

# ISRAR AHMAD

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Life, Services, and Thoughts



Ghulam Haider

ASIAN RESEARCH INDEX

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First published in 2023  
Asian Research Index, Islamabad



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ISBN: 9786277680039  
ARI ID: 1681210093508

## DEDICATION

I dedicate all this endeavor of mine to my late beloved father Ḥāfiz Aḥmad Nawāz who kept me ever in his special prayers. He is no longer in this world but his continuous supplications brought me to this point of life. May Allāh overlook his shortcomings and illuminate his final abode with divine light and blessings!  
Āmīn.

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## Preface

Before the creation of Pākistān, there were multiple points functional as circles of Qur'ānic Durūs. Among these, Dars-e-Qur'ān by Sheikh al Tafsīr Maulānā Aḥmad 'Alī Lāhorī (d:1381A.H/1962A.D) was of a distinguished standing. Scholars from remote areas of Delhī, Lucknow, and even of Deobund used to come over here for the genesis of the Qur'ān. Among these personalities is Maulānā Akhlāq Ḥusain Qāsmī of Delhī as well as the famous and great literary figure of the Islamic World Maulānā Abu'l-Ḥasan 'Alī Nadvī (d:1420A.H/1999A.D). Maulānā 'Alī Mian made a mention of it in the session of '*Ālmī Rābitah al Adab al Islāmī*' in 1999 A.D at Lāhore. He said, "I confess with pride that I have gained a lot from Maulānā Aḥmad 'Alī Lāhorī". Moreover, these were not only the orthodox scholars who benefited from Ḥaḍrat Lāhorī but a large number of modern scholars were also on his panel as well-wishers. The name of the famous literary and scholarly figure Dr. Syed 'Abdallāh (d:1406-A.H/1986A.D) may be quoted as an example. Prior to and after the creation of Pākistān, out of many distinguished Qur'ānic Circles, a few of these are particularly worth mentioning:

Maulānā Abu'l-Ḥasanāt Qādrī (*Maṣjid-e-Wazīr Khān*)

Maulānā Dāwūd Ghaznavī (*Chuniān Wālī Masjid*)

Maulānā Ghulām Murshid (*Bādashāhī Masjid*)

Maulānā 'Abdallāh Farūqī (Delhi Muslim Hotel, Old Anār Kalī)

Maulānā Maudūdī ('Abd al-Karīm Road, Qil'ah Gojar Singh).

Dr. Isrār Aḥmad was also one of the links in the chain; he established Circles of *Durūs-e- Qur'ān* not only in Lāhore but in the entire country and invested all his potential to make the message of the Qur'ān so public. This book highlights his services

and thoughts. There are five chapters in the book. The first chapter is entitled “Dr. Isrār Aḥmad; Life and services”. This chapter consists of three sections. In the first section introduction of Dr. Israr Ahmad is given. In 2<sup>nd</sup> section, his joining of *Jamā‘at-e-Islāmī* and desertion are discussed in an analytical way. Two tenures of *Jamā‘at-e-Islāmī*, Dr. Israr’s point of view, and causes of differences with Syed Moudūdī (d:1399A.H/1979A.D) are brought under discussion. The third section is about the creation of *Tanzīm-e-Islāmī*. The historical background of *Tanzīm-e-Islāmī*, the resolution of Raḥīmābād, and the organizational structure of *Tanzīm-e-Islāmī* are described. The creation of *Tanzīm-e-Islāmī* clears that only through determination goals can be achieved.

The second chapter is entitled “Qur’ānic Services of Dr. Isrār Aḥmad”. There are three sections. Section I: is about the introduction of *Anjuman Khuddām al-Qur’ān*. This *Anjuman* was established in 1972 A.D. for promoting the teachings of the Holy Qur’ān. The Constitution of the *Anjuman*, and its rules and regulations are written in this section. Section II: is about the introduction of Qur’ānic Study Circles, Media Programs, and selected syllabi chalked out by Dr. Isrār Aḥmad, two periods of the Qur’ānic Movement of Dr. Isrār Aḥmad are discussed in detail in this section. Section iii: is about the impacts of the Qur’ānic services of Dr. Isrār Aḥmad. This section has detail about the spreading of his Qur’ānic movement in society. His *daura Tarjuma-e-Qur’ān* and other *durūs* brought a change in a large number of people. A brief history of all that is given in this portion.

The third Chapter is entitled “Sources of the Qur’ānic thoughts of Dr. Isrār Aḥmad”. This chapter consists of three sections. Section 1: is about the influence of Dr. M. Iqbāl (d:1357A.H/1938A.D) and Dr. M. Rafī‘ al-Dīn

(d:1368A.H/1949A.D) on the thoughts of Dr. Isrār Aḥmad. Dr. Isrār Aḥmad was much impressed by the political, economic, and social thoughts of Dr. M. Iqbāl. Moreover, he also got guidance from Iqbāl regarding the Islamic renaissance. This section gives detail of all that. The relationship between Dr. Isrār Aḥmad and Dr. Rafī‘ al-Dīn is also focused on in this portion. In the second Section, the influences of Maulānā Abu’l-Kalām Āzād (d:1378 A.H/1958A.D) and Syed Maudūdī (d:1399 A.H/1979A.D) are described. Dr. Isrār Aḥmad though not met Āzād but was much inspired by his Qur’ānic understanding. Syed Maudūdī and Dr. Isrār Aḥmad had very close interaction when the latter was *Nāzim-e-A’lā* of *Islāmī Jamī‘at Talabah*. In the third section, influences of Maulānā Ḥamīd al-Dīn Farāhī (d:1349A.H/1930A.D) and Maulānā Amīn Aḥsan Iṣlāhī (d:1418A.H/1997A.D) over Dr. Isrār Aḥmad are explained. Maulānā Farāhī’s deep understanding of the Qur’ān and his view about *Nazm-e-Qur’ān* made him a favorite of Dr. Isrār Aḥmad. After deserting *Jamā‘at-e-Islāmī*, Dr. Isrār Aḥmad and Maulānā Amīn Aḥsan Iṣlāhī worked together to establish a new *jamā‘t*. Later some differences arose and there was a separation between Iṣlāhī and Isrār. This section gives detail of all that.

The fourth chapter is entitled “Dr. Isrār Aḥmad as Mufasssire-Quran”. This chapter comprises three sections. In the first section, characteristics of his *Tafsīr “Bayān al-Qur’ān”* are described. This *tafsīr* was not written by him. He delivered lectures in 1998A.D. at Qur’ān Academy Karāchī during *Ramaḍān*. Those lectures are named “*Bayān al-Qur’ān*”. In the second section comparative study of *Tafhīm al-Qur’ān*, *Tadabbur-e-Qur’ān*, and *Bayān al-Qur’ān* is given. *Tafhīm al-Qur’ān* and *Tadabbur-e-Qur’ān* were written by Syed Moudūdī and Maulānā Amīn Aḥsan Iṣlāhī respectively. This section gives a critical analysis of these



three *Tafāsīr*. In the third section comparative study of *Bayān al-Qur'ān* with *ziā al-Qur'ān* is given. The later *Tafāsīr* was written by Pīr Muḥammad Karam Shāh.

The fifth Chapter is entitled “Comparative study of Dr. Isrār Aḥmad’s thoughts”. There are four sections in this chapter. In the first section, Dr. Isrār Aḥmad’s view regarding the methodology of prophetic revolution is critically analyzed. In 2<sup>nd</sup> section ideology of the caliphate given by Dr. Isrār Aḥmad is elaborated on and analyzed. Moreover, the views of different scholars and the ideology of the caliphate are mentioned. At the end of the section practicable approach is also told. In the third section views of Dr. Isrār Aḥmad and other scholars about economics are analyzed. In the last section of this chapter Dr. Isrār Aḥmad’s view about the purpose of the creation of Pākistān is discussed. Moreover, his view regarding the customs of society is also analyzed.

The book will present the youth with all the information and awareness, Allāh willing, to help fix the right path. Whatever has been written correctly is all because of Allāh and wherever there has occurred an error, it is exclusively on account of my failing. Allāh is the Greatest Forgiver. After studying this work even if one human being gets determined to publicize the message of the Qur’ān, I shall consider I have succeeded. In the end, I am indebted to Prof. Dr. Shams-ul-Basar and Dr. Zohaib Ahmad due to whose guidance and cooperation the research and composing stages were done up; may Allāh bless them with success in life here & hereafter! *Āmīn*.

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Israr Ahmad: Life, Services, and Thoughts

## **Chapter 1: Life and Services**

## Chapter 1: Life and Services

## Introduction of Dr. Isrār Aḥmad

Dr. Isrār Aḥmad was born on 26<sup>th</sup> April, 1932A. D/1350A. H. in Ḥiṣār District (India). He was an active member and General Secretary of The Muslim Students Federation for the period 1945-46 A. D. He stood first in Matriculation Exam in 1366A. H/1947A. D in District Ḥiṣār attaining 4<sup>th</sup> position among the Muslim students of Punjāb. During schooling, he was greatly inspired by the poetry of ‘Allāma Muḥammad Iqbāl (d:1357A. H/1938A. D) and picked up the will to strive for the renaissance of Islām. In Oct-Nov 1947A. D, he came over to Pākistān with a caravan undertaking a tiresome journey of twenty days by traveling on foot. In 1368A. H/1949A. D, he passed F. Sc. from Government College Lāhore, securing 4<sup>th</sup> position in Punjāb University. He did his MBBS from King Edward Medical College, Lāhore in 1374A. H/1954A. D. Dr. Isrār established the Qur’ān Study Circle and Islamic Hostel at Montgomery (Sāhīwāl) in 1960-61A. D. In 1962A. D, he performed his first pilgrimage with his parents. He passed his M. A. (in Islāmīc studies) from Karāchī University in 1965A. D securing 1<sup>st</sup> position. Thereafter, he set up a private clinic and Qur’ānic Circle at Lāhore. In 1391A. H/1971A. D, he proceeded again for the pilgrimage. It was that period of time when he decided to give up the medical practice and dedicate the rest of his life to serving Dīn. In 1972A. D, Dr. Isrār Aḥmad established Central *Anjuman Khuddām al-Qur’ān* at Krishan Nagar in Lāhore to propagate the teachings of the Qur’ān. In 1975A. D, he founded an organization with the name of *Tanzīm-e-Islāmī* for the supremacy and establishment of Dīn. In the times of President General Zīā al-Haq (d: 1409A. H/1988A. D), Dr. Isrār Aḥmad was nominated as a member of *Majlis-e-Shūrā* on 17<sup>th</sup> August, 1981A.

D but after participating in two sessions, he resigned. In one of his speeches, he said, “In a meeting at the Governor House Lāhore, I told General Zīā al-Haq that the Family Laws framed by President Ayūb Khān are un-Islāmīc, so these should be changed. General replied if we changed the laws, women are going to protest. On hearing this answer, I resigned. ”<sup>1</sup>

In 1991A. D, Dr. Isrār organized *Tahrīk-e-Khilāfat Pākistān*. An important aspect of his Islamic Struggle is that his brothers, sons, daughters and many other relatives joined *Tanzīm-e-Islāmī* and supported him. <sup>2</sup>

In September 1992A. D, Dr. Isrār Aḥmad informed his followers that according to Lunar Calendar, he was 63 and preparing himself for the Day of Judgement. He transferred some of his assets to *Iqāmat-e-Dīn Trust* and *Dīn-e-Ḥaq Trust* so that no one could claim the ownership of the same. In 1419A. H/1998A. D, Dr. Isrār conducted *Daura Tarjuma-e-Qur’ān* in the Qur’ān Academy Karāchī. Its recording was telecast on QTV and several other channels. In the same year, he tried to reunite the Islamic Organizations and set up *Mutahiddah Islāmī Inqalābī Maḥādḥ* but unfortunately, no prominent party joined in and the effort was a failure.

In 2002A. D, due to physical infirmities, he relinquished as head of *Tanzīm-e-Islāmī* and transferred this responsibility to his son Ḥāfīz ‘Ākīf Sa’īd. He himself was the first one to take the oath of allegiance on the hand of Ḥāfīz ‘Ākīf Sa’īd.

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<sup>1</sup>. Isrār Aḥmad, Dr., *Islām kā Samājī Nīzām*, Peace TV, Mombay, India, 2004 A. D.

<sup>2</sup>. *Tanzīm-e-Islāmī Aik Naẓar Mein*, p. 4 -5, 67-A ‘Allāma Iqbāl Road Garhī Shāhō, Lāhore, 2006 A. D.

In 2005A. D, DrIsrār Aḥmad was invited by Dr. Dhākir Nā'ik (a renowned religious scholar of India) to address different gatherings in India. In 2009A. D, he visited South Africa and addressed a number of gatherings there. Later, a training course was organized at Qur'ān Academy Faiṣalābād from 4-9 April, 2010A. D for the senior workers of *Tanzīm-e-Islāmī*. Dr. Isrār also participated in this course and delivered lectures. During the sessions, he sustained severe backache; on 6<sup>th</sup> April, he told the workers that perhaps it would be his last meeting with them. On 9<sup>th</sup> April, he delivered Jum'ah address at Qur'ān Academy at Lāhore. On 13<sup>th</sup> April 2010A. D at about 11. 30 p. m. he took medicine and went to sleep. On 14<sup>th</sup> April at about 2. 30 a. m. Dr. Isrār Aḥmad breathed his last and was no more in this world.<sup>3</sup>

His funeral prayer was led by Ḥāfiẓ 'Ākif Sa'īd and attended by thousands of his fans.

## Jamat-e-Islāmi and Desertion

Dr Isrār Aḥmad in his book “Tahrīk Jamā'at-e-Islāmī: Aik Taḥqīqī Muṭāli'ah” gives out the details about the beginning of his ties with *Jamā'at-e-Islāmī* and also highlights the circumstances leading to his desertion.

Giving the introduction of *Jamā'at-e-Islāmī*, he writes:

“I lived in District Ḥiṣār of Eastern Punjab since my birth (Dhulḥijjah 1350A. H/April 1932A. D) until matriculation in 1366A. H/1947A. D. In the initial years of the *Jamā'at*, I was very young but by the time I was in matriculation, the movement of the Muslim League was getting on the nerves of Indian Muslims and

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<sup>3</sup>. Navīd Aḥmad, Engineer, *Mūthāq*(monthly), *Dr. Isrār Aḥmad, Ḥālāt-e-Zindgī aur Khidmāt-e-Dīnī, Anjuman Khuddāmāl-Qur'ān*, Lāhore, May, 2010 A. D.

in the same period I became aware of the message of *Jamā'at-e-Islāmī*.

My elder brother Izhār Aḥmad was studying the literature of *Jamā'at* thoroughly in those days. After arriving at Lāhore from India, I also went through its literature and practically joined the Krishan Nagar Circle of *Jamā'at* but I think at that time my association with *Jamā'at* was not a conscientious one. I was fully participating in the activities of *Jamā'at* as a common worker but my allegiance with it was nominal without much understanding which I realized very soon. I got admission to K. E. Medical College in 1369A. H/1949A. D and from that time onward, I started thinking seriously about the concepts of *Jamā'at-e-Islāmī* and its message became clear to my heart and mind.<sup>4</sup>

Being a student of Medical College, Dr. Isrār joined *Islāmī Jamī'at Talabah*<sup>5</sup> which is the student wing of *Jamā'at-e-Islāmī*. He writes in his book titled “*Maulānā Maudūdī marḥūm aur maen*”:

“As soon as I sought admission to Medical College Lāhore, I shifted to stay in the hostel and now instead of *Jamā'at-e-Islāmī* my relationship was established with *Islāmī Jamī'at Talabah*. As I had the experience of working with the Muslim Students

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<sup>4</sup>. Isrār Aḥmad, Dr., *Taḥrīk Jamā'at-e-Islāmī: Aik Taḥqīqī Muṭālī'ah*, p. 37–38, *nāshir Markazī Anjuman Khuddām al-Qur'ān*, Lāhore, 2005 A. D.

<sup>5</sup>. The founder of *Jamā'at-e-Islāmī* Syed Abu'l-A'lā Maudūdī (d:1399A. H/1979A. D) established *Islāmī Jamī'at Talaba* for inculcating Islamic Spirit among students. zafar Allāh Khan was the 1<sup>st</sup> *Nāzim-e-A'lā* of *Islāmī Jamī'at Talaba*. The prominent personalities like Dr. Isrār Aḥmad, Liāqat Balouch, Syed Munawwar Ḥasan, Prof. Khurshīd Aḥmad got training at the platform of *Islāmī Jamī'at Talaba*. At present Punjāb University Lāhore is considered the hub of *Islāmī Jamī'at Talaba*.

Federation, I became active in *Jamī'at* and in 1<sup>st</sup> year, I became *Nāẓim* of Medical College Circle. Frequently, the responsibility of delivering *dars-e-Qur'ān* in gatherings of *Jamī'at* was also assigned to me”.<sup>6</sup>

During his studies at Medical College, Dr. Isrār Aḥmad was promoted from the *Niẓāmat* of College to the *Niẓāmat* of Pākistān and became *Nāẓim-e-A'lā*. As soon as he graduated from Medical College, he decided to join *Jamā'at-e-Islāmī*. He writes:

“In October, I became free from MBBS. After the declaration of the result, I resigned from the membership of *Islāmī Jamī'at Talabah* and on 15<sup>TH</sup> November 1954A. D, applied for the membership (*rukniyat*) of *Jamā'at-e-Islāmī*. I started observing the *Jamā'at* discipline. In 1374A. H/1955A. D, my application for membership was accepted.”<sup>7</sup>

Dr. Isrār Aḥmad in his book “*Maulānā Maudūdī marḥūm aur maen*” tells in detail about his relationship with the founder of *Jamā'at-e-Islāmī* Syed Abu'l-A'lā Maudūdī (d:1399A. H/1979A. D). About his attachment to the Qur'ān, he writes:

“My first introduction to the meanings of the Qur'ān was through the understanding of *Surah Yousuf* and it will not be wrong to say that on one side the sweetness of *Surah Yousuf* and on the other the style of explanation of the Qur'ān by Syed Maudūdī has much impact on my thinking about the Qur'ān for which I will always be grateful to Syed Maudūdī.”<sup>8</sup>

The closeness of Dr. Isrār Aḥmad with Syed Maudūdī may be judged from this paragraph:

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<sup>6</sup>. Isrār Aḥmad, Dr. , *Maulānā Maudūdī marḥūm aur maen*, p. 27 – 28, *Maktabah Khuddām al-Qur'ān*, Lāhore, 2006 A. D.

<sup>7</sup>. Isrār Aḥmad, *Tahrīk Jamā'at-e-Islāmī: Aik Tahqīqī Muṭāli'ah*, p. 43-45

<sup>8</sup>. Isrār Aḥmad, *Maulānā Maudūdī marḥūm aur maen*, p. 25



“From the end of 1951A. D to the end of 1953 A.D, two years period is of my much closeness with Maulānā Maudūdī. In spite of much difference in age and status there was so much of informality that jokes were uttered from both sides”<sup>9</sup>.

In 1370A. H/1951A. D, a training course was arranged at Lāhore by *Islāmī Jamā‘at Talabah*. About this course Dr. Isrār writes:

“On the last day of the course, we arranged a meal for all the teachers and trainers. When I informed Maulānā Maudūdī about it, he said, “OK, then I will also like to bring something. ” I said without hesitation, “If that be so; we are cooking chicken, so you may bring something matching it”. Maulānā Maudūdī promptly replied, “Then, a cat can be brought for matching the chicken. ”<sup>10</sup>

The above-stated facts are sufficient to make it clear that Dr. Isrār Aḥmad had great affection for *Jamā‘at-e-Islāmī* and Syed Maudūdī; then what are the reasons which made him resign from the membership of *Jamā‘at-e-Islāmī* in April 1957A. D? Dr. Isrār Aḥmad in his books “*Taḥrīk Jamā‘at-e-Islāmī: Aik Taḥqīqī Muṭāli‘ah*” and “*Tārīkh Jamā‘at-e-Islāmīka aik gumshudah bāb*” gives its answer in detail.

On 15<sup>th</sup> November 1954 A. D, while applying for the *Rukniyat* of *Jamā‘at-e-Islāmī*, Dr. Isrār writes his point of view about the *Jamā‘at*:

“I think the pure Islamic Movement in the whole world is that of *Jamā‘at-e-Islāmī* (Indo-Pak). Although there are other organizations and institutions working for the Islamic cause and other noble acts in Pākistān as well as in the rest of the world, I do

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<sup>9</sup>. Ibid, p. 29, 30

<sup>10</sup>. Ibid, p. 31

not consider the purpose and methodology of any organization or institution pure Islamic except *Jamā‘at-e-Islāmī*. ”<sup>11</sup>

The above-stated point of view of Dr. Isrār Aḥmad could not persist for long as a few months after the approval of his *Rukniyat*, i. e. in February 1955A. D, he came to the conclusion that if *Jamā‘at* continues its present policy, it would be difficult for him to work with it. In November 1955A. D, on the occasion of the All Pākistān gathering held at Karāchī, a review committee was constituted in order to meet and discuss views with those members of *Jamā‘at* who differed with its policies. Initially, this committee comprised eight members but after a few months, it was shrunk. The committee under the leadership of Ḥakīm ‘Abd al- Raḥīm Ashraf (d:1417A. H/1996A. D) toured the whole country and completed its task within about eight months. The other members of the committee were Maulānā ‘Abd al-Jabbār Ghāzī, Maulānā ‘Abd al-Ghaffār Ḥasan (d: 1428A. H/2007A. D) and Sheikh Sulṭān Aḥmad.

On 30<sup>th</sup> September 1956A. D, Dr. Isrār Aḥmad met the Review Committee and at the end of October presented his thoughts in black and white before Maulānā ‘Abd al-Raḥīm Ashraf, Convener of the committee.

In his statement, Isrār Aḥmad stressed:

“There is a clear contradiction in the policy and methodology of *Jamā‘at* before and after the partition. *Jamā‘at-e-Islāmī* of pre-partition presents itself as a pure Islamic Movement while *Jamā‘at* of post-partition has become a national and political

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<sup>11</sup>. Isrār Aḥmad, Dr. , *Tārīkh Jamā‘at-e-Islāmī kā aik gumshudah bāb*, p. 166, 167, *Maktabah Markazī Anjuman Khuddām al-Qur‘ān*, Lāhore, 2002 A. D.

party which although has religious element but is deprived of the characteristics of a pure Islamic Movement.”<sup>12</sup>

Dr. Isrār Aḥmad has endorsed the statement that he presented to Review Committee in his book “*Taḥrīk Jamā‘at-e-Islāmī: Aik Taḥqīqī Muṭāli‘ah*”.

In his statement, Dr. Isrār compared *Jamā‘at-e-Islāmī* of pre-partition and post-partition of the sub-continent. He tried to prove that after the creation of Pākistān, *Jamā‘at-e-Islāmī* is detracted. Dr. Isrār Aḥmad’s statement is summarized as under:

### **First Tenure of Jamā‘at-e-Islāmī:**

1. First and foremost feature of the Pre-Partition *Jamā‘at* was that it differentiated between ‘Apparent Islām’ and ‘Actual Islām’; ‘Muslims by Birth’ and ‘Actual Muslims and also invited Muslims to adopt Islām conscientiously to become true Muslims.
2. Second important feature was that *Taḥrīk-e-Islāmī* did not restrict its message or appeal to Muslims only but conveyed it to non-Muslims as well.
3. Due to the above peculiarities, *Jamā‘at-e-Islāmī* became a pure Islamic Organization instead of a National Organization of Muslims. Its sole motive was to make Islām a supreme religion not because Islām was the religion of that nation where *Jamā‘at* was surviving but it fetched truthfulness and betterment to humankind both in this world and hereafter.
4. Establishment of *Ḥukūmat-e-Ilāhiah* was the message of *Jamā‘at-e-Islāmī* for Indian Muslims but no aim of nation worshipping to advocate.

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<sup>12</sup>. Ibid, p. 167

5. Persons joining *Jamā'at-e-Islāmī* considered themselves new Muslims and owned up to the color of Allāh.

6. At that time, *Jamā'at-e-Islāmī* did not care much about public opinion. For acceptance or rejection, *Jamā'at* had only one standard to establish what was right and what was wrong.

7. The priorities for the task of *Jamā'at* were in the following order:

1<sup>st</sup> Priority: Educational Revolution of Mind and Intellect.

2<sup>nd</sup> Priority: Practical and Ethical change.

3<sup>rd</sup> Priority: Welfare Projects.

### **Second Tenure of *Jamā'at-e-Islāmī*:**

1. In this tenure, the difference between the two Muslim categories, i. e. 'By Birth' and 'Real' was ignored.

2. The appeal and message of *Tahrīk* for non-Muslims came to end.

3. Because of the above conceptual changes, *Jamā'at-e-Islāmī* became a National *Jamā'at*.

Dr. Isrār Aḥmad considers that this Policy-Change in the *Jamā'at* was made in haste. He says:

“In my opinion, the circumstances created in 1947A. D presented an easy way and shortcut to *Tahrīk-e-Islāmī* resulting in the following:

(1) A vacuum was seen in the field of leadership.

(2) A new state came into being and its constitution was yet to be framed. So, it seemed easy to get the constitution made along the right lines from the very beginning as compared to incorporating amendments in it after its completion.

Yet another aspect was that a large number of non-Muslims migrated to India leaving most of the Muslims behind in this territory. Now, it seemed easier to implement Islām and it was felt

that Allāh had set aside a big hurdle from the discourse of Islām.... , so the assumption was to come forward through this shortcut, secure the power and strike the opportunity to bring about revolution from top to bottom. ”<sup>13</sup>

Dr. Isrār Aḥmad further says; “I consider it a mistake because of haste, not because of bad intention”<sup>14</sup>.

After hard work of about a year, the review committee presented its report in mid-November 1956A. D for consideration in the session of Central *Majlis-e-Shūrā* held on 25<sup>th</sup> November.

In this session, the opinion of Dr. Isrār Aḥmad was not given weight and the following resolution was passed:

“Whatever work *Jamā’at* has done before partition and after the partition of the country, *Majlis-e-Shūrā* is satisfied that it has not deviated from its principles and basic policies. ”<sup>15</sup>

From November 1956A. D till the end of the gathering of its *Arkān* at *Māchhī Goth* in February 1957, *Jamā’at-e-Islāmī* passed through serious crises. After the gathering of *Māchhī Goth*, Dr. Isrār Aḥmad resigned from the *Rukniyat* of *Jamā’at*. Several other prominent personalities also deserted in this crisis.

## **Syed Maudūdī’s Point of View**

Here, it seems necessary to know the vision of Syed Maudūdī which made him change the policy of *Jamā’at-e-Islāmī* after the creation of Pākistān. In his book titled *Jamā’at-e-Islāmī; iskī Tārīkh, Maqāṣid aur Lāiḥa-e- ‘Amal*, Maulānā has put forward his reasons saying that the change in policy was unavoidable. His arguments are summarized in the following three points:

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<sup>13</sup>. Isrār Aḥmad, *Tahrīk Jamā’at-e-Islāmī: Aik Tahqīqī Muṭālī ‘ah*, p. 219, 220

<sup>14</sup>. Ibid, p. 220, 221

<sup>15</sup>. Ibid, p. 226

1. Individual and collective ethics of Muslims were fast deteriorating. They lacked in qualities of Patience, Discipline, Tolerance, Punctuality, Hard work, cooperation, and Brotherhood which are essential for a successful collective life. Thus, it was necessary to take care of the Muslim nation immediately.
2. “Political Revolution of 1947A. D was an artificial and superficial revolution in our eyes”..... “ and then after taking over, the leaders and now the rulers started uttering controversial statements about the next system of the country. The way the nation was listening to all this indicated that a conscious nation was in the hands of a careless group. ”...“ and this was not the time to sit quiet but do constructive work. Wasting a single moment would cause some erratic idea to become a base of this country; once formed then to get it changed would require thousands of sacrifices.
3. Fortunately, during this period through various tests it became possible to assess the Ethical training standard and discipline of our *Jamā‘at* and infer as to what extent it could be relied upon in the forthcoming stages. ”<sup>16</sup>

As for as the first argument of Syed Maudūdī is concerned, there is no doubt that all these weaknesses did exist in Muslims as realized by Maulānā but it is also very important to note that if *Jamā‘at* had not acquired national color, was it not advisable and possible to work for its reformation? Surely it was possible and I think it would have been the better way because so far *Jamā‘at-e-*

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<sup>16</sup>. Maudūdī, Abu'l-A‘lā, Syed, *Jamā‘at-e-Islāmī; is kī Tārīkh, Maqāshid aur Lāiḥa-e-‘Amal*, p. 67, Islamic Publications, Lāhore, 2003A. D.

*Islāmī's* stance of hatred towards national politics was not wiped out of the minds of the masses. As soon as *Jamā'at* changed its policy and principles, people started developing a hatred for it.

The second argument is very common in the circles of *Jamā'at*. Actually, there are two parts to this argument. Firstly, if an un-Islamic Constitution is allowed to be implemented then it would become almost impossible to get it replaced by Islamic Constitution. Secondly, if we do not accept an un-Islamic Constitution, we will be alleged to be the rebels to be put behind the bars or crucified. As for as the first part is concerned, undoubtedly it is very difficult to get the un-Islamic Constitution changed but the history of the world is witness to it that whenever Revolutionary Movements sacrificed their blood and sweat to change the system of the day what to talk of the constitution, the oppressions of the kings and emperors could not stand in their way to stop the struggle. It is indeed true that the sincerity of revolutionary powers is tested through a series of tests and difficulties. As far as the 2<sup>nd</sup> part of the argument is concerned that is a cowardly point of view. Maulānā Amīn Aḥsan Iṣlāḥī (d:1418A. H/1997A. D) calls the difficulties in the way of Allāh blessings or 'Supporters'. There is no reason to be afraid of the difficulties, en-route, and changing the path.

The third argument looks mild and pleasant but nothing is proven it. It is admitted that the ethical and religious condition of the followers were tested and they were successful conclusively enough that the efforts put in were right and result oriented. So, it would have been advisable to keep on proceeding ahead calmly instead of changing the nature of the task. It may be illustrated with the example of a child who is successful in schooling education.

He cannot be admitted to college with the argument that he had been a successful fellow in his primary examinations.

## **Creation of Tanzīm-E-Islāmī**

### **Historical background of Tanzīm-e-Islāmī**

The name “*Tanzīm-e-Islāmī*” was first of all taken in a congregation that was held on 8-9 September 1967A. D at Raḥīm Yār Khān\*. This congregation was held because of the struggle of Dr. Isrār Aḥmad. Persons who deserted *Jamā‘at-e-Islāmī* like Maulānā Amīn Aḥsan Iṣlāḥī (d:1418A. H/1997A. D), Maulānā Abd al-Ghaffār Ḥasan(d:1428A. H/2007A. D) and Ḥakīm ‘Abd al-Raḥīm Ashraf(d:1417A. H/1996A. D) tried their level best to form a new party organization as early as possible. Common *Arkān* from *Jamā‘at* of Lāhore, Faiṣalābād, and Sāhīwāl who had deserted also joined their hands with these personalities but without any headway and a new organization could not be created. Resultantly, in the words of Dr. Isrār Aḥmad, “a general disappointment and disheartening spread amongst the deserted lot.”<sup>17</sup>

Dr. Isrār Aḥmad kept on trying to take the people out of disappointment and with the cooperation of Ḥakīm ‘Abd al-Raḥīm Ashraf (d:1417A. H/1996A. D) tried to organize the deserted ones. But when it was felt that Ḥakīm ‘Abd al-Raḥīm Ashraf (d:1417A. H/1996A. D) had become quite disappointed, Dr. Isrār with the cooperation of a few friends of Sāhīwāl arranged a congregation at ‘Azīz Taneries, *Harappah*. This congregation continued for many days but the struggle could not be fruitful. As a result, the shadows

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<sup>17</sup>. Isrār Aḥmad, Dr. , *T‘arūf Tanzīm-e-Islāmī*, p. 5, *Markazī Anjuman Khuddām al-Qur‘ān*, Lāhore, 2004 A. D.



of disappointment became denser and until 1961 A. D, there was no hope of new organization from the deserted circles of *Jamā'at-e-Islāmī*.

In 1966A. D, Dr. Isrār Aḥmad with the help of Maulānā 'Abd al-Ghaffār Ḥasan motivated ex-Arakān of *Jamā'at* from Karāchī, Lāhore, and a few other locations to establish a new organization. Consequent to these efforts, many of them became willing the reorganization. Maulānā 'Abd al-Ghaffār Ḥasan went back to Madīnah as he had a job in *Jāmi'ah Islāmīa* at Madīnah Munawwarah and in his absence, Sheikh Sulṭān Aḥmad acted as his deputy. In spite of his multiple appointments, domestic problems and business activities, he traveled with Dr. Isrār Aḥmad to different parts of

*\* Raḥīm Yār Khān is an important district of Southern Punjāb. Its borders meet with the province of Sindh. With the financial support of the Kings of UAE, it has become an important commercial city of Bahāwalpūr division. Messer Lever Brothers have set up their center here. Sheikh Zaid Hospital and Medical College also exists here.*

the country to supply nourishment to the sapling of Taḥrīk. Resultantly, in June 1967A. D following a long discussion, Sheikh Sulṭān Aḥmad, Sardār Muḥammad Ajmal Khān Laghārī\*, and Dr. Isrār Aḥmad signed a resolution at the residence of Sardār Ajmal in district Raḥīm Yār Khān. This resolution was published in July 1967A. D in the monthly magazine *Mīthāq* under the title of *qarārdād-e-Raḥīmābād*.

### **Resolution of Raḥīmābād**

The script of this resolution was prepared by Dr. Isrār Aḥmad. Through this resolution, a dire need was felt to establish a new *Jamā'at*. It is, therefore, written in one place:

“We decide that such an organization should be established which would help us fulfill all those duties individual as well as collective made compulsory by *Dīn*”<sup>18</sup>

Actually, Dr. Isrār Aḥmad, Sardār Ajmal Khān Laghārī, Maulānā Amīn Aḥsan Iṣlāhī, and Sheikh Sulṭān Aḥmad intended that the persons who had left *Jamā‘at-e-Islāmī* should be reorganized to look into the following aspects:

What should be the nature of *Ijtimā‘iyat* (collectiveness)?  
What line of action be drawn by *Jamā‘at* to train its members?

These aspects were discussed in detail in this resolution. Therefore, it was written:

“Nature of the expected *Ijtimā‘iyat* should be so that religious and ethical training of an individual should be properly dealt with and adequate arrangements made for the uplift of religious passions of its members to add to their knowledge continuously.....; in practical life, they should be most sensitive and their acts should be increased according to the standard of righteousness.”<sup>19</sup>

About the methodology of *Da‘vah*, it was stressed that evolutionary principles should be followed; wrong customs and rituals of the period of ignorance and

\* *Sardār Muḥammad Ajmal Khān Laghārī was a landlord of Raḥīmābād, District Raḥīm Yār Khān. He left Jamā‘at-e-Islāmī in 1957-58 A. D. He died in 1408 A. H/1988 A. D.*

\*\* *Raḥīmābād is a town twenty-eight kilometers away from Ṣādiqābād (District Raḥīm Yār Khān) in the west with a population of 10, 000 approximately. It is popular because of the historical masjid Bhung. It has a high school for boys*

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<sup>18</sup>. Ibid, p. 7

<sup>19</sup>. Ibid, p. 26

and a primary school for girls. Prominent Al-Ghāzī Trust Hospital is also located here.

misguiding concepts of the modern age should be rejected. Sheikh Sulṭān Aḥmad was made responsible to be in contact with the masses for the establishment of the new *Jamā'at* but no further step was taken.

## **Recommendations of *Raḥīmābād* Resolution and Few Amendments**

A meeting of *Majlis-e-Mushāwarat* was held on 6-7<sup>th</sup> September 1967A. D at Raḥīm Yār Khān followed by open sessions on 8-9<sup>th</sup> September. Dr. Isrār Aḥmad, Maulānā Amīn Aḥsan Iṣlāhī (d:1418A. H/1997A. D) and Maulānā ‘abd al-Ghaffār Ḥasan delivered speeches to explain the resolution. It was decided in the amended resolution that a *Majlis-e-Mushāwarat* comprising the following seven members should arrange programs for launching practical struggle:

Maulānā ‘Abd al-Ḥaq ..... (d:1405A. H/1985A. D)

Sheikh Sulṭān Aḥmad

Sardār Muḥammad Ajmāl Khān Laghārī(d:1408A. H/1988A. D)

Dr. Muḥammad Nadhīr Muslim (d: 1411A. H/1990A. D)

Dr. Isrār Aḥmad(d:1431A. H/2010A. D)

In the combined edition of Sep-Oct 1967A. D of monthly *Mīthāq*, amended resolution and speeches of Maulānā Amīn Aḥsan Iṣlāhī and Maulānā ‘Abd al- Ghaffār Ḥasan were published. Moreover, mere resolution and its explanations (*Tauḍīḥāt*)

were published in a booklet form so that the message may be conveyed vastly.

## Drifting Away of the Ex-Jamā‘at Personnel

The members of the *Majlis-e-Mushāwarat* established in Raḥīm Yār Khān showed their excitement for some time but gradually few prominent members became unhappy with one another. The occurrence of a few untoward incidents caused dismay to Maulānā Amīn Aḥsan Iṣlāḥī. About a tragic event, Raḥmatallāh Buttār (a senior leader of *Tanzīm-e-Islāmī*) says;

“It was decided in Raḥīmābād that *Jamā‘at-e-Islāmī* will not be criticized but after some time, Maulānā Waṣī Maḥzar Nadvī (d:1427A. H/2006A. D) invited Maulānā Amīn Aḥsan Iṣlāḥī (d:1418A. H/1997A. D) in a procession at Ḥyderabad Sindh where the latter greatly criticized the *Jamā‘at*. As a result, the distances between Dr. Isrār Aḥmad and Maulānā Amīn Aḥsan Iṣlāḥī increased.”<sup>20</sup>

Therefore the struggles to establish a new *Jamā‘at* on the basis of the previous relationship of *Jamā‘at-e-Islāmī* came to an end. No one except Dr. Isrār Aḥmad became ready to continue the further struggle.

## Creation of Tanzīm-e-Islāmī

When Dr. Isrār Aḥmad did not receive an encouraging response from Maulānā Amīn Aḥsan Iṣlāḥī and Maulānā ‘Abd al-Ghaffār Ḥasan, he decided to set up a purely Islamic Organization. In Lāhore Qur’ān Study Circles, *Dār-al-Ishā‘at Islāmīa* and Monthly *Mīthāq* were already taking on the task enabling Dr. Isrār to gather a group of like-minded persons around him whose number was on the increase day by day. With the help and cooperation of these people, Central *Anjuman Khuddām-al-Qur’ān*

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<sup>20</sup>. Buttār, Raḥmatallāh, Interview (Unpublished), *Nāzīm-e-Da‘vat Tanzīm-e-Islāmī*, Pākistān, June, 2007 A. D

Lāhore was created in 1972 A. D. Dr. Isrār announced on 21 July 1974 A. D that due to the inadequacy of *Anjuman* in the future merely lectures on the Qur’ān will not be conducted but a regular *Jamā‘at* will be organized to take on the collective struggle for supremacy of the religion.”<sup>21</sup>

Dr. Isrār Aḥmad was preparing his supporters to create a new *Jamā‘at* and it looks as if he started a series of *durūs-e-Qur’ān* to muster the manpower and to use that power for supremacy of Islām.

### **Inaugural Session-First Meeting**

*Tāsīsī Ijlās* of *Tanzīm-e-Islāmī* was held on 27-28<sup>th</sup> March 1975 A. D in the office of Central *Anjuman Khuddāmal-Qur’ān* situated at 12-A, Afghānī Road, Samanābād Lāhore. In this meeting, 103 persons from Lāhore, Karāchī, Sukkur, Bahāwalpūr, Faiṣalābād, Sāhīwāl, and surrounding areas participated. No prominent figure from the deserted lot of *Jamā‘at-e-Islāmī* turned up except Sheikh Jamīl al-Raḥmān of Karāchī who was a well-known figure. Almost all of these persons had gathered because of the personal effort of Dr. Isrār Aḥmad in the form of his addresses and other speeches.

In the inaugural session of *Tanzīm-e-Islāmī Tāsīsī Ijlās*, once again, Dr. Isrār Aḥmad presented the gist of his Qur’ānic Study and clarified comprehensively the concept of Islamic duties and obligations. Moreover, he read out *Qarārdād-e-Tāsīs* of 1967 A. D with additions (*taudīḥāt*) and advocated it strongly.

In the inaugural session, *Qarārdād-e-Tāsīs* was approved without any difference of opinion. The next stage was to formulate the name, terms and conditions of joining, organizational structure,

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<sup>21</sup>. Isrār Aḥmad, *T’arūf Tanzīm-e-Islāmī*, p. 10

and the approval of rules and regulations. There was no hindrance in approving other items except the “terms and conditions to join”. Dr. Isrār Aḥmad says that in view of the prevalent practices in society, it looked almost impossible for many people to swallow the bitter tablet.<sup>22</sup>

The basic reason was that Dr. Isrār Aḥmad had made it clear that a person desirous to join will have to save himself from the un-Islamic means of income especially ‘Interest’ (*Ribā*). It was unanimously decided to name it “*Tanzīm-e-Islāmī*” and accordingly 1<sup>st</sup> clause of the Constitution of that time read as:

“Name of this organization will be *Tanzīm-e-Islāmī*”

Regarding organizational structure, it was decided that the first three years would be a transitional period during which maximum efforts would be made for the preaching of *Tajdīd-e-Imān*, repentance (*taubah*), and *Tajdīd-e-Aḥad* so that maximum number of people may join it.

This was a unique way adopted at the time of establishing “*Tanzīm-e-Islāmī*”. Usually, when organizations are set up, the focus generally is to increase the number of persons rather than spreading the invitation of ideology but Dr. Isrār focused to spread the ideology first. If we look at the history of other organizations like *Da‘vat-e-Islāmī* or *Jamā‘at al-D‘awah*, in the very beginning these organizations attracted those sections of the society who already had an ideological relationship with them. This was not the case with *Tanzīm-e-Islāmī*. This organization impressed and inspired almost every section of society through its ideas and then absorbed them.

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<sup>22</sup>. Ibid, p. 12, 13

It was decided in *Tāsīsī Ijlās* that on completion of three years, a general congregation will be called to finalize the permanent constitution of *Tanzīm-e-Islāmī*. It was also decided in the same meeting that during the transitional period, Dr. Isrār Aḥmad will act as Caller-in-General (*Dā'ī 'Amūmī*) and he will run the matters of *Tanzīm* by mutual consultation. He will have the authority to nominate certain *Majlis-e-Shūrā* and enjoy the right of Prohibition (*Ḥaq-e-Istaqrār*). Moreover, it was also agreed that all *Rufaḳā-e-Tanzīm* will be bound to obey him in matters of piety.<sup>23</sup>

In the same session, the importance of consultation was greatly impressed upon and Obedience to Virtues (*Aṭā'at fil m'arūf*) was also stressed. It was realized that striking a balance between the two would ensure the smooth running of the matters. Circumstances later proved that the process of consultation was much ignored in *Tanzīm* and only the obedience of the Head (*Amīr*) was given importance. Its clear example is that Dr. Isrār Aḥmad nominated his son Ḥāfiẓ 'Ākif Sa'īd as *Amīr* of *Tanzīm-e-Islāmī* who nominated Aẓhar Bakhtiyār Khiljī as *Nāẓim-e-A'lā* of *Tanzīm*.

### **Annual Congregation of *Tanzīm-e-Islāmī***

The first annual congregation of *Tanzīm* was held from 25-27 March 1976A. D at the place of *Tāsīs* in Lāhore. The second annual congregation was decided to be held at the end of March 1977A. D but Dr. Isrār Aḥmad says,

“All of a sudden, due to rigging in elections, country-wide protests started and the congregation had to be postponed.”

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<sup>23</sup>. Ibid, p. 13, 14

At midnight of 4-5 July Martial Law was imposed in the country and the general state of law and order improved. It was decided that the congregation of *Tanzīm* should be held as early as possible in lieu of 2<sup>nd</sup> and the 3<sup>rd</sup> annual congregations in order to finalize a permanent system for *Tanzīm*. So, the congregation was held on 5-11th August 1977A. D at Qur'ān Academy, Model Town Lāhore. It was decided that in *Tanzīm-e-Islāmī*, the principle of *Bai'at* will be adopted and *Dā'ī 'Umūmī* of *Tanzīm-e-Islāmī* Dr. Isrār Aḥmad would be now *Amīr-e- Tanzīm*.<sup>24</sup>

As a matter of fact, Dr. Isrār Aḥmad was the central figure in this movement, so all the members (*Ruḥaqā*) unanimously agreed to nominate him as *Amīr* considering him to be the most suitable and the right choice.

### **Organizational Structure of *Tanzīm-e-Islāmī***

The structure of *Tanzīm-e-Islāmī* consists of a Central System, *Ḥalqah Jātī* System, Local Organizations, *Usrah Jāt*, and Individual *Ruḥaqā*. For women, there is a separate system with the same structural levels.

The basic unit is *Usrah*-an Arabic word meaning a 'Family'. Generally, three to ten *Ruḥaqā* are kept in one *Usrah*. The head of *Usrah* is called *Naqīb*. If there are two or more two *Usrah-Jāt* at one location, usually a Local *Tanzīm* is established there. The head of Local *Tanzīm* is called *Amīr Maqāmī Tanzīm*. To extend the invitation (*Da'vah*) and to make the organizational links easy and strong, *Ḥalqah Jāt* is established in different parts of the country.

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<sup>24</sup>. Isrār Aḥmad, Dr. , *Idāriyah Mahnāmah Mīthāq(Mudēr Dr. Isrār Aḥmad)*, p. 3, Lāhore, March, 1976 A. D.



At the center after *Amīr-e-Tanzīm*, the most important portfolio is that of *Nāzīm-e-A‘la*. Other departments like Finance, *Da‘vah*, Training and Publications are also established there.

### **Discipline (*Naẓm*)**

In any *Jamā‘at* or organization, Discipline (*Naẓm*) plays an important role. Its importance is more pronounced, especially in an organization that claims to set up a new system. *Usrah-Jāt* of *Tanzīm* resembles with the system of the famous revolutionary movement, *Ikhwān al-Muslimūn* (*The famous personality of Egypt Ḥasan al-bannā*(d:1368A. H/1949A. D) laid the foundation of *Ikhwān al-Muslimūn* in 1928A. D). *Tanzīm-e-Islāmī*, however, has not been able to strengthen the basic unit of *Usrah* on the lines as was effectively done by Ḥasan al-Bannā(d:1368A. H/1949A. D). While describing the importance of *the Usrah* System in *Ikhwān al-Muslimūn*, Professor Khurshīd Aḥmad (*Deputy Amīr of Jamā‘at-e-Islāmī and editor of Mahnāmah ‘ālmī Tarjumān al-Qur‘ān. Prof. Khurshīd Aḥmad remained a teacher of Economics in Karāchī University. He resides in Islāmābād*) writes at one place:

“I think the most important aspect of *Usrah* System is that its members must share with one another moments of sorrow and happiness with full consciousness and a sense of belonging. They should be supported to come forward for help particularly when a member is in difficulty”.<sup>25</sup>

During the period of President Nāsir (*Jamāl ‘Abd al-Nāsir*(d:1390A. H/1970A. D) remained the president of Egypt from 1956A. D till his death. He belonged to ‘Arab Socialist Union Party), 30 to 40 thousand members of *Ikhwān al-Muslimūn* were in the jail of Egypt only; Prof. Khurshīd Aḥmad says:

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<sup>25</sup>. Isrār Aḥmad, *T‘āruḥ Tanzīm-e-Islāmī*, p. 18, 19

“This system of *Usrah* helped the families of prisoners and gave them a lot of encouragement.”<sup>26</sup>

In the *Usrah* system of *Tanzīm -e-Islāmī*, although the methodology of *Ikhwān* is followed, the required intimate relationship amongst the members is not developed. The basic reason is that in *Tanzīm*, there is a shortage of manpower and the leaders of *Tanzīm* can not adhere to the merit while appointing *Nuqabā* who are usually not properly trained. In *Tanzīm*, the channel of reporting or *Nazm* from down to upward is like this:

*Naqīb Usrah-----Amīr Maqāmī Tanzīm -----Amīr Ḥalqah-----  
Nāi’b Nāzim-e-A‘la-----Nāzim-e-A‘la-----AmīrTanzīm -e-  
Islāmi*

## Finance

In *Nizām al ‘Amal* of *Tanzīm-e-Islāmī*, the following instructions are laid down regarding the system of Finance:

- (1) Individual *Rufaqā* will deposit their monthly subscriptions in the treasury (*Bēt al-Māl*) of the *Ḥalqah*.
- (2) In *Tanzīm*, permanent treasury functions only at the level of Centre, Circle, or *Maqāmī Tanzīm*.
- (3) Central treasury will be in the joint custody of *Amīr-e-Tanzīm*, *Nāi’b Amīr/ Nāzim-e-A‘la* and *Nāzim Bēt al-Māl*.

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*Tanzīm-e-Islāmī* does not make appeals to the people to finance. There is a proper audit system at every level.

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<sup>26</sup>. Professor, Khurshid Ahmad, *yādōn key Jharokai*, p. 19, 20, *Mahnāmah Tarjumān al- Qur’ān*(*Mudēr Prof. Khurshid Ahmad*), Lāhore, *Ḥasan-al-Bannā Shahīd Number*, May 2007 A. D.

<sup>27</sup>. *Nizām-al-‘Amal Tanzīm-e-Islāmī*, p. 15, *nāshir markaz Tanzīm-e-Islāmī, Garhī Shāhō*, Lāhore, *Tarmēm Shudah*, March 2000 A. D.

## **Invitation (*Da‘vah*)**

In *Tanzīm-e-Islāmī*, the main source of the invitation (*Da‘vah*) is *Dars-e-Qur’ān*. Efforts are made to arrange *Dars-e-Qur’ān* at each *Usrah* level. Besides, *Fahm-e-Dīn* (understanding of the religion) programs are also arranged. Audio video cassettes and CDs, and DVDs are also used for invitation (*Da‘vah*) purposes. In Pākistān, a few other organizations also make use of the modern facilities of information; *Tahrīk Minhāj al-Qur’ān* is one of them. A large number of CDs comprising speeches of Dr. Tāhir al- Qādrī are prepared. In *Tanzīm-e-Islāmī*, *Mahnāmah ‘Mīthāq’*, *sehmāhī Hikmat-e- Qur’ān* and weekly *Nidā-e-Khilāfat* are considered as representatives of *Tanzīm*. *Tanzīm* Website is [www. Tanzīm. org](http://www.Tanzīm.org)

## **Training**

*Tanzīm-e-Islāmī* organizes weekly training courses almost every month at the central level. These courses are arranged at different locations keeping in view the need of *Ruḥāqā*. Training courses are also conducted through correspondence. A variety of programs are held locally as well as at *the Usrah* level.<sup>28</sup>

## **Basic Ingredients of Invitation (*Da‘vah*)**

*Da‘vah* of *Tanzīm-e-Islāmī* comprises three basic components:

- (1) Renewal of Faith
- (2) Repentance, and
- (3) Renewal of Commitment.<sup>29</sup>

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<sup>28</sup>. *Tanzīm-e-Islāmī Aik Nazar Main, nāshir Tanzīm-e-Islāmī Pākistān*, p. 11

<sup>29</sup>. *Ibid*, p. 5

## Entry in *Tanzīm-e-Islāmī*

Every adult Muslim irrespective of sex can join *Tanzīm-e-Islāmī*, if he or she adheres to the following conditions:

- (1) Agrees fully with the basic thoughts and concepts of *Tanzīm-e-Islāmī*.
- (2) Takes an oath of allegiance (*bai‘at*) on the hand of *Amīr-e-Tanzīm*.<sup>30</sup>

In *Tanzīm-e-Islāmī*, the focus is mainly on quality, not quantity and any member who does not practice *Dīn* is expelled from it. This is a unique feature of *Tanzīm* but it goes without saying that there are some other organizations in the country whose leaders do not care much about the offering of prayers regularly.

