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The worship of fasting has been prescribed in Islam so that, on the one hand, rebellious tendencies of the human soul may weaken and come into balance, and on the other hand, man's willpower may grow stronger to suppress them and bind them to the limits set by God. Because of this dual effect, this worship holds great significance from the perspective of self-purification, and its blessings are countless.

~ **Amin Ahsan Islahi**

The Quran makes it clear that the sign of the splitting of the moon was for the disbelievers of the Quraysh, and its purpose was to warn them about "al-sa'ah" the Hour of Resurrection. For the deniers of a Messenger, this Hour of Resurrection begins with the punishment that descends upon them in this world as a result of their persistence in rejecting the truth, and it culminates with the blowing of the trumpet and the actual occurrence of the Day of Judgment.

~ **Syed Manzoor ul Hassan**

It must be noted that mere consent is not sufficient to insert a condition into a transaction. Nothing invalid or illegal becomes permissible through mutual consent. A partner's profit cannot be fixed in such a way that he is guaranteed a specific rate of return on his investment, regardless of the actual profit—or even in the event of a loss.

~ **Salman Ahmad Shaikh**



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# FASTING AND THE BLESSINGS OF FASTING

Amin Ahsan Islahi

*[The “Mukhtarat” section is reserved for selected writings of classical and contemporary authors. Its aim is to present the thought and perspective of both past and present to the readers. It includes excerpts from the works of prominent scholars of the past that highlight their ideas and styles. Alongside this, effective and credible writings of new authors are also included. Agreement of the editor and institution with the contents of this section is not necessary.]*

Due to the dominance of lusts and carnal desires, a kind of heedlessness toward God and indifference toward His limits arises within man. To correct this, God Almighty has prescribed the worship of fasting. Traces of this form of worship are also found in all ancient religions. Especially among all the methods of self-purification—right or wrong—that have ever been adopted in the world, this worship has always held great importance. A study of religions also reveals that in previous faiths, the etiquettes and conditions of this worship were more stringent than in Islam. Islam is the religion of nature; hence, it has softened the restrictions of fasting, which exceeded the endurance of the average person and which only a select few could bear.

This worship, due to being burdensome upon the soul, is the most prominent among all acts of worship. The reason is that it plays a very difficult role in disciplining and reforming the human soul.



It reins in man's most rebellious and unrestrained tendencies and subdues them. For this reason, it is completely in line with human nature that such a practice should be tough and severe in temperament.

Among the most powerful aspects of the human soul are lusts, desires, and emotions. These are naturally intense, volatile, and impassioned. Therefore, to subdue them, great discipline of the will is required. This discipline is so strenuous and disheartening that a study of the history of ancient religions shows that many seekers of self-purification became completely hopeless about being able to bring these tendencies under control. Consequently, instead of taming and training them, they thought of and adopted methods to eliminate them altogether. However, Islam is a religion of nature, and these tendencies are among the necessary components of human nature, without which neither individual nor collective human needs can be fulfilled. Thus, it has not permitted their elimination but has commanded that they be restrained and directed toward the right path. Yet this is a fact: subduing them is far more difficult than eliminating them. If one wishes to kill a wild horse, there's no great effort required—a single bullet is enough to bring it down. But if one wants to tame it and make it suitable for riding, that goal can only be achieved after intense training, rigorous effort, and facing many dangers—by an expert rider.

The worship of fasting has been prescribed in Islam so that, on the one hand, these rebellious tendencies of the human soul may weaken and come into balance, and on the other hand, man's willpower may grow stronger to suppress them and bind them to the limits set by God. Because of this dual effect, as we have mentioned, this worship holds great significance from the perspective of self-purification, and its blessings are countless. Here, we will briefly mention some of its blessings.

### **The Blessings of Fasting**

#### **1. The Liberation of the Celestial Soul**

The greatest blessing of fasting is that it grants substantial freedom to man's celestial soul from the pressure of carnal desires. The true inclination of our celestial soul is toward the Highest Assembly. By its very nature, it seeks nearness to God, resemblance to the angels, and detachment from base things. It wishes to soar toward lofty intellectual and moral objectives instead of remaining entangled in the demands of material life. There is an obvious conflict between the demands of this soul and those of the lower self, which arise from desires and lusts. These two are often at odds, and in this clash, it is usually lusts and desires that triumph.

This state of affairs, clearly, is entirely contrary to the natural inclinations of the soul. If this condition persists for a long time and the soul is given no opportunity to roam freely in the realms it favors, then not only is its ability to soar lost, but gradually the soul itself begins to perish.

Fasting brings about a recurring change in this situation. It imposes many restrictions on those things that strengthen desires and lusts. Eating, drinking, and sleeping all become reduced during fasting. Some restrictions are also placed on other pleasures and indulgences. The effect of these changes is that the raging forces of lust within the self are greatly diminished, and the celestial soul finds the opportunity to soar in the realms it longs for.

It is this very feature of fasting that led God Almighty to assign it a special relation to Himself and to promise that He will personally reward the one who fasts. Indeed, all the acts of worship prescribed by Islam are for God, but the way in which a servant renounces the world and its pleasures in fasting to attain closeness to God and resemblance to His angels, and the hardship he endures in this effort, is unparalleled in any other act of worship. The dignity of poverty, asceticism, renunciation of the world, detachment, and devotion to God that this act of worship contains is its unique hallmark. In fact, it is not incorrect to say that whatever degree of monasticism is permissible in Islam, and to the extent that God has approved of it for self-discipline, this very worship is its manifestation in Islam. If a servant truly endures all the hardships and restrictions of fasting so that his soul may become free from the swamp of this material world and soar toward the world of the Divine and attain closeness to God, then surely this effort is deserving of that special connection with God and the exclusive reward from Him.

Consider a hadith that explains this reality:

It is narrated from Abu Hurayrah (RA) that:

قال رسول الله صلى الله عليه وسلم: "قال الله: كل عمل ابن آدم له إلا الصيام فإنه لي وأنا أجزي به. والصيام جنة. وإذا كان يوم صوم أحدكم فلا يرفث ولا يصخب فإن سابه أحد أو قاتله فليقل: إني امرؤ صائم. والذي نفس محمد بيده، لخلوف فم الصائم أطيب عند الله من ريح المسك. للصائم فرحتان يفرحهما: إذا أفطر فرح وإذا لقي ربه فرح بصومه".

The Messenger of God (PBUH) said: "God said: 'Every deed of the son of Adam is for him, except fasting; it is for Me, and I shall reward it. Fasting is a shield. So when any of you is fasting on a given day, he should not utter obscenities nor raise his voice in noise. If someone insults him or quarrels with him, he should simply say: 'I am fasting.' I swear by the One in whose hand is Muhammad's soul, the odor from the mouth of the fasting person is more pleasant to God than the scent of musk. The fasting person has two joys: one at the time of breaking the fast and the other when he meets his Lord.'" (Bukhari, No. 1904)

Other narrations in this same context shed more light on the essence of this hadith, and so we include them here:

يترك طعامه وشرابه وشهوته من أجلي. الصيام لي وأنا أجزي به. والحسنة بعشر أمثالها.

"He leaves his food, his drink, and his desires for My sake. Fasting is for Me, and I shall reward it. A good deed is multiplied ten times over." (Bukhari, No. 1795)

Abu Hurayrah (RA) also narrated that:

قال رسول الله صلى الله عليه وسلم: "كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ الْحَسَنَةُ عَشْرًا أَمْثَالَهَا إِلَى سَبْعِ مِائَةٍ ضِعْفٍ، قَالَ اللَّهُ عَزَّوَجَلَّ: إِلَّا الصَّوْمَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ يَدْعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِي، لِلصَّائِمِ فَرْحَتَانِ: فَرَحَةٌ عِنْدَ فِطْرِهِ وَفَرَحَةٌ عِنْدَ لِقَاءِ رَبِّهِ - وَلَخُلُوفُ فِيهِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ" -

The Messenger of God (PBUH) said: "Every deed of the son of Adam will be multiplied—good deeds will be multiplied from ten to seven hundred times. God said: 'Except for fasting; it is for Me, and I will reward it. He gives up his desire and his food for My sake. The fasting person has two joys: one at the time of breaking the fast and one at the time he meets his Lord. And surely, the odor from his mouth is more beloved to God than the fragrance of musk.'" (Muslim, No. 1151)

By reflecting on both these narrations together, it also becomes clear why God has assigned this act of worship a special connection to Himself, and what is meant by His rewarding it with His own hand.

The reason He has declared it especially for Himself is that the servant gives up those desires and demands of the self—which hold the strongest sway over him and in which all his material joys and pleasures are gathered—purely to seek God's pleasure and closeness. To turn away from these pleasures solely for God's approval is so beloved to Him that He has granted it a special rank of belovedness and said: "The servant fasts for Me and leaves his food, drink, and pleasures for My sake."

What is meant by "rewarding it with My own hand" is that there are fixed principles in God's system for rewarding good deeds. According to the circumstances and qualities, each good deed receives a reward multiplied from ten times up to seven hundred times. For example, one deed may be performed in favorable conditions and another in difficult ones; or one may be carried out with full caution and care, and the other with relatively less effort and attention. Keeping such differences in mind, the reward for each deed will be recorded in God's ledger according to the stated principle, and each person entitled to it will receive their due.

However, the worship of fasting is excluded from this formula. Its reward will be determined by a different criterion, known only to God. When the time of reward comes, He alone will unveil it and personally reward every fasting person. For a worship whose reward involves such arrangements, who can estimate what the Lord of the heavens and the earth will give as recompense?

## 2. Blocking the Gates of Temptation

Another blessing of fasting is that it significantly shuts the major doors of temptation within a person. The major gates of temptation in man, as clarified in several hadiths, are the stomach and the private parts. Because of these, a person not only ruins himself in countless ways but also causes untold harm to others. These are the primary routes through which Satan launches his attacks on human beings.

If someone can guard these, it can be said that he has protected himself from the torment of Hell. The Prophet (PBUH) has guaranteed Paradise for the one who can guarantee the safety of these two things.

Consider this hadith:

It is narrated from Sahl b. Sad (RA) that the Messenger of God (PBUH) said: ‘Whoever can guarantee to me what is between his jaws and between his legs, I will guarantee Paradise for him.’ (Bukhari, No. 6109)

Fasting provides the most effective protection for these. During fasting, not only is eating and drinking forbidden, but so too is arguing, quarreling, lying, backbiting, and engaging in useless talk—such actions run directly against the purpose of the fast. Similarly, not only is fulfilling carnal desires prohibited during the fast, but all things that might stimulate such desires are also contrary to the spirit of fasting. Fasting itself weakens these urges, and the fasting person is also instructed to stay as far away as possible from any situations that may nourish these inclinations.

When the doors of temptation are closed, it becomes much easier for a person to do those things that earn God’s pleasure and lead to Paradise, while the paths to those deeds that displease God—and lead to Hell—are blocked. Satan becomes utterly powerless before him. His schemes collapse. He searches but finds no way to attack the fasting person. This is the very truth that a hadith expresses as follows:

It is narrated from Abu Hurayrah (RA) that:

قال رسول الله صلى الله عليه وسلم: ”إذا دخل شهر رمضان فُتِّحَتْ  
أبواب السماء وغلقت أبواب جهنم وسُلِّسَت الشياطين“ -

The Messenger of God (PBUH) said: “When the month of Ramadan arrives, the gates of Heaven are opened, the gates of Hell are shut, and the devils are chained.” (Bukhari, No. 1800)

### 3. Training of the Willpower

The third blessing of fasting is that it trains a person’s willpower in the best possible manner. The most essential thing for adhering to the boundaries of the Shariah is a firm and strong will. Without strong willpower, it is virtually impossible for anyone to restrain the unbalanced impulses of lust, emotions, and desires. And whoever cannot restrain such overwhelming urges cannot hope to abide by the limits set by God. A person with a weak and pliable will is prone to stumble at every step. Whenever anything provokes his anger, he will be easily overpowered by it; whenever anything tempts him with greed, he will chase after it; and wherever anything enticing comes into view, he will fall for it. Such a person cannot accomplish even the smallest task that requires determination and resolve, let alone uphold the commands and restrictions of the Shariah.

Especially the aspect of the Shariah that commands refraining from evil requires strong patience. This patience is cultivated through fasting, and it is through this patience that the taqwa (God-consciousness) is born, which is the real objective of fasting:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى  
الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ-

“O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may attain taqwa.” [Quran, 2:183]

*That you may attain taqwa*—meaning, that through the training of patience and endurance, your willpower may be strengthened so that, by confronting every temptation, provocation, difficulty, and obstacle, you can remain steadfast upon the limits set by God.

This very strength becomes the weapon in a believer’s hand with which he repels every assault of Satan, who attacks him through the path of lusts, emotions, and desires. It is precisely for this reason that in the hadith mentioned earlier, fasting is referred to as a shield, and the fasting person is instructed in how to use it: if anyone abuses or quarrels with him, he should respond, “I am fasting.”

#### 4. Nurturing the Spirit of Selflessness

Fasting also nurtures the spirit of selflessness within a person—and this spirit is among the noblest human emotions, from which thousands of good deeds originate. When a person remains hungry and thirsty during fasting and is forced to suppress his other desires as well, he gains a direct and personal understanding of the pain, deprivation, and daily struggles of the poor, the hungry, the destitute, and the oppressed. By tasting hunger and thirst himself, he draws nearer to those who suffer them constantly. He begins to understand their needs and hardships, and naturally, a desire is born within him to help them however he can.

This effect of fasting is experienced by every person according to their individual ability and sensitivity. In some, it manifests more strongly; in others, less. But for anyone who possesses the essential qualities of fasting, this effect is inevitable. Even those with a weak sense of selflessness are stirred by fasting to some degree, while for those whose spirit of selflessness is strong, the month of fasting becomes like a season of spring for its growth. The generosity and blessings of our Prophet (PBUH) were always abundant, but the month of Ramadan was like a springtime of his generosity.

It is narrated from Abdullah b. Abbas (RA) that:

كان النبي صلى الله عليه وسلم أجود الناس بالخير وكان  
أجود ما يكون في رمضان-



“The Prophet (PBUH) was the most generous of people, and he was at his most generous in the month of Ramadan.” (Bukhari, No. 6)

## 5. Connection with the Quran

The Quran has a special connection with the worship of fasting. Because of this connection, unique blessings of the Quran become manifest upon the fasting person. During fasting, many worldly engagements are lifted from a person’s shoulders, and, as we have already mentioned, great changes take place within the inclinations and tendencies of the soul due to fasting. The silence, solitude, freedom from unnecessary activities, and the life of withdrawal and detachment that a fasting person attains all create a special suitability for the recitation and contemplation of the Quran.

Perhaps this is why the first revelation came to the Prophet (PBUH) while he was in seclusion in the cave of Hira. Also, God chose the blessed month of Ramadan for the revelation of the Quran and, as an expression of gratitude for this blessing, made fasting obligatory for the entire month. According to some hadiths, the angel Jibril used to come to the Prophet (PBUH) every night during Ramadan to review the Quran with him, and they would go over whatever portion had been revealed by that time. Everyone is aware of the importance of reciting and listening to the Quran during the nights of Ramadan in the Tarawih prayers. All these matters testify to the deep connection between fasting and the Quran.

## 6. Total Devotion to God

The ultimate purpose of fasting is for the heart, mind, body, and soul to turn entirely toward God. This state is described in the Quran as *tabattul ila Allah*—complete devotion to God. This station is attained through fasting, and it is precisely to help attain this state that *itikaf* (spiritual retreat) has been joined with fasting. Although *itikaf* is not obligatory for everyone like fasting in Ramadan—it is a voluntary act of worship—its significance in terms of self-purification is immense.

If, in the last ten days of Ramadan, when the soul naturally enters a state of detachment and focus toward God, a person engages in *itikaf*, then the core purpose of fasting is fulfilled to its highest degree. The care and effort the Prophet (PBUH) used to exert in the last ten nights of Ramadan is described by Aishah (RA) in the following words:

كان رسول الله صلى الله عليه وسلم إذا دخل العشر أحيا  
الليل وأيقظ أهله وجدّ وشدّ المئزر-

“When the last ten nights of Ramadan would begin, the Messenger of God (PBUH) would spend the night in worship, wake his family, strive diligently, and tighten his waist-belt.” (Muslim, No. 1174)



# COMPELLED KNOWLEDGE (ILM-E-IZTIRARI)

Javed Ahmed Ghamidi

Knowledge is classically divided into *badihi* (self-evident) and *nazari* (acquired through reasoning). The former refers to that which is gained without deliberation or inference, while the latter refers to what is derived from the former through reflection and reasoning. The result of this division is that *badihi* knowledge is treated as foundational, and everything else is considered a branch of it.

Philosophy began as an inquiry into external realities. Eventually, the discussion shifted to the nature of cognition itself. When *badihi* knowledge was treated as foundational, its mark was said to be that it admits no disagreement. However, the human condition is such that it can dispute everything. That is exactly what happened—doubts and suspicions arose.

Today, the situation is such that:

- One group insists that only the *perceived* (*mahsus*) is real and that all thought arises from sense experience. The mind is a *tabula rasa*, a blank slate, upon which nothing is inscribed prior to perception.
- Another claims that knowledge consists of the inner states of the self (*nufs*), and outside of these experiences, we can be certain of nothing—not even that anything else exists.

- A third asserts that nothing is certain except the effects of sense perception.
- A fourth declares that both sensation and reason are unreliable—thus, certainty and conviction do not exist at all.

What is the result?

The first group denies reason, the soul, God, and the Hereafter.

The second denies the very existence of the material world.

The third denies both and affirms nothing but abstract knowledge.

The fourth negates knowledge and certainty altogether and accepts none of these.

When Descartes famously declared “*I think, therefore I am*,” he was attempting, after Socrates and Plato, to rescue knowledge and philosophy from this very sea of skepticism.<sup>1</sup>

In the postmodern era, this same skepticism has resurfaced through the deconstruction of language. It now claims that no sign (*signifier*) refers to any fixed object (*signified*), because no fixed reality exists in the first place. The meaning of every word depends on other words in the sentence. Add or subtract a word, and the entire meaning changes. Thus, meaning is neither in words nor in sentences—it exists nowhere. Every word defers meaning to the next, and this deferral never ends.

Meaning, therefore, is never final. And if meanings are indefinite, then the values derived from them are also baseless and lack absoluteness.<sup>2</sup> This is the journey of those who sought truth without the light of divine revelation. Iqbal was not wrong when he said:

ہے دانش برہانی حیرت کی فراوانی

**Rational knowledge brings an excess of bewilderment.**

In contrast, the Quran bases its reasoning upon the *natural knowledge* that is inspired into the human soul. All human knowledge, action, thought, and reasoning is in fact rooted in this knowledge. There is no doubt that what we perceive first is what appears self-evident. That is why we assume *badihi* knowledge as the starting point of inquiry. But we overlook the fact that it is actually this *natural* knowledge that enables us to grasp the self-evident and then, through it, reach the rational and theoretical.

Without this natural knowledge, there would be no perception, no self-evidence, no reasoning—nothing. What comes from outside are merely subjects (*mawduat*). Their judgment (*hukm*) does not come from outside; it already exists within the soul. It is the soul that renders judgment—and frequently transforms subjects into new subjects, in order to render new judgments upon them.

