

cold, impersonal but descriptive writing methodology from the authors provoke the reader to link, personally imbue and empathize with the conceptual issues and case studies as a loss of the Islamic axiology. If we have realized thus far, the book then obliquely invites us to fill that vacuum.

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***Lamḥāt*** by Khurram Murad. Lahore: Manshoorat, Mansoor, 2000 Pp. 555.

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*Lamḥāt* (moments) is a sort of memoirs where a person, dedicated to an Islamic movement, narrated precious experiences and critical moments of his life that shaped his ideological struggle. A person who has a distinct mission and whose entire activities in this world rotate around that mission is quite different from those who are engaged only in meeting the material demands of their existence. Khurram Murad was an exceptional person who was engaged in *da‘wah* work and in activating the Islamic movement. It is said that anything expressed with utmost sincerity and comes from the depth of the heart has tremendous effect upon the mind and soul and has the ability to reach great heights. The present work is an example of that. Every word of *Lamḥāt* manifests his sincerity, dedication and commitment to the doctrine for the implementation of which he sacrificed his life. As such, it leaves a lasting impact upon the mind and heart of the readers.

*Lamḥāt* is narrated by Khurram Murad when he was in the hospital waiting for heart surgery for the third time. He knew the operation was risky but there was no alternative. He had very short period at his disposal but in such a critical moment he decided to record his experiences not to satisfy his ego, which he never had, but to help people understand the nature and development of an Islamic movement (Jamā‘at-e-Islāmī). *Lamḥāt* aims as well to guide the workers to be a dedicated soldier in the service of Islam.

Khurram Murad, born in 1932, was brought up in a middle class religious family in Bhopal State (India). The home environment was very conducive to cultivating piety and reading. There was a separate room where books of different types were kept and served as a library. Khurram Murad, from childhood, took a keen interest in reading. Parents and other members of the house were practicing Islam with zeal

and in its true spirit. His mother was very religious and played a key role in rearing and training the child. She was knowledgeable and collected many books on Islam and other related materials. She also subscribed to many Islamic journals and magazines. The works and the *da'wah* activities of Mawlānā Mawdūdī greatly influenced his mother and two sisters. The child, Khurram Murad, learned about Mawdūdī and his movement Jamā'at-e-Islāmī from his mother and two sisters. Later on, some one made him subscribe to the *Tarjumān* al-Qur'ān and he received his first copy in September 1946 when he was only 14 years of age. This was his first intellectual encounter with Mawdūdī which left an indelible impact on his mind. The works of Mawdūdī on Islam and the writings about the 'movement for Pakistan' played a significant role in his intellectual development. During this period his friend Hasanuz Zaman invited him to the meeting of the Jamā'at. It made him familiar with all those who were actively engaged in the movement of Jamā'at-e-Islāmī. Khurram Murad associated with the Jamā'at and began to take active part in its work and activities. In 1947, when he passed his high school examination, he had two major pre-occupations: Jamā'at's work and movement for Pakistan. In the meantime the country was partitioned and a new country Pakistan, the dream of which was very soothing, came into reality.

Partition of British India and the creation of two independent Dominions, India and Pakistan, in 1947 was a very crucial moment for almost every Muslim family of India. They were in a dilemma: to stay in India and remain a minority or to migrate to Pakistan and lead an independent life. Khurram Murad's family decided to migrate, reached Karachi and stayed at the house of his maternal uncle who was holding an important position in the government.

The situation in Karachi was very pathetic. People were living in a make-shift "refugee camps" but were in great difficulty, uncertainty and chaos. There were sufferings from social, economic and emotional breakdown. Khurram Murad decided to tackle the situation as well as he could. He revived his affiliation with the Jamā'at and actively worked through it to alleviate the suffering Muslims. He also continued his education. He went to a college where he met young friends who helped and cooperated with him in *da'wah* work. He approached the Jamā'at's people, came in contact with important personalities who suggested to him to join the student's wing of the Jamā'at and, soon was elected as its secretary. He discharged his duties with sincerity, dedication and acumen. He adopted a systematic and methodical approach to organize the party. He planned the manpower, resources and the strategy of the movement. This he did after eliciting the opinion and suggestion of the

members through the distribution of a questionnaire. He involved them in the decision-making process, ensures their participation and made them feel that they share the decision and strategies of the organization. He adopted this approach throughout his life whenever he was given a position or responsibility in the organization. He also introduced study circles and training programs. The result was that workers developed intellectual abilities of thinking and understanding their ideology as well as applying it to social realities. He also organized *Qiyām al-lail* (vigil) where workers used to participate with great devotion and perform *‘ibādah* (worship) whole night. This program helped the workers to develop spiritual qualities.