## Basic Thoughts/Concepts

A summary of the basic concepts of *Tanzīm-e-Islāmī* is as follows:

Islām is a *Dīn* not religion. It has injunctions not only for Individual life but also for Collective life. Three clear aspects of the Individual life are:

- (1) Belief System (2) Ways to worship (3) Rituals

Salient aspects of Collective life comprise the Social system, Economic system, and Political system.

## Bai‘at System

For joining *Tanzīm-e-Islāmī*, a system of *Bai‘at* is invoked. Whosoever decides to join *Tanzīm-e-Islāmī*, or has to take allegiance (*Bai‘at*) to the hand of *Amīr-e-Tanzīm*. A “*Bai‘at-Form*”

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<sup>30</sup>. *Dastūr Tanzīm-e-Islāmī*, p. 6, *nāshirmarkaz Tanzīm-e-Islāmī, Garhī Shāhō, Lāhore, Tarmīm Shudah June, 2002 A. D.*

is also made available which is to be filled up with the particulars of the person desirous of joining. Dr. Isrār Aḥmad says:

“For a disciplined party, *Masnōn*, *Māthōr*, and *Manṣōṣ* base is *Bai‘at* of listening and obeying; we have no other precedence in *Sīrat al-Nabī* except this.”<sup>31</sup>

Because of the *Bai‘at* system, the decision of *Amīr* is considered final in *Tanzīm* and the same practice is followed down to the lower level. This trend perhaps made Dr. Isrār Aḥmad nominate his own son Ḥāfiẓ ‘Ākif Sa‘īd to become his successor as *Amīr-e-Tanzīm*.

We cannot deny the significance of *Nizām-e-Bai‘at* but if there is no consultation, it would become the worst form of dictatorship. Undoubtedly, in the last stage of a revolution, success can only be achieved by surrendering and reconciling to the directive of *Amīr* but it does not mean that under normal circumstances too, a dictatorial mood should prevail in deciding sensitive issues.

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<sup>31</sup>. Isrār Aḥmad, Dr. , *Jihād fī Sabīlillāh*, p. 61, *Nāshir Sho‘bah Da‘vat Tanzīm-e-Islāmī*, February 2007 A. D.

Israr Ahmad: Life, Services, and Thoughts

## **Chapter 2: Qur'ānic Services of Dr. Isrār Aḥmad**

## Chapter 2: Qur'ānic Services of Dr. Isrār Aḥmad

## Introduction of Anjuman Khuddām Al-Qur’ān

*Anjuman Khuddām al-Qur’ān* was established by Dr. Isrār Aḥmad in March 1972A. D. It was registered in November 1972A. D and Dr. Isrār Aḥmad was declared as lifetime president.<sup>32</sup>

The Memorandum of the Anjuman has the following contents:

*Naḥmaduhū wa Nuṣallī ‘alā Rasūlehil karīm*  
*Bismillāh al- Raḥmān al-Raḥīm*

It is strongly felt that the dream of the renaissance of Islām and the second tenure for supremacy of righteous *Dīn* cannot be fulfilled without initiating a general movement to invoke faith in Muslim Ummah. To achieve this, it is mandatory that the source of faith and belief, i. e, the doctrine of intellect and wisdom by the Qur’ān should be publicized on a wide scale. Since we are in harmony with the thoughts of Dr. Isrār Aḥmad by overlooking his matchless task performed by him for the last four and half years, we, the few servants of The Divine Book hereby decide to set up “*Central Anjuman Khuddām al-Qur’ān*” which under the guidance of Dr. Isrār Aḥmad will keep striving the following objectives:

1. Learning and customization of the Arabic Language.
2. General persuasion and an invitation to study the Qur’ān.
3. Transmitting and publishing the Qur’ānic disciplines.
4. Adequate grooming and training of the youth who can make teaching and learning of the Qur’ān the life-mission, and

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<sup>32</sup>. Isrār Aḥmad, Dr. , *Da’vat Rujū’ ilā al-Qur’ān kā Manẓar-o-Pasmanzar*, p. 213, *Maktabah Markazī Anjuman Khuddām al-Qur’ān*, Lāhore, Nov. 2001 A. D.



5. Setting up of a Qur'ān Academy which may present across philosophy and wisdom of the Qur'ān at the highest academic level.

May Allāh enable us to achieve these objectives by putting in maximum effort and sacrifice! (*Āmīn*)

We are: Founders of *Centarl Anjuman Khuddām al-Qur'ān*, Lāhore.<sup>33</sup>

The above memorandum makes it clear that the founders of *Anjuman Khuddām al-Qur'ān* wanted to launch a movement of learning and teaching the Holy Qur'ān among the young generation. They thought that the only way for the Islamic Renaissance and supremacy of *Dīn-e-Islām* was to publicize and spread the teachings of the Holy Qur'ān. For this purpose, they emphasized the education of the Arabic language and the establishment of the Qur'ān Academy to present the philosophy of the Qur'ān at the highest intellectual level.

## **Constitution of the Anjuman**

### **Clause 1: Name and Office**

(i) Name of this *Anjuman* will be “*Central Anjuman Khuddām -al-Qur'ān Lāhore*”.

(ii) Its office will be located in the Qur'ān Academy; 36-K, Model Town, Lāhore.

### **Clause 2: Categories of attachment and terms/conditions.**

(a) Following are four categories of attachment with the *Anjuman*:

(i) *Moassesīn*. Founder members paid five thousand rupees in lumpsum at the time *Anjuman* was established and committed to

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<sup>33</sup>. *Dastōr Markazī Anjuman Khuddām al-Qur'ān Lāhore (Naẓarhanī Shudah 1995A. D), Markazī Anjuman Khuddām al-Qur'ān, 36-k, Model Town Lāhore, 2005A. D.*

subscribe fifty rupees monthly which were raised to one hundred first, thereafter two hundred, and currently, it is four hundred rupees a month.

(ii) *Mohsenīn*: Those who paid ten thousand rupees in lumpsum at any stage after establishing the *Anjuman* and thereafter subscribe four hundred rupees a month.

(iii) Permanent Members: Those who pay five thousand rupees in lumpsum and later subscribe two hundred rupees a month.

(iv) Ordinary Members: Those who do not pay any lumpsum but subscribe to one hundred rupees monthly.

(b) Other terms/conditions are as under:

(i) Temporary exemption from monthly subscription can be sought with the prior approval of President *Anjuman*.

(ii) Right to cast vote will be suspended on nonpayment of monthly subscription for continuous three months without approval.

(iii) In the ordinary meeting of the *Anjuman*, *Moassesīn*, and *Mohsenīn* will have three votes each while permanent and ordinary members will have two and one votes respectively.

(iv) For all categories of attachment, informing the president about separation from the *Anjuman* will be enough but no subscription will be refunded.

### **Clause 3: Structure of Administration: Rules and Regulations**

(a) Structure of Administration

(i) Administrative structure of the *Anjuman* will consist of one president, one *Majlis-e-Shūrā*, and one *Majlis-e-‘Āmilah*.

(ii) **Founder President**

(1) Dr. Isrār Aḥmad is the founder and will be the life president of this *Anjuman*. The *Anjuman* will function under his guidance and supervision. He will have the authority to reject completely or partially any decision of *Majlis-e-Shūrā* or *Majlis-e-‘Āmilah*.

(2) If Founder President can not perform his duties for some period due to a foreign visit or being out of Lāhore, he may nominate an acting president of the *Anjuman* and his prerogatives will be equivalent to the powers of the president.

**(iii) President of The *Anjuman***

(1) This portfolio will come into being for the first time after the death or self-relinquishing by Dr. Isrār Aḥmad. In that case, the responsibility of leadership, guidance, and supervision will be transferred to *Majlis-e-Shūrā* as a whole.

(2) President designated will not have veto power.

**(iv) *Majlis-e-Shūrā***

(1) *Majlis-e-Shūrā* will be the policy-making and caretaker institution of the *Anjuman* to make basic and important decisions. It will impart instructions to *Majlis-e- 'Āmilah* for implementing these decisions and monitor the implementation.

(2) The total number of members of *Majlis-e-Shūrā* will be twenty-five will be elected. The annual meeting of the *Anjuman* will be held in March or April. Its date and agenda will be announced fifty days before the meeting.

(3) Founder President and after him, the President of *Anjuman* will appoint an elected member from *Majlis-e-Shūrā* as *Mu'tamid* who will perform the duties as secretary of *Shūrā*.

(4) Meeting of *Majlis-e-Shūrā* will also be attended by those *Nāzimīn* of *Majlis-e- 'Āmilah* who are not elected members of *Majlis-e-Shūrā*, however, they will have neither the right of vote nor their presence will be counted as part of the quorum.

(5) Generally, the meeting of *Majlis-e-Shūrā* will be held quarterly. Its schedule and agenda will be intimated to the members of *Majlis-e-Shūrā* and *Nāzimīn* of *Majlis-e- 'Āmilah* through reliable means two weeks prior to the meeting.

The quorum of *Majlis-e-Shūrā* meeting will be considered complete with at least ten members. If needed, the extraordinary meeting could be called besides the routine meeting at one week's notice.

(6) In case of extraordinary delay in holding *Majlis-e-Shūrā* meeting, i. e., over six months, an emergency meeting may be called on the demand of a minimum of fifteen members on a notice of five days. In the absence of the Founder President or president of the *Anjuman*, *Majlis-e-Shūrā* itself may nominate a member to chair this meeting, however, its quorum will be fifteen members as compared to the ordinary meeting.

(7) If a member of *Majlis-e-Shūrā* remains absent in three consecutive meetings without prior permission, that post will be considered vacant to be filled by *Majlis-e-Shūrā* from the same *Halqah-e- Niābat* by the majority of opinion.

(8) The members coming to attend the meeting from outside Lāhore will be entitled to receive from the *Anjuman* the actual round trip railway fare of 1<sup>st</sup> class sleeper.

(9) The meeting of *Majlis-e-Shūrā* will be chaired by the founder president or president of the *Anjuman*. The decisions of *Majlis-e-Shūrā* will be taken on the basis of the majority and all the members will have one vote of opinion. In case of a tie, the president of the meeting will be casting vote and the founder president will have the power of veto.

**(v) *Majlis-e-‘Āmilah***

(1) *Majlis-e-‘Āmilah* will consist of the honorary *Nāzimīn* appointed by the Founder President or President of the *Anjuman*. It will be an executive body of the *Anjuman* responsible for the execution and supervision of all its matters. It will be answerable before *Majlis-e-Shūrā*.

(2) Number of honorary members of *Majlis-e-‘Āmilah* may be increased or decreased according to the need of the *Anjuman*. After the election of *Majlis-e-Shūrā*, the appointment of new members to constitute *Majlis-e-‘Āmilah* within three months is essential.

(3) Minimum three *Nāzimīn* of *Majlis-e-‘Āmilah*, i. e. *Nāzim-e-A‘lā*, *Nāzim-e-Māliyāt* and interior *Muḥtasib* will essentially be taken from *Majlis-e-Shūra*. For acquiring membership in *Majlis-e-‘Āmilah*, it is mandatory that the nominee must have been associated with the *Anjuman* for at least one year.

(4) Generally, the meeting of *Majlis-e-‘Āmilah* will be held once every month. The schedule and agenda of the meeting will be intimated to all the members through reliable sources at least one week in advance. For an extraordinary meeting, a notice of three days will be enough, however, there is no condition of Quorum for routine or extraordinary meetings of *Majlis-e-‘Āmilah*.

(5) Any member of *Majlis-e-Shūra* or any other competent person may be assigned the duty of *Mu‘tamid* of *Majlis-e-‘Āmilah*, however, *Mu‘tamid* of *Majlis-e-Shūra* and *Majlis-e-‘Āmilah* will be two different persons.

(6) No salary will be admissible to *Nāzimēn* of *Majlis-e-‘Āmilah* but on a required basis, free residence, telephone, transport, gas and electricity may be provided.

(7) Paid servants could be employed under Honorary *Nāzimēn*.

(8) Founder President or President of *Anjuman* will preside over the meeting of *Majlis-e-‘Āmilah*. The decisions of the *Majlis* will be on the basis of the majority and each member will enjoy the right of one vote. In case of a tie, the president will exercise casting vote, however, Founder President will have the power of veto.

## Rules and Regulations

### (A) President of Anjuman

(1) In case of self-subjugation of the Founder President, the meeting for the first election of the president of *Anjuman*, will be presided over by Founder President himself. In case he does not want to use his right due to illness or some other reason, then a person according to order will be nominated to preside from among *Nāẓim-e-A'ālā*, *Nāẓim-e-māliyāt*, *Mu'tamid* or interior *muhtasib* who himself is not contesting for the post of presidentship. The same rule will be applicable in case of the death of the Founder President.

(2) For the election of President, a member of *Shūrā* will propose the name of some other member of *Shūrā* and yet another member of *Shūrā* will second it. For election, the consent of the proposed member is necessary.

(3) After the first time, whenever the president of *Anjuman* is elected, the same rule will be followed as is mentioned in the above clauses 1 and 2 with the following exception.

The meeting will be chaired by the deposed president. In his absence or in case he is a candidate himself, then as per the order of *Nāẓim-e-A'ālā*, *Nāẓim-e-māliyāt*, *Mu'tamid shūrā*, or interior *muhtasib* who is not a candidate for the presidency, will preside.

(4) For the president of *Anjuman*, only that member of *Shūrā* can be proposed who has been associated with the *Anjuman* for at least three years at the time of election. A tenure of ten years also includes five years of attachment as a member of *Shūrā*. In case at least five presidential candidates do not fulfill this criterion, then *Majlis-e-Shūrā* will be competent to decide the minimum period of such attachment with at least two third majority.

(5) President *Anjuman* will be elected for a tenure of two years only. The election will be held after every second year in the meeting of *Majlis-e-Shūrā* after the election of members of *Majlis-e-Shūrā*. It is necessary that this meeting should be called within one month after the election of the members of *Majlis-e-Shūrā*. The relinquishing President will continue performing his duty till a new president is elected.

(6) There is no restriction about the maximum terms for the election of the president of *Anjuman*.

(7) If for any reason, the post of the president falls vacant during any term, it is necessary to fill the post within one month. This election will be only for the period of the unexpired term of presidentship. *Nāẓim-e-A'ālā* will work as acting president till the election of the president.

(8) *Majlis-e-Shūrā* will have the right to depose the president of *Anjuman* due to unsatisfactory performance or improper behavior.

(9) For the election of the president or his deposition, the Quorum of the meeting of *Majlis-e-Shūrā* will comprise fourteen members. In case the quorum is not complete, the meeting will be adjourned and the subsequent meeting will be convened in the next week on the same day, same time and venue. For this meeting, there will be no condition of the quorum and only on the basis of a majority vote, the decision will be taken regarding the election of the President of *Anjuman* or deposition.

### **(B) Majlis-e-Shūrā**

Its members work on an honorary basis as such they do not receive any remuneration from the *Anjuman*. Although in the presence of the Founder President, its status is of a caretaker institution yet after him all the responsibilities and prerogatives

will be transferred to it. So it was necessary to decide the rules and regulations of its election in detail which are as follows:

1. Only those associates of the *Anjuman* will be proposed for the election of *Majlis-e-Shūrā*:

(a) Who are not less than forty years of age. The founder President will have the authority to decrease the age limit under special circumstances. After him, the president of the *Anjuman* will not enjoy this power.

(b) Who has completed five years of attachment with the *Anjuman* up to the date of the election.

(c) Who are not receiving any kind of remuneration from the *Anjuman* but if they are receiving it, they must stop it at least three months before the election.

(d) The real sons of the Founder President will be eligible for membership in *Majlis-e-Shūrā* in spite of holding some posts with benefits.

(e) Who may spare time willingly to work for *Anjuman* and also submit a certificate of willingness to this effect?

2. Only those personnel will be eligible to cast vote who have attached with *Anjuman* for at least one year or that one-year period is going to be completed till the date of the election.

#### **Clause 4: System of Finance**

1. *Anjuman* will entertain all types of donations from the Muslims who agree with its objectives.

2. One current account in the name of *Anjuman* will be opened in any scheduled bank and all money of *Anjuman* will be deposited in this account. For transfer of amount, if any from this account to another account, i. e, from CA/II to CA/I, only the Founder President will have the power to do so or in his absence, the



President of the *Anjuman* and *Mu'tamid Majlis-e-Shūrā* jointly or any one of them will also be authorized.

3. Another current account, i. e. CA/II will be opened in the name of *Anjuman*. No money can be transferred directly by anyone except two of the following office bearers who can operate or draw the money jointly:

*Nāẓim-e-A'lā*

*Nāẓim-e-Bait al-Māl*, and

*Mu'tamid Majlis-e-Āmilah*

(4) Founder President or President *Anjuman* or *Mu'tamid Majlis* are not authorized to spend directly. According to need, money will be transferred from CA/I to CA/II, and all expenditures incurred from CA/II.

(5) For different departments of *Anjuman*, separate bank accounts could be opened on the recommendation of *Majlis-e-Āmilah* and by specific approval of *Majlis-e-Shūrā*.

(6) A certain amount (petty cash) to be decided by *Majlis-e-Āmilah* will remain in the custody of *Nāẓim-e-Bait-al-Māl*.

(7) Compulsory Annual Audit will be through government-approved Chartered Accountants.

(8) *Majlis-e-Āmilah* will finalize the salaries of accountants.

#### **Clause 5: Associated *Anjumans***

1. In other cities of Pākistān, *Anjumans* may be established for the same objectives. These will be considered as affiliated with *Central Anjuman Khuddām al-Qur'ān*, Lāhore' with reference to their objectives but autonomous in financial and administrative matters. As regards their accounts, neither the central *Anjuman* nor the associated *Anjumans* will be responsible to each other.

2. Names of these *Anjumans* will be like *Anjuman Khuddām al-Qur'ān Karāchī* or *Anjuman Khuddām al-Qur'ān Multān* etc.

3. Affiliated *Anjumans* will frame their constitutions themselves and will function under the same.

4. These *Anjumans* will have to transfer one-tenth of their annual income to *Central Anjuman Khuddām al-Qur’ān Lāhore* otherwise they would not be entitled to use the title of *Anjuman Khuddām al-Qur’ān*.

### **Clause 6: Procedure of Amendment**

1. In the presence of the Founder President, no amendment can be made without his approval.

2. Besides him, *Majlis-e-Shūrā* can make amendments to the constitution with a two-thirds majority. Thereafter, it would be essential to get its approval in a general meeting otherwise that amendment would be nullified.<sup>34</sup>

In the above lines, the constitution of *Anjuman Khuddām al-Qur’ān* is described. This constitution tells us that the actual tie of attachment with the *Anjuman* is money. Strangely enough status of a person in the *Anjuman* is determined on the basis of his subscription whereas for any religious organization, the basis of the output of a worker should be sincerity and practical interest and not his money. Secondly, according to the constitution, the position of the Founder President is just like a dictator as Veto Power is considered his right. Surprisingly, the powers vested in the Founder President can not be enjoyed by the next incoming presidents of the *Anjuman* which is something unique. If we look at the life of our holy Prophet (SAWS) and his rightly guided caliphs, we do not find any glimpse of such a dictatorship.

### **Honorary *Nāzimīn* and Their Assignments**

The number of honorary *Nāzimīn* is **twelve**.

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<sup>34</sup>. Ibid, p. 21-34

**1. Nāẓim-e-A'lā.** He will be responsible for all organizational matters. Moreover, he will also be the caretaker of the offices of the *Anjuman*. *Nāẓim-e-A'lā* will have regular contact with founders, *Mohsinīn*, permanent members, and general members. He will strive for the expansion of the sphere of the *Anjuman*.

**2. Mu'tamid.** He will perform the duties as secretary of *Majlis-e-Āmilah*. With the approval of the Founder President or President of *Anjuman*, he will prepare the agenda for different meetings. He will also record the proceedings of different committee meetings constituted by the Founder President or President of *Anjuman* and *Majlis-e-Āmilah*.

**3. Nāẓim-e-Bait-al-Māl.** He will be responsible for keeping a record of income and expenditure.

**4. Muḥtasib (Interior).** He will audit all transactions of the *Anjuman*.

**5. Nāẓim-e-Nashr-o-Ishā'at**

a. With the consent of the Founder President, he will make proper arrangements for the publicity of *Taḥrīk Rujū ilā al-Qur'ān* and *Anjuman Kuddām al-Qur'ān*.

b. Whenever there is a need, he will be in contact with the press.

**6. Nāẓim Foreign Affairs.** He will be responsible for contact and supervision of foreign *Anjumans*. He will establish centers of *Anjuman Khuddām al-Qur'ān* in foreign countries and will guide them in the completion of the objectives of *Anjuman*. Moreover, he will try to extend the membership of Central *Anjuman* to Pākistānis settled outside Pākistān.

**7. Nāẓim-e-Qur'ān College.** He is a representative of the *Anjuman* in college. He will be responsible for the implementation of the decisions of the board of governors. Moreover, he will be the

caretaker of the hostel arrangements. In the absence of the Principal, He will perform the duties of the principal.

**8. *Nāẓim-e-Audio Visual.*** He will be responsible for the preparation of audio-video cassettes and their supply.

**9. *Nāẓim-e-Bazm Hāye Khuddām al-Qur'ān.*** He will be responsible for the establishment of *Bazm Hāye Khuddām al-Qur'ān* in different areas of Lāhore City. He will make arrangements for the enhancement of mutual interaction among members of the *Anjuman*.

**10. *Nāẓim Correspondence Course.*** *Anjuman Khuddām al-Qur'ān* has started different correspondence courses. *Nāẓim* will look after all the matters relating to these courses.

**11. *Nāẓim Constructions and Maintenance.*** He will be responsible for the construction, extension and maintenance of all the immovable property of the *Anjuman*.

**12. *Nāẓim Department of English.*** He will be responsible for the English translation of Urdū books, booklets, articles, and pamphlets of the *Anjuman*. Moreover, he will also be responsible for the review and correcting of English articles for publishing in the magazines of *Anjuman Khuddām al-Qur'ān*.

## **Post Under Founder President**

### **Director Academy**

Director Academy under the auspices of the Founder President will look after research work and the assignments of writing as well as compiling within the Academy. He will make arrangements for all kinds of educational assignments. He will also monitor various Qur'ānic Courses like one-year *Rujū' ilā al-Qur'ān* and correspondence courses. He will make arrangements for organizing seminars and lectures on different topics.

## **Posts Under *Nāẓim-e-A'la***

**1. *Mudīr-e-'umūmī*.** This is the highest post in the paid category of administration. *Mudīr-e-'umūmī* helps *Nāẓim-e-A'la* in all his assignments and reports directly to him. If *Nāẓim-e-A'la* is out of the city or he is unable to perform his duties, *Mudīr-e-'umūmī* takes over the duties of acting *Nāẓim-e-A'la*.

**2. *Muntaẓim-e-'umūmī*.** All employees of the Academy report to *Muntaẓim-e-'umūmī*. He is responsible to keep a record of all the personnel. He reports to *Mudīr-e-'umūmī* and in his absence will report to *Nāẓim-e-A'la*.

**3. *Mudīr-e-Maktabah*.** Ensuring the availability of books, and audio-video cassettes and keeping reasonable stocks of these items besides in-time supply to the buyers are the duties of *Mudīr-e-Maktabah*. Except for the Library of the Qur'ān Academy which is under *Mudīr-e-Academy* (mentioned later), *Mudīr-e-Maktabah* is responsible to look after the remaining libraries of *Anjuman* established in Lāhore.

**4. *Principal of College*.** Basically, he is responsible for teaching the syllabus in the best possible way. Additionally, he is also responsible for the discipline of students and teachers. Besides the teachers, the administrative staff of the college also reports to the principal.

## **Posts Under Director Academy**

**1. *Mudīr-e-Academy*.** He is responsible for editing the journals being published under the control of *Anjuman*. He also performs official and administrative duties relating to research work, writing and compiling. Being the right hand of the Director Academy, he assists him in performing his duties. *Mudīr-e-Academy* also looks after the administrative matters pertaining to the academic wing. In

the absence of Director Academy, *Mudeer-e-Academy* receives guidance direct from the Founder President. In academic affairs, *Mudeer-e-Academy* reports to Director Academy while in administrative affairs, he reports to *Nāzim-e-A'la*.

**2. Mudīr-e-Ṭabā'at.** He is responsible to make proper arrangements for composing books and journals. He remains in close contact with the printing press and makes arrangements for the paper and binding of books and journals.

### **Posts Under Nāzim-e--bait al-māl**

**1. Accountant.** Proper bookkeeping and preparation of final accounts is the duty of the Accountant.

**2. Cashier.** Receiving the donations for the *Anjuman*, issuing their receipts, properly maintaining the cash book, depositing the collected money in the bank within three days, and disbursement of the salaries to the employees are the important responsibilities of the Cashier.

### **Post under Nāzim-e--College**

**Hostel Warden.** He carries out the duty of looking after the boarders besides shouldering the responsibility of administrative affairs of the hostel.<sup>35</sup>

It is evident from the above introduction of *Anjuman Khuddām al-Qur'ān* that Dr. Isrār Aḥmad was a very good administrator. Although money is an important source of the *Anjuman*, yet by through various departments, he introduced a very efficient system of checks and balances. This introduction may serve as a model for other welfare organizations to establish a viable and fair system of

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<sup>35</sup>. Ibid, p. 38-48

administration on similar lines. It may be difficult to infer that Dr. Isrār Aḥmad achieved his goals through *Anjuman Khuddām al-Qur'ān* but this is a fact that that he was very much sincere to his mission of spreading the Qur'ānic teachings in the society. After his demise on 14<sup>th</sup> April 2010A. D, his younger brother Dr. Abṣar Aḥmad was elected as president of *Anjuman Khuddām al-Qur'ān Lāhore* on 25<sup>th</sup> April, 2010A. D.

## **Introduction of Qur'ānic Study Circles, Media Programs and Selected Syllabi**

Dr. Isrār Ahamad used to deliver *dars-e-Qur'ān* when he was a member of *Islāmī Jamī'at Talaba*. After joining *Jamā'at-e-Islāmī*, he continued his Qur'ānic pursuits but his actual Qur'ānic Movement began from 1385A. H/1965A. D onwards. We may divide his struggle into two periods; firstly from 1385A. H/1965A. D to 1392A. H/1972A. D and the later period from 1392A. H/1972A. D till his death.

### **First Period of the Qur'ānic Movement**

During this period, we can see the struggle of an individual a person disappointed in *Jamā'at-e-Islāmī* as well as from the companions who deserted *Jamā'at*, tried his level best to provide awareness on the Qur'ān to the Muslim. In this period, his three main achievements are listed as follows:

- (i) Selection of curriculum out of the Qur'ān.
- (ii) Qur'ānic Study circles of Lāhore and main *dars* (address) on Sunday morning.
- (iii) *Dār-al-Ishā'at al-Islāmīa* and services of the Qur'ān Academy publications.

## **Qur'ānic Study Circles at Lāhore and Main Dars/Address on Sunday**

Dr. Isrār Aḥmad in his book “*Da‘vat Rujū‘ Ilā al-Qur’ān kā Manẓar-o-Pasmanẓar*” tells in detail about his Qur’ānic Study Circles.

**‘Arabic Teaching.** Dr. Isrār Aḥmad says, “After hiring a house in Islām Pūrah (old Krishan Nagar) for living and practicing, I would visit three mosques in the vicinity to say my prayers. I started interacting with the youth around and within a few days, a few youngsters were convinced to learn basic Arabic Grammar from me after ‘Ishā. Thereafter, through these students, *dars-e-Qur’ān* was started in three mosques as well as in the nearby houses.”<sup>36</sup>

**Main Dars/Address.** In Qur’ānic Study Circles at Lāhore, the first two setups were established in Krishan Nagar; one in *Jāmi‘a Masjid*, Hiran Road, and the second at the house of Late Zubairī Sāḥib situated at ‘Umar Road. The third setup was established in the building of Maulvī Barkat ‘Ali at Dil Muḥammad road because of his old relationship with *Jamā‘at-e-Islāmī*. Thereafter, *dars* were started at 211-N, Samanābād which became the Main *Dars/Lecture* at Lāhore. Later, it was shifted to *Masjid-e-Khaḍra* of Samanābād and for ten years, this mosque remained the center of Qur’ānic Movement. Soon this weekly *dars* at *Masjid Khaḍra* became popular in and around Lāhore and the gathering on few occasions rose to approximately five hundred. Once General Zīā al-Ḥaq disclosed to Dr. Isrār Aḥmad that he also attended this *dars-e-Qur’ān*.<sup>37</sup>

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<sup>36</sup>. Isrār Aḥmad, *Da‘vat Rujū‘ ilā al-Qur’ān kā Manẓar-o-Pasmanẓar*, p. 166.

<sup>37</sup>. *Ibid*, p. 169



**Lectures of *Jum'ah*.** Because of the popularity gained through *dars-e-Qur'ān*, the administration of *Masjid-e-Khaḍra* requested Dr. Isrār Aḥmad to start delivering *Jum'ah-Address* as well. He accepted this offer and lecture on *Jum'ah* also got the same popularity in and outside Lāhore like Weekly *dars-e- Qur'ān* on Sunday.

***Dars-e-Qur'ān at Masjid-e-Shuhadā'*.** In order to enhance the movement of the Qur'ānic understanding, *dars-e-Qur'ān* of *Masjid-e-Khaḍra* was shifted to *Masjid-e-Shuhadā'* Regal Chowk, Lāhore where the turnout of the audience increased considerably. This *dars* continued for ten years. In 1977A. D, when late Dhulfiqār 'Alī Bhutto declared Friday as weekly holiday instead of Sunday, the number of audience started falling down. For some time, this *dars* was held on every Friday from 9 a. m. to 11 a. m. Later on it was discontinued. Dr. Isrār Aḥmad opposed *Tahrīk Nizām-e-Muṣṭafā* declaring it as political movement. Because of this verdict, some of the audience developed differences and opposed his lecture of *Jum'ah*, so it was also discontinued. From there it was shifted to Mosque of New Campus in Punjāb University and thereafter to *Masjid Dār al-Slām at Bāgh-e-Jināh*.<sup>38</sup> Dr. Isrār continued delivering *Khiṭāb-e-Jum'ah* there till 2010A. D.

**Qur'ānic Study Circles.** Dr. Isrār Aḥmad says that number of the Qur'ānic Circles were established at following locations:

Dil Muḥammad Road,  
Sāndah, Dholanwāl,  
Punjāb University Staff Colony,  
Hostels of Engineering University,  
MAO College Hostel Mosque,

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<sup>38</sup>. Ibid, p. 169-171

Late ‘Abd al-Wāḥid’s House, Garhī Shāhō,  
Iqbāl Colony,  
Mosque at ‘Allāma Iqbāl Road,  
*Rifāh-e-‘Ām* Hall, Shād Bāgh,  
Barkat ‘Alī Islāmīa Hall,  
Mosque outside Shāh ‘Ālamī Gate,

Office of All Pākistān Islamic Education Congress at 7-  
Friends Colony Multan Road, etc.<sup>39</sup>

In the above-mentioned circles, some sessions were held weekly and others fortnightly, however, on Sundays and Fridays usually three lectures were delivered.<sup>40</sup>

The above stated facts indicate that Dr. Isrār Aḥmad worked hard to invite people towards understanding of the Qur’ān but this struggle proved to be that of an individual only.

### ***Dār al-Ishā‘at al-Islāmīa and Services of Qur’ān Academy Publications***

In 1966A. D, Dr. Isrār Aḥmad established an institution of his personal publications. The purpose of this institution was to spread and publicize the teachings of the Qur’ān to achieve the following objectives:-

- (1) The masses may get inclined toward the Qur’ān; realize its importance to become dedicated and develop a general interest in it.
- (2) A section of highly intelligent persons may turn towards the Qur’ān and some of them may dedicate their lives to receiving and spreading its teachings. Consequently, emergence of Qur’ān Academy may take place.

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<sup>39</sup>. Ibid, p. 172

<sup>40</sup>. Ibid, p. 173

This institution remained functional until 1972A. D.<sup>41</sup>

Monthly “*Mīthāq*” publication commenced in 1966A. D through this institution. This institution was not established to earn any profit as is clear from the objectives mentioned above.

The most important work done through *Dār al-Ishā‘at al-Islāmiya* was the publication of books of Maulānā Amīn Aḥsan Iṣlāḥī (d:1418A. H/1997A. D). Over a period of 6 years, two volumes of *Tafsīr* titled “*Tadabbur-e- Qur’ān*”, “*Da‘vat-e-Dīn aur us kāṬarīqah-e-Kār*”, *Mubādi-e- Tadabbur-e-Qur’ān*, “*Qur’ān aur Pardah*” and “*Iqāmat-e-Dīn key Liye Anmbia-e-Kirām kāṬarīqah-e-Kār*” were published by the institution.<sup>42</sup>

The institution published four books of Dr. Isrār Aḥmad:

- (i) *Islām Kī Nasha‘t-e-Thāniah: Karney Kā ‘Asal Kām*
- (ii) *Musalmāno Per Qur’ān-e-Majīd Key Ḥuqūq*
- (iii) *Da‘vat Ilā Allāh*
- (iv) *Qur’ān Aur Amn-e-‘Ālam*

These books of Dr. Isrār Aḥmad played a significant role in his Qur’ānic Movement. Besides these, *Dār al-Ishā‘at al-Islāmiya* also published another important book by Dr. Rafī‘ al-Dīn (d:1368A. H/1949A. D) with the title of “*Islāmī Tahqīq kā Maḥmōm, Mudda‘ā aur Ṭarīqah-e-Kār*”.

This book was much appreciated by Maulānā Amīn Aḥsan Iṣlāḥī (d:1418A. H/1997A. D) and Dr. Syed Abdallāh. (d:1406A. H/1986A. D)

### **Selected Syllabi of the Qur’ān**

In order to spread his thinking, Dr. Isrār Aḥmad established Qur’ānic Circles and delivered lectures on specific verses and

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<sup>41</sup>. Ibid, p. 178

<sup>42</sup>. Ibid, p. 181

surahs. He assigned the name “Selected Syllabi of the Qur’ān” (*Muntakhab Niṣāb*) to these chosen verses and the surahs. The selected syllabi were divided into two parts as detailed below.

Selected Syllabi- Part I. In this part, comprehensive lessons on *Surah al- ‘aṣr*, *Āyat al-birr(al-baqarah:177)*, *Surah Luqmān (Rukū’ No. 2)*, and *Surah hā mīm al-sajadah*(Verses:30-36)are included. With reference to discussions on Faith, *Surah al- fāteḥah*, *Surah āl-e-Imrān (Verses: 190-195)*, *Surah al-nūr (Rukū’ No. 5)*, *Surah al-tagḥābun* (complete) and *Surah al-qiyāmah* are included. As regards discussions on good Deeds, *Surah al-mo’minūn* (Verses:1-11), *Surah al-ma’ārij* (Verses:19-35), *Surah al-furqān* (Last *Rukū’*), *Surah al-taḥrīm* (complete), *Surah banī Isrā’īl (Rukū’ No. 3 and 4)* and *Surah al- ḥujurāt*(complete) are included. In order to clarify the concept of *Jihād* and *Qitāl* last *rukū’* of *Surah al-ḥaj*, *al-taubah* (Verse: 24), *al-Ṣaff* (complete), *al-jum’ah* (complete) and *Surah al-munāfiqūn* (complete) form part of the Selected Syllabi. In order to explain the reality of Patience and Perseverance, *Surah al- ‘ankabūt* (Last three *Rukū’*), *Surah al-kahf* (Verses: 67-69), *Surah al-baqarah*, *al-anfāl* (Verses: 1-10 and 72-75), *āl-e- ‘Imrān* (Verses: 121-129 and 139-148), *al- aḥzāb* (*Rukū’* No, 2 and 3), *al-Fath* and *Surah al-taubah* (Verses: 38-57) are included in the Selected Syllabi Part-1.

Selected Syllabi Part II. In order to describe the comprehensive concept of obligations and objectives of *Dīn* as well as *Jihād fī Sabīlillāh*, last two verses of *Surah al-ḥaj* and Verses: 9-11 of *Surah al-ṣaff* are included in the syllabi. Regarding enforcement of *Dīn* and its preaching, *Surah shūrā* (Verses: 13-15 and 47-48) is made part of the Syllabi. For the Islamic Revolution in a deteriorated Muslim society, *Surah āl-e- ‘Imrān* (Verses: 102-104) and *al-taubah* (Verses: 111-112) are given the name of ‘Final

Resort'. The required attributes of those people who are working for the enforcement of *Dīn* are narrated in the light of *Surah shūrā* (Verses: 36-43), *Surah al-fath* (last verse), and *Surah al-mā'idah* (Verses: 55-56) and *Surah al-mujādilah* (Verses: 14-22) are also included in the Syllabi. In order to explain the organizational structure and base of the associations working for the Islamic Revolution, last verse of *Surah al-ṣaff*, *Surah al-taubah* (Verse: 111), *al-fath* (Verses: 10-18) are made part of the syllabus. In order to explain the discipline of the organization, *Surah al-nūr* (Verses: 62-64) and *Surah al-taubah* (Verses 43-49) are included in the syllabi. Through *Surah al-nūr* (Verses: 54-56), *al-nisā* (Verse: 59), *al-anfāl* (Verse: 46), *āl-e-'Imrān* (Verses: 152-154), and *al-mujādilah* (Verses: 9-11), the obedience of *Amīr* is explained. Forexplaining the behaviour of heads vis-à-vis their followers in the light of behaviour pattern of Prophet(SAWS), *Surah shūrā* (Verses: 214-217), *al-ḥijr* (Verse: 88), *al-kahaf* (Verse: 28), *al-an'ām* (Verses: 52-54), *al-taubah* (Verse:128) and *Surah al-an'ām* (Verse: 159) are included in Part II of the selected syllabi.

Dr. Isrār Aḥmad says the actual structure of the selected syllabi of HolyQur'ān was prepared by Maulānā Amīn Aḥsan Iṣlāḥī (d: 1418A. H/1997A. D).<sup>43</sup>

Through this syllabi, Dr. Isrār Aḥmad brought a large number of people closer to Holy Qur'ān which was undoubtedly a great achievement. However, it had a negative effect on his own *Tanẓīm* as the followers have confined themselves to this restricted syllabi only and do not pay much attention to the rest of Qur'ān.

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<sup>43</sup>. Isrār Aḥmad, Dr. , *Muṭāli'ah Qur'ān-e-Ḥakīm kā Muntakhab Niṣāb, Markazī Anjuman Khuddām al-Qur'ān*, Lāhore, 2010A. D.

Generally, in the Qur'ānic Circles and while leading congregational prayers, verses of the selected syllabi are made use of. This is an unbalanced practice which is so common amongst the followers of *Tanzīm-e-Islāmī*. Had Dr. Isrār Aḥmad focused on the entire Qur'ān instead of the specific verses and surahs, this sad situation would not have occurred. No revelation of any verse or Surah in the Qur'ān is unnecessary or surplus. Each and every word of the Qur'ān is apt and a source of guidance, so we should focuss on the whole Qur'ān instead of restricting ourselves to its specific parts.

## **Second Period of Qur'ānic Movement**

The second period of the Qur'ānic Movement starts with the setting up of Central *Anjuman Khuddām al-Qur'ān* in 1972A. D. This period continues till the demise of Dr. Isrār Aḥmad. The main achievements of this period are as follows:

### **Expansion of the Qur'ānic Preaching Within the Country**

Dr. Isrār Aḥmad started delivering lectures in various cities more frequently as financial problems were resolved after establishing *Anjuman Khuddām al-Qur'ān*. In every month he started visiting Karāchī, Sukhar, Ṣādiqābād, and Raḥīmīyār Khān.

In 1984A. D, he started *daura Tarjuma-e-Qur'ān* in *Tarāvīḥ* prayers at Mosque *Jāmi'-al- Qur'ān*, Qur'ān Academy Model Town Lāhore in order to make the people understand Qur'ān. The verses were explained prior to offering of 4-*Rak'āt Tarāvīḥ* by Dr. Isrār Aḥmad so that people may understand the theme of verses during the prayer. This was a unique program. In 1985A. D again Dr. Isrār explained Holy Qur'ān in the similar manner at Qur'ān Academy Lāhore. In 1986A. D, he delivered

*daura Tarjuma-e-Qur'ān* in Karāchī. In 1989A. D, the same program was conducted in Abū Zahbī. <sup>44</sup>

Within few years this trend of Qur'ānic explanation in Ramaḍān became popular and spread all over Pākistān. Following his footprints, his students now deliver *daura Tarjuma-e-Qur'ān* in the holy month of Ramaḍān at multiple points of different cities.

### **Preaching of the Qur'ān Outside the Country:**

In July 1979A. D, Dr. Isrār Aḥmad went to USA. It was his first journey to embark upon for preaching outside Pākistān which left very pleasant impressions. Thereafter, he made frequent visits to America and Canada. From 1984A. D to 1989A. D, he also visited India four times and delivered lectures in Delhi, 'Alī Garh, Madrās, Bangalore, and Ḥyderābād Dakkan. People from America and Canada sent cassettes to their relatives in Abū Zahbī. As a result of continuous requests, Dr. Isrār visited Abū Zahbī in 1980A. D. He delivered lectures for nine days in “*Al Markaz al-Pākistānī*”. <sup>45</sup>

In 2005A. D, Dr. Isrār Aḥmad visited India on the invitation of Dr. Dhākir Nāi'k and addressed mammoth gatherings. He also got his lectures recorded in studio. These lectures and addresses are being telecast on PEACE TV Channel. Besides, he also addressed in other cities of India. In 2009A. D, he visited South Africa and delivered lectures at several places. <sup>46</sup>

In 1994, *Ḥizb-al-Taḥrīr* invited Dr. Isrār in London where he delivered lecture in English on the topic of *Manhaj Inqalāb-e-*

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<sup>44</sup>. Ibid, P. 277

<sup>45</sup>. Ibid, P. 244, 245

<sup>46</sup>. Navīd Aḥmad, Engineer, *Mithāq*(monthly), Dr. Isrār Aḥmad, *Ḥālāt-e-Zindgī aur Khidmāt-e-Dīnī*, P. 91, *Anjuman Khuddām al-Qur'ān*, Lāhore, May, 2010 A. D.

*Nabavī*. In 1995-96A. D, he visited USA and got *daura Tarjuma-e-Qur'ān* recorded in English.<sup>47</sup>

The above stated facts indicate that Dr. Isrār Aḥmad was not only concerned about the people of Pākistān but also about the people living outside Pākistān. He, in fact, wanted to convey message of the Qur'ān all over the world.

### **Media Programs**

**Articles in Newspapers:** Dr. Isrār Aḥmad's articles were published off and on in Daily Jang, Nawā-e-Waqt, Mashriq, Jasārat, Wifāq, Imroz, Pākistān Times, Dawn and Muslim. In Daily Dawn, his article "*Musalmanon prQur'ān-e-Majīd key Huqōq*" was published in series. Similarly, several articles of Dr. Isrār Aḥmad were published in Weekly Radiance of India. He also wrote articles for monthly 'Journal' of Makkah.

**Radio and TV Programs.** Due to presence of TV, radio is no longer important as it used to be prior to the advent of TV. However, people still listen to radio in villages and far flung areas. For speeches and *durōs-e-Qur'ān*, Dr. Isrār Aḥmad was invited frequently on radio. At times, his lectures were broadcast for continuous three months. On the TV, his first program with the title of *Al-Kitāb* was started in 1978A. D during Ramaḍān which continued thirty days. He used to narrate the summary of one para of Holy Qur'ān daily. This program became so popular that it was re telecast in the following year by PTV administration. In Ramaḍān of 1980A. D, a program with the name of "*Alif Lām Mīm*" was presented by Dr. Isrār followed by another program *Al-*

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<sup>47</sup>. Ibid, P. 89



*hudā* in 1981A. D which was based on the selected syllabi of Holy Qur'ān.<sup>48</sup>

This was the most popular program of PTV which brought about a radical change in the lives of many persons. In June 1982A. D, this program was stopped because of the conspiracies of those women of the society who represented western civilization. Thereafter, several other lectures were telecast on PTV, QTV, and PEACE TV, etc.

## **Impact of The Qur'ānic Services of Dr. Isrār Ahmad**

Dr. Isrār Aḥmad worked hard in preaching the Qur'ān to the masses. As a result of his efforts, even the laymen also realized the importance of understanding the Qur'ān. He made it clear that Islām is not only a religion but it is also a way of life called *Dīn* and it demands supremacy. Through his efforts people started following the social, political, and economic aspects of *Dīn*. In 1971A. D, Dr. Isrār Aḥmad left his medical practice and decided to dedicate himself for Qur'ānic services.<sup>49</sup>

His addresses impressed a large number of people who left their jobs and like him devoted themselves completely for the service of the Qur'ān. Amongst them we find Engineer Ḥāfiẓ Navīd Aḥmad, Shuja al-Dīn Sheikh, Aẓhar Bakhtiyār Khiljī and so many others who are primarily committed in extending their services for the Qur'ān. In 1972A. D, Dr. Isrār established Central *Anjuman Khuddām al-Qur'ān*.<sup>50</sup> Through this *Anjuman*, he set up

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<sup>48</sup>. Isrār Aḥmad, *Da 'vat Rujū' ilā al-Qur'ān kā Manẓar-o-Pasmanẓar*, p. 241-242

<sup>49</sup>. 'Ākif Sa'īd, Ḥāfiẓ, *Idāriyah, Mithāq*(Monthly), p. 5, Lāhore, May, 2010A. D.

<sup>50</sup>. *Ibid*, p. 5

Qur'ān Academy in 1976A. D. <sup>51</sup>In 1984-85A. D, two year learning course was introduced by this *Anjuman* in Qur'ān Academy. It was also decided that a stipened will be given to needy and intelligent students at the graduation and post-graduation level. <sup>52</sup>

This way, highly educated people joined Qur'ān Academy to learn Arabic Grammar and understand the Qur'ān. This is *ṣadqa-e-Jāriah* by Dr. Isrār Aḥmad. These courses are still ongoing in the Qur'ān Academies of Lāhore, Karāchī, Jhang and Faiṣalābād, however, their duration is changed.

Dr. Isrār Aḥmad launched a campaign against extravagance. He preached that their should be austerity and simplicity in arranging the weddings. Thousands of people were convinced and impressed by his movement. He became a role model as he preached that *Nikāh* as per Sunnah of the Prophet (SAWS) should be solemnized in the mosque to prevent extravagance, however, arrangements may be made for the *Walīmah*.

In 1984A. D during Ramaḍān, Dr. Isrār began explanation of the Qur'ān during *Tarāvīḥ* prayer as *Daura Tarjuma-e-Qur'ān*. Its modality was that prior to four *rak'āt* of *Tarāvīḥ*, the part of the Qur'ān that was to be recited in prayer was explained briefly to the group of people. <sup>53</sup> This kind of *daura Tarjuma-e-Qur'ān* became popular not only in Pākistān but abroad as well and people became aware of the message of the Qur'ān. In 1980A. D, the Muslim of India and Pākistān living in Abū Zahbī invited Dr. Isrār Aḥmad to visit where he delivered lectures on Qur'ān at *Markaz al-Pākistānī*.<sup>54</sup>

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<sup>51</sup>. Isrār Aḥmad, *Da 'vat Rujū' ilā al-Qur'ān kā Manẓar-o-Pasmanẓar*, p. 227

<sup>52</sup>. Ibid, p. 230

<sup>53</sup>. Ibid, p. 272

<sup>54</sup>. Ibid, p. 244

During his addresses he appealed to the audience to devote themselves for spreading the message of the Qur'ān. Consequently, many persons acceded to his request came back to Pākistān to seek admission in Qur'ān Academy Courses. Later, these people joined *Tanzīm-e-Islāmī* and worked for Islām. Some of them started spreading message of the Qur'ān in UAE. Abandoning running business and joining the mission of Dr. Isrār Aḥmad became possible for them because of his personal hard efforts.

Dr. Isrār Aḥmad was much concerned about religious veil (*Shar'ī Pardah*) amongst the women. While talking on the social system of Islām, he always focused on it. Resultantly, many women started observing *Shar'ī Pardah*. On the other hand, many Muslim women had their stance by the Qur'ān to oppose covering of the face. In 1982A. D, his program *al-hudā* was stopped on PTV due to the protest of modern ladies who were not in favor of the *Pardah* System.<sup>55</sup>

In 2009-10A. D, his lectures and *durōs-e-Qur'ān* were telecast on QTV and Peace TV channels. Through these programs, many people sought guidance. His *Jum'ah* Address in *Masjid dār al-Islām* and *Jāmi' Masjid Qur'ān Academy Lāhore* was a great source of inspiration and guidance for the Muslim of that area.

Weekly *Nidā-e-Khilāfat*, monthly *Mīthāq*, and quarterly *Ḥikmat-e-Qur'ān* were also published under the guidance and supervision of Dr. Isrār Aḥmad. His articles in these magazines and in the national newspapers were a source of enlightenment for a large number of readers.

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<sup>55</sup>. Ibid, p. 243

Israr Ahmad: Life, Services, and Thoughts

## **Chapter 3: Sources of the Qur'ānic Thoughts of Dr. Isrār Aḥmad**

### Chapter 3: Sources of the Qur'ānic Thoughts of Dr. Isrār Aḥmad

## Influences of ‘Allāma Muḥammad Iqbāl on Thoughts of Dr. Isrār Aḥmad

Dr. Isrār Aḥmad(d:1431A. H/2010A. D) admits this fact that his personality is deeply influenced by Dr. ‘Allāma Muḥammad Iqbāl(d:1357A. H/1938A. D). In his book titled *Da‘vat Rujū‘ ilā al-Qur’ān kā Manẓar-o-Pasmanẓar*, he writes:

“The foremost and the deepest imprint on my mind is that of late ‘Allāma Iqbāl’s Urdu Poetry as I spent my high school life (1941-1947A. D) in reading and humming of *bāng-e-darā*, *bāl-e-Jibra’īl*, *zarb-e-Kalīm* and verses of *armughān-e-Ḥijāz*. This aroused in me a national passion so I, in that era, found the only like-minded group of the Muslim League, associated myself as per my little ability with the Muslim Students Federation- a body of the Muslim League movement.<sup>56</sup>

At another point in the same book, he further writes:

“No denying the fact that like *howal awwalo wal ākhiro*, my thoughts and vision have the initial and final impact of late ‘Allāma Iqbāl; the former mostly being ‘passionate’ with the outcome of ‘Passion for the Community’ whereas the latter is purely ‘Conceptual’; thus, my concept has the objectivity of “Studying the Qur’ān in the background of Modern Concepts” or “Analysis and Review of the Modern Thoughts in the Light of the Qur’ān”.<sup>57</sup>

The above lines explain that the vision of Dr. Isrār Aḥmad(d:1431A. H/2010A. D) had the initial impact on ‘Allāma

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<sup>56</sup>. Isrār Aḥmad, Dr. , *Da‘vat Rujū‘ ilā al-Qur’ān kā Manẓar-o-Pasmanẓar*, p. 129, *Anjuman Khuddām al-Qur’ān*, Lāhore, 2001A. D.

<sup>57</sup>. *Ibid*, p. 132

Iqbāl's personality. The thoughts propounded by Dr. Isrār Aḥmad all his life have the footprints leading to the poetry of Iqbāl.

### **Political System in Islām**

Politically, 'Allāma Iqbāl was strictly against a democratic government as he says:

*tou nay kiā dekhā nahi maghrib kā Jamhōri nizām?  
chehra roshan andrōn changez se tāreek tar!*

(Have'nt you seen the democratic system of the West, with faces bright and the inner gravely darker than Changez!)<sup>58</sup>

and

*deo istabdād jamhōry qubā mein pāiy kob  
tu samajhtā hae yeh āzādī kī hae nīlum parī*<sup>59</sup>

'Allāma Iqbāl was in favour of *Khilāfat* System.