*Perception and discernment* are simply manifestations of this faculty. The former is the act; the latter, the source of knowledge. The distinction between essence and attributes, subject and predicate, action and reaction, beauty and ugliness, perceived and unperceived, essence and its properties—all originates from this same inner knowledge.



The impressions that reach the soul through the senses—drawing conclusions about the causes of those impressions—is the function of this knowledge. It is through it that we attain certainty of external realities. So long as a person remains human, they cannot deny the judgments of this knowledge. It reigns over the soul. Submitting to it is not a matter of choice—it is an inner compulsion, just like the compulsions of physical instincts.

You may ask: if humans can reject everything, why not this knowledge too? The answer is: yes, they can deny it in words—but the moment they do, their actions, their limbs, their condition all contradict that denial. It becomes obvious to any sound-minded person that such denial is pure obstinacy.

Imam Hamiduddin Farahi, on this basis, referred to this as *ilm-i iztirari*—compelled knowledge—and he was absolutely correct when he said that the human soul contains a place of inspiration (*mahbat al-ilham*)—its true center. From this center arises that circle of knowledge which we rightly call natural. After this come *badihi* and *nazari*. Therefore, knowledge should not simply be divided into *badihi* and *nazari*, but rather into four types: rooted (*jadhri*), natural (*fitri*), self-evident (*badihi*), and acquired (*nazari*)—because this is the true reality.

In This Light, Consider the Following:

The Quran tells us that belief in the Creator is inherent in the nature of all created beings. Their very existence demands the acknowledgment of their dependence on a Creator. When presented with the idea of a Creator, they require no rational argument—only a reminder, a gentle awakening. It is a fact that no created being denies its Creator; when reminded, it rushes to affirm Him just as a thirsty soul rushes to water. The Quran recounts that when God asked the progeny of Adam, “*Am I not your Lord?*”, they all replied in unison, “*Yes, indeed, You are our Lord.*” (Al-Araf 7:172)

Yet we know that, in worldly life, human beings sometimes do deny their Lord. This, however, is nothing but obstinate defiance (*mukabara*). The moment such denial is voiced, that very same individual simultaneously seeks—within the bounds of their own knowledge—a doer for every effect, a willer for every intent, a bearer for every quality, a cause for every outcome, and a wise organizer (*nazim*) for every observable system. His entire intellectual endeavor is but a chronicle of this restless search. This contradiction between word and deed reveals the utter hollowness of his denial.

The same is true for the awareness of good and evil. The Quran states that the distinction between right and wrong—and the moral sense that right is right and wrong is wrong—has been inspired into the human soul from the moment of its creation. Yet man sometimes denies this too. But such denial can only be described as obstinacy. For the very moment he denies it, if he is made the target of wrongdoing, he instantly identifies the wrong as wrong, protests it with his whole being, and demands justice. Furthermore, when good is done to him, he responds with gratitude and respect. Whenever he establishes a society, he inevitably sets up systems of justice. His laws, courts, and international institutions all testify to this truth.

The matter of linguistic meaning follows the same principle. The Quran declares itself to be the *mizan* (scale), *furqan* (criterion), and the final arbiter of disputes.

It claims to have communicated its message with such clarity that it will be the basis upon which humanity will be held accountable on the Day of Judgment, and its judgments will determine whether one enters Paradise or Hell. This claim is founded on the natural human conviction that language is capable of conveying definite meaning, and that speech can convey certainty.

The great scholars of law and hadith have long recognized this, stating as a principle: “*What is established by the Quran is definitive and binding in both knowledge and practice*” (ما ثبت بالكتاب قطعي موجب للعلم والعمل).

Theologians influenced by philosophical skepticism, however, have challenged this. They argue that the denotation of words is only conjectural (*zanni*), and thus it is not the words of the Quran, but rational arguments that serve as the ultimate criterion for truth and falsehood.<sup>3</sup> But if we reflect, this too is mere obstinacy. For when they present this view, they do so using the very medium of words—and with no hesitation or doubt that their audience will fully grasp their meaning. Nor do they hesitate when listening to others or reading their writings. And when it comes to debates, every word they speak affirms the certainty of linguistic meaning. This is the human soul bearing witness to itself—and there is no greater testimony than this:

بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ، وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ<sup>4</sup> -

"Indeed, man is a witness against his own soul—even if he offers excuses."

Ibn al-Qayyim writes:

من ادعى أنه لا طريق لنا إلى اليقين بمراد المتكلم، لأن العلم بمراده موقوف على العلم بانتفاء عشرة أشياء فهو ملبوس عليه ملبس على الناس؛ فإن هذا الوصح لم يحصل لأحد العلم بكلام المتكلم قط، وبطلت فائدة التخاطب، وانتفت خاصية الإنسان، وصار الناس كالبهائم، بل أسوأ حالاً، ولما علم غرض هذا المصنف من تصنيفه، وهذا باطل بضرورة الحس والعقل، وبطلانه من أكثر من ثلاثين جهةً مذكورة في غير هذا الموضع.

“Whoever claims that we have no path to reach certainty about the speaker’s intended meaning—on the grounds that knowledge of it depends on the negation of ten prior conditions<sup>5</sup>—is simply confused and is trying to confuse others. For if this were true, then no one could ever understand what anyone meant. The purpose of speech would be nullified. Human beings would lose what makes them distinct from animals—and become worse than them. We wouldn’t even be able to determine the purpose of the author who compiled such a statement. Both reason and sensory perception declare this claim to be necessarily false. There are more than thirty arguments against it, which are discussed elsewhere.” (Ilam al-Muwaqqin, 3:109)

**REFERENCES:**

[1] “Cogito ergo sum.” Descartes’ attempt also failed to be decisive, because even in this, the foundation of innate truths within human nature was not made the basis of reasoning.

Consequently, Jacques Derrida was the first to target this very tradition, which rests on the metaphysical status of existence, and he insisted that even “my existence” holds no reality—because it too has no definitive meaning.

[2] The proponents of this viewpoint fail to consider that their very reasoning itself is an expression of their conviction in the validity of reason and logic. The truth is that the negation of certainty cannot be done without recourse to a certainty greater than it. This is a compulsion of human nature. Hence, every attempt at negation ends up affirming what it seeks to deny. But the tragedy of man is that, in the intensity of emotion, he chooses to evade and move on. Personal freedom and individuality—on which these individuals stake everything—are themselves values, and the insistence on negating all values serves nothing except to affirm one particular value again. In other words, it is the same predicament: neither a place to stay nor the feet to depart.

[3] The thinkers of the postmodern era are trying to snatch away even this foundation of certainty from man. After that, what will remain with him except meaninglessness and profound uncertainty? And where his sufferings will reach as a result—no one can truly estimate.

[4] Surah al-Qiyamah 14–15: “Man will be a witness against himself no matter what excuses he puts forward.”

[5] That is, polysemy, metaphor, transfer (of meaning), ambiguity, specification, rational contradiction, etc. For details, see: Sharh al-Mawaqif, al-Jurjani, 2/51.





# THE PURPOSE AND OBJECTIVE OF THE INJUNCTIONS OF THE SHARIAH

Syed Manzoor ul Hassan

Man's true goal is the abode of the Hereafter—a realm of peace and security and a kingdom that shall last for eternity. The Quran refers to it as "Paradise." Man has been sent into this world to attain that Paradise. Accordingly, God has guided him to strive for it throughout his life. He has said:

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمُوتُ وَالْأَرْضُ

"And hasten towards forgiveness from your Lord and a Paradise whose breadth is like that of the heavens and the earth." [Quran, 3:133]

To attain this lofty goal of Paradise, the method appointed by God is *tazkiyah al-nafs* (purification of the soul). This means that the gates of Paradise will open only for those who strive to purify themselves in both outward and inward aspects. God declares:

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ - جَنَّاتُ  
عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ ذَٰلِكَ جَزَاءُ مَنْ تَزَكَّى -

"And whoever comes to Him as a believer, having done righteous deeds—for such people there will be the highest ranks: Gardens of Eternity, beneath which rivers flow, wherein they shall remain forever. That is the reward of those who purify themselves." [Quran, 20:75–76]

This *tazkiyah al-nafs* is the very aim of religion. In other words, all guidance regarding faith and action given through religion is intended to purify the soul. The prophets of God teach human beings the path through which they can achieve this purification of their souls. Javed Ahmed Ghamidi has written:

“The objective of this religion, as stated in the Quran, is *tazkiyah*. It means purifying individual and collective human life from defilements and guiding its thought and conduct in the right direction. The Quran repeatedly states that man’s ultimate aim is Paradise and the blessed dominion of *radiyatan mardiyah*—to be pleased with God and be pleasing to Him. The assurance of reaching this station of success and eternal triumph is only for those who purify themselves in this world.”

He then cites the verse:

قَدْ أَفْلَحَ مَنْ تَزَكَّىٰ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ - بَلْ تُؤْثِرُونَ  
الْحَيَاةَ الدُّنْيَا، وَالْآخِرَةَ خَيْرٌ وَأَبْقَىٰ -

"Successful indeed is he who purified himself, remembered the name of his Lord, and prayed. But you prefer the life of this world, though the Hereafter is better and more lasting." [Quran, 87:14–17]

Thus, in religion, the ultimate aim is purification. The prophets were sent for this very purpose, and the entire religion has been revealed to guide man toward this goal. God has said:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ، يَتْلُوا عَلَيْهِمْ  
آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ -

"He is the One who raised among the unlettered a Messenger from among themselves who recites to them His verses, purifies them, and teaches them the Book and Wisdom." [Quran, 62:2]

This makes it clear that the religion revealed through God’s Messenger (PBUH) is a call to purify both the individual and collective life of human beings.

Its essential task is to guide people toward the paths of purification.

For this purpose, religion has prescribed a wide range of commands. Collectively, these commands are referred to as the Shariah. If we examine them closely, they fall into four categories:

- 1. Acts of Worship**
- 2. Purification of the Body**
- 3. Purification of Character**
- 4. Purification of Food and Drink**

The entire process of *tazkiyah al-nafs* revolves around these four elements.

The injunctions regarding acts of worship consist of prescribed rituals and verbal expressions performed in a particular manner and with specific words. These are legislated both as obligatory and supererogatory acts.

The injunctions regarding bodily purification are expressed through rituals and manners whose observance has been prescribed.

The injunctions regarding purification of character relate to virtues and vices that are naturally distinguished in the human conscience, calling one towards noble traits and away from base ones.

The injunctions regarding food and drink are based on the natural distinction between wholesome and impure, and they define what is lawful and unlawful in consumption.

All these injunctions together form the divine methodology for the purification of the soul.

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# THE TREASURE OF PROPHETIC TEACHINGS

Muhammad Hassan Ilyas

1. It is narrated from Abu Hurayrah (RA) that the Messenger of Allah (PBUH) said:  
The very first group that will enter Paradise, their faces will be as radiant as the full moon on the fourteenth night. Then those who will enter after them will shine like the brightest star in the sky. They will neither spit, nor will moisture come from their noses, nor will they need to relieve themselves. Their utensils will be of gold, even their combs will be of gold and silver. In their braziers, the purest and most fragrant aloeswood will be burning, and their sweat will be like musk. Each one of them will have two wives from among the wide-eyed maidens, the marrow of whose shins will be visible through the flesh because of their beauty, just as red wine appears in a white vessel. There will be no unmarried person in Paradise. There will be no mutual disagreement or hatred among them; their hearts will be united as one. They will remain engaged in the glorification and declaration of the oneness of Allah morning and evening. (Bukhari, No. 3024)
2. It is narrated from Anas bin Malik (RA) that the Prophet (PBUH) said:  
A morning or evening journey in the path of Allah is better than the world and all that is in it. A space in Paradise equal to the length of your bow or even as small as the place covered by your foot is better than the world and all that is in it. If a woman from among the women

of Paradise were to look down upon the earth, she would illuminate everything from the sky to the earth and fill everything with fragrance. Even her head covering is far better than the world and whatever is in it. (Bukhari, No. 6111)

It is narrated from Mu'adh bin Jabal (RA) that the Prophet (PBUH) said:

- When a woman causes pain to her husband in this world, then his wife from among the
3. wide-eyed maidens says: May Allah destroy you; do not harm him. He is only a guest with you. Soon he will leave you and come to us. (Musnad Ahmad, No. 21528)



# MODERN DAY BANKING AND INTEREST

Salman Ahmed Shaikh

In the modern economy, banks provide short and long term financing to consumers and businesses and charge pre-determined fixed interest in a loan contract. Sometimes, the loan amount is used by the borrower to purchase an asset, pay outstanding liabilities or do investment in business. From the perspective of the bank, it does not make a difference in the contract structure in terms of pricing and in terms of accounting and legal treatment of the contract.

Javed Ahmed Ghamidi in recent times has argued that in corporate financing, banks actually provide commercial financing as a sleeping partner. The relationship between client and bank is that of active and sleeping partner. Javed Ahmed Ghamidi contends that there is no issue if the bank shares in profit, but does not share in loss. He also thinks that since actual calculation of profit can be tedious and become contentious, it is not against any Islamic principle to agree on a pre-determined profit sharing ratio which can be decided either as a ratio of actual profits or as a ratio of principal amount. He calls this structure principal secured financing. According to Javed Ahmed Ghamidi, it is not necessary to share in both profit and loss in investment. Rather, asking the financier as a sleeping partner to share in loss is unfair to him because he is not involved in decision-making. So, the responsibility to share in the loss must not be imposed on him.

In response to this point of view, some submissions are made. From some narrations, the principle of *al-Ghanum bil-Ghurm* and *al-Kharaj bil-Zaman* is derived in Islamic jurisprudence.

It is incorrect to think that since even in a loan agreement, the lender does not take responsibility for the loss, then in an investment agreement (such as *Mudarabah* and *Musharakah*), the investor can be declared absolved from the responsibility to share in loss as well. It must be noted that in interest-based loans, the lender shares neither in the profit nor in the loss and hence, he is guaranteed to receive the original principal amount back.

It is also incorrect to say that the responsibility for the loss should not be imposed because the investor does not have a choice in decision-making. There can be many reasons for loss which are not within the control of any individual. The systematic risk (i.e. market risk) is unavoidable and it is this risk which the entrepreneur takes. Islamic finance scholars explain that in place of lending for interest, the Islamic alternative is risk-based enterprise. It is this feature which makes a distinction between risk-based trading enterprise and lending for interest. This has been beautifully explained by Maulana Amin Ahsan Islahi. In *Tadabbur-e-Quran*, Maulana Amin Ahsan Islahi writes:

"A trader invests his capital in a trade which is in demand from the people. He makes his merchandise available to people through hard work and by taking a lot of risk. These people, in the first place, were not in a position to procure this merchandise themselves, and if they were able to, then it was only at a heavy cost. Moreover, a trader spews his capital in the open market for competition and his profit is determined by the low and high trends of the market itself. He may end up losing all his money due to these trends and he may be able to make some profit. So his hands are tied in this enterprise as he cannot earn a single penny of profit in selling his merchandise until his invested capital enters the market after being exposed to the risks and fluctuations of the market forces and after once again providing service to society. So how can the enterprise of a trader, who takes risk and provides service to the society when he invests his capital, be compared to that of an interest devourer whose enterprise is mean, callous, cowardly and hostile to humanity in its very nature. He is a person who is not willing to take the slightest risk with his capital but is very eager to extort profit."

Furthermore, there is no restriction in *Musharakah* for the investor to also take part in the decision-making. Corporations are working on the principle of profit and loss sharing and many large and profitable corporations do not even need to borrow money from banks on interest in addition to their shareholders and their accumulated profits from the past. Corporations source equity finance from the equity markets wherein there is no guarantee of profit or capital protection to the investors. Yet, majority of corporations are able to source capital from shareholders with ease. In fact, often times, the issue of shares is oversubscribed. Shareholders do not directly participate in the management of the business. However, they are still not given nor do they expect any guarantee of the investment capital.

Javed Ahmed Ghamidi also thinks that if loss occurs consistently, then the bank and the client can mutually decide the next course of action later. This kind of a casual structuring of relationship is not only impractical, but also susceptible to uncertainty and disputes.

There is a very reasonable principle in Islamic jurisprudence that partners in a business undertaking shall share in both profit and loss. They can decide profit sharing ratio where the ratio is applied to actual profits. The proposal to allow profit sharing ratio as a ratio of



investment capital and where the actual distribution of returns is guaranteed and not related to the actual profits is simply interest on capital for all practical purposes. In Islamic jurisprudence, loss is shared only up to the value of one's investment. Hence, it is erroneous to think of it as injustice to the financier to bear the loss limited to the investment at maximum while also having the opportunity to share in actual profits as per the profit-sharing ratio.

Javed Ahmed Ghamidi thinks that businesses may overstate losses and this will be injustice to the investors. However, if a business continuously shows losses to avoid less profit sharing to the investors, it will close the doors of investment for it in the future. That is why, it is not the case that due to this fear, no company gets capital from the stock market without guaranteeing profit.

As a matter of fact, Javed Ahmed Ghamidi is looking at these financing matters in a personal sphere here. In Musharakah and Mudarabah, profit sharing has been made necessary and that too according to a mutually agreed profit distribution ratio. On the other hand, corporations are not even bound to give profit at all. Still, they get investment and banks generally try to give loans to these corporations instead of giving loans to individuals. In this regard, it is incorrect to infer that since participation in profit and loss is not acceptable to the investor, the principle of participation in loss should be abolished for the investor and a fixed profit-sharing arrangement be introduced in which pre-determined profit rate can be used as a ratio of investment capital.

According to Javed Ahmed Ghamidi, not only there is no need to share in loss as sleeping partner, but also there is no need to calculate the actual level of profit. Rather, money can be invested without taking responsibility for loss on the condition that a fixed pre-agreed profit is received every period which can be a ratio of investment amount. He says that any condition or clause can be placed in the contracts with mutual consent. Therefore, if a fixed profit is agreed upon by mutual consent after making an estimate, there is no harm in it.

It must be noted that mere consent is not enough to insert a condition in a transaction. Nothing invalid or illegal can be done by mutual consent. Profit cannot be fixed for a partner that he will definitely get a fixed rate of profit on his investment, regardless of how much the actual profit is, or even if there is loss.

Javed Ahmed Ghamidi also does not mention the condition that the distribution of the estimated profit should be adjusted later according to the actual profit as per the calculation. From his words, it seems that there is no need for this adjustment because there are chances of differences arising in this again as to how much was the actual level of profit.

So, the gist of his assertion is that a person can demand a fixed profit every period as a ratio of investment capital on the basis of an estimate without taking any responsibility for any loss in investment. Is this not similar to interest where the lender receives fixed amount as interest which is regardless of the level of actual profits and there is guarantee of principal amount.

Javed Ahmed Ghamidi's suggestion that if the business closes, only the original capital should be demanded is just a proposed method of bankruptcy. This does not remove the similarity of the matter to interest.

It is also not correct to say that the review that a bank carries out for the examination of creditworthiness of the client and his business is the same review that an equity partner carries out while examining a business. The bank examines only to ensure the collection of its money with interest. Generally, all this examination is done once before granting a loan. In the light of this review, the amount, term and interest rate are determined according to the credit score. It is not right to consider this whole process as like an equity partner analyzing the business as risk-based enterprise. Bank is largely interested in liquidity indicators to ensure that its loan amount is secure. The analysis by the bank adds absolutely no value to the client's business.

