

“

The glow of eloquent discourse's brilliance is afar, Asad,
First let someone craft a passionate heart.

”

I live in a neighborhood where the forecourt of the central mosque has been under construction for many months. Initially, there were only some simple doors in the veranda which led us into the mosque's hallway. But a few months ago, when the decision was made to transform these into archways and create a frontispiece and crowning ornament, construction began. I saw the walls of the veranda crumble within days, and the new structure from foundation to roof seemed to rise within weeks. I assumed that in about two or three weeks, the courtyard of the mosque would be clear of bricks and mortar. However, when the work reached the crests of the battlements and the minarets, it became apparent that the pace of time had slowed, and the hands of the builders had ceased working. Previously, it was a straight task until the walls reached the roof; now the construction of each pinnacle and battlement takes months. This is just a small mosque in my neighborhood. Who knows how often the architects of the Alamgir Mosque, Red Fort, and the Taj Mahal would have witnessed the dawn

over the horizon while working on their arches and battlements. When a craftsman sits down to carve a ruby, days turn into months before the corner of a lip even begins to emerge visibly:

سوار جب عقیق کتائب نگلیں ہوا

“

A hundred times was the carnelian shaped, only then it turned into a gem.

”

Every creation reaches the pinnacle of perfection just like this. Poems too are such: If rhymes and refrains are readily available, one could be done with compiling an anthology every other month. And there are poets about whom it is said:

برائے پاکی لفظے شبے بروز آرد
کہ مرغ و ماہی باشند خفتہ او بیدار

“

So pure his words, that he brings night to a close,
That birds and fish, asleep or awake, do listen.

”

In the first case, if bricks and mortar suffice, the result can be witnessed within days. In the second case, the result arises not from bricks and mortar, but from the essence of one's being:

رنگ ہو یا خشت و سنگ، چنگ ہو یا حرف و صوت
معجزہ فن کی ہے خون جگر سے نمود

“

Whether color, brick and stone, or the strumming of strings and the fabric of sound,
The miracle of art reveals itself through the essence of one's being.

”

This is not the first occasion in our time that people have struggled to distinguish the outcomes of these two processes. The history of humanity is largely a ledger of such events. Even before this world, often the worth of Ja'far Zatalli and Ghalib was judged by counting the verses in their anthologies, and in the era of John the Baptist and Christ, their stature among believers was determined by the number of followers. Who would tell such people that:

نگاہ تیری فرومایہ، ہاتھ ہے کوتاہ
تراگنہ کہ نخیل بلند کا ہے گناہ

“

Your sight is short-sighted, your reach is limited,
Your fault lies in envying the tall palm trees.

”





SPLITTING OF THE MOON VIII

Syed Manzoor ul Hassan

Javed Ahmad Ghamidi's Stance

[Taken from a dialogue with Muhammad Hasan Ilyas]

After these essential clarifications, here are a few prominent examples of this type of verses and signs:

[1]. The Miracles of Prophet Moses, peace be upon him

Prophet Moses, peace be upon him, was given two major signs, one of which was his staff, and the other was his white hand. These were extraordinary signs, which were granted to him at the time of his prophethood. Most of his miracles manifested through the means of these two signs. He was given these signs in the sacred valley of Tuwa. It is mentioned in the Holy Quran that when Moses, peace be upon him, was returning from Median and reached the valley of Tuwa, he saw something like a flame. Thinking it was fire, he approached it. When he arrived, he heard a voice from the unseen saying, "Indeed, I am your Lord, so remove your sandals; you are in the sacred valley of Tuwa. And I have chosen you, so listen to what is being revealed." At this moment, Allah commanded Prophet Moses to throw his staff on the ground, and doing so, it turned into a slithering snake. Then Allah asked Moses to place his hand into his armpit and pull it out. When he pulled it out, it came out white and shining. Allah Almighty says in Surah Ta-Ha:

وَمَا تِلْكَ بِيَمِينِكَ يُوسَىٰ - قَالَ بِئِىَ عَصَاىَ اَتَوَكَّوْا عَلَیْهَا وَاَهْبُشْ بِهَا عَلٰى غَنَمِىْ وَاِلٰى
 فِیْهَا مَا رُبُّ اٰخْرٰى - قَالَ اَلْقِهَا یُوسٰى - فَالْقَهَا فَاِذَا بِهٰی حَیَّةٌ تَسْعٰى -
 قَالَ خُذْهَا وَلَا تَخَفْ ۗ سَنُعِیْدُهَا سِیْرَتَهَا اَلْوَلٰى - وَاَضْمُ یَدَكَ اِلٰى جَنَاحِكَ تَخْرُجْ
 بَیْضًا مِّنْ غَیْرِ سُوْءٍ اٰیةٌ اٰخْرٰى - لِنُرِیْكَ مِنْ اٰیٰتِنَا الْكُبْرٰى -

(Quran 20: 17-23)

“And what is this in your hands, O Moses!” He replied: “This is my staff. I lean on it and through it bring down leaves for my flock. And I also have other uses for it.” God said: “Place it [on the ground,] O Moses.” At this, Moses placed the staff [on the ground]. So, suddenly he saw that it is a serpent running about. God said: “Pick it up and fear not. We shall now return it to its previous shape. And take your hand [a little] towards your arm. It will come out white without any illness, as a second sign. This is because [through these signs] We may show you some great signs of Ours.”

Imam Amin Ahsan Islahi explains these verses pertaining to the miracles of the staff and white hand as follows:

"The Miracle of the Staff: It was commanded to throw this stick on the ground and witness the wonder of Divine power! So, Prophet Moses did cast the staff and it suddenly turned into a running snake. Being frightened by a snake is a natural reaction, hence Moses was afraid when the staff which could have been used to kill the snake, turned itself into one. However, Allah reassured him not to be afraid and to take hold of the snake without hesitation. The moment he would grasp it, Allah promised to restore it to its former state — from a snake back into its original form as a staff.

The Miracle of the White Hand: Along with this, another directive was given to press his hand to his side, and when he will draw it out, it will come forth white, without any illness as another sign.

This was the second miracle bestowed upon Prophet Moses. Here, the condition 'without disease' alongside 'white' eliminates the misconception that this whiteness of the hand was due to some disease, rather it was a sign from Allah. This also refutes the account in the Torah which suggests that when Moses withdrew his hand, it was white with leprosy. It should also be kept in mind that this whiteness of Prophet Moses's hand was not permanent, but as stated in the Quran, it was specifically meant to appear only when he withdrew his hand from his armpit as a sign.

'لِنُرِیْكَ مِنْ اٰیٰتِنَا الْكُبْرٰى' (That We may show you [some] of our greater signs): This prophesizes future victories for Moses, implying that there are not just these two miracles, but enclosed within them are many other significant signs of Allah's power and might. As testing times will come, one will see the wonders and extraordinary signs of Divine capability and majesty through these." (Tadabbur-e-Qur'an, Volume 5, Pages 35–36)

After his appointment to prophethood, Prophet Moses (peace be upon him) arrived at the court of Pharaoh and, as is common among the prophets, presented the call to monotheism and belief in the Hereafter to Pharaoh and his nobles and chieftains. Afterward, he made a demand for the release of the Children of Israel to join him. In response, Pharaoh demanded to see a sign. Upon this, Prophet Moses

(peace be upon him) threw down his staff and it became a serpent. Then he took out his hand from his sleeve, and suddenly it began shining brightly. The people of the court realized that this was no ordinary sorcery. Hence, they warned Pharaoh in order to frighten and provoke him, saying that Moses wanted to take over his kingdom and expel him from the land. They suggested that he should stall Moses for the time being and assemble magicians from across the land to counter his sorcery.

The Pharaoh accepted this advice and sent messengers to gather the magicians. The detailed account of what happened next is quoted in Surah Al-A'raf in these words:

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ - قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ - قَالُوا يٰمُوسَى إِمَّا أَنْ تُلْقَى وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ - قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرٍ عَظِيمٍ -
 وَأَوْحَيْنَا إِلَىٰ مُوسَى أَنْ أَلِقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ - فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ - فَغَلَبُوا هَبَالِكَ وَانْقَلَبُوا صُغْرَيْنَ . وَأَلْقَى السَّحَرَةُ سِحْرَاجِدِينَ - قَالُوا أَمِنَّا بِرَبِّ الْعَالَمِينَ - رَبِّ مُوسَى وَهَارُونَ -

(Quran 7: 113-122)

[Thus, this is what was done,] and the magicians came to the Pharaoh. They said: “If we win, we shall certainly be rewarded abundantly?” The Pharaoh replied: “Yes, surely and you shall also be included among our favored ones.” At this, the magicians said: “O Moses! Will you throw or [if you want] we can throw?” He said: “You throw.” Thus, when they threw, the eyes of the people were deluded and it terrified them and they brought forth a great magic. We signaled to Moses: “Throw down your staff.” Then as soon as it was thrown, it went on engulfing the magic they had fabricated. So, the truth manifested itself and whatever they were doing was all nullified. [On that day,] the Pharaoh and his companions were vanquished there and were humiliated, and the magicians [upon seeing this sign of God] fell down in prostration. They [spontaneously] said: “We have professed faith in the Lord of the worlds, Who is the Lord of Moses and Aaron.”

Javed Ahmad Ghamidi believes that at this juncture, the words 'فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ' (So when they threw, they bewitched the eyes of the people) clarify that magic does not change the reality or essence of anything. It simply affects the sight and imaginative power, making a person see what the magician wants them to see. This means that wherever the rod-turned-snake went, it restored every rope and staff that was wavering like snakes back to its true form as rope and staff, just as they were in reality, and the entire illusion was destroyed¹.

The words from Surah Taha, 'إِنَّمَا صَنَعُوا كَيْدُ سِحْرٍ وَإِنَّا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى' (What they made was a magician's trick; and the magician does not succeed wherever he comes) also clear up the reality that magic is a deception. It means that as soon as the truth is confronted, it becomes clear to everyone what magic is, and what a miracle is². According to Javed Ahmad Ghamidi: “There is exactly the same as if the sun comes out to dispel a false moon. After that, it is obvious that there's no need to clarify the difference between the two with logic or arguments. ... Experts of magic and magicians, and such other fields of

of knowledge, understand them better. Hence, a very clear standard to differentiate between these arts, and miracles is that even the experts of these fields have to admit their inadequacy in the face of a miracle³."

Another magnificent miracle for the Israelites through the staff of Moses, peace be upon him, was that when he struck it upon a rock, twelve springs gushed forth, and water was provided separately for each tribe. It is mentioned in Surah Al-Baqarah:

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ
عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ (2: 60)

" And recall when Moses prayed for water for his people; so, We said to him: "Strike this rock with your staff." [He struck the rock;] thereupon, twelve springs gushed out from it such that each tribe ascertained its drinking-place....."

The incident of water flowing from the rock in the desert of Zin is detailed in the Book of Numbers from the Bible. It reads:

"And the caravan of the children of Israel came unto the desert of Zin... and there was no water for the caravan. And they gathered themselves together against Moses and against Aaron... and the people chide with Moses, and spake, saying, 'Would God that we had died when our brethren died before the Lord...' and Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the caravan, and they fell upon their faces: and the glory of the Lord appeared unto them... [followed by the narration of the event described in the Quranic verse."

The breaking of twelve springs instead of one was due to the twelve tribes of Israel. Having separate watering stations for each tribe prevented disputes over water. If water had not been made abundantly available and equally distributed, in the desert, there would have been daily disputes over drinking water. Therefore, this was not only an extraordinary miracle but also a great blessing from Allah. Imam Amin Ahsan Islahi writes:

"Since twelve springs flowed from a mountain and the families of the Israelites were also twelve, each family defined their own separate watering places, and there was no longer any concern that disputes would arise over fetching water. If this arrangement for the abundant provision of water had not been made, swords would have come out over drinking water every day in that desert. Thus, this incident was not just a great miracle but also a great favor." (Tadabbur-e-Qur'an 1/223)

To be continued.....



