

# Hamdard Islamicus

January-March 2021  
Vol. XLIV, No. 1

Editor-in-Chief: Mrs. Sadia Rashid



*(Allah is the light of the heavens and the earth – Al-Qur'ān, XXIV:35)*



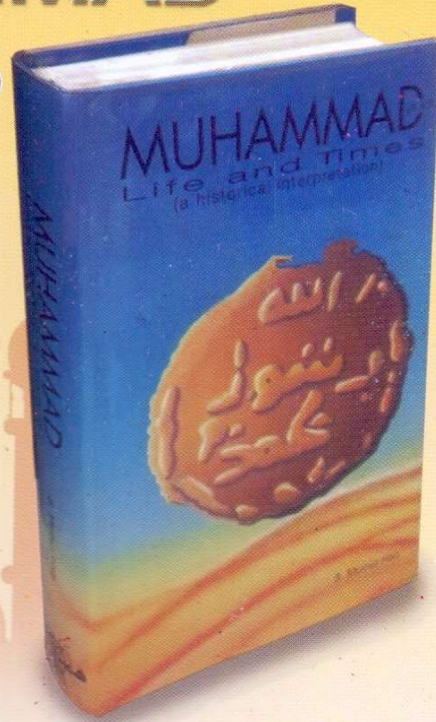
Quarterly Journal of Studies and Research in Islam  
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Published by  
**Hamdard Foundation Pakistan**

16th Floor, Bahria Town Tower, Tariq Road, PECHS, Block 2, Karachi, Pakistan.

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ALLAH IS THE LIGHT OF THE HEAVENS AND THE EARTH

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## HAMDARD ISLAMICUS

Quarterly Journal of Studies and Research in Islam

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Vol. XLIV

January-March 2021

No. 1

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# HAMDARD ISLAMICUS

Quarterly Journal of Studies and Research in Islam

Recognized by the Higher Education Commission, Pakistan

Vol. XLIV

January-March 2021

No. 1

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Published by Hamdard Foundation  
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Road, Karachi, Pakistan.

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## Price

	Inland Pak. Rs.	Foreign US \$
Annual	650/-	120/-
Single Copy	165/-	35/-

## Foreign airmail registered

Postage: US\$20/-

Payment should be in the name of  
the **Hamdard Foundation Pakistan**

Printed by MAS Printers,  
Nazimabad, Karachi-74600, Pakistan

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## Objectives

*Hamdard Islamicus* is an academic journal devoted to Islamic research and scholarship.

It serves as a forum for scholars to write objectively, analytically and, wherever necessary, critically on Islamic history, philosophy, science, art, culture, archaeology, law and jurisprudence.

It brings out the achievements of Muslims in the fields of Humanities, Social and Natural Sciences.

It aims at defining Islam in terms of its fundamentals in a rational and liberal manner emphasising, at the same time, the basic Islamic ideals of universal brotherhood, tolerance and social justice.

It aims at interpreting the teachings of Islam in such a way as to bring out its dynamic character in the context of the intellectual and scientific progress of the modern world.

It provides an open forum for a dialogue among the Fundamentalist, Conservative and the Modernist schools of thought among the Muslims aiming at finding a balanced view.

It endeavours, through dialogue, to find Islamic answers to the questions relating to the social, political, economic and moral problems of the fast and drastically changing world of today.

It transmits through English translations the speeches, learned papers and discourses expressed in Urdu by highly qualified traditional scholars, the ulema, and, in this way, it communicates valuable material, otherwise inaccessible, to the non-Urdu readers.

It endeavours to promote better understanding between the Islamic World and the West.

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**MADINAT AL-HIKMAH**  
**City of Education, Science and Culture**

Shaheed Hakim Mohammed Said (1920-1998), a scion of the renowned South Asian Hamdard family, decided in 1948 to make the newly created Pakistan his home. He settled down in Karachi and by untiring, single minded devotion and commitment, braving all handicaps, created Hamdard Pakistan. He developed it into the leading pharmaceutical complex of Eastern Medicine in the country, run on the latest modern lines and techniques, supplying drugs of high quality and purity, backed with free clinical consultations to help ailing humanity. Hamdard Pakistan, under his leadership, also emerged as the leading philanthropic organization, and also tried to motivate people through dialogue, conferences, and journals like the *Hamdard Medicus*. In addition, he provided help to various institutions and academic bodies.

