

KHURRAM J. MURAD: AN OVERVIEW OF HIS POLITICAL AND SCHOLARLY CONTRIBUTIONS

Muhammad Nabeel Musharraf
Chairman, Australian Islamic Library

Mohammad Ali Leghari
Assistant professor, Department of Muslim History, University of Sindh, Jamshoro, Pakistan

Nasrullah Kabooro
Assistant professor, Department of Muslim History, University of Sindh, Jamshoro, Pakistan

ABSTRACT:

Khurram Murad is not merely the name of a person; it is a story of struggle, achievement, and accomplishment that lit thousands of hearts across the globe. In the lifespan of 63 years, Khurram Murad witnessed a number of key moments in the history of Pakistan, including its very creation in 1947, initial struggles for the Islamization of the country, case against the Qadyani fitnah, and separation of East Pakistan. He also made lasting impressions on the organizational structure and mechanism of operation of organizations such as Jama'at-e-Islami Pakistan, Islami Jamiat e Talba Pakistan, Jamaat e Islami Bangladesh, Islamic Foundation UK, and others. Being an author and translator of a number of works in English and Urdu, his words and thoughts still echo from America to Australia and around the globe. Though a number of Khurram's books are available in the English language, there is very limited, if any, biographical information available about him. This paper is the first attempt to compile his detailed biography for the English speaking audience. However, considering the scope and type of this manuscript, we were not able to include all available information on the topic. To assist those researchers and the general public who wish to know more about Khurram Murad, we have provided a list of sources that they can refer to. These source, unfortunately, are available only in the Urdu language as we write this paper. After thoroughly studying his biography and having analyzed Khurram's style of writing, we can confidently say that there is a great value for the Muslim volunteers in benefitting from his work and giving heed to the advice he has given the Muslim workers through his literature and other sources.

Keywords: East Pakistan, Prisoner of War, 1971 war, Jamiat, Maududi

INTRODUCTION:

Khurram Murad (1932-1996) is one of the most notable scholars of the 20th century who dedicated his life to the intellectual development and firmament of Islamic thought in the present era. The span of his services and scholarly contributions was not restricted to a particular area of the country; rather, the echo of his voice was heard far and wide across the continents of Asia, Europe, and Africa. It is because of these efforts that he is remembered as one of the architects of current Islamic resurgence (Newbigin, Sanneh, & Taylor, 2005). Though he had a weak physical built, his motivation and commitment were rock-solid. His thought-provoking works and orations are known to nurture newer and refined ways of understanding the Quran and Sunnah from the perspective of personal development and intellectual growth. Being affiliated with the Islamic movement, he played a major

role in carving an effective Islamic personality and character in the members of the organizations he worked for. He joined the Islamic movement in his early youth and never looked back again. It always remained his first priority in life – a priority that reflected in all his endeavors till his very last day.

While his detailed biography is available in Urdu language, very limited information is available to the English-speaking audience about his scholarly contributions and services to the Islamic movement. In an attempt to reduce this gap, the current paper provides a brief sketch of noteworthy contributions of Khurram Murad – a leader, teacher, and mentor who is loved and admired by thousands around the globe.

SOURCES OF INFORMATION REGARDING KHURRAM MURAD'S BIOGRAPHY:

Following are the key sources of information regarding Khurram Murad's biography:

1. Lamhat [Moments; Urdu: لمحات]: This is Khurram Murad's autobiography that he wrote only a few months before his death in 1996. His key aim in this book was to transfer the key lessons from his life and experience to the next generation of Islamic workers. This is a highly immersing book; while reading this book, one gets a feeling as if Khurram Murad is sitting in front of him or her and narrating his life story. The style of writing is simple and fully reflective of the humility that he never failed to display in his behavior and dealings.
2. Jangi Qaidi ke Khutoot [Letters from the prisoner of war; Urdu: جنگی قیدی کے خطوط]: This book is a collection of letters that Khurram Murad wrote while he was in the Indian prisons following the 1971 war between India and Pakistan.
3. Luma'at e Zindaan [Glare from the prison; Urdu: لمعات زندان]: This book is a collection of Khurram Murad's letter when he was imprisoned during Ayub Khan's reign in Pakistan; that was the time when he had banned Jamaat e Islami Pakistan and its supporters and workers were being tortured mentally and physically
4. Jab Who Nazim e Aala Thay [When he was the Chief Leader; Urdu: جب وہ ناظم اعلیٰ تھے]: This book comprises of responses to a questionnaire that was sent to previous Nazim e Aala's of Islami Jamiat e Talba, Pakistan. This also includes a very detailed and comprehensive response from Khurram Murad regarding his time with Jamiat and the general situation in the country during that time.
5. Main ne Jamiat se Kiya Paya [What did I get from Jamiat?; Urdu: میں نے جمعیت سے کیا پایا]: Khurram Murad wrote this book explaining his experiences with Islami Jamiat e Talba Pakistan and providing advice to the future workers of the organization
6. Introduction the book 'Al-Badr' (Author: Saleem Mansoor Khalid)
7. Khurram Murad's last will: This was the detailed will that Khurram wrote for his children in his last days. This will, later published as a book, provides an insight into his thinking, his life events, and what he considered to be the most important things in this life and the hereafter.
8. Various short articles from his contemporaries written about Khurram Murad, including a brief biography from Jama'at e Islami, Pakistan's website (refer to references for this article for further details)

9. Khurram Murad's books and audio/video lectures (accessible through various sources on the internet)

We have tried to utilize most of these sources in the current paper.