It is surprising to note that this creditworthiness check as a lender is used by Javed Ahmed Ghamidi to justify modern day banking on the premise of *Mudarabah*. Not even Islamic banks at the moment are using the *Mudarabah* in financing considering it as riskier as compared to other product structures. Javed Ahmed Ghamidi is advocating to justify modern day interest-based banking by using the analogy of *Mudarabah*. In *Mudarabah*, the investment partner bears the entire financial loss. It is incorrect to use the analogy of *Mudarabah* to justify the modern-day banking interest.

Banks provide money loans at pre-determined interest rates. This is confirmed by all legal, accounting and auditing procedures and documentation. This is what they advertise and offer as a product. Therefore, it is incorrect to put forward an uncalled for advocacy for conventional interest based banking by misunderstanding and incorrect analogy of sleeping partner and *Mudarabah*.

In support of his view, Javed Ahmed Ghamidi cited Maulana Waheeduddin Khan, who had made a similarly casual and passing remark about banking in his book *Fikr-e-Islami*. In contrast, there exists a broad consensus among scholars, fiqh academies, dar al-ifta institutions, and Shariah boards at the bank, central bank, and national levels. This consensus is reflected in the Shariah and governance standards issued by the Accounting and Auditing Organization for Islamic Financial Institutions (AAOIFI), the Islamic Financial Services Board (IFSB), and various other regulatory bodies. It is inappropriate to overlook the extensive body of existing literature, institutional developments, and even the basic workings of the banking and financial system when presenting views on such matters.

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# THE INFLUENCE OF GREEK PHILOSOPHY ON ILM AL-KALAM

Muhammad Hassan Ilyas

The study of the evolution of *Ilm al-Kalam* (Islamic Theology), its methods of reasoning, and its impacts highlights the fact that its foundation was not solely based on internal issues of Islamic texts but was also deeply influenced by Greek philosophy.

According to Allama Iqbal, Shibli Nomani, and Javed Ahmed Ghamidi, the influences of Greek philosophy transformed *Ilm al-Kalam* away from the simple and intuitive teachings of the Quran into a complex intellectual framework. This transformation imparted a rational dimension to the mode of thought in *Ilm al-Kalam*, which was conspicuously different from the natural methodology of religious texts.

Shibli, in his research, clarifies that when Islamic theologians (*mutakallimun*) began to adopt the principles of Greek philosophy, their discussions gradually drifted away from the simple and intuitive teachings of the Quran, and became dominated by abstract rational and logical terms. According to him, the theologians resorted to Greek argumentative principles to defend their beliefs, thereby transforming religious debates from natural reasoning to philosophical intricacies.

Allama Iqbal was also an advocate of this perspective and stated that *Ilm al-Kalam* had caused Islamic thought to become stagnant and confined it within a framework of reasoning where logic and philosophy became the primary references. According to him, by constraining Islamic beliefs within the bounds of logic and philosophy, the true spirit of the religion was overlooked, and the complexities of *Ilm al-Kalam* entangled simple religious truths in unnecessary debates. Thus, it failed to keep the religion alive on a natural, intuitive, and spiritual level because it became trapped in a mold of reason and logic that was not in harmony with the internal movement of human consciousness.

Javed Ahmed Ghamidi also supports the stance that when Muslims faced ideological challenges from Greek philosophy, Christian theology, and Zoroastrian thought, they began to adopt their argumentative principles. As a result, logical and abstract discussions were included in Islamic beliefs, which shifted the evidence and reasoning of the original message of religion away from its intellectual structure.

In contrast, the critics of this position claim that the roots of *Kalam* are purely Islamic and its evolution occurred internally as a result of intellectual and doctrinal challenges arising within Muslim society, rather than being influenced by any external philosophy.

These critics argue that the debates of the theologians, such as the attributes of God, predestination and free will, and the relationship between faith and deeds, were questions that were already present in the Islamic texts themselves. They also do not accept the position that Islamic theologians adopted Greek philosophy. According to them, if this were true, then how could the ideas of theologians like Imam Ash'ari and Imam Maturidi have appeared before the formal introduction of Greek philosophy?

Critics also argue that the intellectual efforts of theologians like Abu Hashim al-Jubba'i were not influenced by Greek philosophy but were instead the result of internal debates based purely on Islamic texts. In their view, the discipline of *Ilm al-Kalam* actually emerged in defense of faith, and its primary impetus was not Greek philosophy but the teachings of the Quran and the ideological disputes of early Muslim sects.

However, historical evidence does not seem to support this claim. The establishment of *Bayt al-Hikmah* (House of Wisdom) during the reign of the Abbasid Caliph Harun al-Rashid (170 AH–193 AH) and the translation of Greek philosophical and scientific texts into Arabic was a significant milestone, which introduced Islamic thought to new intellectual influences. These translations not only changed the methodology of argumentation in Islamic theology but also affected its ideological directions. As a result of this process, theologians began to adopt Greek philosophical principles in their debates, and abstract and logical discussions became increasingly dominant in the Islamic scholarly tradition.

Al-Kindi (185-256 AH) is counted among the earliest thinkers of Islamic philosophy. He endeavored to harmonize the principles of Aristotelian and Neoplatonic philosophy with Islamic beliefs. His works, such as *Al-Falsafa al-Ula*, present arguments for the existence of God that appear influenced by Neoplatonism's concept of the 'Absolute One.' This tendency became more pronounced later in the works of philosophers like Al-Farabi (339 AH) and Ibn Sina (429 AH), who continued the endeavor of presenting Islamic beliefs under philosophical principles.



During the Abbasid Caliphate, particularly during the reign of Al-Ma'mun (198–218 AH), a comprehensive series of translations of Greek philosophy and science was initiated at *Bayt al-Hikmah* (House of Wisdom). Under this translation movement, the intellectual works of Greek thinkers such as Aristotle, Plato, Galen, Ptolemy, and others were translated into Arabic. Translators like Hunayn ibn Ishaq (260 AH), Yahya ibn 'Adi (363 AH), and Abu Bishr Matta ibn Yunus (329 AH) integrated Greek philosophy into the Islamic intellectual tradition, which later reformed the discussions of *Ilm al-Kalam* into a new intellectual framework.

Nestorian Christian thinkers, who were well-versed in Greek philosophy, joined the Islamic Caliphate and translated Greek philosophy into the Arabic language. The Jacobites also promoted Neo-Platonic ideas, whereas Zoroastrian scholars presented the principle of 'Light and Darkness' in contrast to the Islamic doctrine of fate.

In response to these ideological challenges, scholars of *Ilm al-Kalam* felt the need to adopt principles of Greek philosophy because presenting traditional arguments alone was proving insufficient in debates with Christian and Zoroastrian philosophers. The logical and rational approach of Greek philosophy provided theologians with a strong academic foundation through which they could better defend their beliefs. Thus, the influence of Greek philosophy can be prominently seen in the theories of major schools of thought in Islamic theology, such as the Mu'tazila, Ash'arites, and Maturidis.

For example, the Mu'tazilah emphasized human autonomy and responsibility for actions, which is closer to Aristotle's principle of the causal chain. Their stance was that a person is the creator of their actions and is responsible for the consequences of those actions. This theory not only responded to Christian and Zoroastrian challenges but also attempted to provide rational and logical support to the Islamic philosophical tradition. Consequently, the principles of Greek philosophy became an integral part of the theological reasoning of scholars, serving as an intellectual foundation and a means of philosophical defense for them.

Similarly, in their concept of the oneness of God, the influence of Neoplatonism's 'Absolute One' is prominently visible. According to the Ash'arites, God's attributes are not separate from His essence; rather, they exist 'without modality,' similar to Aristotle's philosophy of Substance and Accidents. The Maturidites attempted to maintain a balance between predestination and free will, which resembles the Neoplatonic principle of Emanation.

The critics' argument that Imam Ash'ari, Imam Maturidi, and Abu Hashim al-Jubba'i were engaged in the discussions of Islamic theology before the introduction of Greek philosophy is not historically accurate. These theologians actually became active in the intellectual field during the period when the translations of Greek philosophy had been completed and fully integrated into the Islamic intellectual tradition. Their use of argumentative methods, logical frameworks, and abstract expressions indicates that their thought was directly or indirectly influenced by Greek logic and philosophy. Therefore, it is more plausible that although initially these issues arose from Islamic texts and internal sectarian debates, their interpretation and explanation prominently reflected external philosophical influences.

Abu Hashim al-Jubba'i (321 AH), associated with the Mu'tazilite school of thought, lived during

the phase of the Abbasid Caliphate when the translation movement of *Bayt al-Hikmah* was at its peak, that is, from the end of the second century Hijri to the middle of the third century. During this time, significant Greek texts on philosophy, logic, medicine, and science had been translated into Arabic, and their impact was intensely felt in scholarly gatherings. Abu Hashim's father, Abu Ali al-Jubba'i (303 AH), also thrived in this intellectual environment where efforts were ongoing to harmonize Greek philosophy with Islamic theological thought.

Similarly, Imam Abu al-Hasan al-Ash'ari (260–324 AH), who was initially associated with the Mu'tazilite school of thought, later introduced a unique theological approach in defense of the Sunni beliefs. However, his intellectual background, scholarly training, and deductive reasoning style are proof that he was not free from Greek influences. Although he diverged from some of the conclusions of the Mu'tazilites, his argumentative methodology, which relied on rational and logical principles, remained consistent with the foundation that had entered Islamic thought through Greek philosophy.

Imam Maturidi (333 AH) was also a contemporary of Ash'ari, and although he was not a philosopher himself, his theological efforts prominently display a predominance of rational and logical reasoning. The abstract concepts, complex discussions, and intricate logical debates found in his system of reasoning indicate that his scholarly environment was not devoid of the influence of Greek logic and philosophy.

It is indeed true that issues such as the attributes of Allah, determinism and free will, and faith and deeds arose internally during the interpretation of Islamic texts, and questions concerning these were raised even during the period of the early Companions and Followers. However, the way these questions were later discussed by theologians using a logical, abstract, and analogical methodology was not possible until Greek logic and philosophy had entered the intellectual domain. Particularly, Aristotle's logic, in which syllogism holds a central place, has had profound effects on the intellectual structure of *Ilm al-Kalam*, transforming religious thought from its intuitive, natural, and textual methodology into an abstract and philosophical mold.

Thus, considering any theologian to be free from Greek influences merely on the basis of chronological sequence is a logically flawed reading of history. Intellectual influences do not manifest in a strictly chronological order; rather, they appear in the deeper layers of thought and in modes of reasoning. And in the very days when these theologians were actively engaged in intellectual debates, Greek philosophy had already deeply permeated the temperament, language, and methodology of the Islamic theological tradition.

Although the theologians often criticized Greek philosophy, the reality is that their methods of reasoning, their philosophical discussions, and the foundations of their arguments were frequently based on Greek philosophical principles. Imam Ghazali (505 AH) strongly criticized philosophy in *Tahafut al-Falasifah*, but the influence of Greek logic was evident in his own methods of reasoning. Imam Razi (606 AH) also attempted to prove Islamic beliefs under philosophical principles.

All these facts support the stance of Allama Iqbal, Shibli Nomani, and Javed Ahmed Ghamidi that *Ilm al-Kalam* was not merely an internal Islamic scholarly movement; rather, the principles

and influences of Greek philosophy played a significant role in its formation and development. The theologians adopted philosophical discussions and terminology, giving religious thought an academic methodology that mostly consisted of abstract and logical debates instead of simple, natural, and intuitive understanding, thereby obscuring the original message of the religion.

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# WHAT DIFFERENCE DOES IT MAKE IF WE LIVE—WHAT IF WE DIE?

Syed Manzoor ul Hassan

In April 2001, when our second daughter was born, a wave of joy spread through the entire family. She was called a bit of sunlight, a bit of moonlight. The womenfolk showered blessings, the elders offered prayers. Sweets were distributed, feasts were held, offerings were made. We wholeheartedly thanked our Lord for blessing us once again with the gift of a child. We imagined the sight of the two sisters playing together in the courtyard—how beautiful a glimpse of divine mercy it would be.

In this state of elation, three or four months passed. Then one day, Maryam developed a fever, and soon after, she went into convulsions. We rushed to the hospital. The doctor administered an injection and said that if the fever did not subside and the seizures did not stop by the next day, they would extract spinal fluid for testing. However, by the next day, her condition improved. Another month or two passed, and during a routine checkup, the doctor told us that the development of her head was not progressing at the rate it should have been. One day someone pointed out that Maryam's eyesight seemed weak. We didn't want to believe it, but when we looked more closely, worry crept in. The mother choked up: "Oh, will my daughter need glasses at such a young age?"



We took her to an eye specialist. After a few days of examination, he said the eyes were perfectly fine, yet she was unable to see. He advised us to take her to Al-Shifa Eye Trust Hospital. We immediately traveled to Islamabad. They confirmed that she had no vision. The moment we heard it, the world went dark. The sky and the earth turned black. It felt as though it wasn't Maryam who had lost her sight, but we who had gone blind. Our hearts shattered. Tears poured like a flood.

Upon returning, we informed the doctor, who then suggested getting her hearing tested as well. The results mirrored the issue with her eyesight. The ears were fine—but she could not hear. Just as we were grieving her loss of vision, the verdict of deafness came crashing down.

We went to a child neurophysician. After conducting a CT scan and other tests, he informed us that Maryam had Cerebral Palsy. At some point during or after her birth, her brain had been deprived of oxygen, resulting in damage to certain parts. Her eyes and ears functioned—but the brain was unable to receive the images or sounds. The result: your daughter is permanently disabled. She will neither see nor hear, nor will she be able to speak. Over time, her ability to sit, move, and eat will also decline. As for pain and suffering, that will only increase.

This was a decree of destiny—and there was no choice but to accept it. By God's grace, we accepted it with our whole hearts. We comforted each other by saying that our daughter's brief worldly suffering was a guarantee of her eternal peace. When, by God's mercy, she enters the eternal Paradise, she will acknowledge that God made the best decision for her. That He spared her from the trials of this perilous world and granted her a dwelling of peace, where there is no concept of sorrow, pain, grief, or anxiety. Only comfort and serenity. And with it, blessings no eye has seen, no ear has heard, and no human heart has ever imagined.

This was a divine truth—and a source of contentment. But it belonged to the realm of the unseen. The reality before our eyes was this: Maryam would now live a life without a single ray of light; surrounded by complete darkness; with no awareness of morning or evening; where the counting of days, months, and years would become meaningless. With this darkness came a silence so terrifying that it would last a lifetime. It would be a life resembling death—or a death draped in the veil of life.

Maryam spent the next twenty-three years in this limbo between life and death. During this time, we never truly knew what anguish she endured or what traumas she bore. We only knew what she expressed. Sometimes she was calm and content. Other times, deeply restless. Sometimes she would burst out laughing, and sometimes she would break into sobs and sighs. She knew only one word: "*Mama.*"

Perhaps she had heard it from her elder sister in the early years and remembered it. Or perhaps it was a meaningless sound uttered unconsciously.

In moments of helplessness, she would suddenly cry out, "Mama, Mama!" Her mother would rush to her, kiss her, and ask, "What's wrong, my daughter? Are you hungry? Is something hurting? Did you get scared in your dream? What can I do for you, my child? Say something... tell me something...!"

The reply was often a deep silence—or, at times, a few tears rolling down her cheeks. We understood that through her silence and her tears, she was saying:

دل کے زخم کارنگ تو شاید آنکھوں میں بھر آئے  
روح کے زخموں کی گہرائی کیسے دکھائیں تمہیں؟  
سناٹا جب تنہائی کے زہر میں بجھتا ہے  
وہ گھڑیاں کیونکر کتنی ہیں، کیسے بتائیں تمہیں؟  
دبپک راگ ہے چاہت اپنی، کاہے سنائیں تمہیں؟  
ہم تو سلگتے ہی رہتے ہیں، کیوں سلگائیں تمہیں؟<sup>1</sup>

*The color of wounds upon the heart may perhaps reach the eyes,  
But how shall we show you the depth of the wounds upon the soul?  
When silence is steeped in the poison of loneliness,  
How do those hours pass—how can we tell you?  
Our love is a burning melody—why should we make you listen?  
We are already smoldering—why should we set you alight too?*

For the past five or six years, her difficulties had increased. Repeated pneumonia attacks had weakened her lungs. A feeding tube had to be inserted through her nose into her stomach. A little milk would be given through it. The discomfort was deeply painful. The agony would peak when, to prevent her from pulling the tube out, her hands had to be restrained. Alongside this came vomiting, spasms, skin issues, difficulty breathing, seizures—some form of hardship was always present. And yet, remarkably, she accepted all of this with such grace—as though this was life, and to endure it with a smile was her purpose.

She never grew weary or disheartened by this colorless and painful life. She always fought to stay alive. Over the last five years, the routine had become predictable: each year she would get pneumonia, be admitted to the hospital, and the doctors would tell us to prepare ourselves mentally—*this is the end*. With deep sorrow, we would resign ourselves to the doctors' verdict. But Maryam would reject it outright. She would muster all the strength of her body and soul to fight for life—and she would win. The doctors would be astonished at the sheer will to survive displayed by her fragile body. From 2019 to 2023, this pattern repeated each year. Each time pneumonia struck, the doctors predicted death. Each time she defied them. Each time she defeated death and reclaimed life.

### **Her Courage Became Our Strength**

Her courage always kept us strong. By God's grace and the comfort of friends and family, we never once felt burdened by hardship—not even for a moment. But in 2024, as I entered my fifty-ninth year, I began to notice signs of decline—those subtle frailties that are known as the marks of old age. While bathing and cleaning Maryam, carrying her up and down the stairs, seating and unseating her from the wheelchair or in the car—I began to feel that weakness was overcoming me.

With full determination, I resolved never to let this weariness show in front of Maryam. I feared that if she sensed it, she would become anxious... she might give up. This resolve held strong for two or three months. But then, one after another, came a series of events that exposed all my efforts to hide it. She realized that her father was now struggling to meet the demands of love and care.

And that was it—she packed her bags for the final journey.

A shadow of grief, sorrow, and disappointment clearly spread across her face. I pretended not to understand and asked: “What’s wrong, my daughter?” She immediately turned her face away. And just then, from somewhere far off, a voice echoed:

تم سے الفت کے تقاضے نہ رہا ہے جاتے  
ورنہ ہم کو بھی تمنا تھی کہ چاہے جاتے<sup>2</sup>

*“You could no longer meet the demands of love  
And yet I too longed to be loved by you...”*

We arrived at the hospital. The doctors told us it was pneumonia again—just like before—and there was no hope of survival. We thought: what’s new? This had been said five times before. And each time, she proved stronger. Each time, she had fought and won. Surely, she would fight again—and win again.

But this time, it was a different decision.

This time, she had resolved not to fight. This time, she had decided to surrender the game of life. So when the liver began to bleed, she let it bleed. When the heart began to stop, she let it stop. When the breath began to falter, she let it go.