He was restless to do more, and during one of his *Hajj* pilgrimages, he envisioned the creation of a comprehensive City of Education, Science and Culture: the Madinat al-Hikmah. Work on it was initiated and funded by the Hamdard Foundation Pakistan in 1981, in the picturesque surroundings of Bund Murad Khan, 35 kilometers away from the city centre. Today it is a beehive of activity, with children and youth engaged in academic, technical and sports activities, devoted to promoting learning and culture, and through it, help achieve moral and physical welfare, peace and progress. The Bait al-Hikmah Library, Hamdard Public School, free Hamdard Village School, Centre for Horticulture and the Hamdard University are the major institutions found here. The Hamdard University's mission provides value-based education to all students in its constituent institutions. Its prestigious institutions – some based at the main campus and some in the city and some in Islamabad - include Hamdard Institute of Management Sciences (HIMS), Hamdard College of Medicine and Dentistry (HCMD), Hamdard Al-Majeed College of Eastern Medicine (HACEM), Shifa ul-Mulk Memorial Hospital, Naimat Begum Hamdard University Hospital, Hamdard University Hospital – Taj Medical Complex, Hamdard Institute of Education and Social Sciences (HIESS), Dr Hafiz Mohammad Ilyas Institute of Pharmacology and Herbal Sciences (HMI-IPHS), Hamdard School of Law, Faculty of Pharmacy and Faculty of Engineering Sciences and Technology (FEST). The Madinat al-Hikmah continues to develop and grow.

## EDITORIAL

The very first issue of the *Hamdard Islamicus* 2021 consists of seven articles that have approached the most demanding, challenging and strategic issues facing the present era in the Islamic perspective. Each included article has its own significance and a unique approach to meet the said problems.

‘Pan-Islamic International Cooperation and Anticolonialism: South Asia, Turkey, and Southeast Asia’ is the first article of this issue, which analyses the impact of Pan-Islamic cooperation and civilizational exchanges between Turkey, Central Asia, South and Southeast Asia. It mainly focuses on the intellectual legacy, achievements, and role of Muslim intellectuals for the unity of the Muslim Ummah against the colonial drive. It tries to inspire optimism among Muslims by suggesting a modern framework for providing cooperation for intra-socio-economic development.

The second article, ‘The Prophecy of Green Arabia and the possibility of Miracle: A Refutation of David Hume’s theory of no-Miracle,’ is a rational discussion that analyses one of the prophecies of Prophet Muhammad (*Ṣal Allāh-u-‘alaihe wa sallam*) regarding the miracle and ecological behaviour of Arabian land and further discusses David Hume’s theory which rejects the miracle concept. This article exhibits how western intellectuals failed attempts to alienate divine revelation as a source of knowledge. The author refutes David Hume’s theory by demonstrating and analysing a prophecy of Prophet Muhammad (*Ṣal Allāh-u-‘alaihe wa sallam*) as scientific and provides answers to these implications.

The third article, ‘Developing Tools for Peaceful Coexistence: A Qur’ānic Perspective’, unmask the righteous path in the light of the Holy Qur’ān for reaching peaceful coexistence between Muslim and non-Muslim nations in the current era of globalization.

This article denies the controversy regarding pre-Islamic civilizations’ influence over Islamic civilization. It further emphasizes the need of presenting Qur’ānic solutions before the world, for harmony and tolerance among different nations of the world.

The next article reflects the correct way for a human being to gain comfort both in the temporal and eternal worlds. In this article, ‘Metaphysical Discourse from Qur’ānic Perspective Concerning Allah, Man and Universe Relationship a Study of Sūrah Al-Raḥmān’, the author

tries to elaborate, with the help of Sūrah Al-Raḥmān, the undeniable strong relation between Allah, Man and the Universe. It invites all to join the correct path by pondering on numerous clear signs of great integrity between all the creations included in the universe.

The fifth article throws light on the great book of Allah, having versatile meanings in different circumstances, using just a single word as a symbol. The author in his article, 'Fire Symbolism in the Holy Qur'ān: An Analysis of Contrary Connotation', has presented analysis of contrary connotations of 'fire symbolism' in the Holy Qur'ān, through dividing it into ten opposing pairs. It highlights the unique feature of the inimitable book, the Holy Qur'ān, to explain different antonyms by a single word. For comparative analysis of literary forms and terms, the author has followed Zepetnek's model for ideological Inclusion.

In the sixth article 'Guardianship of Property in Islamic Law', the issue of property's guardianship of a child has been discussed comparatively. It reflects Islamic teachings as well, regarding the rights of a minor in his/her best interest. As in Pakistan, the law related to personal status is primarily based on Islamic law, the author aims to explore the Islamic rules related to guardianship of property to provide a source for legal reforms.

The last article, 'The Abolition of Capital Punishment: An Analysis of Religiously Inspired Crimes in Pakistan' argues regarding another *fiqh* issue. Despite international pressure for abolishing the death penalty, Pakistan has retained enforcement of capital punishment on more than two dozen crimes, to meet justice. The author suggests jurists to study in depth to find a path as per Islam's guidelines for doing away with the death penalty for certain crimes which do not clash with the constitutional, religious and social limitations of the state.

**Editor**