EARLY LIFE, EDUCATION, AND PROFESSIONAL CAREER:

Khurram Murad was born on November 3, 1932, in the Muslim state of Bhopal in the central India (Poston, 1992a; UrRahman & Khalid, 2008). His family was from the areas of Saharanpur and Muzzafar Nagar (Murad, 1996a). People in this area were highly religious at that time. This was due to the four noble ladies in this area that ruled it with justice and nurtured the love of religion (Murad, 1996b; Rampoldi, 2015). His relationship with Quran was established from the very childhood when he learned the translation, meaning, and message of the Quran under the guidance of his pious mother ("Khurram Murad," 2012). He also studied Gulistan and Bostan of Sheikh Saadi under his mother. Having a deep attachment with Diwan e Hafiz Shirazi, his mother also used to read to him Hafiz's poetry and explain it to him. From a very early age, he used to regularly go to the mosque, clean it and give adhan (Murad, 1996a). Khurram Murad used to consider the religious environment in his house and his affiliation with books to be the main reasons for his love for the houses of Allah, the masjid. According to Khurram Murad, this tarbiyya under his mother and elder sisters, who had embraced the message of Syed Maududi and became members of Jama'at e Islami (Murad, 1996a), played a highly significant role in his religious upbringing (Poston, 1992b). Seeing the devotion of his mother and sisters towards the Dawah of Jama'at while still being a young child, Khurram Murad made once said to his mother that 'when I will grow up, I will also work for Jama'at e Islami' (Murad, 1996a). The coming years and decades became a testimonial to how true he was in his claim and what great dedication he showed in this cause.

Reading from the early age makes a significantly positive impact on child's brain development and information processing abilities (Jacobson, 2015). Khurram remained attached to books from his early childhood. His family had their own library at their house which his sisters used to manage. Parcels containing books frequently use to come to their house which he used to anxiously wait for. These parcels also used to include some of the key periodicals including Terjuman ul Quran, Al-Furqan, Mu'arif, Peshwa, and Manadi (Murad, 1996a). Love for books was a part and parcel of his personality. The special thing about his family was that they did not restrict their reading to a particular school of thought. Their library contained books from a number of various scholars. This broadened Khurram's vision and developed in him an ability to understand various viewpoints and perspectives. When he visited Delhi with his mother in 1945, he was highly amused by the book collection of his uncle and immersed himself in those books. The two thing that remained the center of his attention were the books and the Islamic historical sites (Murad, 1996a). In 1946, he started to receive copies of Terjuman ul Quran directly addressed to him. Amused by this, his affiliation with this magazine immensely increased and he started to read it thoroughly. He particularly loved the sections on Tafseer (from Tafheem ul Quran) and jurisprudence (which were later compiled as the book titled 'Rasail wa Masail'). At that time, he did not know that he himself would become an editor of the magazine that he had started to read with such an amusement and would take it to new heights.

Khurram Murad, upon encouragement from his mother, also started learning Arabic and studied under Maulana Safiullah and Maulana Abdul Hameed. His formal involvement with the religious organizations started when he was studying in year 9 and became a member of Muslims Students Federation. In those times, the head of student unions used to be a teacher and the organizing body used to comprise of students. Khurram Murad considered applying this model to Islami Jamiat e Talba as well but because of certain reasons and factors, this could not be realized (Murad, 1996a). By the time, he completed his matriculation; he had already studied all the books of Maulana Maududi.

After passing the matriculation examination in 1947, he took admission in the Hameediyah College, Bhopal. In the first year of his studies there, he acquired the first position and was awarded a scholarship. Throughout this year, he used to go to his college, which was 5 KM away from his residence, by foot. This scholarship allowed him to buy a bicycle which he could use for commuting. However, considering the turmoil that the Muslims in India were facing at that time and a dream for a prosperous future in Pakistan, his family decided to move to Pakistan in 1948. After visiting Delhi to acquire the required documentation, they went to Lahore and stayed at Krishan Nagar. While going through this journey, a number of different thoughts were coming to his mind. He was expecting a country where Islam would be implemented and whose constitution would be based on the Islamic principles. To his surprise, however, he came to know during this travel that the government of Pakistan was not accepting certain Islamic principles and had imprisoned Maulana Maududi, along with other members of the Jama'at including Maulana Amin Ahsan Islahi, for giving a fatwa that any groups that engage in war or battles without the state involvement are not doing any Jihad. His point of view, which more valid in today's age, was that the matters of war and punishment could only be decided by the state and not any individuals persons or groups (Siddiqi, 2012). There was a severe character assassination of Jama'at and Syed Maududi was going on during this time. However, Khurram remained highly composed and well-balanced in his approach during this time. After a short stay in Lahore, in November 1948, Khurram moved to Karachi with his family and settled there.

In his childhood and teenage, Khurram enjoyed the company of some of the great scholars. Maulana Ashfaq ur Rahman Kandhalvi R.A., a renowned scholar, used to live in the upper portion of his family's house on rent. He enjoyed a close friendship with his sons Hamid ur Rahman and Sajid ur Rahman. Sajid ur Rahman later became a great scholar himself and translated a large number of books from Arabic to Urdu. Maulana Ashfaq ur Rahman Kandhalvi enjoyed a very good relationship with Maulana Syed Suleiman Nadvi. It was with him that he enjoyed an opportunity to sit in the company of Maulana Suleiman Nadvi and benefit from his vast knowledge (Murad, 1996a). Khurram Murad's another friend Inam ur Rahman Khan also became a famous religious personality and lead Jama'at e Islami in Bhopal and Madhya Pradesh. Syed Hasan uz Zaman Akthar, his friend who played a key role in his association with Jama'at during the college days, later completed his Ph.D. in Islamic Studies from the UK, wrote a number of books and led a range of research projects. The fragrance of this companionship and relation could conveniently be sensed in Khurram's speeches and writings.