Khurram Murad went to America for higher studies. He did not forget his duty as a servant of Allah (SWT) there. He conveyed the message of Islam by his words and acts whenever he got opportunity. He organized meetings, group discussions and seminars to convey the true picture of Islam. He delivered lectures on Islam and the Prophet in a systematic manner and impressed many. His prime motto was to seek the pleasure of Allah (SWT) and not the material gain or pleasure of his own ego. Besides these activities he did not neglect his academic duties, took keen interest in studies, worked hard and completed his education with excellence.

Khurram Murad had spent a crucial period of his life in East Pakistan which emerged as Bangla Desh in 1971. Though he went there in the course of his service as a senior engineer in 1960, yet he also worked for the Islamic movement. First, he concentrated on his professional work, showed his technical abilities and impressed his seniors and co-workers by his integrity and acumen. The company relied on him and sent him to America for further planning and consultation. After coming back he renewed his contact with men of Islamic movement, extended his full cooperation to them and spent considerable time in the organization. Khurram Murad was a true Muslim and, as such, he adopted a humanitarian approach in dealing, and interacting with the people of then East Pakistan. He understood their problems, feelings and aspirations, adopted a sympathetic approach, invited and motivated them to work for the organization. It was his sincerity, dedication and acumen that won the hearts of people who considered him their friend, guide and spiritual leader. The result was that members elected him as *Ameer* (President) of Dhaka Jamā‘at-e-Islāmī. He reorganized the entire work of the Jamā‘at which produced positive result. He called a meeting of the workers, sought their opinion and invited their suggestion to make the organization more effective. He divided the whole city into various units and each unit had not more than ten workers. The duty of the

workers was to go to every lane and house, approach people and convey the message of Islam. The target was that everyday three persons should be made sympathizer of the Jamā‘at. Every unit had to organize meeting of the workers once a week where besides ideological orientation, workers had to present report of the work and develop strategy to extend and strengthen the work. Further, all units had to meet once a month and analyze the nature of the work. He also organized the training and orientation programs to develop moral and spiritual qualities among the workers so that they may dedicate themselves to the service of God selflessly. He remained *Ameer* of Dhaka Jamā‘at-e-Islāmī for eight years and under his able leadership the Jamā‘at became popular among the people.

Khurram Murad’s *Lamḥāt* thus is a part biography and part history of the Jamā‘at-e-Islāmī as seen by a dedicated soldier of Islam. Murad lived long after 1971 but the book ends with the break-up of Pakistan and hence an objective history of the struggle of the Jamā‘at-e-Islāmī in what remained of Pakistan remains to be written. Nevertheless, the *Lamḥāt* gives a lesson that the basic purpose of Islamic movement is to invite people to the service of Allah (SWT) and motivate them to dedicate their lives for the establishment of the Divine order. If one struggles to achieve this noble ideal, he will overcome all difficulties and ultimately make his life successful in this world and in the hereafter. It is very useful and beneficial for all those who are committed to Islamic ideology and actively involved in Islamic movement. It is a real guide for the servants of Allah (SWT).

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***The Future of Economics: An Islamic Perspective*** by Umer Chapra, with an Introduction by Khurshid Ahmad. Islamic Economics Series – 21. Markfield, The Islamic Foundation, 2000. Pp. 446. ISBN 0 86037 276 9.

Reviewer: Murad W. Hofmann, a former German Ambassador currently residing in Istanbul, Turkey.

If I can trust my assessment on the back cover of this much awaited publication, it is among the most crucial books of this century for the revival of Islam, not just of Islamic economics: after Umer Chapra’s *Towards a Just Monetary System* (The Islamic Foundation, 1992) and *Islam and the Economic Challenge* (The Islamic Foundation, 1992), a