REFERENCES:

- [1]. Al-Bayan, 2/220
- [2]. For a detailed discussion on difference between sorcery and miracles, please read appendix of the book the Splitting of the Moon.
- [3]. Al-Bayan, 3/241



THE TREASURE OF PROPHETIC TEACHINGS

Muhammad Hassan Ilyas

[1]. Ibn Muhayriz reported that he entered the mosque and saw Abu Said al-Khudri, may Allah be pleased with him, present there. He sat beside him and asked him about 'azl (coitus interruptus). Abu Said narrated:

"We went out with the Messenger of Allah, peace and blessings be upon him, to the campaign of Banu al-Mustaliq, and we received captives from among the Arab captives. At that time, we desired women and celibacy became hard for us. We loved to do 'azl in such a situation. And we decided to do 'azl at that time as well. But then we thought, the Messenger of Allah is amongst us, should we do 'azl without asking him? So, we asked him about it and he said: There is no harm if you do not do it, for every soul that is to be born until the Day of Resurrection will be born." (Sahih Bukhari, number 3848)

[2]. Abu Said al-Khudri, may Allah be pleased with him, reported that the issue of 'azl was mentioned in the presence of the Messenger of Allah, peace and blessings be upon him, and he asked: Why do you do that? The companions said: A man may have a wife who is breastfeeding, and if he has intercourse with her, he fears that she will become pregnant. Similarly, a man may have a slave-girl, and if he has intercourse with her, he does not want her to become pregnant. Upon this the Messenger of Allah said: There is no harm if you do not do it, because these are all matters of destiny." (Muslim, number 2611)

[3]. Abdullah, may Allah be pleased with him, narrated that the Messenger of Allah, peace and blessings be upon him, informed us – and he was truthful and truly inspired, he said:

"Verily, the creation of each one of you is compiled in his mother's womb for forty days as a drop [nutfah], then he becomes a clot of blood for a similar period, then a piece of flesh for a similar period. Then an angel is sent to him and blows the spirit into him and is commanded with four decrees, to write down his rizq (sustenance), his life span, his deeds, and whether he will be blessed or wretched. And by Him besides whom there is no deity, indeed one of you acts like the people of Paradise until there is but an arm's length between him and it, and that which has been written overrides and he acts like the people of Hell and thus he enters it. And indeed one of you acts like the people of Hell until there is but an arm's length between him and it, and that which has been written overrides and he acts like the people of Paradise and thus he enters it." (Bukhari, number 6133)





ANSWERING THE INSULT OF “BEING TERRORISTS”

Dr. Shehzad Saleem

Muslim children living in the west are often confronted with the insult of being called terrorists who kill people in the name of Islam. In this regard what needs to be understood and communicated to our children is that such people do invoke certain verses of the Qur’ān and certain narratives of the Prophet (sws) in favour of their militancy. However, these verses and narratives have a specific context and background and in no way support their inference.

In order to understand this issue, we can divide the religious history of mankind into two distinct periods. In the first period, which occupies the major portion of this history, the Almighty directly interacted with the inhabitants of this earth by selecting certain personalities as His representatives. To them, He revealed His guidance for the benefit of mankind. They were deputed by Him to fully explain and elucidate the basic truths. Although these truths are inherently known by a heedful person through the testimony of his conscience and intuition, the Merciful God supplemented this arrangement by appointing His representatives from among mankind to remind them of these truths. Over a period, which extends to several thousand years, numerous personalities were chosen for this purpose. In religious parlance, they are called *anbiyā’* (Prophets). The last of these personalities was Muḥammad (sws). With his demise in 632 AD, the institution of *nabuwwat* (prophethood) was terminated and this first period of history was brought to an end.

ANSWERING THE INSULT OF “BEING TERRORISTS”

Today we are living in the second period of history, which is to extend until the end of this world. In this period, divine interaction through appointed representatives no longer takes place.

The first period of history has a certain feature which is wholly and solely specific to it. The Qur’ān, a Book which belongs to this first period, mentions this feature. As per this feature, the judgement which is going to take place in the Hereafter is visually substantiated in this period during the lifetime of certain *anbiyā’* (Prophets) who are designated as *rusul* (Messengers) of God. Those who deliberately deny the basic truths delivered by these messengers are punished in this world and promised a severer torment in the Hereafter and those who accept and profess faith are rewarded in this world and promised even greater reward in the Hereafter.

It was through Muḥammad (sws) and his Companions (rta) that the last time this worldly judgement took place. The Qur’ān is nothing but a record of this last judgement. The various phases of Muḥammad’s preaching mission are discussed in detail in this book – which in fact is the real theme of the Qur’ān. These phases culminate in the worldly retribution of Muḥammad’s addressees.

If this background is kept in mind, the conclusion one may reach is that certain harsh directives which the Qur’ān mentions need to be understood: the disbelievers of Muḥammad (sws) which included the Idolaters and the People of the Book of Arabia were in fact punished for deliberately denying the truth communicated to them by a messenger of God on His behalf. This punishment became a visual proof of the punishment that will take place in the Hereafter for such wrongdoers. However with the passing away of Muḥammad (sws) this divine practice of the Almighty ceased. This law and divine practice was not meant for later generations and periods of time. However, many of our scholars made the cardinal mistake of extending it into the second phase of religious history and in this way they were inadvertently guilty of “playing God.”

In other words, it must be realized that the Jews and Christians of today are an entirely different category than the ones the Qur’ān refers to. Today’s Jews and Christians can in no way be dealt with in the same manner as the ones who lived in the times of Muḥammad (sws). They were a different class of people who had intentionally denied the truth and had been punished for this offence.





RIBA-FREE COMMERCIAL FINANCE ALTERNATIVES BY AL- MAWRID SCHOOL

Salman Ahmed Shaikh

In his book 'Meezan (2014a)', Javed Ahmad Ghamidi writes that as per his understanding of Chapter Al-Baqarah, verse 283, it is undesirable to ask for collateral in credit transactions. This understanding is quite limiting in contemporary banking and finance where the problem of moral hazard and adverse selection is quite serious.

If the collateral remains in the ownership of the borrower and no benefit is obtained by the financier from it, then it does not seem to be problematic. On the upside, the presence of collateral mitigates the problem of moral hazard in credit transactions. Javed Ahmad Ghamidi has himself recommended that situations of Gharar (uncertainty) and Zarar (harm) shall be avoided. The presence of collateral avoids the potential harm to the lender in case the borrower reneges on loan repayment.

In his book 'Maqamat (2014b)', Javed Ahmad Ghamidi argues that since bank only receives interest from the benefits generated in the borrower's productive enterprise; thus, this institution could be accommodated if:

- The bank stops asking for markup when the borrower suffers loss or ends business.
- The bank takes ownership of assets which are provided in lease finance.
- The bank asks only inflation adjusted principal amount in non-commercial loans

In his other works, the author has suggested that profit-only equity participation could also be employed as an alternate to interest-based lending whereby, the financier will obtain return on investment only when the business enterprise – to which the financing is provided – earns positive profits. In essence, it will be a principal secured financing.

First, we take the first point. Banks deal in debts. They mobilize deposits on the basis of debt and they also provide funds to the borrowers as debts. They do not provide funds on the basis of equity financing. When banks provide debt-based financing, they expect to receive repayment of principal amount of debt with stipulated pre-determined interest. Banks loan out money on expectation of getting their principal amount of loan paid along with stipulated interest. It does not matter whether the loan is provided for personal use or commercial use and whether it is provided for the purchase of assets, property or to retire other payment obligations.

As per Islamic principles, if the nature of finance provided by banks creates debt, then they cannot demand a stipulated increase over and above the principal amount of debt. However, banks demand a stipulated pre-determined increase over the principal amount of debt. This is substantiated and reflected in marketing, contract documentation, financial reporting and banking laws. For the author to assume and unintentionally advocate anything different when banks themselves and the regulators do not make claim to the contrary is not understandable to say the least.

Let us illustrate this point with a simple example. A borrower receives a loan of Rs 1,000,000 for three years at a rate of 15%. He earns profit of Rs 100,000 in the first year, profit of Rs 200,000 in the second year and incurs a loss of Rs 50,000 in the third year. Then the amount payable to the bank in the form of interest is Rs 150,000 in each of the three years. The proposal to not charge interest in the period when there is loss does not alter the nature of contract, which is based on debt.

There is no justification for the stipulated Rs 150,000 demanded by the lender from the borrower irrespective of what is the outcome of productive enterprise. The profit to the lender in interest based banking remains Rs 150,000 in all three years no matter whether the borrower earns profit or loss.

The suggestion of not charging any mark-up or not asking for profit share in the case of closure of business pertains to managing liquidation and bankruptcy rather than providing an alternate way of finance.

The other suggestion of fixed mark-up based on average expected profitability ignores the fact that accounting of revenues and expenses is possible in a standardized way and involves a third-party audit. The author conceives such matters of financial transactions and credit in an individualistic sense. Commercial clients obtaining credit from banks are by and large corporations, who are duty-bound to publish financial statements regularly and get their accounts audited. Furthermore, such profit distribution based on average or expected profit rate has to be adjusted at maturity upon knowing the final outcome of the productive enterprise.

Ibn Qudamah in Al-Mughni (2013, 8th edition) wrote:



All scholars whose opinions were preserved are in consensus that silent partnership (Mudarabah) is invalidated if one or both partners stipulate a known amount of money as profit.



Javed Ahmad Ghamidi argues that bank also participates in the business through assessing the business potential of the client and by monitoring it. However, such credit assessment is meant for checking creditworthiness only. It does not imply that the bank is assessing business potential to take part in business as a partner bearing risk of the enterprise. The monitoring exercise is only meant to check that a defaulter is not wilfully renegeing on credit commitments. This by no way means that the bank is participating in the business as equity investor.

On the second point, if one compares the operations and product structures of Islamic and conventional banks, some distinct features appear. Islamic banks take ownership of the assets and undertake the risks related to the ownership of the assets before selling or leasing the assets to the client. In contrast, conventional banks do not take ownership of the assets and hence do not undertake any risks related to the assets.

Conventional banks begin charging interest right away as soon as the loan is sanctioned. In contrast, Islamic banks only charge rents for the use of asset if they provide lease financing via Ijarah. The rent only starts from the date of transfer of asset in usable condition.

It is strange that the author has shown reservations with Islamic banking while mentioning the conditions for valid banking as per his view which ironically only Islamic banks seem to follow!

Finally, we take up the third point from both economics and Islamic perspective. From the economics perspective, the proposal of benchmarking loans with inflation index is not realistic and practical in commercial financial intermediation. Bank is a financial intermediary between savers and those who require financing. Banks make profits through the difference in interest rates on deposit mobilization and financing operations. They charge higher interest on financing and take it as their interest income and provide lower interest to the depositors, which is a cost to the banks. Indexing loans with inflation will not yield any spread for the bank as financial intermediary in the two-tier debt-based banking. From the Islamic perspective, a debt contract cannot have a stipulated increase over the principal amount. It does not matter whether the increase is computed as a percent of the principal value of loan or benchmarked against price or cost of living index.

In his book 'Maqamat' and in the recent public lectures, Ghamidi(2014b) suggests that investment in Government's national saving schemes for retired employees is permissible since government gives the surplus amount on principal on its own and can change the surplus amount by its own desire. This view is effectively close to the view of Sheikh Muhammad Sayyid Tantawi. Shaikh Tantawi is convinced of the argument that investing funds where profits or returns are specified at the outset is permissible from Islamic viewpoint.

As per Javed Ahmad Ghamidi, the government borrows funds for investment purposes and gives the

residual returns earned on investment projects to the borrowers. As per his understanding, issuing prize bond is also a source of finance adopted by the governments to finance investment projects. Since governments pay surplus amount or a windfall gain, i.e. 'prize' unilaterally, it is not similar to Riba prohibited in Qur'an. An important social benefit of these schemes is that they benefit the needy people who depend a lot on regular income arising as returns on these saving schemes.

This view can be responded to in two ways from the economics perspective. For government requiring funds for investment or development, Sukuk instrument can be used for project-based financing and for financing development infrastructure. As a matter of fact, this instrument has been utilized by the Government of Pakistan both inside Pakistan and outside as well to obtain funds.

For the individuals who are risk averse and who want regular Halal return on savings, Islamic asset management companies offer services to manage investments through income funds, sovereign funds, capital protection funds and index funds. There are at least 39 Islamic income funds, 27 Islamic money market funds, 40 Islamic pension funds and 1 Shari'ah Compliant index tracker fund operating in Pakistan at present. There are 6 full-fledged Islamic banks and at least 18 conventional banks with Islamic banking windows which offer investment schemes with relatively lesser risk for different maturities. The total branch network of Islamic banking has surpassed 4,666 in number by 2023. Thus, there are sizable number and variety of investment options where stable, regular and Halal source of returns can be earned on investments.

Secondly, government does not unilaterally give variable returns ex-post on national saving scheme instruments. It advertises the rates which are pre-announced. It is also a misunderstanding that the sourced funds are used in investment projects. As of now, the government's expenditure is mainly concentrated in non-development activities. The meagre amount which is budgeted for public sector development program is also usually curtailed mid-year amidst high cost of debt servicing and other non-development expenditures.

If government's decree of setting predetermined rate on debt is considered allowable, then there is nothing stopping principally to legitimize interest in state-run economies where the banking sector is government-owned in the first place.

Therefore, both looking at the structure of the national saving scheme instrument as well as looking at the other Shariah compliant ways of earning Halal and stable returns in Islamic finance industry, the simplistic leeway to interest-based national saving scheme instruments is neither needed nor warranted in principle.



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INTRODUCTION AND CHARACTERISTICS OF JAVED AHMAD GHAMIDI'S TRANSLATION OF THE QURAN

Dr. Irfan Shehzad

Javed Ahmad Ghamidi's translation of the Quran is a cohesive and continuous rendering elucidating the coherence in the text of the Holy Quran. With exegetical annotations, it has been presented under the title "Al-Bayan" and as a standalone translation under the name "Al-Quran Al-Kareem". It has been molded into the English framework by Dr. Shehzad Saleem. This translation is a result of following the principles of exegesis as established by Allama Hamiduddin Farahi, synthesizing discussions from Maulana Amin Ahsan Islahi's exegesis "Tadabbur-i-Quran", and Ghamidi's own understanding of the Quran.