After coming to Karachi, Khurram took admission in D.J. Science College (UrRahman & Khalid, 2008). This new setting put him across various challenges. One of such challenges was that he was now

required to study the Sindhi language as a mandatory subject which was never a part of his curriculum before (Murad, 1996a). Khurram was intellectually mature and academically sound; he accordingly dealt with these challenges in a composed manner and successfully completed his year 12. After completing his intermediate education, he took admission in the Bachelor of Civil Engineering from the University of Karachi from where he graduated in 1952 while securing the first position in the university. He then went to the University of Minnesota in the US and completed his Masters degree in 1958. After graduating, Khurram also taught at the university for a short while before he returned back to Pakistan. It was also in 1958 when he got married in Bhopal. His wife is from the progeny of the famous sub continental scholar, Nawab Siddique Hassan Khan who is considered to be one of the heroes of the independence movement (Schimmel, 1980).

Having profound engineering aptitude coupled with local and international experience, he offered his services as the Lead Consulting Engineer in Pakistan, Bangladesh, Iran and Saudi Arabia. After coming back from America and having deeply observed the political situation in the country, Khurram had realized that East Pakistan carries high strategic importance for the future of Pakistan. He was accordingly looking for some suitable opportunities to go there and dedicate himself to that cause (UrRahman & Khalid, 2008). He got this opportunity in 1966 when he was promoted to the position of General Manager for the East Pakistan wing of his company. Having proved his mettle in these roles, in 1975-76, he was given responsibilities of leading the engineering teams for the initial design and electrification of the extension of the Masjid al-Haram – the holiest place for the Muslims.

Though by profession Khurram Murad was a civil engineer, when he realized the solution to the diseases of this ummah lies in attachment with Quran and Sunnah, he dedicated his life to this cause. He learned the Arabic language, learned the Quran and Sunnah and acquired other religious knowledge to pursue a deep relationship with his creator (Ghazi, 2013). This relationship and attachment are evident from all his writings and speeches.

EARLY ASSOCIATIONS WITH ISLAMIC JAMIAT E TALBA AND JAMA'AT E ISLAMI

Khurram Murad affiliated himself with Jama'at e Islami truly after a college friend of his invited him to the lectures that used to be organized in the Jame Masjid Noor Mahal (Murad, 1996b). In those days, he also attended the annual Ijtima of Jamaat e Islami in Bhopal. This left lasting impacts on his thinking and personality and paved the way for his association with this organization for the next 48 years (Murad, 1996). He acquired all the copies of the Terjuman ul Quran magazine that was printed from 1933 and read all of them. Having already studied all the books of Maulana Maududi, Khurram recalls that the books that impacted him the most were 'Khutbat' (خطبات), 'Shahadat e Haq' (شہادت حق) and 'Dawat e Islami aur Uss ke Mutalibat' (دعوت اسلامی اور اس کے مطالبات). Khurram considered Khutbat and Shahadat e Haq to be an integral part of his thinking and speech throughout his life (Murad, 1996). He always found inspiration from the speeches of Maulana Maududi and Maulana Islahi. In terms of establishing the khusho in Salah, he saw an example in Mian Tufail Muhammad and greatly benefitted from his writings on the subject.

Khurram Murad was involved in the activities of Jama'at in Bhopal to such an extent that the local

leadership wanted to make him a member at that young age. However, due to the membership policy of the Jama'at, this could not happen. In their dealing and consultation though, they still treated Khurram like a member. He started to get actively involved in the Dawah activities. He used to distribute literature across long distances through his bicycle after the college timing. He also spread this Dawah to his teachers and other fellow students. Because of the seed that he sowed, many of his teachers became the member of Jama'at later on (Murad, 1996). After the partition of India, however, the operations of Jama'at went through a tough time. The head office of Jama'at e Islami was relocated to Lahore and Jama'at e Islami Hind remained without an ameer for a short while. After a consultative process and advice from Maulana Maududi, Maulana Abul Laith Islahi Nadvi R.A. was elected as the Ameer and the organization continued to pursue its mission (Çakmak, 2017; FIRDAUSI, 2014; Murad, 1996).

He maintained this association with the Jama'at and after migrating to Pakistan. Because of Jama'at's movement for Qarardad e Maqasid and other issues at that time, persecution of the members of Jama'at was in full swing. Their members were made redundant from jobs and were isolated. Despite knowing this situation, Khurram Murad himself contacted the leadership of the Jama'at and volunteered himself for the Dawah work (Poston, 1992b). Khurram Murad felt an unmatched happiness when he re-established his connection with his intellectual and organizational brethren (Murad, 1996). When he entered the office, the team was discussing the issue of Qarardad e Maqasid and whether it met the demands of Jama'at e Islami in their true sense or not. It was here that the Jama'at's leadership introduced Khurram to Jamiat (which the Jama'at founded in 1947) and that they recommended all students to join Jamiat before they join Jama'at. His meeting with Zafar Ishaq Ansari R.A., who was a son of Maulana Zafar Ahmed Ansari and a student of Islamia College, Karachi at that time, was organized in the next few days. For the next 47 years, the two enjoyed a close companionship (Murad, 1996). Khurram Murad utilized the affiliation with Maulana Zafar A. Ansari to further his religious knowledge and remained in his company to seek guidance on a number of matters. At that time, Maulana Zafar was the secretary of the Talimat e Islamia Board. Other members of the board included the famous scholars such as Maulana Syed Suleiman Nadvi, Mufti Muhammad Shafi, Dr. Hameedullah and Maulana Shabbir Ahmed Usmani (Murad, 1996). Another mentor that left significant marks on Khurram's personality was his college teacher Prof. Jaleel ud Din Khan. He was a very passionate speaker who had an excellent grip on a number of sciences. Khurram Murad used to stay with him till late to discuss various religious matters. Prof. Jaleel played a key role in establishing and strengthening Islami Jamiat e Talba in Karachi.