I pleaded with her: “I’m absolutely fine. These are such small tasks for me—helping you gives me strength, fills me with life. And the truth is, if you leave... it will become very hard. Because then, there will be no reason left to be strong anymore.”

Her siblings begged her: “Just wait a little longer, then you can go... we haven’t had our turn to care for you yet.”

Her mother cried out: “Maryam, Maryam, we live because of you. Don’t leave us. Without you, where will we go? How will we survive?”

She heard all our pleas. For a moment, she stirred... but then soon grew calm. Calm forever. On her face was the trace of the agony her soul and body had endured for twenty-three years. In her half-open eyes, there was also an answer to all our pleas—etched silently:

زندہ رہیں تو کیا ہے، جو مر جائیں ہم تو کیا  
دنیا سے خامشی سے گزر جائیں ہم تو کیا  
ہستی ہی اپنی کیا ہے زمانے کے سامنے  
اک خواب ہیں، جہاں میں بکھر جائیں ہم تو کیا  
اب کون منتظر ہے ہمارے لیے یہاں<sup>3</sup>  
شام آگئی ہے، لوٹ کے گھر جائیں ہم تو کیا<sup>4</sup>

*What if we live, what if we die—  
If we pass quietly from the world, what's the loss?  
What is our worth in the face of time—  
We are a dream; what if we scatter into nothing?  
Who waits for us in this world anymore—  
Evening has come... what if we simply go home?*

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#### REFERENCES:

- [1] Zuhoor Nazar
- [2] Shanul Haq Haqqi
- [3] With a slight alteration
- [4] Muneer Niazi





# HAVE WE EVER REFLECTED?

Saqib Ali

Have we ever thought that a hundred years from now, we will have no existence in this world? This world, which we have come to consider the entire reality of our lives, by then will have become a faint dream of the past for us. We and our loved ones will be buried deep in the earth. Our efforts, our properties, our dreams—all will be in the possession of someone else.

At that time, no one will remember us, and perhaps even our names will not be mentioned. How many among us today know anything about our great-grandfathers or great-great-grandfathers? We don't even remember their names. This is our reality, and this is the reality of the world.

## The Reality of the World in the Light of the Quran

The Quran repeatedly reminds us that this world is a deception and illusion, which we mistake for the real life instead of recognizing it as a test. Allah says in Surah al-Hadid:

إِغْلِبُوا النَّبَاَ الْحَيَاةَ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ  
بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ

"Know that the life of this world is but play and amusement, adornment, mutual boasting among you, and rivalry in wealth and children." [Quran, 57:20]

When the Day of Judgment is established, then the reality of worldly life will become clear. People will be astonished at how short their stay in the world was. As stated in Surah al-Muminun:

قُلْ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ - قَالُوا  
لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْئَلِ الْعَادِّينَ -

"He will say: 'How many years did you remain on earth?' They will say: 'We remained a day or part of a day; ask those who keep count.'" [Quran, 23:112–113]

This is sufficient to understand the fleeting nature of the world. It is further clarified in Surah al-Rum:

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ -

"And on the Day when the Hour will be established, the criminals will swear they had not stayed but an hour." [Quran, 30:55]

### The True Purpose of Life

What is the purpose of our life? Allah has clearly stated that this world is a place of trial:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ  
أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ -

"He who created death and life to test you as to which of you is best in deed. And He is the Mighty, the Forgiving." [Quran, 67:2]

This test is meant to teach us to dedicate our lives to goodness, justice, and the worship of Allah. But unfortunately, most people ignore this reality. They only wake up when death stands before them—but at that time, there is no way back. As mentioned in Surah al-Muminun:

رَبِّ ارْجِعُونِ - لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ -

"My Lord, return me! Perhaps I may do righteous deeds in what I left behind." [Quran, 23:99–100]

## The Path to Salvation

The Quran has made the path to salvation clear. We must strengthen our connection with Allah and shape our lives according to the Quran and Sunnah. Allah says in Surah al-Fajr:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ - ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً  
مَّرْضِيَّةً - فَأَدْخُلِي فِي عِبَادِي - وَادْخُلِي جَنَّاتِي -

"O tranquil soul, return to your Lord—well pleased and pleasing [to Him]. So enter among My servants and enter My Paradise." [Quran, 89:27–30]

## Concluding Supplication

In the end, we pray to Allah Almighty that He grants us the ability to understand the reality of this world, to prepare for the Hereafter, and to fill our lives with righteous deeds:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ -

"Our Lord, grant us good in this world and good in the Hereafter, and save us from the punishment of the Fire." [Quran, 2:201]

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# IN SEARCH STILL

Javed Ahmed Ghamidi

ترا وجود نظر کی تلاش میں ہے ابھی  
یہ خاک اپنے شرر کی تلاش میں ہے ابھی

Your being is still in search of vision,  
This dust is still in search of its own spark.

پہنچ ہی جائے گا منزل پہ کارواں اپنا  
اگرچہ رخت سفر کی تلاش میں ہے ابھی

Our caravan will surely reach its destination,  
Though it is still in search of provisions for the journey.

افق سے ڈھونڈ کے لائی تھی آرزو جس کو  
وہ آفتاب سحر کی تلاش میں ہے ابھی



That which desire brought from the horizon,  
That sun is still in search of dawn.

تری نوا میں کمالِ ہنر تو ہے، پھر بھی  
ذرا سے خونِ جگر کی تلاش میں ہے ابھی

There is mastery of art in your melody, yet still,  
It longs for a drop of heart's own blood.

سمجھ ہی لے گا حقیقت سے آشنا ہو کر  
زمانہ فوقِ بشر کی تلاش میں ہے ابھی

One day it will understand, once it grasps the truth  
The world is still in search of the superhuman.

حضورِ عشق میں آئی تو ہے خرد، لیکن  
وہاں بھی نفع و ضرر کی تلاش میں ہے ابھی

Reason has indeed stepped into the presence of love,  
But even there, it is still in search of profit and loss.

مرا غزال سوادِ ختن میں آپہنچا  
سنا ہے اپنے ہی گھر کی تلاش میں ابھی

My gazelle has reached the plains of Khutan,  
But I've heard—it is still in search of its own home.



# THE RECITER AND THE QUR'AN

Muhammad Zakwan Nadvi

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A study of the life of the Messenger of God (PBUH) shows that the Quran was his character and his living example: *"The character of the Messenger of God (PBUH) was the Quran."* (Musnad Ahmad, 25813). That is, the morals of the Messenger of God (PBUH) were in exact accordance with the guidance of the Quran. The Quran became the criterion for his likes and dislikes and for his speech and actions. In other words, he was not merely a *qari* (reciter), but a living Quran.

According to the Prophetic model, the *qari* is one who, under the guidance of the Book of God, becomes a walking embodiment of it. This is why in the Prophetic era, those who merely recited the Quran with correct pronunciation and beautiful melody were not regarded as *qurra*. At that time, a *qari* meant a person who possessed knowledge of both the words and meanings of the Quran, and who lived by its boundaries.

## **The Real Meaning of *Qari***

Accordingly, Hafiz Ibn Hajar al-Asqalani (d. 852 AH), in his book *Fadail al-Quran* (Chapter:

"The Reciters Among the Companions of the Messenger of God"), explains the word *al-qurra* as follows:

أَيُّ الَّذِينَ اشتهروا بحفظ القرآن والتصدّي لتعليمه- وهذا  
اللفظ كان في عُرْفِ السَّلَفِ أيضاً لِمَنْ تفقه في القرآن

"Those who were known for memorizing the Quran and dedicating themselves to its teaching. And this word was also used by the early generations for someone who had deep understanding (*tafaqquh*) of the Quran." (Fath al-Bari, 9/60)

Thus, calling someone a *qari* merely on account of their recitation with *tajwid* and melody—while disregarding the understanding and practice of the Quran—is an invented notion. It was completely foreign during the life of the Messenger and his companions.

Shah Waliullah Muhaddith Dehlawi (d. 1176 AH), while discussing the obsession with *tajwid* and recitation in place of deep understanding of the Quran (*tafaqquh*), considers this a later misguidance. In his book *Izalat al-Khafa*, he devotes a section to this phenomenon and cites several prophetic sayings as criticism. For instance:

It is narrated from Jabir b. Abdullah that:

"We were reading the Quran. Among us were non-Arabs and Bedouins. The Messenger of God (PBUH) came to us. During the conversation, he said: 'Recite—it is all good. But soon people will come who will perfect its letters like an arrow is straightened. Their purpose will be to hasten through it, not to gain deep understanding.'" (Abu Dawud, 830; *Izalat al-Khafa*, 1/203)

Highlighting the harm of excessive focus on *tajwid* and recitation, Imam Abu Hamid al-Ghazali (d. 505 AH) writes in *Ihya Ulum al-Din*:

وحجب الفهم أربعة: أولها أن يكون الهمُّ مُنْصَرِّفاً إلى تَحْقِيقِ  
الْحُرُوفِ بِأَخْرَاجِهَا مِنْ مَخَارِجِهَا، وَهَذَا يَتَوَلَّى حِفْظُهُ شَيْطَانٌ وَكَلَّ  
بِالْقُرْآنِ لِيَصْرِفَهُمْ عَنْ فَهْمِ مَعَانِي كَلَامِ اللَّهِ عَزَّ وَجَلَّ، فَلَا يَزَالُ  
يَحْبِلُهُمْ عَلَى تَرْدِيدِ الْحَرْفِ يُخَيِّلُ إِلَيْهِمْ أَنَّهُ لَمْ يَخْرُجْ مِنْ مَخْرَجِهِ-  
فَهَذَا يَكُونُ تَأْمُلُهُ مَقْصُوراً عَلَى مَخَارِجِ الْحُرُوفِ فَأَنْتِ تَنْكَشِفُ لَهُ  
الْمَعَانِي؟ وَأَعْظَمُ ضُحْكَةٍ لِلشَّيْطَانِ مَنْ كَانَ مُطِيعاً لِبَثْلِ هَذَا التَّلْبِيسِ-

"There are four barriers to understanding the Quran. The first is that one's attention becomes fully consumed by perfecting pronunciation from the correct articulation points. This task is overseen by a devil assigned to such reciters, to divert them from understanding the meanings of God's speech. He keeps compelling them to repeat letters, making them feel as if they haven't

articulated them properly. When a person's entire focus is restricted to pronunciation, how can he access meaning? The person who falls for this deception becomes a laughing stock for the devil." (Ihya, 1/669)

### The Desired Recitation of the Quran

Melodious recitation or a beautiful voice is certainly not undesirable. In fact, it is recommended. The Prophet (PBUH) said:

زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ

"Beautify the Quran with your voices." (Abu Dawud, 1468)

However, the kind of melodious recitation desired by God and His Messenger is not artificial. It is the kind in which the personality of the reciter is reflected—where melody is nurtured by the blood of the heart and liver, not merely the manipulation of pronunciation or exaggerated elongation. The tone must carry the soul of the one who is reciting.

Thus, the famous successor Taus b. Kaysan (d. 106 AH) reported:

"It was asked of the Messenger of God (PBUH), who has the best voice and recitation? He replied: 'The one whom, when you hear him recite, you feel that he fears God.'" (*Sunan al-Darimi*, No. 3490)

These are the scholars and *qurra* regarding whom it has been said:

إِنَّهُمْ إِذَا رُؤُوا، ذُكِرَ اللَّهُ

"When they are seen, God is remembered." (Takhreej al-Musnad, No. 27599)

### Taghanni with the Quran

In various narrations and reports, a statement from the Prophet (PBUH) is found in these words:

لَيْسَ مَنَامَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ

"The one who does not recite the Holy Qur'an melodiously, is not one of us." (Bukhari, No. 7527)

This saying has commonly been understood to refer to melodious recitation. However, upon



closer examination, it becomes evident that it refers not only to recitation in a pleasant voice, but to a profound intellectual and practical connection with the Quran.

The correct interpretation is the one attributed to the successor Sufyan b. Uyaynah. According to him, this *istighna* (being enriched) refers to a specific kind of spiritual sufficiency—that is, being independent of all other sources in matters of guidance, relying solely on the Quran (*wa-annahu yastaghni bihi an ghayrihi min al-kutub*).

Regarding this narration, Hafiz Ibn Hajar writes:

‘فَيَكُونُ مَعْنَى الْحَدِيثِ: الْحَثُّ عَلَى مُلَازِمَةِ الْقُرْآنِ وَأَنْ لَا يَتَعَدَّى إِلَى غَيْرِهِ’

"The meaning of the hadith is to urge deep attachment and complete commitment to the Quran, such that one does not turn to anything else in its place." (Fath al-Bari, "Chapter: One who does not recite the Quran melodiously.")

This is why in the era of the Prophet and his companions, the term *qari* or *alim* was not used for someone merely known for beautiful recitation. Aishah (RA) stated:

‘مَنْ أَخَذَ السَّبْعَ الْأَوَّلَ مِنَ الْقُرْآنِ فَهُوَ حَبْرٌ’

"Whoever learns the first seven surahs of the Quran (from al-Baqarah to al-Araf) is a *habr* (great scholar) of the Quran." (Takhreej al-Musnad, 24531)

al-Hasan al-Basri (d. 110 AH) said:

‘وَأَهْلُ الْقُرْآنِ: هُمُ الَّذِينَ يَتْلُونَهُ حَقًّا تَلَاوْتَهُ، وَهُمْ الْعَامِلُونَ بِمَا فِيهِ، وَإِنْ لَمْ يَحْفَظُوهُ عَنْ ظَهْرِ قَلْبٍ’

"The true people of the Quran are those who recite it with full right and act upon it—even if they have not memorized it completely." (Kitab al-Zuhd, Ibn al-Mubarak, 274)

He also said:

‘إِنَّ أَوْلَى النَّاسِ بِهَذَا الْقُرْآنِ مَنْ اتَّبَعَهُ، وَإِنْ لَمْ يَكُنْ يَقْرَأُ’

"The one most entitled to be associated with the Quran is the one who follows it, even if he does not recite it like the *qurra*." (Fadail al-Quran, Abu Ubayd, 136)

Hafiz Ibn al-Qayyim (d. 751 AH) writes:

وَأَمَّا مَنْ حَفَظَهُ وَلَمْ يَعْمَلْ بِمَا فِيهِ، فَلَيْسَ مِنْ أَهْلِهِ، وَإِنْ  
أَقَامَ حُرُوفَهُ إِقَامَةَ السَّهْمِ،

"As for the one who memorizes it but does not act upon it—he is not among its true people, even if he recites its letters with precision like a straightened arrow." (Zad al-Maad, 1/328)

### The Qualities of a True Reciter and the “Companion of the Quran”

صَاحِبُ الْقُرْآنِ: هُوَ الَّذِي يَقْرَأُ وَيَعْمَلُ بِهِ، وَلَيْسَ الَّذِي  
يَقْرَأُ فَقَطْ، دُونَ أَنْ يَعْمَلَ بِهِ

“The Companion of the Quran is one who recites it and acts upon it—not one who merely recites it without acting upon it.” (Sharh Abi Dawud, Abd al-Muhsin al-Abbad, 3/177)

قَارِئُهُ حَقَّ قِرَاءَتِهِ، بِتَلَاوَتِهِ وَتَدَبُّرِ مَعْنَاهُ

“The true reciter is the one who recites with reflection and contemplation of meaning.”  
(Fayd al-Qadir, al-Munawi, 2/505)

In truth, those who are merely reciters of the words without embodying them are exactly as al-Hasan al-Basri described:

حَفَظُوا حُرُوفَهُ وَضَيَّعُوا حُدُودَهُ

“They preserved its letters but lost its limits.” (Tafsir al-Nasafi, 4/38)

He further said:

حَتَّىٰ إِنْ أَحَدَهُمْ لَيَقُولُ: قَرَأْتُ الْقُرْآنَ كُلَّهُ،  
وَمَا يُرَىٰ لَهُ الْقُرْآنُ فِي خُلُقٍ، وَلَا عَمَلٍ۔

“A man may claim, ‘I have recited the entire Quran,’ but nothing of the Quran appears in his character or actions.” (Tafsir Ibn Kathir, 4/43)

Abdullah b. Amr b. al-As (RA) said:

‘اقْرَأِ الْقُرْآنَ مَا نَهَاكَ عَنْهُ، فَإِذَا لَمْ يَنْهَكَ، فَلَسْتَ تَقْرُؤُهُ’

“Read the Quran in such a way that it stops you from disobedience. If it does not stop you, then you have not truly read it.” (Tabarani, 14543; Musnad al-Shihab, 392)

The qurra among the companions used to learn ten verses from the Prophet (PBUH), and would not proceed until they had fully understood and acted upon them:

‘كَانَ الرَّجُلُ مِّنَّا إِذَا تَعَلَّمَ عَشْرَ آيَاتٍ لَمْ يُجَاوِزْهُنَّ،  
حَتَّى يَعْرِفَ مَعَانِيَهُنَّ وَالْعَمَلَ بِهِنَّ’

“A man from among us would not go beyond ten verses until he had understood their meanings and implemented them.” (Tabaqat Ibn Sad, 6/172; Siyar Alam al-Nubala, al-Dhahabi, 4/269)

Anas b. Malik (RA) said:

‘يُخْرِجُ قَوْمٌ فِي آخِرِ الزَّمَانِ، يَقْرَءُونَ الْقُرْآنَ، لَا يُجَاوِزُ تَرَاقِيَهُمْ’

“Near the end of times, people will recite the Quran, but it will not go beyond their throats.” (Sahih al-Jami, 8054)

Suhayb b. Sinan al-Rumi (RA) said:

‘مَا آمَنَ بِالْقُرْآنِ مَنِ اسْتَحَلَّ مَحَارِمَهُ’

“He who considers lawful what the Quran has prohibited has not believed in it.” (Takhreej Mishkat al-Masabih, Ibn Hajar, 2/397)

Abu al-Darda (RA), advising a Hafiz of the Quran, said:

‘إِنَّمَا جَمَعَ الْقُرْآنَ مَنْ سَمِعَ لَهُ وَأَطَاعَ’

“Only he has truly preserved the Quran who has listened to it and obeyed it.” (Fadail al-Quran, Abu Ubayd, 133)

Abdullah b. Umar (RA) said:

‘كَانَ الْفَاضِلُ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي صَدْرِ هَذِهِ الْأُمَّةِ لَا  
يَحْفَظُ مِنَ الْقُرْآنِ إِلَّا السُّورَةَ مِنَ الْقُرْآنِ وَنَحْوَهَا، وَرَزَقُوا الْعَمَلَ بِالْقُرْآنِ. وَإِنَّ آخِرَ  
هَذِهِ الْأُمَّةِ يَقْرَءُونَ الْقُرْآنَ، مِنْهُمْ الصَّبِيُّ وَالْأَعْمَى، وَلَا يُرْزَقُونَ الْعَمَلَ بِهِ’

“In the early part of this ummah, even the most virtuous of the Prophet’s companions memorized only a surah or so, yet they were granted the ability to act upon it. In contrast, the people of the later generations will recite the Quran in abundance—even children and the blind among them—but they will be deprived of the ability to act on it.” (Muqaddimah al-Jami li-Ahkam al-Quran, al-Qurtubi, 1/39)

Abdullah b. Masud (RTA) said:

‘إِنَّا صَعَبَ عَلَيْنَا حِفْظَ الْفَاطِ الْقُرْآنِ، وَسَهْلَ عَلَيْنَا الْعَمَلُ بِهِ. وَإِنْ مَنَ بَعْدَنَا، يَسْهُلُ عَلَيْهِمْ حِفْظُ الْقُرْآنِ وَيَصْعَبُ عَلَيْهِمُ الْعَمَلُ بِهِ’

“For us (the companions), memorizing the words of the Quran was difficult, but acting upon it was easy. For those who come after us, memorizing it will be easy, but acting on it will be difficult.” (Muqaddimah al-Jami li-Ahkam al-Quran, al-Qurtubi, 1/40)

Ali b. Abi talib (RA) said in a lengthy narration:

‘...وَلَا يَدْعُ الْقُرْآنَ رَغْبَةً عَنْهُ إِلَى مَا سِوَاهُ... أَلَا،  
لَا خَيْرَ فِي قِرَاءَةٍ لَيْسَ فِيهَا تَدَبُّرٌ’

“A true reciter and jurist is one who does not turn away from the Quran in favor of anything else... Know that there is no good in recitation that lacks reflection.” (Jami Bayan al-Ilm, Ibn Abd al-Barr, 2/811)

Imran b. Husayn (RA) said:

‘مَنْ قَرَأَ الْقُرْآنَ فَلْيَسْأَلِ اللَّهَ بِهِ، فَإِنَّهُ سَيَجِيئُ أَقْوَامٌ  
يَقْرَءُونَ الْقُرْآنَ، وَيَسْأَلُونَ بِهِ النَّاسَ’

“Whoever learns the Quran should ask God by it (i.e., turn to God with it), for soon there will come people who will recite the Quran but will seek worldly gain through it.” (Tirmidhi, No.2917)

The successor Sufyan b. Uyaynah (d. 198 AH) said:

“Whoever is given knowledge of the Quran, yet turns his gaze toward things that the Quran diminishes in value, has opposed the Quran.” He then recited:

‘وَلَا تَبْدَنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زُحْرَةً  
الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرَزَقُكَ رَبُّكَ خَيْرٌ وَأَبْقَى’ -



“And do not extend your eyes toward that by which We have given enjoyment to [some] groups of them—the splendor of the worldly life—through which We test them. And the provision of your Lord is better and more lasting.” [Quran, 20:131]

Al-Hasan al-Basri said:

... مَا هُوَ لَاءٍ بِالْقُرَّاءِ، وَلَا الْعُلَمَاءِ، وَلَا الْحُكَمَاءِ، وَلَا  
الْوَرَعَةِ. لَكَثَرُ اللَّهِ فِي النَّاسِ مِنْ هَؤُلَاءِ

“Those who pronounce the Quran properly but neglect its boundaries and obligations are not truly the reciters of the Quran. By God, they are neither its reciters, nor its scholars, nor its wise ones, nor its pious believers. May God not increase the number of such reciters among us.”  
(Fadail al-Quran, Abu Bakr Jafar b. Muhammad al-Firyabi, 177)

Abdullah b. Masud (RA) also said:

يَنْبَغِي لِحَامِلِ الْقُرْآنِ أَنْ يُعْرِفَ بِلَيْلِهِ إِذَا النَّاسُ نَائِمُونَ، وَبِنَهَارِهِ  
إِذَا النَّاسُ مُفْطِرُونَ، وَبَوْرَعِهِ إِذَا النَّاسُ يَخْلِطُونَ، وَبِتَوَاضُّعِهِ إِذَا  
النَّاسُ يَخْتَالُونَ، وَبِحُزْنِهِ إِذَا النَّاسُ يَفْرَحُونَ، وَبِبُكَائِهِ إِذَا النَّاسُ  
يَضْحَكُونَ، وَبِصَمْتِهِ إِذَا النَّاسُ يَخُوضُونَ

“The bearer of the Quran should be recognized by his night when people sleep, his fasting by day when others eat, his cautious conduct when others are heedless, his humility when others act arrogantly, his sorrow when others rejoice, his weeping when others laugh, and his silence when others engage in vain talk.” (Kitab al-Zuhd, Ahmad b. Hanbal, 162; Musannaf Ibn Abi Shaybah, 36734)

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## Conclusion

These teachings make it clear that a true reciter of the Quran is not one who only recites its words, but one who becomes, in his speech and actions, a living Quran.

Today, we are passing through the darkest age of trials and tribulations. In such a time, the only way to safeguard ourselves is to firmly hold on to the Book of God. As reported, when Ali b. Abi talib (RA) heard mention of the abundance of trials, he asked the Prophet (PBUH):

...فَمَا الْمَخْرَجُ مِنْهَا يَا رَسُولَ اللَّهِ؟ قَالَ: كِتَابُ اللَّهِ.

“What is the way out of them, O Messenger of God?” The Prophet (PBUH) replied: “The Book of God.” (Musnad al-Bazzar, 772)

We conclude with another prophetic counsel that emphasizes this truth. According to several narrations, the Prophet (PBUH) gave emphatic advice to Hudhayfah b. al-Yaman (RA) three times:

‘يَا حُذَيْفَةَ، عَلَيْكَ بِكِتَابِ اللَّهِ، فَتَعَلَّمْهُ، وَاتَّبِعْ مَا فِيهِ خَيْرًا لَكَ’

“O Hudhayfah, hold fast to the Book of God. Learn it well and follow its teachings—for that will be better for you.” (Ibn Hibban, 117)

Apart from reflection and recitation, calling to it and acting upon it, and deep love and following of the true Al-Quran, Muhammad the Messenger of God (PBUH), there is no other path to guidance and salvation left for us. The Quran is the luminous lamp whose light alone can lead us out of this forest of confusion and darkness and guide us upon the straight and clear path of God.

Whoever seeks guidance from anyone or anything besides the Quran will find only misguidance and deviation—not the true path of the Lord of the worlds. The Prophet (PBUH) himself expressed this reality in these prophetic words:

‘مَنْ ابْتَغَى الْهُدَى مِنْ غَيْرِهِ، أَضَلَّهُ اللَّهُ’

“Whoever seeks guidance from anything other than it (the Quran), God will misguide him.” (Tirmidhi, No. 2906)



# FIKR-E-GHAMIDI: A REVIEW OF CERTAIN OBJECTIONS

Dr Irfan Shehzad

*["Nuqta-e-Nazar" is a column reserved for writings by various thinkers.  
Agreement with its content is not necessary for the institution.]*

## **The Quran: A Messenger's Account of Warning**

Javed Ahmed Ghamidi has described the Quran in terms of content as “an account of a Messenger's warning.” An objection raised against this is that calling the whole Quran a historical narrative undermines its universality. It makes it a tale locked in history (*asatir al-awwalin*), and an ordinary reader cannot relate to it, as it does not directly address him anywhere.

This objection arises from ignoring the distinction between the *subject* of the Quran and its *content*. The subject of the Quran is the universal guidance from God and warning of the Hereafter, but its presentation has come in the form of a Messenger's account of warning. This is its content. This feature of the Quran is a historical reality. Among exegetes, the emphasis placed on the reports of circumstances of revelation (*shan-e-nuzul*) reflects acknowledgment of this historical character.

Rather than the word "narrative," attention should be given to the full phrase: "an account of a Messenger's warning." The Quran is not merely a narrative; it is not merely the biography of a Messenger—it is *the account of a Messenger's warning*, in which various human groups are addressed with the divine message brought by the Messenger. It is within this context that religion and Shariah are presented.

Because it is an account of a Messenger's warning, it does not remain just a biography or a historical report. A Messenger comes bearing God's religion, which by nature is universal. The Quran records the Messenger's efforts to convey this religion and the circumstances he faced. In this account, one can observe how the Messenger fulfilled the duty of preaching, how his people responded—whether in acceptance or rejection. Those who accepted the message, what they endured for purification of their souls, how they became worthy of divine approval; how the deniers faced completion of proof (*itmam al-hujjah*) and were consequently deemed deserving of punishment. One sees how religion was taught through a gradual, wise process; how believers remained patient in obedience and hardship, admitted their weakness, sought God's help, gave thanks for victories, received warnings for lapses, repented, reformed, and were rewarded by God. On the other hand, others denied manifest truths, persisted in arrogance, became slaves to self-interest, blind and deaf in prejudice and enmity, adopted hypocrisy, were exposed, and faced punishment.

In essence, it is as if God's court is set up—people's deeds are being weighed, and their reward and punishment are being decided. Thus, this book is not only a teacher of ethics and Shariah, but emerges as a living book, which transmits not just abstract teachings of religion, but also the human responses and behaviours that accompany them. Through the Quran, an ordinary reader gains not just religious knowledge, but also human models of practice, which encompass every dimension of human psychology. In this way, the Quran becomes fully relevant to every individual—and this is the most effective way to teach religion.

This also clarifies how, in that era of divine warning, God's manifest intervention was revealed in fulfillment of His claims and challenges, establishing irrefutable testimony for God's existence, His oneness, and the reality of the Hereafter. All these events were then preserved in the form of a book for later generations, so that its recitation would establish God's proof upon humanity until the Day of Judgment: that there is one God of this universe, who has expectations of human beings, and will hold them to account just as He held one nation to account in this world.

In the introduction to his exegesis *Al-Bayan*, where Javed Ahmed Ghamidi writes that "in terms of content, the Quran is an account of a Messenger's warning," he also writes:

"As a result of the Prophet's mission, the judgment of God that was established in the land of Arabia has been preserved in this book with such beautiful order that it proves—at the highest level—the fundamental religious truth that one day, God's judgment will likewise be established for the entire world." (*Al-Bayan*, 1:12)

This is the very foundation on which the case of religion stands; it is the motivation that creates a demand upon the individual to live according to the religion. Once the certainty of accountability in the Hereafter takes root, one begins to worry about self-purification, and the Quran tells him



that this purification will be achieved in the same way that it was achieved by those who lived by this religion in the past.

Unlike a general narrative, describing it as an "account of a Messenger's warning" should not lead to the presumption—or concern—that the guidance and commands in it are specific and not general unless additional proof of generality is found. A Messenger brings God's message for all humankind, so every matter in his narrative is potentially universal. Hence, it becomes necessary to identify what aspects are specific to the audience of that Messenger's warning, and are no longer applicable to others. Those few rulings which are determined to be specific due to the *law of Messengership* or the *law of completion of proof* (*itmam al-hujjah*) have been precisely defined by Javed Ahmed Ghamidi. There is no room for confusion or misinterpretation after that, and thus the allegation that there is a scheme to fossilize religion in a certain historical era holds no substance.

The following is a list of such specific rulings:

1. **Fighting against the Messenger's people** in response to their rejection of Islam was in fact a divine punishment issued after completion of proof. Ordinary Muslims do not have the right to take up arms against any people due to their rejection of Islam after preaching. However, jihad against oppression and injustice is a general obligation, because the operative cause—oppression—is general.
2. **All ties and treaties with the disbelievers were annulled** after the Prophet's completion of proof. The prohibition of friendship with disbelievers and the People of the Book was a result of this boycott. There is no general prohibition on befriending non-Muslims.
3. **Differentiating between the testimony of Muslims and non-Muslims** was also specific to the Prophet's time and related to the boycott following *itmam al-hujjah*. There is no reason to maintain this distinction now.
4. **Separation between Muslim and non-Muslim spouses** was also a result of this boycott and cannot be taken as a general command.
5. **Inheritance between Muslims and non-Muslims** was also disallowed during the Prophet's time for the same reason. This too is not a general rule.
6. **Apostasy in itself is not a distinct crime**. In that era, it was essentially the same as disbelief (*kufr*), and the punishment of death, as mentioned in Surah al-Tawbah for idolaters, applied to apostates as well. This cannot be considered a general rule.

It should be clear that on the matter of hijab for the Prophet's wives, Javed Ahmed Ghamidi stands with the understanding of the Companions and early scholars. The view that the hijab of the Prophet's wives should be generalized emerged in later periods. In contrast, with regard to the verse of jilbab, there is no involvement of the law of Messengership or completion of proof, contrary to what one critic has assumed. The issue there pertains to linguistic connotation: it has been explained that the cause of the command to wear a cloak was the prevention of harm from wrongdoers—something Allah Himself mentioned.<sup>1</sup> Therefore, based on that cause, the ruling can only be applied to that specific context or similar situations. It is not a general directive for all circumstances.

## Javed Ahmed Ghamidi's Discourse: A Review of Select Critiques

### 1. On the General and Specific Commands in Religion

In Javed Ahmed Ghamidi's discourse, the distinction between general and specific commands of religion is not arbitrary. The matter of linguistic indication (*dalalah*), the nature of legal causes (*illah*), their identification, and their application is an entire science, which Javed Ahmed Ghamidi has elaborated in his books and lectures. It is true that when an ordinary reader is told that the Quran does not address him directly, but rather addresses its primary audience through the narrative of the Messenger's warning, it somewhat disheartens him from what he had hoped would be a direct *miraj*-like experience. However, the fact is that viewing oneself as the direct addressee of the Quran can at times lead to serious misinterpretations.

For example, the phrase "*Ya ayyuha alladhina amanu*" was directed toward sincere Companions, weak believers, and even hypocrites who claimed belief. If an average reader assumes every such verse to be addressing him personally, he will often encounter confusion.

The Quran tells the Prophet that he will triumph over his opponents, that he will make the religion prevail over Arabia. Promises of divine help and worldly leadership are made to the Companions. If an ordinary Muslim then associates those promises with himself, he may stir up a Badr-like spirit, charging into battle unarmed and unprepared, expecting angels to descend in rows. When that doesn't happen and failure results, he doesn't know whether to doubt his own faith or God's promises.

Similarly, when God tells the Prophet that relief will surely come after hardship, a businessman starts hoping that ease will follow his financial difficulties. Sometimes it happens, sometimes it doesn't.

God declares that truth shall prevail. Meanwhile, a Muslim spends a lifetime waiting for justice in the courts, but his "truth" never triumphs. A long cycle of complaint and counter-complaint ensues.

It reached a point where the Prophet, at God's command, challenged the deniers of truth to a *mubalah* (invoking divine curse), and here Muslims also began issuing *mubalah* challenges—but no divine punishment came down upon the opposing party.

The message of the Quran, as conveyed through the account of the Prophet, the signs of truth it establishes, the centrality of accountability in the Hereafter, the program of self-purification it offers—all this is lost. And then Muslims blame the Quran and Islam for their failures in worldly matters.

### 2. Classification of Religious Sciences

One objection raised against Javed Ahmed Ghamidi's thought relates to his classification of religious sciences. It must be understood that in the evolution of knowledge, a stage comes when systematic classification refines a discipline. This is a crucial milestone in scholarly development.

In religious studies, the task of clear classification was ultimately achieved through Javed Ahmed Ghamidi. He has ended confusion in the discourse of religion and refined the foundations of argument. Scholars are recognizing the significance and subtlety of this framework.

Dr. Ammar Khan Nasir has summarized the implications of this classification in Javed Ahmed Ghamidi's thought as follows:

1. A clear distinction between the religion given by the Prophet and the subsequent intellectual constructs built upon it (thereby correcting the error of conflating tradition with revelation).
2. A continuous critique of traditional outcomes and intellectual trends based on the primary sources of Islam.
3. Rediscovery of the lost distinction between the Prophet's Sunnah (as a practice of the community) and solitary reports (*akhbar ahad*), and consequently, affirming the historical certainty of foundational religion.
4. Establishing interpretive principles with greater precision for engaging the Quranic text, thereby curbing the trend of forcing any and every notion onto the Quran.

### 3. The Single Interpretation of the Quran

Some critics object to the concept in Farahi thought of a *tawil wahid* (single interpretation) of the Quran based on textual coherence (*nazm*). The importance of context in interpreting speech is a well-established principle. Javed Ahmed Ghamidi strongly recommends adhering to this principle when interpreting the Quran. As a result, the intended meaning of the divine speech emerges clearly and singularly. That is the very goal of interpretation.

Yet the critics insist that while this principle may be used in all other discourse, it should be avoided in the case of divine speech, so that no definitive meaning can be established—and everyone remains free to project their own meanings onto it. This insistence, if you think about it, is extremely dangerous for both knowledge and faith.

*Nazm al-kalam* closes the door to interpretive chaos and highlights the Quran's role, as it describes itself, in resolving religious disagreements. If no definitive understanding can be reached from the Quran, its own claim becomes meaningless and its utility nullified.

Even classical exegetes, when facing multiple possible meanings, establish a rationale for preferring one over the other. Javed Ahmed Ghamidi's methodology does the same through the principles of coherence and linguistic indication. However, it remains possible that the meaning one has derived may not be correct—but the validity of an alternative interpretation will also have to be established through coherence and linguistic analysis. In the end, however, the interpretation remains *one*.

### 4. Certainty in Javed Ahmed Ghamidi's Arguments

Another objection raised is that Javed Ahmed Ghamidi presents his arguments and conclusions with undue certainty or dogmatism. In truth, the degree of certainty Javed Ahmed Ghamidi expresses falls within the normal academic bounds observed by all scholars. The kind of certainty he is accused of is, upon closer inspection, present in every scholar's discourse —

including those who critique him.

## 5. The Relationship between the Individual and Society

Questions have also been raised about Javed Ahmed Ghamidi's views on the relationship between the individual and the collective. An individual is not a separate entity from society; rather, society is composed of individuals. When individuals form a collective, the social commands of religion also address them collectively. These commands can be found in Javed Ahmed Ghamidi's book *Mizan*, under headings like "Law of Governance," "Law of Jihad," and "Law of Economics."

In Javed Ahmed Ghamidi's thought, religion moves from the individual to society—it does not impose itself from society onto the individual. That is why, in his approach, situations cannot arise where, for example, state power is used to force men to grow beards or women to wear the hijab.

## 6. Indifference toward Muslim Political Dominance

Javed Ahmed Ghamidi is also criticized for not supporting efforts aimed at Muslim political dominance. His position is that if Muslims wish to form a political bloc and achieve honour in the world, there is no harm in that. The only point of contention is when such desires are presented as religious obligations—because they are not. Religion does not concern itself with this matter. Javed Ahmed Ghamidi has presented detailed critiques on this subject.

To oppressed Muslims, he advises: you are not in a position to defeat your far more powerful enemies through armed struggle. Muslim nations are neither capable nor brave enough to help you. In such a situation, your only viable option is to resist with dignity, remain peaceful, and focus on improving your educational and economic condition.

Javed Ahmed Ghamidi too wants Muslims to regain honour—but in his view, the path to honour is through knowledge and peaceful development, not through wandering lost in valleys of blood and dust.

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## REFERENCE:

[1] Surah al-Ahzab 33:59: 'ذَلِكَ أَذَىٰ أَنْ يُعْرِفَنَ فَلَا يُؤْذَيْنَ'،



# LABELLING WITHOUT EVIDENCE: A THEOLOGICAL AND MORAL RECKONING

Aamir Iqbal Yazdani

In the modern age of information overload and polarized discourse, the temptation to quickly label others—especially those with whom we disagree—has become all too common. These labels, often handed out without sufficient reflection or verification, are not benign. They carry implications that can impact reputations, distort truths, and most importantly, erode our own moral compass. In theological terms, such misjudgments may carry significant weight before God.