*tā khilāfat kī binā duniyā main ho phir ustawār  
lā kahīn sey dhōnd kr aslāf kā qalb-o-jigar*<sup>60</sup>

When Kamāl 'Aṭā Turk dismissed *Khilāfat-e-Uthmāniyah*, 'Allāma Iqbāl expressed in this way:

*chāk kr de Turk nādān nain khilāfat kī qubā  
sādgī muslim kī daikh aouron kī 'ayyārī bhī daikh*<sup>61</sup>

In *nizām-e-khilāfat*, obedience to Almighty Allāh is established instead of individual or public representatives. Iqbāl says:

*sarwarī zaibā faqat us zāt-e-bay hamtā ko hae  
ḥukmarān hae ik wohī bāqī butān-e-āzrī*<sup>62</sup>

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<sup>58</sup>. Iqbāl, Muḥammad, 'Allāma, *Armaghān-e-Hijāz, Iblīs kī Majlis-e-Shūrā*, p. 8, Sheikh Ghulām 'Alī and Sons, Lāhore, 1982A. D.

<sup>59</sup>. Iqbāl, Muḥammad, 'Allāma, *Bāng-e-Darā, Salṭanat*, p. 261, Sheikh Ghulām 'Alī and Sons, Lāhore, 1982A. D.

<sup>60</sup>. Iqbāl, *Bāng-e-Darā, Duniya-e-Islām*, p. 265

<sup>61</sup>. Iqbāl, *Bāng-e-Darā, Hilāl-e-'Eid*, p. 19, Karīmī Press, Lāhore, 1924A. D.

<sup>62</sup>. Iqbāl, *Bāng-e-Darā, Salṭanat*, p. 261

‘Allāma Iqbāl was of the view that Islamic state is not a national state . He considered it an ideological state and warned Indian muslims that

*guftār-e-siyāsāt mein waṭan aur hī kuch hae  
farmān-e-nabuat mein waṭan aur hī kuch hae*<sup>63</sup>

‘Allāma Iqbāl’s poem “*Waṭniyat*” is categorical in this regard:

*is dour mein mai aur hae jām aur hae jam aur  
sāqī ne binā kī ravish luṭf-o-sitam aur  
muslim ne bhī t’ amīr kiyā apnāḥaram aur  
tahzīb key Āzar ne tarashwa’i ṣanam aur  
in tazah khudāo’n mein barha sab say waṭan hae  
Jo pairhan is kā hai wo mazhab kā kafan hae*

*yeh bōt kih tarāshīdah tahzīb-e-nawī hae  
ghārat gar kāshāna-e-dīn-e-nabavī hae  
bāzō terā tauhīd kī quwwat sey qavī hae,  
islām terā dais hae tou muṣṭafvī hae,*

(Your arm is strong enough due to the strength of Monotheism, Islām is your abode and you are Muṣṭafā’ite)

*nāzara-e-derīnah zamāney ko dekhā dey,  
aye Muṣṭafavī khāk mein is bōt ko milā dey!*

The last verse of this poem is as follows:

*aqwām mein makhḷōq-e-Khudā but’ tī hae is sey,  
qaumiyat-e-Islām kī jarh kat’ tī hae is sey!*

(This makes humankind split up, and the Islamic community too at its roots)-<sup>64</sup>

Dr. Isrār Aḥmad blatantly says about the Political System of Islām:

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<sup>63</sup>. Iqbāl, *Bāng-e-Darā, Waṭaniyat*, p. 160

<sup>64</sup>. Iqbāl, *Bāng-e-Darā, Waṭaniyat*, p. 160



“Islamic state is a state of ideology principally based on faith and constitutionally or legally based on Islām.”<sup>65</sup>

About complete sovereignty, he says, “In an Islamic state, sovereignty belongs to Allāh”

If one surrenders back to Allāh completely what HE has delegated to him, then it will be termed as Islām at the individual level and the same will be at the collective platform when a Muslim nation or an Islamic state submits to Allāh at the national level taking up a collective decision.<sup>66</sup>

Like ‘Allāma Iqbāl(d:1357A. H/1938A. D), Dr. Isrār Aḥmad(d:1431A. H/2010A. D) never believes in the democracy that takes up decisions with complete disregard to the Commandments of Allāh. Dr. Isrār Aḥmad(d:1431A. H/2010A. D) was a great ‘*Dā’īof Khilāfat*’, so he writes:

“A logical conclusion to accept supreme sovereignty of Allāh is derived from the word *Khilāfat* in the Qur’ān, i.e., a logical inference of Allāh’s sovereignty is *Khilāfat*.”<sup>67</sup>

‘Allāma Iqbāl presented an image of “*Collective Khilafāt*” and declared the entire earth as that of Allāh , so he said:

*is sey barh kr aur kiā fikr-o- ‘amal kā inqalāb?  
bādshāhon kī nahī Allāh kī hae yeh zamīn!*<sup>68</sup>

(What else could be the revolution in concept and act?

This land belongs to Allāhand, not to the kings!)

Dr. Isrār Aḥmad also believed in *Collective Khilāfat*, so he writes:

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<sup>65</sup>. Isrār Aḥmad, Dr. , *Islām kā Siyāsī-o-Riyāsī Nizām, Mūthāq*(monthly), p. 33, Lāhore, November 2010A. D.

<sup>66</sup>. Ibid, p. 34, 35

<sup>67</sup>. Ibid, p. 35

<sup>68</sup>. Iqbāl, *Armaghān-e-Hijāz, Iblīs kī Majlis-e-Shūrā*, p. 13

“In Islām, the principle of “Popular Vicergerency” (*Khilāfat-e-‘Āmmah*) instead of *Collective Khilāfat* is applicable. The ideal role model of this *Khilāfat* we can see in *Khilāfat-e-Rāshidah*-an unmatched concept of state.<sup>69</sup>

‘Allāma Iqbāl in his lectures has reiterated that, in the current era, *Ijtihād* will be through the benches of the Parliament. He says, “The transfer of the power of *Ijtihād* from individual representatives of schools to a Muslim legislative assembly which in view of the growth of opposing sects, is the only possible form *Ijma‘* can take in modern times, will secure contributions to legal discussion from laymen who happen to possess a keen insight into affairs.”<sup>70</sup>

Dr. Isrār Aḥmad says, “To my mind, opinion of ‘Allāma Iqbāl with regard to *Ijtihād* is 100% right that *Ijtihād* will be through Parliament but it does not mean that it will be done by the Parliamentarians. It actually implies that Parliament will finalize which type of *Ijtehād* and by whom will earn the status of Law.”<sup>71</sup>

As per Dr. Isrār Aḥmad, in case there occur differences among the scholars, the decision by the Parliament will be final and the same was the thinking of ‘Allāma Iqbāl.

## **Economic System of Islām**

As regards Economy, ‘Allāma Iqbāl vehemently detested the capitalization and feudalism:

*khwājah az khōn-e-rag-e-mazdōr sāzad l'al-e-nāb*

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<sup>69</sup>. Isrār Aḥmad, *Islām kā Siyāsī-o-Riyāstī Nizām, Mithāq*(monthly), p. 40

<sup>70</sup>. Iqbāl, Muḥammad, ‘Allāma, *The Reconstruction of Religious Thought in Islām*, p. 138, Iqbāl Academy Pākistān, Institute of Islamic Culture, 1989A. D.

<sup>71</sup>. Isrār Aḥmad, *Islām kā Siyāsī-o-Riyāstī Nizām, Mithāq*(monthly), p. 57

*az jafā'-e-deh khudāyan kusht daehqānān-e-kharāb  
Inqalāb! Inqalāb! Aye Inqalāb!*<sup>72</sup>

“The Capitalist has arranged liquor for himself by distilling blood out of the veins of the Labor resulting in the devastation of his crop, hence the need for a Revolution!”

‘Allāma Iqbāl heaves a deep sigh on looking at the curse of Capitalism:

*jāntā hun yeh Ummat ḥāmil-e- Qur'ān nahī,  
hae wohī sarmāyah dārī bandah-e-momin kā Dīn!*<sup>73</sup>

(Know fully well that this Ummah is not the bearer of the Qur'ān but the entire dependence by the faith bearer is on capitalism instead)

About the ‘Interest’ (*Ribā*) which is the root-cause and basis of Capitalism, he adds:

*zahir main tijārat hai ḥaqīqat mein juā hai  
sōd aik kā lākhōn key liye marg-e-mafājāt*<sup>74</sup>

About the banks dealing with ‘Interest’ (*Riba*), Iqbāl has expressed in the following words:

*ein banūk ein fikr chālāk Yahōd  
nūr-e-ḥaq az sīna-e-Ādam rabōd  
tā taeh-o-bāla na gardad ein niḏām  
dānish wa tahzīb wa Dīn saudā-e-khām*<sup>75</sup>

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<sup>72</sup>. Iqbāl, Muḥammad, ‘Allāma, *Zabōr-e-‘Ajām*, p. 94, Sheikh Ghulām ‘Alī and Sons, Lāhore, 1982A. D.

<sup>73</sup>. Iqbāl, *Armaghān-e-Hijāz, Iblīs kī Majlis-e-Shūrā*, p. 12

<sup>74</sup>. Iqbāl, Muḥammad, ‘Allāma, *Bāl-e-Jibra’īl*, Lanon, p. 107, Sheikh Ghulām ‘Alī and Sons, Lāhore, 1982A. D.

<sup>75</sup>. Iqbāl, Muḥammad, ‘Allāma, *Pas chaih bā'id kard aiy aqwām-e-sharq m'a musāfir*, p. 30, Sheikh Ghulām ‘Alī and Sons, Lāhore, 1982A. D.

“These banks are the outcome of wicked thinking of the Jews which has deprived the inner of humankind of spiritual values and illumination. It is pointless to talk of civilization, wisdom, and faith unless the *Ribā System* is put to an end.”

About Feudalism, Iqbāl expresses his hatred in the following words:

*jis khait sey daehqān ko muyassar na ho rozī  
us khait key har khosha-e-gandum ko jalā do!*<sup>76</sup>

“A farm that cannot earn farmer a livelihood, burn every twig of the wheat-farm”

and

*khudāān miltey ra sarwarī dād  
eh taqdīrish badast-e-khwaish banosht  
ba ān milat sarokāre nadārad  
keh daehqānish brāey dīgran kusht*<sup>77</sup>

“Allāh installs a nation on the throne that writes its fate by its own hands and HE does not care for the one whose men harvest for the others”

One can see the reflections of ‘Allāma Iqbāl’s thoughts while examining the views of Dr. Isrār Aḥmad relating to the Islamic Economy System.

Dr. Isrār vowed openly against the system of *Ribā*, Feudalism, and Capitalism quoting verses by ‘Allāma Iqbāl.<sup>78</sup>

## **Social System of Islām**

Socially, ‘Allāma Iqbāl strongly advocates equity of humankind:

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<sup>76</sup>. Iqbāl, Bāl-e-Jibra’īl, *Farishtōn kā Gīt*, p. 110

<sup>77</sup>. Iqbāl, *Armaghān-e-Hijāz*, p. 68

<sup>78</sup>. Isrār Aḥmad, Dr. , *Islām kā Mo‘āshī-o-Iqtisādī Nizām*, *Mūthāq*(Monthly), Lāhore, January 2011A. D.

*tamīz banda-o-āqa fasād-e-ādamiyat hae*  
*haḍr! Aye chīra-e-dastan sakht haen fiṭrat kī t'azīrein<sup>79</sup>*  
*and*  
*aik hīṣaff mein kharhay ho gaey Maḥmūd-o-Ayyaz*  
*nā koi bandah rahā aur nā koi bandah nawāz!<sup>80</sup>*

With reference to the social system, 'Allāma Iqbāl strongly believed in covering the women; his verses explain this fact. Iqbāl felt aggrieved because of the poets and artists who misuse the name of the fair sex to molest their purity of mannerism, elevation, and objectivity. In a poem, he says:

*chashm-e-Ādam sey chupātey haen muqamāt buland,*  
*kartey haen rūh ko khoābīdah, badan ko bedār<sup>81</sup>*

“the elevated points are concealed from the human eye, causing the spirits to die down and the body to arouse”

'Allāma Iqbāl considers Fāṭimah al- Zahrah an 'Exemplary Female' for the women of Islamic Community and invariably reiterates to follow her:

*muzr 'a tasleem rāḥāsīl batūl (R)*  
*mādrān rā uswa-e-kāmil batūl (R)*  
*ān adab parwardah-e-ṣabr-o-raḍā*  
*āsiya gardān wa labQur'ān sarā<sup>82</sup>*  
*fiṭrat-e-tou jazba hā dārad buland*  
*chashm-e-hosh az uswa-e-Zahrah muband*  
*tāHusainiye shākh tou bār āward*

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<sup>79</sup>. Iqbāl, *Bāng-e-Darā, Tōlū-e-Islām*, p. 271

<sup>80</sup>. Iqbāl, *Bāng-e-Darā, Shikwah*, p. 165

<sup>81</sup>. Iqbāl, Muḥammad, 'Allāma, *Ẓarb-e-Kalīm, Hunarwārān-e-Hind*, p. 129, Sheikh Ghulām 'Alī and Sons, Lāhore, 1982A. D.

<sup>82</sup>. Iqbāl, Muḥammad, 'Allāma, *Isrār-e-Khudī, Barā'i Nisā'i Islām*, p. 153, Sheikh Ghulām 'Alī and Sons, Lāhore, 1982A. D.

*mausam Peshīn bā gulzār āward*<sup>83</sup>  
*agar banday zā darveshay pazīrī*  
*haḍar ummat bamerad tou na merī*  
*batūley bāsh wa pinhān showāzen athar*  
*keh dar āghosh shabīray bagīrī*<sup>84</sup>  
*larkiyān parh rahi haen angrezī*  
*dōndh lī Qaum ne falāḥ kī rāh*  
*rawish maghrabī hae madd-e-naẓar*  
*waz‘a mashriq ko jāntey haen gunāh*  
*yeh drāmāh dikhāey gā kiā sīn?*  
*pardah uthne kī muntaẓir hae nigāh*<sup>85</sup>

Iqbāl accepts the same life profile of the women as is admissible in the Islamic way of life by which the women folk being in the customized cloak (long veil) earned more respect and reverence than today. By observing a religious purdah, they actively participated in all activities of life.

In 1330A. H/1912A. D during the battle of Tripoli, he happened to find a role model of an Arabian girl Fāṭimah daughter of ‘Abdallāh who was martyred while offering drinking water to the warriors; he said these verses in utter condolence:

*Fāṭimah! go shabnam afshan ānkh terey gham mein hae,*  
*naghma ‘ishrat bhī apney nāla-e-mātam mein hae,*  
*raqs teri khāk kā kitnā nishāt angaiz hae!*  
*zarrāh zarrāh zindgī key sōz sey labraiz hae,*  
*hae koi hangāmāh terī turbat-e-khāmosh mein,*  
*pal rahī hae ik qaum tazāh is āghosh mein!*<sup>86</sup>

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<sup>83</sup>. Iqbāl, *Isrār-e-Khudī, Khitāb Bah Mukhaddarāt-e-Islām*, p. 155

<sup>84</sup>. Iqbāl, *Armāghān-e-Hijāz, Dukhtarān-e-Millat*, p. 94

<sup>85</sup>. Iqbāl, *Bāng-e-Darā, zarīfānah*, p. 283

<sup>86</sup>. Iqbāl, *Bāng-e-Darā, Fāṭimah bint ‘Abdallāh*, p. 214

“O’ Fāṭimah! In grief is the dew shedding for you,  
a glimpse of ease in the chorus of sorrow,  
your dust dances are so charming,  
but each particle is full of life-agony,  
there seems an upheaval in your grave,  
besides an upbringing of fresh generation in your lap!”

Dr. Iqbāl addressing daughters of the community says that the attractiveness and the makeup of the women amount to *kufr*; instead, their person, revolutionary nature, purity of vision should discourage the false expectations of the vice.

*baehl aye dukhtarak ein dilbarī hā,  
Musalman rā nā zebād kāfrī hā,  
maniya dil bar jamāl ghāzah parward,  
bia moz az nigāh ghārat gare hā!*<sup>87</sup>

Supporting and seconding the Cover (*pardah*), Iqbāl has written a poem titled *Khalwat* which means that on account of the cover, a woman with concentration gets a chance to utilize her potentials for upbringing the generations and understanding their own self. They, being amidst the peace of their home, get the facility of understanding the issues of life as well as the social problems and this way they may perform well for their self and for the others too;

*ruswā kiyā is daur ko jalwat kī hawwis ne,  
raushan hae nigah āena dil hae mukaddar,  
barh jātā hae jab zauq-e-nazar apnīhadōn sey,  
ho jātey haen afkār prāgandah-o-abtar,  
aghōsh šadaf jis key naṣībōn mein nahīn hae,  
woh qaṭra-e-nīsan kabhī bantā nahin gauhar,*

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<sup>87</sup>. Iqbāl, *Armaghān-e-Hijāz, Dukhtarān-e-Millat*, p. 92

*khalwat mein khudī hotī hae khud gīr wa laekin,  
khalwat nahin ab dīr-o-ḥaram mein bhī moyassar!*<sup>88</sup>

‘Allāma Iqbāl believed in the supremacy of man:

*Nay pardah na t’alīm na’i ho keh purānī,  
Niswāniyyat-e-zan kā nigeḥbān hae faqat mard!  
jis qaum ne is zindah haqīqat ko na pāyā,  
us qaum kā khurshīd bahut jald huā zard!*<sup>89</sup>

Like ‘Allāma Iqbāl, in the social system of Islām, Dr. Isrār Aḥmad also believed that all humans are equal. No one has any superiority over the other neither on the basis of birth, generation, or sex.<sup>90</sup>

Dr. Isrār Aḥmad believed in the religious cover by the women; besides, he vehemently advocated the supremacy of the male. At a point, he says:

“It is the height of creativity by the Creator that He blessed the male with potentials of dynamism and the female with the ability of assistance. Dynamism and supportive aspect both are equally important for running this universal setup and the life cycle. Both have their important place in their respective spheres and areas. If they now try to interfere in each other’s orbit and action areas or try to push and pull in the delegated powers, there is bound to be a disorder and imbalance,”<sup>91</sup>

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<sup>88</sup>. Iqbāl, *Ẓarb-e-Kalīm, Khalwat*, p. 93, 94

<sup>89</sup>. Iqbāl, *Ẓarb-e-Kalīm, ‘Aurat kīḤifāzat*, p. 96

<sup>90</sup>. Isrār Aḥmad, Dr. , *Khilāfat kīḥaqīqat aur ‘asr-e-ḥaḍīr mein is kā nizām*, p. 144, *Anjuman Khūddām al-Qur’ān*, Lāhore, 2006A. D.

<sup>91</sup>. Isrār Aḥmad, Dr. , *Islām mein ‘aurat kā maqām*, p. 49, *Anjuman Khūddām al-Qur’ān*, Lāhore, 2006A. D.



With respect to *Satr-o-Hijāb* (Woman's Cover), Dr. Isrār Aḥmad like 'Allāma Iqbāl had a point-blank contention; so at a point, he writes:

“Qur'ān-o-Sunnah has laid down complete rules and regulations relating to *Satr-o-Hijāb* in detail without any ambiguity. The true place of a woman is her home as enunciated by Qur'ān-o-Ḥadīth. I would rather add that any one who has a little knowhow of the religion and has a fear of Allāh in his heart will not be able to challenge my claim.<sup>92</sup>

Dr. Isrār Aḥmad with regard to the Islamic social setup sought guidance from Qur'ān-o-Ḥadīth and from thoughts of 'Allāma Iqbāl.

### Islamic Revolution

Anyone going through the stages of revolution as stated by Dr. Isrār Aḥmad, feels that these stages have been derived from the verses of 'Allāma Iqbāl. In view of 'Allāma Iqbāl, the first stage of struggle for the Islamic Revolution is that the Qur'ān should penetrate into the hearts of masses. This would bring about a revolution in their minds and concepts, ideologies and thoughts, goals and objectives, values and priorities so that their inner is completely changed. In the human world, this inner psychological change and a personal or individual revolution precedes a worldwide revolution. So, highlighting the greatness of the Qur'ān, he says:

*chōn bajān dar raft jān dīgar shawad*  
*jān chōn dīgar shud jahān dīgar shawad!*<sup>93</sup>

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<sup>92</sup>. Ibid, p. 58

<sup>93</sup>. Iqbāl, Muḥammad, 'Allāma, *Jāved Nāmah, Paighām-e-Afghānī ba Millat-e-Rūsiah*, p. 81, Sheikh Ghulām 'Alī and Sons, Lāhore, 1982A. D.

Dr. Isrār Aḥmad says:

“Absolute and full focus of the first stage for the struggle of an Islamic Revolution, i.e., *Da‘vat-o-Tablīgh* is the Qur’ān. It is the means to disseminate sermons and advice, cautioning and apprising (*Inzār-o-Tabshīr*), reminding and persuasion (*Tadhkīr-o-Talqīn*) and it is the Qur’ānic teaching that constitutes first stage of a struggle towards the Islamic Revolution.”<sup>94</sup>

Describing the stages of the Revolution Dr. Isrār Aḥmad advocates that firstly the masses be annexed to accumulate manpower who should bear the violent stresses. Once sufficient strength to upturn the vice is gained, they should rise to strike it.<sup>95</sup> The scenario stated by Dr. Isrār Aḥmad can be seen in this verse of ‘Allāma Iqbāl:

*bā nasha-e-darveshī dar sāz-o-damā dam zan  
chōn pukhtah shavī khud rā bar saltanat-e-jam zan*<sup>96</sup>

Isrār Aḥmad holds the view that unless power is secured, the Islamic Community must tie down its hands, i.e., it must avoid confrontation.<sup>97</sup>

The same view is conveyed by ‘Allāma Iqbāl in the following verses:

*nālah hae bulbul-e-shorīdah terā khām abhī,  
Apney sīney mein isey aur zara thām abhī!*<sup>98</sup>

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<sup>94</sup>. Isrār Aḥmad, Dr. , *Barraisaghīr Pāk-o-Hind mein Islām key Inqilābī fikr kī tajdīd-o-T‘amīl aur us sey inharāf kī rāhain*, p. 29, 30, *Nāshir Tanzīm-e-Islāmī*, Lāhore, 2008A. D.

<sup>95</sup>. Isrār Aḥmad, Dr. , *Manhaj-e-Inqalāb-e-Nabavī*, *Nāshir Tanzīm-e-Islāmī*, Lāhore, 2008A. D.

<sup>96</sup>. Iqbāl, *Jāved Nāmah, Zindāh Rūd*, p. 167

<sup>97</sup>. Isrār Aḥmad, *Manhaj-e-Inqalāb-e-Nabavī*, p. 100

<sup>98</sup>. Iqbāl, *Bāng-e-Darā, Ghazliyāt*, p. 278

## Renaissance of Islām

Dr. Isrār Aḥmad in his article “*Islām kī Nasha't-e-Thāniyah mein tadrij aur uskey taqādey*” writes:

“From the Qur'ānic injunctions big or small and through *Aḥadīth-e-Nabaviyah*(SAWS), it has been clearly emphasized that before the Doom's Day, Allāh's *Dīn* will dominate Allāh's territory with the same dignity it had prevailed fourteen hundred years ago. This time the domination will surround the whole planet earth and the entire humankind will be enlightened with the light of monotheism virtually.<sup>99</sup>

The above narrative of Dr. Isrār Aḥmad is said in the following verses of ‘Allāma Iqbāl:

*āsmān hoga seher key nūr sey āe'na posh,  
aur zulmat rāt kī sīmāb pā ho jā'ey gī,  
phir dilon ko yād ā jā'ey gā paeghām-e-sajūd,  
phir jabīn khāk-e-ḥaram sey āshna ho jā'ey gī,  
shab gurezān hogīākhir jalwa-e- khurshīd sey,  
yeh chaman m'amōr ho gā naghma-e-tauḥīd sey!*<sup>100</sup>

With reference to this last episode, ‘Allāma Iqbāl has conveyed a very promising message to the Ummah which reveals that he was not an interpreter of the Qur'ān alone but of the *Hadīth* too. A majority of ṣufīs and mullahs of today are far away from the true Islamic Spirit and its realities. The true Islām that threatens Satan has been said in latter's own words through following verses of Iqbāl:

*hae mujh ko khaṭar koi tou is ummat sey hae,*

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<sup>99</sup>. Isrār Aḥmad, *Barraishaghīr Pāk-o-Hind mein Islām key Inqalābī fikr kī tajdīd-o-T'amīl aur us sey inḥirāf kī rāhain*, p. 69

<sup>100</sup>. Iqbāl, *Bāng-e-Darā, Sham 'a aur Shā'ir*, p. 194, 195

*jis kī khākstar mein hae ab tak sharār-e-ārzō,  
Khāl khāl is qaum mein ab tak nazar ātey haen woh,  
kartey haen ashk-e-sehr gāhī sey jo zālīm wudō  
jantā hae, jis pe roshan bātin ayyām hae,  
muzdakiyat fitna fardā nahi Islām hae*<sup>101</sup>

Both Dr. Isrār Aḥmad and ‘Allāma Iqbāl believed that the real challenge faced by Satan is that of ISLĀM.

### **‘Allāma Iqbāl’s Craze for the Qur’ān and Dr. Isrār Aḥmad**

Iqbāl’s life is highly influenced by the words of Allāh; he was never so fascinated by any personality or any other book. Syed Abu’l-Ḥasan ‘Alī Nadvī (d:1420A. H/1999A. D) writes:

“Iqbāl’s faith is like a ‘New Muslim’; it has not been inherited by him from the family. That is why, he has immense attachment to the recitation or study due to his conscientious inclination, relationship and sensitization towards the Qur’ān as compared to the Muslim by generation.”<sup>102</sup>

‘Allāma Iqbāl with reference to his learning of the Qur’ān has narrated an incident in that he had a routine of reciting the Qur’ān every day after Fajr prayer. Iqbāl’s father on seeing him would ask, “What are you doing?” Iqbāl used to reply, “I am reading the Qur’ān”. This practice continued for quite some days. Finally, one day Iqbāl asked, “O’Dad! You put me a question every day and I give you the same reply but then you quietly walk away.” He replied, “I want to advise you that you should go through the

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<sup>101</sup>. Iqbāl, *Armaghān-e-Hijāz, Iblīs kī Majlis-e-Shūrā*, p. 12

<sup>102</sup>. Nadvī, Abu’l-Ḥasan ‘Alī, *Naqūsh-e-Iqbāl*, p. 61, *Majlis-e-Nashriyāt-e-Islām, Karāchī*, n. d.

Qur’ān assuming as if it is descending on you at that very point of time. ”<sup>103</sup>

Since then, Iqbāl began to recite and understand the Qur’ān as if it was really descending on him.

Iqbāl spent all his life in concentrating, meditating and pondering into the Qur’ān. Verses of ‘Allāma Iqbāl make his craze for the Qur’ān so obvious:

*zamīn ki āsmān bhī terī kaj bīnī pe rotā hae,  
ghaḍab hae satr-e-Qur’ān ko chalīpa kar diā tu ne,  
zubān se gar kiyā tauḥeed kā d’awā tou kiāḥāsil,  
banāyā hae būt pindār ko apnā khudā tou ne!*<sup>104</sup>

The cause of Muslim’s downfall, he narrates in the following words:

*woh zamāney mein mo ‘azzaz they musalmān ho kar,  
aur tum khuwār huey tārik-e- Qur’ān ho kar!*<sup>105</sup>

He defines a Muslim male in the following words:

*yeh rāz kisī ko nahi m’alōm keh momin,  
qārī nazar ātā hae ḥaqīqat mein hae Qur’ān!*<sup>106</sup>

Advising a Muslim, ‘Allāma Iqbāl says:

*Qur’ān mein ho ghotah zan aey mard-e-musalmān,  
Allāh krey tujh ko ‘atā jiddat-e-kirdār!*<sup>107</sup>

Dr. Isrār Aḥmad had a deep influence on ‘Allāma Iqbāl’s understanding of the Qur’ān. In one of his articles, he writes:

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<sup>103</sup>. Jāved Iqbāl, Dr. , *Zindah Rūd*, Vol. 1, p. 65, Sheikh Ghulām ‘Alī and Sons, Lāhore, 1982A. D.

<sup>104</sup>. Iqbāl, *Bāng-e-Darā, Taṣwīr-e-Dard*, p. 73

<sup>105</sup>. Iqbāl, *Bāng-e-Darā, Jawāb-e-Shikwah*, p. 204

<sup>106</sup>. Iqbāl, *Ẓarb-e-Kalīm, Mard-e-Musalmān*, p. 60

<sup>107</sup>. Iqbāl, *Ẓarb-e-Kalīm, Ishtirākiyat*, p. 136

“In this era, the person of ‘Allāma Iqbāl has standing of a great symbol depicting the greatness of the Qur’ān. It is so because a common person’s perception to believe in the Qur’ān is one aspect and believing into it with trust, confidence and full faith by a person who has wandered into the valleys of human-conscience; has filtered all the philosophies of the east and west is yet another.”<sup>108</sup>

Dr. Isrār Aḥmad (d:1431A. H/2010A. D), all his life clung to the Qur’ān; established zones of *dars-e-Qur’ān* initially at Lāhore and later gradually in the entire Pākistān. He also arranged sessions of the Qur’ānic Translation coupled with *TarāvīḥPrayer*; in no time these sessions of translation after *Tarāvīḥ* became a practice.<sup>109</sup>

During his *durōs-e-Qur’ān* and lectures, Dr. Isrār Aḥmad would narrate ‘Allāma Iqbāl’s poetry admiring his Qur’ānic understanding. At a point, he writes:

“With this live book is associated the survival of the Ummah and upon it is dependent the Ummah’s renaissance. In other words, the dependence on reliving the Muslim lies in becoming a practising Muslim which they can become through the Qur’ān alone.”<sup>110</sup>

If the writings, as well as speeches of Dr. Isrār Aḥmad, are deeply analyzed, one can infer that his thoughts are derived from the poetry of ‘Allāma Iqbāl. If the poetry of ‘Allāma Iqbāl is analysed, it is felt that he has said his verses in the light of the

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<sup>108</sup>. Isrār Aḥmad, Dr. , *‘Allāma Iqbāl aur Ham, Nidā-e-Khilāfat*(weekly), p. 78, Lāhore, Nov. 2002A. D.

<sup>109</sup>. For further details: chapter No. 3 of the thesis.

<sup>110</sup>. Isrār Aḥmad, *‘Allāma Iqbāl aur Ham, p. 78*

Qur'ān. Thus, it can be said that the true source of the thoughts of Dr. Isrār Aḥmad and of 'Allāma Iqbāl is Holy Qur'ān.

### **Dr. Isrār Aḥmad and Dr. Rafī' al-Dīn**

Dr. Rafī' al-Dīn (d:1368A. H/1949A. D)<sup>111</sup> was among the personalities who were liked the most by Dr. Isrār Aḥmad as the latter believed that the philosophy of Iqbāl was well conceived and delivered by Dr. Rafī' al-Dīn.<sup>112</sup>

Dr. Isrār Aḥmad, in his book *Da'vat Rujū' ilā al-Qur'ān kā Manẓar-o-Pasmanẓar* writes :

“When I met the great fan of 'Allāma Iqbāl and the writer of *Ḥikmat-e-Iqbāl*, Dr. Rafī' al-Dīn, we both felt as if we knew each other since long and in every dialogue, the feeling was:

*dekhnā taqrīr kī lazzat keh jo us ne kahā,*

*maen ne jānā keh goyā yeh bhī merey dil mein hae!*

For about two and half years (1967-1969 A. D), I had a close relationship with the late Dr. Sahib. At that time, my book *Islām kī Nasha't-e-Thānīyah: Karney kā aṣal kām* had been published, Its word for word editing was done by Dr. Sahib and he started translation of his writing “Manifesto of Islām” for *Mīthāq* by himself. Hardly few of its parts had been published that it was like:

*ān kadah bashakist wa ān saqī namānd*<sup>113</sup>

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<sup>111</sup> . Dr. Muḥammad Rafī' al-Dīn was born in 1322A. H/1904A. D at Jammū Kashmīr and died an accidental death in 1368A. H/1949A. D at Karāchī. He served as Director of Iqbāl Academy Karāchī for twelve years. He is the writer of many books. Ideology of the future, *Qur'ān aur 'Ilm-e-Jadīd*, First principles of education and *Ḥikmat-e-Iqbāl* are very popular books of Dr. Muḥammad Rafī' al-Dīn.

<sup>112</sup>. Isrār Aḥmad, *Da'vat Rujū' ilā al-Qur'ān kā Manẓar-o-Pasmanẓar*, p. 134

<sup>113</sup>. Ibid, p. 134, 135

Dr. Isrār Aḥmad used to admit this fact that he had gained a lot from the book *Qur'ān aur 'Ilm-e-Jadīd* written by Dr. Rafī' al-Dīn.<sup>114</sup>

Since Dr. Rafī' al-Dīn believed in the thoughts of 'Allāma Iqbāl and Dr. Isrār Aḥmad was also a student of the same school of thought, there existed a common value between the two which brought them close to each other.

## **Maulānā Abu'l-Kalām Āzād and Maulānā Abu'l-A'Lā Maududi**

Maulānā Abu'l-Kalām Muhiyuddīn Aḥmad Āzād (d:1378A. H/1958A. D) was an Indian Muslim scholar and a senior political leader of the Indian independence movement. He opposed the partition of India because he thought Muslims would be more powerful and dominant in a united India. Following India's independence, he became the first minister of education in the Indian government. In 1992A. D he was posthumously awarded India's highest civilian award, the Bharat Ratna.<sup>115</sup> He is commonly remembered as Maulānā Āzād; he had adopted *Āzād* (*Free*) as his pen name. His contribution to establishing the education foundation in India is recognised by celebrating his birthday as "National Education Day" across India.<sup>116</sup> As a young man, Āzād composed poetry in Urdu, as well as treatises on religion and philosophy. He rose to prominence through his work

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<sup>114</sup>. Ibid, p. 131

<sup>115</sup>. "Padma Awards Directory (1954–2007)". Ministry of Home Affairs (India). Retrieved 7 December 2010

<sup>116</sup>. "International Urdu conference from Nov. 10",\_hindu. com. 7 November 2010. Retrieved 13 April 2012



as a journalist, publishing works critical of the British Rāj and espousing the causes of Indian nationalism. Āzād became the leader of the Khilāfat Movement, during which he came into close contact with the Indian leader Mahātma Gāndhī. Āzād became an enthusiastic supporter of Gāndhī's ideas of non-violent civil disobedience, and worked to organise the non-cooperation movement in protest of the 1919A. D Rowlatt Acts. Āzād committed himself to Gāndhī's ideals, including promoting *Swādeshī* (indigenous) products and the cause of *Swarāj* (*Self-rule*) for India. In 1923A. D, at an age of 35, he became the youngest person to serve as the President of the Indian National Congress. Āzād was one of the main organisers of the Dharasana Satyagraha in 1931A. D, and emerged as one of the most important national leaders of the time, prominently leading the causes of Hindu-Muslim unity as well as espousing secularism and socialism.<sup>117</sup> He served as Congress president from 1940A. D to 1945A. D, during which the *Quit India* rebellion was launched. Āzād was imprisoned, together with the entire Congress leadership, for three years. Āzād became the most prominent Muslim opponent of the demand for a separate Muslim state of Pākistān and served in the interim national government. Amidst communal turmoil following the partition of India, he worked for religious harmony. As India's Education Minister, Āzād oversaw the establishment of a national education system with free primary education and modern institutions of higher education. He is also credited with the establishment of the Indian Institutes of Technology and the foundation of the University Grants Commission, an important

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<sup>117</sup>. Chapter 3 Page 14 Abu'l- Kalām – Freedom fighters of India:(in four volumes) By Lion M. G. Agrawal

institution to supervise and advance the higher education in the nation.<sup>118</sup>

## **Maulānā Abu'l-Kalām Āzād and Dr. Isrār Aḥmad**

Dr. Isrār Aḥmad with reference to Maulānā Abu'l-Kalām Āzād comments in writing:

“Maulānā Abu'l-Kalām Āzād died his natural death in 1958A. D but his conceptual demise had taken place in 1921-22A. D as that Abu'l-Kalām with whom I had my attachment, i. e. Abu'l-Kalām of *Al-Hilāl*, and *Al-Balāgh* for whom Shaikh al-Hind had generously remarked, “This young man has made us revive our forgotten lesson”; his left over mission was taken over by Maulānā Abu'l-a'la Maudūdī and thus made him deceased right in his life-time. Yet, the desire to see him in his life time remained ever there and it could not materialize because of the remoteness between the two countries until he parted in 1958A. D.<sup>119</sup>

Although Dr. Isrār Aḥmad did not meet Maulānā Āzād, yet he must availed his Qur'ānic thinking. In *Al-Hilāl* and *Al-balāgh*, Maulānā Āzād has discussed the Qur'ānic message of *Jihād* and *Inqalāb* and Dr. Isrār Aḥmad digested it well.

## **Interaction of Syed Abu'l-a'la Maudūdī with Dr. Isrār Aḥmad**

### **Brief events of Syed Maudūdī's Life**

Syed Maudūdī was born in 1903 A. D(1321 A. H). He hailed from the family linked with *Ahl-e-Bait*. His father Syed Aḥmad Ḥasan was an advovcate but his mind was inclined and usually inspired by the *sufiism* and *Piety*. Syed Maudūdīwas

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<sup>118</sup>. Chapter 3 Page 14 Abu'l- Kalām – Freedom fighters of India:(in four volumes) By Lion M. G. Agrawal

<sup>119</sup>. Isrār Aḥmad, *Da 'vat Rujū' ilā al-Qur'ān kā Manẓar-o-Pasmanẓar*, p. 129, 135

brought up in the same environment. He happened to study innumerable books on Arabic Literature, Genesis, Ḥadīth, Concept and Logic. At the age of 15, he started working as a Journalist. In 1933 A. D (1451 A. H), when he took over as Editor of *Monthly Tarjumān al-Qur'ān*, he set its goal: *Rise with the invitation of Qur'ān and dominate the world over*. In his youth, he wrote high calibre books, like *Pardah, Islāmī tahzīb aur uskey usūlwa mubādi, Tahrīk-e-Āzādi-e-Hind aur Musalmān* and *Dīnyāt*. He was only 25 at the time when he compiled *Al Jihād fil Islām*. 'Allāma Iqbāl, in 1937A. D, called Syed Maudūdī to Lāhore. In 1941 A. D (1360A. H), Syed Maudūdī established *Jamā'at-e-Islāmī* and was appointed as its first *Amīr*.<sup>120</sup>

Syed Maudūdī stayed as *Amīr-e-Jamā'at* until 1979A. D. In that year, his son Dr. Aḥmad Farūq Maudūdī took him to Amreica for treatment where on 22<sup>nd</sup> September, 1979A. D, he passed away in hospital at Buffalaw.

### **Dr. Isrār's Relationship**

Dr. Isrār Aḥmad mentioning about his initial phase of interaction with Syed Maudūdī writes:

My introduction to Maulānā Maudūdī began in 1945-46A. D when I was a student at high school in *Ḥiṣār* (Eastern Punjāb, present Haryānah, India). I, in the company of my brother Izhār Aḥmad, spent 2-3 days in *Dār al- Islām*, Pathān Kot. The memories of that time exist in my mind; few of them are worth narrating:

“*Dars-e-Qur'ān* of Maulānā Amīn Aḥsan Iṣlāhī(d:1418A. H/1997A. D) used to be held after *Fajar* prayer in a stiff air not

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<sup>120</sup>. Al-Huḍaibī, Muḥammad Māmūn, *Ḥasan-al-Bannā aur Syed Maudūdī, Tarjumān al- Qur'ān*(monthly), p. 23-43, Lāhore, Oct. 2003A. D.

only amidst literary fervor and sobriety but in a state of reservation and decor. On the other hand, Syed Maudūdī used to deliver *Dars-e-Hadiith* after *Zuhur* prayer in a pleasant atmosphere coupled with a tinge of occasional satire and humor. However, meeting Syed Maudūdī was not so easy but Maulānā Iṣlāhī was easily accessible. While talking to Syed Maudūdī, a sense of remoteness would prevail whereas Maulānā Iṣlāhī mixed up freely.”<sup>121</sup>

From the above excerpts, Dr. Isrār Aḥmad’s initial impressions of Syed Maudūdī are indicated and it seems that he gained from his *Dars-e-Hadīth*. As regards, inheriting from the Qur’ānic Vision of Syed Maudūdī, Dr. Isrār writes further:

“During the crises of 1947A. D, we were confined in *Hiṣār* due to the frequent raids by Hindus. In those days, my brother Iḥḥār Aḥmad and I, in a mosque, used to study together issues of *Tarjumān al-Qur’ān* containing the series of *Tafhīm al-Qur’ān*. Genesis of *Surah Yousuf* was being published therein...; this was my first introduction with the Qur’ānic meanings and its understanding through *Tafhīm* of *Surah Yousuf*. It will never be a fallacy to say that the inbuilt taste and sweetness of *Surah Yousuf* as is said like:

*dhikr us prī wash kā aur phir bayān apnā!*

Syed Maudūdī’s style of interpreting and understanding of Qur’ān played an important role in establishing my links and ties with the Qur’ān for which I shall remain indebted to Syed Maudūdī all my life.”<sup>122</sup>

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<sup>121</sup>. Isrār Aḥmad, Dr. , *Maulānā Maudūdī Marḥūm aur Maen*, p. 22-24, Anjuman *Khuddām al-Qur’ān*, Lāhore, 2006A. D.

<sup>122</sup>. Isrār Aḥmad, Dr. , *Maulānā Maudūdī Marḥūm aur Maen*, p. 25, Anjuman *Khuddām al-Qur’ān*, Lāhore, 2006A. D.

Dr. Isrār openly accepts that he was introduced to the meanings and interpretation of the Qur'ān through Syed Maudūdī. The style of his writing was very attractive to conquer the hearts of people. The genesis of *Tafhīm al-Qur'ān* played a basic role in diverting Dr. Isrār's thought towards the Qur'ān.

Besides the genesis, other writings by Syed Maudūdī impressed Dr. Isrār; he engraved his speeches in his heart and mind; so he writes:

“During two years of my F. Sc, I worked with zeal and fervor in *Ḥalqa-e-Hamdardan* of *Jamā'at-e-Islāmī*, Krishan Nagar, Lāhore...; I used to organize weekly get-to-gathers to read out the speeches of Syed Maudūdī. In those days, Radio Pākistān was broadcasting five speeches of Maulānā on “*Islām kā Niẓām-e-Ḥayāt*” which we used to listen along with others in the form of a session while sitting on the mats laid out in Chowk of Krishan Nagar. Perhaps in April 1948A. D, first public meeting in Pākistān under arrangements of *Jamā'at-e-Islāmī* was held on the ground of *Khālṣah* High School, Mohnī Road Lāhore where for the first time I heard directly the detailed speeches by Syed Maudūdī and Maulānā Iṣlāḥī. Syed Maudūdī spoke on *Mutālba Niẓām-e-Islāmī* and Maulānā Iṣlāḥī on *Āzādī key Islāmī Taqādey*. During the 2-3 hour speeches of these two elders, their images were captured by the camera of my eyes and stored on the film of my mind until this day. ”<sup>123</sup>

The imprints of Syed Maudūdī's writings and speeches on the later part of Dr. Isrār's life were evident. It would not be wrong to say that Dr. Isrār learned the art of persuasion through reasoning from Syed Maudūdī (d:1399A. H/1979 A. D).

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<sup>123</sup>. Ibid, p. 26, 27

Narrating an interesting event of a joint training camp conducted by Maulānā Amīn Aḥsan Iṣlāḥī and Syed Maudūdī, Dr. Isrār Aḥmad writes:

“I cannot recall correctly whether this incident took place in the training camp of December, 1951A. D or in the Summer Camp of 1952A. D but it is very interesting and worth mentioning. Its background is that the writings by Syed Maudūdī in *Tafhīmāt* on the Darwinian Doctrine of Evolution were not to my liking; so I discussed it with Syed Maudūdī in the class and obtained his view point on it in greater detail. Thereafter, I discussed the same with Maulānā Iṣlāḥī and found him convinced to an extent about Doctrine of Evolution; it was from here that my ‘mischief’ came into play. I used to receive the Qur’ānic reasoning and evidence daily from Maulānā Iṣlāḥī in favor of Doctrine of Evolution and then on the basis of the same used to reason out with Maulānā Maudūdī. Maulānā would get impressed by my “Qur’ānic knowledge”, appreciate it and then also give out his reservations on it. Next day, I would present the same reservations in front of Maulānā Iṣlāḥī who felt pleasantly surprised and gave out further arguments in support of his stance. Other participants in the training class used to listen the discussions with amusement and had a broad smile on my “Borrowed Qur’ānic Knowledge”. This practice continued quite for few days and I feel, it also became the subject of discussion in *Jamā‘at-Centre*. There, the cat was out of the bag to know as to what was the reality, i. e. the discussion was not with the student but in reality it was between Syed Maudūdī and Maulānā Iṣlāḥī through Isrār”.<sup>124</sup>

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<sup>124</sup>. Isrār Aḥmad, Dr. , *Maulānā Maudūdī Marḥūm aur Maen*, p. 34, *Anjuman Khuddām al-Qur’ān*, Lāhore, 2006A. D.

The motive of copying down the above caption at length is to clarify how Dr. Isrār Aḥmad in his youth had been gaining from Syed Maudūdī and Maulānā Amīn Aḥsan Iṣlāḥī. In 1952-53A. D, Dr. Isrār was appointed as *Nāzim-e-A'la'* Pākistān of 'Islāmī Jamī'at Talaba'; this made him further close to Syed Maudūdī and he received complete training in the organizational as well as administrative matters, so he writes:

“I was elected as “All Pākistān *Nāzim-e-A'la'*” of Jamī'at for the following year (1952-53); this way the center of Jamī'at was shifted back to Lāhore and I also got an opportunity to get nearer to Syed Maudūdī. I used to present myself before him for consultation and guidance on various organizational and administrative issues and thus there was no barrier in between...; Moulānā led a very disciplined life and not only observed himself punctuality during his working hours but would insist on compliance from others too, yet his door remained always open for me. So much so that once I approached him along with some of my companions at 11 O'clock in the night and Maulānā gave his audience to us in his bedroom. ”

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Dr. Isrār Aḥmad discussed freely various issues with Syed Maudūdī. Once, Syed Maudūdī emphasized saying, “I want all of you to participate fully in the activities of inviting and motivating people on one hand and also never lag behind in pursuit of the knowledge on the other hand but excel other students in this field as well. ”<sup>126</sup> Dr. Isrār Aḥmad had his difference with him and termed this demand of Syed Maudūdī as unpracticable. On this, Syed Maudūdī not only accepted his mistake with an open mind but

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<sup>125</sup>. Ibid, p. 35

<sup>126</sup>. Ibid

frankly admitted saying, “My own position is that since activation of *Jamā‘at-e-Islāmī* publically, my study is disrupted and I am pulling on with the store of my previous knowledge.”<sup>127</sup>

Dr. Isrār Aḥmad stating the effect of the above words writes:

“It is a fact that these words of Maulānā are engraved on the slate of my mind as they have played a decisive role in determining the direction of my own future life. I, thus, accorded secondary importance to my worldly career or profession but conscientiously, not half-heartedly, kept the religious struggle to establish *Dīn* and its invitation at the top as my foremost priority; in doing so, the words of Maulānā had an essential effect.”<sup>128</sup>

In 1953A. D, during “Anti *Qādiyānī Tahrīk*”, Syed Maudūdī was arrested. He displayed an exemplary determination and steadfastness which greatly impressed Dr. Isrār Aḥmad; so he writes:

“As long as the hearing of the case continued in Lāhore Central Jail, I kept visiting there daily. Besides hearing the proceedings, I used to look him up deriving energy and encouragement for my own passion on watching his patience and calmness.”<sup>129</sup>

Dr. Isrār benefited fully from Syed Maudūdī as long as he remained associated with *Islāmī Jamī‘at Talaba* and then *Jamā‘at-e-Islāmī*. After separation from *Jamā‘at-e-Islāmī*, whatever practical steps he took with reference to his religious pursuits in his later part of life either for *Anjuman Khuddām al-Qur‘ān* or *Tanzīm-*

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<sup>127</sup>. Isrār Aḥmad, Dr. , *Maulānā Maudūdī Marḥūm aur Maen*, p. 36, *Anjuman Khuddām al-Qur‘ān*, Lāhore, 2006A. D.

<sup>128</sup>. Ibid

<sup>129</sup>. Ibid, p. 38



*e-Islāmī* had a visible effect of Syed Maudūdī's concepts and his upbringing. Although there occurred a gap between the thinking of Syed Maudūdī and Dr. Isrār, yet the latter always remembered Syed Maudūdī as his mentor. Particularly with reference to Qur'ānic Vision, Dr. Isrār openly used to say:

“With him, true relationship of my heart and mind was established by virtue of *Tafhīm al-Qur'ān*”<sup>130</sup>

In *Durōs-e-Qur'ān* of Dr. Isrār, the Qur'ānic Vision of Syed Maudūdī is reflected conspicuously.

## **Maulānā Ḥameed Al-Deen Farāhi and Maulānā Amin Aḥsan Iṣlāḥī**

### **Maulānā Ḥamīd al-Dīn Farāhī**

He was born in a village *Phareha* of A'zam Garh in 1280A. H/1863A. D. Maulānā learned Holy Qur'ān by heart at the age of ten. At the age of 14 he started learning Arabic books and learnt most of the books of *Dars-e-Nizāmī* from his cousin 'Allāma Shiblī. Maulānā Farāhī served in 'Alī Garh college and Ilāhābād college as a teacher and also worked as a head teacher in Ḥaiderābād Dakkan college.<sup>131</sup>

**Students:** The prominent students of Maulānā Farāhī are Maulānā Amīn Aḥsan Iṣlāḥī(d:1418A. H/1997A. D), Maulānā Manāẓir Aḥsan Gilānī(d:1375A. H/1956A. D), Maulānā Ḥifẓ al-Raḥmān Seohārvī, Maulānā 'Abd al-Mājid Dariābādī(d:1397A. H/1977A. D) and Maulānā Abu'l-Ḥasan 'Alī Nadvī(d:1420A. H/1999A. D).<sup>132</sup>

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<sup>130</sup>. Isrār Aḥmad, *Da'vat Rujū' ilā al-Qur'ān kā Manẓar-o-Pasmanẓar*, p. 129

<sup>131</sup>. Monthly *Al-Ziā*, Vol. 7, p. 260, Lakhnow, Nov. 1933A. D.

<sup>132</sup>. Iṣlāḥī, Sharf al-Dīn, Dr. , *Dhikr-e-Farāhī, Dār al-Tadhkīr*, Lāhore, 2002A. D.

Maulānā Farāhī died in 1349A. H/1930A. D. at Mithrā which is at a distance of 145K. M from Delhi. <sup>133</sup>

### **Maulānā Amīn Aḥsan Iṣlāhī**

Maulānā Iṣlāhī was born in 1322A. H/1904A. D at *Bamhur*, a small village in A‘zam Garh, India. After graduating from *Madrassah al-iṣlāh* in A‘zam Garh in 1922 A.D, he entered the field of journalism. It was sometime in 1925A. D when Farāhī offered Iṣlāhī to come and study the Qur‘ān with him. It was in this forming period of his life in which he learnt from Farāhī the principles of direct deliberations in the book of Allāh. Iṣlāhī was the founder member of the *Jamā‘at-e-Islāmī*, a religious party founded by the eminent Islamic scholar Syed Maudūdī in 1941A. D. In 1958A. D he abandoned the party. Maulānā Iṣlāhī died in 1418A. H/1997A. D. He wrote many books. *Tadabbur-e-Qur‘ān* is very popular Tafsīr written by him.