In a few weeks, he became a member of Islami Jamiat e Talba, Pakistan and during the tenure of his engineering degree at the University of Karachi, he was elected as the Nazim of Karachi (Poston, 1992b). This appointment gave him an opportunity to practice his strong leadership skills and interact with a diverse population. Khurram Murad decided to engage his broader team in formulating a plan for the Karachi Jamiat through a questionnaire (UrRahman & Khalid, 2008; Murad, 1996). This was something that was not conducted within the Jamiat operations ever before. He can, accordingly, be considered a pioneer of the extensive culture of consultation within Islami Jamiat e Talba. Khurram took this trademark approach of his to all the future positions that were given to him by Jamiat and Jama'at. Through this process, Khurram and his team members identified

a number of dawah and tarbiyyah activities. One of the notable activities was to go to the houses of toppers in exams and give them the Jamiat literature and other books as a gift. Because of this activity, a number of students joined Jamiat in its journey. This also includes Dr. Umar Chapra, a famous researcher and economist, and Dr. Jameel Ahmed Khan who later became the vice chancellor of NED University (Murad, 1996). It was because of these extensive Dawah activities that the attendance in the Tarbiyah events organized by Jamiat reached three digits figures as compared to its humble beginning before the leadership of Khurram Murad when the attendees could be counted on fingers (UrRahman & Khalid, 2008). Later, Khurram and his team also established Karachi Jamiat's head office which played a significant role in organization's later expansion. Khurram Murad set a clear example of how setting out a vision and then working tirelessly to achieve that can change the impossible into the possible, irrespective of the tough situations and resistance one comes across in this pursuit.

When Maulana Maududi came to Karachi in 1950, Khurram Murad had an opportunity to meet with him and host him. This association with his intellectual mentor and direct discussions regarding the purpose and methodology of Islamic movements opened new doors of intellectual growth for Khurram. His next accomplishment was his selection as the Nazim e Aala of Islami Jamiat e Talba, Pakistan during the fourth annual ijtima of Islami Jamiat e Talba in 1951. This role expanded the circle of his influence out of his hometown and spread across the whole country. Having joined Islami Jamiat e Talba in its early days, he played a key role in formulating the basis of the movement and its key strategic imperatives. One of the notable outcomes of this time was the formation of the system of Halaqahs (UrRahman & Khalid, 2008). He also proposed formulating the constitution of Jamiat in the written form. Based on his suggestion, a team was established to accomplish this objective. Following his usual approach, Khurram Murad collected suggestions on a questionnaire from all the members in order to identify the preferences of members regarding the Constitution (UrRahman & Khalid, 2008). It was under his leadership that Jamiat's constitution was prepared in a formally written form.

Another key event that Khurram Murad witnessed shortly after completing his assignment as the Nazim e Aala was the movement to declare Qadyani's as non-Muslims (UrRahman & Khalid, 2008). Maulana Maududi was the key leader of this movement; he was sentenced to death soon. The first martial law was imposed on the country. Khurram Murad remained one of Maulana Maududi's key supporters in these times and made important contributions to the 'Khatam e Nubuwwat' movement that Maududi, May Allah be pleased with him, led. Recalling these times when all of this turmoil was happening, organizations such as APWA and others were claiming to be the torch-bearers of women-rights while in actual they were introducing means of other forms of subjugation of women, and the political instability in the country was prevalent, Khurram considered this time to be the birthplace of many of the problems the country faced in the preceding decades (UrRahman & Khalid, 2008). The political leadership of that time was using Islam only as a means to attract the masses because of their deep affiliation with the religion; they actually did not wish to implement Islam in the country in its true sense. The type of intellectual maturity and mindset that was required for the policy-making and efficiently running the operations of the country was missing. Khurram believes that what was nurtured at that time was the mentality of slaves – a mentality that shaped nations

self-perception for coming decades and still affects a large population. The situation from the religious point of view was no different. Keeping a beard was considered a symbol of backwardness. If someone tried to be religious and practice Islam, he was immediately declared as a 'Mullah' (which was historically a noble term but was made into a derogatory term in those times). In all these tough situations, Khurram Murad remained firm as a stone and did not deviate an inch from his objective.

Though he moved to other positions and jobs afterward, his attachment with Islami Jamiat e Talba never wavered. He not only supported it financially but also served as an intellectual mentor to the organization. His years of study and reading kept on coming back to this organization that nurtured him in his youth. He delivered a range of lectures, workshops, and courses for the members of Jamiat (Ghazi, 2013).

POLITICAL CAREER:

Key events in his political career are presented below:

Selection as a member of union council:

His first step in the practical politics was when he was elected as a member of union council in 1959 from a Karachi town.

Activities with Jama'at e Islami in East Pakistan:

This year was highly significant for his future life as it was then when his company decided to send him to the East Pakistan (now known as Bangladesh) to lead a civil engineering project. He migrated to Dhaka with his family in 1960. As there were bans in place on Jama'at e Islami under the martial law, he could only establish social interactions with the Jama'at members and his political activity was halted. The project that Khurram Murad was leading was a conducted in collaboration with an American company. This provided him an opportunity to visit Denver and further observe the situations of Muslims in West. Upon his return in 1962, he performed umrah and became an active member of Jamaat e Islami in Dhaka. The martial law had been lifted by that time. In 1963, he was elected as the Nazim of Dhaka city. This is a testimonial to how loved he was in East Pakistan despite not being local to the area. While leading the Dhaka city from the Jama'at platform, Khurram also brought Jamiat Talba Arabia under the nazm of Jamaat in Bangladesh. This action proved to be of high significance during the events that unfolded in the coming decades. A similar merger was undertaken in West Pakistan as well taking lead from Khurram's successful accomplishment in the East Pakistan.

During his stay in the East Pakistan, Khurram also lead the Department of Parliamentary affairs and trained the members of Jama'at e Islami regarding the parliamentary matters and conduct. In 1963, he was also elected as the member of the central consultative body (Urdu: مرکزی مجلس شوری).

First Imprisonment:

After this, he went through a period of turmoil when the martial law government again banned the Jamaat e Islami and arrested Khurram Murad. After his release, he continued to represent Jama'at e

Islami in the resistance movement.