Generally, except for a few translations, the unfamiliar words and expressions typically used in the Urdu translations of the Holy Quran do not assist the reader in understanding the Quran. The lack of clear connections between the verses of the Holy Quran often creates confusion regarding the change in the direction of the address; whether the discussion is on the same topic or has transitioned to a new one unexpectedly. This puts the reader in a dilemma.

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Ghamidi's translation is in conventional idiomatic Urdu language. It vividly establishes the fact that the Holy Quran is an interconnected and coherent discourse. There exists a connection between verses and between the paragraphs of the verses. Each chapter has a central theme, and the chapters are paired. Furthermore, these pairs are grouped together, each group encapsulating a central theme, and all groups are woven together with a specific conceptual connection. These aspects are introduced in the prefaces of "Al-Bayan" and "Al-Quran Al-Kareem".

Most scholars acknowledge the importance of coherence in Quranic text. However, a significant hindrance to fully appreciating this has been the traditional style of exegesis, which looks at each verse and chapter through the lens of narratives pertaining to the occasions of revelation. As a result, the interconnectedness of the verses does not receive due attention. Moreover, the Holy Quran appears to rely on external sources for interpretation, many of which are not always reliable. The holy Prophet, peace be upon him, had arranged the Quran not in the order of revelation, but in a new sequence. If the arrangement suggested by the Prophet Muhammad (peace be upon him) did not matter, it would not have been given the careful consideration it was. If understanding the Quran was truly dependent on narratives of the occasion of revelation alone, then it would have been arranged in the historical or revelational order.

However, the Holy Quran does possess a historical context, the knowledge of which is imperative for its comprehension. The historical information includes the tradition of the religion of Abraham before the Quran, references to earlier divine scriptures, the different audiences addressed by the Quran, their various beliefs, views, and attitudes, their established knowledge, various phases of the Prophet Muhammad's (peace be upon him) call to Islam, and incidents that occurred during that time. The verses of the Quran themselves mention and allude to these matters. In light of this information, the correct contextual placement of certain narratives of the occasion of revelation also becomes clear. Knowledge of this history is essential before studying the Quran.

Javed Ahmad Ghamidi has partitioned the text of the Quran into paragraphs. This partitioning brings out the distinct conceptual unity of each paragraph. He also clarifies the connections between the verses in the translation itself; thus, the reader encounters a cohesive and flowing discourse. One becomes aware of how a verse relates to the next, how the paragraphs of the verses relate to each other, how one chapter relates to another, and how groups of chapters are connected with each other. In this way, the entire Quran appears as a unified whole.

Ghamidi has also defined the theme of the Holy Quran. According to him, it is the narrative of warning from the life of the Prophet Muhammad (peace be upon him). It is the story of his preaching activities and events that transpired, which serve as a lesson for us. This determines the scope of the Quran, highlighting the issues it addresses and those that it does not. For instance, it is not a book teaching science or economics; it is a book about the warning of the afterlife. Success in the afterlife depends on the purification of the soul, for which God has revealed teachings and guidance on faith, ethics, law, and religion to be followed. Nor is it for the obligation to emulate the exact circumstances and strategic decisions that the Prophet Muhammad (peace be upon him) had to adopt due to his specific conditions. If similar circumstances arise, guidance can be taken from his example, but attempting to artificially create those conditions is not a religious duty. Religious duties involve obeying religious instructions and actions in current situations.

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The concept of 'culmination of argument' (Itmam al-Hujjah) is a theoretical framework that helps in understanding the correct context of the verses. Briefly, this concept entails that messenger who were endowed with the mission of messengership came as the court of God to their people. After the culmination of argument, the fate of their nation would be decided in this world itself. The deniers would succumb to humiliation and punishment, ending up as losers, while the believers would be saved from this punishment and emerge successful. This was a special dealing of God in the presence of His messengers and cannot be considered a general rule or principle. This context helps clarify the specific nature of some directives in the Holy Quran. For example, the disbelievers are threatened with punishment in this world before the hereafter, and it does indeed come to pass. This does not apply to ordinary people who deny religion; their judgment will be in the afterlife. Such punishment is the worldly manifestation of God's law of justice so that others may take heed and be warned about the afterlife, where their court will be held.

With the descendants of Abraham, there is also a special covenant with Allah Almighty, according to which if they meet the required standard of faith and practice and do not fall short in the preaching and propagation of God's religion, then before the reward of the hereafter, they will also gain honor in this world. And if they fall short and disobey God, then they will be subjected to humiliation in this very world. Under this principle, the circumstances of the Children of Israel and the companions of the Prophet Muhammad (peace be upon him) are mentioned in the Quran. Their victories and support, their ascension and decline, this law is not common, but for common people there is a great lesson to be learned from it.

The Holy Quran has some specific styles. One of them is conciseness, which means brevity in statement. There are reasons for this. One is that this style was prevalent among the Arabs. Such speech that laid everything open so that the reader would not have to exert any mental effort was considered ordinary in their view. This style is also used in our poetry. For example,

موت کا ایک دن معین ہے
نیند کیوں رات بھر نہیں آتی

“

The day of death is predetermined,
Why can't I sleep all night?

”

The conceptual link between the two lines is not ambiguous, but not mentioned. Its discovery delights the reader familiar with language and style and serves as evidence of the speaker's intellectual sharpness and eloquence.

Secondly, God expects to address a reader with a sound understanding. The things that should be self-evident are left to the reader's intelligence and expected mental involvement in the speech. When he discovers them, he feels as if it is his own finding and experiences harmony with the speech.

Third, the first recipients of the Quran were privy to all the contexts and hints in which the Quran was being revealed, hence speech starts without first mentioning those known circumstances or pieces of

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information. Since these styles and those circumstances are not known to later generations, it becomes necessary to express these omissions in translation so that the average reader can understand the speech in full context. This style is also adopted in common conversation. Conversations are made about things understood without stating, which are not fully comprehensible to an outsider until he is informed of the conversational omissions.

In commentaries, sometimes the Quran's omitted relations are stated in the explanatory notes. Special care has been taken for this in "Tadabbur-e-Quran", but Javed Ahmad Ghamidi has opened up these omissions right within the translation itself. For example, look at these two verses from Surah An-Naml and their translation:

إِزْجِعِ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَّا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِّنْهَا آذِلَّةً وَهُمْ صَاغِرُونَ۔
قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ۔
(27: 37-38)

"Go back to your senders, we will surely bring against them an army they cannot resist, and we will definitely drive them out from there humiliated and they will be diminished. (Sulaiman understood they would surely come. Thus,) he said: O assembly, which one of you will bring me her throne before they come to me in submission?"

In the first verse, Solomon is threatening the emissaries of the Queen of Sheba with attack, and in the second, he is making provisions for the Queen of Sheba's throne with the conviction she will come. The intermediate aspect of understanding is left to the intelligence of the reader.

For another example of this style, see the following verse and its translation:

لِّيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا۔

"So that Allah may question the truthful about their truthfulness and has prepared for the disbelievers a painful punishment." (Al-Ahzab 33: 8)

Here, "and question the disbelievers and hypocrites about their disbelief and hypocrisy," was omitted, indicated by "and has prepared for the disbelievers a painful punishment." It has been explained in the translation. Thus, the complete message of the Quran becomes clear to the reader.

Javed Ahmad Ghamidi does not write the omissions which are naturally or necessarily part of the speech in parentheses. However, explanatory statements and omissions are written in parentheses.

A special style of the Quran is the omission of the base clause when a matter is self-evident. When something is already clear, it is omitted and its indication is done through the conjunction and the secondary clause. Consider the example:

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتْسَى
النِّسَاءِ الَّتِي كَاتُوْنَ نَهْنَنَ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ
الْوِلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا-

"They ask you for legal rulings about women. Tell them that Allah issues you rulings about them, as well as about the women's orphans whom you do not wish to give what is prescribed for them yet want to marry, and [about] the rights in the Book for the female orphans whom you do not give what is written for them but still wish to marry, as well as [for] the powerless children, and that you maintain justice for the orphans. Whatever good you do, Allah is certainly fully aware of it."(An-Nisa, 4: 127)

In clarifying this issue, Javed Ahmad Ghamidi cites a quotation from his teacher Maulana Amin Ahsan Islahi:

"There is no such word in the speech that could serve as a coordinate for 'وَأَنْ تَقُومُوا'. Therefore, it is imperative to consider a deletion here, which will be determined by the context of the speech. Thus, before 'وَأَنْ تَقُومُوا', the following subject matter is presumed to be omitted: give these women their dowries, deal with them justly, then 'وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ' will be an apt conjunction. That is, become those who maintain justice for the orphans. Hence, the decree has made it clear that just as the condition of dowry and justice applies to all women, it applies to the mothers of orphans as well. The commandment of dealing justly with women mentioned in the verse 'وَأِنْ جُفْتُمْ إِلَّا تَقْسِطُوا' and the instruction about the payment of dowries in the verse 'وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ' relate specifically to those orphans' mothers whom you wish to marry but are not prepared to engage in the intricacies of dowry and justice. In this way, the Quran has elaborated on the summary provided in verses 3-4 and through this decree further emphasized the commandments given therein." (Tadabbur-e-Quran 2/397)

Another distinctive style of the Quran is the omission of words that indicate comparison. This is a special stylistic feature of Arabic. For readers unfamiliar with this, expressing it becomes essential. The following verse is an excellent example of the omission of words of comparison.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَبْتَاطِرُ بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي
الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ-

"Do you not see that all creatures that walk on the earth and all the birds that fly with their wings are like nations unto you? We have omitted nothing in the Book, and they shall all be gathered to their Lord."(Al-An'am 6:38)

Javed Ahmad Ghamidi explains this by saying:

"Some comparative words have been omitted according to the style of Arabic. For example, in the first part of the sentence, there is 'فِي الْأَرْضِ' (on the earth), while the phrase 'فِي السَّمَاءِ' (in the sky) does not appear in the second part. In the same way, where the second part includes 'يَبْتَاطِرُ بِجَنَاحَيْهِ' (they fly with their wings), the words 'تَدْبُ عَلَىٰ رِجْلَيْهَا' or 'أَرْجُلَهَا' (they walk on their feet) are omitted from the first part. We have expanded upon them in our translation."

One fundamental requirement for understanding the discourse is the identification of the speaker and

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the addressee. That is, it's essential to know who the speaker and the addressee are. The direction of the address is not always explicitly stated in words in the Quran. The Quran had various addressees. These included true believers, weak believers, polytheists, hypocrites, Jews, Christians, and within these, there were more than one groups. Different sects of believers, including hypocrites and weak believers, have been addressed as part of the believers' group. If one addressee is mistaken for another, the entire meaning can be reversed. The original addresses of the Quran could understand who the address was directed towards from the tone of the verse alone. However, for an ordinary reader, who is not related to that environment, pointing out these details becomes necessary. Javed Ahmad Ghamidi identifies the addresses in his translation, which helps in understanding the statement in its correct context.

An example of the change in speaker is seen in the form of inculcation, that is, when quoting someone's statement, the speech of another speaker is included to make it apt for the situation. Javed Ahmad Ghamidi has taken this into account in his translation where it is necessary to clarify where inculcation is used. For example, consider the following instance of God's words being merged with the Hoopoe's speech in the conversation with Prophet Solomon (PBUH):

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ - إِنِّي وَجَدْتُ
امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ - وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ
لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا
يَهْتَدُونَ - أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ
وَمَا تُعْلِنُونَ - اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ -

"Not long afterwards, the Hoopoe arrived and said, 'I have encompassed knowledge which you have not, and I have come to you from Sheba with certain news. I found a woman ruling them, and she has been given everything, and she has a great throne. I found her and her people prostrating to the sun, instead of Allah, and Satan has made their deeds seem pleasing to them and has barred them from the path, so they are not guided. [So they ought not to prostrate to] Allah, who brings forth the hidden in the heavens and the earth and knows what you conceal and what you reveal. Allah! There is no god but He, Lord of the mighty Throne.'"(Al-Naml 27:22-26)

In the Hoopoe's speech, the last two verses are the words of Allah. As Javed Ahmad Ghamidi says, "From here onwards is an inculcation. Allah Almighty has merged His words with the Hoopoe's to make them appropriate for the situation. Several examples of this have already been mentioned. In the words of Imam, the mode of address in 'ma tukhfoonawa ma tu'linona' [what you conceal and what you reveal] is completely unsuitable coming from the Hoopoe. Only Allah can say that."