**Students:** Khalid Mas‘ūd(d:1424A. H/2003A. D), Javaid Aḥmad Ghāmdī and Dr. Isrār Aḥmad(d:1431A. H/2010A. D)are the prominent students of Maulānā Iṣlāhī. <sup>134</sup>

### **Relationship of Dr. Isrār Aḥmad with Maulānā Farāhī and Maulānā Iṣlāhī:**

Referring to his interaction with Maulānā Ḥamīd al-Dīn Farāhī, Dr. Isrār Aḥmad writes that he did not even know Maulānā’s name until perhaps 1953-54A. D. Later, when I was introduced to him through Maulānā Amīn Aḥsan Iṣlāhī and also came across his scripts besides the events of his life, I realized that truly he was a great person who quietly set an altogether new

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<sup>133</sup>. Ibid, p. 651

<sup>134</sup>. Wikipedia, the free encyclopedia.

discourse in the field of pondering into the Qur'ān with wisdom and vision and passed away. Dr. Isrār Aḥmad says that the configuration of his personality that emerges in his visualization greatly resembles with that of Socrates. A wise, genius, noble and pious person who was indifferent to the praise and admiration or criticism and condemning by others; either deeply absorbed into the silent but thoughtful meditation or giving sermons mildly in the form of dialogue to his few pupils just like an elder who holds a toddler by the finger to make him learn how to walk. Dr. Isrār considers himself fortunate enough to have close proximity with his competent student (Maulānā Amīn Aḥsan Iṣlāḥī) if not with Ḥakīm Farāhī.<sup>135</sup>

Dr. Isrār Aḥmad has mentioned his relationship with Maulānā Amīn Aḥsan Iṣlāḥī in greater detail in his book *Da'vat Rujū' ilā al-Qur'ān kā Manẓar-o-Pasmanẓar*; he writes that like Maulānā Maudūdī his association with Maulānā Amīn Aḥsan Iṣlāḥī began in 1947A. D but until 1951A. D, it remained absolutely one-sided, i.e., it was to the extent of listening to his speeches or *dars*. Later, in the evening of November 1951A. D, I delivered my first public speech (which forms an important part of invitation literature of *Jamā'at*) in the Third Congregational Gathering chaired by Maulānā at YMCA Hall, Lāhore. Maulānā admired this speech whole heartedly and it was from here that one-sided relationship became two-sided. In December 1951A. D and July 1952A. D, I participated in the training camps of *Jamī'at Talaba* in the capacity of *Nāẓim* and Maulānā as Teacher or Caretaker; this made the relationship deeper and closer. Later in the next four years, informal meetings further set the association. In 1956A. D,

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<sup>135</sup>. Isrār Aḥmad, *Da'vat Rujū' ilā al-Qur'ān kā Manẓar-o-Pasmanẓar*, p. 138

during a meeting of *Majlis-e-Shūrā* of *Jamā'at-e-Islāmī*, Maulānā endorsed my statement of descent pertaining to the policies of *Jamā'at-e-Islāmī*. In 1958A. D, when Maulānā said farewell to *Jamā'at-e-Islāmī* and started with long series of consultations on the idea of some reconstruction, I stood continuously with him. In December 1958A. D, having been discouraged due to the continuous failures of the consultations, I moved to Karāchī on the invitation of Dr. Mas'ūd al-Dīn Ḥasan Uthmānī without prior intimation to Maulānā; so with all the love he complained in the form of a letter. In 1959A. D, thinking that on the basis of mere previous relationship, reconstruction may not be possible without elucidating the details of a conceptual heritage, Maulānā initiated the issuance of Monthly *Mīthāq* and I was on the list of the its first promoters. I continued my utmost support later too. On the other side, due to the illness of father and on return from Karāchī, I established an Islamic Hostel at Mintgomery (present Sāhīwāl) in 1960A. H. , also introduced *Ḥalqah-e-Muṭāli'a-e-Qur'ān* and Maulānā extended whole-hearted support in all the projects. He wrote a favorable note in *Mīthāq* on proposal of the Hostel; undertook tiresome journey twice to Sāhīwāl on the invitation of *Ḥalqah-e-Muṭāli'a-e-Qur'ān* Mintgomery.

I spent about four years (1962-65A. D) at Karāchī and during this period, I remained in contact with Maulānā. In the meantime, Maulānā accompanied by few other friends introduced *Majlis Da'vat-o-Islāh* but it neither progressed further nor any framework of the collective task could take any shape. On being discouraged by it, Maulānā personally established a circle of *Tadabbur-e-Qur'ān* with a view to focusing all his attentions on grooming a handfal of young men. Maulānā's contacts with other companions became too weak to maintain further; resultantly

working on *Mīthāq* came to a grinding halt. Amidst these circumstances, when I landed back again at Lāhore, *Mīthāq* had been ceased. First volume of the Genesis was ready but the chances of its publishing seemed remote. The young lot on whom Maulānā had worked very hard had dispersed in pursuit of their livelihood; one of them had left for England in connection with some training; yet another fellow had been transferred to Dhācah and a few others lost their hearts. Objective of my shifting to Lāhore was two fold; *firstly*, to participate in *Ḥalqah-e-Tadabbur-e-Qur'ān* and be Maulānā's apprentice to learn; *secondly*, to endeavor for revival of genuine *Islamic Movement* which in my opinion had become extinct on account of a shift in the stance of *Jamā'at-e-Islāmī*. On landing at Lāhore, I gathered that Maulānā was disappointed from *Ḥalqah-e-Tadabbur-e-Qur'ān* as well and was left with no energy to renew the effort but concentrate on editing the Genesis with all his time and effort. Thus my first objective was lost. However, being determined, the first volume of *Tadabbur-e-Qur'ān* was published and Maulānā instantly remarked in the presence of many friends and companions, "For it, he has been personally kind to me". To me the actual issue was; had the first volume not published, Maulānā would not have taken up to write further and this task would remain incomplete.

With regard to the second objective, I, first of all, on persuasion and cooperation by Late Maulvī Muhiyuddīn Salafī, published my statement of descent titled *Taḥrīk Jamā'at-e-Islāmī: Aik Tahqīqī Muṭāli'ah*. Later, to begin with, an organized way of inviting people, I secured a declaration of a monthly *Al-Risālah*. On knowing this, Maualana said, "Instead of initiating a new magazine, take over *Mīthāq* as I cannot maintain it; its title will be established if you continue its publication." So, in August 1966A.

D, I took over as Editor of *Mithāq* under the supervision of Maulānā Amīn Aḥsan Iṣlāḥī. For ten years, i. e. from 1958A. D to 1968A. D, I remained wholly souly associated with Maulānā Iṣlāḥī but since 1968A. D at the age of approximately 36, decided to set my independent discourse. However, Allāh be praised! I did not dissociate myself with my past. On one hand, I put in all my efforts on the Cicrcles of *Muṭālī‘a-e-Qur’ān* and by means of the same, propagated that revolutionary invitation of the Qur’ān which was first initiated during current century by Maulānā Abu’ l-Kalām Āzād in the sub-continent. Its continuity was maintained by Maulānā Abu’l-A‘laMaudūdī and on the other end through *Dār-al-Ishā‘at al-Islāmia* all the means and resources were invested in *Tadabbur-e-Qur’ān* founded by Maulānā Ḥamīd al-Dīn Farāhī and illustrated by Maulānā Amīn Aḥsan Iṣlāḥī. By then, since I was not bound to follow a single track, so I commenced to open up my other faculty of thought. Effective 1968A. D, besides *Ifādāt-e-Farāhī* and *Tadabbur-e-Qur’ān*, other literature like the late *Maulānā Sindhī key Tadhkarey*”, “*Manshōr-e-Isālm*” by late Dr. Rafī‘ al-Dīn(d:1368A. H/1949A. D), “*Rabbāniah la Rahbāniah*” by Maulānā Abu’l-Ḥasan ‘Alī Nadvi(d:1420A. H/1999A. D) and articles like “*Ḥaqīqat-e-Taṣawwuf*” and “*Tārīkh Taṣawwuf-e-Islāmī*” by Professor Yousuf Salīm Chishtī found place in *Mithāq*. This alone became the first cause of mind aggravation from my side towards Maulānā Iṣlāḥī, as he would remark openly, “I consider *Taṣawwuf* a misguidance in totality”. This made Maulānā to advise me affectionately, “Dear! I foresee two of my apprehensions with respect to your person; *firstly*, you are extremely intelligent and *secondly*, you have an inbuilt inclination towards *Taṣawwuf*!” I laughingly kept evading it, and it was

Maulānā's love and affection that despite high headedness of some pupils he continued enduring it.

During 1970-71A. D, Maulānā fell ill and his illness was aggravated to a serious extent. On the other end, Circles of *Muṭāli'a-e-Qur'ānī* became vast increasing its supporters and the well wishers. Thus, quite naturally, need was felt to establish a regular institution by which at least the financial aspects may be controlled. This necessitated to decide the establishment of "*Markazī Anjuman Khuddām al-Qur'ān Lāhore*". Much earlier than this, I had arrived at a final conclusion that in any religious organization, activity of *Shūrāiyat* (consultations) should not be based on the democratic lines as rightly said by late 'Allāma Iqbāl: "*bandōn ko ginā kartey haen tolah nahi kartey*"

Instead, it should be in harmony with *Nizām-e-Amārat* of Islām whereby an *Amīr* (senior head) is not only a constitutional head but a fellow in command (to be obeyed). So I declared my stance without any fear or favor both in writing as well as through my addresses by chalking out a proposed constitutional layout of the *Anjuman*. Allāh willing! As soon as this layout was published in *Mīthāq*, Maulānā's health by the grace of Allāh was restored. As soon as he learnt about the layout, he went crossed, because there was a gulf of difference of opinion between the two of us. Consequently, the two way pleasant relationship that had continued for twenty four years suffered a breakdown. Some of the friends tried to resolve it but I declared plainly that it was my considered opinion and any change in it can occur through reasoning only but I will not force myself to change on account mere respect or reverence. Thus, there began a split like: "*Hadha Firāqun Bainī wa Bainak!*" As a first step, it was decided that the caption "Under supervision of Maulānā Amīn Aḥsan Iṣlāḥī" on the cover page of

*Mithāq* should be deleted. However, it was Maulānā's greatness that despite all this our personal relationship continued along with partial cooperation.

In March 1974A. D, series of Annual Qur'ān Conferences of *Anjuman Khuddām al-Qur'ān* commenced in which I extended invitations to scholars belonging to every school of thought for chairing or addressing the gatherings. A majority of them kindly and graciously accepted the invitation. This aspect also became yet another cause of remoteness between Maulānā and me. His contention was, "Why to place these Maulvis on our head? We are to reject their ideas and concepts." I took this too unheard as well, yet I felt that Maulānā's temper was becoming increasingly bitter.

In July 1974A. D, I declared that it was the right time that this small *Tahrik-e-Islāmī* which was started by *Da'vat Rujū' ilā al-Qur'ān* with its first organizational structure as *Anjuman Khuddām al-Qur'ān* must step forward to the next organizational phase to establish an association based on solid religious principles. Its structure in my mind was the same as decided in the session of Raḥīm Yār Khān. Therefore, in *Mithāq* issues of September, October and November 1974A. D, I published my speech of July 1974A. D as well as the outline plan of 1967A. D along with my editorial.

On that occasion, I presented myself before Maulānā, the gist of what he said is as under:

"I got the magazine yesterday and went through it the same night until 2 a. m under the lantern light; you have rightly indicated the direction and also fixed the action plan but it is an uphill task to accomplish and a great responsibility to shoulder. It is a fact that I was left with no determination to do it but now that you have undertaken the onus, I never want that you should fail in it but



sincerely pray for your success. It is so because I am certainly not one of those who neither can do the work themselves nor let others do it.....”

It was due to this encouraging attitude of Maulānā that I dared to constitute a *Ḥalqah Mustashārīn* when a regular establishment of *Tanzīm-e-Islāmī* and its constitution came into being. On verbally hearing about it, Maulānā had said to Shaikh Jamīl al-Raḥmān and other few friends at Karāchī, “You have taken a very right decision and I would extend my services rather willingly.” However, when a properly written layout reached him, he declined to join in. Thereafter, I kept meeting him for about a year or so. In January 1976A. D, at the start of constructing Qur'ān Academy, program of congregational invocation was made, and an invitation to join in was extended to Maulānā me which he graciously accepted. He arrived but later some of the companions conveyed the words of Maulānā, “I had no mind at all to participate but I could not decline when he invited me and joined it under compulsion”. My actual difficulty was that I used to frequently meet him, thus owed a moral obligation to invite him on such occasions otherwise it would amount to cessation of the relationship from my end.

Amidst this scenario, I sent another invitation in March 1976A. D to Maulānā for joining Third Annual Qur'ān Conference. As before, it was also accepted but later declined on the insistence of some of his friends and students. This, in other words, proved to be the last straw on the camel's back and I decided not to meet him again to alleviate any embarrassment occurring because of me. Thus, the warm relationship that had continued for a full quarter century came to an end. Later, with a gradual decline in the ties for a long five years, the situation was like:

*bas itnā sa t'alluq ab un sey raeh gia hae,  
Woh mujh ko jāntey haen maen unko jānta hun!*<sup>136</sup>

In the above lines, the relationship of Dr. Isrār Aḥmad both with Maulānā Ḥamīd al-Dīn Farāhī and Maulānā Amīn Aḥsan Iṣlāḥī has been described in his own words. As regards Maulānā Ḥamīd al-Dīn Farāhī, he had passed away about one and a half years before birth of Dr. Isrār Aḥmad, therefore, latter could not directly gain from him but Dr. Isrār immensely liked his Qur'ānic Discipline. During *daura Tarjuma-e-Qur'ān* and in his *durōs*, Dr. Isrār made full use of Maulānā Farāhī's thoughts. Maulānā Amīn Aḥsan Iṣlāḥī was amongst the most favorite students of Maulānā Farāhī. His genesis *Tadabbur-e-Qur'ān* was distilled from the thoughts of his teacher. Dr. Isrār had the opportunity for complete twentyfive years to benefit from Maulānā Iṣlāḥī and he made full use of the same. Out of Urdu Geneses, Dr. Isrār liked *Tadabbur-e-Qur'ān* the most and as such he had adopted the Qur'ānic thoughts of Maulānā Iṣlāḥī adorably. Although at places, he differed with him too, e. g. Punishment of Stoning to Death (*Rajam*) or Jurisdiction of *Amīr* in an Islāmic Organization, yet Dr. Isrār was a great admirer of *Tadabbur-e-Qur'ān*. On 22<sup>nd</sup> March, 2002A. D During a meeting with Dr. Isrār, he emphatically advised me to study *Tadabbur-e-Qur'ān* deeply; this will greatly help in understanding the Qur'ānic Discipline. Referring to the writings of Maulānā Iṣlāḥī, Dr. Isrār Aḥmad writes at a place:

“About Maulānā's writings, it was generally well known in the circles of *Jamā'at-e-Islāmī* that these were difficult and dry scripts. By the grace of Almighty, with my mind involvement into the Qur'ān, I faced neither any difficulty nor dryness in the same. I

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<sup>136</sup>. Ibid, p. 138-146

went through all of Maulānā's writings but two of his scripts were immensely loved by me, *firstly*: 'Da'vat-e-Dīn aur us kā Tarīqa-e-Kār' and *secondly*: *Tadabbur-e-Qur'ān* (published and available now as *Mubādī Tadabbur-e-Qur'ān*). By studying all these writings of Maulānā, a new dimension of relationship with the Qur'ān beyond any doubt dawned upon me. Later around 1954A. D, when the translation by Maulānā in the form of *Majmū'ah Tafāsīr-e-Farāhī* was published, I had the access to the very genuine source of origin of School of Thought on Qur'ānic Genesis; Allāh be praised!"<sup>137</sup>

From the above excerpts, it is quite evident that Maulānā Ḥamīd al-Dīn Farāhī and Maulānā Amīn Aḥsan Iṣlāhī had cast deep imprints on the thoughts of Dr. Isrār Aḥmad. Dr. Isrār's decision to defect *Jamā'at-e-Islāmī* was in fact as a consequence of a deep study of Maulānā Iṣlāhī's concepts and thoughts by him.

At a point in his book "*Maulānā Maudūdī Marhūm Aur Maen*", Dr. Isrār Aḥmad writes:

In the summer vacation of 1952A. D, I as per saying:

*"Musharraf garcheh shud jāmi zaltafash  
Khudāyā'Ān Karam Bārey Digar Kun!"*

In order to repeat and revive the pleasant memories of the Training Camp of December 1951A. D, I organized another training session and once again received *dars-e- Qur'ān* of Maulānā Amīn Aḥsan Iṣlāhī; learned the principles and basics of *Tadabbur-e-Qur'ān* and attended lectures on Mind Purification (*Tazkiah-e-Nafs*)."<sup>138</sup>

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<sup>137</sup>. Isrār Aḥmad, *Da'vat Rujū' ilā al-Qur'ān kā Manzar-o-Pasmanzar*, p. 130

<sup>138</sup>. Isrār Aḥmad, *Maulānā Maudūdī Marhūm aur Maen*, p. 33

Israr Ahmad: Life, Services, and Thoughts

The above notes of Dr. Isrār Aḥmad elucidate that he also gained from Maulānā Iṣlāḥī through the Training Camps.

### Chapter 3: Sources of the Qur'ānic Thoughts of Dr. Isrār Aḥmad

Israr Ahmad: Life, Services, and Thoughts

## **Chapter 4: Dr. Isrār Aḥmad as Mufassir-E-Qur'ān**



## Characteristics of *Bayān-Al-Qur'ān*

“*Bayān al-Qur'ān*” in the series of services towards the Qur'ān by Dr. Isrār Aḥmad (d:1431A. H/2010A. D) has an important standing. He had been presenting the translation besides brief explanation of the Qur'ān during *Ṣalāt-e-Tarāvīh* since 1984A. D; this series of *daura-e-Tarjuma* (translation) was liked world-wide.

The task of publishing *daura Tarjuma-e-Qur'ān*(held in 1998A. D in Qur'ān Academy, Karāchī) in a book form had commenced in the life-time of Dr. Isrār Aḥmad. This important assignment was taken on by *Anjuman Khuddām al-Qur'ān*, Khyber Pakhtūnkhwāh, Peshāwar; so far, five volumes of *Bayān al-Qur'ān* upto *Surah al-sajadah* have been published.

Dr. Isrār Aḥmad's *Tarjuma-e-Qur'ān* comprising a brief translation and explanation in the form of *Bayān al-Qur'ān* has the following peculiarities:-

1. He presents the points of explanation (*Tafsīr*) in a very simple but convincing way for the audience which is easy as well as understandable. While explaining the ‘Split Alphabets’(*ḥarūf-e-Muqatti'āt*) with refernce to the first Āyah of *Surah al-baqarah*, he writes:

“These are the split words; suffice to know that no one knows the real and specific meaning of these with certainty except Allāh and His prophet(SAWS). This is a mystery resting between Allāh and the prophet(SAWS). Many explanations have come up but none of these is attributable or endorsed by the prophet(SAWS). However, it is known that the use of such split-words was common in poetic expression of the Arabs, hence they never raised a finger about the same. Out of 114 *Suwar-e-*



*Mubārakah* (chapters) in the Qur'ān, 29 begin with such alphabets (*ḥurūf-e-muqatti'āt*).”<sup>139</sup>

Dr. Isrār made use of simple words to explain even the complex issues so that the audience follow the message of the Qur'ān with no difficulty.

2. From the Study of *Bayān al-Qur'ān*, ' it is felt that He had memorized relevant verses to quote while illustrating a single verse. He would invariably make a mention of the other supporting verses from the Qur'ān while explaining the subject of a verse, i. e. the explanation given out by him was not self-styled but he would do it in the light of different Qur'ānic verses as evidence.

Allāh says in Verse No. 17 of *Surah al-an'ām*

“*Wa In Yamsaska Allāhu Biḍurrin Falā Kāshifa Lahu Illā Huwa*”

(And if you happen to be in trouble from Allāh, then there is going to be none to undo it except Him”)

Explaining the verse further, Dr. Isrār adds:

“Now, This is a statement on Monotheism; when in trouble, do not call anyone else for assistance but Allāh for help- *Wa Lā Tad'u Ma' Allāhi Ilāhan 'Ākhara (al-qaṣaṣ: 88)*; It is He who resolves your difficulties; meets all your needs and takes away all your troubles”<sup>140</sup>

3. Yet another peculiarity of *Bayān al-Qur'ān* is that while explaining the text of the Qur'ān, *Aḥadīth* has been quoted with reference to the context. Allāh, says in Āyah:14 of *Surahāl-e-Imrān:-*

*Zuyyina lilnāsi ḥubbu ash-shahawāti mina An-nisā' wa al-Banīna*

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<sup>139</sup>. Isrār Aḥmad, Dr. , *Bayān al-Qur'ān*, Vol. 1, p. 122, *Anjuman Khuddām al-Qur'ān*, Peshāwar, 5<sup>th</sup> edition, 2011 A. D.

<sup>140</sup>. Ibid, Vol. 3, p. 18, 1<sup>st</sup> Edition, 2011 A. D.

“The worldly attachment, e. g. women and the sons have been turned attractive for the masses”

With reference to this Āyah, Dr. Isrār, narrates the following *Ḥadīth*:

“*Mā traktu ba ‘dī fitnatan aḍrru ‘alrrijāle minannisāe*”

“Following the departure, I have not left behind for the men a greater damaging challenge than the challenge of the women.”<sup>141</sup>

4. Dr. Isrār Aḥmad in his interpretations (*Tafsīr*) always remained cautious not to say anything that went against that of the eminent scholars. He had realized it fully well that forming an opinion away from the popularly accepted version gives rise to fraction.

Says Allāhin Āyah:17 of *Surah āl-e-Imrān*:

“*Wa al-mustaghfirīna bil-Ashāri*”

A person wanting to explain the Qur’ānic Text with the help of a dictionary will be translating the word *ashār* as “from the depth of heart, i.e. “*al-mustaghfirīna bil-Ashāri*” meaning thereby “persons asking forgiveness from the depth of heart” whereas its apt meaning are the same as given by Dr. Isrār:

“And those wanting forgiveness in the small hours of the morning”<sup>142</sup>

Dr. Isrār had a distinctive feature of maintaining his bondage with the elders of the past (*aslāf*) with a sense of pride.

5. One more peculiarity of *Bayān al-Qur’ān* is that, during the Qur’ānic explanations, Dr. Isrār invariably quotes verses of ‘Allāma Iqbāl (d:1357A. H/1938 A. D) which enlivens the interest of his listeners.

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<sup>141</sup>. Ibid, Vol. 2, P. No. 17, 2nd Edition, 2011 A. D.

<sup>142</sup>. Ibid, Vol. 2, p. 19

6. Allāhsays in Āyah:179 of *Surah al-a'rāf*: “*Ulā'ika kal an'āmi bal hum aḍallu ulā'ika humu al-ghāfilūna*”

“They are like the cattle rather worse than them; these are the ones unaware”. Explaining the Āyah, Dr. Isrār adds: “When any one turns away from the guidance and becomes stubborn, then Allāh puts a seal over the hearts..... thus their seeing is the way the animals see and so is their hearing like the animals do, e. g. a dog may also see that a vehicle is coming head on and he has to escape from it. On the other hand, seeing by the human is to look into a thing with a view to ascertaining its reality in order to reach the right inferences. ‘Allāma Iqbāl (d:1357A. H/1938A. D) narrates the same philosophy in these words:

*aye ahl-e-nazr zauq-nazar khōb hae lekin*

*jo shae kīḥaqīqat ko na dekhey wo nazar kiā!*

“O’ the onlookers, it is good to see around but this seeing is of no use if one cannot see the reality of an object.”<sup>143</sup>

6. Since the objective of *Bayān al-Qur'ān* is to familiarize the people with the message of the Qur'ān, therefore it has been dealt with brevity for ease of understanding and kept away from the literary debates.

7. History of various religions is also there in *Bayān al-Qur'ān*.

While referring to Āyah:30 of *Surah al-taubah*, Dr. Isrār writes:

“Mithra-ism was an ancient religion with its center in Egypt. It believed in the trinity;

“God the father, Horus the son of God, and Isis the Mother Goddess”

This means the Lord, the son of God, and Isis as the Mother Goddess was the trinity faith that was first founded in Egypt.

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<sup>143</sup>. Ibid, Vol. 3, p. 191

Thereafter, it was taken up by Saint Pāl to motivate people towards Christianity and in doing so the perimeter was widely extended to gentiles as well. Following the Egyptians, the concept of trinity was embedded in Christianity so that these people find it easier to embrace Christianity. Hence, the first trinity that was taken in Christianity was: ‘God, Christ the son of God and sacred Marry’, that is how by following the ancient religions, they founded the principle of the Trinity.”<sup>144</sup>

8. Before explaining a Surah, Dr. Isrār narrates its translation and also illustrates its link and connection with other surahs. In this context, he has sufficiently benefited from *Nizām al-Qur’ān* described by Maulānā Ḥamīd al-Dīn Farāhī (d:1349A. H/1930A. D) and Maulānā Amīn Aḥsan Iṣlāhī (d:1418A. H/1997A. D). Explaining the details of *Surah al-anfāl*, he makes its start:

*Surah al-anfāl* is Madinite Surah being in pair with Madinite *Surah al-taubah*. The four Surahs of this group are meaningfully interlinked in a manner that the first two Surahs (*al-an’ām* and *al-a’rāf*) comprise a persistent invitation by the prophet(SAWS) addressing the Arab Infidels. Later, there is a mention of punishment in reply to the above in Surah (*al-anfāl* and *al-taubah*). These four Surahs on account of the context form a group of two in two pairs.”<sup>145</sup>

Dr. Isrār while explaining Āyah:5 of *Surah al-ḥaj* has confirmed to have benefited enough from *Nizām al-Qur’ān* by Maulānā Iṣlāhī.<sup>146</sup>

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<sup>144</sup>. Ibid, Vol. 3, p. 277

<sup>145</sup>. Ibid, Vol. 3, p. 207

<sup>146</sup>. Ibid, 22:5, MP3, *Anjūman Khuddām al-Qur’ān*, Karāchī, 1998 A. D.

Maulānā Amīn Aḥsan Iṣlāḥī (d:1418A. H/1997A. D) in his *Tafsīr Tadabbur-e-Qur’ān* has also mentioned various Surahs of the Qur’ān to be in pair to one another but it also holds true that neither Allāh has ordained so in the Qur’ān nor it can be attributed as saying of the Prophet (SAWS).

9. In the *Bayān al-Qur’ān*, translation and explanation of Āyah have been done keeping in view the context and background of that Āyah, e. g Allāh said in *Surah al-Raḥmān*:

“*Wa an-najmu wa ash-shajaru yasjudāni*”<sup>147</sup>

*Najam* means Star and *Shajar* mean Tree, so this Āyah may be translated as: The stars and the trees bow down before Allāh. Likewise, *Najam* besides meaning Star, also means Plants that are without roots. Dr. Isrār Aḥmad, therefore, in view of the text has translated it as follows; “The shrubs and trees all bow down before Allāh.”<sup>148</sup>

10. The criticism is also found against different religions and groups in *Bayān al-Qur’ān*. In Āyah:31 *Surah al-taubah*, there is a mention of assuming the saints, priests, and Eisa ibn-e-Maryam as God; Dr. Isrār comments:

“Pope has the discretion to pass any judgment he desires, e. g. he quitted the Jews from the age-old allegation of crucifying the Christ, meaning thereby that he has the authority to even alter the historical record. Likewise, he may declare a forbidden item to be fair and vice versa”<sup>149</sup>

Dr. Isrār makes a reference to the Ismā‘īlī Group saying; “Their sitting Imām is ever innocent and he has the authority to

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<sup>147</sup>. Al-Qur’ān, 55: 6.

<sup>148</sup>. Isrār Aḥmad, *Bayān al-Qur’ān*, 55: 6, MP 3

<sup>149</sup>. Ibid, Vol. 3, p. 277

overrule by declaring a forbidden thing to be acceptable or fair. Bindings of the religion or *Sharī'ah* are declared null and void by them, however, this practice is that of the Ismailis residing particularly in Gujrāt (India). But those living in Hunzah do believe in *Sharī'ah* as these are old Ismailis settled here as immigrants”<sup>150</sup>

Isrār Ahmad at other places has also criticized the Shiaites; anything that is true and is supported by *Aḥādīth*, has been declared by him boldly while illustrating the Qur'ān without any fear, and for doing so he, many a time, had to pay a heavy price.

11. Since Dr. Isrār was well conversant with English language too, so one may find at places in *Bayān al-Qur'ān* the quotes of the English Thinkers in that language. While explaining Āyah:3 of *Surah al-baqarah* he narrates:

“The starting point of the Qur'ānic Guidance is to make humankind understand that the true reality is hidden from the eyes. A renowned British thinker Bradley in his book “Appearance and Reality” writes; whatever is being seen is not the reality- the reality is in the background. Confucius (551-479B. C) was a great Chinese scholar and philosopher whose teachings have a conspicuous tinge of the moral values; one of his caption is:-

“There is nothing more real than what cannot be seen: and there is nothing more certain than what cannot be heard”<sup>151</sup>

12. The struggle to implement *Dīn* had been the main focus of the narrator in *Bayān al-Qur'ān*; that is why wherever there was a reference about implementation of *Dīn* in the Qur'ān, Dr. Isrār expressed his stance at length and motivated the listeners to strive.

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<sup>150</sup>. Ibid, Vol. 3, p. 277-278

<sup>151</sup>. Ibid, Vol. 1, p. 123-124

Whenever we study the details of *Surah al-anfāl*, *al-taubah* and '*al-ṣaff*' or other similar surah on the same subject we get a feeling that *Bayān al-Qur'ān* is a revolutionary and dynamic illustration. Let us examine a caption with reference to Āyah:16 of *Surah al-taubah*:-

“You can never succeed to establish your sincere bondage with Allāh and *Dīn* unless the charming bonds of the worldly ties are slashed by the cut of a sword. ”<sup>152</sup>

13. Since Dr. Isrār has been a science student, therefore one may find mostly the scientific illustrations at number of places in *Bayān al-Qur'ān*; Allāhsays in Āyah:113 of *Surah al-an'ām*:-

“*Wa litaṣghā ilayhi afidatu al-ladhīna lā yu'uminūna bil-ākhirati wa liyaqḍawhu wa liyaqtarīfū mā hum muqtarīfūna*”

“And it is so because minds of the masses may divert to that category of people who do not believe in the day of judgement so that they may like to continue doing the bad deeds. ”

The explanation of this Āyah in *Bayān al-Qur'ān* reads:-

“Let us follow this dilemma with an illustration; when water (H<sub>2</sub>O) is subjected to electrolysis, the positively and negatively charged ions get split up. Likewise, the tussle that goes on in this world of right and wrong continues resulting into the IONIZATION of true and false, i. e. the righteous people become conspicuous to be separated and the wicked ones get on to the other side. This is how the good and bad get distinguished in society. ”<sup>153</sup>

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<sup>152</sup>. Ibid, Vol. 3, p. 269

<sup>153</sup>. Ibid, Vol. 3, p. 70

The elite educated class gets deep persuasion when the Qur'ān is explained with scientific examples. Dr. Isrār Aḥmad made optimum use of his scientific knowledge to this end.

14. Having a background in medical science, Dr. Isrār discusses frankly the stages of Human Creation and has fully utilized his glossary of the medical terms. While unfolding the facts given in Āyah:14 of *Surah al-mo'minūn*, he has differed with the traditional translation of the word 'ALAQAH with given meaning as "Coagulated Blood", saying:

"Our know-how was generally based on the observations as there was no Dissection or Microscopic facility existing. In case of an abortion, exiting of the coagulated blood made the people translate it as "Al aqah(frozen blood)" whereas this meaning has no logical link. In fact, "Al Aqah" is derived from the root word 'Aen-Lām-Qāf (Arabic alphabets) out of which words like "Muta'alliq", "Ta'alluq" or " 'Ilāqah" are derived. It has now been learnt that semen is embedded in the wall of the mother's womb from where it makes an exit to cling to the wall by hanging like a parasite and thus rightly called "Al Aqah" in the Qur'ān. "<sup>154</sup>

The above explicit style with illustration has earned Dr. Isrār a distinguished status amongst the Qur'ān Scholars.

### **Conclusion**

Keeping in view the above peculiarities of *Bayān al-Qur'ān*, it appears that this qualitative work has a special attraction for the highly educated lot. Being an explanation in brief, one may easily have an access to the meaning and understanding of the Qur'ān. Dr. Isrār has made minimum use of the difficult or intricate words and a reader or a listener can easily benefit from it.

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<sup>154</sup>. Ibid, 23: 14, MP3



We may infer that *Bayān al-Qur’ān* is a valuable addition to the Scholarly Literature of *Tafsīr* in the twenty-first century.

## **Comparative Study of Tafheem Al-Qur’ān, Tadabbur-E-Qur’ān and Bayān Al-Qur’ān**

Dr. Isrār Aḥmad (d:1431A. H/2010A. D) was a close associate of Syed Abu’l-A’lā Maudūdī (d:1399A. H/1979A. D) and Maulānā Amīn Aḥsan Iṣlāḥī (d:1418A. H/1997A. D). Syed Maudūdī and Maulānā Amīn Aḥsan Iṣlāḥī remained together for 17 years(1941-1958 A. D) in *Jamā’at-e-Islāmī* with hand in hand. Maulānā Iṣlāḥī, on number of occasions, performed the duties as acting *Amīr, jmā’at-e-Islāmī* but he resigned on 13th Jan, 1958A. D from the membership of the *Jamā’at*.<sup>155</sup>

Dr. Isrār Aḥmad (d:1431A. H/2010A. D)) benefited extensively from both scholars. Syed Maudūdī (d:1399A. H/1979A. D) began to write *Tafhīm al-Qur’ān* in Feb. 1942A. D and finished it in 1972A. D has invested 30 years and 4 months of his life.<sup>156</sup>

Maulānā Amīn Aḥsan Iṣlāḥī (d:1418A. H/1997A. D) completed the work on *Tadabbur-e-Qur’ān* in 1980A. D.<sup>157</sup>

Dr. Isrār Aḥmad (d:1431A. H/2010A. D) made a start of his Qur’ānic Services from the platform of *Jamā’at-e-Islāmī*; was elected *Nāẓim-e-A’lā* of “*Islāmī Jamī’at-e-Talabah*”<sup>158</sup>

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<sup>155</sup>. Isrār Aḥmad, Dr. , *Tārīkh Jamā’at-e-Islāmī kā aik gumshudah bāb*, p. 188, *Maktabah Markazī Anjuman Khuddām al-Qur’ān*, Lāhore, 2002 A. D.

<sup>156</sup>. Maudūdī, Abu’l-A’lā, Syed, *Tafhīm al-Qur’ān*, Vol. 6, p. 575, *Idārah Tarjumān al-Qur’ān*, Lāhore, 1998 A. D.

<sup>157</sup>. Iṣlāḥī, Amīn Aḥsan, *Tadabbur-e-Qur’ān*, Vol. 9, p. 678, Fārān Foundation, Lāhore, 1403 A. H.

He became a popular Qur'ān Teacher amongst the youth. Joined *Jamā'at-e-Islāmī* after doing MBBS and continued with the Qur'ānic Services from the platform of *Jamā'at-e-Islāmī*.<sup>159</sup>

Later, he established *Anjuman Khuddām al-Qur'ān* in 1972A. D and *Tanzīm-e-Islāmī* in 1975A. D.<sup>160</sup>

He commenced the series of Qur'ānic Teaching widely all over the country. In 1984A. D, the Qur'ānic Translation during *Tarāvīḥ* prayer was organized by Dr. Isrār.<sup>161</sup> This practice was very well appreciated and within few years it was spread through his students within the country and abroad as well. Dr. Isrār narrated *Tafsīr* of the Qur'ān during *Tarāvīḥ* in 1998A. D at Karāchī under the arrangements of *Anjuman Khuddām al-Qur'ān* which was given the name of *Bayān al-Qur'ān*. The task of reducing it in book-form to publish was undertaken by *Anjuman Khuddām al-Qur'ān*, Khyber Pakhtūnkhwāh. Its five volumes (upto *Surah al-sajadah*) so far have been published. Entire *Tafsīr* in the form of MP3 and DVD is saved; task of converting it in book shape is ongoing speedily.

Here is a comparative study of *Tafhīm al-Qur'ān*, *Tadabbur-e-Qur'ān* and *Bayān al-Qur'ān*:-

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<sup>158</sup>. Isrār Ahmad, Dr. , *Maulānā Maudūdī Marḥūm aur Maen*, p. 35, *Anjuman Khuddām al-Qur'ān*, Lāhore, 2006A. D.

<sup>159</sup>. Isrār Ahmad, *Tārīkh Jamā'at-e-Islāmī kā aik gumshudah bāb*, p. 165

<sup>160</sup>. Isrār Ahmad, Dr. , *Da'vat Rujū' ilā al-Qur'ān Kā Manẓar-o-Pasmanẓar*, p. 145, 191, *Maktabah Markazī Anjuman Khuddām al-Qur'ān*, Lāhore, 2001 A. D.

<sup>161</sup>. Isrār Ahmad, *Bayān al-Qur'ān*, Vol. 1, p. 8

1. *Tafhīm al-Qur'ān* is a *Tafsīr* comprising 6 extensive volumes with 3818 pages.<sup>162</sup>

*Tadabbur-e-Qur'ān* has 9 volumes having 5894 pages.<sup>163</sup>

*Bayān al-Qur'ān* with five published volumes so far comprises 1933 pages.<sup>164</sup>

2. Scholarly shade is evident in both *Tafhīm al-Qur'ān* and *Tadabbur-e-Qur'ān* whereas *Bayān al-Qur'ān* has the style of an address.

3. The writer in *Tadabbur-e-Qur'ān* does not present much *Aḥādīth* for reasoning whereas in *Tafhīm al-Qur'ān* and *Bayān al-Qur'ān* *Aḥādīth* have been referred frequently for corroboration.

4. Readers of *Tadabbur-e-Qur'ān* feel somewhat touchy over the arguments made by Maulānā Iṣlāḥī with reference to the divine books of the past. On the contrary, in *Tafhīm al-Qur'ān* and *Bayān al-Qur'ān* references from the literature of the book-bearers (*ahl-e-kitāb*) have been made use of only in extreme urgency.

5. Maulānā Iṣlāḥī and Dr. Isrār during explanation (*Tafsīr*) usually avoid to deliberate on the issues called *Fīqhī* or *Kalāmī*. Syed Maudūdī, however, has discussed these issues in *Tafhīm al-Qur'ān*. A study of *Surah al-nūr* indicates that Syed Maudūdī had an eye on the opinions of other scholars too. Study of *Surah al-aḥzāb* to examine these *Kalāmī* issues may prove very useful.

6. Syed Maudūdī in *Tafhīm al-Qur'ān* has not made use of any poetry. Dr. Isrār Aḥmad has very frequently quoted 'Allāma Iqbāl (d:1357A. H/1938A. D) in *Bayān al-Qur'ān*. Maulānā Iṣlāḥī, in

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<sup>162</sup>. Maudūdī, *Tafhīm al-Qur'ān, Idārah Tarjumān al-Qur'ān*, Lāhore, 1998 A. D.

<sup>163</sup>. Iṣlāḥī, *Tadabbur-e-Qur'ān*, Fārān Foundation, Lāhore, 1983 A. D.

<sup>164</sup>. Isrār Aḥmad, *Bayān al-Qur'ān*, Vol. 1, 2, 3, 4, 5, *Anjuman Khuddām al-Qur'ān*, Peshāwar, 2011 A. D, 2012 A. D, 2013A. D.

*Tadabbur-e-Qur'ān* has utilized sufficiently the poetry of the old poets to fix the meanings of the Qur'ānic words.

7. Maulānā Iṣlāḥī is not the follower of any particular sectarian belief. Syed Maudūdī includes opinions of various scholars in his *Tafsīr* but prefers any one of them as per his own understanding. Dr. Isrār Aḥmad as far as possible avoids reference to the opinions of other scholars in *Bayān al-Qur'ān*.

8. Much emphasis has been laid on the symmetrical setting of the Qur'ān in *Tadabbur-e-Qur'ān*. Like Maulānā Ḥamīd al-Dīn Farāhī (d:1349A. H/1930A. D), this is a special subject of Maulānā Iṣlāḥī. Dr. Isrār Aḥmad has also adopted the same Qur'ānic discipline as described by Maulānā Iṣlāḥī by assuming different Surahs of the Qur'ān in pairs.

While giving an explanation of Āyah:5 of *Surah al-ḥaj*, Dr. Isrār declares that he has benefited a lot from the Qur'ānic discipline narrated by Maulānā Iṣlāḥī.<sup>165</sup> Syed Maudūdī, however, has not stressed on this type of discipline.

9. Maulānā Iṣlāḥī has endeavored that Qur'ān should be followed by means of the Qur'ān itself. He believes that, for understanding of the Qur'ān, “*Sunnat-e-Mutawātirah wa Mashhūrah*” are big external sources as compared to *Aḥādīth* in general. Arabic language and literature as well as poets of the era of ignorance are also important means understanding of the Qur'ān. As regards utilization of the old *tafsīr*, Maulānā Amīn Iṣlāḥī writes:-

“Out of the books on *tafsīr*, three invariably have been in my review, i.e. *Tafsīr ibn-e-Jarīr*, *Tafsīr Rāzī*, and *Tafsīr Zamkhashrī*. *Tafsīr ibn-e-Jarīr* comprises the collection of quotes of the elders. The intellectual sayings and brainstorming by the

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<sup>165</sup>. Ibid, 22:5, MP3, *Anjuman Khuddām al-Qur'ān*, Karāchī, 1998 A. D.

narrators are found in *Tafsīr-e-Kabīr*. Issues relating to nouns (*Naḥav*) or *A'rāb*( sound/pronunciation) can be seen in *Kashāf*. I have been in touch with these collections right at the start of my religious career but at the time of writing my own, I made it a point to glance through these *tafāsīr* as well. Besides, the other books on *tafāsīr* were referred to by me only when I needed a direction as one has to look for the guidance from where ever there is a hope to find it.<sup>166</sup>

Syed Maudūdī has not mentioned in the preface of *Tafhīm al-Qur'ān* any sources that he benefited from but a deep study of the *Tafsīr* reveals that he has made use of the Qur'ān itself to explain the Qur'ānic version by quoting before the listener's list of other verses relating to the verse under discussion. He also presents *Aḥādīth* relevant to the verses of the Qur'ān besides giving importance to the sayings of companions of the prophet(SAWS). Where needed, Taurah and Injīl are also referred to by him besides making use of the sayings of the leaders of four schools of thoughts (*Ā'imma Arb'ah*).

Dr. Isrār Aḥmad in *Da'vat Rujū' ilā al-Qur'ān kā Manẓar-o-Pasmanẓar* has described the Qur'ānic sources; he writes:-

“ Like *huwal awwalu wal ākhīru* the beginning and ending of my vision is predominantly influenced by late 'Allāma Iqbāl. The initial impact mostly is passionate to achieve a compassion-oriented spirit for *Dīn* whereas its end product is purely conceptual with its subject as “The study of the Qur'ān with the background of modern enlightenment” or “ The review and analysis of modern concept in the light of the Qur'ān”. Amidst these are the scholarly, enlightening and illuminating beacons of Maulānā Abu'l-Kalām

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<sup>166</sup>. Iṣlāḥī, *Tadabbur-e-Qur'ān*, Vol. 1, p. 32

Āzād and the message of Maulānā Abu'l-A'lā Maudūdī's “*Qur'āni Da'vat Jihād-o-Inqilāb*” besides “*Ṭarīq-e-Tadabbur-e-Qur'ān*” by Imām Ḥamīd al-Dīn Farāhī and Maulānā Amīn Aḥsan Iṣlāhī and Ḥaḍrat Sheikh al-Hind as well as those of Maulānā Shabbīr Aḥmad Uthmānī.<sup>167</sup>

10. *Tafasīr Tafhīm al-Qur'ān*, *Tadabbur-e-Qur'ān* and *Bayān al-Qur'ān* pertain to the series of *Bil rā'ey al-Maḥmūd*. The three *Mufasserīn* have used their God given visionary abilities as per call of the time but never caused any fractions for the Ummah except few opinions given by Maulānā Iṣlāhī where he had differed with *Swād-e-A'zam*.

11. An important distinction of *Tafhīm al-Qur'ān* is to create an environment of nearness and homogeny of minds among the Islamic oriented societies and different religious groups. This explanatory style plays an important role to bridge the gap amidst different groups with regard to understanding by eradicating the prejudices. Syed Maudūdī is one of those persons who kept striving all his life to bring Ummah on a single United Platform. Explaining Āyah:103 of *Surah āl-e-Imrān*, Maulānā writes;

“Real importance in the eyes of Muslims should be that of *Dīn* by keeping the religious interest alive and striving to enforce *Dīn* as a cohesive group to co-operate with each other. Whenever there occurs a deviation to it amongst the Muslims and their focus shifted to non essential fractions in the religion, they are bound to be victimized by the elements of fractions and differences. Such is the precedence that has earlier victimized multiple nations of

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<sup>167</sup>. Isrār Aḥmad, *Da'vat Rujū' ilā al-Qur'ān Kā Manẓar-o-Pasmanẓar*, p. 132

various prophets in the past by deviating from the real mission of life and lurching into the humiliation of the finale.<sup>168</sup>

There seems to be no attention towards established *Aḥādīth* besides the element of criticism on some of the companions of the Prophet (SAWS) by Maulānā Iṣlāḥī. This attitude of Maulānā Iṣlāḥī has not been generally accepted by the Ummah. Similarly, Dr. Isrār Aḥmad also invited hostilities from a section of the Muslim Ummah by deliberating and involving in the unnecessary debates.

12. Syed Maudūdī in his work paid particular attention to highlighting aspects that relate to *Da'vat-e-Dīn* or lay particular emphasis on the mandatory duty of establishing *Dīn*. Maulānā also highlighted the aspects which have been pushed aside in the background because of the dominating western civilization. Dr. Isrār Aḥmad while explaining the Āyah on *Da'vat-e-Dīn* or Establishment of *Dīn* also hammers down with all his ability that these are the two biggest mandatory duties.

Discussions on the establishment of *Dīn* also exist in *Tadabbur-e-Qur'ān* but with less emphasis as compared to *Tafhīm al-Qur'ān* or *Bayān al-Qur'ān*.

13. Syed Maudūdī has rebutted the false concepts of the infidels and Christians by reasoning while this aspect seems unattended in *Bayān al-Qur'ān* and *Tadabbur-e-Qur'ān*. Syed Maudūdī while explaining Āyah:6 of *Surah al-ṣaff* has proved with arguments that Injīl and Taurh give prophecy about the arrival of the holy prophet(SAWS).

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<sup>168</sup>. Maudūdī, *Tafhīm al-Qur'ān*, Vol. 1, p. 276-277

14. Syed Maudūdī, Maulānā Iṣlāḥī, and Dr. Isrār Aḥmad were simultaneously *Dā'ī* as well as *Mufasssīr*, they have therefore, in their *tafāsīr* strongly rejected the

slogan of modern civilization dictating Religion and Politics as separate entities. They have proved in detail that unlike the Western thinking, Islām is not a religion in its restricted sense but is a complete code of life with the ability to handle all the state affairs.

15. Rebuttal of the two challenges, i. e. Denial of Sunnah and *Qādiyāniyat* has been dealt with in such a manner by Syed Maudūdī in *Tafhīm al-Qur'ān* that Maulānā Iṣlāḥī has not been able to do the justice with it in that way. As a reader of the *Tafsīr*, one, at times, also gets the feeling that Maulānā Iṣlāḥī became a part of the group that denied *Aḥādīth*.

16. Explaining Āyah:40 of *Sura al-aḥzāb*, Syed Maudūdī added a special supplement in *Tafhīm al-Qur'ān* discussing at length “The end of the prophethood” (*Khatm-e-Nabuwwat*) comprising 30 pages.<sup>169</sup>

With reference to the challenge of “Denial of Sunnah”, Syed Maudūdī has written a book titled “*Sunnat kī Ā'īnī ḥyṯhīyat*” besides highlighting this issue at different places in *Tafhīm al-Qur'ān*.

16. The three scholars have made beginning of their work with a solid preface that serves as a key towards understanding of the Qur'ān. Syed Maudūdī clarifies as to what is the subject theme of the Qur'ān and who is its addressee? What are the causes of its gradual descent and why has it not descended in a chronological order? Why there exists no sequence as commonly found in a

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<sup>169</sup>. Ibid, Vol. 4, p. 138-169



book-writing? Why its style is that of an address instead of being a literary one? What are the practical steps to comprehend the Qur'ān and how can one benefit from it. How can the Qur'ānic message of invitation be practically implemented in the present era?<sup>170</sup>

Maulānā Amīn Aḥsan Iṣlāḥī(d:1418A. H/1997A. D), in the preface of *Tadabbur-e-Qur'ān*, has described the external and internal issues towards understanding of the Qur'ān. He assumes that the internal sources include the language of the Qur'ān, its disciplines and explanation of the Qur'ān by the Qur'ān itself. External sources encompass *Sunnat-e-Mutawātirah wa Mashhūrah*, *Aḥādīth-o-Āthār-e-Ṣaḥabah*, background of the descent, books on *Tafsīr*, ancient heavenly scripts and Arabian history. Maulānā Iṣlāḥī in his preface has also imparted few instructions for the students of the Qur'ān. He considers that the purity of intent, admitting supremacy of the Qur'ān, determination to change as per Qur'ānic demands and supplicating before Almighty for the guidance are imperative.<sup>171</sup>

Maulānā Iṣlāḥī while explaining the objectivity of *Tafsīr* writes:

“Starting with the work, it has been my earnest desire to understand and explain the Qur'ān and each verse in a manner that is devoid of any external affiliation or influence as well as free of prejudice and malice.”<sup>172</sup>

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<sup>170</sup>. Ibid, Vol. 1, p. 13-40

<sup>171</sup>. Iṣlāḥī, *Tadabbur-e-Qur'ān*, Vol. 1, p. 13-42

<sup>172</sup>. Ibid, Vol. 1, p. 13

Dr. Isrār Aḥmad (d:1431A. H/2010A. D) under the title of *Ta'āruf-e- Qur'ān* has illustrated important issues at the beginning of *Bayān al-Qur'ān*. Titles of the chapters are:

Chapter 1: Our belief with respect to the Qur'ān

(1) Qur'ān: the word of Allāh

(2) Descent of the Qur'ān upon Allāh's Prophet(SAWS)

(3) Protection of the Qur'ān

Chapter 2: Few miscellaneous discussion points;

Language of the Qur'ān

Names of the Qur'ān and Art of the Qur'ānic language

Chapter 3: Setting of the Qur'ān and its division

Chapter 4: Editing of the Qur'ān

Chapter 5: Subject of the Qur'ān

Chapter 6: Principles of understanding of the Qur'ān

Chapter 7: Important and fundamental causes of the Qur'ānic distinction

Chapter 8: Our ties with the Qur'ān

The Qur'ān is the cord of Allāh(*Hablallāh*)

Rights of the Qur'ān on the Muslim<sup>173</sup>

The above titles denote that Dr. Isrār Aḥmad has amply discussed the Qur'ānic Disciplines at the start of his *Tafsīr*.<sup>174</sup>

17. Syed Maudoodi at the start of every Surah has written a very detailed and comprehensive preface by highlighting the central theme of that Surah. He also discusses the causes of its descent besides endeavoring to determine the time frame of that period when the Surah descended.<sup>175</sup>

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<sup>173</sup>. Isrār Aḥmad, *Bayān al-Qur'ān*, Vol. 1, p. 12

<sup>174</sup>. For further details: *Bayān al-Qur'ān*, Vol. 1, p. 13-98

<sup>175</sup>. Beginning of each surah in *Tafhīm al-Qur'ān*.