His role in Pakistan's presidential elections in 1965:

Another important chapter in Khurram Murad's life is his struggle during Pakistan's first presidential elections in 1965. The two main parties contesting in these elections were the 'Conventional Muslim League' (whose candidate the Ayub Khan) and 'Combined Opposition Parties' (who nominated Fatima Jinnah as their candidate). Fatima Jinnah was considered to be the undisputed leader for the Combined Opposition Parties due to her relationship with the father of the nation, Muhammad Ali Jinnah. Fatima Jinnah challenged the military dictatorship of Ayub Khan. She was also considered more sympathetic towards religion as compared to Ayub Khan who was clearly a secularist. Maulana Maududi and Jamaat e Islami were Fatima's keen supporters and ran country-wide campaigns to support her. Khurram Murad was one of the key features of this support movement who ran an extensive campaign to gather support for Fatima Jinnah. During this time, he also launched a labor movement and reached them with Jama'at e Islami's message. "The elections were held in January 1965. The opposition lobby believed that Miss Jinnah would sweep the elections. The results, according to the Election Commission, were on the contrary. Ayub had won" (Balouch, 2015).

Democracy Movement, 1967:

In 1967, the opposition parties of Pakistan collaborated together to form the democracy movement against Ayub Khan's dictatorship. They believed that it was due to Ayub's policies, the gap between the rich and the poor had increased immensely resulting in 90% of the wealth of the country to be concentrated within a few families (Eisenberg, 2013). To represent Jama'at e Islami in this collation, four members were appointed. Khurram Murad was one of them.

General Elections in Pakistan, 1970:

After the democracy movement and successful round table conference, Ayub Khan agreed to hold the general elections. The elections were accordingly held in December 1970. The two main parties that emerged in this election were Awami League (which acquired a majority in the East Pakistan) and Pakistan Peoples Party (which came up as the majority party in the West Pakistan). Lack of settlement and understanding between these parties and the government of the time resulted in a civil war which ultimately resulted in the separation of Bangladesh, the then East Pakistan (Habib, 2011). During these elections, Khurram Murad played an active role in running the election campaigns for Jamaat e Islami in East Pakistan by organizing the campaign, planning it and managing its financial affairs. A notable feature of this campaign was his speeches that he made in Bangla language.

Prisoner of War 1971:

Because of the growing tensions in East Pakistan, Khurram Murad planned to move to Karachi. His family migrated back in October 1971; However, before Khurram Murad could himself travel back, the war between India and Pakistan started. Khurram Murad was a very strong supporter of unified Pakistan. Having a balanced personality and a just nature, he never sided with any of the involved

parties unjustly. When there used to be some unjust act from the Pakistan army, he duly pointed it out in very strong words to General Farman Ali (a two-star General from Pakistani army who was deployed in East Pakistan during the times of war). Though the war was Pakistan's internal affair, India was fully involved along with its military and political support to the separatists. Indian fighter jets were found in Pakistani territory almost all the time. Separatists, Mukti Bahini, were trained by Indian army in the Bangla forests as well as across the border in the Indian territory. The overall situation was very depressing and a large number of population was migrating to India or Pakistan.

He supported Jamaat e Islami in their struggle for unified Pakistan and strongly resisted the Bengali nationalists who were duly supported by the Indian military. Jamaat e Islami volunteers supported the Pakistan military in their operations and against Mukti-Bahini and separatist militia who were trained and supported by the Indian army (Malik, 2016; Sālik, 1979). This mainly comprised of students from Islami Jamiat e Talba, East Pakistan who wanted to support the Pakistan army but also refrain from some of the atrocities they were believed to have committed. Khurram Murad appreciated the intentions of Al-Badr volunteers but also doubted if they would be able to get a reasonable status and would be able to freely pursue their agenda. Khurram recalls that because of Al-Badr, there was a significant improvement in the situation at a number of places. But at some places, it could not happen. In some situations, Al-Badr became a victim of atrocities from both sides. Many people used to credit Khurram Murad for the creation of al-Badr but he clarified that though he fully supported it in its sincere efforts, it was not his brainchild. However, once formed as a result of a group decision, he contributed to its success with all that he could do. He has mentioned some of his experiences from that time in the Muqadimah (introduction section) of the book 'Al-Badr' (author: Saleem Mansoor Khalid).

Indian government and army did not leave their intentions hidden regarding this so-called 'liberation war'. "Indira Gandhi [the former Indian prime minister] traveled across the world to mobilize support for the Bangladesh Liberation War" (Habib, 2011). Malik explains:

In 1971 War, the Mukti Bahini became the military wing of the Indian Army. Indian intelligence agency RAW provided training and arms to Mukti Bahini's rebels. Indian government trained guerrillas, fanned disruptive activities, and fuelled riots to create such a situation that the people of East Pakistan got deceitfully convinced to demand separation from Pakistan.

He further points out:

On April 29, 1971, the Indian Cabinet ordered General Sam Manekshaw to launch a military operation in East Pakistan. Prime Minister Indira Gandhi ordered him: "I want you to enter Pakistan. I do not mind if It's war". On the death of General Manekshaw in 2008, The New York Times on June 30, 2008, wrote that he was the "architect of the country's [India's] victory in the 1971 war with Pakistan that gave birth to Bangladesh". Such statements amply highlight India's role in 1971 tragedy.

The Jama'at volunteers, known as Al-Badr and Al-Shams, provided relief support to the innocent victims that suffered the war-crimes at the hands of separatists.

Because of his active support to unified Pakistan, he was arrested by the Indian army in December 1971 and imprisoned in Dhaka Camp Guard no. 3. Being an Urdu speaker in the middle of Bangla speakers, the one who struggled for a unified Pakistan, and a member of Jamat-e-Islami – all this meant that Khurram was to go through the toughest of times in the coming years. After a short while in the Bangladeshi camp, he was moved to India as a prisoner of war where he was kept imprisoned for another two years. His prison camp was 20 miles from the city of Sagar in Madhya Pradesh. It is remarkable to note that even imprisonment could not stop him from making his positive contributions. More details about these contributions are presented in the next section (i.e. ‘Scholarly Contributions’).