One of the most egregious of these moral missteps is the act of attributing serious ideological positions to individuals without clear, substantiated evidence. This is not merely an ethical lapse—it is a direct violation of the principles of justice, fairness, and accountability that lie at the heart of the Islamic tradition.

## The Danger of Speaking Without Knowledge

The Quran warns believers time and again about the gravity of speaking without knowledge. In Surah al-Isra, God states:

*“And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the*



*heart—about all those [one] will be questioned.” (Quran 17:36)*

This verse reminds us that not only our actions, but our thoughts, assumptions, and words will be held to account. Labelling someone with a charge as serious as theological deviance—or in some cases, heresy—without due process and personal verification is not a light matter. In fact, it is tantamount to bearing false witness, a sin of immense magnitude.

### **A Case in Point: Javed Ahmed Ghamidi**

A striking example of this can be observed in the case of Javed Ahmed Ghamidi, a prominent contemporary Islamic scholar. For decades, particularly in South Asian religious discourse, Javed Ahmed Ghamidi has been routinely labelled as a Munkir-e-Hadith—a "rejector of Hadith." This label suggests that he denies the authenticity or authority of the Prophet Muhammad's (peace be upon him) sayings and traditions.

However, this claim collapses under even minimal scrutiny. As someone who has personally attended Ghamidi's weekly study sessions in Dallas, I can testify to the depth of his engagement with Hadith literature. His sessions are thoughtfully divided into three parts: a detailed exegesis of the Quran, a rigorous study of Hadith texts, and an open Q&A. His treatment of Hadith is not cursory or dismissive—it is methodical, nuanced, and firmly rooted in the broader Islamic intellectual tradition.

To differ with a scholar's interpretations is legitimate. To accuse them of rejecting a foundational source of Islam, however, demands compelling evidence—not hearsay or inherited opinion.

### **Disagreement in the Islamic Tradition**

Islam not only permits but encourages intellectual engagement and difference of opinion. The Quran is replete with exhortations to reflect and reason:

*“[This is] a Book We have revealed to you, full of blessings, so that they may ponder its verses and so that those of understanding may take heed.” (Quran 38:29)*

The very act of pondering (*tadabbur*) is praised, and genuine differences that emerge from such reflection are part of the richness of our intellectual heritage. Scholars throughout Islamic history have held divergent views on theology, law, and Hadith methodology—yet the tradition preserved mutual respect and scholarly integrity.

The danger lies not in disagreement, but in reducing intellectual dissent to personal vilification.

### **The Moral Weight of Our Words**

This issue ultimately returns us to a basic principle: the moral weight of our words. The Prophet Muhammad (peace be upon him) is reported to have said:

*“Whoever believes in Allah and the Last Day, let him speak good or remain silent.” (Bukhari, No. 6136)*

Before hastily labelling someone, especially in public discourse, we must ask ourselves: Do I possess direct evidence? Have I verified the claim? Am I being fair? God commands us in Surah al-Nisa:

“O you who believe! Be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves...” (Quran 4:135)

### **A Personal Resolution**

As someone who has erred in this regard, I feel compelled to make a personal resolution: I must stop participating—actively or passively—in the labelling of others without conclusive evidence. This is not just a matter of social ethics; it is a matter of my accountability before God. If I am summoned on the Day of Judgment and asked for proof behind my words, what will I say?

### **Conclusion**

To label someone without evidence is a moral and theological digression. In the age of viral opinions and snap judgments, we must return to the Islamic ethos of fairness, restraint, and personal accountability. Disagreement, when based on sound reasoning, is a mark of a healthy intellectual tradition. But when disagreement morphs into slander, it not only damages the individual but corrodes the very fabric of ethical discourse.

As Muslims and as thinkers, let us rise above hearsay, avoid the pitfalls of tribal polemics, and instead embody the Quranic call to justice—even if it be against ourselves.

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# THE NARRATIVE OF AHARON & THE GOLDEN CALF: HARMONIZING TANAKH & QURANIC PERSPECTIVES (III)

(Isabel) Ayesha Khaled

## Sound Of Alienation in the Textual Context Linguistically

Previously, analyzing the gentile object markers, it was concluded that if we fit any speech e.g. nationality in that template, the results would mutually convey the fact that either the speaker has no proper command over the basic sense of his language, or there is a shift in the plot. This article aims to explore the concept with further depth.

a. לאידענומה־היהלו האיש אשרה עלנו מארץ מצרים כי־זה | משה

In Exodus 32:1, we continue to encounter significant linguistic choices that contribute to the portrayal of detachment and seclusion within the narrative.

The phrase ‘משה | כי־זה’ (ki-zeh Moshe) is particularly noteworthy. The word ‘כי’ (ki) often translates to ‘for’ or ‘because,’ indicating a rationale or explanation. Here, it precedes ‘זה’ (zeh), which means ‘this.’ Together, ‘כי־זה’ (ki-zeh) can be interpreted as ‘for this,’ emphasizing a

specific referent or individual. The use of 'זה' (zeh), meaning 'this,' is demonstrative and can imply a certain level of distance or detachment. By referring to Moses as 'זה משה' (zeh Moshe), the narrative subtly introduces a sense of separation between Moses and the Israelites, suggesting that he is viewed as an outsider or distinct entity rather than an integral part of the community.

Additionally, the phrase 'האיש אשר העלנו' (ha-ish asher he'elnu) further reinforces this sense of detachment. 'האיש' (ha-ish) means 'the man,' a generic term that can convey a sense of anonymity or impersonality. By describing Moses as 'האיש' (ha-ish), the narrative depersonalizes him, reducing him to a mere figure rather than a relational being. Furthermore, the use of 'אשר' (asher), meaning 'who' or 'that,' introduces a relative clause that defines Moses in terms of his action ('העלנו' - he'elnu, 'who brought us'). This construction emphasizes Moses' role as an agent of action rather than as a person with whom the Israelites have a personal relationship.

Together, these linguistic nuances contribute to a portrayal of Moses as an outsider or distant figure within the narrative of Exodus 32:1. The use of demonstrative and depersonalizing language serves to emphasize his separateness from the Israelites and underscores the theme of detachment and seclusion present in the passage.

By dissecting the linguistic choices in Exodus 32:1, the article helps to gain a deeper insight, into the narrative dynamics and character portrayals within the text, enhancing the readers understanding of the broader themes and relationships depicted in the Tanakh.

The strong shift of tone maintains its essence linguistically, throughout the narrative:

**וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר כִּי שַׁחַת עַמְּךָ אֲשֶׁר הָעֵלִית מִמִּצְרָיִם**

Yahweh spoke to Moses, 'Descend down, for your people, whom you brought out of the land of Egypt, have acted lowly/ descended.'

**a. וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר כִּי שַׁחַת**

In this fragment from Exodus 32:7, the phrase (עַמְּךָ) 'your people', it evokes new questions in one's mind. Throughout the Tankah, Allah says to the Israelites, my people, even at times of their swear mistakes, e.g. Hosea 4:6

'My people are destroyed for lack of knowledge; because you have rejected knowledge, I reject you from being a priest to me. And since you have forgotten the law of your God, I also will forget your children.'

Just observe, even though admits His wrath, and utmost rejection, how does God of Yirael addresses them?

My people (עַמִּי) are destroyed for lack of knowledge...

In the verse from Hosea, the term עַמִּי represents 'my people' where the addition of

Yod (י) in ‘am’ (אֵם) shows the possession, similar to what we do in the Arabic language. On the other end, the addition of Qaf (ק) shifts the possession from God towards Musa peace be upon him, again, much identical to the rule observed under the Arabic language.

- Ha'Shem claims that the Israelites are His people, then why is He referring them to Musa?

The question gains more strength in the second fragment of the verse:

**b. אֲשֶׁר הֶעֱלִיתָ מֵאֶרֶץ מִצְרַיִם**

...Whom you brought out of the land of Egypt, have acted lowly/ descended.

Allah makes it quite evident that He was the one, to liberate the Jewish people off the hands of Egyptians, not anyone else, e.g. in Al-Baqarah 2:49

وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ  
أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ

And [recall] when We saved you from the people of Pharaoh, who were afflicting you with the worst torment - killing your sons and keeping your women alive. And in that was a great trial from your Lord.

In the phrase (הֶעֱלִיתָ) he'elata 'whom you brought', Allah seems to be stepping aside from His claim. But this is not true, it cannot be true, because the word of God is free from all sorts of blemishes and illness, so what does this second shift and distancing hint towards...?

(Connecting dots between the first two examples)

In Exodus 32:1, the people (הָעָם) say that Moshe brought them out of the land of Mixrayim, (כִּי־זֶה|מִשְׁהָהָאִישָׁאֲשֶׁרֵהוּעֹלָנוּמִּמִּצְרַיִם). In Exodus 32:7, Eloah Yisroel says about these people, that Moshe brought the people out of Egypt (אֲשֶׁר הֶעֱלִיתָ מֵאֶרֶץ מִצְרַיִם).

Then the same God affirms that the Israelites are My people ('ami'), and declares that He alone led them out of Egypt.

Conclusion: This invites reflection on the identity of "the people" from the perspective of a third party, rather than the second person.

Building on the analysis so far, let us now take a closer look at Exodus 32:4:

וַיִּזְבְּחוּלוֹ וַיֹּאמְרוּ אֱלֹהֵי־יִשְׂרָאֵל אֲשֶׁר הֵעִלָּנוּ מִמִּצְרָיִם



These, are your Gods (אלהים, אלהיך), O Yisrael, which have brought you out of the land of Egypt.

#### a. ויזבחו־לו ויאמרו אלהא־להיך ישראל

After the creation of the Golden Calf, ‘these people’ use the word (אלהיך) should it not have been instead (אלהינו) ‘Eloheinu’? Should it not have been instead, El-leh Eloheinu (replacing Eloheka) Yisrael?

Why do ‘these people’ spare themselves from the status of a believer? Secondly, why do they keep excluding themselves from the Israelites...?

This seclusion gets even stronger as the verse commence

#### b. אשר העלוך מארץ מצרים

Instead of the phrase (העלוך) he’eluka, should it not be (העלוך) halanu, if the speaker is an Israelite?

This discrimination does not flee from the main screen, the Exodus 32:20 reports Musa’s return from the mount and his dissolving of the calf as:

וַיִּקַּח אֶת־הָעֵגֶל אֲשֶׁר עָשׂוּ וַיִּשְׂרֹף בָּאֵשׁ וַיִּטְחֵן עַד אֲשֶׁר־יָדָק  
וַיִּזְרֹעַ עַל־פְּנֵי הַמַּיִם וַיִּשְׁקוּ אֶת־בְּנֵי יִשְׂרָאֵל

He (Moshe) took the calf that ‘they’ had made and burned it; he ground it to powder and strewed it upon the water and so made the Israelites drink it.

The same linguistic and person shift is observed under the same verse, ‘a-shu’ (עשו) and ‘way-yasaq –et bani Yishrael’ (וַיִּשְׁקוּ אֶת־בְּנֵי יִשְׂרָאֵל). If there were only the Israelites present wouldn’t it depict that, He (Moshe) took the calf that the Israelites had made and burned it; he ground it to powder and strewed it upon the water and made them drink it?

- Another factor to be noted here, the direct object maker of –et (עַד).

This marker segregates the Israelites from the rest of the population and people present, that clearly signifies that there is a mixed multitude present. First the article of ‘hA’ was used, in ‘the people,’ and now this special marker is used to fully make a profound distinction.

The God of Israel, He also favor this discrimination in Exodus 32:9

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה רְאִיתִי אֶת־הָעָם הַזֶּה וְהִנֵּה עַם־קָשֶׁה־עֲרֹךְ הוּא.  
וַעֲתָה הִנֵּיחָה לִּי וַיַּחֲרֹאֲפִי בָהֶם וְאָכְלָם וְאַעֲשֶׂה אוֹתָךְ לְגֹי גָדוֹל

And Yahweh said unto Moshe, ‘I have seen these people, and behold, these are stiff-necked people.

Now therefore, let me alone, that my wrath may vex you against them, and that I may consume them: and I will make out of you a great nation.

The alteration of address in 'I will consume them' and 'I will make you a great nation', is vivid enough. It is obvious that if God is saying of destroying a nation, why would He speak of them so highly?

Linguistically, the shift of persons is something that could not go un-noticed.

Thirdly, the repeated use of the direct object marker, -et, also sets common grounds with the opinion of presence of another party.

And further, when Moshe pleads to God, his Lord, he maintains the same gentilic sense in Exodus 32:11-14.

Conclusion: We find two groups:

**Et Bani Yisrael**

**Et HA'am**

So, there was a multitude of other nations present amongst them, as mentioned in Exodus 12:38. In this story, a nation or community is distinguished from this diverse mob of people, and they were the Egyptians. (Note: a great number of magician Egyptians)

When Allah parted the red sea, He guided, merely the Israelites. When others asked to join them, being a prophet and someone with unconditional sincerity, Musa A.S. allowed them to join the Israelites, hence we find two communities,

The first, the Bani Israel who were guided by Allah.

The second, the verities of gentiles, guided by Musa.

In light of this, when we read the verses, it makes perfect sense,

'When the people (Egyptians) saw that Moses was so long in coming down from the mountain, the people gathered against Aaron and those people said to him, 'Come, make us Elohim, who shall go before us, for that fellow Moses—the man who brought us from the land of Egypt—we do not know what has happened to him.

Yahweh spoke to Moses, 'Descend down, for your people, whom you brought out of the land of Egypt, have acted lowly/ descended.

He took the calf that they had made and burned it; he ground it to powder, strewed it upon the water, and made the Israelites drink it.

These, are your Gods (אלהיך, אֱלֹהִים), O Yisrael, which have brought you out of the land of Egypt.

And Yahweh said unto Moshe, 'I have seen these people, and behold, these are stiff-necked people. Now therefore, let me alone, that my wrath may vex hot against them, and that I may consume them: and I will make out of thee a great nation.

As a conclusion, the linguistic analysis makes it vivid that the petition was proposed by a second nation, amongst the mix multitude, with the Hebrews.

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# HAYAT-E-AMIN (X)

Naeem Ahmad Baloch

Monthly *Al-Islah*, although a purely academic journal departing from the conventional path, never gained much popularity among the general public. Therefore, some friends advised Maulana Islahi to include writings of general interest in it as well. However, he never made any compromise on the objectives of the journal. He mentioned such a suggestion in one of his notes and responded to it in the following way:

“People generally complain about *Al-Islah* being too serious and religious in tone, and they look for the spice of novels and short stories. Since they don’t find such things in it, they don’t want to waste their money on it. If public desire is followed, it is possible that its readership may increase somewhat, but this is something we cannot understand. We are not unaware of the consequences, but we place our trust in the help of Allah.” (May 1937)

However, while it may not have been popular at the public level, *Al-Islah* was greatly valued and appreciated in scholarly circles of the time. The primary reason for this was that it published all of the Urdu writings of Imam Hamiduddin Farahi. Furthermore, the Urdu translation of his Quranic exegesis *Nizam al-Quran* was also being published from the pen of Maulana Islahi. Alongside this, essays by contemporary scholars were also published. Even if the editor disagreed with the scholarly opinion expressed, as long as the submitted article met the academic standard and engaged meaningfully with the subject, it was published. For instance, articles by Ghulam Ahmad Parvez and Aslam Jairajpuri were also published. Even certain writings of Orientalists were included.

The principle in mind was that any piece of writing was publishable if it departed from traditionalist thinking, was based purely on the Quran and Sunnah, and presented a noteworthy academic insight.

Due to this open editorial policy, submissions were also sent that did not meet academic standards in any way. Likewise, books were presented for review that had no scholarly foundation. In the name of freedom of thought, such pseudo-academic efforts were sharply critiqued by Maulana. As an example, we present below his commentary on one such tafsir:

Khajah Ahmad-uddin Amritsari authored a four-volume Arabic tafsir titled *Bayan li al-Nas*. He was the teacher of the well-known writer Aslam Jairajpuri and the famous poet Sufi Ghulam Mustafa Tabassum. He regarded only the Quran as the source of Islam and rejected Sunnah and Hadith as sources of religion. Maulana Islahi, as editor of *Al-Islah*, commented on his tafsir as follows:

“As for Khajah’s (*Bayan li al-Nas*), it reminds me time and again of an anecdote shared by a certain elder, and today, albeit reluctantly, we wish to share it with our friends as well.

An elder used to eat at the shop of a cook who was careless and sloppy. Every day, two or three dead flies would be found in the curry. The poor elder would get upset and return the dish. This became a daily occurrence. One day he saw that the entire bowl of curry was filled with dead flies. He quietly accepted it.

The cook asked: ‘Sir, when there were only a couple of flies, you used to get upset and return the bowl. And today, when it’s entirely full of flies, you said nothing. Why is that?’

He replied: ‘When there were just a few flies, I got upset in the hope that you might take notice and exercise caution. But now that you’ve brought me an entire stew of flies, what expectation and what complaint can one have of you?’

Our respected friends Arshi and Shafi should believe that this is exactly the situation we find ourselves in. If there are only a few mistakes, then by all means point them out and criticize. Neither the existence of mistakes is unexpected, nor is criticism and fault-finding a sin. But when someone makes errors their entire stock and substance, what is there to argue about? Thus, Khajah’s tafsir is not credible. It is a ‘stew of flies’ which, upon reaching an educated reader, has made him sit with his head in his hands, praying: ‘May Allah forgive Khajah and grant you all the good sense to abandon tafsir-writing and pursue some other occupation.’” (*Monthly Al-Islah, February 1938*)

During the publication of *Al-Islah*, when prominent intellectual and literary figures passed away, remarkable articles were published in their memory. Among such personalities, the most prominent were Allama Muhammad Iqbal and Maulana Shawkat Ali. The entire piece written about Iqbal is excellent, but here we reproduce only the concluding paragraph:

“When despair surrounded us, we saw in Iqbal’s verses a sign of hope. When darkness enveloped us, Iqbal shone for us like a beacon of guidance. He stirred the soul and moved hearts. From his tongue, we heard the cries of the East’s conscience.



In his Indian melodies, the cadence of Hijaz throbbed. He belonged to the earth, yet his flight reached the heavens. He was a poet, but the spirit of prophetic knowledge animated his poetry. In the garb of a man of the world, he was a qalander (spiritual wanderer); in the guise of a madman, a sage of mysteries.

O Lord! Where is our poet gone? May your endless mercy and blessings descend upon his soul.”  
(May 1938)

### **Correction of a Misunderstanding**

It is generally assumed that Maulana Islahi launched the monthly journal *Al-Islah* in 1936 under the auspices of the Dairah-e-Hamidiyah, and that it continued until November 1938. However, this is an incomplete account. The complete version is that, after an interval of about a year and a quarter, he took it upon himself to resume its publication. But now it was no longer a monthly—it had become a quarterly. Its name was also changed from *Al-Islah* to just *Islah*. In a note in the first issue of this quarterly, Maulana writes:

“After a full year and a quarter, this quarterly (journal) comes before the sympathizers of the Madrasah, well-wishers of the Dairah-e-Hamidiyah, and admirers of the late *Al-Islah*. It is not *Al-Islah*, but just *Islah*—that is, the academic and Arabic burden which *Al-Islah* carried has now been unloaded. *Al-Islah* was published for the educated class of the country, and hence it carried writings suited to their taste and interest. This journal is for the general public. Therefore, it will not contain anything burdensome for minds of limited capacity. It will contain simple, straightforward matters that anyone can read, understand, and—if they wish—benefit from.”