In Surah Al-Ahzab, two different behaviors of the believers regarding the same incident are described. If the same kind of believers are understood in both places, a contradiction arises. Thus, it's necessary to understand that in one instance, the weak believers or the hypocrites are referred to – which is indicated within the verse itself – and in another instance, the true believers of faith are meant. Observe in the following verse that the address starts with the ordinary believers and then shifts to addressing the hypocrites and those with weak faith amongst them, without discriminating, because they were part of that group as a faction:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا
وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا- إِذْ جَاءُوكُمْ مِّنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ
مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَ- هُنَالِكَ
ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا- وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ
مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا-

"O you who have believed, remember Allah's favor upon you, when armies attacked you, and We sent a wind against them and forces you did not see. And Allah is Seeing of what you do. When they came at you from above you and from below you, and when eyes shifted in fear, and hearts reached the throats, and you assumed about Allah various assumptions. There the believers were tested and shaken with a severe shaking. And when the hypocrites, and those in whose hearts is disease, were saying, 'Allah and His Messenger did not promise us but delusion.'" (Al-Ahzab, 33:9-12)

While the behavior of those with strong faith regarding the same incident is described in the following verse, where they are clearly labeled "true believers of faith":

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ
وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا-

"And when the true believers saw the confederates, they said, 'This is what Allah and His Messenger had promised us, and Allah and His Messenger spoke the truth.' And it only increased them in faith and submission." (Al-Ahzab 33:22)

[The way they are asking to hasten the torment, those before them also did the same thing.] Until when their messengers lost hope in them and they too thought that they were lied to [about the torment], Our help came to the messengers. Then they were saved whom We wanted [to be saved] and Our torment cannot be warded off from the wrongdoers.

In the chapter on the determination of addressees, the identification of the referents of pronouns is a unique feature of Javed Ahmad Ghamidi's translation. For a listener familiar with the context of speech, the scattering of pronouns becomes a source of eloquence, but for the unfamiliar, it can introduce the risk of confusion. See a fine example of its resolution in the following verse in Al-Bayan:

حَتَّىٰ إِذَا اسْتَيْعَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّى مَنْ نَّشَاءُ وَلَا
يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ -

"(As they are eagerly rushing towards the torment, so did their predecessors persist), until, when the messengers lost hope and thought they were indeed lied to [saying there would be a punishment], our help reached the prophets. Then those were saved whom We pleased (to save), and Our punishment cannot be turned away from the criminal folks." (Surah Yusuf 12:110)

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In the translation, care has been taken to translate the verbs of Arabic keeping in mind the different degrees of meaning of the verb. That is, sometimes the verb implies intention of the action, while at other times the very same verb is used in its complete sense. For instance, the various meanings of the actions of 'having faith' are clarified in the translation or footnotes whether it refers to 'those who have faith' or 'those who want to have faith', or 'those who claim to have faith', etc. This informs the reader about the group being referred to. For example, see the translation of 'يُؤْمِنُونَ' in the following verse:

الْمُرِيرُوا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ -

"Do they not see that We made the night dark so that they may rest in it, and the day illuminating so that they may work? Truly in this are signs for those who wish to believe."

Similarly, the translation of 'كَفَرُوا' has been rendered as 'they denied' at some places and 'they decided not to believe' or 'remained firm on their denial' elsewhere.

In "Al-Bayan" and "Al-Quran Al-Kareem", the period of revelation of each Surah has been determined by its content and is introduced at the beginning of the Surah. This informs us in what phase of Prophet Muhammad's (peace be upon him) mission for calling to faith the Surah was revealed. These phases are divided as the initial call to faith, general warning, culmination of the argument, immigration and disassociation, and reward and punishment. This makes it easier for the reader to understand the contents of the Surah in their correct context, also eliminating the need to debate whether the Surah is Meccan or Medinan. It clarifies not only if the Surah is Meccan or Medinan but at what phase in the Meccan or Medinan period it was revealed.

One major obstacle in the right extraction of benefits from the Quran is the thought that its words and sentences have more than one meaning and a final determination of a single meaning cannot be made. If that is so, then the Quran's claim that it has been sent as a decisive authority, a scale, and a criterion in religious disputes becomes meaningless. The experts of Farāhī school of thought have determined that the possibility of multiple meanings can be considered as eloquence in poetry and literature, but for a discourse introduced as a means of clear communication and definitive authority, it is a flaw. Javed Ahmad Ghamidi has clarified that in a dictionary each word can have multiple meanings, but when an author uses a word in a sentence and presents it in a specific context, only one meaning is intended. The composition of the Quran determines one specific meaning for its words categorically. One should strive to reach this understanding.

The Quran was revealed in clear Arabic, using well-known words and expressions. If a reader cannot reach the intended meaning due to their insufficient contemplation, lack of knowledge, or preconceived notions and biases, it is a shortcoming in their comprehension, not a flaw in the text. The Quran is decisive in conveying its meaning, and it has all the means to clarify its message. Its language is alive even after centuries; the meanings of its words have never been lost. The Quran repeatedly presents its messages in different styles so that no ambiguity remains. The differences in understanding are also to be resolved in the light of the significance of its words and the composition of the text.

In Surah Al-Imran, the Quran divides its verses into 'Muhkam' (clear) and 'Mutashabih' (ambiguous). It is believed that 'Mutashabih' refers to verses that are equivocal or susceptible to multiple interpretations. In reality, 'Mutashabih' intends those instances whose true nature cannot be known,

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though their meaning is also categorical—like Paradise and Hell. We know their meaning, but the reality will only be known after witnessing them. The term 'Taweel' used in this context in Surah Al-Imran is not in the sense of interpretation. That meaning for the term became an established academic term later on. Its original meaning is 'reality', which is how it has been used in Surah Yusuf. When Joseph's dream was fulfilled, and his parents and siblings bowed before him, he said, this is the realization of my dream, i.e., its truth:

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا - وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا -

"(After reaching home) He seated his parents on the throne, and all involuntarily bowed in prostration before him. Joseph said: 'Father, this is the realization of my former dream. My Lord has made it a reality.'" (Yusuf 12:100)

Javed Ahmad Ghamidi's translation of the Quran explicitly demonstrates that the Quran is an integrated and unequivocal text, categorical in its message. The translation enriches the understanding of the Quran by considering famous meanings of words, traditional syntax of sentences, contexts of word usage, subtleties of Arabic idioms, coherence in discourse, determination of the addressees, and articulation of omissions.

اب جس کے جی میں آئے وہی پائے روشنی

“

Now, whoever seeks shall find enlightenment.

”



PROTEST OR SELF-ACCOUNTABILITY?

Khursheed Nadeem

What is the essence of individual character and society? Demand, protest, self-accountability... My answer is: self-accountability. This is the guidance provided by the Holy Qur'an. This is the essence of the teachings of Prophet Muhammad (PBUH). This is also how the Muslim society is introduced. The concept of the Hereafter has clarified this to the ultimate degree. In the presence of God, everyone will be held accountable for their own deeds. Each will be holding their record of deeds; no one else's achievements or crimes will be recorded therein. This concept generates a culture of self-accountability, even in this world. The same principle applies to Islam. When it discusses the failures of the Muslims, it focuses all its attention on identifying the flaws that lead to defeat.

The Battle of Uhud, a significant incident during the time of Prophethood, is an example. The battles fought by the Prophet (PBUH) were under the divine command and related to Allah's law of culminating the argument. Hence, whether it was Badr or Uhud, angels descended from the heavens and participated in these battles. The Holy Qur'an informs that Allah primarily enforced His law through the companions of the Prophet (PBUH). The field of Uhud was turned into a training ground for the Muslim armies. Why did the balance of the battle tilt in favor of the enemies? Allah Almighty has commented on this in Surah Al-Imran (3). It is an invitation to "self-accountability." Allah Almighty directed the Muslims' attention to their mistakes, telling them that the only way to rectify those mistakes is to return to the original state, which is patience and piety.

In Mecca, Muslims were facing religious persecution which kept them in a state of fear. When they

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complained “When will the help of Allah come to our rescue?”, they were advised to be patient. The Prophet (PBUH) restrained his focus on ensuring that the group of companions developed high human virtues and their characters became morally strong enough to face any difficult situation. It is beyond doubt that the companions benefited from the training of the Prophet (PBUH) and shaped themselves according to the wishes of Allah and His Messenger. They did not protest or put forth any demands in those thirteen years. The only word that perfectly describes the strategy of the Muslim community of that time is patience. Character building and self-accountability are manifestations of this concept.

Taking a step back from the religious paradigm, and considering other manifestations of social awakening and reformation, the same two values, i.e., self-accountability and personal development seem to be the fundamental essence. The case of religion is powerful because it connects it not just to worldly gains and losses, but to the Hereafter, which broadens its perspective. However, even if this discussion is limited to the mortal life, it supports the belief that only the nations practicing self-accountability and focusing on their national development made reasonable progress. China is a perfect example of this in the contemporary world. Many global powers, including America, are hindering its development, but it continues to dedicate all of its energies to focusing on progress and development regardless of the activities of its rivals. The result is visible to us. Muslim thinkers have also emphasized the importance of this matter. Who does not remember this verse by Allama Iqbal:



In the hand of destiny, that nation is like a sword,
Which continues to hold itself accountable every now and then



Sir Syed Ahmad Khan's efforts were entirely geared towards personal development and self-accountability. He was the first to raise his voice to extricate Muslims from the psychology of protests and confrontations. He endured a lifetime of abuse, a trend which continues even after his death. Such people still exist who label him an agent of the British. However, history testifies in his favor that the path he advocated was indeed the correct one. Had he not shifted Muslims away from the psychology of protest and guided them toward self-accountability, as a nation, we might have ceased to exist as a nation. Those who doubt this should look at the Hijrah Movement. It was fermented in the culture of protest and confrontation.

The path of protest was introduced by revolutionary movements, which are inherently political. These movements are built on the premise that the problems of weaker nations and groups stem from external sources. In the colonial context, this was indeed true. However, liberation from slavery wasn't meant to be achieved through clashes or protests against the occupying forces. The Muslims of the Indian subcontinent had also been subjugated. On one hand, there were protest movements, and on the other hand, self-accountability and constructive efforts. The former were led by the religious and political leaders of the Muslims, while the latter by Sir Syed Ahmad Khan. Revolutionaries included both religious and socialist thinkers. If we study these movements and judge them by their outcomes, we can understand who was right.

Slogans of revolution and protest are populist, benefiting political figures. There are sincere revolutionaries who truly believe that protests solve problems. It should be clear that I am not outright

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dismissing protest. I view the matter of protest from a different angle. The democratic age has given protest its place within the system. I am specifically discussing the fundamental essence here. Protest is a part of the political and social process and can be appropriately maintained. The core question is whether it is a part or the whole; is it fundamental or secondary? In my opinion, it belongs to the latter. Nations are built through self-accountability. However, protest is considered permissible in the struggle, provided it is contained within limits. It should not be regarded as the ultimate solution. The primary issue is the psychology of demand.

It must also be clear that I am referring to comprehensive change related to society. Politics is just a part of it. Protest is not a suitable strategy for social change. In the lexicon of reformers, the term "protest" does not carry political connotation. It refers to intellectual criticism against prevailing thoughts and knowledge, as in Christianity with the Protestant Reformation, which was an intellectual protest against mainstream Christian views and the church's ecclesiastical authorities. The situation we are currently facing cannot be remedied by protests. The state stands at an economic and political juncture where it lacks the capacity to accommodate demands. Protests will only provide justification for those in centers of power to remain in control. We must strengthen our social institutions with patience and a sense of self-accountability. This is where our well being lies. The youth should enhance their knowledge and bolster their moral strength. For a while, they should step away from the psychology of protests. Instead of making demands, they must focus on their responsibilities. Protest is merely catharsis, not a solution to problems.

(Courtesy of Daily Dunya, March 24, 2016)





HUMILITY

Dr. Shehzad Saleem

Humility is the jewel of humanity
A plain mockery it is to vanity

Down to earth we should remain
From arrogance we must abstain

All our talents are God's gifts
Never ending are their lists

He can take them away in a blink
Before we even have time to think

Let's not proclaim a virtue openly
And exploit others emotionally

Qualities of friends let's point out
And encourage them throughout

Focus we must on our flaws
And concentrate on the cause

Status symbols we must shun
War against them must be won

Benefit of doubt we must give
A life of service we must live

Sweeping statements are uncivil
On your tongue keep a vigil

Listen more and talk less
Peace, love and God bless



I WILL NOT SIT IDLE

Javed Ahmad Ghamidi

That being whose existence was a shadow of God's mercy for us has departed from this world. On the morning of January 19, 1986, my respected father passed away. He always desired to leave this world on his own feet. Allah fulfilled his wish. He went to sleep with no one suspecting that he would not see the next morning. He woke up for the Tahajjud prayer, as usual, and performed his ablutions. It was apparent that he was having some difficulty breathing. We all gathered around him. We thought he would recover, but this breath was not to be steadied. He stood by the bed. We saw that he probably wanted to lie down. I helped him; he laid his head on the pillow, and within moments, he was no more.

His journey of life began with the 20th century. He was about 22 years old when he stepped into the valley of mysticism. Then, for his whole life, he remained an epitome of loyalty with steadfastness. He never sought an easy way out of what he believed to be the religion. He had an exceptionally strong relationship with his Sheikh (mentor). Sometimes, with deep pain and passion, he would recite the verse:

چھوٹی عمرے پریت لگائی ہو گیا سی جو ہونا



In youth, the love occurred, and what had to happen, happened.



There was a distance like that of the earth and sky between his views and mine. He tried to convince me of his point of view, and I presented the perspective of the Quran and Sunnah before him. Sometimes this would lead to debates, but by the grace of Allah, our mutual relationship never deteriorated. It was as if the situation was:

کہ در نہایت دوری ہمیشہ با اویم

“

Despite such a distance between us, I was always with him.