After his release in December 1973, he came to Pakistan through Wahga border to meet with Maulana Maududi. After this meeting, he went to Karachi and settled there. After the course, they were able to read and understand the Quran themselves. While teaching them Arabic, Khurram Murad also ensured their tarbiyah and selected those passages from the Quran that were more suitable to them at that time from the tarbiyah perspective. He then infused a chain reaction in the attendees of these courses. He guided them to complete the whole Quran in study circles – which they did. These efforts deeply influenced his students in the prison and provided them a path to follow for rest of their lives.

Leadership in Jama’at e Islami Pakistan:

Khurram Murad spent the period between 1974 and 1986 on a number of international educational and Dawah projects. After his return to Pakistan in 1986, he again became active with the local activities of the Jama’at. In 1987, he was appointed as the Ameer of Jamaat e Islami, Lahore. In this role, he introduced a number of new initiatives to spread the Dawah activities. One of the notable events in this time was the Shab Bedari (a night of remembrance) that he organized at the Shahi Mosque in Lahore which was attended by a very large number of people (Ghazi, 2013). Later that year, he was made the Naib-Ameer of Jamaat e Islami, Pakistan. He led the country-wide operations of Jama’at e Islami during the various foreign visits of Qadhi Hussain Ahmed, the then Ameer of Jamaat e Islami Pakistan. Regarding his love for the Jama’at, Khurram Murad said: “Jama’at e Islami is sacred to me like a mosque. Displacing even one of its bricks or cracking it is something that I have never done before, nor will I do it ever in future” (Murad, 1996).

SCHOLARLY CAREER:

Khurram Murad was involved in Islamic da'wah and inter-faith dialogue in the West for the last twenty years. In this connection, he addressed dozens of conferences and seminars. His contributions in initiating and promoting strategic thinking on da'wah issues in Muslim countries as well as in countries where Muslims are in a minority have been immense.

Scholarly contributions during his tenure at East Pakistan:

Khurram Murad led a number of scholarly and academic initiatives while working with Jama’at e Islami in East Pakistan. An overview of some of his key initiatives is provided below:

- He initiated a bulletin by the name 'Search Light' which provided guidance on religious, social, national, cultural and other important matters in English and Bangla languages. He himself prepared numerous issues of this journal.
- He led the translation of Tafheem ul Quran and other important books of Maulana Maududi in Bangla language. For this project, he led the planning, organized the translators and gathered the funding.
- From Dhaka, he launched a multi-topic magazine called "Prithvi" which operated on the same model as 'Terjuman ul Quran' that Maulana Maududi had initiated earlier. This magazine focussed on religious and intellectual matters of importance. At the time of separation of East Pakistan, 500 copies of this magazine were published per month. Nowadays, this number exceeds 40,000.
- In 1968, he planned to launch a daily newspaper in Bangla language. Because of his efforts, a newspaper by the name 'Sangram' was launched in January 1970. This newspaper has now become a very well-reputed and widely read newspaper in Bangladesh.
- During his stay in Dhaka, he also proposed the idea of an Arabic-Islamic University. He explained his conceptualization of this University in the form of a well-detailed and elaborate paper.

The Prison Teacher:

While being imprisoned for supporting Pakistan in 1971, he delivered lectures on Quran to the fellow prisoners and taught them the glorious word of God. He also taught them the Arabic language. The first group of prisoners that he trained on the Arabic language comprised of 10 people. After their successful completion of the course, the second group attracted a much higher number of attendees; it comprised a group of 50 prisoners (UrRahman & Khalid, 2008). After attending the Arabic course with Khurram Murad, the prisoners could read and understand the meaning of Quran by themselves. While doing so, he also ensures that tarbiyyah and tazkiyah and selected those passages from the Quran that were most suitable for them in accordance with their situation at the time. This made significantly positive impacts on the spiritual development of his students in the prison and showed them a way of life that they could for the rest of their lives. He also guided them to complete the whole Quran through the study circles – which they did. Their psychological, spiritual, and moral condition was markedly different at the time of their release as compared to their situation at the time of imprisonment. All because of Khurram Murad who decided to continue his struggle for the Deen of Allah, even while being imprisoned. Such motivation and dedication to the cause are truly exemplary.

Contribution to the development of Muslim community in the West:

When Khurram Murad went to the USA for his studies, he had an opportunity to observe other aspects of faith which he could not have come across in Pakistan. During that time, he remained engaged in inter-faith dialogues which further enhanced his religious knowledge and strengthened his missionary personality. He delivered speeches in a number of churches and social gatherings and introduced the Islamic perspective about faith and social matters.

In 1977, Khurram Murad joined Islamic Foundation, the UK as Deputy Director. The next year, he was appointed as the director of the foundation. During his tenure as the director of Islamic Foundation, he significantly expanded the outreach of the engagement and Dawah activities run by the organization. His key achievements include the establishment of the comparative religion department, a significant number of audiovisual projects, youth programs, translation of a number of books in English language, publishing activities, and other accomplishments.

In 1979, he was requested by Islamic Society of North America (ISNA) to visit America. Based on this invitation, he went on a long tour to America and guided ISNA in a number of matters. He played a key role in the advancement of organization's strategy and community outreach.

Considering his involvement with the Islamic movements across the globe, Jamaat e Islami, Pakistan gave him the responsibility of coordinating with and guiding Islamic organizations in various countries in 1987.