Maulānā Amīn Aḥsan Iṣlāḥī at the start of every Surah explains the central idea as well as its link with the prior ones besides analyzing the meanings of Surah.<sup>176</sup> Dr. Isrār Aḥmad also presents a concise introduction at the beginning of every Surah; explaining its relevancy with the Surah before and after. Environment of the descent and its time period is also assessed. Remarks prior to the beginning of the Surah in *Bayān al-Qur'ān* has been referred as Introductory preview (*Tamhīdī Kalimāt*).<sup>177</sup>

18. Another important feature of *Tafhīm al-Qur'ān* is that the author while explaining details of a Surah has also drawn the map or sketches of the places referred therein for ease of narrating its subject meaning. Syed Maudūdī is that distinguished narrator of the Qur'ān who physically travelled himself to witness the important places referred in the Qur'ān.

No such facility for the reader exists in *Tadabbur-e-Qur'ān* or *Bayān al-Qur'ān*. Provision of the sketches has significantly magnified the value of *Tafhīm al-Qur'ān*.

19. The three scholars have refrained from discussing the ordinary issues but have deliberated individual and collective problems of the Muslim.

20. The three scholars while explaining the relevant verses have carried out sound intellectual analysis of the dollar-oriented and faithless modern western civilization to prove its falsehood. In doing so, they have endeavored to rescue the modern educated class out of the mental slavery imposed by the western civilization. They have impressed upon them to conceive the image of Islām as

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<sup>176</sup>. Beginning of each surah in *Tadabbur-e-Qur'ān*.

<sup>177</sup>. Beginning of each surah in *Bayān al-Qur'ān*.

a complete code of life and not restrict it as a private affair as visualized by the westerners.

Let us examine the explanatory opinions of the three scholars in the light of a few selected places from the Qur'ān:

### ***Tafsīr Surah al-fīl***

Explaining *Surat al-fīl*, Maulānā Iṣlāhī, has differed from the other scholars. He has assumed community of the “Quraish” to be the subject of word *Tarmī* in the Arabic text who are the addressees of the words *Alam Tara*. About the birds referred in Surah, he maintains that they were not dropping the pebbles but they had arrived to eat up the corpses of *Aṣḥāb al-fīl*.<sup>178</sup>

Almost all the scholars revert the pronoun of *Tarmī* towards *Ṭaer* (bird) but after going through the explanation of this verse, one feels that Maulānā Iṣlāhī considers it as an ordinary act instead of a Divine Miracle and that the Quraish were stoning the army which turned Abraha's Army into a fodder. Summary of Maulana Iṣlāhī's reasoning is;

It is not believable that 'Abd al-Muṭalib approached Abraha only to retrieve his camels from him and that the Quraish or other people arriving in Makkah for Ḥaj would not take up any fight against the invading army or hide themselves in the hills of Makkah leaving the House of Allāh at its mercy. He, therefore, factually believes that the Arabs stoned Abraha's Army and Allāh blew a stormy wind to disintegrate the army and then the birds were sent to eat up the corpses.<sup>179</sup>

Syed Maudūdī has differed to criticize the above version and writes;

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<sup>178</sup>. Iṣlāhī, *Tadabbur-e-Qur'ān*, Vol. 9, p. 560, 564

<sup>179</sup>. Ibid, Vol. 9, p. 558, 566

“This is not the only narrative that ‘Abd al-Muṭalib went to demand back his camels but it is also said that he tried to prevail upon Abraha not to invade ‘*Khānah Ka ‘bah*. Moreover, in the light of credible sayings, Abraha’s Army had advanced in the month of *Moharram* when all the pilgrims had returned.<sup>180</sup>

Adding to it, Syed Maudūdī says that it was not with in the means of the Quraish or the inhabitants of the surrounding area to fight against an army of 60, 000 soldiers; they could not even muster more than ten or twelve thousand heads on the eve of *Ghazwa-e-Aḥzāb* despite a deliberate preparation to raise an army comprising the ‘Arab Infidels and Jewish tribes together, hence how could they dare to pit themselves against an army of 60, 000 soldiers.<sup>181</sup>

Dr. Isrār Aḥmad has also concurred with the opinion of most scholars that the pronoun of *Tarmī* is *Ṭaer*(bird).<sup>182</sup>

### ***Tafsīr Surah al-nūr and the Issue of Stoning (Rajam)***

Maulānā Iṣlāḥī’s view regarding stoning (*Rajam*) as given with reference to *Surah al-nūr* in volume 5 of *Tadabbur-e-Qur’ān* has been opposed strongly by the scholars. As per Dr. Isrār Aḥmad; he is out of the group of *Ahl-e-Sunnah* and has landed in the files of *Munkirīn-e-Ḥadīth*.<sup>183</sup>

Here is a summary of Maulānā Iṣlāḥī’ arguments;

Maulānā Iṣlāḥī, in Āyah:2 of *Surah al-nūr* has taken up the stance that the scholars who have assumed the cancellation of this Āyah to the extent of married ones on the basis of some narrations but these cannot turn it void.

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<sup>180</sup>. Maudūdī, *Tafhīm al-Qur’ān*, Vol. 6, p. 472

<sup>181</sup>. Ibid

<sup>182</sup>. Isrār Aḥmad, *Bayān al-Qur’ān, al-fīl*, MP3

<sup>183</sup>. Isrār Aḥmad, *Da ‘vat Rujū’ ilā al-Qur’ān Kā Manẓar-o-Pasmanẓar*, p. 182

Maulānā Iṣlāḥī's stance is that the Qur'ānic Injunctions cannot be canceled by anything other than the Qur'ān. Maulānā Iṣlāḥī comments about the narrative attributed to Ibn-e-'Abbās that it seems a concoction from all angles by some hypocrite (*Munāfiq*). The motive behind it may be to cause suspicions with respect to the safeguarding of the Qur'ān or to create doubts in the minds of the innocents that some of the verses have been eliminated from the Qur'ān.<sup>184</sup>

Maulānā Iṣlāḥī adds that he himself is convinced about the punishment by stoning (*Rajam*) and considers its derivation from Āyah: 33 of *Surah al-mā'idah*. Form of its enforcement, he believes, is when an individual or a group takes law in his own hands, turns peace of the area upside down, general public feels unsecured about their life, property and honor all the time at his hands. When offences like murder, dacoity, arson, kidnapping, fornication, disturbance, rioting or such heinous crimes are committed, then the state is competent to handle these affairs and take necessary steps in accordance with Āyāt: 33 and 34 of *Surah al-mā'idah*. Maulānā Iṣlāḥī is not in favor of the stoning punishment (*Rajam*) as long as a married person committing adultery does not create a law and order situation for the state.<sup>185</sup>

Syed Maudūdī with reference to the above Āyah writes in *Tafhīm al -Qur'ān*:

The punishment specified in the above Āyah for fornication is the punishment only against fornication; it is not the punishment for

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<sup>184</sup>. Iṣlāḥī, *Tadabbur-e-Qur'ān*, Vol. 5, P. No. 365-367

<sup>185</sup>. *Ibid*, Vol. 5, p. 367-368

the adulterer or for a person who commits adultery after having been married which is a serious crime in Islamic Law.

This aspect is revealed by an indication in the Qur’ān that at this point, it is stating a punishment against the two parties committing fornication who are not in wedlock; prior to it, it was ordained in Surah. i. e.

“*Wa al-Lātī ya’tīna al-Fāḥishata min Nisā’ikum fastashhidū ‘alayhinna arba’atan minkum fa in shahidū Fa amsikūhunna fī al-Buyūti ḥattā yatawaffāhunna al-mawtu aw yaj’ala Allāhu lahunna Sabīlā*” (Āyah No:15)

“If any of your women are guilty of lewdness, take the evidence of four (reliable) witnesses from amongst you against them; and if they testify, confine them to houses until death claims them, or Allāh ordains for them some (other) way.”

A little ahead of it, is ordained:

“*Wa man lam Yastaḥi’ minkum Ṭawlāan an yankiḥa al-muḥṣanāti al-mu’umināti famīn mā malakat aymānukum min fatayātikumu al-mu’umināti waAllāhu a’lamu bi imānikum ba’ḍukum min ba’ḍin fankiḥūhunna bi idhni ahlihinna wa ātūhunna ujūrahunna bil-ma’rūfī muḥṣanātin ghayra musāfihātin wa lā muttakhidhāti akhdānin fa idhā uḥṣinna fa in atayna bifāḥishatin fa ‘alayhinna niṣfu mā ‘ala al-muḥṣanāti mina al-adhābi*” (Āyah:35)

“If any of you have not the means wherewith to wed free believing women... If they commit indecency their punishment is half that for free women.”

A ray of hope is shown in the 1<sup>st</sup> Āyah out of the above that the wicked women who are being subjected to confinement, Allāh may ordain for them some other way. This means that this second order in *Surah al-nūr* is the same that had been promised in the

above mentioned *Āyāt* of *Surah al-nisā*. In another *Āyah*, a punishment for a captive woman is described who becomes guilty of fornication. Here at two places, the word *Moḥsanāt* (women in wedlock) has been used, so there is reason to believe that at both the places, it carries the same meaning. Now, let us look into the sentence at the start where it is being said that “those who do not have the means to wed free believing women (*Moḥsanāt*)” obviously so, it cannot mean a “married-woman” but an “unmarried-woman” of a free family. Thereafter, in the ending sentence, it has been declared that “When they are taken in wedlock, if they commit indecency, their punishment is half that of a free woman”. From this too, it is also amply clarified that in this sentence again the word *Moḥsanāt* has the same meaning as that of the first sentence, i. e. not a married woman but a protected unwed woman of a free family. Thus, both the *Āyāt* of *Surah al-nisā* jointly refer to the aspect that the order given in *Surah al-nūr* which had been promised there, describes the punishment of the Un-married ones who are guilty of fornication.”<sup>186</sup>

About the woman guilty of adultery, Syed Maudūdī writes:-

The issue as to what is the punishment of an adulterer, The Qur’ān is silent but its answer is found in *Aḥādīth*. Most of the reliable narrations prove that the Prophet (SAWS) not only ordered the punishment for such a sin by stoning to death (*rajam*) but practically enforced it in several places. After his demise, all the four caliphs enforced this punishment by declaring it as legal. Companions and the followers (*Tābi‘īn*) unanimously concurred over it. Not a single saying of any one exists from the initial period that anyone doubted about its being a religious injunction.

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<sup>186</sup>. Maudūdī, *Tafhīm al-Qur’ān*, Vol. 3, p. 325-326



Thereafter, all the scholars belonging to any era of time or country have been in unison on the aspect of its being a proven Sunnah as numerous evidences exist about its being true and no knowledgeable person can deny the same. Besides, in the history of this *Ummah*, no one ever rejected it except *Khwārij* and *Mo’tazilah*.<sup>187</sup>

From the above extracts of Syed Maudūdī, two aspects stand vividly clear:

(i) *Āyāt*;15 and 16 of *Surah al-nisā* indicate that the order contained in *Āyah*:2 of *Surah al-nūr* lays down the punishment for the unmarried persons found guilty of fornication.

(ii) In the times of the holy Prophet (SAWS), or in the periods of the Caliphs and the followers, this issue unanimously was agreed upon and the scholars of all the countries and of varying periods believed it to be an “Established Sunnah”. In the history of *Ummah*, none denied it except *Khwārij* and *Mo’tazila*.

Maulānā Iṣlāḥī has not been able to rebut the reasoning or the above concepts as claimed by Syed Maudūdī. The author of *Tafhīm al-Qur’ān* never came up with the stance that *Āyah*:2 of *Surah al-nūr* in favor of the Adulterers has been cancelled but with the reasoning, he has established that it lays down the orders only for the unmarried ones. Maulānā Iṣlāḥī on the other hand has put across a view which is a deviation from the established stance of the majority of the *Ummah* as such it was not readily accepted by the latter.

Dr. Isrār Aḥmad while explaining *Surah al-nūr* also emphasizes that the punishment described in *Āyah*:2 pertains to the unmarried persons guilty of fornication whereas the punishment for

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<sup>187</sup>. Ibid, Vol. 3, p. 326-327

the Adulterers as narrated in *Aḥādīth* is stoning to death (*Rajam*).  
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### ***Surah al-baqarah Āyah: 230 Issue of Ḥalālāh***

Most scholars opine that if a woman is administered three divorces, she can rejoin her ex-husband only if she remarries another person and provided this husband too after the conjugation divorces her. Maulānā Iṣlāḥī holds the view that conjugation (*waḥī*) is not mandatory and after the wedlock if divorce is given without *waḥī*, she may be fairly accepted by the ex-husband. This view of Maulānā Iṣlāḥī indicates that he gives little importance to the *aḥādīth*.

### **Maulānā Iṣlāḥī Writes in *Tadabbur-e-Qur'ān***

In the Qur'ānic version “*Ḥattā tankeḥa Zaujan Ghayrahu*”, the word *Nikāḥ*, we understand, means merely “Wedlock” but the people who assume that it implies *waḥī* (conjugation) have unnecessarily been too formal.<sup>189</sup>

Maulānā adds further that at least the *Waḥī* is not established in the Qur'ān...as regards quoting of *Ḥadīth* and the reasoning about it, in our view, is considerably on the weaker side.  
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Maulānā Iṣlāḥī has termed the reasoning by *Ḥadīth* as weak but has not proved what is that weakness. Syed Maudūdī has not touched this important issue in *Tafhīm al-Qur'ān* at all.

In *Bayān al-Qur'ān*, Dr. Isrār Aḥmad, explaining “*Ḥattā tankeḥa Zaujan Ghayrahu*” writes:

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<sup>188</sup>. Isrār Aḥmad, *Bayān al-Qur'ān, al-nūr*, MP3

<sup>189</sup>. Iṣlāḥī, *Tadabbur-e-Qur'ān*, Vol. 1, p. 537

<sup>190</sup>. Ibid, Vol. 1, p. 538

“Having administered 3<sup>rd</sup> *Ṭalāq* (divorce), if the husband wishes to remarry the same woman, then that woman has to enter into wedlock with another man and unless he gives her divorce, she cannot remarry the ex-husband; it is termed as *Ḥalālāh*. However, under the cover of *Ḥalālāh*, we have in our set up a business-like practice whereby, under a deal, the woman marries another person with whom it is already settled that after formal ceremony of the wedlock, he would divorce her. This practice has been condemned by the Prophet (SAWS).<sup>191</sup>

From the above version of Dr. Isrār Aḥmad, it seems that he was reluctant to explain his view on the issue.

Maulānā Iṣlāhī has lost sight of the fact that if a woman without *waṭī* becomes fair to her ex-husband, then what is the penalty or warning for the latter? On the other hand, Islām wants to discourage the administering of three divorces; if the condition of *waṭīs* removed then no difficulty will be faced to make divorce-practice so common in the society.

Allāh says in the Qur’ān, “*Wa Lā Tattakhidhū ‘Āyāti Allāhi huzūan.*”<sup>192</sup>

“And make not the fun of Allāh’s verses”.

Prophet (SAWS) has emphasized in clear terms that *waṭīs* so essential;

“*‘An Ibn-e-Shihāb Qāla: Akhbaranī ‘Urwah bin al-Zubair: ‘an ‘Aishah akhbarathu: ‘an imra’ati Rifā‘ah al-qurazī jā’at ilā Rasūlilāh (SAWS) faqālat ...wa tazawwaqī ‘usaīlatahū.*”<sup>193</sup>

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<sup>191</sup>. Isrār Aḥmad, *Bayān al-Qur’ān*, Vol. 1, p. 302

<sup>192</sup>. Al-Qur’ān, 2:231

<sup>193</sup>. Bukhārī, Muḥammad bin Ismā‘īl, *Ṣaḥīḥ al-Bukhārī, Kitāb al-ṭalāq, Bāb: Idhāṭallaqtaḥ Ḥā’iq Ta’tado bidhālik-al-ṭalāq, Ḥadīth No. 5260, p. 939, Dār al-Salām, Al-Riāz, 1419 A. H.*

“Narrated by Ibn-e-Shihāb-he said, “I am apprised by ‘Urwah bin al-Zubair and he says that Ḥaḍrat ‘Aishah (R) narrated to him that wife of Rifā‘ah al-Quraḏī came to Prophet(SAWS) saying, O’ Prophet of Allāh! Rifā‘ah has irrevocably divorced me, so I am married to ‘Abd al-Raḥmān bin al-Zubair al-Quraḏī but he is found to be lacking in manlihood (impotent). Prophet(SAWS)said, “Perhaps you like to revert to Rifā‘ah; nay you cannot do so unless you both make love with each other. ”

This *Hadīth* of *Ṣaḥīḥ Bukhārī* clearly pronounces the weakness of the stance taken up by Maulānā Iṣlāḥī.

### **Conclusion of the Discussion**

Having studied deeply *Tafhīm al-Qur’ān*, *Tadabbur-e-Qur’ān* and *Bayān al-Qur’ān*, it becomes evident that all the three works have lasting impression on minds of the persons who wish to see the religion fully implemented. The writers of the last two *tafāsīr* reflect an dictatorial command in their concepts, i. e. they not only assume their views to be final and exact but insist on the same, whereas the attitude of the writer of *Tafhīm al-Qur’ān* is the converse of the other two. The three *tafāsīr* are above board as far as the various sects are concerned and since the three authors have associated themselves with struggle to establish *Dīn*, that is why there seems more of the practical approach in their work. In the end, we can conclude without any fear or favor that in the present era this literary work of the three *tafāsīr* carries with it utmost importance.

## Comparative Study of Zīā Al-Qur’ān and Bayān Al-Qur’ān

*Zīā al-Qur’ān and Bayān al-Qur’ān* are the important *tafāsīr* of the current time.

Pīr Muḥammad Karam Shāh Al Azharī<sup>194</sup> was a prominent person of *the Ahl-e-Sunnat (Barailvī)* Sect whereas Dr. Isrār Aḥmad was a founder head (*Amīr*) of a nonpolitical revolutionary party “*Tanzīm-e-Islāmī*”. In spite of being from *Hanafī* Sect, Dr. Isrār Aḥmad valued the opinions of other *Ā’immah*. Here is a comparative study of the works of Pīr Muḥammad Karam Shāh (d: 1419A. H/1998A. D) and Dr. Isrār Aḥmad (d: 1431A. H/2010A. D).

### Preface of *Tafsīr*

Karam Shāh has written the preface of 1<sup>st</sup> volume of *Tafsīr* comprising thirteen pages. In its beginning, stating the greatness of the Qur’ān, he writes:

“This sacred Book in all respects is the most distinguished one. Its every aspect is so heartening that the reader gets into frenzy. On its descent, therefore, it attracted serious and intelligent individuals from every section of the humankind. There is no

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<sup>194</sup>. Pīr Muḥammad karam Shāh, Al-Azharī, Sitāra-e-Imtiāz (d:1419A. H/1998A. D) was an eminent sheykh (spiritual Master) of ṭarīqah chishtiyah and an Islamic (sunnī) scholar from Pākistān; a towering figure, he also served as a judge at the federal *sharī’ah* court of Pākistān and *sharī’ah* Appellate bench of the Sreme Court of Pākistān. In August 1988A. D, upon the request of General Zīā al-Ḥaḥq, Sheikh Muḥammad Karam Shāh travelled to Geneva and defended the position of the government of Pākistān upon the issue raised by the Pākistānī Qadiyanis at the Human Rights Commission of the United Nations. ([http://en.wikipedia.org/wiki/Muhammad\\_karam\\_Shah\\_Al-Azharī](http://en.wikipedia.org/wiki/Muhammad_karam_Shah_Al-Azharī), 29-08-2012, 2315hrs)

exaggeration that so much has been written in this book that no other book can claim.”<sup>195</sup>

As viewed by Pīr Karam Shāh, the most important aspect of the Qur’ān is that it is the book of Divine Guidance. Its Sender has frequently introduced it in words like:

“*Hādhā bayānun lilnnāsi wa hudan wa maw‘izatunlilmuttaqīna*” (3:138)

Today we need to pay our utmost attention to this aspect but unfortunately, this very aspect of the Qur’ān is relegated and neglected.<sup>196</sup>

In the preface, Karam Shāh has also described various stages of consolidating and editing. Discussing symmetrical order of the Qur’ān, he writes:

“The Qur’ān had completely been arranged in the time of the holy Prophet(SAWS) and all the companions(R) followed it in letter and spirit.”<sup>197</sup>

For the recitation of the Qur’ān, eight visual and five spiritual formal manners have been stated. These manners have been taken by Karam Shāh from the book *Iḥya’-‘Ulūm al-dīn* by Imām Ghazālī (d:505A. H/1112A. D) which are summarized below:

## Visual Mannerism

- (1) To recite at ease with ablution facing *Qiblah* either by standing or sitting.

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<sup>195</sup>. Karam Shāh, Muḥammad, *Ziā al-Qur’ān*, *Ziā al-Qur’ān* Publications, Lāhore, 1402 A. H.

<sup>196</sup>. Ibid, Vol. 1, p. 9

<sup>197</sup>. Ibid, Vol. 1, p. 15

- (2) To recite and finish the Qur’ān in at least thirty days or a week.
- (3) To recite it deliberately (*Tartīl*).
- (4) Endeavor to cry during the recitation.
- (5) To express the effect as per reference to the context while reciting a particular *Āyah*.
- (6) To recite at the start: “*A‘aūdhu billāhe samī‘il ‘alīm-e-minashaeṭān al-rajīm Rabbe a‘aūdhu bika min hamazātishaeṭān wa a‘aūdhu bika rabbe anyahdhorūn*”. On ending, recite: “*Ṣadaqallāhu ta‘ālā wa ballagha rasūlullāhi sallallāhu ‘alaehe wasallam-Allāhummah anfa‘nā behī wa bārik lanā fīhi, al-ḥamdu lillāhi rabbil ‘ālamīn was-tagfirullāh-al-ḥayyul qayyūm.*”
- (7) To recite as loud as to hear himself the least. Louder than this, if not troublesome to others, is desirable else detestable (*makrūh*).
- (8) To recite in a pleasant way as far as possible.

## **Spiritual Mannerism**

- (1) The reader’s heart and soul should be filled with the greatness of the Book and its Bearer.
- (2) Recitation with complete concentration and presence of mind.
- (3) Making use of pondering and meditating potentialities with a view to accessing the secrets and mysteries of the Qur’ān.
- (4) Benefiting from the Qur’ān by burying the vicious desires and orthodox ideas.
- (5) Trusting in Allāh’s support and benevolence to understand the Qur’ān instead of depending on own understanding,

intellect, and knowledge by supplicating in humility to Allāh for divine guidance and assistance at every step.<sup>198</sup>

After the manners of recitation, *Ramūz Auqāf-e-Qur'ān*' have been narrated. Towards the end of preface, Karam Shāh reveals that he commenced working on *Tafsīr* in February 1960 A. D and completed it at the end of 1964 A. D.

Dr. Isrār Aḥmad at the start of *Bayān al-Qur'ān* has given out important discussion points of the Qur'ān under the heading *Ta'āruf-e-Qur'ān*. Important information points relating to the Qur'ān have been provided in this introduction comprising eight chapters.

The title of Chapter-1 is: "Our belief about Qur'ān"

As per Dr. Isrār, we can describe our belief about the Qur'ān in three simple sentences;

"(1) Qur'ān is the word of Allāh.

(2) It has descended upon Muḥammad (SAWS).

(3) It is protected in all respects; it is existing as a whole and the onus of its protection rests with Allāh Himself."<sup>199</sup>

The title of Chapter-2 is: "Few miscellaneous Discussion Points"

In this chapter, the language of the Qur'ān, its names, attributes, and style have been explained.

As regards the language of the Qur'ān, Isrār Aḥmad says, "Language of the Qur'ān is that of the nomads of Hijāz."<sup>200</sup>

In his view when research for *Tadabbur-e-Qur'ān* is carried out, it cannot be considered complete unless the origin of a

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<sup>198</sup>. Ibid, Vol. 1, p. 15-17

<sup>199</sup>. Isrār Aḥmad, *Bayān al-Qur'ān*, Peshāwar, 2011 A. D

<sup>200</sup>. Ibid, Vol. 1, p. 30



word is traced out completely like splitting of a hair. In doing so, understanding of the common street language to understand the Qur’ān is surely essential.<sup>201</sup>

With regard to names and attributes of the Qur’ān, Dr. Isrār’s view is that the list of fifty-five names of the Qur’ān given by ‘Allāma Jalāl al-Dīn Sayūti in *Al Ittiqān fī ‘Ulūm il-Qur’ān* is not complete. Dr. Isrār divides the names of the Qur’ān in two parts: firstly, the words which are used for the Qur’ān as singular in the form of proper noun whereas there are few adjectives which appear with *Mausūf* (a noun being described about). For example, in the word *Qur’ān-e-Majīd*, the word *Majīd* is not the name of the Qur’ān but is an adjective. Likewise, *Al-Qur’ān al-Majīd* has alphabets *Alif Lām* with *Al-Majīd*, as such it is also an adjective.<sup>202</sup>

As regards the style or profile of the language of the Qur’ān, Dr. Isrār holds the view that the Qur’ān is neither a verse nor a book in a general sense; besides it is not a collection of speeches. Its style is that of an Address; in the form “Divine Addresses” added up in the shape of the Qur’ān.<sup>203</sup>

Dr. Isrār assumes the Qur’ānic Style to be in line with that of free poetry; saying:

“A poetry that became a practice in the current era; perhaps picked out of the Qur’ānic Profile is called ‘Blank Verse.’ Its peculiarities and properties are derived from the source and point of origin which is the Qur’ān.”<sup>204</sup>

The title of the 3<sup>rd</sup> Chapter is: “Chemistry and Division of the Qur’ān”.

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<sup>201</sup>. Ibid

<sup>202</sup>. Ibid, Vol. 1, p. 30-31

<sup>203</sup>. Ibid, Vol. 1, p. 36

<sup>204</sup>. Ibid, Vol. 1, p. 34

In this chapter, the division of *Āyāt and Suwar*, seven levels of the Qur’ān, the division of *Rukū’āt*, and Chapters besides the order of descent and arranging of the Scripture have been discussed. With reference to the Qur’ānic Discipline, Dr. Isrār divides different *Suwar-e-Mubārakah* into groups. In this respect, he has followed the concept of Maulānā Ḥamīd al-Dīn Farāhī(d:1349A. H/1930A. D) and Maulānā Amīn Aḥsan Iṣlāhī (d:1418A. H/1997A. D).<sup>205</sup>

Chapter-5 relates to the Editing of the Qur’ān giving out its various stages.<sup>206</sup>

Determining the subject or theme of the Qur’ān, Dr. Isrār says:

“It is neither a book of science nor it is meant to impart knowledge of science or technology..... . the actual subject of the Qur’ān is Meta-physics. There is a need to have a guide for both Concept Clearance and Practical Implementation just like a pedestrian looking for the road-signs; cautioning “No Go” or “Danger Ahead” etc. Similarly, a human being for life journey requires such cautions; warning of the danger; cautioning him: it is Prohibited-Unfair-Hazardous whether you can see yourself or not but if you move that side, you are bound to meet disaster. In fact, this is the actual subject of the Qur’ān.”<sup>207</sup>

Chapter-6 deals with the principles to understand the Qur’ān.<sup>208</sup>

Chapter-7 states the important and basic reasons of the Qur’ānic Distinction.<sup>209</sup>

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<sup>205</sup>. Ibid, Vol. 1, p. 37-46

<sup>206</sup>. Ibid, Vol. 1, p. 47-51

<sup>207</sup>. Ibid, Vol. 1, p. 60

<sup>208</sup>. Ibid, Vol. 1, p. 61-75

Chapter-8 has title: Our relationship with the Qur'ān.

In this Chapter, the meaning of *Ḥablallāh* has been spelled out in detail besides describing the obligations of the Qur'ān on the Muslim. As per Dr. Isrār, the Qur'ān has the following five rights over every Muslim subject to his capacity:

- (1) Believe in the Qur'ān in the righteous way (*īmān wa Ta'zīm*).
- (2) Recite it the way it should be done (*tilāwah wa tartīl*)
- (3) It should be understood the right way (*Tadhakkur wa tadabbur*)
- (4) It should be acted upon in letter and spirit (*ḥukm wa iqāmat*)
- (5) Disseminating it to others, spreading it to all and sundry (*tablīgh wa tabyīn*)<sup>210</sup>

A pamphlet titled “*Musalmānon par Qur'ān-e-Majīd key Huqūq*” by Dr. Isrār has been published. It consists of his two speeches delivered in 1986A. D.

When we compare the preface of *Ziā al-Qur'ān* by Karam Shāh with *Ta'āruf-e-Qur'ān* by Dr. Isrār Aḥmad, we see that Dr. Isrār has discussed in greater depth the Qur'ānic subjects whereas, in *Ziā al-Qur'ān*, there is brevity and also a scarcity of subjects in the preface. Preface of *Ziā al-Qur'ān* comprises 13 pages whereas *Ta'āruf-e-Qur'ān* has 86 pages. *Ta'āruf-e-Qur'ān* can rightly be called Encyclopedia of the Qur'ān.

## Introduction of Surahs

Karam Shāh, at the start of every Surah, gives out its complete introduction, e. g, introducing *Surah al-taubah*, he writes:

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<sup>209</sup>. Ibid, Vol. 1, p. 76-90

<sup>210</sup>. Ibid, Vol. 1, p. 96-97

“There is a mention of acceptance of repentance by few sincere believers in it, hence the name given *Taubah*. Besides, there is declaration in it to terminate the pacts concluded with the pagans of ‘Arab, therefore it is also called *Barā’*t.<sup>211</sup>

He further adds: “there are several names given to this Surah but the above two names are more famous.<sup>212</sup>

Stating the period of the descent, he says: “As per consensus of the scholars, this Surah is *Madanī*. Looking deeply over the events mentioned therein, it is revealed that this Surah descended in the year 9 A. H.<sup>213</sup>

Besides, detail of all its subjects is also given.

Introducing *Surah al-fāteḥah*, Karam Shāh writes:

“This brief but full of facts and meanings, heart touching, heartily magnanimous Surah makes the beginning of Sacred Divine Book which diverted the history of mankind; which brought a revolution in the thinking and visionary process- which gave new life-line to the heart and soul.<sup>214</sup>

The author has stated a few names of the Surah:

*al-fāteḥah*: Opener of the treasures of blessings and wisdom.

*Fāteḥah al-kitāb*: Key of the guarded secrets of the Qur’ān.

*Umm al-Qur’ān*: Origin and source of the Qur’ānic realities.

*Al-sab‘l mathānī*: Frequently repeated seven verses.

*Al-shifā*: Antidote of physical and spiritual ailments.<sup>215</sup>

Karam Shāh fixing the period of its descent has written that this Surah descended in *Makkah Mukarramah*.<sup>216</sup>

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<sup>211</sup>. Karam Shāh, *Ziā al-Qur’ān*, Vol. 2, p. 173

<sup>212</sup>. Ibid

<sup>213</sup>. Ibid

<sup>214</sup>. Ibid, Vol. 1, p. 20

<sup>215</sup>. Ibid

Another prominent feature of *Ziā al-Qur'ān* is that at the start of every Surah, the writer has given its number of the alphabets and words, e. g, in the introduction of *Surah ḥā mīm al-sajadah*, he writes:

“It comprises 6 *Rukū'āt* and 54 *Āyāt* with 796 words and 3350 alphabets. ”<sup>217</sup>

In the introduction of *al-qaṣaṣ*, it is written:

“Name of this Surah is *al-qaṣaṣ*. It contains 88 *Āyāt*, 9 *Rukū'āt*, 441 words, and 5800 alphabets. ”<sup>218</sup>

Dr. Isrār Aḥmad offers an introduction in the form of forewords at the start of every Surah giving its main theme, its relation with the Surah before and after, and the period and cause of its descent. For example, introducing *Surah al-anfāl*, says in the forewords:

“It is *Madanī Surah* and it forms a pair with another *Madanī Surah al-taubah*. The four *Surahs* of this group have a linkage; in the first two *Makkī Surahs*, (*al- an'ām* and *al-a'rāf*) the continuous invitation from Rasūl Allāh(SAWS) towards Pagans of 'Arab is completed. Later, in the two *Madanī Surahs*(*al-anfāl* and *al-taubah*) in response to the completion of invitation there is a mention of punishment. On account of the relativity of the theme, all these four *Surahs* form up one group with two pairs each.

*Surah al-anfāl* descended nearly after the battle of Badar but earlier than most of the parts of *Surah āl-e-Imrān*.<sup>219</sup>

In comparison with Karam Shāh, Dr. Isrār Aḥmad has the individuality to give out the relationship of different *Surahs* with

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<sup>216</sup>. Ibid

<sup>217</sup>. Ibid, Vol. 4, p. 327

<sup>218</sup>. Ibid, Vol. 3, p. 473

<sup>219</sup>. Isrār Aḥmad, *Bayān al-Qur'ān*, Vol. 3, p. 207

one another. Dr. Isrār has borrowed the description from *Nizām al-Qur’ān* stated by MaulānāḤamīd al-Dīn Farāhī (d: 1349A. H/1930A. D) and Maulānā Amīn Aḥsan Iṣlāhī (1418A. H/1997A. D) and given out the pairing or grouping of different *Suwar al-mubarikah*. While illustrating *Āyah: 5 of Surah al-ḥaj*, Dr. Isrār has declared to have benefited greatly from *Nizām al-Qur’ān* described by Maulānā Iṣlāhī.<sup>220</sup>

In Chapter 3 of *Ta’aruf-e-Qur’ān*(*Bayān al-Qur’ān* vol: 1), detail has been given about the layout of the Qur’ānic *Āyāt and Suwar* under heading “*Qur’ān Majīd kī Tarkīb-o- Taqṣīm*”. Dr. Isrār thus says:

“First Group is the largest of all with only one *Makkī Surah al-fāteḥah* and four *Madanī Surahs* spread over six and a quarter chapters..... Second Group is a balanced one in the sense that it contains two *Makkī* and two *Madanī Surahs*. In the third Group, there are fourteen *Makkī Surahs* from *Surah Yunus* to *Surah al-mo’minūn* followed by one *Madanī Surah*. Fourth Group comprises *Makkiyāt* from *Surah al-furqān* to *al-sajadah* followed by a *Madanī Surah al- aḥzāb*. Fifth Group has *Makkiyāt* from *Surah sabā* to *al-aḥqāf* followed by three *Madanī Surahs* *Muḥammad, al-fath, and al- ḥujurāt*. Thereafter, Sixth Group contains seven *Makkiyāt* from *Surah qāf* to *al-wāqi’ah* followed by ten *Madniyāt* from *Surah al-ḥadīd* to *Surah al-taḥrīm*. Similarly in the Seventh Group, there are *Makkī Surahs* first and then two *Madanī Surahs* at the end; this is how it makes seven groups in all.”<sup>221</sup>

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<sup>220</sup>. Ibid, 22: 5, MP3

<sup>221</sup>. Ibid, Vol. 1, p. 45.

The above-detailed structure is designed by Maulānā Amīn Aḥsan Iṣlāhī and stated by Dr. Isrār. It must be kept in view that neither Allāh has manifested various *Surahs* into pairs nor Prophet(SAWS) gave any such directive. Perhaps that is the reason, Karam Shāh paid no attention to this side, whereas preface to *Nizām al-Qur'ān* by Maulānā Ḥamīd al-Dīn Farāhī (d:1349A. H/1930A. D) was in existence when *Ziā al-Qur'ān* was being written and concepts of Maulānā Amīn Aḥsan Iṣlāhī (d:1418A. H/1997A. D) were also sounding high.

### **Translation of the Qur'ān**

With reference to the translation of the Qur'ān, Karam Shāh writes in the preface to *Ziā al-Qur'ān*:

“Translations of the Qur'ān that I have gone through are generally of two types; one type is the literal translation of words but without the strength of expression which happens to be the hallmark of dynamism of the Qur'ān. Second type is the translation in phrase but having a difficulty that the given translation does not correspond to the words above. Resultantly, a reader can not make out the translation he is following below relates to which of the words or sentences. I have tried to consolidate the two types in a way that the continuity or flow of the speech is maintained without affecting the expression strength besides writing the translation of each word below.<sup>222</sup>

In *Ziā al-Qur'ān*, the literal translation of the Qur'ān has been undertaken in a very organized way. While translating, an explanation has been given keeping in view the phraseology of the language in a manner that even a non-Arab can easily understand the meanings of the Qur'ānic Text.

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<sup>222</sup>. Karam Shāh, *Ziā al-Qur'ān*, Vol. 1, p. 12

Allāh ordains in Āyah:167 of *Surah al-nisā*:

“*Inna al-ladhīna kafarū wa ṣaddū ‘an sabīli Allāhi qad ḍallū ḍalālan ba‘īdā*”

Karam Shāh translating it writes:

“Those who rejected faith and kept off others from the way of Allāh, have verily strayed far, far away from the path.”<sup>223</sup>

Translation of the Qur’ān by Karam Shāh under the title of *Jamāl al-Qur’ān* has been published with Arabic text. As compared to other translations of the Qur’ān by *Ahl-e-Sunnat wal Jamā‘at* (Barailvī Sect), e. g. *Kanz al-Imān* (author: Imam Aḥmad Raḥā Khān) and *‘Irfān al-Qur’ān* (author: Dr. Muḥammad Ṭāhir al-Qādrī), *Jamāl al-Qur’ān* has more of literary color in it. As far as professing of his sect is concerned, this has been taken care of in *Jamāl al-Qur’ān*, e. g. Āyah: 7 of *Surah al-ḍuḥā* has been translated as follows:

“On finding you wandering in quest of His love, blessed you with the destiny”<sup>224</sup>

This remains a fact that Karam Shāh while following his sect does not exceed the limits. One can not find a verse in his Qur’ānic translation where he could be found interpreting any word the wrong way.

Dr. Isrār Aḥmad in *Bayān al-Qur’ān* has translated the Qur’ān in a simple and easy language by phrases keeping in view the reference to the context, e. g. Allāhsays in *Surah al-Raḥmān*:

“*Wa an-Najmu wa ash-shajaru yasjudāni.*”: (55:6)

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<sup>223</sup>. Ibid, Vol. 1, p. 423

<sup>224</sup>. Ibid, Vol. 5, p. 588



“*Najam*’ means Star and *Shajar* means Tree. However, *An-najam* besides stars also means the plants without roots. Dr. Isrār with reference to the context has translated it in the following way:

“Bushes (shrubs) all bow down before Allāh Almighty”<sup>225</sup>

Thus, rules of the Arabic language have been kept into consideration, e.g.

“*Īyāka na ‘budu wa Īyāka nasta ‘īnu*” has been translated as:

“We worship You alone and will keep doing so; we seek assistance only from you and we will keep doing so”<sup>226</sup>

Having done the above translation, Dr. Isrār writes:

“Preceding or preferring “*ḍamīr Mukhātab*” (pronoun) alphabet *qāf* implies *Kalima-e-Ḥaṣar* (restricted meaning). Besides, in Arabic tense of *Fi’l-e-Muḍāri’* encompasses both Present as well as Future tenses simultaneously; that is why I have taken care of these aspects in the translation.”<sup>227</sup>

Dr. Isrār Aḥmad (d:1431A. H/2010A. D) was cautious not to utter anything in contradiction to the consensus of the scholars. He had a strong feeling that forming up an opinion against them creates factions.

In *Āyah*: 17 of *Surah āl-e-Imrān*, Allāhsays:

“*Walmustaghfirīna bil ashḥār*”

If a person translates it with the help of a dictionary, the word *Ashḥār* would be translated “from the depth of heart”, i.e.. “persons asking forgiveness from the depth of heart” whereas its apt translation would be the same as done by Dr. Isrār:

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<sup>225</sup>. Isrār Aḥmad, *Bayān al-Qur’ān*, 55: 6, MP3

<sup>226</sup>. Ibid, Vol. 1, p. 111

<sup>227</sup>. Ibid

“People asking forgiveness in the small hours of the morning”<sup>228</sup>

We may conclude that ‘*Jamāl al-Qur’ān*’ and ‘*Bayān al-Qur’ān*’ are easy translations in Urdu prose and less educated persons can also benefit.

## Delicacies of Grammar

In *Ziā al-Qur’ān*, delicacies of grammar have been touched according to the rules of *Ṣarf* and *Naḥv* (grammar). Karam Shāh was a certified religious scholar who paid attention to the issues of Grammar. For example, explaining *Āyah*: 3 of *Surah al-taubah*, “*Anna Allāha barī’un mina al-mushrikīna wa Rasūluhu*”, he writes: “*Wa Rasūluhu* ” is *M’aṭūf* whereas its *M’aṭūf ‘alaeh* is the word ALLĀH which is noun of *Anna* and is called *Mansūb* (objective). As per rule of *Naḥv*, it should be *Rasūlahu* but here it is *Rasūluhu*; why is it so? Its brief answer is that ‘*wa rasūluhu* is indeed a *M’aṭūf* but it is not a solitary (*mufrid*) *m’aṭūf*; it is *Mubtadā* and its *Khabar barī’un* is *Maḥdhūf*. Thus, *Rasūluhu* along with its *Khabar* is *M’aṭūf* in the form of a sentence and *Annallāha barī’un* as a sentence is *M’aṭūf ‘alaeh*; that’s why it is not a deviation.<sup>229</sup>

Allāh says in *Āyah*:72 of *Surah al-namal*:

“*Qul ‘asā an yakūna radīfa lakum ba‘du al-ladhī tasta‘jilūna .*”

“Say: “it may be that some of the events which you wish to hasten on may be close in your pursuit”

Referring to this *Āyah*, Karam Shāh writes:

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<sup>228</sup>. Ibid, Vol. 2, p. 19

<sup>229</sup>. Karam Shāh, *Ziā al-Qur’ān*, Vol. 2, p. 179

“*Yakūna and Radīfa* both are verbs and their subject is *Ba‘d*. Due to *Tanaza-e-Fi‘laen* (conflicting verbs) subject of the one will be *Ism-e-zāhir* (visible noun) and that of the other *Ism-e-ḍamīr* (pronoun) to revert to its ‘*Ism-e-zāhir*’<sup>230</sup>

In *Āyah: 2 of Surah al-taḥrīm*, Allāh ordains:

“*Qad farada Allāhu lakum taḥillata aymānikum wa Allāhu Mawlākum wa huwa al-‘Alīmu al-ḥakīmu.*”

“Allāh has already ordained for you, the expiation of your oaths: and He is your Protector and He is full of knowledge and wisdom”

Karam Shāh explains it thus:

“*Taḥillata* is similar to *Tafillah*. This is the other form of *Tafīl* group; *Karrama-Takrīm and Takrimah or Kammala-Takmīl and Takmilah* both sound alike. It is too the other *maṣdar* (noun) of *Hallala-Taḥlīlān*.<sup>231</sup>

Rules of Grammar have been discussed in *Bayān al-Qur’ān* too. Giving details of *Surah al-fāteḥah*, Dr. Isrār, with reference of *al-Raḥmān al-Raḥīm*, writes:

These are two names of Allāh derived from the root word *Raḥmat*. Let us find the difference between the two; *Raḥmān* sounds like *F‘alān* having vast meaning, i. e. extremely kind because Arabs select similar-sounding words to express more of intensity. So, *Raḥmān* is that source whose kindness is like the sea in tide. An adjective that becomes permanent or lasting in someone coincides with the sound *Fa‘īl*. Thus, the two adjectives *al-*

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<sup>230</sup>. Ibid, Vol. 3, p. 463

<sup>231</sup>. Ibid, Vol. 5, p. 296

*Raḥmān and al-Raḥīm* when put together gives the meaning that His benevolence is like the sea in tide and is permanent too.<sup>232</sup>

Dr. Isrār desired to make his work very easy to understand and that is why he thought it unnecessary to refer much to the delicacies of grammar. However, author of *Ziā al-Qur'ān* being an administrator of an institution paid more attention to this aspect for the need of students and teachers.

### **Style of *Tafsīr***

Karam Shāh's *Tafsīr* has more of the fiction shade in it with overdoing it at times.

Explaining *Āyah:31* of *Surah Luqmān*, he writes:

“Vastness of the sea, its depths, rising tides like Mountains, whirlpools surrounding at every step and amidst these all a boat carrying hundreds of passengers on board, laden with tons of load, playing hide and seek with the angry waves, escaping the odds, keeps heading to the destination; is it not the sign of power of nature? There are series of divine signs even in the sea and there exist world of worlds in its every drop, so many hidden treasures with several potential energies but all these natural powers unveil only for those who are blessed with the quality of patience. They are fond of thinking and pondering without being discouraged by the frequent failures but remain restless with passion to move ahead; these are the courageous people who are blessed with returns and rewards.”<sup>233</sup>

Karam Shāh writes in *Āyah: 2* of *Surah al-nūr*:

“If you study Islamic *Sharī'ah*, then for God's sake, do not undertake the study being overpowered by the influence of volatile

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<sup>232</sup>. Isrār Aḥmad, *Bayān al-Qur'ān*, Vol. 1, p. 110

<sup>233</sup>. Karam Shāh, *Ziā al-Qur'ān*, Vol. 3, p. 617

emotions but be above board. Virtually keep the respect and reverence aside and do not part with the reality because of someone's coaxing or persuasion. Islām is the religion of nature; its beauty will enchant you once its realism dawns upon you.<sup>234</sup>

The color of fiction is quite obvious in the explanation of *Āyah: 28 of Surah al-fāteḥah:*

“It is not the religion of those who hide in caves or duck down in the shrines; it is not the religion of those who live safely a life by escaping the struggles; it also does not believe in compromising with the falsehood. It is the religion of the lions who put the evil on alert when they start roaring; a religion of eagles whose flight makes the space shrink; a religion of the bold and brave youngsters who know how to row the lifeboat across amidst the stormy crises.<sup>235</sup>

Dr. Isrār Aḥmad in fact has not written a *Tafsīr* titled *Bayān al-Qur'ān* but his addresses of *daura Tarjuma-e-Qur'ān* are converted into a book form. That is the reason that this *Tafsīr* is speech oriented and during its study one can make out the style of a revolutionary sermon addressed to the audience. Use of simple words and frequent use of poetic verses create interest among the audience. The use of English words can also be seen in places. Dr. Isrār Aḥmad was a founder head (*Amīr*) of a revolutionary organization (*Tanzīm-e-Islāmī*), *Tafsīr*, therefore, is action-oriented. Allāh ordains in *Āyah:286 of Surah al- baqarah:*

“*Lā yukallifū Allāhu nafsan illā wus 'ahā*”

“On no soul, Allāh places a burden greater than it can bear”

Dr. Isrār explains this part of the verse in simple words says:

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<sup>234</sup>. Ibid, Vol. 3, p. 286

<sup>235</sup>. Ibid, Vol. 4, p. 566-567

“Allāh does not treat His beings blindly to account for them on the same footing. Every person receives genes that are different from individual to individual. These genes have their integral properties and limitations. Similarly, every person comes across varying type of environment. A combination of hereditary and environmental factors makes a profile of the human personality which is called *Pāton* by the local blacksmith. A mold of earth or wood is constructed first, if the iron is required to be molded into a shape. This mold is called *Pāton* in the language of our technicians. If the melted iron is poured into it, it will acquire the shape of the mold. In the Qur’ānic term, it is *Shākilah* which is formed of all humankind.<sup>236</sup>

Allāh ordains in Āyah: 51 of *Surah al-taubah*:

“*Qul lan yuṣībana illā mā kataba Allāhu lanā huwa Mawlānā*”

“Say: Nothing will happen to us except what Allāh has decreed for us: He is our Protector”

Dr. Isrār about this verse says:

“Whatever crises we face, it is ordained with the will and affirmation of Allāh. Without his will, not a single leaf sheds from a tree; He is our Facilitator and the Creator. If it is His will that we should be subjected to some difficulty, we bow before His discretion;

“*sarey taslīm-e-kham hae jo mizāj-e-yār mein āey*”- we reconcile to his will; even if it is in the form of some crises, we assume it as our well-being;

“*har chey sāqi ma rīkh ain alṭāf ast*”

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<sup>236</sup>. Isrār Aḥmad, *Bayān al-Qur’ān*, Vol. 1, p. 356

(Our server may pour anything in our tumbler; for us, it is His blessing”<sup>237</sup>

In the Qur’ān wherever comes a reference to the enforcement of religion in *Āyah*, Dr. Isrār has put across his stance in detail and has persuaded the masses to put up the struggle. While going through the details of *Surah al-anfāl*, *al-taubah*, *al-ṣaff* or other surahs on the same subject, we come to know that *Bayān al-Qur’ān* is a dynamic *Tafsīr*. Let us look into the sentence used to explain *Āyah*: 16 of *Surah al-taubah*:

“How your devotion to the religion can be proven unless the attractive ties of the worldly relationship are severed and cut by the sword. ”<sup>238</sup>

In *Ziā al-Qur’ān*, while explaining *Āyāt* relating to the enforcement of *Dīn*, not much of the emphasis has been laid on uprooting the evil system or replacing the same with Divine Religion.

## Sectarian Prejudice

Karam Shāh basically was the spokesman of *Barailvī* Sect belonging to *Ahl-e-Sunnat wal Jamā’at* School of thought. In his *Tafsīr*, he has advocated his own sect at different places. He has expressed his apprehensions that *Ahl-e-Sunnat wal Jamā’at*, i.e., the followers of Aḥmad Razā Barailvī are becoming victim of the wrong path; explaining *Āyah*: 39 of *Surah al-taubah*, he writes:

“O’ the Guides of *Ahl-e-Sunnat wal Jamā’at*! How long the splitting of our files will continue to increase? How long the faithful of Monotheism will remain divided? How long the power of confidence that you acquired from your elders will remain

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<sup>237</sup>. Ibid, Vol. 3, p. 291

<sup>238</sup>. Ibid, Vol. 3, p. 269

unutilized? When will you light up your sad and barren hearts with candles of ambitions? For the sake of Allāh, His Prophet (SAWS) and to raise the flag of Islām, get united. Do not let your ego or status become the cause of splitting the files of *Ummah*. Give up the ways to turn your nears into strangers; adopt the art of attracting strangers towards you which was the attribute of blessed followers of *Sharī'ah*.<sup>239</sup>

Karam Shāh in the above paragraph has addressed the people of his sect and not the *MuslimUmmah* which makes his sectarian prejudice conspicuous.