”

He was always close to me. Indeed, I was not able to fulfill my duty of serving him, but there is no doubt that he fully fulfilled the right of his love. His ancestral profession was landowning. After the demise of my grandfather, he developed an interest in medicine. Then, he dedicated himself to it. He spent very little of what he earned on himself and his family. He often dedicated everything he had to his Sheikh. He remained detached from every worldly possession, content and steadfast in every state of happiness or sorrow. He would leave in the morning and often return in the evening. When I saw him outside, I sensed that he was only interested in travelling, without caring about destination. It was as if his was saying:

بہ آشیاں نہ نشینم ز لذت پرواز
گہے بہ شاخ گلیم، گاہ بر لب جویم

“

In the nest, I would not sit, for the delight of flying
Sometimes on the branch of a flower, sometimes on the edge of a brook

”

Just as he used to sit down for a few moments with anyone he met along the way, in the same way, he sat, and his journey ended. We certainly do not know when our journey will end, but we do know that it will indeed come to an end. The greatest reality of this realm is that:

عاقبت منزل ماوادی خاموشان است

“

In the end, our destination is the valley of silence

”

[1986].



HAYAT-E-AMIN VII

Naeem Ahmad Baloch

The most significant event in Amin Ahsan's life as a student of Farahi is the death of his beloved teacher. He passed away on November 11, 1930, in Mathura.

Dr. Sharafuddin Islahi has compiled many reports on this subject. Among them, several reports are contradictory, and the entire event has been described in a very ambiguous manner, which he has also acknowledged. Keeping these reports and notes presented by Maulana Islahi in mind, we express this event in our own words.

Islahi's description of events leading to death of Farahi

Imam Farahi generally enjoyed good health. He regularly exercised, so he usually remained lively and cheerful in his daily life. However, he suffered from two recurring issues: headaches and kidney stone. The severity of his headaches often prevented him from working, and the kidney stones caused him discomfort by obstructing urine flow.

The kidney issue became apparent when he was in Hyderabad. Imam Farahi endured his suffering with great patience, bearing it as best as he could under the circumstances.

However, the pain he experienced in November 1930 was beyond endurance. He was admitted to a

government hospital in Mathura. There, his trusted physician was Dr. Hafeezullah, who hailed from Imam Farahi's locality and had personal ties with him. Dr. Hafeezullah was also a Hafiz (memorizer) of the Quran and was relatively younger than Imam Farahi. He greatly admired Imam's scholarly eminence and noble character.

Prayers for Imam Farahi's health and prediction of a winebibber

Imam Farahi was a renowned scholar in his area and also the president of the Madrasah Al-Islah. After his admission to the hospital, prayers were held in the Madrasah every afternoon. People would recite Ayat-e-Karimah and then offer prayers. Ordinary people also used to participate in this prayer. One particular deranged person named Mohsin would also join in this prayer. He also had a habit of drinking alcohol. Generally, people treated him with disdain and contempt, but Imam Farahi showed him great compassion. He considered him his friend, engaged in conversations with him, empathized with his deprivations, and tried to reform him. Once, he came to him and said, "Your death will occur in the land of the infidels."

Because of his friendship with Imam Farahi, people informed him about the Imam's illness. He, too, without hesitation, would join the prayer gatherings after washing up. However, a day before the news of Imam Farahi's passing reached, he sat in the gathering and began throwing pebbles, saying, "Now there's no use. He's just roaming around in the pomegranate orchard." The next day, news of the Imam's demise arrived.

A Strange Dream

Regarding Imam Farahi's demise, two dreams are attributed to him. The first dream is narrated by Dr. Sharafuddin Islahi. Here's how he describes it in his own words:

Maulvi Parwaaz Islahi narrates that his father, Maulvi Muhammad Shafiq, informed him that Maulana Farahi had recounted a dream to him some time before his death. He said that in the dream, he saw that Lord Krishna was presenting him with a necklace, and he accepted this necklace. At that time, Maulvi Shafiq did not pay much attention to this dream. However, a few days later, when Maulana Farahi went to Mathura for treatment and passed away there, Maulvi Shafiq described this dream to people.

It's worth noting that according to Hindu tradition, Mathura is the birthplace of the deity Lord Krishna, and there are three major temples there. Lord Krishna is considered a divine incarnation of compassion, love, and forgiveness among Hindus. The interpretation of the dream suggests that Imam Farahi's passing would occur in Mathura. However, what's intriguing is that despite this dream, Imam Farahi did not hesitate seeking treatment in a hospital in Mathura.

A few days before his passing, Imam Farahi had another dream, which he shared with Dr. Hafeezullah. He recounted, "I saw that the Angel of Death had come. He greeted me with 'AssalamuAlaikum' and said, 'I have come to take your soul.' I replied, 'I am ready.' After that, he departed." He described the appearance of the Angel of Death. Upon hearing this, Dr. Hafeezullah remarked, "It seems as if I am the one in the dream."

This dream is also quite astonishing. Despite seeing it and Dr. Hafeezullah's statement that he was the one seen in the form of the Angel of Death, Imam Farahi did not react. It was after this dream that he underwent an surgery one day, which unfortunately failed.

I had asked Maulana Islahi about this occasion, mentioning that Imam Farahi had seen the form of Dr. Hafeezullah as the Angel of Death, but he identified him as the Angel of Death. I couldn't understand the rationale behind it. Maulana responded that this identification was made by Imam Farahi himself.

On that occasion, Maulana explained in response to our questions that when people claim to have seen the Prophet Muhammad (peace be upon him) in their dreams, it's not always certain. Only the Companions, who had already seen him, and those who recognize him well, can be believed. That's why the Prophet instructed his Companions that if they ever saw him in a dream, they should believe it, because Satan cannot take his form. Hence, we should be aware that those who have not seen or recognized him might be shown someone else's form by Satan, as he cannot take the Prophet's form. Therefore, we should not fall into Satan's deception, and claims of seeing the Prophet in dreams after the era of the Companions are questionable.

Apart from these dreams, other people also saw some dreams (about Farahi).

Maulana Akhtar Ahsan Islahi, one of Imam Farahi's other significant disciples, saw a dream in which he witnessed that Imam Farahi's room was drenched in blood. He shared this dream with several people. The very next day after seeing this dream, news of Imam Farahi's passing reached the Madrasah.

The arrival of Maulana Islahi in Mathura

In Maulana Islahi's own words, he narrated the incident as follows:

"When the operation took place, I received a message from Dr. Hafeezullah that I should come to Mathura. I went there. Maulana's wife and his son, Ibad, accompanied me. Haji Rasheed (Imam Farahi's brother) had already arrived. I had just placed my belongings when the Doctor came and said that Maulana Farahi was calling me. As I went, I saw that there was no particular expression on Maulana Farahi's face that would cause concern. His eyes were naturally red. Upon seeing me, he smiled, got up, and sat down, but the doctor did not stop him from getting up, even though he was not supposed to get up in that condition. He sat me down and held me close to his chest for a long time, which was against his usual behavior. He rarely hugged anyone, and he had never behaved like this with me before. The most astonishing thing for me was that I had just landed when said to the doctor, 'Amin has come, call him' despite that nobody had informed him of my arrival. He usually referred to me as Amin Mian. At that time, I had a certain feeling, but I brushed it off. But later, I pondered over it. I kept it in my mind and didn't tell anyone that he had taken Amin in the sense that the heir of his thoughts had arrived."

The Doctor said, "I felt that he wanted to talk to you, so I gave you a signal, but he didn't say anything." The Doctor pointed towards me, and I left. The very next day, he passed away. It was surprising because there were no apparent signs to suggest that Maulana was just a guest for a day." (Reference: Zikr-e-Farahi, p. 456-457)

When Maulana Aslahi reached Mathura, at that time the impression was that the operation was successful and Maulana's condition seemed good outwardly. Maulana Abul al-Layth narrates that when the news of Imam Farahi's death reached him the next day, he went to his room. The bed was soaked with blood. It was clear that the stiches of the operation had broken, and there was a lot of bleeding, which proved fatal. Maulana Islahi could not bear this sight. Perhaps he was angry. He said

that if he did not have faith in fate, he would have shot Dr. Hafizullah. His clear thought was that there something had gone wrong with the operation.

Doctor Hafizullah's statement confirms Maulana Islahi's concerns. He says that he was going to perform surgery to remove a kidney stone, but along with that, he also performed surgery on the intestine. Thus, two surgeries were performed simultaneously, and the situation got complicated. On the second day of the operation, the stiches broke for some reason, and Maulana passed away.

Maulana Islahi stated that people insisted on burying Imam Farahi in his village. However, Imam Farahi had repeatedly stated that a person should be buried wherever he passed away. Eventually, a unanimous decision was made, and he was buried in Mathura.





THE COMMANDMENTS OF PHYSICAL CLEANLINESS

Syed Manzoor ul Hassan

The body of a human being is the foremost manifestation of their existence. The cleanliness and purification of the body are intrinsic to human nature. Ever since humans appeared in this world, they have always ensured their cleanliness and grooming instinctively, without any external pressure, guided by an internal inclination. This is why bathing, cleaning off dirt from the body, washing away various bodily secretions, and trimming hair have been inherent daily practices since the beginning. No era or region in human society has been devoid of these practices. They are universally prevalent among all tribes, nations, countries, and civilizations and are implemented as a general standard. A significant part of cultural and civilizational evolution comprises adopting increasingly better ways to maintain bodily cleanliness. Essentially, it represents the purity that Allah has innately placed in human nature. From Prophet Adam (peace be upon him) to Prophet Muhammad (peace be upon him), all prophets have deemed body cleanliness essential and have guided certain specific actions for it. These commandments for purifying the body were prevalent in Arab traditions as part of the Abrahamic religion prior to the prophethood of Muhammad (peace be upon him). He endorsed these practices and established them as Sunnah in the religion.

Among these commandments, one is to keep the mustache trimmed, the second is to shave pubic hair, the third is to remove armpit hair, the fourth is to clip nails, and the fifth is to circumcise boys. The Prophet (peace be upon him) has referred to these as Sunnah al-Fitrah (the natural way) and deemed them requisite for purification and cleanliness.

THE COMMANDMENTS OF PHYSICAL CLEANLINESS

The Prophet (peace be upon him) says:

الفطرة خمس: الختان والاستحداد وقص الشارب وتقليم الأظفار ونتف الأباط.

"Five practices are of the fitrah: circumcision, shaving the pubic hairs, trimming the mustaches, clipping the nails, and plucking the armpit hairs." (Bukhari, 5891)

My esteemed teacher, Javed Ahmad Ghamidi, has clarified that the purpose of these religious commandments is to purify and clean the body. He writes:

"All these five things belong to Islamic etiquette. Large moustaches give the impression of arrogance and conceit in a person. Also edibles and drinks become contaminated through them when they are put in the mouth. Dirt often accumulates in elongated nails and such nails also have resemblance with savage animals. Consequently, the Almighty has directed us to keep our moustaches trim and to pare our fingernails whenever they grow. The rest of the three directives are aimed at one's physical cleanliness and hygiene. So strict was the Prophet (sws) in observing these norms that for some of them he even stipulated a certain time limit." (Meezan 644)

The sixth item is the cleanliness of nose, mouth, and teeth. The Prophet (peace be upon him) was so mindful of teeth cleaning that he said:

لولا أن أشق على أمتي لأمرتهم بالسواك مع كل صلاة.

"Had I not found it hard for my Ummah, I would have ordered them to use Siwak (tooth-stick) before every prayer." (Bukhari, 887)

Religion aims to foster a taste for cleanliness and purification among people, and with this requirement in mind, the Prophet (peace be upon him) has also ascribed the status of Sunnah for cleaning the nose and mouth. The traditions passed down in the Ummah concerning his ablutions show that on every occasion of ablution, he meticulously practiced 'madmadah' (rinsing the mouth) and 'istinshaq' (sniffing water into the nose), which means he would rotate water in his mouth for cleaning and pour water into his nose for cleanliness.

The seventh part is ensuring cleanliness after relieving oneself, which is termed istinja in technical terms. This too is included in the religious commandments that the Prophet (peace be upon him) has enacted as Sunnah.

The eighth, ninth, and tenth items are different forms of ritual washing (ghusl). They include ablution after menstruation and postpartum bleeding, ablution due to impurity from sexual discharge (ghusl janabat), and the washing of the deceased. It is obligatory for women to bathe and attain purity after the cessation of menstruation and postpartum bleeding. The Holy Quran has also emphasized this Sunnah. In Surah Al-Baqarah, it is stated:

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ، قُلْ: هُوَ أَذَىٰ فَاعْتَرِزُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا
تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ، فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ
يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ-

(Quran 2: 222)

"And [now that the issue of marriage has been raised,] they ask you about the menstruation [of women]. Say: It is a kind of impurity. Therefore, keep away from women during their menstrual periods and do not approach them until they are in a state of purity; then when they are clean after having a bath, approach them from where God has enjoined you [about it]. Surely, God loves those who repent and those who keep themselves clean."