Khurram Murad as Journal and Magazine Editor:

In 1980, he launched 'Muslim World Book Review' - a journal that provided intellectual review and feedback about the books on Islam and Islamic world from the European publishers and authors. The journal is still published regularly. "At a time of near explosion in the growth of interest in these areas, accompanied by a disappointing level and quality of information, this review journal aspires to inform and stimulate lay readers and scholars alike, through detailed critical reviews, brief introductions and select bibliographies on recent and contemporary publications" (Islamic Foundation, UK, 2012).

In July 1991, Khurram was appointed as Editor of Terjuman ul Quran and continued the intellectual legacy of Syed Maududi. He fulfilled this responsibility in a remarkable fashion and significantly enhanced the quality of intellectual and academic aspects. As a result of his efforts, circulation of the magazine enhanced notably.

Khurram Murad as a publisher:

It was Khurram Murad's key goal to ensure availability of engaging Islamic literature at affordable prices ("Khurram Murad," 2012). In order to further this aim, he played an instrumental role in the establishment of Mehran Academy in Sukker and Idara Manshoorat in Lahore, Pakistan. In addition to this, he also took various steps for improving the output and quality of Idara Sama o Basar.

Khurram Murad as an author:

Khurram Murad's books form the backbone of the development framework for a number of Islamic organizations around the globe. He was the author of over fifty works in Urdu and English. His thoughts have influenced two generations of Muslims the entire world over. Following are some of his key contributions:

- Inter-Personal Relations in an Islamic Movement
- Way to the Qur'an,

- Islamic Movement in the West: Reflections on Some Issues,
- Living Together in a World of Diverse Faiths: An Islamic Perspective
- Muslim youth in the West: Towards a new education strategy
- Interpersonal Relations: An Islamic Perspective
- In the early hours
- Key to al-Baqarah,
- Quranic Treasures,
- Gifts from Muhammad,
- Who is Muhammad
- Treasures of the Qur'an: Surah al-Fatihah to Surah al-Mai'dah
- Nature of Relation of a Da'iyyah with Qur'an
- The Quranic Treasures
- Islam – The Easy Way
- The Quranic Treasures
- Key to Al-Kahf – Challenging Material and Godlessness
- Love at Home
- 40 Hadith

He also edited Mawlana Abul Hasan Ali Nadwi's pioneering work, 'Muslims in the West: Message and the Mission'.

His letters from the prison during the reign of Ayub Khan have been compiled and published by his wife Lum'at An-Noor by the title 'Luma'at e Zindan'. Similarly, Idara Matboo'at e Talba has also published the letters that he wrote from the Indian prison. This book is available in the Urdu language with the title 'Jangi Qaidi ke Khutoot' (English: Letters From The Prisoner Of War).

In addition to the above-mentioned books, Khurram also wrote over half a dozen books for children. This includes:

- Caliphs,
- The Brave Boy,
- The Kingdom of Justice,
- The Long Search: Story of Salman the Persia,
- The Desert Chief: Story of Thumama Ibn Uthal,
- A Great Friend of Children,
- The Persecutor Comes Home: Story of Umar,
- The Longing Heart: Story of Abu Dhār,
- The Wise Poet,
- The Broken Idol and the Jewish Rabbi
- Muslims Societies for Children

He also edited and directed a video on "The Life of the Prophet Muhammad," and contributed dozens of scholarly articles to different journals and magazines.

Khurram Murad as a Translator and Interpreter:

As a translator and interpreter of Mawlana Maududi, Khurram Murad has made his mark. 'Let us be Muslims', 'Islamic Movement: Dynamics of Values, Power and Change' and 'The Islamic Way of Life' (with Khurshid Ahmad) are his major contributions in this regard.

LAST DAYS:

Khurram Murad went through a number of tough times throughout his life. His first, and most severe, the heart attack was in November 1966. He had three subsequent attacks after this which required him to be admitted to the intensive care units. In his final will (Murad, 1997), Khurram Murad mentioned about these attacks and said that in each of those moments, he did not expect to come back alive. He suffered from Angina for the last 21 years of his life and had 5 angioplasty treatments in the meanwhile. Before 1996, he already had two heart surgeries being done and had one artificial valve in his heart (Murad, 1997). Despite all these medical issues in the last thirty years of his career, he was able to make highly significant contributions during his attachment with Jama'at e Islami East, Pakistan, Pakistan-India war of 1971, Haramain extension project, and attachment with Islamic Foundation, UK. There clearly demonstrates that when the commitment and dedication are high, factors such as health, wealth, distances, and power do not make much difference; the committed person can pave his way through these challenges.

His heart disease became very severe in January 1996. He remained admitted in a hospital in Lahore for some time and then he was advised to go to the UK for specialized treatment. He accordingly went to Leicester, UK. Later that year, his condition deteriorated significantly and he was admitted to hospital again. He underwent his third heart surgery on 19th December 1996 (Murad, 1996). The doctors said to him that the operation was highly risky but unavoidable. Khurram Murad's views during this situation were as follows:

I am satisfied with what my Lord and Creator wishes. If he wishes, these times will pass too. In front of His will, this debate about [the situation being] critical or uncritical does not matter. If He wishes to me the life of this world, then let it be; if not, the other life is also one of His decrees which no living being can escape from. If he allows me to breathe in this world a little longer, [I wish] that these breaths should only be for His cause. And if He calls me to Him, I wish I would be successful when my deeds are presented. Today or tomorrow, we have to move there which is our ultimate destination (Murad, 1996, p. 31).

Even in that situation, when he sensed that he was nearing his death, he made the best effort to use his pen for the sake of Allah and His religion. In the last 20 days of his life, he compiled his last book, 'Lamhat' in which he recollected his memories while serving the Islamic movement and the advices that he wanted to pass on the next generation (Murad, 1996).

A few hours after his medical operation, he was announced as dead by the doctors (Ghazi, 2013; "Khurram Murad," 2012).