The publication of this quarterly suggests that Maulana, in addition to the scholarly guidance of Muslims in those turbulent times, also held some practical proposals. He expressed this in the first issue of *Islah* in the following words:

“Our goal is to bring about such a revolution among Muslims that the Quran becomes the center of all their thought and action. We do not merely understand, but we are seeing with full certainty that a mental and intellectual battle is underway. In this battle, Muslims find themselves weak, and the reason for this weakness is that they are not fighting with the weapon (the Quran) that Allah has granted them—the only weapon capable of winning this war. And if any servant of God dares to take this weapon in hand, then after a long period of neglect and distance, Muslims have become so unfamiliar with its use that instead of harming the enemy, they only add to their own ruin. Thus, their holding fast to the Book becomes even more harmful than others’ abandonment of the Book. Therefore, our aim is that Muslims come to recognize the true value of the Noble Quran and begin to employ it in all aspects of their intellectual and practical lives in the way an expert warrior uses a well-tested weapon.

There is a specific scheme to bring this intention into action, a few parts of which are already in operation:

1. First of all, there is Madrasah al-Islah...
2. Then there is the Dairah-e-Hamidiyah, under whose administration books on Quranic and Islamic sciences are being published in Arabic and Urdu.

3. Thirdly, through this journal, we want to bring the general Muslims closer to these efforts.

The efforts of the Madrasah and the Dairah-e-Hamidiyah are both aimed at cultivating a correct Islamic mindset, and in this way, their connection with the general public is indirect. This journal, however, will address the public directly and, in their own language, inform them of the real needs and responsibilities of their lives.”

### **Announcement of the Discontinuation of *Islah***

At the end of 1941, the final issue of *Islah* was published. In its editorial note, Maulana wrote:

“The journal *Islah* was launched with a few specific objectives in view. In our opinion, those objectives were of such significance that we were willing to sustain it even at financial loss. But over the past few months, the price of paper has increased so much—and continues to rise—that it now seems very difficult for the Madrasah to bear this burden, especially in the current circumstances (note: this was during World War II, and the entire world was feeling its effects). Even if this difficulty is somehow resolved, the shortage—rather, unavailability—of paper presents an unsolvable challenge. Paper for this very issue was procured with great difficulty. In these conditions, we cannot say whether the next issue of *Islah* will be published or not. In any case, as far as it is within our power, we will make every effort to arrange for paper, and if we succeed, the next issue will be published on time. Otherwise, readers should consider us helpless and should not await the next issue.

We know that those who have an association with *Islah* will find this news disheartening. But what can be done? When circumstances spiral completely out of control, what can we do? We assure our readers that if, God forbid, we are forced by circumstances to decide to close *Islah*, that decision will remain only as long as those compelling circumstances persist. Whenever there is any improvement or relief in the situation, God willing, the journal will be resumed.”

The fear that Maulana expressed materialized, and the opportunity to publish the next issue never came. Thus, this chapter too came to a permanent end. Not only did the publication of *Islah* cease, but a major turning point also arrived in Maulana’s life: his departure from *Madrasah al-Islah* and his entry into Jamaat-i Islami. Dr. Sharafuddin Islahi has given a different spin to this decision of Maulana, which is completely contrary to reality. In criticizing Maulana’s decision, he writes:

“After journalism, politics entered the life of Maulana Islahi. Its reflection can be seen in the pages of *Al-Islah* as well. Had Maulana Farahi been alive, he would have, despite a natural inclination, restrained him from turning elsewhere. Like the divine way on the earth (*sunnat Allah fi al-ard*), circumstances and events have their own workings. Maulana Maududi came to Sarai-e Mir. Maulana Islahi attended the early gatherings of Jamaat-i Islami. Then, he joined the party. After some time, leaving his teacher’s legacy behind, he moved to Pathankot with his children. His first wife had passed away long ago. Maulana Maududi arranged his second marriage in a noble family of Pathankot. When the Partition of the subcontinent occurred, he was in Pathankot. Along with the *Jamaat*, which was established under Maulana Maududi’s leadership, he also migrated to Pakistan, after which he became even more distant from his past and so cut off from the memories he left behind that there remained no hope of reunion.” (*Dhikr-e-Farahi*, 515)

Dr. Sharafuddin Islahi's statement is highly misleading due to several misunderstandings and incomplete information.

*[To be continued]*

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# RELIGIOUS IDENTITIES, HISTORICAL CONTEXT, AND THE CHALLENGES AHEAD

Ammar Khan Nasir

*[“Nuqtah-e-Nazar” is a column reserved for writings by various thinkers.  
The views expressed do not necessarily reflect those of the institution.]*

In a workshop organized by the *Idarah Talim o Tahqiq* (ORE), I had the opportunity to speak for an hour and a half with a group of teachers from various religious schools representing different sects. The topic was “Religious Identities, Historical Context, and the Challenges Ahead.” Many significant questions were raised and addressed. The key points discussed can be summarized as follows:

1. In the Indian subcontinent, the religious identity of Muslims has historically been associated primarily with Sunni, Hanafi and Sufi Islam. However, due to various historical developments, identities such as Shiah Islam in contrast to Sunni Islam, Ahl-e-Hadith in contrast to Hanafi Islam, and Salafi Islam in contrast to Sufi Islam have also emerged. In more recent times, further layers have been added to this division—such as traditional versus modernist Islam, and missionary versus political Islam. With the advent of social media, these distinctions have not only become more fragmented but are now also appearing in the form of personal cults, where individual Islamic preachers are building their own followings.

2. In this scenario, there appears to be little hope for reduction in these divisions, while the likelihood of further proliferation is very high. Apart from other historical reasons, a major cause is the structure of modern political power, which—unlike older forms—neither depends on any religious identity or law for its legitimacy and survival, nor does it feel bound by them. Instead, modern political power claims the right to control religious identities. In contrast, the premodern notion of Darul Islam was essentially a religious-political concept, in which rulers needed religious legitimacy and dependence on a particular interpretation of religion and jurisprudence to administer governance. This fundamental difference distinguishes even the most “Islamic” modern states from the earlier Darul Islam model.
3. The concept of Darul Islam also included the notion that the ruler was responsible for eliminating deviant religious trends and curbing their spread. This often led to an alignment between political power and a specific religious interpretation, sometimes resulting in the persecution of opposing religious groups. The modern state, on the other hand, not only disavows such responsibilities but views itself as the guarantor of the fundamental human rights and democratic freedoms of all religious identities.
4. Because many religious identities fail to understand the structural nature of modern political power—and remain mentally trapped in the historical past—the strategies they employ to assert themselves politically (such as *takfir* and *tadlil* against one another) have led to three inevitable consequences:
  - i. A justification for secularization.
  - ii. A justification for state surveillance and restrictions on religious expression.
  - iii. Detachment from religion, aversion to it, and atheism.
5. Since the modern state is, by its nature, not dependent on any religious foundation for its legitimacy, any attempt by religious politics to force this association has been able to go only so far. At best, this connection remains symbolic and superficial—it has not translated into any real impact on the structure of state governance. However, in this tug-of-war, the moral credibility of religion and religious leadership has been severely damaged. Meanwhile, among those in authority, a growing awareness of the need for countermeasures is emerging. The consequences may take time to appear, but the signs are already visible.
6. On the societal level, the sectarian conflict among religious identities has become so unsightly that the state—though unable to support any one group—has found justification to implement systems that regulate religious expression in the name of maintaining peace. At every administrative level, various types of peace committees, ulama’ boards, bans on sectarian literature, interfaith harmony declarations, and documents like Paigham-e-Pakistan are all manifestations of this development. Together, they send a clear message: if sectarian groups want to exist, they must behave like “good children” under state oversight and accountability.
7. Because of the current survival strategy adopted by religious identities, the biggest challenge they now face is in the realm of retaining the younger generation—not just with regard to sectarian identity, but with religion itself. Here too, the religious analysis is not objective but built on unrealistic expectations. Religious groups believe that by making their identity stricter and less flexible, they can better preserve it. This analysis is completely flawed and leads to the opposite outcome. The younger generation simply does not have the patience to bear the burden of rigid, overbearing religious identities.



Modern knowledge and the contemporary world have already made belief in basic religious tenets difficult enough. The insistence on interpretive additions and heavy-handed identity requirements only multiplies this difficulty.

The first and most common stage of this crisis appears when every sect declares itself the “only saved group” by invoking the threat of the “72 deviant sects.” The emotional and moral pressure created by this claim becomes impossible to bear for any person with a basic sense of justice. If, among countless interpretations and differences, one specific sect holds the uniquely salvific truth—and if salvation depends on joining that one sect—then how many people can realistically devote themselves to researching and verifying this claim? And if salvation is possible by staying with one’s inherited sect without inquiry, then what distinction remains between one sect and another?

This is a mountain of a question, and no sect has an answer for it. But because no group is willing to make even the slightest concession, the natural psychological response of the individual is to disengage from the question altogether. That disengagement then turns into detachment from religion and disillusionment with religious ethics—and from there, the next step is often atheism.

Thus, the roots of atheism are not only in the external environment and modern culture, but also in the insistence on rigid sectarian interpretations and religious behavior itself. Ironically, in the effort to preserve religious identity, these attitudes are dismantling the very foundation—the bond with religion itself—upon which all religious identity depends.

**This is my view. God knows best.**

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# SPLITTING OF THE MOON (XII)

Syed Manzoor ul Hassan

## The purpose of the incident of the splitting of the moon

The Quran makes it clear that the sign of the splitting of the moon was for the disbelievers of the Quraysh, and its purpose was to warn them about "al-sa'ah" — the Hour of Resurrection. For the deniers of a Messenger, this Hour of Resurrection begins with the punishment that descends upon them in this world as a result of their persistence in rejecting the truth, and it culminates with the blowing of the trumpet and the actual occurrence of the Day of Judgment.

To understand the reality of this punishment, it is essential to comprehend the call of the Prophets. This can be explained as follows: God's Prophets are sent to the world to call people towards Allah, the Lord of the worlds, and to warn them of the resurrection while giving glad tidings. That is, they invite their addressees towards Allah and convey the good news of a favorable end in the Hereafter to the believers, while warning the disbelievers of an unfavorable end. This is the Prophets' divine mission. The Quran describes this mission in these words:

...كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ

"People were once a single nation, then Allah sent Prophets as bearers of good news and warners..." (Surah al-Baqarah 2:213)

About the last Prophet Muhammad (PBUH), this command is expressed in the following words:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا،  
وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا

(al-Ahzab 33:45-46)

"O Prophet, We have sent you as a witness, a bearer of glad tidings, and a warner, as one who invites to Allah by His permission, and as a luminous lamp."

Among these Prophets, some are elevated to the rank of "Messenger" along with their prophethood. This means that they make the truth utterly clear to their addressees, leaving no excuse for denial. The divine court descends to the earth, and the ultimate consequences of the rejecters are established and enforced in this world. In essence, a minor Day of Resurrection is brought upon the deniers of a Messenger, and the decisions of their Paradise and Hell are implemented in this very life. The stories of these Messengers mentioned in the Quran make it evident that similar consequences were meted out to the deniers of Prophets Noah, Salih, Lot, Hud, Shuayb, and Moses (peace be upon them). They were destroyed through divine calamities. The deniers of the Prophet Muhammad (PBUH) were also destroyed under the same law, executed by the swords of his Companions.

In this context, at the beginning of the Surah, it is stated that the Hour of Doom (al-sa'ah) has drawn near for the disbelievers of the Quraysh. The Messenger of Allah was warning them about this hour, and as a sign of it, Allah split the moon to show them. Following this preamble, the narratives of previous Messengers are mentioned, illustrating that their addressees also rejected them, and as a result, Allah annihilated them.

Thus, when the people of Noah rejected him, they were drowned in water. When the people of 'Ad rejected, they were destroyed by a violent wind that left their corpses like hollow palm trunks rolling around under its force. When the Thamud rejected, Allah made the she-camel a sign for them. But when they hamstrung her, Allah destroyed them with a terrible thunderclap and an overwhelming cry, obliterating their settlements entirely. When the people of Lot denied, they were devastated by a storm that rained stones. Similarly, when Pharaoh's people rejected, they too were seized and annihilated by overwhelming power.

After presenting these historical evidences, it is asserted that if the denial by those communities resulted in punishment, then the outcome of your denial cannot be any different. If you continue on this path for a little longer, know that your punishment is also near. The extraordinary event of the splitting of the moon is a sign of this inevitability. It demonstrates that the All-Powerful, who can split a great celestial body like the moon into two and then rejoin it, can easily disassemble your body parts and reassemble them once again. Thus, be aware that the Hour of your minor resurrection is near, and in its continuity, the Hour of the greater resurrection is also not far off.

In the latter part of the Surah, it is declared:

اَكْفَارُكُمْ خَيْرٌ مِّنْ اُولٰٓئِكُمْ اَمْ لَكُمْ بَرَاەءَةٌ فِى الزُّبُرِ - اَمْ يَقُولُونَ  
نَحْنُ جَبِيۡعٌ مُّتَنَصِّرُوۡنَ - سَيُهْزَمُ الْجَنْعُ وَيُوَلُّوۡنَ الدُّبُرَ - بَلِ السَّاعَةُ  
مَوْعِدُهُمْ وَالسَّاعَةُ اَدْحٰى وَاَمْرُ -

(Surah al-Qamar 54:43-46)

"(O people of Quraysh!) Are your disbelievers better than those, or have you been granted immunity in the Scriptures? Or do they say, 'We are a victorious multitude'? Their multitude will soon be defeated, and they will turn their backs in retreat. No! Their promised time is the Hour, and the Hour will be more disastrous and bitter."

Imam Amin Ahsan Islahi's explanation of the term "al-sa'ah" at the beginning and end of the Surah makes the purpose of the incident of the splitting of the moon (Shaq-al-Qamar) completely clear. He writes:

"‘al-sa'ah' refers to the moment of decision and punishment... We have repeatedly clarified that the Messengers of Allah warned their people about two kinds of punishments. The first is the punishment that inevitably descends upon a nation in this world if it disregards the Messenger's warning and persists in denying him. The second is the punishment that awaits in the Hereafter. The difference between these two punishments is merely one of initiation and culmination, or prelude and conclusion. When a nation faces punishment for rejecting a Messenger, it is essentially being punished for the ultimate reckoning of the Hereafter. This is why the term 'al-sa'ah' at times encompasses both of these punishments. If viewed from this perspective, it becomes evident that every nation to whom a Messenger was sent had its moment of reckoning approach. Thus, the statement '*iqtarabati ssa'ah*' is not an exaggeration but an absolute reality.

Regarding the phrase 'wanshaqq al-qamar', Islahi explains:

"This refers to a sign indicating the approach of the hour of punishment. As we have noted throughout this book, although signs of Allah's power and wisdom are scattered across every inch of the heavens and earth, and new signs are continuously revealed, during the era of a Messenger, Allah manifests specific signs that validate the Messenger's warnings and the truth of his claim to prophethood...

The purpose of these signs, as we have indicated, is to reinforce the Messenger's warnings. The proclamations made by the Messenger are supported by corroborative evidence within the universe so that Allah's argument is firmly established over the people. One such sign appeared in the form of the splitting of the moon to endorse the warnings of the Prophet Muhammad (PBUH), making it evident to the deniers of punishment and resurrection that the catastrophic events described in the Quran—such as the earth quaking, mountains being shattered and flying like dust, oceans boiling over, and the sun losing its light—are not mere exaggerations meant to instill fear but are inevitable realities. Evidence of these events occasionally surfaces in this world in various forms.

The disbelievers' skepticism about the resurrection stemmed largely from the impossibility they perceived in the idea of the universe being completely dismantled one day. Their questions about mountains, as recorded in the Quran, reflect their belief that such phenomena are immutable, indestructible, and eternal. By manifesting the sign of the splitting of the moon, Allah demonstrated to them that no entity within this universe, no matter how grand, is autonomous, eternal, or unshakable. Everything is subject to Allah's command, and He can dismantle all of creation whenever He wills...

Islahi further clarifies:

“It is important to note that the earlier verse (*iqtarabati ssa'ah*) referred to the punishment and defeat that inevitably confronts the rejecters of the Messengers in this world. However, the later verse (بَلِ السَّاعَةُ مَوْعِدُهُمْ وَ السَّاعَةُ أَدْبَى وَ أَمَرُ) refers to the punishment that awaits on the actual Day of Judgment, which will be exceedingly severe and bitter. As we have repeatedly emphasized in this book, those who deny the Messengers inevitably face humiliation and defeat in this world, and the Hereafter is already established as the ultimate place of their disgrace.”

(Tadabbur-e-Quran, vol. 8, pp. 90-91, 113)

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# QUALITIES OF A GOOD TEACHER

Dr. Shehzad Saleem

The teachers in a society can play a pivotal role in the development of a nation. On them, therefore, rests its future. If they deliver, this future is surely going to be bright. However, ever since commercialism has stepped into this profession, a lot is left to be desired.

Here are some suggestions to this fraternity and to all those who in future aspire to join it.

1. A teacher must master the subject he or she is entrusted to teach. If a teacher has to inspire students and make them conceptually aware of the subject taught, this is an obvious given. Any slackness in this will not only damage the reputation of the teacher it will also make students lose interest in the subject.
2. Not only should a teacher be very adept in the subject taught, he or she should also try to make teaching techniques very attractive. The pedagogy adopted should capture the interest and attention of the students. In this regard, experiential and activity-based teaching can work wonders since it is very interactive and helps students retain most of the content taught since it becomes an experience they live through.
3. Teachers must have a high moral character and ethical conduct. They must try to become an embodiment of noble traits and high ideals. They must remember that it is their unwritten commitment to their students to make them better human beings besides being proficient in the subject.

## QUALITIES OF A GOOD TEACHER

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They should try to be truthful, honest, humble grateful, sympathetic, charitable, generous, selfless, devoted and morally courageous. If they show these traits, they will have laid the foundations of a very upright and morally strong new generation.

**4.** Teachers must be well equipped with the art of emotional intelligence and empathy. They should try to use this skill in guiding their students and take a personal interest in solving personal problems of their students.

**5.** Teachers should pay special attention to weak students of the class and give them extra time and coaching to overcome their shortcomings. Every class has below par students. However, the way to bring them at par with their other classmates is not through scolding and rebuke. It should be through compassion, taking pains and giving more time to them.

**6.** Teachers must try and help their students in discovering their inner potential and aptitude. More often than not students are not aware of their inner talent and need guidance and aptitude testing techniques. If teachers are able to do this, they will provide a great service to their student fraternity because in this way they will be able to make their students potentially high achievers in life.

**7.** In each class there are students who are very intelligent and much ahead of their classmates. At times, they pose questions to their teachers to which they may not have an immediate answer. The quality of a great teacher is that he or she is always ready to learn from brilliant students by re-evaluating and rethinking the knowledge they possess.