While explaining *Āyah:2* of *Surah al- hujurāt* but without nominating the various sects, he has severely criticized them in the following way:

“Today, the people talk cheaply in respect of Muḥammad(SAWS), question his divine knowledge, and do not pay due respect or reverence. They are proud of their knowledge, of their virtues, and of their faithless long sermons; they must think about their ultimate end.”<sup>240</sup>

Adding more to the above, he writes:

“This sentence describes the deprivation and ill-fate of the arrogant. In spite of hearing all this, if the intoxication of literacy or so-called virtues does not shed away, the magic of supremacy and nobility is not diffused, then it would be an extreme of the bad luck. It has been clarified that all your deeds will be sheer waste without letting you know. You will be under the false spell of being so regular in offering the prayers and a great valorous otherwise; ever-fasting (*ṣā'im al- dahar*), steadfast in praying by night (*Qā'im al-*

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<sup>239</sup>. Karam Shāh, *Ziā al-Qur'ān*, Vol. 2, p. 205

<sup>240</sup>. Ibid, Vol. 4, p. 580



*lael*), narrator of the Qur’ān or *Ḥadīth*, a fiery orator and heavens awaiting you there. But alas! On reaching there, you find the orchard of your acts is turned into ashes because of the firry winds of your bad deeds.<sup>241</sup>

The above profile of Karam Shāh’s writing clearly indicates that he is targeting the other sects (*Ahl-e-Ḥadīth*, *Deobundī*) of the sub-continent by criticism whereas any Muslims irrespective of his sect can never think of being arrogant to Prophet (SAWS). Karam Shāh in the preface of *Ziā al-Qur’ān* has written that he has interpreted hissect in a manner that the people will be out the misapprehension who under the influence of false propaganda think that a section of *Muslim Ummah* has been involved in *Shirk* or there is a similarity in their acts and in the acts of pagans(*Mushrikān*).<sup>242</sup>

Dr. Isrār Aḥmad(d:1431A. H/2010A. D) does not seem to be under the influence of sectarian prejudice. He was a messenger of the Qur’ān from beginning till the end and that is evident in *Bayān al-Qur’ān*. He was basically a *Ḥanafī* but individuals belonging to every school of thought are found in his organization. He held the principle that with regard to beliefs and acts, we must always stick to faith of the elders; this is explained as follows:

“Trace back the practical aspect of *Dīn* disregarding the compulsions of the modern era; look into the acts performed by Prophet (SAWS) and his companions(R). In this respect, student of the Qur’ān should divert to the past to ascertain as to what was the understanding by the predecessors; leave the successors by tracing the steps of the formers; from there turn to the followers and then

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<sup>241</sup>. Ibid

<sup>242</sup>. Ibid, Vol. 1, p. 11

onwards to *mā* ‘*ana* ‘*alaehe wa aṣḥābī*, i. e, up to the acts of the prophet (SAWS) and the companions(R). For this, following verse of ‘Allāma Iqbāl is befitting:

“*ba Muṣṭafā barasān khawesh rā keh Dīn hamah ōst;*  
*gar bah o nara sayyadī tamām bu lahbī sat*”

“Practical aspect of *Dīn* is what is proven by the messenger of Allāh”<sup>243</sup>

In other words, by putting across distinctive views, the motive of Dr. Isrār Aḥmad was not to create any mental differences but it was to reconstruct the agreeable and solid facts on the mental horizon of the current times with a view to producing an amiable understanding among the *Ummah* on controversial issues. Since Dr. Isrār did not advocate any particular sect, therefore scholars of every sect considered him as a stranger. His position was as per this verse:

“*apney bhī khafā haen mujh sey begāney bhī nākhush*  
*maen zehr-e-halāhil ko kabhī kaeh na sakā qand!*”<sup>244</sup>

After the study of *Bayān al-Qur’ān*, no one can comment that this *Tafsīr* represents sects of *Deobandī*, *Barailvī*, or *Ahl-e-Ḥadīth* Schools of thought whereas the study of *Zīā al-Qur’ān* gives out that Karam Shāh was the advocate of *Barailvī* Sect.

## Command Discussions

Karam Shāh belonged to the *Ḥanafī* religion. He had been a judge in Federal *Sharī’ah* Court but in his *Tafsīr*, while explaining Command Verses, he not only endorses the views of *Ḥanafī*

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<sup>243</sup>. Isrār Aḥmad, Dr. , *Ta’aruf-e-Qur’ān Ma’‘Azmat-e-Qur’ān*, p. 95-96, *Anjuman Khuddām al-Qur’ān*, Lāhore, 2009 A. D.

<sup>244</sup>. Iqbāl, Muḥammad, ‘Allāma, *Kulliyāt-e-Iqbāl, Bāl-a-Jibra’īl, Ghazal* No. 16, Sheikh Ghulām ‘Alī and Sons, Lāhore, 1982A. D.

scholars but of the others too so that it adds up to the reader's information.

Explaining *Āyah*: 5 of *Surah al-nūr*, he writes:

“If a person offers repentance after slandering, he will not be exempted from *Ḥadd-e-Qadhaf*, however, the punishment he was to be given on the day of judgment will be forgiven. There is a difference of opinion whether, after the repentance, his evidence will be acceptable or not. In the *Ḥanafī* religion, his evidence will be rejected (*Mardūd-al-Shahādah*) despite repentance. Besides Imām Aʿzam, Qāḍī Shoraiḥ, Ibrāhīm Nakhʿī, Saʿīd bin Jubair, Makhūl and ʿAbd al-Raḥmān bin Zaid bin Jābir have the same opinion. But Imām Mālik, Imām Aḥmad and Imam Shāfʿī are of the opinion that his evidence will be acceptable; so is the view of Saʿīd bin al-musayib and other scholars. Shaʿbī is quoted to have said that after repentance, Ḥadd will be inapplicable.”<sup>245</sup>

Karam Shāh with reference to ʿAllāma Abū Bakr al-Jaṣṣāṣ (d:370A. H/981A. D) has endorsed a number of quotes about the subsistence and abode of a pregnant woman who loses her husband:

1. As per Ḥaḍrat Ibn-e-Abbas, Ibn-e-Masʿūd, Ibn-e-ʿUmar, Shoraiḥ, Abu'l-ʿĀliyah, Shaʿbī, and Ibrāhīm, she will be paid the subsistence out of the assets left behind by the husband.
2. Ḥaḍrat Jābir, Ibn-e-Zubair, Ḥasan, Ibn al-Musayib, and ʿAtā says, “Onus of subsistence lies with her and she will not be given subsistence from the assets of the husband”; so is the view quoted by Ḥaḍrat Ibn-e-ʿAbbās.

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<sup>245</sup>. Karam Shāh, *Ziā al-Qurʾān*, Vol. 3, p. 293

3. Ibn-e-abī Laelā says, “She will be paid the subsistence as the debt is cleared out of the assets of the husband.”
4. As per the view of Imām Mālik, she is not entitled to subsistence but the abode.
5. There are two quotes attributed to Imām Shāfī:
  - (a) She should be provided both subsistence and abode.
  - (b) She will receive neither subsistence nor abode.
6. Imām Abū Ḥanīfah, Imām Abū Yousuf, Imām Muḥammad, and Imām Zufar are of the view that she has no right of subsistence or abode from assets of the husband as she has lost the privilege of belonging; all the assets now are right of the heirs and she is also on the panel of heirs as such she should bear up the expenses out of the share she is going to inherit.<sup>246</sup>

One quality of *Zīā al-Qur’ān* is that there is no untoward insistence in it to follow a particular sect. Since Dr. Isrār Aḥmad (d: 1431A. H/2010A. D) was not a regular bonafide scholar, therefore, he refrained from the Command Discussions in *Bayān al-Qur’ān*. He always gave weight to the views of the majority of scholars and at most of the points, he proceeded ahead without much discussion by giving the views of various scholars.

In *Āyah*: 43 of *Surah al-nisā*, Allāhsays:

“*Wa lā junuban illā ‘ābirī Sabīlin ḥattā Taghtasilū*”

“And not in a state of impurity except when you are passing by (through the mosque) until after washing your whole body”.

Dr. Isrār while explaining this *Āyah* writes:

“There are so many sayings about “*illāābirī sabīlin*”. Some scholars have the understanding that one should not get into the

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<sup>246</sup>. Ibid, Vol. 5, p. 284

mosque in a state of impurity but when under compulsion to pass through it whereas others have interpreted it as a state of travel.  
”<sup>247</sup>

In *Bayān al-Qur’ān* the explanation of the Qur’ān is with the help of the Qur’ān and *Ḥadīth*. Since it is an explanation by invitation with a view to putting up the struggle for establishing *Dīn*, so the reader has been made to focus on this particular aspect. This is also true that had Dr. Isrār concentrated on describing the religious issues, his sayings would not carry much weight and instead, he would have faced the opposition of most of the scholars. Evading the Command Discussions, Dr. Isrār Aḥmad has proven wise.

### **Sources of Tafsīr-e-Qur’ān**

Karam Shāh at the outset has tried to explain the Qur’ān by the Qur’ān itself, e.g., Allāh says in *Āyah: 7* of *Surah al-baqarah*:  
“*Khtama Allāhu ‘alā qalūbihim wa ‘alā sam‘ihim*”<sup>248</sup>  
“Allāh has set a seal on their hearts and on their hearing”

Some people comment that if Allāh has set a seal on their hearts and ears then how could they become the believers. Karam Shāh replying the people says:

“This never means that they were deprived of their senses right from the beginning so that they may not follow the truth. This true dilemma has been explained in detail at several places in the Qur’ān that there exists no element of doubt, e.g., at one point it is said, “*Bal ṭaba‘Allāhu ‘alaeha bekufrehim*”, i.e., because of their not believing or the denial, Allāh set a seal on their hearts. Their hearts were not sealed earlier but due to their insistence to

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<sup>247</sup>. Isrār Aḥmad, *Bayān al-Qur’ān*, Vol. 2, p. 154

<sup>248</sup>. Al-Qur’ān , 2:7

disbelieve they were deprived of this blessing. At another point it has been said, “ *Bal rāna ‘alā Qulūbihim mā Kānū Yaksibūna*, i. e, all the mischief they would be doing has caused dirt to settle in their hearts and the bright mirror of their heart has become opaque that no divine light can enlighten it. ”<sup>249</sup>

After the Qur’ān, the second source of *Tafsīr* considered by Karam Shāh is *Ḥadīth*, e.g., explaining *Surah al-taubah* *Āyah: 35*, he writes:

“This is well explained by *Ḥadīth* as stated by Ḥaḍrat Abū Hurairah(R), “*Mā min šāhibin. ...kullamā baridat u ‘īdat lahu.* ”

“A person who possesses gold and silver but does not fulfill his duty towards it, then on the day of judgement it will be made into strips which will be heated up by the hell-fire and thereafter the sides, forehead and back of that person will be stamped by the same. On cooling, these strips will be heated up again.”<sup>250</sup>

In the explanations of the Qur’ānic Verses, Karam Shāh has also endorsed the references of the Companions (R) in *Ziā al-Qur’ān*, e. g, while explaining *Āyah:1* of *Surah al-taubah*, he has included the address by Ḥaḍrat ‘Alī (R) as follows:

1. Let no Mushrik enter for *Haj-e-Ka ‘bah* after this year.
2. Let no one perform *Tawāf* when naked.
3. No one other person but the believers will be entering heaven.

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<sup>249</sup>. Karam Shāh, *Ziā al-Qur’ān*, Vol. 1, p. 34

<sup>250</sup>. Ibid, Vol. 2, p. 201

4. The agreement will be honored with those who do not initiate any violation but those not having any pact will be given a grace period of four months.<sup>251</sup>

An important source of Karam Shāh's *Tafsīr* is *Tafsīr-e-Mazharī*. References of *Tafsīr-e-Mazharī* are found frequently in *Ziā al-Qur'ān*. As regards Command Discussions, Karam Shāh has depended on *Aḥkām al-Qur'ān* - a *Tafsīr* written by Abū Bakr al-Jaṣṣāṣ (d:370A. H/981A. D). He has also made use of *Tafsīr* written by Syed Abu'l-A'lā Maudūdī (d:1399A. H/1979A. D) besides taking into consideration the works by *Deobundī* School of Thought.

Dr. Isrār Aḥmad (d:1431A. H/2010A. D) has given out sources of the Qur'ān in his book titled "*Da'vat Rujū' ilā al-Qur'ān kā Manẓar-o-Pasmanẓar*." He writes:

"My thought process and vision from the beginning till the end has the influence of late 'Allāma Iqbāl; initial impact therein is mostly emotional one with the outcome of Ummah's Passion with accomplishing color of a pure thought process. Its theme is the study of the Qur'ān in the background of modern thinking or review and analysis of modern thinking in the light of the Qur'ān. Amidst all this is the influx of the Qur'ānic invitation for the struggle (*jihād*) or revolution by Syed Abu'l-A'lā Maudūdī and *Ṭarīq-e-Tadabbur-e-Qur'ān* by Imām Ḥamīd al-Dīn Farāhī and Maulānā Amīn Aḥsan Iṣlāhī with the cool and fragrant springs oozing out profound knowledge of Ḥaḍrat Sheikh al-Hind and Maulānā Shabbīr Aḥmad Uthmānī.<sup>252</sup>

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<sup>251</sup>. Ibid, Vol. 2, p. 177-178

<sup>252</sup>. Isrār Aḥmad, *Da'vat Rujū' ilā al-Qur'ān Kā Manẓar-o-Pasmanẓar*, p. 132

Among the Sources of *Tafsīr* by Dr. Isrār Aḥmad, frequently appear names of the personalities who had conceived revolutionary thinking. That is the reason revolutionary color is evident in *Bayān al-Qur’ān*. Karam Shāh was a solid religious scholar with an intimate association with a particular sect, as such there is a literary reflection in his *Tafsīr*.

Like Karam Shāh, Dr. Isrār Aḥmad carries out *Tafsīr* of the Qur’ān at the first instance by the Qur’ān itself, e. g, Allāh says in *Āyah: 34 of Surah al-baqarah:*

“*Wa idh qulnā lilmalā’ikati asjudū li Ādama fasajadū illā iblīsā*”

“And behold, we said to the angels: “Bow down to Adam; and they bowed down except Iblīs”

Dr. Isrār while explaining it says:

“In *Makkī surahs*, this has been illustrated in clear words in two places:

“*Faidhā sawwaytuhu wa nafakhtu fīhi min Rūḥī faqa ‘ū lahu Sājidīna*”(al-ḥijr:29 and ṣād: 72)

“When I set him (in due proportion) and breathed into him My spirit, fall you down in obeisance unto him”

So, the real obeisance is not for Adam but for the Divine Spirit present therein which is in fact the Divine Element or Spark which has been specified by the Creator Himself in the words *Min Rūḥī*.<sup>253</sup>

In *Bayān al-Qur’ān*, *Aḥādīth-e-Mubārikah* have also been used as a source to understand various *Āyāt*, e. g, to explain *Āyah:115 of Surah al-nisā*, Dr. Isrār has referred to the following *Ḥadīth*:

“*Inna ummatī lā tajtam ‘u ‘ala al-ḍalālah*”

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<sup>253</sup>. Isrār Aḥmad, *Bayān al-Qur’ān*, Vol. 1, p. 149



“My *Ummah* will never concur on the misleading.”<sup>254</sup>

However, very little reference has been made to the Companions (R) in *Bayān al-Qur'ān*.

After studying the two *tafāsīr*, one may conclude that Karam Shāh has made more use of ancient literature on *Tafsīr* whereas Dr. Isrār Aḥmad has taken the help of the Scholars of the current time and medical science.

### **Rebuttal of Ahl-e-Tashayyū‘**

Author of *Ziā al-Qur'ān* in his *Tafsīr* has leveled criticism on *Ahl-e-Tashayyū‘* as well. While explaining *Āyah*: 40 of *Sura al-taubah* he has vehemently rebutted the following concept of *Ahl-e-Tashayyū‘*:

“Had Abū Bakr accompanied Prophet(SAWS) during migration on the order of Allāh, it would be called a distinguished honor but he joined him on his own and Prophet(SAWS) did not stop him to do so lest he should inform the idolaters to arrest him.”<sup>255</sup>

Karam Shāh by quoting several scholars of *Ahl-e-Tashayyū‘* has rebutted the above idea, e.g., by quoting Imām Hasan ‘Askarī as follows:

“While the Non-believers made a plan to assassinate Prophet(SAWS), Ḥaḍrat Jibra’īl appeared, conveyed greetings of Allāh, reported about the evil designs of the Non-believers and also presented the following divine message:

“*Wa amaraka an tastaḥiba Aba Bakr*”

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<sup>254</sup>. Ibid, Vol. 2, p. 201

<sup>255</sup>. Karam Shāh, *Ziā al-Qur'ān*, Vol. 2, P. No. 207

“Allāh ordains you to take along Abū Bakr on this dangerous journey.  
”<sup>256</sup>

Karam Shāh after rebutting the allegations of *Ahl-e-Tashayyu'* with the explanations given by their own scholars writes:

“If a person on a bright sunny day demands an argument on the rising sun, it may not be that out of place as is found in the statement of these friends; a person like Abū Bakr who is a successful merchant with status and assets in abundance; who is blessed with honor, prosperity and the offspring; he rejects everything only to give company to a person who is likely to be assassinated...;

A person who puts everything at stake and yet accompanies the holy Prophet(SAWS); his loyalty and sincerity are above board and anyone doubting it should be ashamed.<sup>257</sup>

While explaining *Āyah: 33 of Surahal-aḥzāb*, Karam Shāh has strongly rejected the concept of *Ahl-e-Tashayyu'*, i.e., *Ahl-e-Bai'at* means only five personalities who are; *Amīr al-Mursalīn*(SAWS), *Amīr al-Mo'minīn*Ḥaḍrat 'Alī Murtaẓā, Ḥaḍrat Syedah Ṭāhirah and Ḥasnain Karīmaen (R).

Karam Shāh has proved it that all those narrations have no standing which advocates that *Āyah: 33 of Surah al-aḥzāb* descended in respect of the above five personalities (*Ḥaḍrāt-e-Khamsah*) only or that respected wives of Prophet(SAWS) are not in the list. He further adds that even if the *Aḥādīth* are considered correct, these can neither be taken to interpret the meanings of the Qur'ān nor the Qur'ānic verses can be altered on that account; what

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<sup>256</sup>. Ibid, Vol. 2, p. 208

<sup>257</sup>. Ibid, Vol. 2, p. 209

to talk of those narrators who do not meet the level of credibility.  
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No criticism of any particular sect is found in *Bayān al-Qur'ān*, however, *Ahl-e-Tashayyu'* remained ever-crossed with Dr. Isrār. It is mainly because he arranged wedding of his son Ḥāfīz 'Ākif Sa'īd (present *Amīr-e-Tanzīm-e-Islāmī*) in the 1<sup>st</sup> week of *Muḥarram al-Ḥarām* against their expectations. Dr. Isrār, however, remained calm with patience. On another occasion *Ahl-e-Tashayyu'* came up with strong opposition when he referring to the ill-effects of wine narrated the event that Ḥaḍrat 'Alī (R) had taken wine and while leading the prayer erred in the Qur'ānic recitation. This made *Ahl-e-Tashayyu'* raise hew and cry resulting in closure of *daura Tarjuma-e-Qur'ān* being telecast at QTV besides he was given life threats whereas this incident has been narrated by various scholars. Muftī Muḥammad Shafī' (d:1396A. H/1976A. D) in *Tafsīr* of *Āyah* of *Surah al-nisā* “*Yā ayyuhalladhīna āmanū lā taqrabuṣṣalāta wa antum sukārā*” writes:

In Tirmazī, this incident of Ḥaḍrat 'Alī has been narrated; prior to the prohibition of wine, once Ḥaḍrat 'Abd al-Raḥmān bin 'Auf had invited some of the companions (R) at supper with drinks. After the feast, it was time to offer evening prayer and Ḥaḍrat 'Alī (R) was to lead it. During the prayer he, due to intoxication, recited *Surah al-Kāfirūn* wrongly. So this *Āyah* was descended with the warning not to offer the prayers under the effect of intoxication. <sup>259</sup>

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<sup>258</sup>. Ibid, Vol. 4, p. 50-56

<sup>259</sup>. Muḥammad Shafī', Muftī, *Mu'ārif al-Qur'ān*, Vol. 2, p. 422, *Idārah al-Mu'ārif*, Karāchī, 2002 A. D.

While Dr. Isrār Aḥmad narrated the above event, *Ahl-e-Tashayyu'* got annoyed and started wall-chalking in very harsh words. With decency, Dr. Isrār endorsed the incident in *Bayān al-Qur'ān* without naming Ḥaḍrat 'Alī (R) yet explaining the background of the *Āyah* in the following way:

“Since wine had yet not been prohibited, so the people would start offering the prayer in a state of intoxication resulting in erratic recitation. There were incidents when someone led the prayers and due to intoxication recited “*A 'budu mā ta 'budūn*” instead of “*Lā a 'budu mā ta 'budūn*” and thus descended this *Āyah* especially.”<sup>260</sup>

*Bayān al-Qur'ān* is thus devoid of any such discussions which may hurt the feelings of any particular sect.

## Use of Poetry

Karam Shāh has made use of Arabic, Urdu and Persian poetry in his *Tafsīr*. Explaining *Āyah: 55 of Surah al-nūr*, he has included many Persian verses: For example

*bapasakh chuni guft khair-al-bashar*  
*kih chun jast barq nakhist az hijar*  
*namudand aiwān-e-kisrā biman*  
*dūm qaṣr-e-Rome, Sūm az Yaman*<sup>261</sup>

The above verses have been translated by the author of *Ziā al-Qur'ān* as follows:

1. Replied the Prophet(SAWS), when striking the rock, it sparked for the 1<sup>st</sup> time;
2. I was shown the palace of Kisrā; for 2<sup>nd</sup> time it was the palace of *Qaeṣar-e-Rome* and 3<sup>rd</sup> time that of Yemen; <sup>262</sup>

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<sup>260</sup>. Ibid, Vol. 2, p. 154

<sup>261</sup>. Karam Shāh, *Ziā al-Qur'ān*, Vol. 3, p. 339-340

Explaining *Āyah*: 5 of *Surah al-aḥqāf*, he writes:

“let us listen to the verses of the poet of our time ‘Abd al-‘Azīz Khālīd:

*tu khurshīd-e-sehr, tu badr-e-kāmil har adā terī  
nagāren, mushk āgīn, āmber afshan yā Rasūl Allāh!  
terī raḥmat key darwāzey khuley haen har kih-o-maeh par  
hae tu wāḥid anīs-e-mustmandan yā Rasūl Allāh!  
‘Aziz khātir āshuftah ḥālan kaun dunia maen  
terey dewāney pakrhen kis kā daman yā Rasūl Allāh?”*<sup>263</sup>

Illustrating *Āyah*: 29 of *Surah al-fath*, following verse of an Arab poet is given:

“*halīmun eza malhilmu zayyān ahlohuAlā innahu ‘indal ‘aduwwe  
muhību*”

“That my praiseworthy is full of patience and forgiving as long as it is with grace but is dreadful when confronting the enemy.”<sup>264</sup>

Dr. Isrār Aḥmad in *Bayān al-Qur’ān* has quoted verses of ‘Allāma Iqbāl at numerous places:

Explaining *Āyah*:53 of *Surah al-anfāl*, the Persian verse of ‘Allāma Iqbāl is quoted:

“*chūn bajan dar raft jān degar shawad  
Jān chū degar shud jahān degar shawad*”

“When this Qur’ān gets deep into the heart of a person, it upturns the heart and spirit inside; it is this revolution in a believer which takes the form of a World Revolution.”<sup>265</sup>

Allāh says in *Āyah*:44 of *Surah al-mā’idah*:

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<sup>262</sup>. Ibid, Vol. 3, p. 340

<sup>263</sup>. Ibid, Vol. 4, p. 475

<sup>264</sup>. Ibid, Vol. 4, p. 568

<sup>265</sup>. Isrār Aḥmad, *Bayān al-Qur’ān*, Vol. 3, p. 239

“*Wa man lam yahkum bimā anzala Allāhu fa’ulā’ika humu al-Kāfirūna*”

“And those who fail to judge by what Allāh has revealed, they are unbelievers”

Dr. Isrār Aḥmad explaining this part of the *Āyah* recites only the following verse of ‘Allāma Iqbāl:

“*buton sey tujh ko ummīden, Khudā sey nā ummīdī  
mujhey batā to sahī aur kāfrī kiā hae?*”<sup>266</sup>

In *Bayān al-Qur’ān*, besides Iqbāl, verses of Faiz Aḥmad Faiz and Maulānā zafar ‘Alī Khān have also been quoted.

Selection of poetic verses for their *tafāsīr* by Karam Shāh and Dr. Isrār Aḥmad clearly explains that Dr. Isrār Aḥmad predominantly desires a change in the society whereas Karam Shāh accords more importance to intellect, dedication to *Rasūl* (SAWS) and to the righteousness of the concepts.

A comparative study of *Ziā al-Qur’ān* and *Bayān al-Qur’ān* makes it evident that both *tafāsīr* not only meet the needs of the prevalent time but also accomplish the mission of providing full guidance to the young generation. Need of the time is that provision of these *tafāsīr* in the educational institutions of the country must be ensured so that the teachers and the taught may benefit the most from the same.

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<sup>266</sup>. Ibid, Vol. 2, p. 276



## **Chapter 5: Comparative Study of Dr. Isrār Aḥmad's Thoughts**



## Chapter 5: Comparative Study of Dr. Isrār Aḥmad's Thoughts

## Methodology of Prophetic Revolution

Dr. Isrār Aḥmad is unique in giving the idea of a Prophetic Revolution to the present society. Various scholars have given different ideas on it. Let us first see what Dr. Isrār has said about it.

In his lectures, he describes six phases of the Islamic/Prophetic Revolution which are:-

- (1) Invitation(*Da‘vat*)
- (2) Organization(*Tanzīm*)
- (3) Training(*Tarbiyyat*)
- (4) Absolute Patience(*Ṣabr-e-Mahīd*) and Non-violence
- (5) Step Forward(*Iqdām*) and Challenge
- (6) Armed Conflict, i. e. *Musallah kashmakash/Qitāl fī Sabīl-e-Allāh*<sup>267</sup>

### First Phase: Invitation (*Da‘vat*)

Dr. Isrār Aḥmad is of the view that as a first stage of the revolution there should be some novel idea; some revolutionary philosophy that should be spread and presented before the people who should be convinced in their minds about the usefulness of this idea through arguments and reasoning.<sup>268</sup>

All the Islamic Movements working in society today consider INVITATION(*Da‘vat*) as the first phase and there is no difference of opinion about it. When the holy Prophet (SAWS) himself started his work; he first invited the people towards *Dīn* and presented an ideology before them. MaulānāṢafī al-Raḥmān Mubārakpūrī(d:1428A. H/2007A. D) in his book *Al-Raḥīq al-Makhtūm* divides Prophetic life into two parts;

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<sup>267</sup>. Isrār Aḥmad, Dr. , *Manhaj Inqalāb-e-Nabavī*, p. 8-14, *Markazī Anjuman Khuddām al-Qur‘ān*, Lāhore, 1995A. D.

<sup>268</sup>. *Ibid*, P. 8

(1) Makkan Life

(2) Medinite Life

He has divided Makkan's life further into three phases;

(1) The phase of Secret Invitation.

(2) The phase of Open Invitation and preaching amongst Makkans.

(3) The phase of Popularity and spreading of Islamic Invitation outside Makkah.<sup>269</sup>

The above facts indicate that the holy Prophet (SAWS) started his mission with an invitation and the founder of *Tanzīm-e-Islāmī* has also declared Invitation as The First Phase of Revolution.<sup>270</sup>

### **Second Phase: Organization**

The founder of *Tanzīm-e-Islāmī* has declared “Organization” as the next phase after “Invitation”. In his view, the people who accept the revolutionary idea mentally and believe it to be true should be now organized. Resultantly, a revolutionary party will come into being and two things will be essential for this party. One is that its classification should be totally new. The person who works hard will progress further even if he was from the lower or menial class of the society. This party unless disciplined on the lines of a regular army will not be able to bring about a revolution. The above-stated prerequisites are very important for any Islamic Movement. There is no doubt that merit and discipline are two essentials for Islamic Revolution in a society.

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<sup>269</sup>. Mubārakpūrī, Ṣafī-al-Raḥmān, Maulānā, *Al-Raḥīq al-Makhtūm*, p. 107, *Al-Maktabah al-salafīyah*, Lāhore, 1996A. D.

<sup>270</sup>. *Manhaj Inqalāb-e-Nabavī*, p. 9-10.

### **Third Phase: Training**

Training is an unavoidable requirement for every revolutionary act. Dr. Isrār Aḥmad thinks that Training is the third step for Islamic Revolution. Undoubtedly, if a party wants to implement Islām in a society, its workers should become Role-Models. There is a dire need of Training, if extraordinary character is to be built up in the workers. Dr. Isrār Aḥmad believes in the Qur’ān-Based training. The other parties are in favor of imparting training but that is not Qur’ān-Based and in fact no effort is made for understanding the Qur’ān. In *Tanzīm-e-Islāmī* of Dr. Isrār Aḥmad, special efforts are made to make the workers understand the Holy Qur’ān. Every worker is given a diary to make an entry of the prayers offered in congregation or offered without it, this diary is to be maintained on daily basis.

### **Fourth Phase: Total patience against Oppression and Torture**

Dr. Isrār Aḥmad says that when a revolutionary party declares a system corrupt, people having a vested interest in that system are not going to ignore or forgive this act of the party. Firstly, they will try and ridicule the thinking but if the leader and his followers remain steadfast to bear it and keep spreading the message, there is every likelihood that people will continue joining the party and the opponents will soon realize that the concept is not something ordinary. Persecution will emerge which will have to be borne by the party. In this period as per Dr. Isrār Aḥmad, the policy of the revolutionary party will be to bear the torture, never retaliate but remain steadfast on its view point. Its outcome will be that silent majority will start showing inclination and affection to this

party resulting into spreading the revolutionary idea and this concept.<sup>271</sup>

Holy Prophet(SAWS) adopted this policy in Makkan life. Companions were not allowed to raise their voice or hands against the oppression. As a result, the affections of the silent majority were with the Muslim. In 20<sup>th</sup> century at the time of Iranian Revolution, same policy was adopted by Imām Khumainī(d:1409A. H/1989A. D) and as a result King of Irān had to leave the country.

### **Fifth Phase: Step Forward and Challenge**

Dr. Isrār Aḥmad says when the revolutionary party gets sufficient power and thinks that it can now challenge the wrong system openly and can face the odds, “Step Forward” (*Iqdām*) will start. Now the policy would be to put up an active resistance and retaliate firmly.<sup>272</sup>

For any revolution, the decision of active resistance is very crucial and critical. If this decision is taken prematurely, revolution may turn into jeopardy to become unsuccessful from worldly point of view. If the number of the revolutionaries is not sufficient or there is weakness in training, worldly failure will have to be faced. As in Egypt, *Ikhwān al-Muslimūn* had to face failure. So this is a very sensitive moment and a serious test of the leadership of a revolutionary party. In other words, the success or failure of the revolution depends on the right or wrong decision of head of the party.

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<sup>271</sup>. Ibid, p. 13

<sup>272</sup>. Ibid, p. 14

## **Sixth Phase: Armed Conflict**

As a result of Iqdām and Challenge, sixth and last phase will start which is “Armed Conflict”. The existing system of society will try to crush this revolutionary party. When this sixth phase is started, nothing will be now in the hands of two parties; history will dictate and the circumstances will decide the result which will be either victory or death. If the first five stages are properly conducted and the revolutionary party has been moving with steadfastness and consolidation with proper training and organization, the revolutionary party and the revolution will be successful otherwise it will be crushed.

## **Expansion of Revolution**

According to Dr. Isrār Aḥmad, if the revolution is successful, then the seventh phase will commence. Though six-phased revolution is completed in a country, yet seventh phase is the expansion of this revolution. An ideological revolution has the peculiarity that it is not restricted to national or geographical boundaries. It comes into being on the basis of one thought, one policy, and one ideology and an ideology does not require a passport or visa. Boundaries in such a situation do not become hurdle against the ideology. If the ideology is sound, it will establish its roots in other countries and the revolution will be extended to spread much in the similar way as the French Revolution did not restrict to France. This is the specialty of revolution that emerges firstly in one country or in an area and then the process of expansion starts at the international level.<sup>273</sup>

Dr. Isrār Aḥmad says that phases of the Islamic Revolution as enunciated by him are derived from the life of the holy

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<sup>273</sup>. Ibid, p. 15

Prophet(SAWS). How the Islamic Revolution can be brought about today? Dr. Isrār differentiates between the period of the Holy Prophet(SAWS) and the present circumstances with regard to the policy of "Armed Conflict". He says that Holy Prophet(SAWS) was raised in a pure un-Islamic and paganistic society while we belong to a Muslim Society and we have to work and survive in it. There are many Muslim countries like ours where more than 80% inhabitants are Muslims along with their rulers. Irrespective of the character and the ethics of rulers or masses, we have to admit that legally they all are Muslims. We also see that regarding character in these societies, every type of people are existing, while in the period of Holy Prophet(SAWS), circumstances were different. Regarding the second difference, Dr. Isrār says that due to Cultural Evolution of humanity now the Armed Conflict is almost impossible because the government party is fully equipped and the masses are without weapons, so there is need of *Ijtihād* in phases of revolution. He says that the only way to bring revolution today is to establish a party. This party should firstly pass through the first four phases, i. e. Invitation, Organization, Training, and Patience. Thereafter, it should announce that evils will not be allowed to continue in the society. Dr. Isrār thinks that only those evils will be challenged which are unanimously considered so by all schools of thoughts. *Iqdām* will be started by protests. Picketing and Surrounding (*dharnā and ghirāo*) will be resorted to and in his opinion, it is necessary not to raise hands, no violence, and cause no destruction to the public property. If the revolutionary party cannot control the public and cannot stop the people from violence, it has no right to do the protests.

### Three Possible Results

Consequent to the above methodology, there are going to be three possible results as viewed by Dr. Isrār Aḥmad. One is that government decides to retreat and the Islamic Party gradually becomes successful in eliminating the evils and as a result Islamic Revolution prevails in the society. The second possibility is that government tries to crush this movement, however, if the revolutionaries are strong and steadfast and prepared to lay their lives with courage, a time will come when the police and army will refuse the orders of the government. As a result, government will be dismissed and the revolutionary movement will be successful. These two possibilities are regarding success. Dr. Isrār Aḥmad says that the third possibility is that government becomes successful in crushing the revolutionary party, In that case too, the sacrifices of the people will not be wasted and Allāh Almighty will give them great reward, insha Allāh!<sup>274</sup>

In the above lines, the view of Dr. Isrār Aḥmad regarding the Prophetic Revolution and its implementation in the present society has been explained. Before commenting or analyzing it, it is better to discuss some more views too.

### View of Syed Abu'l A'la Maudūdī

Syed Maudūdī has been a famous thinker of the sub-continent. He established *Jamā'at-e-Islāmī* in 1941A. D for bringing Islamic Revolution in the society. Before creation of Pākistān, his point of view was that the humankind should be invited to worship only one God irrespective their cast, color and creed. He criticized those people who ignored this reality and involved themselves in the Indian Freedom Movement. In his book

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<sup>274</sup>. Isrār Aḥmad, *Manhaj Inqalāb-e-Nabavī*.



“*Tahrīk-e-Āzādi-e-Hind aur Musalmān*”, he writes, “I invite not only Non-Muslims but also the Muslim towards Islām and my purpose through this invitation is to maintain and enhance the so called Muslim Society which is already deviated from the path of Islām. This invitation is to eradicate oppression and transgression which is spread in the world,”<sup>275</sup>

After the creation of Pākistān, Syed Maudūdī came to Pākistān and *Jamā'at-e-Islāmī* made a struggle for Islamization of constitution. This effort was successful in 1949A. D resolution of objectives was passed. Through this resolution, Pākistān was declared an Islamic state and it was said that sovereignty belongs to Almighty Allāh alone. Then *Jamā'at-e-Islāmī* decided to take part in the elections. Till today, *Jamā'at-e-Islāmī* is on the same policy and it is trying to change the society through democratic way. On 16<sup>th</sup> Dhulḥajjah 1382 A. H, Syed Maudūdī delivered a speech in *Masjid-e-Dehlvi* of Holy Makkah. In that gathering, a large number of youngsters of 'Arab countries were present. Syed Maudūdī, in his speech, explained the methodology for Islamic Movements of the Muslim World. According to him, those people can work better way who on one hand are educated on western patterns, and at the same time are sound in faith regarding God, the Prophet, the Qur'ān, and the Day of Judgement. According to his vision, people who have got religious education on old pattern are not capable of running the system. They can prove good helpers in ethical, spiritual, and religious matters.<sup>276</sup>

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<sup>275</sup>. Maudūdī, Abu'l-A'lā, Syed, *Tahrīk-e-Āzādi-e-Hind aur Musalmān*, Vol. 2, p. 24, 25, Islamic Publications, Lāhore, 2005A. D.

<sup>276</sup>. Maudūdī, Abu'l-A'lā, Syed, *Tafhīmāt*, Vol. 3, P. 360, Islāmīc Publications, Lāhore, 1978A. D.

Syed Maudūdī has given the following suggestions to those people who are working for the Islamic Revolution:-

(1) Getting knowledge of Islām is very necessary so that their brains may also become Muslim-like in their hearts and they may be able to run the collective matters according to Islamic Principles.

(2) There should be no contradiction in personality. Syed Maudūdī says, if there is a contradiction in one's life, neither the other people will rely on nor one can create confidence in oneself. In short, he focuses on the Character Building.<sup>277</sup>

(3) The third thing is that western civilization and philosophy should be criticized. People should spend their mental abilities and powers of writing and speaking to expose the reality of western civilization and philosophy. On the other side, Islamic beliefs and principles should be explained in such a way that the new generation may get confidence that they can make progress by following these beliefs and principles. Syed Maudūdī thinks that this should be a long term process for getting a large number of people who are required for running the system of country on Islamic Principles. Without this process no Islamic Revolution can be expected and if it is brought about through some artificial way, it will not be sustained or established.

(4) Syed Maudūdī is of the view that the people who are impressed by the preaching of Islām should be organized and their organization should not be sluggish or lazy. He also stresses on the habit of listening, obeying, and observing discipline.

(5) In his speech, Syed Maudūdī also told that the people working for revolution should spread their message in public so that the

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<sup>277</sup>. Ibid, P. 360

ignorance of the common man is removed and he may understand the difference between Islām and Ignorance. He is of the opinion that the corrupt, dishonest, and liars are misfit for Islāmic System.

(6) Further, he stresses patience and wisdom (*ḥikmat*). He directs the workers that they should not resort to any means to bring about Islamic Revolution in haste. If some step is taken in hurry, it may result harmful. He emphasized to take every step carefully with wisdom and before the next step is taken, it must be evaluated whether the results of the previous steps taken are achieved or not. He also forbade to join hands with the corrupt leadership.

(7) In the end, he advised the workers of the Islamic Movement that they should avoid armed and secret movements. He said that a true revolution is always brought about through public movement. If a revolution is brought in haste and through artificial means, it will not achieve the phase of Consolidation.<sup>278</sup>

In his speech, Syed Maudūdī comprehensively put forward the methodology of the Islamic Revolution. He was a staunch supporter of the idea that the only way to bring the change is through elections. In his speech at Māchī Goth, he gave his arguments in detail about the importance of taking part in the elections. He said:-

*“Āp intikhābāt mein āj hiṣṣah lein yā das, bīs, pachās bars ba‘d; baharḥāl agar āpko yahan kabhī Islāmī Nizām-e-Zindagī qā‘im karnā hae tou rāstah āpko Intikhābāt kā hī ikhtiār karnā paregā”*<sup>279</sup>

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<sup>278</sup>. Ibid, P. 361-363

<sup>279</sup>. Maudūdī, Abu'l-A'lā, Syed, *Tahrīk-i-Islāmī KāĀ'inda Lā'ihah 'Amal*, p. 139, Islamic Publications, Lāhore, 2011A. D.

“You take part in elections today or after ten, twenty, fifty years; in any case, if you want to establish an Islamic System of life here, the only way out is by means of the elections.”

His point of view was that without taking part in elections, the beliefs, ethics, and dealings of people can be improved but their thinking to bring pious leadership for governing the country cannot be improved except by means of elections. <sup>280</sup>

From the time of 1951A. D till today, this has been the policy of *Jamā‘at-e-Islāmī* that in Pākistān, Islamic Revolution can only be brought about through Elections. If the methodology of revolution given by Dr. Isrār Aḥmad is compared with the thinking of Syed Maudūdī, we can analyze that Dr. Isrār Aḥmad’s view is to invite the public for a bloody revolution while Syed Maudūdī believed in soft revolution. Dr. Isrār Aḥmad says that people should refuse to obey the government while Syed Maudūdī wanted to bring change through elections in a democratic way. Dr. Isrār Aḥmad thought that in Pākistān change cannot be brought in through elections. It means he did not want to follow the constitutional way while Syed Maudūdī wanted to bring the change in a legal and constitutional way.

## **Ideology of Caliphate**

The dilemma of the present era and its decline could never be visualized by our ancestors in the past. The Muslim of today, their culture, and Islām as religion are the targets of the Western Intellectual Warfare. The bloodshed of the Muslim has crossed over all the known limits. The Muslims unaware of their glorious past are more involved in the glamour of the present than looking

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<sup>280</sup>. Ibid, p. 142, 143

ahead to the future. In spite of all these odds, one satisfying aspect for them is the defeat of Western Wicked Civilization through their own hands and in their own quarters. Yet another encouraging aspect in this respect is that people, by and large, are rising up in the Muslim world for renaissance of their Islamic Institutions. “*AL-Ikhwān al-Muslimūn*” in Egypt, “*Hizballāh*” in Lebanon, “*Ḥammās and Al-Fatḥ*” in Palestine, “*Rifāh Party*” in Turkey, Movement of Mehdī Sodānī in Sodān, similarly “*Tablīghī Jamā‘at*”, “*Jamā‘at-e-Islāmī*” and Dr. Isrār Aḥmad’s “*Tanzīm-e-Islāmī*” in Pākistān are the bodies or organizations which are awakening the Muslim to recapitulate their splendid past and get going to start a new future. All these organizations have a common goal of establishing an Islamic Society on the lines and methodology adopted by the Holy Prophet(SAWS) who enforced a divine order of Allāh by creating a state by means of system of *Khilāfah*. In this section, it is intended to discuss different aspects of Dr. Isrār Aḥmad’s concept of *Khilāfah*.

### **Meanings of *Khilāfah***

Describing the obligatory duties of the Holy Prophet (SAWS), ALLĀH states:

“*Huwa alladhī arsala rasūlahu bilhudā wadīni alḥaqī liyuḥhirahu ‘alā al-dīni kullihī*”<sup>281</sup>

“It is He who sent His prophet (SAWS) with divine guidance and truth to dominate all the other religions”

The prophet (SAWS) discharged this duty in the most befitting manner. He founded an Islamic society and state which was maintained by the Muslim followers until the end of Turkish *Khilāfah* in 1924A. D. All the Muslim rulers being the vice to the

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<sup>281</sup>. Al-Qur’ān, 8:33, 48 : 28, 61:9

Prophet (SAWS) were called The Caliphs and the prevalent political system was known as *Khilāfah* system (*Nizām-e-Khilāfah*). This implies the meanings of *Khilāfah* as agreed by the Muslim scholars.

‘Allāma Ibn-e-Manzūr Afrīqī(d:711A. H/1311A. D)thus writes:

“*Alkhalīfah aladhī yastakhlifo mimman qablahu waljam‘a khalaif*”<sup>282</sup>

“A caliph(*Khalīfah*)is the person who succeeds the predecessor- the plural of the word “*Khalīfah*” is “*Khalaif*” in Arabic.

Imām Rāghib(d:502A. H/1109A. D)defines “*Khilāfah*” as follows:

“*Walkhilāfat-al-niābah ‘anilghair immā lighā’ibah-il-manūb ‘anhu wa immā limoutihi wa immā li’ijzaihi wa immā litashrif-al-mustakhlifo wa ‘ala hazihilwajhi illā khair istakhlaf-al-Allāh aoliā Allāh filarḍ*”<sup>283</sup>

“*Khilāfah* is to succeed another person on account of his absence or on his demise or due to his inability to manage the state matters or with the intent of elevating/upgrading a particular person- so based on the last cause, Allāh designated His friends(*Auliyā*) as successors on earth.

‘Allāma Ibn-e-Khaldūn(d:808A. H/1406A. D)writes:

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<sup>282</sup>. Afrīqī, Ibn-e-Manzūr, *Lisān al-‘Arab, Māddah Khalaf*, Vol. 4, p. 183, *Dār Ihyā al-turāth al-‘Arabī Lil ṭab‘ati walnashr wal tawzī’*, Bairūt, 1408 A. H.

<sup>283</sup>. Iṣfahānī, Rāghib , Ḥusain bin Muḥammad, *Al-mufridāt fī Lughāti wal adab wal Tafṣīr wa ‘Ulūm al-Qur’ān*, p. 155, *Nūr Muḥammad Kārkhānah Tijārat Kutub*, Karāchī, 1380 A. H.

“*Fahiya filḥaqiqah khilāfat-i-‘an ṣahib-al-shar‘ah fīḥirāsāt-il-Dīn wa siāsāt-il-dunya bihī*”<sup>284</sup>

“In fact, *Khilāfah* is to protect the religion and through its injunctions to plan and administer worldly matters by following the directives of a practicing Muslim on his succession. ”

Shāh Walī Allāh(d:1176A. H/1762A. D)writes:

“*Alkhilāfato hia alriāsāt-al-‘āmmah fī-al-tasaddī li iqāmah-il-Dīn bi ihyai’l’ulūm-il-dīniyahtī wa iqāmat-i-arkān-i-Islām wal qiām bil jihād wama yata‘allaqo bihī min tartīb-il-jouōsh wal faraz lil moqātilati wa i’tāihim min-al-faia’ wal qiām bilqazā’ wa iqāmat-il-hodūd wa raf‘a –il-mazālim wal amr bil m’rūf wal nahī ‘anil munkar niyābah ‘an-il-nabī(SAWS)*”<sup>285</sup>

“*KHILAFAT-E-‘ĀMMAH* is that state in general(*RIYĀSAT-E-‘ĀMAH*)which by virtue of following the directives of the prophet(SAWS) has been assigned to practically enforce the religion termed as *Iqāmat-e-Dīn*. In other words, renaissance of *Dīnī-Disciplines(‘Ulūm-e Dīniyah)*, enforcement of Islamic Injunctions, *Jihād* and matters relating to it, e. g. training the military forces, disbursement of the bounties, enforcement of law and order to eliminate social evils(*Ḥad*), the atrocities, ordering the virtues and forbidding the vices. ”

Shāh WALī Allāh(d:1176A. H/1762A. D) while illustrating “*Khilāfah*” has elaborated on the obligations and responsibilities of an Islamic State.

From the above explanation, it is evident that an effort to enforce *Dīn*, in fact, is an endeavor to establish “*Khilāfah*” because

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<sup>284</sup>. Ibn-e-Khaldūn, ‘Abd al-Raḥmān bin Muḥammad, *Moqaddamah Ibn-e-Khaldūn*, p. 185, *Dār al-Kitāb al-‘Arabī*, Bairūt, 1417 A. H.

<sup>285</sup>. Walī Allāh, Shāh, *Izālat al-khafā’ ‘an Khilāfat al- Khulafā’*, Vol. 1, p. 2, *Maṭbū‘ah Sohail Academy*, Lāhore, 1396 A. H.

as stated in the Qur’ān, the basic motive of sending the Holy Prophet (SAWS) is to enforce *Dīn*.

## Types of *Khilāfah*

Shāh Walī Allāh (d:1176A. H/1762A. D) divides *Khilāfah* with regard to time frame and peculiarities in two parts; “*Khilāfah-e- Khāṣṣah*” that relates to the era after Holy Prophet (SAWS) i. e the *Khilāfah* of *Khair al-Qurūn* whereas the absolute *Khilāfah* is termed as *Khilāfah-e- ‘Āmmah*, i. e *Khilāfah* in general.

## *Khilāfah-e-Khāṣṣah*

Shāh Walī Allāh(d:1176A. H/1762A. D) declares some of the acts as mandatory for *Khalīfa-e-Khāṣṣah* stating;

“*Jumlah lawāzim khilāfat-e-khāṣṣah ān sat kih khalīfah az muhajrīn awwalīn bāshad daz hazrān ḥudaibiah wa az haziran nazūl surah nūr wa az hazran dīgar mushāhid ‘azeemah mithl badr wa tabūk kih dar sharaḥ tanviah rif‘at shān ān mushāhid w‘adah jannat birai hazirān ānha mustafīd shuddah ammah ānkih az muhajrīn awwalīn bashand. ....lawazim khilāfat khāṣṣah ānist kih Anḥadrāt (S. A. W)naṣ farmaind kih dī az tabqah ‘ulyā’ummat sat az ṣiddīqīn yā shohadā wa ṣālihīn wa moḥaddith.*”<sup>286</sup>

“One of the obligations in *Khilāfah-e-Khāṣṣah* is that the Caliph must hail from the First Refugees (*Mohājirīn*), i.e., from amongst the ones present in Ḥudaibiah or of those who were present when *Surah al-nūr* was ordained or those who participated in battles of Badar, Tabūk or in other prophetic battles (*Ghazawāt*) or from those who have been promised Heavens or a Caliph who has also been given the good news to be in Heavens or Holy

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<sup>286</sup>. Walī Allāh, *Izālat al-khafā’ ‘an Khilāfat al- Khulafā’*, vol. 1, p. 10, 12



Prophet gave a prophecy for him to this effect, i. e from amongst The *Ṣiddiqīn* (Truthful), *Shuhadā* (Martyrs) or the *Ṣāliḥīn* (The Nobles). A person stating *Ḥadīth* is also considered at par with the Truthful (*Ṣiddīque*).

### **Khilāfah-e-Āmmah**

Shāh Walī Allāh(d:1176A. H/1762A. D) writes about *Khilāfah-e-Āmmah*;

“*Wājib bilkifāyah ast bar muslimīn ilā youm-al-qiāmah nasab khalīfah mustajm‘asharūṭ bachand wajah yakay ānkay.....badūn nasab imām ṣūrat nagīrad wa moqaddamah.*”<sup>287</sup>

“It is optionally imperative (*Wājib bil Kifāyah*) for the Muslim until the Doomsday to install a Caliph who fulfills the laid down conditions due to few of the reasons as stated: Firstly, the companions of the Holy Prophet(SAWS) paid particular attention to elect a Caliph even before Prophet’s burial. Had they been unaware about this obligatory duty, they would not be preferring appointment of a Caliph over the sensitive issue of his burial. This proves the religious implication and importance of appointing a Caliph by relegating all other secondary issues in life. Secondly, it is quoted in *Ḥadīth*, “A person who dies without being follower of a Caliph amounts to death of an ignorant-being” – an argument which may be called ‘Elaborated’(*tafṣīlī*). Thirdly, Allāh has termed optionally imperative the enforcement of religious injunctions, like *Jihād*, the renaissance of *Dīn*, and keeping the infidels away from the Islamic borders; all this is not possible in the absence of a Caliph. So the appointment of a Caliph, thus, becomes inescapable because mandatory duties demand

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<sup>287</sup>. Ibid, Vol. 1, p. 3

implementation and this fact was well recognized by the companions of the Prophet (SAWS). ”

From the writings of Shāh Walī Allāh, it is revealed that he was all out to pursue complete enforcement of Islām in the society and was not in favor of partial implementation of Islamic laws while neglecting the others.

This is clearly stated in the Qur’ān by Allāh :-

“*Yā ayyuha al-ladhīna āmanū adkhulū fī al-silmi kāffatan*”<sup>288</sup>

“O’ the Believers! Enter into the religion of Islām in full”

Besides, Allāhsays in *Surah al-baqarah*:-

“*afatuminūna biba‘dī al-kitābi watakfurūna biba‘dīn famā jazāo man yaf‘alu dhālika minkum illā khizyun fī alḥayāti al-ddunyā wa yawma al-qiyāmati yuraddūna ilā ashaddi al-adhābi wamā Allāhu bighāfilin ammā ta‘malūn.*”<sup>289</sup>

“Do you believe in one part of (our) Book and reject the other one. Any one among you committing this act shall be humiliated in this world and will be subjected to a severe punishment on the day of judgement. Allāh knows what all you do”

## **Religious Status of *Khilāfah***

A state that comes into being to enforce completely the commands of Allāhon this earth will be known as *Khilāfah*.

It is imperative for a Muslim to know the religious status of *Khilāfah*. Was its enforcement given due importance in the words of the Qur’ān, in the preaching and practice by the Prophet(SAWS) and in the regime of his companions(R)?

Holy Qur’ān and Enforcement of *Khilāfah*:

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<sup>288</sup>. Al-Qur’ān, 2:208

<sup>289</sup>. Al-Qur’ān, 2: 85

Allāh entrusted the human with the task of enforcing His divine order on this earth as a trust. From the Qur'ān, it is revealed that when this task was given, the human accepted it readily. Allāh said in the Qur'ān:

“*Innā aradnā al-amānata 'alāas-samāwāti wa al-arḍi wa al-Jibālī fa abayna an yaḥmilnahā wa ashfaḡna minhā wa ḡamalahā al-insānu innahu kāna ḡalūman Jahūlā*”<sup>290</sup>

“We presented this trust (*amānat*) to the heavens and earth but none was ready to take it and instead got scared, however, the humankind bore it up being cruel and unaware.”