After intercourse, both the man and woman are commanded to take a bath (ghusl), as well. The purpose of this is also to achieve purity. The bathing of the dead is an extremely high example of the concept of purification. When a human's physical body is being entrusted to the grave in the presence of Allah, it is encouraged to bathe it with utmost perfection. This practice shows how much acquisition of purification and its psychological perception are coveted in religion. The esteemed teacher writes regarding the bathing of the dead:

Bathing a dead body is also from among the sunan of the prophets. [18] The directive stands fulfilled if water is poured all over the body. However, keeping in view the importance of purification and cleanliness in Islam, the spirit of the directive is that the body should be bathed with diligence and thoroughness.

The directives regarding bathing a dead body which the Prophet (sww) once gave are:

اغسلنها ثلاثاً أو خمساً أو أكثر من ذلك، إن رأيتن ذلك بهاء وسدر، واجعلن في
الأخرة كافوراً أو شيئاً من كافور-

'Bathe the [dead] body of this [girl] with water and berry leaves three times or five times – or even more if required and add camphor or [he said] some camphor to the water with which you bathe her.'
(Sahih al-Bukhari, No. 1258)

اغسلنها وترّاً: ثلاثاً أو خمساً أو سبعاً، ابدأن بيمينها ومواضع الوضوء منها-

“Bathe this girl odd number of times: three or five or seven times and begin with her right side and from the limbs by which wudu is done.” (Meezan, 647-648)

These are all the commands concerning the purification of the body. Religion has not included them in the categories of permissible (halal) and forbidden (haram). Their nature is that of customs and etiquettes. These customs and etiquettes have been determined keeping in view the objective of self-purification of religion. Given this objective, these have extraordinary importance in religion. The prophets, peace be upon them, observed these practices diligently and emphasized their followers to

THE COMMANDMENTS OF PHYSICAL CLEANLINESS

ad here to them. Most of these were prevalent in Arabia before the advent of Prophet Muhammad, peace be upon him. He adopted them and set them as his Sunnah to be followed by his Ummah. The esteemed teacher has mentioned these etiquettes of the purification of the body, along with some other customs and etiquettes under the heading 'Customs and Etiquettes' in his book 'Meezan'. In the introduction of the subsequent part of the book, he writes:

"The various manifestations of the conduct, mannerisms and pattern of living of a group of people are called customs and etiquette. No period of human civilization has remained devoid of them. We find them in currency in every clan, culture and nation. Civilizations are mostly distinguished from one another because of them. The religions revealed to the prophets of Allah also direct their respective believers to follow certain customs and etiquette. The objective of divine religions is purification of the soul. Consequently, these customs and etiquette have been chosen to fulfil this objective. When the Prophet Muhammad (sws) was called to serve the Almighty, all these customs and etiquette existed in Arabia as practices of the Abrahamic religion. Except for a few things, the Prophet Muhammad (sws) made no addition to them. They, obviously, existed before the Qur'an and their status is that of Sunan (plural of Sunnah) which were sanctioned by the Prophet (sws) and then transferred to the Muslim ummah through the consensus and perpetual adherence of the Companions (rta) of the Prophet (sws). Now their source is the consensus of the ummah and on this very basis are accepted and acknowledged everywhere as part of Islam." (Meezan 642)





THE HERITAGE OF SCIENCE AND ARTS AMONG MUSLIMS AND EUROPEAN DOMINANCE

Abul Kalam Azad

For Muslims, it is indeed a matter of great shame that in the fields where they once had to tread courageously, today foreigners have taken the lead.

The Arabic language is not only the religious language of Muslims but also their essence, soul, and element; whatever they express is in Arabic. All the sciences and arts of Muslims are preserved in this treasury. But it is a matter of great regret that today Europe has seized control of this invaluable treasure, and Muslims stand empty-handed, unable to reclaim it. In fact, due to the negligence of Muslims, the entire wealth of Arabic was going to be destroyed. If Europe had not been prepared to protect it, after separating those priceless books of history and literature, Arabic and Muslims would have been left with empty hands. Not only has Europe's dominance preserved this capital from destruction, but instead of one worn-out copy, thousands of copies have been produced in the world. The Arabic language and its sciences have been written in European languages with such depth of research and completeness that if even half of it were to be translated into our languages, it would

THE HERITAGE OF SCIENCE AND ARTS

enrich us immensely. Countless books on Arabic grammar, dictionaries, morphology, syntax, and rhetoric have been written with such depth and comprehensiveness that if even half of it were to be incorporated into our languages, it would enrich us immensely with vast knowledge.

Dr. Lytz expresses our regrettable negligence as follows:



We are Muslims, but what do we know? If we need an excellent history of Arabic or an excellent anthology today, we will have to ask Europe. Ibn Khuldoon, Ibn Rushd, Ibn Battuta, Haji Khalifah, Ibn Atheer, and Maqrizi, who are the suns of knowledge in Islam, are unknown here! How many people have read the works of Taabit Sharra, Imru' al-Qais, Bahtari, and Abu Tammam? Hundreds of people in Europe read these books, and the translation of the Quran by the millions!



Dr. Lytz is only lamenting the fact that if Muslims need an excellent Arabic book, they have to ask Europe for it. But what saddens us even more is that Muslims are not even aware of which invaluable Arabic books have been printed in Europe and how much Europe has done us and our sciences a great favor by printing them. Therefore, we want scholars of Islam to become acquainted with the services of Europe through this article, which have enabled them to benefit from their scientific heritage...

This article consists of two parts: In the first part, we describe when and why Europe paid attention to Arabic and Arabic sciences, and which notable books on grammar, lexicon, and literature were translated into European languages. The second part provides a detailed list of these books, which were printed after being translated by European efforts.

When and why did Europe pay attention to Arabic and Arabic sciences? And why did Arabic sciences and arts shift from the East to the West? These are intriguing questions that are worth exploring, and the purpose of elucidating them is not only for the sake of clarity but also out of necessity in understanding the progression of events.

When the Roman Empire was established in Jerusalem and Antioch, and avenues for interaction with Muslims opened up, Europe's eyes opened, and it experienced the civility of Muslims for the first time. After testing their fate in Syria, when the valiant of Europe turned towards the West, they also brought with them the realization that Muslims are the sole repository of scientific advancements in the world and the fountainhead of civilization and civility is only found in the Islamic world, and nowhere else. The result of this realization was that in Europe, attention was drawn to the progress and civility of Muslims, and every time the astonishing effects of Muslim progress were observed. Therefore, on the one hand, Europe bore the brunt of the destruction caused by Muslims, and on the other hand, it prepared for the apprenticeship of its rival!

This mention highlights a strange phenomenon: although there was no general education in Europe at that time, and the teaching of Latin and Greek languages was reserved for clergy and members of the ruling class, the group that first stepped into the pursuit of knowledge from the West to the East was the sacred group of religious leaders. It is astonishing that this same group, as it progressed, began to envision atheism and irreligion, and the dissemination of Islamic philosophy was interpreted by them. Ironically, in the beginning, this naive group also became the means of dissemination.

THE HERITAGE OF SCIENCE AND ARTS

From the early 11th century, Europe began to pay attention to the sciences and arts of Muslims, and by the late 14th century, all the books of philosophy had been translated into the Latin language. Initially, multiple committees were established to translate philosophical books with the help of Jewish scholars. Then, under the command of Pope Clement V, young students were sent from Europe to Andalusia to study Arabic and other Eastern languages. Since in Andalusia, Muslim students were proficient in Christian and Jewish philosophies, European students benefited from their assistance and quickly acquired proficiency in Arabic and Hebrew. After completing their studies, they started translating scholarly books.

The people who traveled to Andalusia from various parts of Europe and acquired proficiency in the Arabic language, engaging in scholarly translations, are now mentioned in historical records. Many of them were students who, driven by patriotism in their pursuit of knowledge, freed themselves forever and devoted their entire lives to private schools in Italy and institutions of learning in Cordoba. Some students, after graduating, wandered through prominent Eastern countries and, after a period of search and research, when they finally set foot in the lands of the West, their minds were filled with knowledge of Islamic sciences and arts. Hardmancries was a famous physician and scholar of that era. He left his homeland of Italy and arrived in Cordoba out of a sheer passion for Arabic. After a period of residence, when he acquired sufficient knowledge, he translated numerous books from Arabic into Latin.

Peterz Marmot was a French monk with a passion for geography. In pursuit of this passion, he traveled to Andalusia, explored the soils of Africa, and, after years of wandering, acquired knowledge from Muslims. Similarly, Daniel Marley and Peterz Marmot gained proficiency in the Arabic language by traveling to Andalusia. Lastly, they translated the Quran into Arabic and arranged the biography of the Holy Prophet (peace be upon him) in Latin. Apart from them, many other people are found in history who, after traveling to Andalusia and gaining familiarity with the Arabic language, engaged in translations and compositions. Some of their translations and compositions are still available in Europe. These efforts familiarized Europe with Muslims and their sciences, and Islamic philosophy gained popularity. However, since there was no formal Arabic language institution in Europe until then, only fortunate individuals could acquire proficiency in Arabic. Among them were those who had the ability to travel to Eastern countries and bear the high expenses and hardships there. However, Arabic language education in Europe began in the 16th century. In 1642, Pope Gregory XV established an association in Rome, the purpose of which was to promote Christian beliefs, but its establishment led to a significant incidental benefit: the attention of Europe was drawn to Arabic language education. After that, in 1627, a special school for Eastern languages was established under the orders of Pope Urban VIII, so that young priests could learn Eastern languages and spread religion abroad. Professors of Arabic and Syriac languages, especially from Eastern countries, were appointed in this school. Arabic books were first printed and published through this school. There was a need for an abundance of books on grammar and literature for education, so some professors wrote magazines and journals themselves, and some ancient books were obtained and carefully printed and published.





DESERT TULIPS

Javed Ahmad Ghamidi

میں لوحِ ارض پہ اپنے لہو سے لکھتا ہوں
وہ سرگزشت کہ جس میں دل و نظر کا حضور

“

I write with my blood on the tablet of the earth
That narrative in which the heart and sight are present

”

میں وہ قاتل ہوں، مٹی ہے لم یزل جس کی
جہاں میں دیکھیے، زندہ ہیں شامل و منصور

“

I am that martyr, whose soil is timeless
Look around, Shamil and Mansoor are alive

”

سوادِ قاف، ترے روز و شب میں پیدا ہے
مرے صحیفہ دل کی روایتوں کا جمال

“

In the darkness of Qaf, your days and nights bear
The beauty of the traditions of my heart's scripture

”

زہے نصیب کہ دیکھا ہے پھر نگاہوں نے
تری فضاؤں میں دیرینہ عظمتوں کا جلال

“

Fortunate indeed, that my eyes once again behold
The grandeur of ancient magnificence in your skies

”

نواحِ مرقدِ شامل کے برف زاروں میں
کہاں سے آئے ہیں یہ لالہ ہائے صحرائی؟

“

In the icy expanses near Shamil's resting place
Where have these desert tulips come from?

”

یہ شاخ شاخ سے جن کی لہو ٹپکتا ہے
ورق ورق سے نمایاں ہے ذوقِ پیدائی

“

From branch to branch their blood drips
From leaf to leaf, the zest for creation is evident

”

یہ جن کے داغ سے تابندہ ہے جبیں میری
یہ جن کی آگ سے روشن ہوئی زمیں میری

“

Those marks of theirs that brighten my forehead
That fire of theirs that illuminates my earth

”





THE PREDICTIONS OF PROPHET MUHAMMAD (PBUH) IN HINDU RELIGIOUS SCRIPTURES: A CRITICAL ANALYSIS

Mushfiq Sultan

It has become a common belief among Muslims that clear predictions about the advent of Muhammad, the Messenger of Allah, may peace and blessings be upon him, are present in Hindu religious scriptures. There was a time when I also held this belief and presented it forcefully before people. However, later when I got the opportunity to study Hindu scriptures directly and examined the interpretations of our scholars regarding these predictions with scrutiny, I changed my previous opinion. In recent years, there has been a strong realization that the approach adopted by some Muslim preachers to interpret Hindu religious texts is extremely superficial and flawed. Based on blind faith in these personalities, Muslims have adopted their statements without investigation, and often people continue to use these statements for dialogues (or debates) with Hindu communities. Here, our research taste is already lost, and it is further exacerbated when some Muslims, by referring to Sanskrit texts and often mispronouncing some mantras, attempt to prove the truth of Islam, which is warmly received. I have intended several times to write an article on this subject, but due to my engagements

THE PREDICTIONS OF PROPHET MUHAMMAD (PBUH)

and health issues, I couldn't. In my future writings, I will present my analysis of these alleged predictions about the Prophet, peace be upon him. First of all, let's look at the prediction of 'Kalki Avatar', which is considered to symbolize the magnificence of the personality of Muhammad, the Messenger of Allah, peace and blessings be upon him.

The prediction of 'Kalki Avatar' is found in ancient texts called 'Puranas'. While these Hindu religious texts do not have strong authenticity, they are more popular among the general public. The prediction regarding Kalki Avatar is primarily found in the 'Bhagavata Purana' and particularly in a text called 'Kalki Purana' dedicated to the same subject. By examining these two texts side by side, we will analyze this prediction and see whether the details mentioned therein correspond to the blessed life of Muhammad, the Messenger of Allah, peace and blessings be upon him, as claimed, or not.