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

"... Surely we belong to Allah and to Him shall we return" (Quran 2:156)

CONCLUSION:

Khurram Murad's life teaches us a number of invaluable lessons. Despite all the hurdles and calamities, his commitment to the mission of his life remains unshaken. Neither the prison nor the deteriorating health could stop him from pursuing his goals. He converted his weaknesses into strengths and then used them in achieving the remarkable results. Khurram's story teaches us that each and every seed of goodness that we plant gives its fruit – sometimes immediately, sometimes at a later stage. The young boy who was introduced to Jama'at e Islami through a friend, later on, became the head of that organization and left timeless impressions on its structure and functioning. The boy who was shy to speak in public in his youth spread his word and ideas throughout the globe through his speeches and books. This is the story about turning the impossible into possible – a story that is filled with commitment, zeal, sincerity, and humility. People like Khurram are a great asset for the Muslim ummah. We ask Allah to reward him for his great efforts, forgive any shortcomings, and grant him a high status in Jannah. Ameen.

REFERENCES:

- Balouch, A. (2015, January 24). How Fatima Jinnah died — an unsolved criminal case. *DAWN News*. Retrieved from <http://www.dawn.com/news/1159181>
- Çakmak, C. (2017). *Islam: A Worldwide Encyclopedia [4 volumes]*. ABC-CLIO.
- Eisenberg, A. (2013). *Pakistani students, workers, and peasants bring down a dictator, 1968-1969 | Global Nonviolent Action Database*. Swarthmore College, including Peace and Conflict Studies, the Peace Collection, and the Lang Center for Civic and Social Responsibility. Retrieved from <http://nvdatabase.swarthmore.edu/content/pakistani-students-workers-and-peasants-bring-down-dictator-1968-1969>
- FIRDAUSI, D. M. Z. (2014). *Jamat-e-Islami of India: A Political Perspective*. Lulu.com.
- Ghazi, I. Z. (2013). Syed Maududi ke Fikri Ja Nasheen: Khurram Murad [Intellectual Heir of Syed Maududi: Khurram Murad]. *Ghazi Naama*. Retrieved from http://www.ghazinaama.com.pk/2013/06/blog-post_24.html
- Habib, H. (2011). Bangladesh salutes Indira Gandhi. *The Hindu*. Retrieved from <http://www.thehindu.com/opinion/op-ed/bangladesh-salutes-indira-gandhi/article2290625.ece>
- Islamic Foundation, UK. (2012). The Muslim World Book Review. Retrieved from <http://www.islamic-foundation.org.uk/user/Journals.aspx?id=23>
- Jacobson, D. (2015). Reading to Children Promotes Brain Development. *Neuroscience News*. Retrieved from <http://neurosciencenews.com/mri-early-reading-brain-activity-1996/>
- Khurram Murad. (2012). Jamaat e Islami, Pakistan. Retrieved from <http://jamaat.org/ur/profile.php?id=1433>

- Malik, A. R. (2016). ISPR Hilal Magazine - Indian Involvement in the Separation of East Pakistan. *Hilal ISPR Magazine*. Retrieved from <http://hilal.gov.pk/index.php/layouts/item/1777-indian-involvement-in-the-separation-of-east-pakistan>
- Murad, K. (1996). *Lamhat [Moments]*. Retrieved from <https://www.scribd.com/doc/193489598/Lamhaat-Khurram-Murad-%D9%84%D9%85%D8%AD%D8%A7%D8%AA-%D8%A7%D8%B2-%D8%AE%D8%B1%D9%85-%D9%85%D8%B1%D8%A7%D8%AF>
- Murad, K. (1996). *Lamhat [Moments]*. Lahore: Al-Badr Publications.
- Murad, K. (1996). *Lamhat [Moments]*. Retrieved from <https://www.scribd.com/doc/193489598/Lamhaat-Khurram-Murad-%D9%84%D9%85%D8%AD%D8%A7%D8%AA-%D8%A7%D8%B2-%D8%AE%D8%B1%D9%85-%D9%85%D8%B1%D8%A7%D8%AF>
- Murad, K. (1997). *Akhri Waseat [Last Will]*. Lahore: Manshoorat. Retrieved from <http://tazkeer.org/scan/?itemid=4179>
- Newbiggin, L., Sanneh, L., & Taylor, J. (2005). *Faith and Power: Christianity and Islam in "Secular" Britain*. Wipf and Stock Publishers.
- Poston, L. (1992a). *Islamic Da`wah in the West*. Oxford University Press. Retrieved from https://books.google.com.au/books?id=adjhlqB9un0C&printsec=frontcover&dq=islamic+da+wah+in+the+west&hl=en&sa=X&redir_esc=y#v=onepage&q=islamic%20dawah%20in%20the%20west&f=false
- Poston, L. (1992b). *Islamic Da`wah in the West*. Oxford University Press. Retrieved from https://books.google.com.au/books?id=adjhlqB9un0C&printsec=frontcover&dq=islamic+da+wah+in+the+west&hl=en&sa=X&redir_esc=y#v=onepage&q=islamic%20dawah%20in%20the%20west&f=false
- Rampoldi, M. (2015). Great Women In Islamic History: 3 Female Rulers In Bhopal. *Mint Press News*. Retrieved from <http://www.mintpressnews.com/MyMPN/great-women-in-islamic-history-three-female-rulers-in-bhopal-india/>
- Sālik, Şiddīq. (1979). *Witness To Surrender*. Oxford University Press.
- Schimmel, A. (1980). *Islam in the Indian Subcontinent*. BRILL.
- Siddiqi, M. A. (2012). Maudoodi's six points. *DAWN News*. Retrieved from <http://www.dawn.com/news/764370>

UrRahman, S. M., & Khalid, S. M. (2008). *Jab Woh Nazim e Aala Thay [When they were the the Cheif Leaders]* (Vol. 1). Lahore: Idara Matboat e Talba. Retrieved from <http://tazkeer.org/scan/?itemid=3072>