Maulānāl Amīn Aḡsan Iḡlāḡī (d:1418A. H/1997A. D) explaining the above Āyah writes;

“The true honor of humankind was bestowed clearly as he became the trustee of Promised Obedience of Allāh. This promise was based on a person's free will and option- thus becoming entitled to receive it. Those creatures who cannot exercise their free will or option are immune to make commitments of such a nature. This promise was undertaken by Allāh from the entire offspring of Adam which became the basis of this *Khilāfah*. With a view to enforcing the requirements of *Khilāfah*, Allāh promised Adam to provide him guidance in the form of the Divine Book.”<sup>291</sup>

Thus, on willing acceptance of this assignment by the humankind, it was considered necessary by Allāh to equip him with the resources required enabling him to implement on earth His divine order. The same are indicated in Āyah 38-39, *Surah al-baqarah* saying;

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<sup>290</sup>. Al-Qur'ān, 33:72

<sup>291</sup>. Iḡlāḡī, Amīn Aḡsan, *Tadabbur-e-Qur'ān*, Vol. 6, p. 279, Fārān Foundation, Lāhore, Pākistān, 1403 A. H.

*“Qulnā ihbiṭū minhā Jamī’an fa immā ya’tiyannakum minnī hudan faman tabi’a hudāya falā khawfun ‘alayhim wa lā hum yaḥzanūna. Wa al-ladhīna kafarū wa Kadhdhabū bi āyātīnā ūlā’ika aṣḥābu an-nāri hum fihā khālidūna”*<sup>292</sup>

“We ordained: you all should descend from here: follow the guidelines whatever is sent towards you from Me and those who do it will face no fear or grief but the ones declining or falsifying Our commandments would be subjected to fire to be charred in it permanently. ”

In this Āyah, the referred guidance is to enforce system of *Khilāfah* and to lead a life in complete obedience of Allāh. He has announced it clearly in the Qur’ān that those not enforcing His divine order are infidels, cruel, and sinners. He says;

*“Wa man lam Yaḥkum bimā anzala Allāhu fa ūlā’ika humu al-Kāfirūna”*<sup>293</sup>

“Those not passing the judgments in accordance with Allāh’s order are The infidels. ”

*“Wa man lam Yaḥkum bimā anzala Allāhu fa ūlā’ika humu al-zālimūna”*<sup>294</sup>

“And those not passing the judgments in line with the divine law and order are the cruel”

*“Wa man lam Yaḥkum bimā anzala Allāhu fa ūlā’ika humu al-fāsiqūna”*<sup>295</sup>

“And those who do not pass the judgments by the divine order are the sinners”

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<sup>292</sup>. Al-Qur’ān, 2: 38-39

<sup>293</sup>. Al-Qur’ān , 5:44

<sup>294</sup>. Al-Qur’ān, 5:45

<sup>295</sup>. Al-Qur’ān, 5:47

Explaining the above-referred text, Syed Maudūdī (d:1399A. H/1979A. D) writes;

“Some scholars have attributed this text to the Book-Bearers (*Ahl-e-Kitāb i-e Jews and Christians*) but in the words of Allāh, it is not so. The best explanation of it has been given out by Ḥadhrat Ḥuzaefah (R). Someone said to him that these three verses (*Āyāt*) are about the Banī-Isrā’īl meaning thereby that those among the Jews who defied the divine orders are The Infidels, The Cruel, and The Sinners. On this, he said, “*Ni ‘malikhwah lakum Banū Isrā’īl in kānat lahu...qadar-al-shirāk.*” “How nice of your brothers in Banī-Isrā’īl that all what is bitter or harsh is attributable to them but all the other part being sweet or soft is related to you; No Never! I swear it is not at all so, as you are going to follow them closely step by step.”<sup>296</sup>

Hence, from the above referred verses of *Surah al-mā'idah*, it is evident that enforcing the system of *Khilāfah* is a mandatory duty of the Muslim.

## **Confirmation of *Khilāfah* Through the Prophet's Sunnah**

Holy Prophet(SAWS) spent his entire life struggling to establish *Khilāfah*. He endured the hardships in Makkah and Madīnah with the sole aim to enforce *Khilāfah* in the society. Among the books on *Aḥādīth*, there is hardly any authentic book with collection of *Ḥadīth* without emphasis on establishment and perpetuity of *Khilāfah*, e. g an entire chapter titled “*Kitāb al-Aḥkām*” in *Ṣaḥīḥ Bukhārī* comprises *Aḥādīth* on *Khilāfah*. Likewise, “*Kitāb al-Ammārah*” in *Ṣaḥīḥ Muslim* is all dedicated for

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<sup>296</sup>. Maudūdī, Abu'l-A'lā, Syed, *Tafhīm al-Qur'ān*, Vol. 1, p. 476, *Idārah Tarjumān al-Qur'ān*, Lāhore, 1998 A. D.

it. In the book “*Jāmi‘ al-Usūl*” by Ibn-e-Tathīr, there is a section titled “*Kitāb al-Khilāfah*”. Few of the *Aḥādīth* are appended below; “*An Abī Hurairah (R) ‘An al-nabi (SAW) qāla innamā–al-imām-o- junnah...kāna ‘alaihi minho.*”<sup>297</sup>

“Ḥaḍrat Abū Hurairah (R) states that *Imām* (Caliph) acts like a “Shield”. The battles are fought duly backed up by him and he becomes the source of shelter. He will be rewarded if he orders to fear from Allāh alone, imparts justice, however, if he does otherwise, he will face dire consequences accordingly. ”

On another occasion, as is stated by Ḥaḍrat Abū Hurairah (R), the Prophet(SAWS) said;

“*Man aṭā ‘anī faqad aṭā ‘a Allāh, wa man ‘aṣānī faqad ‘aṣā Allāh, wa man aṭā ‘a amīrī faqad aṭā ‘anī, wa man ‘aṣā amīrī faqad ‘aṣānī.*”<sup>298</sup>

“He who obeyed me; obeyed Allāh and the one who disobeyed me, he disobeyed Allāh . Moreover, the one who obeyed my Caliph (*amīr*) is as if he obeyed me. ”

Caliph(*Amīr*), in the eyes of holy Prophet(SAWS), is the one who enforces the commandments of Allāh and His Prophet(SAWS). If there is none on the planet earth to qualify for it, then it becomes obligatory duty of the followers (*Ummah*) to establish *Khilāfah*, only thereafter it can be judged who is obeying the head(Caliph) or otherwise.

It is stated in *Ṣaḥīḥ Bukhārī*; “*An ‘Abdallāh ‘an al-nabī(S. A. W)qāla, Al-sam ‘o wa-al-ṭa ‘atu ‘ala al-mari’-al-muslim.....wa lāṭā ‘ah.*”<sup>299</sup>

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<sup>297</sup>. Muslim bin Ḥajāj, Abu’l-Ḥusain, al-Qushairī, *Ṣaḥīḥ al-Muslim, Kitāb-al-Ammārah, Ḥaḍīth* No. 4772, p. 827, *Maṭbū‘ah Dār al-Salām lil nashr wal tauzī‘*, al-Riāz, Sa‘ūdī Arabia, 1419 A. H.

<sup>298</sup>. Ibid, *Ḥaḍīth* No. 4739, p. 824

“Ḥaḍrat Abdallāh states, the Holy Prophet(SAWS) said, “It is imperative for a Muslim to listen and obey his head willingly or unwillingly unless he is ordered to commit a sin and in such a situation, he should neither listen nor obey.”

In the above *Hadīth*, it has been impressed upon to obey a Head on one hand and also disobey a sinful command on the other hand meaning thereby to obey a truly practicing head. This offers a proof to enforce *Khilāfah*.

### **Precedents by Companions of Prophet (SAWS)**

Ḥafīz al-Haethmī states;

“ *An ‘Abdallāh bin Mas‘ūd annaho qāla yā ayyohannās ‘alaikum bi-al-tā‘ati wa aljama‘ati fa innahāḥablallāh alladhī omira bihi wainna mā takrahūna fil jamā‘ati khairun mim mā toḥibbona fī al-firqati.* ”<sup>300</sup>

“Ḥaḍrat Abdallāh bin Mas‘ūd (R) said, “O’ the humans! Make it binding on you to obey your head and this is the cord ordered by Allāh. This aspect that you dislike in a group is far better than your liking to remain aloof from a group.”

On the sad demise of the Prophet(SAWS), a Caliph was appointed even before the burial. This act of the Prophet’s Companions explains how important is the appointment of a Caliph-an *Amīr*. So, in the light of the Qur’ān, *Aḥādīth*, and the precedents set by the companions of Prophet (SAWS), it is evident that for the Muslim wherever they exist in the world, it becomes imperative for them to affiliate themselves with an Islamic Group

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<sup>299</sup>. Bukhārī, Muḥammad bin Ismā‘īl, *Ṣaḥīḥ al-Bukhārī*, Vol. 2, p. 1057, *Maṭbū‘ah Nūr Muḥammad Aṣḥ-al-Maṭābi‘*, Karāchī, 1381 A. H.

<sup>300</sup>. Al-Haethmī, Nūr al-Dīn ‘Alī bīn Abī Bakr, Ḥafīz, *Majma‘-al-Zawā‘id*, Vol. 5, p. 222, *Maṭbū‘ah Dār al-Kitāb al-‘Arabī*, Bairūt, 1402 A. H.

(*Jamā'at*) and also appoint one of them as Head or *Amīr* to obey him provided his orders are not repugnant to the Islamic Injunctions. Nowhere in the Qur'ān or *Hadith*, it has been ruled to make it compulsory for the Muslim of the world to extend allegiance to a single Head or *Amīr* and obey him.

### **Review of DR. Isrār Aḥmad's Concept of *Khilāfah***

Dr. Isrār Aḥmad(d:1431A. H/2010A. D) set a goal in his life to leave no stone unturned to establish a system of *Khilāfah*. What did he mean by the System of *Khilāfah*? To understand his concept, his addresses are of significant importance. He in his speeches always made it clear that Islām is a way of life called *Dīn* and not a bunch of rituals commonly known as Religion and that Islām claims its dominance. He believed that the period of *Khilāfah al-Rāshidah* was an ideal one and there is a dire need to establish the same system even today. However, he was not in favor of enforcing it exactly on the same lines but was convinced to keep in view the demands and constraints of the present time as well. The structure and salient features of the system of *Khilāfah* as of today have been elaborated by him in ten points;

(1) The sovereignty of Allāh and Supremacy of the Qur'ān and Sunnah:

It must be resolved that Sovereignty belongs to Allāh alone. On the contrary, democracy thus forms a cruel system of delegating rights of sovereignty to the common man in public which amounts to *Kufr and Shirk*, i. e negating Allāh's order.<sup>301</sup>

(2) Direct Election of Caliph:

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<sup>301</sup>. Isrār Aḥmad, Dr. , *Pākistān mein Nizām-i-Khilāfat Kiā, Kyūn aur Kaese?* p. 66, *nāshir Tahrik-i-Khilāfat Pākistān*, 2006 A. D.



In the opinion of Dr. Isrār Aḥmad, following the system of *Khilāfah*, a Caliph will be elected at the national level through a direct vote. By adhering to this principle, the small and the big Lords will become ineffective. Voters will definitely consider to elect a person competent enough to hold the office of a Caliph. He is of the view that our voter has the required sense despite having a life style similar to those who are the sinners (*Fāsiq*) or rebels (*Fājir*). People know fully well what is Islām and what is not. So following this process, they may decide to support a comparatively competent person for the office.<sup>302</sup>

It is very difficult to agree with the above opinion of Dr. Isrār because, in the event of a direct election, it is feared that a Caliph may be elected on the basis of excessive population in a province.

(3) Negation of multiple nationalities and safeguarding rights of The Non-Muslim Minorities:

The next issue in the system of *Khilāfah* relates to the status of the Non-Muslim. A Non-Muslim can not enjoy an even status in an Islamic state and will be known as *Dhimmī*. Dr. Isrār says that the image of an even-status citizen today is considered highly lucrative and unmatched yet it has to be denied if it is intended to enforce the system of *Khilāfah*.<sup>303</sup>

In the event of *Khilāfah* System, it is decided that Allāh's sovereignty will be enforced in the state and the Prophet(SAWS)'s directives will be implemented. The Non-Muslim, thus, opting to live in an Islamic state will stay as a Protected Minority and the

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<sup>302</sup>. Isrār Aḥmad, *Pākistān mein Niẓām-i-Khilāfat Kiā, Kyūn aur Kaese?* p. 71-72

<sup>303</sup>. Isrār Aḥmad, Dr. , *Khilāfat kīḤaqīqat aur 'Asr-i-Ḥāḍir mein is Kā Niẓām*, p. 104, *Markazī Anjuman Khuddām al-Qur'ān*, Lāhore, 2006 A. D.

Islamic State will act as the guardian of their life and property. Slogan of Equivalent Status Nationality in the world is frequently said than done but it is a fact that in a developed country like America, there is wide gulf of difference between the Black and White even today. Likewise, the difference between *Shūdar and Berhaman* is well known in India-a country claiming to be the world's biggest Secular State. Through the system of *Khilāfah*, it will be emphasized without any reservation that a Non-Muslim will be a second class citizen as they do not recognize Allāh Whose supreme sovereignty will form the basis to establish an Islamic State.

(4) Enforcement of Prayer System (*Nizām-e-Ṣalāh*):

In accordance with the *Khilāfah* System, the system of Prayer will be established at the National level and the Caliph in chair will act as The Preacher (*Khaṭīb*) cum The Leader (*Imām*) leading the congregation in the Central (*Jāmi‘a*) *Masjid* of the Capital. The same process and policy status-wise will be followed in the provincial capitals or other places too. <sup>304</sup>

(5) Enforcement of *Zakāh* System:

An Islamic State is responsible to fulfil the basic needs of its citizen. How a state is going to do it? Where from the *Khilāfah* System will fulfil this obligation of its citizens? All this will be done from *Zakāh* Head. <sup>305</sup>

Allāh has ordered about the System of *Ṣalāh* (prayer) and *Zakāh* in the Qur’ān:

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<sup>304</sup>. Israr Ahmad, *Pākistān mein Nizām-i-Khilāfat Kiā, Kyūn aur Kaese?* p. 75

<sup>305</sup>. *Ibid*

Allāhsays; *Al-ladhīna in makkannāhum fī al-arḍi aqāmū Aṣ-Ṣalāta wa ātaw az-Zakāta wa amarū bil-ma'rūfī wa nahaw 'ani al-munkari wa lillahi 'āqibatu al-umūri*"

"These are the people who, when given power in a state, are going to offer the Prayers, disburse *Zakāh*, order the virtues and forbid the vices. Indeed, ultimate end of all deeds is in the hands of Allāh. " <sup>306</sup>

(6) Total Stoppage of Interest (*Ribā*)

The economy of a state, in the *Khilāfah* System, will be purified by means of complete stoppage of the Interest (*Ribā*) <sup>307</sup>

(7) End of Landlord System:

Dr. Isrār Aḥmad is of the view that through the *Khilāfah* System, we will have to evolve a new system of Land Settlement so that a farmer gets his due return after having invested his sweat and blood while cultivating the land. The harvester, the farmer, or the agriculturist under the present system, are forced to lead a life like that of animals. That is the reason such sufferers start looking forward towards a RED DAWN promised by Communism or at times get exploited by the Cheaters to take them for a ride. In this episode, we are the real culprits as we do not adhere to the solution proposed by our religion. <sup>308</sup>

(8) Restriction on Wine and Gambling:

There will be a total ban on Wine and Gambling as these vices are impure relating to the activities by The Satan (*Rijsun min 'amal al-shaiṭān*). Lottery, SAEF Game, Raffle Tickets or Fatimīd Raffle all are forms of gambling and activities of Satan. <sup>309</sup>

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<sup>306</sup>. Al-Qur'ān, 22:41

<sup>307</sup>. Isrār Aḥmad, *Pākistān mein Niḡām-i-Khilāfat Kiā, Kyūn aur Kaese?* p. 78

<sup>308</sup>. Ibid, p. 80

<sup>309</sup>. Ibid, p. 80-81

(9) Complete Social and Legal Equality:

*Khilāfah* System will implement the concept of complete human equality. All the human will be treated equally. None will be superior being from a Syed Family or inferior belonging to a low caste tribe. All these practices will have to be done away with from the roots as there is no such concept of Up and Down existing in Islām.<sup>310</sup>

It has already been mentioned that Non-Muslims will be treated as second-class citizens. Dr. Isrār Aḥmad further emphasizes that this difference is only from the administrative point of view as we have to run a system and the system can only be run by the one who believes in its truthfulness. The responsibility to run a *Khilāfah* System rests with the Muslim alone as The Non Muslim can neither run such a system nor have the right to do so. However, it must be kept in mind that the difference is not because of any Superiority or Inferiority and none should think in his mind that being a Muslim I ought to be superior to an infidel. Besides, it should be borne in mind that the actual status of the human depends on the ultimate end and no one knows the end with certainty.<sup>311</sup>

It is not possible to disagree with the above logical reasons put forward by Dr. Isrār. History of Islām reveals that Waḥshī, the killer who ruthlessly killed Ḥaḍrat Ḥamzah embraced Islām on day of the Victory of Makkah. This explains that there is no such concept in Islām to make someone superior or inferior only on the basis of Islām.

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<sup>310</sup>. Ibid, p. 81

<sup>311</sup>. Isrār Aḥmad, *Khilāfat kīḤaqīqat aur 'Asr-i-Ḥāḍir mein is Kā Nizām*, p. 145-146

(10) End of the Mixed Society:

In the Social setup of Islām, Men, and Women have separate and distinct premises of their working. Women have a physical build different from men and so is their psychological constitution thus both have separate responsibilities. In other words, the present is entrusted to Men and the future to the Women as the future depends on the upbringing and grooming of the new generation. The prenatal period, the baby feeding, and its care are the obligations of a woman sufficient enough to keep her away from merry making or to mix up with the men. Dr. Isrār Aḥmad adds that we will have to completely do away with mixed socialization; educational institutions from schools to the level of universities will have to be established separately. In the female educational setup, there should be female teachers and the other staff comprising females only. Same rule should be applied to the hospitals; in a ladies hospital, female nurses, lady doctors and the other female staff should be the employees whereas in the male hospital, it should be vice versa. Same practice can be followed in the industries. This all is possible and can be implemented provided there is a will, the faith and a complete trust in Allāh and His prophet's teachings to resolve an issue.<sup>312</sup>

The rate of committing fornication has risen to a dangerous level where the mixing up of men's and women's socialization has become practice of the day. One can not differ with the opinion of Dr. Isrār Aḥmad because it was due to the blessings of a *Khilāfah* System that a single woman would travel from *Ṣan'ā* all the way upto *Ḥaḍar-e- Maut* fearlessly whereas the prevalent conditions of co-education and mixed gatherings today are ruining our Family

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<sup>312</sup>. Isrār Aḥmad, *Pākistān mein Niẓām-i-Khilāfat Kiā, Kyūn aur Kaese?* p. 82-83

Institution. It is the speciality of Islām which directs even holy wives (*Azwāj-e-Muṭaharāt*) of the Prophet(SAWS)not to converse with other males in a soft way, so how its teachings can allow a Muslim woman to come on media to expose herself with body actions and obscene movements telling the rates of commodities or talking in a softer way.

(11) Resolving of the Conceptual (*Fīqhī*) Controversies:

How the conceptual differences will be tackled when Islamic System is established in a state? Dr. Isrār Ahmed, in the matter opines, “In accordance with the prevalent civil and military law or other rules/regulations relating to the country’s entire administrative structure, one of the two options can be adopted. One way is not to enforce any particular *Fiqh* instead the real test be based on the Qur’ān and Sunnah and all the injunctions put forward by various religions be valued as a common intellectual heritage. The other option is to enforce that *Fiqh* in Public Law which is professed by the majority of country population as is done in Irān today.”<sup>313</sup>

Deliberating on the controversial issues of various schools of thought, Dr. Isrār writes, “There is no harm that all the groups professing variety of schools of thought be registered; they should constitute their own high level boards to take care of their mosques as well as the trusts. Whenever required, they should be able to advise the government in matters pertaining to their schools of thought so much so that they should also be assigned to pass the judgements in the family suits.”<sup>314</sup>

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<sup>313</sup>. Ibid, p. 27

<sup>314</sup>. Ibid

With regard to these controversies in a state, opinion of Dr. Isrār Aḥmad seems appropriate as there is no other way out to resolve such controversies.

The structure and features of System of *Khilāfah* as stated by Dr. Isrār Aḥmad have been explained in the above lines, however, the question arises how this system will come into force? To establish this system, Dr. Isrār Aḥmad founded a *jamā'at* with the name of *Tanzīm-e-Islāmī* so that an organized struggle be launched to enforce *Khilāfah* System.

Besides, he elaborated in simple words through his speeches the methodology of establishing system of *Khilāfah* in Pākistān.

Dr. Isrār Aḥmad believes that in order to bring a revolution, the first stage is that of "Invitation". Those who are inspired and come closer should be enlisted in the *Tanzīm* which is the second stage. The third stage is of Training, i. e. the workers should be given training so as to willingly listen and obey. The fourth stage is of sheer patience when confronted with violence or torture, i. e. as and when it is felt that the revolutionary body has mustered enough strength to challenge this wrong system then its strategy should be to launch the action firmly. The sixth stage will be of an "Armed Conflict", the resultant of which will be either Success or apparent Failure.<sup>315</sup>

### **Conditions for the Electors to Elect the Caliph**

‘Allāma Abu'l-Ḥasan Māwardī (d:450A. H/1058A. D) has laid down three conditions for electors to elect Caliph;

*Aḥaduhā:Al 'adālah-al-jāmi'ah li shorūṭihāWal-Thānī:Al 'ilm-al-ladhī yatawassalo bihī ilā m'arifah man yastahaq-al-amānah 'ala-*

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<sup>315</sup>. Further details are in section no. I of this chapter.

*al- shorūṭ-al-m‘otabirah fihā. Wal-Thālith:Al rāi walḥikmah-al-modyan ilā ikhtiar man howa li imāmah aṣliḥ wa bi tadbīr-al-maṣālīḥ aqwam wa a‘araf.* <sup>316</sup>

- (1) The electors be just.
- (2) They should have complete knowledge about the eligibility of a potential Caliph.
- (3) They should possess the right vision and understanding to elect the right and suitable person.

Dr. Isrār Aḥmad says;

“Presently, there exists only one way of the mutual consultation by the Muslim that all of their men and women must make use of their vote and the person receiving a majority vote should be considered eligible to hold the office of a Caliph. However, some of the Muslim are of the opinion that the voters casting a vote must be God-fearing; they must offer 5-time prayers the least but all these conditions as of today are wrong.” <sup>317</sup>

Dr. Isrār Aḥmad has not mentioned the Procedure of polling in the Prophet’s Revolutionary Process (*Manhaj Inqalāb-e-Nabavī*) but here he is describing the methodology of polling to elect a Caliph. This indicates that he had a controversy in his mind with regard to the election process of the Caliph. Our this stance is supported by Dr. Isrār’s following script;

“Pending the occurrence of this revolution, we firmly believe that the prevalent political as well as the electoral process must continue and in no way we support the other singular possible solution, i. e. Martial Law....., however, those who heartily

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<sup>316</sup>. Al-Māwardī, Abu’l-Ḥasan ‘Alī bin Muḥammad Bin Ḥabīb, *Al-aḥkām al-Sulṭāniyah*, p. 31, *Dār al-Kitāb al-‘Arabī*, Bairūt, 1420 A. H.

<sup>317</sup>. Isrār Aḥmad, *Pākistān mein Niṣām-i-Khilāfat Kiā, Kyūn aur Kaese?* p. 71



support the Islamic Revolution or enforcement of *Khilāfah* System, they must act upon our advice to boycott this politico-electoral process and pool up all their energies to muster a disciplined force that could challenge the defaulted system. This force should be able to come in front-line by organized but peaceful protests/demonstrations to eradicate the social evils complying with the religious injunction to stop the evil with the strength of hand, i. e. “*Nahi ‘Anil Munkar bil Yad.*”<sup>318</sup>

### Qualifications of a Caliph

‘Allāma Abu’l-Ḥasan ‘Alī Māwardī (d:450 A. H/1058A. D) says that there are seven reliable conditions to become eligible for the candidature of Caliph (*Imāmah*);

*Aḥaduhā: Al ‘adālato ‘alā shorūṭihā-al-jāmi‘ah.*

*Wal-Thānī: ‘Al ‘ilm-al-moa’dī il-al-ijtihād fī-al-nawāzail wal aḥkām.*

*Wal-Thālith: Salāmat-al-ḥawās min-al-sam‘ wal baṣar wal lisān.*

*Wal-Rābi: Salāmat-al-a’dā min naqaṣ yamn‘a ‘an istifā’-al-ḥarkat-e-wa sur‘ah-al-nahūz.*

*Wal-Khāmis: Al-rā’i al-mamzi ilā siyasah-al-raiyah wa tadbīr-al-maṣāliḥ.*

*Wal-Sādis: Al-shujā‘ato wal najdah-al-moa’diah ilāḥimāyah-al-baizah wa jihād-al-‘adu.*

*Wal-Sābi: Al-nasab wa howa an yakūna min Quraish, li warad-al-nās fihī wa inaqād-al-ijma‘ ‘alaihi.*<sup>319</sup>

- (1) He should render justice with its proper conditions.
- (2) He should have sufficient knowledge to carry out *Ijtihād* in order to resolve the day-to-day issues.

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<sup>318</sup>. Ibid, p. 14

<sup>319</sup>. Al-Māwardī, *Al-Aḥkām al-Sulṭāniyah*, p. 31, 32

- (3) He should be having functional faculties, i. e. hearing, eyesight, and speech.
- (4) His limbs should be in order so that he may perform his duty well.
- (5) He should be a man of conviction so as to resolve the intricacies of internal as well as external problems of the country.
- (6) He should be courageous and brave enough to protect his countrymen and also fight as a warrior against the enemy.
- (7) He should preferably hail from the Quraish family as enunciated in many *Aḥādīth* and the Muslims unanimously agree to it.

The conditions stated by ‘Allāma Māwardī are of a Caliph who will be the head of all Islamic Countries. Dr. Isrār Aḥmad in his writings and speeches has not stated the conditions of Caliph of the globe, however, with regard to *Khilāfah* in Pakistān, he narrates few principles, e. g. he writes about the role of females in the country;

“As regards the participation and joining of Women in this scenario, it is evidently clear that no woman would be able to take over as Head; though it is not totally forbidden (*ḥarām*) yet it is not considered desirable to the extent of being *Makruh-e-Taḥrīmī* (The act which is undesirable in *sharī‘ah* on the basis of some *zann* argument). As regards the membership of a Caliph or workers of *Shūrā*, the women will also have the right to give their opinion, however, their status in *Majlis-e-Shūrā* will be undefined. Women, if accommodated in *Majlis-e-Shūrā*, will have to strictly abide by the restrictions of the veil (*satr-o-ḥijāb*).”<sup>320</sup>

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<sup>320</sup>. Isrār Aḥmad, *Pākistān mein Niḡām-i-Khilāfat Kiā, Kyūn aur Kaese?* p. 29

‘Allāma Taftāzānī (d:792A. H/1389A. D) writes about the conditions of a Caliph;

“*Ai muslimann ḥurrann dhākirann ‘āqilann bālighann...walnisā’ nāqīṣatun ‘aql wa dīn.*”<sup>321</sup>

“He should be a Muslim, a free person, a male, a sane and an adult.... as the women are deficient of wisdom and the religion”

### **Khilāfah al-Rāshidah**

*Khilāfah al-Rāshidah* means government having righteousness and truthfulness. Syed Maudūdī (d:1399A. H/1979A. D) explaining *Khilāfah al-Rāshidah* writes;

“Although the Holy Prophet(SAWS) had not given any verdict about his succession yet the Muslim society had known by itself that Islām demands a *Khilāfah* by consensus. That is why there was neither any foundation laid down of a Monarch Family; no one came into power by use of personal strength, nor any one put up even a little struggle for getting the *Khilāfah*. The public exercised their free will to appoint four Companions one after the other as Caliph. This Caliphate was termed by the Muslim *Ummah* as *Khilāfah al-Rāshidah* (The Righteous *Khilāfah*). This practice is indicative of the fact that the Muslim believe it to be the right way of *Khilāfah*-Concept.”<sup>322</sup>

Syed Maudūdī's above version on one hand gives out the illustrated definition of *Khilāfah al-Rāshidah* and also provides guidance about the characteristics of *Khilāfah al-Rāshidah*. Any

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<sup>321</sup>. Taftāzānī, Sa‘d al-Dīn Mas‘ūd bin ‘Umar, *Sharah al-‘aqā'id al-Nasfiyah*, p. 191, *Maktabah Rahmānīyah, Lāhore, n. d.*

<sup>322</sup>. Maudūdī, Abu'l-A‘lā, Syed, *Khilāfat-o-Malūkiyat*, p. 83, *Idārah Tarjumān al-Qur‘ān, Lāhore, 1998 A. D.*

power attained by the Family Monarchy, by personal strength or struggle has never been termed as *Khilāfah al-Rāshidah*.

Amongst us, there exists a common feeling to believe that *Khilāfah al-Rāshidah* comprised only the four Caliphs whereas every Caliph is *Khalīfah al-Rashid* and his *Khilāfah* is *Khilāfah al-Rāshidah* who has practically enforced Islamic System of *Khilāfah* in accordance with the laid down principles, rules and regulations. Syed Muḥammad Ismā‘īl Shahīd (d:1246A. H/1831A. D) writes;

“*Khalīfah al-Rāshid* is the person who holds the portfolio and through him are exhibited the affairs of state matters with full religious faith. Whosoever attains this portfolio becomes *Khālīfah al-Rāshid* whether he appeared in the past regime or exists even today; whether he comes of the initial *Ummah* or at its end; whether he hails from Faṭamīd or Hashmites, Quṣai or Quraish. At the same time, it may not be presumed that the term *Khulafā al-Rāshidīn* has some special attachment with the person of four Caliphs as with the use of this term one automatically visualizes their personalities. In fact this title be considered in place of “*walī Allāh*(Allāh’s Friend), *mujtahid* (who struggles to resolve), ‘*ālim*(Scholar), ‘*ābid* (the worshiper), *zāhid*(noble) *faqīh*(the one who understands religion), *moḥaddith*, *mutakallim*, *ḥāfīz*, a king, an *amīr* or a minister. This is so because not everyone with the above titles justifies holding of the above portfolio. Only those who carry the required qualifications, can be called with the above titles.”<sup>323</sup>

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<sup>323</sup>. Ismā‘īl Shahīd, Mūhammad, Shāh, *Manṣab-i-Imāmat*, p. 116, 117, *HājīHanīf and Sons*, Lāhore, 2008 A. D.

Negating the restricted concept of *Khilāfah al-Rāshidah* to a particular period, Shāh Ismā'īl Shahīd(d:1246A. H/1831A. D) additionally writes;

“Sometimes, blessings of Almighty are in full swing and there is an appearance of an emerging *Imām* with Divine guidance; likewise Allāh honors a person by placing him on the throne of *Khilāfah*, whenever He so desires and the same *Imām* becomes *Khalīfah al-Rāshid* of that period of time. As regards wording of *Ḥadīth* that period of *Khilāfah al-Rāshidah* will last up to thirty years after the Prophet followed by creation of Sultanate implies that *Khilāfah al-Rāshidah* will continuously or consecutively would last for thirty years. It does not mean that period of *Khilāfah* is only for thirty years but the above referred *Ḥadīth* implies that *Khilāfah al-Rāshidah* will be cut off after thirty years but it never means that *Khilāfah al-Rāshidah* will not be resumed thereafter. ”  
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In another *Ḥadīth*, the Prophet(SAWS) has explained that after discontinuation of *Khilāfah al-Rāshidah*, yet another *Khilāfah al-Rāshidah* will be re-established;

“*Takūn-al-naboah fīkum māshā Allāh an takūna...thumma takūna khilāfah ‘ala minhāj-al-naboah thumma sakata.* ”<sup>325</sup>

“As long as it is the will of Allāh, the prophethood will remain amidst you. Thereafter, as and when desired, He would take it away. Then, there will be unwanted governance which will last as long as desired by Him and will also be removed as and when so desired by Allāh. Then, there will be cruel governance to last as

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<sup>324</sup>. Ismā'īl Shahīd, *Manṣab-i-Imāmat*, p. 117, 118

<sup>325</sup>. Ibn-e-Ḥanbal, Aḥmad, *Al-musnad*, Vol. 4, *Ḥadīth* No. 18436, p. 335, *Nashar al-Sunnah*, Multān, 1421 A. H.

long as desired by Allāh Almighty and will be lifted away as desired by Him. Then the *Khilāfah* based on the Prophethood will prevail, after which the Prophet (SAWS) became quiet. ”

This is quite evident that *Khilāfah al-Rāshidah* is not connected with a particular period or person and it can make its appearance in any period of time, so it is obligatory to launch a practical struggle to establish *Khilāfah al-Rāshidah*. Syed Ismā‘īl Shahīd(d:1246A. H/1831A. D) put up a practical struggle to enforce *Khilāfah al-Rāshidah*. He extended his hand to join the hands of Syed Aḥmad Shahīd(d:1246A. H/1831A. D) and challenged the patrons of *Nizām-e-Kufr* (System of Infidelity). He laid his life in the plains of Bālā Kot giving message to the Muslim *Ummah* that life should be sacrificed in order to establish *Khilāfah al-Rāshidah*.

### **Khilāfah al-Rāshidah Versus Monarchy**

When we draw a comparison between the period of *Khulafā al-Rāshidīn* and that of the period after them, we see the following difference;

1. People elected their rulers in *Khilāfah al-Rāshidah* whereas in Monarchy the rulers came to power with their own strength and effort.
2. The lifestyle of the Caliphs was in line with the profile of the Prophet(SAWS) whereas the monarchs adopted the lifestyle of *Qaiṣr-o- Kīsrā*(Monarchs of Rome and Irān).
3. The treasure (*Bait-al-Māl*) in Monarchy became the heritage of the Royal Family and no one had the right to ask for any accountability from the ruler.
4. There was freedom of expression of will in *Khilāfah al-Rāshidah* but it ended up in Monarchy.

5. As against *Khilāfah al-Rashidah*, independence of the Judiciary and Supremacy of Law came to an end in the system of Monarchy; besides tribal and national discrimination started gaining strength.<sup>326</sup>

The difference between *Khilāfah al-Rashidah* and Monarchy, if kept alive in mind, makes it easier to understand the Islamic concept of sovereignty.

### ***Khilāfah at the National level and Khilāfah at Global Level***

Dr. Isrār Aḥmad founded a *Tanzīm* to establish the System of *Khilāfah* in Pākistān and put up a sincere effort to change the existing system. Dr. Isrār also advocated Global *Khilāfah* and his concept was that Islām will prevail in the entire world and a Global *Khilāfah* will come into being. He was of the view that the Jews would soon demolish *Masjid al-Aqṣā* as they intended to build up Solomon Temple (*Haekal-e-Sulaemānī*). Then there will be a conflict in which the passionate 'Arab youth will be massacred by the 'Arab Rulers. He was of the opinion that New World Order which in fact is the Jew World Order will be in force once but to change it into Just World Order of Islām will be the next step.<sup>327</sup>

Dr. Isrār was full of hope that the renaissance of Global *Khilāfah* will emerge from the subcontinent; he writes:-

“In support of my contention, I am now going to present two *Aḥādīth*; one of these has been stated by Ibn-e-Mājah with reference of Ḥaḍrat 'Abdallāh bin Ḥārith, “The armies will emerge from The East who would be surpassing destination over destination to reinforce Mehdī's rule.”

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<sup>326</sup>. Maudūdī, *Khilāfat-o-Malūkiyat*, p. 157-205

<sup>327</sup>. Isrār Aḥmad, *Khilāfat kī Ḥaqīqat aur 'Asr-i-Ḥāḍir mein is Kā Nizām*, p. 44

From this *Ḥadīth*, it is revealed that in some part of the East, *Nizām-e-Khilāfah* would have already been established. Second *Ḥadīth* is attributed to Ḥaḍrat Abū Hurairah(R) and has been stated by Imām Tirmazī in his *Jāmi‘*,

“The colors will march forward from the direction of *Khorāsān* and no one will be able to stop them until they arrive in *Eiliyā* and installed there.”<sup>328</sup>

In an urdū periodical *Dāerah Mu‘ārif-e-Islāmīa*, a writer in his article fixes the territory of *Khorāsān* describing;

“In the east of Irān, there is a vast province consisting of an area south of River Āmū (Jīhūn) and the area north of Hindu Kash (Paropamisus). Politically, Māvra al- Nahar (Transoxiana) and Sajistān have been part of this territory. The big towns of this province namely are; Nīshāpūr, Marv, Shāhjan, Harāt, and Balakh. Besides, there are other important cities like, Taus, Nisa, Abyorad, Sarakhas, Asfar, Aud, Badghaes, Josjān, Bāmiyān, Garjistān, and Takhāristān which these days is called Province of *Khorāsān*. However, this does not include in it even half of the old *Khorāsān*. The other part in the east which starts from Sarakhas in the North and is situated in the South in between Mashhad and Harāt has been annexed to Afghanistan whereas the area stretched from Marv upto the River Jīhūn is in the domain of Russia. The capital of this shrunken province happens to be Mashhad.”<sup>329</sup>

In the light of above research, it reveals that area of *Khorāsān* which has been mentioned in *Aḥādīth* has been divided today into Irān, Afghānistān, and Russia.

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<sup>328</sup>. Ibid, p. 60-61

<sup>329</sup>. *Urdū Dāerah Mu‘ārif-e-Islāmīa*, Vol. 8, p. 906-907, *Dānish Gāh Punjāb*, Lāhore, 1393 A. H.



Dr. Isrār Aḥmad in the light of verses of the Qur'ān, “*Huwa al-ladhī arsala Rasūlahu bil-hudā wa Dīni al-ḥaqqi Liyuḏhirahu ‘ala ad-Dīni kullihī*” (9:33, 48:28, 61:9) and from the verse No. 28 of *Surah Saba*, “*Wa Mā arsalnāka illā Kāffatan lilnāsi Bashīrāan wa Nadhīrā*” derives the conclusion;

“The mission of arrival of Muḥammad(SAWS) is the domination of *Dīn* (*Sughrā*) whereas his advent is also for all the humankind (*Kubrā*) and the domination of *Dīn* is for the entire universe (*conclusion*)”<sup>330</sup>

Dr. Isrār in support of his view puts forward *Aḥādīth*; stated in *Ṣaḥīḥ Muslim* as described by Ḥaḍrat Thobān in the following words:-

“*Inn-Allāha ṭuwā lyalardī farai'to mashāriqahā wa maghāribahā wa inna ummatī sayablogho malakahā māṭuwai liya minhā...*”<sup>331</sup>

“Indeed Allāh shrank (wrapped up) the earth for me to make me witness it's East and West in entirety and behold! The rule of my *Ummah* will be established in all these territories which have been shown to me in shrunken form.”

Another *Ḥadīth* has been stated in *Musnad Aḥmad bin Hanmbal* and described by Miqdād bin Al-aswad. He heard the Prophet(SAWS) saying;

“*Lā yabqī ‘alā zaharalarḍi baitun madarun walā wabarun...fayadīnūna lahā.*”<sup>332</sup>

“On this earth, there will be left no house made up of bricks or cement or any tent made up of the blankets but Allāh will enter

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<sup>330</sup>. Isrār Aḥmad, *Khilāfat kīḤaḥiqat aur ‘Asr-i-Hāḍir mein is Kā Niḏām*, p. 39

<sup>331</sup>. Muslim bin Ḥajāj, *Ṣaḥīḥ al-Muslim, Kitāb-al-Fitan wa Ishrāṭ-al-Sā‘atih, Ḥadīth* No. 7258, p. 1250

<sup>332</sup>. Ibn-e-Ḥanbal, *Al-musnad*, Vol. 6, *Ḥadīth* No. 23876, p. 5

into it *Kalimah* of Islām with the honor of honorable people or dominating the dominated ones. Either Allāh will bestow upon them the honor by means of this *Kalimah* to make them its bearer or He will dominate them with this *Kalimah* to make them obedient and subservient. ”

Dr. Isrār maintains, “Keeping in view the prophecies of these *Aḥādīth*, there appears to be no doubt that Allāh’s *Dīn* will dominate the whole globe. ”<sup>333</sup>

There is no difference of opinion amongst the scholars of Islām with regard to the enforcement of the Islamic System of Government or *Khilāfah*, however, the point of having One Single Caliph in the whole world remains debatable.

‘Allāma Taftāzānī (d:792A. H/1389A. D) writes:-

“*Thummal ijma‘a ‘alā an nasab-al-imām wājibun wa innamal khilāf fī annahu yajibo ‘allallāh ao ‘alal khalqi bidalīl-e-sam‘ī ao ‘aqlī wal madhhab annaho yajibo ‘alal khalqi sami‘a liqoulihi ‘alaihissalām man māta wa lam ya‘araf imāmo zamānihi faqad māta maitatan jāhilyyah.* ”<sup>334</sup>

There exists a consensus of opinion that the appointment of *Imām* is mandatory, however, there is a difference on the point of whether it is mandatory on Allāh or upon His beings. Besides, the question is whether being mandatory is the logic by hearing (*Dalīl-e-Sam‘ī*) or is it the logic by reasoning (*Dalīl-e-‘Aqlī*)? Whereas the religion is that it is mandatory on the humans by virtue of Hearing Logic (*Dalīl-e-Sam‘ī*) because the Prophet(SAWS) said, “The one who died without identifying his *Imām* died in ignorance”

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<sup>333</sup>. Isrār Aḥmad, *Khilāfat kīḤaqīqat aur ‘Asr-i-Ḥādir mein is Kā Nizām*, p. 41

<sup>334</sup>. Taftāzānī, *Sharah al-‘aqā‘id al-Nasfiyah*, p. 184, 185

‘Allāma Taftāzānī’s conclusion from this *Ḥadīth* is not justified, firstly because these words do not exist in any *Ḥadīth*, however, there are other *Aḥādīth* closer to it but there is no word like “Leader of The Time” (*Imām-e-Zamān*) in there and to prove a Single *Imām* for the entire Muslim World the word *Imām-e-Zamān* must exist in verbatim.

*Aḥādīth* based on which Dr. Isrār Aḥmad has derived the argument of domination of *Dīn* before the end of this world cannot be denied but those *Aḥādīth* do not prove that there will be only one Caliph for the whole world or that it is mandatory for the Muslim *Ummah* to strive for a single Caliph. There are fifty-seven Islamic Countries in the world today, some being run through democracy, others by Monarchy and some being ruled by the army. It is not possible for the people to establish one single government by deposing the rulers of those countries, establish a Central Caliphate in one country and make all other countries as provinces of that single country. In that case, there should be one army of all these Islamic states, one currency and the appointment of officials in all the countries should also be done by the order of one Caliph. Likewise, in all these countries, there should be one Address (*Khutbah*) of one Caliph. Allāh never puts burden on a fellow more than what he may sustain. That is why, it is now not mandatory for Muslims to strive for a universal *Khilāfah*, however, for they should continue to strive the enforcement of Islām in their respective countries in the light of the Prophet’s pattern of life. In the world of today, this is what seems practically feasible.

### **Summary**

The summary of the entire discussion is that the concept of *Khilāfah* is not the product of the modern era but the scholars of various times in Islamic history have been interpreting the concept

of *Khilāfah* in their own way. In the subcontinent, Shāh Walī Allāh(d:1176A. H/1762A. D) and Shāh Ismā‘īl Shahīd(d:1246A. H/1831A. D) are among those prominent people who elaborated the reality of *Khilāfah*. In the 20<sup>th</sup> century, Dr. Isrār Aḥmad laid the foundation of *Khilāfah* Movement and simplified the concept of *Khilāfah* through his speeches and writings, presented the methodology of the Prophet(SAWS) for enforcement of *Khilāfah* in the country but despite being a great advocate of universal *Khilāfah*, he could not give out a clear cut line of action. We have reached the conclusion that at this point of time, it is practically not possible for the entire Islamic World to be subservient to one single Caliph, therefore, one should not support an expedition which is not practicable or is destined for a mission impossible. However, the Muslim should create a Muslim Block, establish a federation of the Islamic States and keep striving continuously for it. If the Muslim succeed in creating a Muslim Block, then this system will be closer to the Islamic Caliphate.

## **Ideology of Economics**

### **Review of Dr. Isrār Aḥmad’s Economic Concept**

Dr. Isrār Aḥmad was basically not an expert on Islamic Economy. At a point, he himself says, “In principle, a person discussing Islamic Economics should have the direct knowledge of modern finance and economics and at the same time it is also essential that he should have a deep insight of the Qur’ān, Ḥadīth, and Fiqh, or else he should be able to claim that he has attained its knowledge up to a certain level whereas I cannot make any of such

claims... I can only say the maximum about myself that I am a student of the Qur'ān.”<sup>335</sup>

Although he himself has admitted his weakness, he expressed boldly on different occasions his economic concepts and endeavored to link it with Islamic System of Justice.

Dr. Isrār holds the view that there are two Islamic Systems of Economy that are complete from the beginning till the end. Both have their own philosophy. Both have the concept of ownership, rights with concept of surplus value. These are the essentials which are of basic importance in any of economic system and are distinctly separate in both. However, one may assume that these are the two dimensions of a single concept but one cannot deny these as separate entities. Both these systems are interconnected and to an extent interdependent too. The complete blessings can be in the offing if these are coordinated together.<sup>336</sup>

As viewed by Dr. Isrār Aḥmad, Islām has a spiritual and moral system and the other is a legal and “*Fiqhī*” System. Both the systems have not only different but contradictory requirements, yet, by their union, an Islamic System comes into being. If desired, both their profiles can be termed as “Thesis” or “Anti-thesis” and their union as “Synthesis”.<sup>337</sup>

### **Principles of Spiritual Economic System**

Dr. Isrār describes the following principles of the above system:-

- (1) Complete Negation of the Human Ownership.

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<sup>335</sup>. Isrār Aḥmad, Dr. , *Islām Kā Mu'āshī Niẓām*, p. 7, Markazī Anjuman Khuddām al-Qur'ān, Lāhore, 2010 A. D.

<sup>336</sup>. Ibid, p. 13

<sup>337</sup>. Ibid, p. 13, 14

(2) Whatever a human being achieves in this world is not earned by him but is due to the blessings of Allāh. Despite he sits in the shop to do business, it is he who ploughs the fields and works hard but the faith requires him to consider all what he gets is gifted to him by Allāh. If it is considered to be the reward of hard work, one is bound to claim it as one's ownership but if it is attributed to Allāh, it will be assumed proportionally as much as fixed by Him.

(3) What is the legitimate right of a human being? It is only according to his needs which also have been defined in some *Aḥādīth*:-

(a) If one can make both ends meet.

(b) If one has a ceiling overhead.

(c) If one has a pair of clothes to wear, and

(d) If one is blessed with a wife to preserve his character, morals and chastity which means he got the basic right; over and above it means that is the right of others not yours. So, give it to them as they do not have it and only then you can absolve yourself of the burden as it was given as part of your belongings to put you under a test. In other words, it is a complete system which lays down the ownership and in addition over and above it as well, so much so that it lays down the utilization of the additional part too. In this connection, an *Āyah* of *Surah al- Rūm* is referred here which differentiates *Ribā*(Interest) as compared to Alms(*Ṣadaqāt*):-

“*Wa mā ātaytum min Ribāan liyarbuwā fī amwāli an-nāsi falā yarbū 'inda Allāhi wa māātaytum min Zakātin turīdūna wajha Allāhi fa'ulā'ika humu al-muḍ 'ifūna.* ” (30:39)

Meaning thereby, as per spiritual teaching “*Ribā*” in fact is opposed to “*Alms*” (*Ṣadaqah Khaerāt*). For example, a person is

doing a job to get the wages for fulfilling his needs and he has also saved some amount. There are two ways of investing this additional amount; one is to invest the same in the business of someone else and due to his efforts get the increase. Since he himself did not work for it, so from spiritual point of view, it will also be presumed to be “*Ribā*”. So, the right utilization of this sum is to give it in the ownership of the poor and the needy who are without it or those who do not have the basic capital to start a business. In other words, to utilize the additional sum for more earnings is legally fair but not so from the spiritual and moral point of view.<sup>338</sup>

### **Legal and Fiqhī Nizām**

Islamic Legal and *Fiqhī* System of Economy in a way is like Controlled Capitalism in which all the natural requirements have been kept under consideration. Accordingly, a person has the right to spend his capital the way he likes. Generally, he will be asked to pay for *Zakāh*, else he, as per his desire may spend in the path of Allāh to earn His blessings. However, he will be legally justified to invest his surplus earning in the business and may transfer to his heirs as well. All these provisions also exist in any of the Capitalist System but it must be kept in view that Islām has kept this legality within a limit so that this free investment may not turn into a curse of Capitalization to grip the human society. In this context, the practical plans adopted by Islām can be learnt in two parts as viewed by Dr. Isrār Aḥmad:-

- (a) It is evident that Freedom when allowed even in small magnitude will essentially cause an upheaval to an extent. In a rat-race, some will surpass whereas others may lag behind. It is

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<sup>338</sup>. Ibid, p. 17, 18

not possible to save from such imbalances even if the Freedom is limited, so this aspect may be accepted with open heart. However, in Economic System of Islām, it has been catered to minimize the Financial Imbalance in the society. To overcome it, Islām has enforced a system of *Zakāh* by drawing a boundary-line; those beyond it will be amongst the Givers and those falling short of it will become the Recipients.

(b) Islām in order to control this difference has not restricted itself to the system of *Zakāh* alone but has imposed the restrictions of Fair and Unfair on this free investment of the capital due to which factually this can not turn into Capitalism. Just think over the steps and the Divine Wisdom of the Qur'ān that without giving a title of Economics, it has provided the basic and important directives on it.

Dr. Isrār Aḥmad adds further that there is always a Financial Outcome when capital and labor join hands together. However, modern Economy Experts especially the Socialist Writers have emphasized that Capital is the product of Labour but this debate is like that of a hen and egg to determine which is earlier out of the two.

In any way, it is established that in the Islamic System of Economy more emphasis is on labour and in the words of Dr. Isrār Aḥmad, it has been given more security whereas the value of capital has been kept to bare minimum. In the capacity of an earning agent, Capital has its following ugly forms:-

1. Capital being capital is eligible to earn.
2. It should seek its security too.
3. Does not share the loss.
4. Receiving a fixed rate out of the profit earned.



Dr. Isrār considers these four elements as an integral part of Interest (*Ribā*) which are absolutely forbidden (*Ḥarām-e-Muṭlaq*) in Islām. This curse has been uprooted in the Islamic System of Economy in an unprecedented manner. In short, as professed by the injunctions of Islām and our *Sharī'ah*, the worst kind of vice is considered to be the *Interest*. In fact, this is the basic evil that promotes capitalism and its roots have been severed in our religion absolutely.<sup>339</sup>

Way Dr. Isrār has explained the spiritual and *Fiqhī* aspects, in the same manner Syed Maudūdī has emphasized on the rectification of morals and mentality. Moreover, he has also clarified that state laws and pressure be resorted to only at places where it becomes unavoidable. On a point, he writes, “With regard to all issues of the life, Islām has framed the rule that all those principles of life which are akin to the nature must be maintained as such. Wherever, there is a deviation found, it must be redirected to the natural discourse. Second important rule on which are based the collective reforms of Islām is that in the system of society few rules may not be considered enough to be enunciated externally but the greatest emphasis be laid on reforming the morals and mentality so that the psychological evil is cut at its root-level. The third basic rule that is found in all Islamic Systems of *Sharī'ah* is to resort to state law and pressure only where it becomes inescapable.”