Kalki Avatar's Parents

"When Kakshya asked, 'O Brahma Ji, upon hearing these things, Brahma Ji began to say to Vishnu, 'I will be born in the village of Shambhal, in the house of a Brahmin named Vishnu Yash, from the womb of a Brahmin girl named Sumati.'" (Kalki Puran, Adhyaye 2, Ashok 4)

"Then Sumati became pregnant by Vishnu Yash, in such a way that in her womb, Vishnu Bhagwan became the fetus."(Kalki Puran, Adhyaye 2, Ashok 11)

In these verses from the Kalki Purana, the name of the father of the future Kalki Avatar is mentioned as 'Vishnu Yash' and the name of the mother is 'Sumati'.

Our scholars state that these names are Sanskrit alternatives for the names of Prophet Muhammad's parents. They claim that the name of the father of Kalki Avatar is 'Vishnu Yash' (विष्णुयश), which means 'Servant of Allah'. According to them, 'Vishnu' refers to Allah and 'Yash' means servant. However, in reality, the Sanskrit word 'Yash' does not mean 'servant'; rather, it means 'glory' or 'majesty'. So, the meaning of 'Vishnu Yash' would be 'Glory of Vishnu' or 'Majesty of Vishnu'. If someone has this name, it would imply that within them, the glory or majesty of Vishnu is evident. Its Arabic equivalent is not 'Abdullah' but rather 'Jalal Allah' or 'Bahaa Allah'.

Similarly, the name of the mother of Kalki Avatar is mentioned as 'Sumati' (सुमति). It has been claimed that the meaning of this name is 'Trustworthy' or 'Secure', and in Arabic, it would be called 'Aamina'. These meanings are also debatable. In Sanskrit lexicon, the meaning of 'Mati' (मति) is 'intelligence', 'understanding', or 'knowledge'. 'Su' (सु) is a prefix (उपसर्ग) which, when added before an attribute, gives a positive connotation to that attribute. So, the word 'Sumati' would mean 'knowledgeable', 'understanding', or 'wise'. 'Secure' or 'Trustworthy' are not the meanings of this name in any known lexicon. Its Arabic equivalents include words like 'Aalima', 'Aqeela', and so on.

Therefore, there is no connection between the names of Kalki Avatar's parents and the parents of Prophet Muhammad, peace and blessings be upon him. Instead, attempts have been made to create a forced resemblance.

Birthplace of Kalki Avatar

In the same verse of the Kalki Purana, the birthplace of Kalki is mentioned as 'Shambhal' (शम्भल/Shambhal). These scholars assert that this name is derived from the word 'Sham' (शम्), which means 'peace', and they describe 'Shambhal' as a place where people find peace. They then attempt to convince that Makkah al-Mukarramah is referred to as 'Balad Ameen' in the Quran and that in Surah Al-Imran, verse 97, it is mentioned, "And whoever enters it shall be safe". Therefore, according to them, 'Shambhal' refers to Makkah al-Mukarramah. Furthermore, they also claim that no place named 'Shambhal' exists in India. Anyone familiar with the geography of India knows that this claim is incorrect. The place named 'Shambhal' is located near the Ganges River in the state of Uttar Pradesh, India. There is no reason to consider the word 'Shambhal' as an attribute instead of a noun in this context, and it cannot be justified linguistically. Anyone can derive his desired interpretation by interpreting names as attributes appearing in any book.

The Date of Birth of Kalki Avatar

Lord was born on the twelfth day of the first half of the month of Baisakh. Seeing him born brought immense joy to his parents." (Also, Verse 15) This verse from the Kalki Purana mentions the date of birth of Kalki as the twelfth of Baisakh. Based on this, it is said that this date corresponds to the twelfth of Rabi' al-Awwal according to our lunar calendar, which is famously known as the birth date of Prophet Muhammad (peace be upon him). However, no evidence is provided to substantiate this correlation to show that the 12th of Rabi' al-Awwal in the year 571 AD corresponds to the 12th of Baisakh.

Details about birth and early life of Kalki Avatar

Some details about Kalki mentioned in the 'Kalki Purana' do not match the life of Muhammad, the Messenger of Allah, peace be upon him, at all.

- a. Vishnuyash Brahmin named Kalki for his development and betterment with a pure heart from prominent Rigvedic, Yajurvedic, and Samavedic Brahmins. (Chapter 2, Verse 23)
- b. Before Lord Kalki, he had three older brothers born named Kavi, Pragma, and Sumantarak. (Also, Verse 31)
- c. Kalki's father, Vishnuyash, performed his 'upanayan' (sacred thread ceremony) and sent him to 'gurukul' to learn the Vedas. (Also, Verse 49)
- d. In the Gurukul, Kalki received traditional education from Parshuram Ji and studied sixty-four arts, including Sanga Upanishad and Dhanur Veda, among others. (Chapter 3, Verse 6)

The above references indicate the following:

1. Kalki's father would be alive at the time of his birth and would himself name him. It is known about the Messenger of Allah, peace be upon him, that his father had passed away by the time of his birth.
2. Kalki would have three brothers born before his own birth. This is not true in the case of Muhammad, peace be upon him.
3. According to Hindu religion, Kalki's father would perform his son's 'upanayan' (sacred thread ceremony) and send him to a gurukul for formal education in the Vedas, where he would receive traditional education. The Messenger of Allah, Muhammad, peace be upon him, never received any formal education nor attended any school.

These details also do not match the early life of the Messenger of Allah, peace be upon him.

Marital life of Kalki Avatar

In the 'Kalki Purana', it is mentioned that Kalki will marry Padma, the daughter of the king of Sinhala Desh (modern-day Sri Lanka). (Chapter 2, Verse 6)

The 'Kalki Purana' mentions only one wife for Kalki. It is clear that Kalki will have only one wife, and she will not be from his own country but from Sinhala Desh, which is Sri Lanka. In contrast, it is well-known about the Messenger of Allah, Muhammad, peace be upon him, that he had eleven wives, none of whom were from Sinhala Desh or had any connection to it.

This detail further illustrates the discrepancies between the life of Kalki as described in the 'Kalki Purana' and the historical accounts of the life of Prophet Muhammad, peace be upon him.

Kalki Avatar's Attributes

Some other qualities and personal circumstances of the Kalki avatar mentioned in the 'Kalki Purana' are not such that Muhammad, peace be upon him, could be considered a fulfillment of this prophecy based solely on them. For example, the description that Kalki will ride a white horse, wielding a sword in hand, and travel across the entire land at great speed, killing countless evil people who rule over various regions (Bhagavata Purana, Part 12, Adhyaya 2, Verse 19). This gives the impression that the Prophet, peace be upon him, also participated in wars and killed his enemies. Hence, some people try to imply that it was indeed him who was the Kalki Avatar. However, firstly, the Prophet, peace be upon him, did not travel across the entire earth on a horse, nor is this something that could be attributed truthfully to any other ruler or conqueror. Now, as for some of the virtues and qualities attributed to the Kalki Avatar such as wisdom, humility, courage, etc., these could be applicable to anyone. Based on them, no definite conclusion can be drawn.

Summary of the Discussion

Interpreting Muhammad, the Messenger of Allah, peace be upon him, as the Kalki Avatar prophecy's fulfillment is merely a superficial attempt. For this, certain personal circumstances of Kalki are selectively considered, and incorrect meanings are attributed to Sanskrit words and phrases.

This kind of arbitrary interpretation of Hindu religious scriptures not only fails to serve the cause of Islam but also damages our mission. The propagation of faith should always be based on strong foundations.





THE SWEETNESS OF FAITH

Muhammad Zakwan Nadvi

Allah Almighty says in the Holy Quran:

[Do you not see that] your Lord sent His revelation to the honey bee: “Make your hives in mountains, trees and high fences that people build. Then suck juice from fruits of all types and follow the paths evened out by your Lord.” From her belly comes out a fluid of different colors; there is cure in it for people. Surely, there is a great sign in this as well for those who reflect. (Quran 16:68-9)

Regarding this verse of the Quran, the respected teacher Maulana Wahiduddin Khan writes:

There are such extraordinary signs in the life of the honeybee that indicate it is definitely being guided by an external revelation. Without external guidance, the honeybee could not do this on its own. The way a honeybee works includes many such examples. For instance, the beehive. A honeybee constructs each of its hives with utmost precision, adhering to high mathematical laws. Who gave it this mathematical knowledge?

Thousands of bees work in a beehive. Their work is so highly organized that no human factory can compare. Who taught these bees this discipline? When these bees collect nectar from flowers and store it in their hive, they also add a precise amount of a preservative substance that protects the honey from spoiling over a long period. Who taught the bee this art?

THE SWEETNESS OF FAITH

The honeybee often travels several kilometers away from its hive to gather honey. In the morning, when it sets out from its hive to collect honey, it sets off in the dark, but in the evening, when it returns from its last trip, it returns in some light. The reason is that its journey in the morning is from darkness towards light, but in the evening, it is from light towards darkness. Therefore, if it sets off in the dark in the morning, it is assured that it will soon become light and the paths will become clearly visible. Conversely, if it returns late in the evening, there is a fear that it will soon become dark and it may lose its way. Who gave it the awareness to differentiate between its first journey in the morning and its last journey in the evening?" (Mutalah-e-Quran 101-102)

Reflecting on the strange case of the creation of honey, it becomes clear that just as there is physical sweetness found in honey, similarly, if a person reflects on honey and countless other creations of God, the result of this contemplation will grant him that rare 'provision of the Lord' (Taha 20:131), which has been described in a saying of the Prophet as 'the sweetness of faith' (zaiqah al-iman). This refers to the experiential and intuitive experience of faith in Allah on an intellectual and spiritual level, and the most subtle taste of a living and conscious faith, as opposed to a mere formal faith.

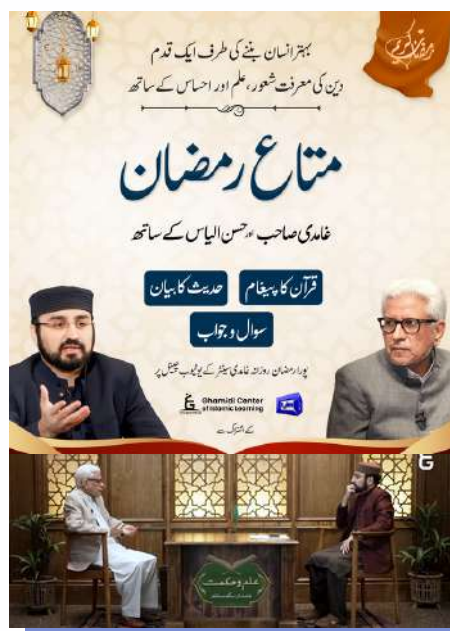


NEWSLETTER AL-MAWRID US

April 2024

Ramadan Transmission of Ghamidi Center

Ghamidi Center has arranged special transmissions during the month of Ramadan. Programs on various religious, ethical, and educational topics are being broadcast on the Ghamidi Center's YouTube channel. Javed Ahmad Ghamidi and his various students are presenting these programs. Most of the topics in these programs are related to the month of Ramadan and fasting. Apart from Javed Ahmad Ghamidi, Moiz Amjad, Shehzad Saleem, Naeem Baloch, Hassan Ilyas, and Manzoor ul Hassan are also participating as speakers. In this series, a program named "Al-Bayan" is being broadcast, in which the recitation of the Holy Quran and Javed Ahmad Ghamidi's Quranic translation are being presented. Additionally, prayers mentioned in the Holy Quran are also being presented every Thursday and Friday. Recordings of all these programs are available on the Ghamidi Center's YouTube channel.



Mata-e-Ramadan

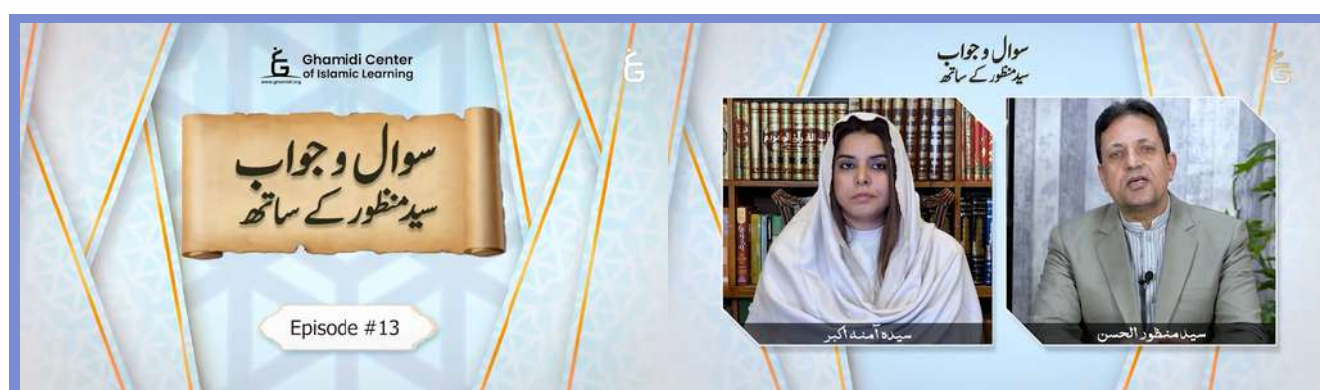
Mata-e-Ramadan (the blessings of Ramadan) is an important feature of Ramadan transmission on Dunya News. In this program, Javed Ahmad Ghamidi answers religious questions of the participants. Each episode of this program consists of three parts. In the first part, the message of the Holy Quran is presented, in the second part, the explanation and clarification of the sayings of the Prophet Muhammad (peace be upon him) are given, and in the third part, people's questions are addressed. Muhammad Hassan Ilyas hosts this program. Recordings of these programs can be viewed on the Ghamidi Center's YouTube channel.