**8.** Teachers must keep themselves abreast of new developments and researches in the subjects they teach. Knowledge has ever-increasing frontiers and it is the right of students that they be taught the latest updates in a subject.

**9.** One of the biggest contributions teachers can make is to inculcate critical thinking in their students. Critical thinking starts with a yearning for the truth and may lead to new discoveries and phenomena.

**10.** Teachers must never snub their students if they ask questions. On the contrary, they must always encourage questions from their students. This sharpens the curiosity and inquisitiveness in them and makes them vibrant thinkers.



# CALAMITY (II)

Kulsoom Saqib

If a human being claims to have found a way of life in which no calamity will ever occur, they should absolutely take that path — and tell us too! But until then... what I have learned and read is that no human being can avoid the calamities of life.

My father taught me to “face the situation,” not so much through his words, but mostly through his actions. He had nerves of steel. The most important example I personally remember was how he took care of his prayers, no matter what. I remember that at the time, it would puzzle me, and sometimes even irritate me, that in grave situations, he wouldn’t do something “special” — he would just perform salah. Now, after around two decades, I understand how important that is. This is what God told Musa (PBUH) to do when He sent him to Pharaoh.

I am in no way comparable to my father, but I try — in every facet of my life — to imitate him, even if it feels fake, even if inside, I am trembling and shaking. That may sound wrong, but from experience I can tell you one thing: it teaches you not to overreact, and it also buys you some time to assess the situation objectively, rather than emotionally.

When calamity strikes — and it most certainly will, no matter what — learn to engage yourself in things you can actually do. These might be mundane things: talking to people, making food, serving food, taking care of your daily prayers, or actively guarding your routines. To sit and sink into the mire of your own thoughts is like bathing in still water. The only safe water to be vulnerable in is running water, because it washes away the dirt that otherwise sets in.

My mother passed away on December 27th, 2018. The two days surrounding her death — the



day before the 27th, and everything that followed — are now stuck in my mind like a movie looping endlessly. Right after her death, I entered a completely different emotional state. I wanted to run away from that memory. The cold touch of her hand after death — its coldness got stuck inside me like a pain. I was scared and wanted to stop thinking about it. I tried to rid myself of that feeling by talking about those two days. I wanted to get it out of my system. It didn't work. All day and night, my mind was stuck there, playing the same reel over and over, and I had no control over it.

I wanted time to pass quickly so I could leave this whole traumatic experience behind me — to lessen the pain, the trauma, the sensitivity. I just wanted it to go away.

How could I do that? As I said, my subconscious had learned from my father: get busy. But wasn't I busy enough? I was working a full-time job, teaching five days a week, had two kids, and was six months pregnant when my mom passed away. But... that was just not enough. It still wasn't helping me pass the time quickly enough. If I didn't get tired enough by night, I couldn't sleep. My brain wouldn't shut off completely. I needed more work to distract myself, to stay busy enough to reach a point of exhaustion — so that when I went to bed, I actually slept. Not an easy task for a pregnant woman.

I started giving tuitions on weekends. But... it still wasn't enough. Then I found an old scarf and discovered my embroidery supplies in a bag. So here I was, after a full day of work, in the evening — after cooking, cleaning, and everything else — sitting on my bed, doing embroidery. Then in February 2019, I started taking my kids to soccer practices in the evenings and games on weekends. For the first time in my life, I kept a diary to remember each day's appointments. Every day, I rushed from one place to another, trying to meet all the appointments, running all the errands.

It helped. It was the exact kind of work I needed — not so much strain that it broke me, but enough to keep me like a busy bee. A positive kind of "business" all day, until I would fall asleep. Talking to a friend or family member wasn't enough. It wasn't enough because the more you talk about it, the more you sink into it — into depression. It's a cycle with no end, especially after losing a parent or someone that close to you, someone reliable and trustworthy. For me, my routine became my coping mechanism. Instead of giving in to destructive thoughts and feelings — the kind that can drain your time, energy, and sanity after such a painful event — I tried to create positive, healthy routines for myself.

I'm not sure if it will surprise you that even after all that, I still found myself crying hysterically — especially while praying and while driving. Those were the times when my thoughts would flow freely, when I wasn't multitasking — when I wasn't busy enough to stop or divert my thought process. And people like me — introverts — hate to show their feelings in front of others. We portray ourselves as strong. But that didn't diminish the value of the coping mechanisms I had found or make others more viable. I still feel that talking about it in front of people doesn't help. I feel like no one can, or ever will, fully comprehend the exact way I felt every moment through it. It was my unique pain, something no one else can grasp. But the value of my routine wasn't in erasing the pain — it was in the life it gave back to me. If I could make it through that day, working and fighting, then I could make it through the next... and the next.

I was still hurting. I remember that two or three weeks after her burial — time was fuzzy — my husband took us to her grave: me, the kids, and him. I thought that when I went there, I would find... closure, or something else. I can't say exactly what. I stood there, raised my hands to pray, and couldn't stop myself. I broke down. I had come searching for a cure, but again, I was tormented. I'm usually very much in control of my emotions when it comes to tears, but there — something strange took over me. Tears ran down my face, and I turned around, walking away with a heavy heart and shaky legs, whispering quite loudly to myself, "This means we cannot have a conversation anymore; I cannot talk to you. I won't be able to talk to you anymore."

I figured out: it's a matter of life and death.

Death is silence. And that hurts. I realized that all those times when she had convinced me that I was her staunch support, it was really the opposite.

Today, after five years, I can turn around, look through my experience, and say that I believe I chose the right way to deal with my pain. And even though, at the time, I was numb and going through the motions, today I can say that all that hard work kept me going in the right direction. It helped my mind stay positive after a calamity that can never happen again — because my mother will never have to die again in this life.

External struggles cannot break you or make you the way your internal struggle can. You cannot control external circumstances — others' behavior or the obstacles that come your way. You are only responsible for your own actions, your own behavior, and how you tackle your thoughts and feelings in any situation.

I'm not understating the importance of praying and reading the Quran during such circumstances. But to me, these two things need to be in your *routine* — your *normal*, your bubble — before any calamity happens. If they're not already a part of your life, you'll panic when calamity strikes. You'll go into a state of shock and negativity that you may never recover from. To help your brain function positively, you must engage in a healthy routine during "normal life." Prayer and reading the Quran should be a regular part of life — not something you turn to only when a calamity forces you toward God.

It's just like a student who does their homework daily — they won't panic the day before the exam, unlike the student who hasn't studied all year and now wants to cover the entire syllabus in one night. Or think of it like a football team that practices daily. Tournaments aren't every day! The day of the tournament is not the time to practice your skills. The routine must already be in place for it to help you. In the midst of grief or shock, starting from scratch is nearly impossible. It's those already-built systems that support you when the storm hits.

The help and support you get from prayer and understanding the Quran will not develop overnight. It is supposed to be built into your system so that when the calamity hits, you can absorb the distress. This is what I have learned from my own experience, and I hope it helps anyone going through something similar in their life.





# FAREWELL RAMADAN

Dr Shehzad Saleem

The lips are dry  
Risks are high

Stomach is empty  
Hunger is plenty

Energy is gone  
Reserves are on

Desires are strong  
Some are wrong

Abstinence the goal  
To nourish the soul

Self advancement  
Moral enhancement

Fasting achieves  
Lost souls retrieves

In this plan enrol  
Gain self control

And patience too  
Will come to you

Blessings divine  
Pure and fine

Will embrace you  
Through n through

Routines are reset  
For the very best

But alas for now  
We have to bow

To bid farewell  
And ring the bell

With a heavy sigh  
Ramadan goodbye

# NEWSLETTER AL-MAWRID US

April 2025

## Ramadan Transmission of Ghamidi Center of Islamic Learning

During the month of Ramadan, Ghamidi Center organized special broadcasts in which programs on various religious, moral, and educational topics were aired. These programs were presented by Javed Ahmed Ghamidi and his various students. Most of the topics in these programs were related to the month of Ramadan and the worship of fasting. The recordings of all these programs are available on the GCIL YouTube channel.



## Audio Version of Maulana Maududi’s Translation of the Quran

Ghamidi Center of Islamic Learning has published the audio version of the world-renowned translation of the Quran by the distinguished Islamic scholar, thinker, Quranic exegete, and founder of Jamaat-e-Islami, Syed Abul A‘la Maududi, on its YouTube channel. This translation has been recorded in the pleasant voice of Mr. Arshad Mahmood. During Ramadan, the audio of one juz’ of this translation was aired daily on the organization’s YouTube channel. The complete audio of this Quranic translation is available on GCIL YouTube channel.



## Launch of Monthly “Ishraq Bengali”

Ghamidi Center of Islamic Learning has decided to publish the monthly Ishraq US in the Bengali language for the people of Bangladesh, following its editions in Urdu, Arabic, and English. Accordingly, the first issue was released in March 2025. This is a part of the effort to spread the light of Farahi thought throughout the world. It is being published under the patronage of Javed Ahmed Ghamidi. Maulana Umar Farooq is the editor, while Mr. Muhammad Hassan Ilyas is the managing editor. This issue can be viewed on GCIL website.



**A Session with Abu Saeed Islahi, Son of Maulana Islahi**

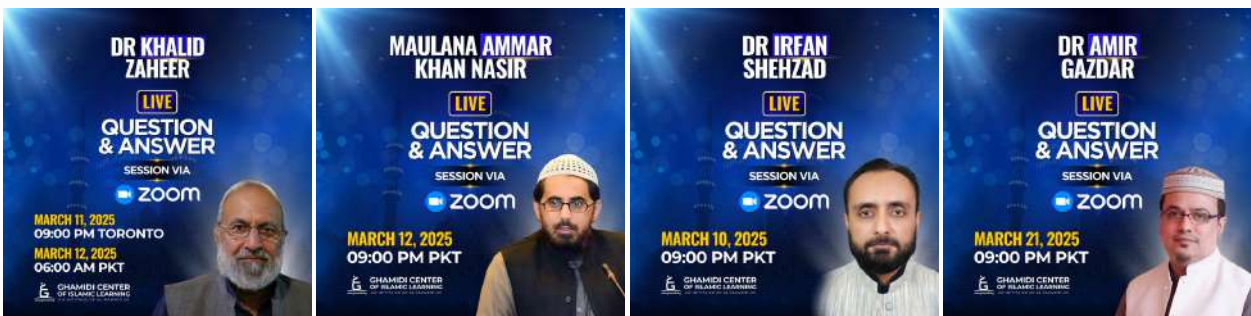
Naeem Baloch is working under the platform of Ghamidi Center of Islamic Learning on the biography of Maulana Amin Ahsan Islahi titled Hayat-e-Amin. In this regard, he met Maulana’s son, Abu Saeed Islahi, and Maulana’s grandson, Abu Sohaib Islahi. In this conversation, both gentlemen shared many aspects of Maulana’s life with Mr. Naeem Baloch. This interview can be viewed on GCIL YouTube channel.

**Lectures on Hadiths Related to Ramadan**

During the month of Ramadan, Ghamidi Center of Islamic Learning aired recordings on its YouTube channel of lectures on hadiths related to Ramadan, in which Javed Ahmed Ghamidi, in light of the hadiths from "Kitab al-Sawm" of Mishkat al-Masabih, discussed the virtues and rulings of fasting, as well as Laylah tul-Qadr, making up missed fasts, fasting for travelers, and various related juristic issues. The recordings of these lecture sessions can be viewed on GCIL YouTube channel.

**Live Q&A Sessions with Scholars of Ghamidi Center of Islamic Learning**

In March 2025, Ghamidi Center of Islamic Learning organized various live Q&A programs with its scholars, in which people asked questions of religious, moral, and Ramadan-related juristic nature. The scholars who hosted these Q&A programs were: Dr. Ammar Khan Nasir, Dr. Khalid Zaheer, Muhammad Hassan Ilyas, Dr. Amir Gazdar, and Dr. Irfan Shahzad. Recordings of these programs are available on the GCIL YouTube channel.



**Safar Dar Safar**

Safar Dar Safar is a regular series by Ghamidi Center of Islamic Learning. It presents the life stories and intellectual journeys of scholars and talented individuals to viewers. Last month, as part of this series, Naeem Baloch interviewed Dr. Rehan Ahmad Yousufi, head of the organization “Inzaar,” a renowned intellectual and writer. The interview discussed his intellectual journey and key milestones in life. Furthermore, they discussed his current project Insan Ki Kahani. In response to one question, he told Naeem Baloch how he was influenced by Farahi thought in his intellectual journey and how he found relief from all doubts of mind and heart. The recording of this interview is available on GCIL YouTube channel.

## **Yaadein (Memories)**

Ghamidi Center of Islamic Learning has launched a new series titled Yaadein, the aim of which is to document important events in the history of 'Al-Mawrid' and to present memories from forty years ago to viewers. This program is hosted by Ghazal Chaudhry, while Dr. Khalid Zaheer, an early student of the School of Islamic Thought "Al-Mawrid", and Mr. Naeem Baloch participate as guests. In March 2025, two episodes from this series were aired on GCIL YouTube channel.

## **What Are the Pitfalls of Fasting for Women?**

During the month of Ramadan, on the women's YouTube channel "Salihaat" run under the auspices of Ghamidi Center of Islamic Learning, a three-part program was recorded titled "What Are the Pitfalls of Fasting for Women?". Naeem Baloch hosted this program, while Noreen Sheikh participated as a guest. Naeem Baloch pointed out issues specifically faced by women during Ramadan, and Noreen Sheikh discussed these issues in depth and drew the attention of women to important matters.

## **Safar Dar Safar—with Moiz Amjad**

Last month, in the ongoing Safar Dar Safar series hosted by Ghamidi Center of Islamic Learning, Moiz Amjad participated as a guest. He recorded programs on various moral and scholarly topics. A few of the main subjects discussed in these programs include: "Problems of Pakistan's Education System," "The Khanqah," "A Life of Faith," and "Parents and Children." These programs can be viewed on GCIL YouTube channel.

## **Stories of the Prophets (Kahani Nabyu Ki)**

In Ghamidi Center's special Ramadan broadcasts, arrangements were made for children to hear the stories of the Prophets. As part of this, the stories of Prophet Ibrahim and Prophet Musa (PBUT) were narrated. This series is being aired under the title "Stories of the Prophets." These stories are based on the research and writing of Naeem Baloch and are narrated in his voice. Daniyal Naeem hosts the series. He asks Naeem Baloch about the un-Quranic elements commonly found in stories of the Prophets, and Naeem Baloch responds to these questions. The recordings of these stories can be viewed on GCIL YouTube channel.

## **Iftar Gathering at Ghamidi Center of Islamic Learning**

During the month of Ramadan, a weekly Iftar gathering was arranged at Ghamidi Center by various friends, in which dozens of individuals participated, along with Javed Ahmed Ghamidi and Hassan Ilyas, who joined with their families. During dinner after Iftar, participants engaged in conversations with Javed Ahmed Ghamidi and Hassan Ilyas on various topics.

### ***Amr bil Ma'ruf and Nahi 'anil Munkar***

Under the ongoing 23 Objections video series hosted by Ghamidi Center of Islamic Learning, the theme “Islam and the State” is under discussion. In the sessions held in March 2025, verses from the Quran containing the terms *amr bil ma'ruf and nahi 'anil munkar* were discussed. Javed Ahmed Ghamidi explained these verses and defined the terms *ma'ruf* (good) and *munkar* (evil). Moreover, he clarified that the commands and prohibitions of the Shariah are distinct from those of morality, and that *amr bil ma'ruf and nahi 'anil munkar* are part of the requisites of faith. The recordings of these sessions can be viewed on GCIL YouTube channel.

### **Q&A with Hassan Ilyas**

Muhammad Hassan Ilyas, Director of Research and Communication at Ghamidi Center of Islamic Learning, has started a series titled Ask Hassan Ilyas in collaboration with the popular YouTube channel “Muslim Today.” This Q&A-based program features Hassan Ilyas answering scholarly, intellectual, and religious questions asked by viewers. In the past month, topics such as the arrival of Ramadan, miracles and magic, human nature, evolution, the method of scholarly disagreement, taqlid (emulation), and itmam-e-hujjat (completion of proof) were discussed. The recordings are available on GCIL YouTube channel.



### **Tafheem al-Athar Series**

Under the ongoing Tafheem al-Athar series at Ghamidi Center of Islamic Learning, verses and hadiths related to Ramadan were studied during March 2025. The sessions held last month included discussions on topics such as “Revelation of the Quran in Ramadan,” “The First Revelation Event,” “Qiyam al-Layl and Tarawih,” and “Laylah tul-Qadr and I’tikaf.” The recordings of these sessions can be viewed on GCIL YouTube channel.

### **Quran for Ramadan**

In March 2025, in honor of Ramadan, Dr. Shehzad Saleem’s program Quran for Ramadan was broadcast daily on GCIL YouTube channel. In this program, Shehzad Saleem spoke on selected passages from the Quran. The program is in English, and its recordings are available on the YouTube channel.

### **Ghamidi Center’s Online Khanqah**

The ongoing Online Khanqah series hosted by Ghamidi Center of Islamic Learning continues. Moiz Amjad holds weekly sessions from the perspective of spiritual self-reform, in which various topics relating to moral and spiritual development are discussed, and questions from participants are answered.



In the sessions held last month, important topics such as “Conscience,” “Willpower,” “The Coming of Ramadan,” “Self-Control,” and “Human Aesthetic Sense” were discussed. These sessions are available on GCIL YouTube channel.

### **Hayat-e-Amin**

In the latest episode of Hayat-e-Amin, Naeem Ahmad Baloch discussed the post-independence differences between Jamat-e-Islami and the Government of Pakistan and the reasons behind them. He also mentioned an event in which Mahatma Gandhi participated in Jamat-e-Islami’s public gathering in Patna, and Maulana Islahi delivered his famous speech, which was misreported by Congress newspapers, leading to serious misunderstandings between the Muslim League and Jamat-e-Islami.

### **Ilm-o-Hikmat: With Ghamidi**

In the weekly Ilm-o-Hikmat program aired on Dunya News during March 2025, Javed Ahmed Ghamidi discussed important topics such as “Purpose of Worship,” “Obligatory and Optional Acts in Prayer,” and “Islam and Worship.” Some of the key questions addressed in the program included: “What is the ruling on worship done out of fear of sin and punishment?”, “Why does one feel disconnected during acts of worship?”, “Under what conditions can two prayers be combined?”, and “Is turning the face to both sides for salam an essential part of prayer?” The recordings are available on the GCIL YouTube channel.

### **Issuance of Fatwas Based on Religious Opinions**

In matters related to the legal applications of Shariah, people frequently contact Ghamidi Center of Islamic Learning, US. They seek applied religious opinions on issues such as marriage and divorce, inheritance, and various other financial and social matters. Last month, two fatwas were issued in response to such queries. These fatwas were issued by Hassan Ilyas in light of the thought of Javed Ahmed Ghamidi.

### **English Summary of the 23 Objections Video Series**

Dr. Shehzad Saleem is presenting summaries of all the topics discussed so far in the 23 Objections video series in English. In the past month, he recorded two lectures summarizing the topics “Religion and Human Nature” and “Consensus” (Ijma‘) discussed in the series. The recordings of these programs are available on GCIL YouTube channel.