Syed Maudūdī says that Islām eliminates all unnatural ways in the economic field of life by treating with moral reforms at the most but with the least intervention by the state as all these ways are adopted by the human under the satanic influence. As regards

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<sup>339</sup>. Ibid, p. 18-23

the aspects that a person may have freedom to struggle for the bread and butter or one should have proprietary rights on whatever he earns through his efforts and that there should exist status classification amongst the human due to their potentials and living conditions; all these are acceptable in Islām only if found in conformity with the norms of nature. Islām then imposes such restrictions which do not let these practices surpass the nature or become the cause of treachery or injustice.<sup>340</sup>

Dr. Isrār Aḥmad and Syed Maudūdī accord much importance to the moral values in the economic system of Islām. Both have the same conceptual approach in this regard with the conviction that unless the moral structure in a society is strong enough and people spend on the poor in addition to the mandatory alms and *Ṣadaqāt*, the problems of the people in a society are not going to be resolved. It remains a fact that poverty will come to an end in the society if the people become conscious to pay off additional alms and *Zakāh*. Undoubtedly, the people can not be forced to pay off additional alms but it is extremely important to motivate them to spend over and above the mandatory alms (*FardṢadaqāt*). It is a blessing to have some people in a society who after fulfilling their basic needs give away their assets in the name of Allāh. The beauty of a society is that there should exist both the categories but needless to emphasize that the ones who give away all what they have in the name of Allāh are blessed with a distinguished status.

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<sup>340</sup>. Maudūdī, Abu'l-A'ālā, Syed, *Mu'āshiyāt-i-Islām*, Khūrshīd Aḥmad (Compiler), p. 57, Islamic Publications Ltd. , Lāhore, 1979 A. D.

## Insurance

Dr. Isrār Aḥmad believes in a firm concept of insurance. According to him, there is an element of gambling in it but more than that in reality it is but capitalization. The real insurance is that of the big factories and the mills. A capitalist invests one million rupees to set up a mill to manufacture matchboxes. This mill is vulnerable to natural disasters, e. g. a flood or an accidental fire hazard which may turn it to ashes but that investor wants security of his capital through insurance. At the same time, he does not want to have this security at his expense; instead the rate of premium that he pays to the Insurance Company is charged by him from the customer as cost of the match-box. A match-box if sold at the rate of 25 paises includes in it to the tune of one or more paises the cost that the investor is recovering from the buyer for the security of his capital. It may be kept in mind that in such a situation there will be a loss of one million rupees at the national level but the investor wants to remain indifferent from this national loss by securing his capital at the customer's expense and also safeguarding his future. This security he achieves by incurring burden on the pockets of the clients which in fact is the actual essence of Insurance. This is in other words a co-operative of the capitalists ensuring the security of their own capital and the true picture of "*kae lā yakūna daulatun baen al aghniāe minkum*". This, however, promotes the curse of capitalism which is strictly forbidden in Islām.

Dr. Isrār, however, says that if the element of gambling is taken out of the Life Insurance, it does not remain so in its strict sense, yet he believes in what Islām lays down to forbid it.<sup>341</sup>

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<sup>341</sup>. Isrār Aḥmad, *Islām kā Mu'āshī Nizām*, p. 25

Dr. Isrār in his writings or speeches has not dealt in detail on the subject of Insurance. An effort has been made to explain the details about insurance as follows:-

“Insurance” being an English word has been translated into Urdu as *Bīmāh* and in Arabic as *T’amīn*. Insurance in its literal sense is a form of business in which an insurance policy holder is assured to be given protection in the form of compensation against the misfortunes of the future and unexpected losses. In other words, Insurance implies a warranty, protection, and assurance. A writer of Encyclopedia of Britanica writes, “Insurance” in its simplest meaning implies a guarantee provided by such a group of people who themselves are in one or the other dangers not anticipated in the foreseeable future. Such a danger whenever it occurs, its effects would be shared by all the members of this group.<sup>342</sup>

In light of this opinion, Insurance may also imply that it is to give protection to a person against the misfortunes which may surround him and make him bankrupt if these crises are not shared by virtue of human sympathy or co-operation.<sup>343</sup>

In light of this discussion, it may be fair to infer that Insurance means a warranty to provide security against unforeseen dangers.

## **Insurance as viewed in Islām**

Insurance due to its basic objectives (mutual cooperation, security against future dangers, and compensation) not only seems fair but virtuous, however, in its prevalent form it inherits both

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<sup>342</sup>. Encyclopedia of Britanica, 11th edition, Vol. 14, p. 656

<sup>343</sup>. Morgan (Ed) Porter, Laws of Insurance, p. 1, London, 1933 A. D.

religious and worldly vices which have no room in Islām. Let us examine the vices which are found in present system of insurance.

### **Vices in the prevalent Insurance System**

As mentioned earlier, though both religious and worldly vices exist in the current Insurance System, yet it is difficult to demarcate the two. It is so because if one of the practices in the system is unfair from religious point of view, the same has devastating effects amidst the worldly matters, e. g. if the Interest (*Ribā*) in religion is *ḥarām*, the same is proving parasitic to the economy of society. So we need to point out those demerits here which are unanimously believed to be unfair and destructive by all the scholars; few of these are enumerated below:-

1. Interest (*Ribā*)
2. Gamble
3. Lottery or Fraud

### **Interest**

A person dealing with the business of insurance clearly understands that *Ribā* as per its religious terminology is found in two forms in this business:-

1. The capital collected from various policy holders by the company is lent out to other business firms or clients with interest. The interest recovered from them is partially consumed either by the proprietors of the insurance companies or partly disbursed amongst the policy holders.
2. On maturity of a policy or in case of an accident, the company pays up the sum insured to the policy holder as per terms of agreement. The sum paid up to the policy holder by the insurance company may have the following two forms;

- (a) The company after the maturity of the stipulated period of the policy pays back the original amount to the policyholder; say it is Rs 50000. 00.
- (b) The company pays back more than the sum originally subscribed by the policyholder, say Rs70000. 00 instead of Rs 50000. 00.

In both situations, the Interest (*Ribā*) as per Islāmic terminology is very much existing in each. The first form while the company pays up the originally subscribed sum back to the policy holder on completion of a stipulated period will be termed as “*Ribā bil Nasiyah*”. In other words in this situation, the originally insured sum through a loan-transaction has been paid up, i. e. in return for Rs 50000. 00, the same amount has been paid back but all scholars of Islām have the consensus on it that if a capital cash is lent out to get the same cash in return after a fixed period of time, then it is termed as “*Ribā bil Nasiyah*”.<sup>344</sup>

In the second situation where before a policy gets matured and there is an accident, the company pays the policyholder, say Rs50000. 00( the insured amount) instead of Rs20000. 00 (actually paid installments by the policy holder), then the amount Rs30000. 00 paid in excess without any return will be considered *Bil Faḍal* as well as *Ribā bil Nasiyah* in the eyes of scholars. These beliefs are seconded by the following opinions;

(1)*Ribā bil nasiyah Yuḥram fī-al-naqud muṭlaqan.*<sup>345</sup>

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<sup>344</sup>. Ḥassān, Ḥusain Ḥamīd, *Ḥukm al-Sharī‘ah al-Islāmia fī ‘Aqūd al-tāmīn*, p. 80, 81, *Dār al-I‘taṣām*, Cairo, 1969 A. D.

<sup>345</sup>. *Al-dasūqī*, Muḥammad bin Aḥmad, *Ḥāshiyah Al-dasūqī ‘al-al-Sharah al-Kabīr*, Vol. 3, p. 25, *Dār al- kutub al-‘Ilmiyah*, Bairūt, 2004 A. D.

(In the transaction of cash, *Ribā bil nasiyah* is totally banned/*ḥarām*)

(2) *Innalzyadah al-khālyah 'an 'iwad howa mālin min-al-ribā-al-ladhī lā yakhfā 'alā aḥad.*<sup>346</sup>

Without any return, an excess amount that is taken or given on an asset is *Ribā* beyond any doubt and not hidden from anyone.

The supporters of the prevalent Insurance System, however, advocate that the excess amount paid to the policyholder in addition to his paid-up installments is to oblige him with the favor; the question is why this kind of favor is specially meant for the policyholder. Why not for those destitute persons of the society who neither have a ship to sink nor a cotton factory inferno? And over and above what a scientific formula to compensate them with a fixed rate and by a prior settlement!

## **Gambling**

Let us consider a condition as laid out in an insurance policy whereby an insured client or a commodity before the maturity of the policy dies or gets damaged, becomes entitled over and above the originally paid up sum, i. e. at an enhanced rate, say 50%. If the insured person or commodity survives on completion of the stipulated period, then the rate of bonus is bound to be less, say 45% whereas it is not humanly possible to read the future time of a crisis. With this scenario in view, the insurance business is like "Gambling".

Please review the principle laid down by Scholars of Islām regarding 'Gambling'.

*"T'alīq-al-milak 'alal khatar wal māl fil jānibain."*<sup>347</sup>

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<sup>346</sup>. Ibid

“To keep the possession status on a basis which may or may not occur despite investment by both the parties”

This unpredictable situation is further illustrated; if an insured person dies before the completion of the fixed period, he becomes entitled to receive an amount, say to the tune of Rs. 60000, but if he survives on completion of the fixed period of time, he may receive lesser sum, say Rs. 45000 meaning thereby that the amount of money he may receive is not defined and as such both the possibilities exist. This is exactly so for a gambler too as he is also not sure what he will gain or lose in the game of gambling.

About gambling, it is said in the Qur’ān;

“*Innamā al-khamru wa al-maysiru wa al-anṣābu wa al-azlāmu rijsun min ‘amali ash-shaytāni fajtanibūhu la‘allakum tufliḥūna*”<sup>348</sup>

“Indeed liquor, gambling, statues, and lottery are impure being deeds of Satan, so keep away from them; maybe you succeed”

### **Fear and Unforeseen (*Khaṭar and Gharar*):**

Fear (*Khaṭar*) is what cannot be anticipated and Unforeseen is also being unaware of the futuristics. Abū Bakr al-Kasānī says;

“*Al Ghararo mā yakūno mastūr al-‘āqibah*”<sup>349</sup>

“Gharar is where one is unaware of the consequence. ”

Scholars and followers of Imām Mālik(d:179A. H/795A. D) advocate;

“*Mā traddado baen al salāmate wattalfe*”<sup>350</sup>

“Gharar is in between safety and fatality”

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<sup>347</sup>. Muftī Muḥammad Shaḥī‘ wa Muftī WalīḤasan, Bīmah Zindgī, Dār al-ishā‘at, Karāchī, 1972 A. D.

<sup>348</sup>. Al-Qur’ān, 5:90

<sup>349</sup>. Al-Kasānī, Abū Bakr, Badā’i al-Ṣanā’i‘, Vol. 3, p. 68, Cairo, 1990 A. D.

<sup>350</sup>. *Al-dasūqī*, Ḥāshiyah Al-Dasūqī ‘al-al-Sharah al-Kabīr, Vol. 3, p. 25



In the business of Insurance, both the above-defined terms are applicable, e. g. death or destruction of an insured person or property before the stipulated period is never known and so is the uncertainty about the sum of money he would receive, i. e. lesser sum if he survives but more if he dies. Death is definite and certain but its time is not known to any one, so any business which is conditional with the occurrence of death is what is called The gambling which embodies in it Fear(*khatar*) as well as Unforeseen(*gharar*).

### **Un-Islamic Conditions**

- (a) One of the defaults in the insurance system is because of its unjust Conditions, e. g. a middle-class citizen got his son insured but he could pay only few of its instalments that he suffered a loss in his business and became a defaulter by not paying any more of the instalments. Justice demands that he should get back the paid up sum of the instalments. The Insurance Company never pays it back but pockets it. No court in the world can get him this amount. Muftī Muḥammad Shafī‘(d:1396A. H/1976A. D) says, “All the three types of insurance policies; Life Insurance, Property Insurance or Duty Insurance have the condition that any person becoming defaulter as per the above example will lose or surrender the deposited sum to the Insurance Company which is an unjust condition in the eyes of religion. Under the religious rules, such a defaulter can be asked to fulfill terms of the policy or in case of non compliance may even be punished legally but the

confiscation of his deposited sum as a penalty can not be justified.<sup>351</sup>

However, the company may frame rules under which the policyholders who stop paying the installments without valid reasons do not cause a nuisance to the company, e. g. such defaulters who stop paying the instalments may receive their deposited sum on completion of the project in which their capital of the paid instalments has been invested by the insurance company. Else some amount as security fee of their amount can be recovered from them.

- (b) Yet another unreligious and ruthless condition imposed is that the insured sum is received by only that next of kin who has been nominated by the policy holder whereas in accordance with *Sharī'ah*, property of the deceased is inherited by all the legal heirs as per religious injunctions. This is most unjust a sin committed by the policy holder towards his heirs through the insurance company which does not act against the will or nomination made by the deceased. Resultantly, some of the deserving heirs are deprived of their share which is their legitimate right to receive.

## **Lottery and Fraud**

Lottery or Fraud both exist in the prevalent system of insurance which are committed by the two parties, i. e. the policyholder as well as by the insurance company. The policy holder has the tendency to show increase in the propriety of his assets to be insured by the company. After the assets are insured,

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<sup>351</sup>. Muftī Muḥammad Shafī' wa Muftī WalīḤasan, *Bīmah Zindgī, Bīmah Zindgī*, p. 18

he secretly and fraudulently perishes them to claim the increased insured sum (*ribā*) from the company which is over and above the actual value of the loss sustained.

It may also happen that a capitalist gets the cotton stock of his factory insured for a sum of ten million rupees. He apprehended loss in the business, ignited the stock, and fraudulently made good with ten million amount of the public money through the insurance company.

In light of the above-mentioned vices, it is clear that there is no room in the balanced and sacred religion of Islām for this type of current insurance system as it is based on *ribā*, gambling, fraud, unforeseen and fear of the unknown.

### **Dr. Isrār Aḥmad's View about Land Tenancy**

Dr. Isrār with regard to the concept of tenancy says that there is a difference of opinion among the scholars. AbūḤanīfah(d:150A. H/767A. D) considers it as totally *ḥarām*.

According to him, there is nothing like “Absentee Landlordism” in the religion of Islām, however, few other scholars after pondering over the *Aḥādīth* hold a moderate and lenient view on it. I also understand that this relaxation with few unavoidable conditions has been made in view of the prevalent era of time where the current system could not be abolished completely, whereas holy Prophet(SAWS) has applied the term of *Ribā* on Land Tenancy.

Once the Prophet (SAWS) observed Ḥaḍrat Rāfi' (R) tilling a piece of land that he knew did not belong to him. On inquiring, Ḥaḍrat Rāfi' explained that it belonged to someone else and as per a deal with the owner he was to work hard in it to earn his share in return. On hearing this, the Prophet (SAWS) said, “*Qad Arbaetuma!*” (You dealt in *Ribā!*); ordered him to return the land

back to the owner and receive from him the expenses incurred. It is so because the owner is not involved in any labour but prepared to snatch his share from the hard-earned produce of his brother only on the basis of ownership.

Dr. Isrār adds further that in our culture of tenancy, the owner does participate in the provision of seeds or in a few other matters to justify co-sharing. These are in fact some additional conditions to make unjust a just business but Imām AbūḤanīfah's verdict is sufficient, an eye-opener and I tend to agree with him.<sup>352</sup>

Dr. Isrār Aḥmad, though, holds a lenient view with regard to the prevalent Tenancy System, yet, in principle, he terms it as unjust in accordance with the verdict of Imām Abū Ḥanīfah.

Here is a review of opinions by Scholars on the issue of Land Tenancy.

### **Review of Multiple Opinions on Land Tenancy**

Land Tenancy implies that a landlord gives away his land to a tenant and receives a part of the land-yield in return from him.<sup>353</sup>

Land-Tenancy has its three forms:-

The first form is that land is given away to the tenant under an agreement and the landlord fixes a part of the yield to be given back to him by the tenant in return, e. g. the two parties agree that the tenant would give 20 maunds of the yield to the owner and keep the rest with him. So if the total yield comes out to be 20 maunds only, it will be taken away by the owner leaving nothing

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<sup>352</sup>. Isrār Aḥmad, *Islām kā Mu'āshī Nizām*, p. 27, 28

<sup>353</sup>. 'Uthmānī, Mūḥammad Taqī, *Islām aur Jadīd Mu'āshī Masā'il*, Vol 2, p. 230, *Idārah Islāmyāt*, Lāhore, 1429 A. H.

behind with the tenant. That is why this form of tenancy is unanimously considered to be *ḥarām*.<sup>354</sup>

The second form prevalent in that period was that a landlord used to reserve a part of his land for himself laying down the condition that the yield from that part would exclusively belong to him and the produce from the rest of the fields would be the share of the tenant. In such a deal with the tenant, the landlord would ensure that his part of the land must be close to the water course. In *Ḥadīth*, the terms *Rabī and Jidār* are used for such a kind of selfish deal. This practice too is unanimously considered to be *ḥarām*.<sup>355</sup>

Because the part selected by the landlord may be the only fertile piece of the land and the remaining one may not produce anything. This fact has been expressed in the words of Rāfi' bin Khudaej, "*Rubbamā akhrajāt ḥādhehi wa lam takhruj ḥādhehi*" (Sometime it produces and at the other it doesn't), so the Prophet (SAWS) forbade it and unanimously this practice is also known to be *ḥarām*.

The third form is the one where the landlord and the tenant mutually decide to share the land-yield as per an agreeable percentage like one fourth or one-sixth or half of the yield may belong to the landlord and the remaining would be that of the tenant. The scholars have difference of opinion on this kind of sharing the yield.

### **Concepts of Different Scholars**

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<sup>354</sup>. Sarakhsī, Shams al-Dīn Muḥammad bīn abī Sahl, *Al-mabsūt*, Vol. 23, p. 127-128, *Dār al-ma'rifah*, Bairūt, 1978 A. D.

<sup>355</sup>. *Ibid*, Vol. 23, p. 60

Imām Abū Yousuf(d:182A. H/798A. D), Imām Muḥammad (d:189A. H/805A. D) and Imām Aḥmad bin Ḥanbal(d:241A. H/855A. D) consider this form to be fair unconditionally.

Imām Abū Ḥanīfah(d:150A. H/767A. D) declares it absolutely unjust.

Imām Shāf'ī(d:204A. H/819A. D) has a different view that if this tenancy has an element of “*Musāqāt*” embedded in it, then it is acceptable, e. g. there is a garden with fruit-trees and besides it is a piece of land in between the trees which is cultivated. The trees are bearing the fruit and the land below giving the crop, then as per Imām Shāf'ī, if *musāqāt* has a real binding imposed on those trees, this form of the tenancy is fair or acceptable but in the absence of *Musāqāt*, he also calls it *harām*.

Imam Mālik's concept is almost similar to it as he also views it in the same ambit of *Musāqāt* but adds a condition that in *Musāqāt* the trees should be more in number than the quantity of the land.<sup>356</sup>

## Partnership in Tenancy

Imām Shāf'ī and Imām Mālik declare yet another type of tenancy to be fair calling it “Partnership in Tenancy”. For instance, there are three persons; one owns a piece of land, the other offers his ox and the third fellow starts the work, thus they join hands together as partners which is called “Partnership in Tenancy” (*Shirkat fīl Muzāri'ah*). This kind of Tenancy has a separate set of directives and details, but both of them do not consider it right in the absence of *Musaqāt*.

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<sup>356</sup>. Ibn-e-Ishāque, Zīā al-Dīn, al-Mālikī, *Mukhtaṣar Khalīl*, Vol. 1, p. 243, *Dār al- kutub al- 'Ilmiyah*, Bairūt, 2004 A. D.

Imām Abū Ḥanīfah, Imām Mālik, and Imām Shāf'ī have agreed that Tenacy in any form other than the above is not just. This has been reasoned out on the basis of Ḥaḍrat Rāfi' bin Khudaej's saying wherein it has been forbidden quoting the prophet (SAWS) not only in numerous words but it has also been quoted in some of the narratives even to the extent, "*Man lam yada' al- mukhāberah fal youzin beḥarb minallāh wa rasūlehi*"

(The one who does not give up the *Mukhābirah*, should receive the ultimatum from Allāh and His prophet(SAWS).

In other words, it has the same injunctions as a warning against *Ribā* (interest). The *IMĀM* have derived their reasoning from it.

Whereas the others and Imām Aḥmad Bin Ḥanmbal are convinced about the justification of implementation of Applied Tenacy (*Muzāri'ah 'alal iṭlāq*) based on an incident of Khyber. The Holy Prophet(SAWS) gave away the lands to Jews in Khyber by settling with them terms of the tenacy on distribution of the yield on fifty-fifty basis, i. e. half of the land produce will be shared by the Muslims and the remaining one by the tenants. In their view, the *Aḥādīth* about "*Nahi 'anil Muzāri'ah* or "*Nahi 'anil Mukhābirah*" pertain to the first two forms of the tenacy as explained which is unanimously considered to be *Ḥarām*.

Ḥanafī, Mālikī, and Shāf'ī as per their initial religion were convinced about the justification with regard to the prohibition of a pre-settled tenacy (*Muzāri'ah munfaṣilah*). However, later all these three scholars gave their verdict (*fatwā*) in accordance with the saying and justification given by the scholars and Imām Aḥmad

Bin Ḥanmbal. In fact it was due to the strong logical reasoning by the latter as compared to the other scholars.<sup>357</sup>

### **Issue of Khyber Forms**

The scholars and Imām Aḥmad Bin Ḥanmbal hold the strongest stance on account of the Khyber-Incident which is summarized as follows;

Ḥaḍrat Muḥammad(SAWS) concluded a tenancy contract with the Jews of Khyber. This contract lasted in the remaining period of his life and even later during the period of Ḥaḍrat Abū Bakr Ṣiddīque(R) and Ḥaḍrat ‘Umar Fārūq (R) until the latter turned them out to *Taimā*.<sup>358</sup>

So it is revealed that this matter of tenancy deal with the Jews by Ḥaḍrat Muḥammad(SAWS)persisted until his departure from the world. If there exist few *Aḥādīth* prior to it, then those will be considered null and void in the light of this act. This precedence was not a flimsy one as the whole orchard besides all the land-forms of Khyber were rented out on the same grounds.

### **Comments of Imām Abū Ḥanīfah on the Khyber Issue**

Quoting Imām AbūḤanīfah, it is contemplated that he commented on the issue of Khyber by saying that the above act factually does not fall in the ambit of Tenancy but it was *Kharāj-e-Muqāsamah*.<sup>359</sup>

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<sup>357</sup>. Burhān al-dīn, ‘Alī bin abī Bakr, *Al-hidāyah Sharah Al-bidāyah*, Vol. 4, p. 54, *Dār al- kutab al- ‘Ilmiyah*, Bairūt, 1990A. D.

<sup>358</sup>. Bukhārī, Muḥammad bin Ismā‘īl, Ṣaḥīḥ al-Bukhārī, Kitāb al-muzārī‘ah, H. No. 2338, Maṭbū‘ah Dār al-salām lil nashr wal tauzī‘, al-Riāz, Sa‘ūdī Arabia, 1997A. D.

<sup>359</sup>. Sarakhsī, *Al-mabsūṭ*, Vol. 23, p. 4



### **Kharāj-e-Muqāsamah**

The above term implies a situation whereby the Muslim(s) conquer a piece of territory and let the owners of land stay there. The *Kharāj* recovered from them is of two types; one is *Kharāj-e-Mouzif*, i. e. in the form of money and the other is *Kharāj-e-Muqāsamah* which is shared as part-percentage of the land-produce.

However, if looked into it deeply, it becomes difficult to call it *Kharāj-e-Muqāsamah*. In case of the Khyber-Issue, it was considered justified as the Jews even after victory by the Muslim were still recognized as proprietors of the Khyber-land in clear terms and they were asked to pay the *Kharāj*(land-revenue) only. *Kharāj* becomes due only while the owners of the land continue to maintain their ownership-status but if the lands after a win-over are allotted among the warriors, then the latter will become the owners. So, now with the change of owners, if the land is given back to the Jews for tilling, it will become the real form of tenancy. In Khyber, this second situation had prevailed as the lands after the victory had been further given in possession of the warriors as confirmed by numerous *Aḥādīth*.

In Sunan Abī Dāwūd, the book "*Al kharāj wal Fae*" gives out so many detailed narrations explaining how the Prophet(SAWS) distributed the lands of Khyber among the soldiers besides recovering one-fifth of the land revenue called *Khums*. The lands were virtually allotted to the militants making them the owners, thus the issue of *Kharāj* does not arise.

The reasons to give away lands to the Jews by the Muslims have been indicated in different narratives. The Jews had pleaded to the Muslims that the latter though have become the owners of the land yet because of lack of expertise and experience they may

not be able to till the land successfully as compared to them. However, if the land-forms are given to the Jews, this would be profitable for either of the parties. The Prophet(SAWS) handed over the landforms to them and said, “*Naqrukum ‘alā dhālika mā Shai’nā*” (we shall keep you there as long as desired by us). Later, following it up in the times of Ḥaḍrat ‘Umar(R), they were ejected. Hence, had they been the owners, there was no reason to turn them out from the lands in possession. It is, therefore, difficult to term it *Kharāj-e-Muqāsamah*.<sup>360</sup>

Now, let us examine the *Aḥādīth* narrating prohibition; these are in three forms;

The first form of *Aḥādīth* is the one in which the narrator has endorsed the prohibition by illustration, i. e. by either earmarking the reserved land for taking away the land-produce from it respectively by the parties, or by fixing the quantum of the land produce as mutually agreed. This sort of arrangement is self-explanatory and does not need further explanation.

The second form of *Aḥādīth* is the one where *Muzāri‘ah* or *Mukhābirah* are absolutely forbidden, i.e.. “*Nahī Rasūlallāh ‘anil Muzāri‘ah*” or “*Nahī Rasūlallāh ‘anil Mukhābirah*” or “*Nahī Rasūlallāhi ‘an Krā’il arḍ*”. These *Aḥādīth*, therefore are to be studied in the light of the prevalent environments or as per a given situation and when understood in its real context the chances of doubts arising are left to bare minimum. So, it is inferred that the prohibition of Absolute *Muzāri‘ah* is not the objective but that specific type has been forbidden basing the argument on the incident of Khyber.

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<sup>360</sup>. Ibid, Vol. 23, p. 7

The third category of *Aḥādīth* lays down a special endorsement that the Prophet(SAWS) forbade that type of sharing a part-percentage in a *Muzāri'ah* which is termed *Al Thulus or Al Ruba'* which has a contradiction in it. Whereas in some of the narratives its endorsement has also come up, that is why this third form is also considered as *Nahī Irshād-e-Tanzihī*. This is also through *Aḥādīth* that the Prophet(SAWS) said, "If you possess a piece of spare land, give to your brother in need for the reason that you will still be obtaining a regular income out of it; the words given are:-

*"Qāla: an yamn'a aḥadokum akhah khairun lahū min an ya'khodho 'alaihi kharajan m'alūman. "*

The word *Khaer* therein clearly indicates not the Prohibition (*Mumāni'at-e-Taḥrīmī*) but it means that one should donate it to his brother without return, so it is based on *Irshād-e-Tanzihī* and that is proven by the saying of Rāfi' bin Khudaej who narrated the *Ḥadīth* that the Prophet(SAWS) forbade to enter into the *Muzāri'ah*.

Ḥaḍrat 'Abdallāh bin 'Umar (R) revealed another fact by saying, "I have seen the Prophet(SAWS) himself as well as his companions (R) doing the act of *Muzāri'ah* and nowhere we heard him prohibiting it. " He expressed his reservations but later he himself gave it up and never did it again. Someone asked his opinion with reference to the prohibition as interpreted by Ḥaḍrat Rāfi'.

Ḥaḍrat 'Abdallāh bin 'Umar replied, "*Qad aksaro Rāfi'*" meaning thereby that Rāfi' exceeded the limits, i. e. the prohibition was applicable only to a few specific situations but he exaggerated it and spread it around everywhere to that extent that people at large consider it unjust. Later, someone said to him, "Why have

you given it up yourself, if you do not consider Rāfi‘’s words so important?” He said, “I gave it up because Rāfi‘ had narrated a *Ḥadīth* and on hearing it I thought maybe there arose a situation later which may not have come to my knowledge, so why do an act in doubt, hence, on the basis ‘*Alā Sabīl al-taqwā*, I thought it proper to give it up”.

Ḥaḍrat ‘Abdallāh bin ‘Umar (R) later was heard saying that Rāfi‘ blocked the land profit on us. These words foretell that he did not consider this issue as ḥarām, but since it had been narrated through a *Ḥadīth* which Rāfi‘ had heard himself, so he started acting upon it on the basis of God’s Fear (*Taqwā*). That is why it was attributed to Rāfi‘ bin Khudaej.... “*Qad man‘a Rāfiḥ nafa‘ arḍinā!*”

By this, it is revealed that the narrations “*Bi sharti mā Yukhrijo minhā*”, i. e. wherever prohibition has been ordered, then it is to be considered as “*Nahī Tanzīhī*” but really not “*Nahī Taḥrīmī*”.

### **Giving the Land on Contract**

Dr. Isrār considers giving away the land on contract to be *ḥarām* in his words as follows;

“The owner for a particular period of time recovers the land price but is not concerned to even find out whether the tenant has also earned anything out of the deal or not, hence it is exactly a kind of *Ribā* (interest) and , therefore, *ḥarām*. ”<sup>361</sup>

Justice Muḥammad Taqī Uthmānī on the issue of giving away the land on rent writes, “A person gives away the land on rent to another and recovers from him on six monthly basis or annually an amount in cash as rent disregarding whether the tenant

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<sup>361</sup>. Isrār Aḥmad, *Islām kā Mu‘āshī Nizām*, p. 29

cultivates anything in it or not; what was sown in it and what has been the land produce becomes irrelevant as its burden does not lie on the shoulders of the owner but the tenant. Recovering the land-rent in return after giving his land on hire to a tenant is termed as “*Ujarat al-Arḍ*” or “*Kirā al-Arḍ*” and is also called *Muqatā*.<sup>362</sup>

### **View of different Religious Scholars**

All four *Imām* and other scholars of Muslim *Ummah* consider the above arranges to be Fair and have no contradictory views about it. *Ṣāhib al-Rā'eq* writes;

“*Qoulohū wal arḍi lilzarā'ah anna baina ma yazr'a fihā ao qāla 'ala 'an yazr'a fihā ma shā' ai siha dhālika li ijm'a-al-'amli 'alaihi.*”<sup>363</sup>

### **Absolute verdict of 'Allāma Ibn-e-Ḥazam**

'Allāma Ibn-e-Ḥazam does not consider giving away of the land to cultivate against Rent-Money as fair and attribute this injunction towards Ṭā'us bin Kaesān and Ḥasan Baṣārī as they both believed that arrangements like *Kirā al-Arḍ* or *Ujarat al-Arḍ* are not fair. However, all the other scholars including the four *Imām* believe in its legitimacy.<sup>364</sup>

We may, therefore, assume that Dr. Isrār Aḥmad and Ibn-e-Ḥazam think alike, however, Dr. Isrār has not come up with intellectual arguments on the issue.

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<sup>362</sup>. 'Uthmānī, *Islām aur Jadīd Mu'āshī Masā'il*, Vol. 2, p. 226, 227.

<sup>363</sup>. Ibn-e-Nujaim, Zainal-Dīn, al-Ḥanafī, *Al-baḥar al-rā'iq*, Vol. 7, p. 304, M. Sa'īd Company, Karāchī, n. d.

<sup>364</sup>. *Ibid*

## Purpose of Creation of Pākistān and Customs of Society

Dr. Isrār Aḥmad, in his speeches, vehemently used to stress that Pākistān was not at all created for any purpose other than Islām. In his opinion, the people of the sub-continent wanted to secure a piece of land where they could enforce the injunctions of Islamic System.

In his special article “*Zamīnī Haqā’iq aur Pākistān kā Mustaqbil*” (Ground Realities and Future of Pākistān), Dr. Isrār writes as follows:-

“As a writer, I have been giving the calls for a long that the sole cause of Pākistān’s creation is only Islām, and by not following its path, we have lost it.”<sup>365</sup>

Dr. Isrār believes that the Muslims did not keep the promise they had done with Allāh before the creation of Pākistān. Consequent to this betrayal, we were punished and a part of the country got separated from us to become Bangladesh. Before Dr. Isrār’s view is critically examined, it is imperative that a full excerpt is copied down from his another article so that his concept stands clear before us in detail. This article titled as “*Millat-e-Islāmia Pākistān kī Khuṣūṣī Zimmahdārī*” (The Specific Responsibility of Pākistānī Nation) forms part of his book namely, “Responsibility of the former and present groups of the Muslim Ummah”. In his article, while referring to ‘Allāma Muḥammad Iqbāl (d:1357A. H/1938A. D) and Quā’id-e-A’ẓam Muḥammad ‘Alī Jināḥ(d:1367A. H/1948A. D)he has also reiterated that they were in search of a territory where Islām as a religion be practiced.

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<sup>365</sup>. Isrār Aḥmad, Dr. , *ZamīnīHaqā’iq aur Pākistān Kā Mustaqbil*, p. 8, *Weekly Nidā-e-Khilāfat*, Lāhore, 8-14<sup>th</sup> March, 2007 A. D.

He writes, “Look at the turn of history whereby this great responsibility has fallen on the shoulders of the Islamic Republic of Pākistān. This turn is on account of the *Tahrīk-e-Pākistān* (Pākistān Movement) and its consequence leading to the creation of Pākistān. Its declared objective was to present before the human world a role-model establishing a System of Total Justice, Principles of Freedom, Brotherhood, and Equity. So the Thinker and Architect of Pākistān ‘Allāma Muḥammad Iqbāl also said in his address at Alāhābād (in 1349A. H/1930A. D), I have a conviction that creation of an independent Muslim state in the North Western Territories of India is written on the wall. If that becomes true, we will get another chance to eliminate the shades that had blurred the original teachings of Islām in the times of imperialism and present a picture of true Islām before the world. ” Muḥammad ‘Alī Jināḥ, the Founder and the Architect of Pākistān, time and again expressed the same thoughts besides the Muslim of the territories annexed to India with Hindū aggressors and the dominating majority. That is why the writer of these lines strongly feels that we, being the nation of Islamic Pākistān, are in the grip of divine law of punishment. Allāh’s supreme law is in accordance with *Āyah* No. 21 of *Surah al-sajadah* wherein He ordains, “Before subjecting them to a bigger torture, We will confront them with a smaller punishment; may be they revert to the right path. ” A similar type of punishment has already been sustained by us in the form of fall of Dhācah in 1391A. H/1971A. D followed by a shameful and deterrent defeat in the form of the creation of East Pākistān (Bangladesh)”.<sup>366</sup>

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<sup>366</sup>. Isrār Aḥmad, Dr. , *Sābiqah aur Mojūdah Musalmān ummaton Kā Māḍī, Hāl aur Mustaqbil aur Musalmānān-e-Pākistān Kī Khaṣūṣī zimmaḍārī*, p. 20,

With the above-mentioned extract, though the concept of Dr. Isrār Aḥmad becomes amply clear yet there appears to be an ambiguity in his view. On one side, the Methodology of the Prophet(SAWS) (*Manhaj Inqalāb-e-Nabavī*) is strongly advocated in *Tanzīm-e-Islāmī*, and on the other hand, Dr. Isrār attributes the struggle of creating Pākistān towards the enforcement of Islamic System in the country. Whereas those who participated in the struggle neither adopted the way of the prophet nor had God's fear(*Taqwā*) required of the workers of an Islamic Movement; Why then Dr. Isrār Aḥmad and his supporters are adamant that Pākistān had been created in the name of Islām. The question is: Can there be no struggle to bring about a revolution in Pākistān without following this view point?

Muḥammad Iṣḥāq Bhattī, in his book “*Bazm-i-Arjumandān*” has written a review about Dr. Isrār and raised a few points of difference that are enumerated below without editing:- If that was the aim of creating Pākistān and enforcement of Islām was required, then:-

- (1) Can Dr. Ṣāḥib refer to any clause or indicate any decision by the working committee of All India Muslim League or its General Council whereby it was contemplated that Pākistān is coming into being for the sake of Islām and Islamic System is to be implemented into it?
- (2) Did any of the active Leaders of the Muslim League belonging to that period ever announced as to what were the modalities of an Islamic System and how will it be enforced?
- (3) All India in that period comprised eleven provinces. Is there any such resolution or a verdict given by any working committee



known to Dr. Ṣāḥib which makes a mention of the enforcement of Islamic System?

(4) Is there any writing or part of a speech made by any of the worthy notables (i. e. Quā'id-e-A'zam Muḥammad 'Alī Jināḥ, Liāqat 'Alī Khān, Khwājah Nāẓim al-Dīn, S. H. S. Suhrwardy, Sardār 'Abd al-Rab Nishtar, Ch. Kalīq al-Zamān or I. I. Chundrigar, etc. ) stating that Islām will be enforced in this country and that there will prevail Islamic rule of law.

(5) Was there any elderly person present in All India Muslim League as a worker with a

standing of a regular religious scholar.<sup>367</sup>

The points raised by Muḥammad Ishāq Bhattī are of extreme importance. Yet another aspect which is embedded in the minds of general public, i. e. the famous slogan on the lips of a common man-“*Pākistān kā Maṭlab Kīā? Lā Ilāha Illallāh*” (The objective of Pākistān is but the supremacy of Allāh). These words or slogan are quoted as well as believed to reason out that Pākistān was acquired to implement the Islamic way of life into it but the point to ponder is whether these words existed in the manifesto of the Muslim League? Or did these form a part of any resolution of the Muslim League? Or was it sounded as a slogan by either Quā'id-e-A'zam Muḥammad 'Alī Jināḥ or any prominent Muslim Leaguer? Undoubtedly, Quā'id-e-A'zam Muḥammad 'Alī Jināḥ did talk about the Islamic System on number of occasions but did not adopt the way or methodology left behind by the Prophet(SAWS); the way Dr. Isrār Aḥmad has been advocating at

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<sup>367</sup>. Ishāq Bhattī, Muḥammad, *Bazm-i-arjumandān*, p. 587-588, *Maktabah Quddūsiyah*, Lāhore, 1999 A. D.

length in his book “*Manhaj Inqalāb-e-Nabavī*”. It is extremely difficult to agree with Dr. Isrār Aḥmad’s view point that Pākistān was created in the name of Islām. However, suffice to say that the politicians exploited the illiterate and non-practicing Muslims by using the name of Islām to grind their own axe. This is our hypocrisy which has subjected us to 66 years of the divine punishment. There seems a truth in what Muḥammad Ishāq Bhattī says:-

“ We should not be indulging ourselves into a discussion whether the aim of creation of Pākistān was Islām or otherwise but we should emphasize that it is a Muslim country and the ambition of every living Muslim here is to see enforcement of Islām, so it should be surrendered to it.<sup>368</sup>

*Tanzīm-e-Islāmī* founded by Dr. Isrār Aḥmad is also firm on the same footing, but should the above-given stance be reconciled and accepted, it may rid of the conceptual friction.

## **Social Rituals**

Dr. Isrār Aḥmad detested the foolish following as well as the customs and rituals of Hindus. He considered it quite imperative to do away with the unnecessary rituals relating to matrimonial wed-locks. He, therefore, took a start to set a personal example by neither giving away dower to his daughters nor accepted it from the in-laws of his daughters. He thought it very mean and below the moral dignity to take an entourage to the abode of bride to consume the feast there. However, he believed in arranging *Walīmah* (feast by the Groom) in accordance with the prophet’s *sunnah* and considered it essential to participate there. Likewise, he termed the mixed gatherings of men and women on

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<sup>368</sup>. Ibid, p. 589-590

the eve of merry-making or sorrowful events as un-Islamic and stayed back not to participate in the sessions where there was no separate arrangement for the males and females. He surprised the religious scholars by arranging *Nikāh* (wed-lock) ceremony in the mosque as it was not being practiced at all in the society. Its basis was illustrated by him through the words (*Ḥadīth*) and way (*Sunnah*) of Prophet(SAWS) so it became a common practice to be followed by the people. He strictly believed in Religious Veil (*Shar'ī Pardah*) to be observed and put it into practice by own families. Generally, it has been observed that even the great Scholars and the Muslims of the society regularly performing prayers or fasting, find themselves helpless or obliged to follow the un-Islamic rituals on the occasions of weddings or bereavements; Dr. Isrār had no such shortcomings in his personality. He not only denied to follow anything contrary to the teachings or practice as set by the Prophet(SAWS) but also forbade the others to follow it. In one of his articles he writes:-

“As regards my own person, I have declared to abide by the following three firm decisions; the same has been reflected in the pages of *Mīthāq* as well as announced while addressing the *Jum'ah* Congregation at *Masjid Khidrā*, Samanābād. The three decisions are:-

- (1) In the future, I will not join any wedding entourage (*Bārāt*)
- (2) Will neither join in the gathering to have a feast at the expense of the bride's family, nor

- (3) Will participate in a *Nikāḥ* Ceremony being held at a venue other than mosque”.<sup>369</sup>

Dr. Isrār acted upon the above conditions all his life emphasizing the people to follow the way of the prophet(SAWS) and refrain from indulging in Hindū cultural programs or their rituals. With regard to the wedding of his own sons and daughters, he writes:-

“The biggest challenge that I faced in my life was on the eve of the marriage of my eldest daughter. I was quite sure in my mind that despite being cautious to fulfil all the religious obligations, I may still be subjected to a big criticism if I entertained few of the relations even with simple tea or cold drinks and all my effort will go for a six. So, with the divine support, I took another unprecedented step; I carried my daughter on Friday to *Masjid Dār al-Salām*, Jināḥ Garden where the *Nikāḥ* ceremony was solemnized and her departure also took place from the house of Allāh. That way no guest happened to visit my house which, otherwise, could be misconstrued as part of the Wedding Entourage (*Bārāt*).

Thereafter, another event occurred relating to the wedding of the eldest son. The wedding party that left Lāhore for Karāchī comprised only two males and a female, i. e. the groom, her mother, and the youngest brother as I was already at Karāchī in connection with my religious group activities. The two real brothers or any of the real sisters even did not accompany the wedding party. Another arrangement was that this party arrived at

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<sup>369</sup>. Isrār Aḥmad, Dr. , *Aik iṣlāḥī taḥrīk m'a khuṭbah-e- nikāḥ kā hamārī mu'āshartī zindgī sey ta'alluq*, p. 11, *Markazī Anjuman Khuddām al-Qur'ān*, Lāhore, Nov. 2010 A. D.

Karāchī by train on the morning of Friday and after *Nikāḥ* following the *Jum'ah* Congregation, it turned back to Lāhore in the same evening along with the Bride. On the other side, worthy companion Qaḍī 'Abd al-Qādir (father of the Bride) followed the precedence set by me by not inviting even the closest relatives at his home and reconciled to make the daughter depart from the mosque.

Thereafter, *Alḥamdu lillāhi*(Allāh be praised) during this ongoing year, I discharged my obligations with regard to the other two daughters in a similar manner.<sup>370</sup>

Dr. Isrār, in the matter of the dower, also made concerted efforts to educate people to refrain from showing it off and presented a self-example; he writes:-

“As far as dower is concerned, I believe it to be absolutely un-Islamic reflecting pure Hindū mentality. However, initially I had focused only on its non-display but now Allāh willing, I have picked up the courage to take a step further with the support of our brothers and friends. As for as my self is concerned, there is no harm in stating that my first two daughters earlier took away too little with them to be called a dower by any standard. However, in the recent wedding, this was facilitated more to be as near to the required level as possible, i. e. my daughter took along a suitcase filled with clothes, and two and a quarter *tolah* of gold ornaments at the time of parting.”<sup>371</sup>

Dr. Isrār arranged the wedding of his 3<sup>rd</sup> daughter in 1401A. H/1981A. D. The above lines are in the same background; the precedence set by him cast quite good effects on the society

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<sup>370</sup>. Ibid, p. 12, 13

<sup>371</sup>. Ibid, p. 14

and the people stopped following the Hindū customs or rituals. The eminent journalist of the country, Mīm Shīn expressed his views in the column of Daily *Nawā'-e-Waqt* of Aug 30, 1981A. D which are reproduced as under

“As compared to a tonnage speech, sometimes a small action may prove to be more effective.” A practical demonstration of this principle was staged last Thursday at Qur’ān Academy, Model Town, Lāhore where Dr. Isrār Aḥmad, an eminent religious scholar of Qur’ān solemnized the wedding of his daughter exactly in accordance with the way of the prophet(SAWS) (*Sunnat-e-Rasūl*) and set a practical example. I have been listening to hundreds of his addresses but on this occasion, the effects of his enchanting speech on my mind were unforgettable.....; Dr. Ṣāhib is a blessed well to do person and he had the means to arrange the wedding of his daughter with all pomp and show to celebrate it with brass band music, firework, and illumination on a desired scale. He has his fans who on his winking could lay out a sumptuous feast but Dr. Ṣāhib on this austere function did not deviate from the precedence left by the prophet(SAWS). This function was concluded gracefully in a most befitting way the essence of which cannot fade away in life.”<sup>372</sup>

Another report, appended below, was published on 29<sup>th</sup> August, 1981A. D/1481A. H in daily Pākistān Times;

“Unique and commendable austerity, true to the traditions of the holy prophet(SAWS) was observed at a marriage function in *Jāmi'-al- Qur'ān*, Qur’ān Academy, Model Town Lāhore on Thursday evening. No pomp and show, guests were not served

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<sup>372</sup>. Mīm-Shīn, *Mīm-Shīn Kī Diary*, *Nawā'-e-Waqt*, Lāhore, 30<sup>th</sup> August 1981 A.

with any refreshment. People assembled in the *Jāmi'ah* a few minutes before evening prayers; before the *Adhān* they quietly listened to the cassette recording of the holy Qur'ān. After prayers, Dr. Isrār Aḥmad, a renowned religious scholar, performed the *Nikāḥ* ceremony of Mr. Muḥammad Sa'īd Asad with his own daughter Amat al-M'oṭī. Whence the *Nikāḥ* ceremony was over, the bridegroom with relatives and friends left quietly. Dr. Isrār Aḥmad told that for observing this austerity many of his relatives and members of his family had severed with him. ”<sup>373</sup>

Dr. Isrār not only raised the red flag against the rituals of wedding and merry-making but he also conveyed the message by arranging the marriage of his son on 7th *Muḥarram al-Ḥarām* that there was no concept in Islām forbidding the holding of marriages in any particular month. Owing to this act, however, he had to face an extreme opposition but he sustained all this bravely to get out of it.

He never used to take part in functions of death-anniversary as he termed it *Bid'at*. He had the quality of doing an act practically after having said it verbally. In one of his books, while describing the background of his journey to Irān, he writes;

“While at Lāhore, I have been receiving the invitation from the Consulate of Irān to participate in their ceremonies; there was also an invitation on the eve of the death anniversary of Āyat Allāh Khumeinī to which I had to emphatically declare that celebrating a death anniversary was a *Bid'at* and I do not join such programs even in Pākistān, so regret for not attending your program too. ”<sup>374</sup>

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<sup>373</sup>. Staff Reporter, Pākistān Times, Lāhore, 29<sup>th</sup> August 1981 A. D.

<sup>374</sup>. Isrār Aḥmad, Dr. , *Shī'ah Sunnī mufāḥimat kī ḡdarūrat-o-ahmiyat*, p. 87, *Markazī Anjuman Khuddām al-Qurān*, Lāhore, 2004 A. D.

*Tanzīm-e-Islāmī* established by Dr. Isrār Aḥmad is engaged in campaigning to do away with the rituals. It is expecting at least the responsible lot of its group to adopt austerity while dealing with the matrimonial arrangements and refrain from participating in the death anniversaries. There exists no other group in the sub-continent which may have run a regular expedition to rectify the rituals. As regards the other personalities, though Maulānā Ashraf ‘Alī Thānvī (d:1362A. H/1943A. D) has produced a written work to address the issue, he also never launched any regular campaign to do away with the rituals. It is, therefore, inferred that Dr. Isrār Aḥmad has a unique status in this field. Rectifying the rituals has always been appreciated by every section of the society. This is besides the point that the majority of the people are stuck due to their self-designed compulsions; thus Dr. Isrār Aḥmad could not make much headway in his efforts. However, it is encouraging that no criticism with regard to abandoning the rituals has ever been made on Dr. Isrār Aḥmad from any section of the scholars excepting one occasion when he solemnized the wedding of his son in the month of *Muḥarram*; In other words, he had the backing of most of the scholars.



## Conclusion

Having studied the Qur'ānic Vision of Dr. Isrār Aḥmad, the writer has arrived at a conclusion that his *durūs-e-Qur'ān*, as well as the brief yet comprehensive genesis Bayan al-Qur'ān, should not only be made accessible to all higher educational institutions but there is a dire need that all the Religious Leaders of mosques be motivated towards it. Dr Isrār Aḥmad's struggle clearly reveals that a person even one not qualified in Dars-e-Nizāmī can easily disseminate the message of the Qur'ān to humankind in an amicable manner. To do that, the requirement is that the community with modern education following his steps must first understand the Qur'ān and then transfer it to others.

However, it is quite difficult to agree with the Concept of *Manhaj Inqalāb-e-Nabavī* as described by Dr. Isrār Ahmad. If the methodology of Revolution as stated by him is adopted, it would culminate into nothing but bloodshed. In this document, all the weaknesses of his methodology have been highlighted. All religious parties, therefore, should follow the constitutional and legal ways and refrain from underground activities. As far as public *durūs-e-Qur'ān* are concerned, undoubtedly, Dr. Isrār Ahmad and his students have played a key role in uplifting the Qur'ānic Vision. However, it remains a bitter fact that under the cover of *durūs-e-Qur'ān*, some persons with little education have caused misunderstandings among the people. It is therefore required that such people delivering dars-e-Qur'ān must acquire basic religious knowledge and understanding of the Arabic Language to protect the general public from falling prey to misapprehensions and communal clashes.

Dr. Isrār Aḥmad advocated the concept of a “Universal Caliphate” (*‘Ālmī Khilāfah*) but the writer has proved with the reasoning that the establishment of such a “Universal Caliphate” is beyond any possibility. The Muslims on the other hand should endeavor to establish Islamic Commonwealth instead of a Universal Caliphate.

Dr. Isrār with all sincerity has drawn the attention of the highly educated community towards the Qur’ān and the latter also has not disappointed him. This attitude of Dr. Isrār Aḥmad serves as a beacon for the religious scholars of Islām; the only essentially needed quality is Sincerity.

After accounting for the Qur’ānic services of Dr. Isrār Aḥmad and examining his Qur’ānic Concepts, the following suggestions are offered which if implemented may change the fate of society;

- *Muslim Ummah* should be motivated to acquire Qur’ānic Education under the patronization of the government. On one hand, people should learn the Qur’ān and on the other hand, special arrangements be made to develop an understanding of the Quran. It was Dr. Isrār’s effort to create awareness of the teachings as well as an understanding of the Qur’ān through innumerable mosques during *Ramaḍan*. It must be realized that if a person like Dr. Isrār Aḥmad with limited resources can awaken the passion of the Qur’ānic understanding in a large section why can’t it be done at the government level to achieve the same target? In official institutions, promising results can be achieved by means of organizing Quranic classes. Moreover, specific Surahs should be included in the curriculum among

## Conclusion

educational institutions and it should be mandatory for students at all levels to qualify for the Qur'ānic Papers.

Likewise, there is a need to take steps to rid of the menace relating to communal differences.

Dr Isrār Aḥmad launched a campaign against the meaningless practices prevalent in society particularly relating to weddings and marriages which brought fruitful results. The governments, therefore, must take steps to this effect. One of the main reasons for dearness in our societies is the dominance of useless and unwise practices resulting usually in undesirable immodesty, nakedness, mixing up of the gender, suicide, and divorce.

Through this book, the young generation has been motivated to play their role in eliminating this menace from society.

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