Hassan Ilyas Visits Pakistan

Last month, Hassan Ilyas visited Pakistan on his private tour. Although it was a private visit, he continued his preaching activities there and met a large number of people. During his tour, he also recorded 5 podcasts with famous Pakistani YouTubers. These podcasts discussed topics such as: How to understand Islam? What is the meaning of "Fikr Farahi" and "Fikr Ghamidi"? what are the services of Maktabah e Farahi in (interpretation of) hadith literature? If an action is an act of disbelief, will the perpetrator be called a disbeliever or not? Are blasphemy laws Islamic? He also addressed other questions of similar scientific and intellectual nature with great confidence. The recordings of these podcasts are available on Ghamidi Center's YouTube channel.

Question and Answer with Syed Manzoor ul Hassan

This is a regular program of the Ghamidi Center. In this program, answers to questions arising in the minds of young people regarding Islam are provided. Various young men, women, and elders ask questions in the program. Syed Manzoor ul Hassan provides detailed answers to these questions. Last month, in this program on the occasion of Ramadan, the following topics were discussed: 'Taraweeh or Tahajjud Prayer?', 'Sighting the Moon of Ramadan', 'Fasting', and 'Why is Ramadan Specified for Fasting?' These programs can be viewed on Ghamidi Center's YouTube channel.



Challenges of Parents

In March 2024, under the auspices of the Ghamidi Center, a workshop was organized, hosted by Mr. Moiz Amjad, a student of Javed Ahmad Ghamidi and the founder of Understanding Islam website. In this workshop, parents were engaged in discussions on present issues. The question was raised whether the challenges faced by parents are becoming a cause of stress and anxiety. The duration of this workshop was 60 minutes.

Islam Study Circle

Last month, in the session of "Islam Study Circle," Dr. Shehzad Saleem discussed topics such as "The Perpetual Demands of Faith," "Gentleness," and "Spiritual Existence." At the end of the session, he answered questions raised by the participants. The session was conducted in the English language. Recordings of these sessions can be viewed on Ghamidi Center's YouTube channel.

Analysis of the Concept and Interpretation of 'Tabyeen'

Under the auspices of the Ghamidi Center, a video series titled "23 Objections" has been ongoing on the topic of "What is Hadith?" for several months. In March 2024, during these sessions, Javed Ahmad Ghamidi responded to the criticisms made on the interpretations of past commentators regarding the concept of "Tabyeen." Detailed answers were provided to objections raised by traditional scholars. Recordings of these sessions can be viewed on Ghamidi Center's YouTube channel.



Event Surrounding Imam Farahi's Death

In the March 2024 episode of "Hayat Ameen," Mr. Naeem Baloch discussed the deteriorating health of Maulana Amin Ahsan Islahi's teacher, Imam Hamiduddin Farahi, arrangements for his recovery, special prayers for his health, various people's dreams related to his demise, and the impact of his passing away on Maulana Amin Ahsan Islahi. The author states that when Imam Farahi was admitted to the hospital, prayers for his health were offered daily in Madrasah al-Islah after Asr prayer. People recited verses from the Quran on rosary beads. Naeem Baloch informs the readers that Maulana Akhtar Ahsan Islahi saw blood scattered all over his room in a dream. He narrated this dream to several people. The next day after seeing this dream, the sad news of Imam Farahi's passing away reached the Madrasah.

The Blessed Night

This article "the Blessed Night" by Syed Manzoor ul Hassan was published in the March 2024 edition. In this compelling article, Manzoor ul Hassan summarized the aspects of the nature, blessings, and virtues of the Blessed Night based on the teachings from the Quran and Hadith. Identifying the greatest blessing of Laylah al-Qadr, the author informed it is the night when the Quran was revealed. Major decisions regarding the universe are made on this night. It is clear from the Quran and Hadith that the Blessed Night falls in the month of Ramadan, but the Quran did not mention its exact time. However, it is understood from certain Hadith reports that it is one of the odd nights of the last ten nights of Ramadan.

Hassan Ilyas Addresses a Convention in London

After the Pakistan tour, Hassan Ilyas traveled to London. During a brief two-day stay in London, he participated in an event where he addressed the attendees. While speaking to the participants, he mentioned that salvation in the Hereafter is not solely based on being born into a Muslim family. This world is based on the principles of test, and success in the Hereafter will be achieved by passing this test. Each person's test is different, and the test for Muslims is whether they have embraced the truth after recognizing it or not. He stated that although being born into a Muslim family is a great blessing, it also adds to one's responsibility and proves to be a bigger test. Concluding his speech, he

emphasized that the real purpose of religion is to establish a connection with Allah through worship, purification, and ethical conduct. The recording of this event can be found on Ghamidi Center's YouTube channel.



Audiobook of Al-Bayan, the Translation of the Quran by Javed Ahmad Ghamidi

Under the auspices of the Ghamidi Center, the Tazkirbil-Quran project has been initiated to recite and translate the Quran Majeed within a year. Last month, verses 56 to 165 of Surah Al-An'am and verses 1 to 206 of Surah Al-A'raf were recited and translated. A new episode is released every week on the Ghamidi Center's YouTube channel. So far, 22 episodes have been published.

Recording of Various Lectures by Dr. Shehzad Saleem

In March 2024, Dr. Shehzad Saleem recorded lectures on different topics including "Fundamental Requirements for a Happy Married Life" and "Charity" along with one lecture each on "Common Misconceptions about Islam" (3 lectures) and "Philosophy and Wisdom of Fasting" (2 lectures). Under the title "Lessons of Life Series," 6 lectures were recorded, covering topics such as "Continuous Vigilance," "Remembrance of Allah," "The Trial of Life," "Until You Pursue Your Dream," "Everything is Good," and "The Trial of the Rich". These lectures are in English and can be viewed on Ghamidi Center's YouTube channel.

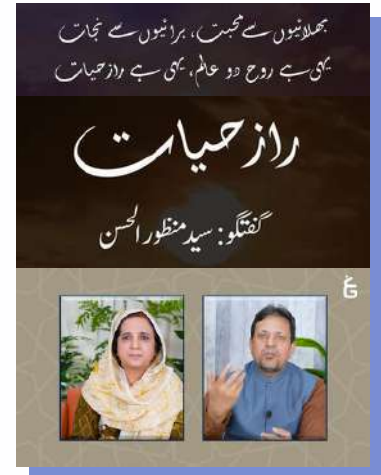


Audiobook of "Mutual Relationship between the Quran and Sunnah"

This book, authored by Dr. Ammar Khan Nasir, presents a historical study of one of the most important discussions in the principles of Islamic jurisprudence: the nature of the mutual relationship between the Quran and the Hadith of the Prophet Muhammad (peace be upon him). The audio recording of this book is being serially released on Ghamidi Center's YouTube channel. Last month, the episode covering the detailed explanation of halal and haram animals was published as part of this series.

The Secret of Life

The Secret of Life is a weekly program broadcast on Ghamidi Center's YouTube channel. It delves into topics related to religious education, upbringing, purification, and self-improvement. Starting from last month, the program has been discussing various aspects of human relationships. Under this context, programs titled "Our Creator and Us" and "Our Prophets and Us" have already been aired and are available on Ghamidi Center's YouTube channel.



Summary of the Video Series "23 Objections"

The video series "23 Objections" presents objections and criticisms raised from the perspective of traditional religious thought against the ideas of Javed Ahmad Ghamidi. Dr. Shehzad Saleem is summarizing all the topics discussed so far in this series in English. Last month, Dr. Shehzad Saleem discussed the topics of "Takfir" and "Ascension of the Prophet Muhammad (PBUH)" in the context of the "23 Objections" series. Recordings of these programs are available on Ghamidi Center's YouTube channel.



Issuance of Fatwa

People often reach out to the Ghamidi Center for guidance regarding the legal applications of Islamic law. They require guidance on matters such as marriage and divorce, inheritance, and various other socio-economic issues. Last month, in response to various similar needs, 6 fatwas were issued under the guidance of Javed Ahmad Ghamidi by Muhammad Hassan Ilyas.

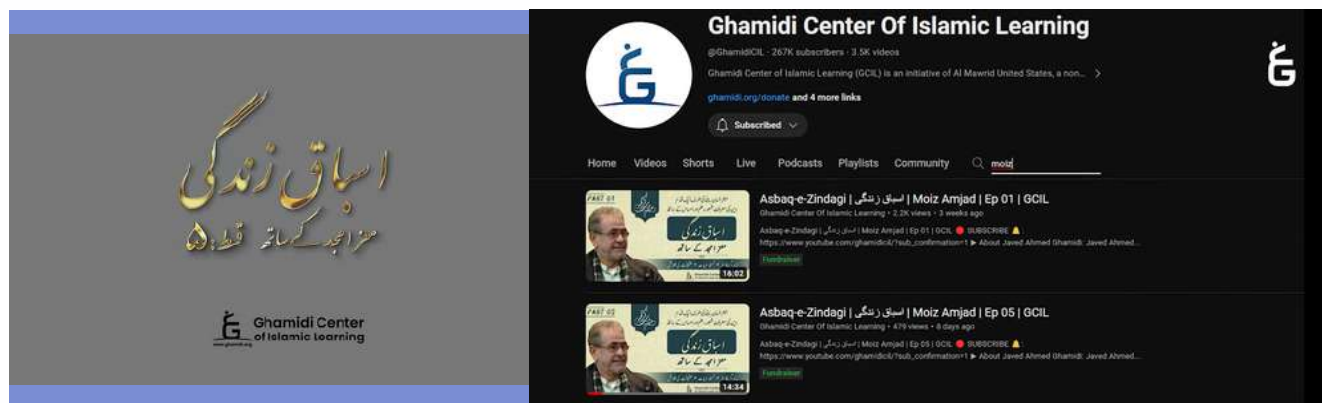
How to Become a Religious Scholar?

This is a program hosted by Hassan Ilyas. In this program, he answers various questions regarding becoming a scholar of religion asked by a young man, Hamza Khalid, who has come from Australia. Important questions include: Who is a religious scholar? What are the stages of acquiring religious knowledge? How does a person know if they are eligible to become a religious scholar or not? The recording of this program is available on Ghamidi Center's YouTube channel.

Lessons of Life

Mr. Moiz Amjad, a student of Javed Ahmad Ghamidi, recently visited Dallas, USA. During his stay, he recorded programs for the Ghamidi Center. These programs were hosted by Hassan Ilyas. Moiz Amjad shared his intellectual and spiritual journey in these programs. He explained how his inclination towards religious sciences developed after acquiring modern education. He also discussed how he got

acquainted with Javed Ahmad Ghamidi, collaborated with him in various projects, and services he is currently providing in the field of education and training. Furthermore, Moiz Amjad shared insights on building a better life and personal development. These programs, titled "Lessons of Life," are available on Ghamidi Center's YouTube channel.



Journey Within Journeys

Last month, Naeem Ahmad Baloch, Javed Ahmad Ghamidi's longtime companion and student, also visited the United States. On this occasion, a special program titled "Journey Within Journeys" was recorded. In this program, Naeem Baloch narrated incidents from his life that highlighted the lack of accountability and freedom of expression due to the absence of transparency in Pakistan. This narrative presented various lessons for the audience. The host of this program is Zayeb Hamid. The program is being regularly published on Ghamidi Center's YouTube channel.

Message of the Quran

Dr. Shehzad Saleem has initiated a program titled "Message of the Quran" in the blessed month of Ramadan. In this program, Dr Saleem discusses selected text from the Quran. The daily episodes of this program are being aired on the YouTube channel of Ghamidi Center of Islamic Learning. This program is offered in the English language.



Translation of "Al-Bayan"

During the month of Ramadan, a new segment of the translation of the Quran by Javed Ahmad Ghamidi, "Al-Bayan," is being presented with Shah Nawaz's captivating voice in a new animation daily. The recording of the translation of the Quran can be viewed on the YouTube channel of Ghamidi Center of Islamic Learning.

Supplications of the Quran

Under the auspices of Ghamidi Center, every Thursday and Friday, the supplications mentioned in the Quran are being presented in Shah Nawaz's voice. These supplications are accompanied by graphics and animation. Viewers can also see the Urdu translation of these supplications on the screen.

Iftar Arrangements at the Ghamidi Center

During the blessed month of Ramadan, social iftar gatherings are being arranged every Tuesday at the Ghamidi Center. A large number of people including men, women, and children attend these gatherings. The participants voluntarily contribute in arrangements for this iftar program.

