

An Analysis of the Application of Traditional Islamic Law of Inheritance in Pakistani Courts

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This paper will showcase some selected cases decided by the superior courts including Supreme Court of Pakistan and different High Courts constituted at various provinces with reference to application of the traditional Islamic law of inheritance in Pakistan. During the course of analysis, the paper will explore how and to what extent the traditional Sunni and Shia laws on inheritance are observed by the courts. There are two distinct trends, which are in reality two sides of the same coin, visible in this regard; firstly, the traditional Sunni and Shia laws are observed to the maximum extent particularly in those areas where there are no enacted law, and secondly, with respect to that issue where the legislature has assumed the authority to modify the traditional law of inheritance, the courts follow the enacted law despite latter's inconsistency with the former.

Key words: Inheritance; Islamic law; Muslim Family Laws Ordinance and Pakistani courts.

1. Introduction:

Pakistan is a Muslim majority country and its constitutional law provides that the Muslims of the country will be provided with such an atmosphere where they would live according to the dictates of Islam.¹ This firm commitment is manifested in many legal spheres in Pakistan; family and property laws are examples of this generous accommodation of the Muslims. In line with the same commitment, the successive governments in Pakistan have not interfered with the traditional law of inheritance as is applied by Sunnis and Shias in their respective domains. Sunnis and Shias are two major sectarian denominations constituting the Muslim population of Pakistan and their respective interpretations are given credence by the courts.

There is no comprehensive code in Pakistan dealing with law of inheritance; the state has left this area uncoded so as to facilitate the courts to implement the traditional law of inheritance of different Muslim sects. There is one important change which has been introduced by Sec. 4 of the Muslim Family Laws Ordinance, 1961.² The said section provides that descendants of predeceased children will be entitled to inheritance from their grandparents even in presence of latter's other children.³ This change is generally regarded as an extension in the application of the

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highlights his epoch making contribution at a time the community was witnessing a major socio-political turmoil in its eventful history.

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as a second source of law. He quotes mostly in "Hujjat al Balgha" the authentic Ahadith for the purpose. Freeland Abbott compares him with Dante in this respect. Maulana Abdu-al-Haq, Maulana Muhammad Ismaeel Shaheed (1831) Shah Muhammad Wazih, Shah Abu Said (1836) Syed Muhammad Masum and Syed Muhammad Numan kept the movement alive in Jihad Moment and Haider Ali (1782) Tipu Sultan (1799) were also influenced by this circle.³⁶

11. Shah Wali Allah and his Successors

Karamat Ali (d 1873), Maulvi Muhammad Imran, Moulavi Sa'ad Din Badayuni and several others contributed to the movement for the dissemination of the Sunnah. Shah Wali Allah influence on the forthcoming generations resulted in the war of independence and orientalist activities though were countered by contemporary Muslim scholars like Maulana Rahamat Allah Kirawani (1891) who was assisted by Dr Wazir Khan. Maulana Faiz Ahmed Badauni.³⁸ Rahmat Allah conducted a debate with reverend C.G.Pfounder (d.1865) who did not returned the third day founding no answer of the questions of Rahmat Allah on certain Christians concepts. A part from active and practical work he wrote Izhar-al-Haq.

Dr. Muhammad Ahmed Ghazi truly concludes the influence of Shah Wali Allah and his followers took the Muslims to the battle of 1857 though not won but made the Muslims active in politics. Another notable aspect of the renaissance movement is launching of so many institutions like Aligarh, Nadva tul Ulama Lucknow, Jamia Millia Delhi; later on, the British government also had to carry out the good pathway opening a lot of institutions in sub-continent, that chain accomplished at the emergence of Pakistan in 1947.³⁹

Conclusion

This is a study of evolution of Islamic thought in the subcontinent in general and Shah's contribution in it particular for he represents the zenth of Islamic intellectual contribution and scholarly excellence in South Asia. The author, Dr. Mehmood Ahmed Ghazi and with his insight into the dynamic of Islamic history traces significant moments of the rise and fall of cultural career of the Indian Muslim community until the crisis ridden era of Prophet (s.w.s) against this back-drop, he brings out the impact of the great thinker on the development of Islamic thought and

be quoted as he gives his pleasure of feeling.

"After the battle was over, Ahmad Shah inspected the battlefield, making a personal survey of the Muslim and Maratha casualties. In the course of his survey, he saw the body of the messenger who had brought Shah Wali Allah's letter to him. When Ahmad Shah went to Delhi, he visited the man's house to condole with the martyr's widow and gave her some presents; he also issued instructions to the concerned officials that she should be properly looked after and given due protection. This incident demonstrates the great respect of Abdali had for Shah Wali Allah. It is no, however, known whether the Durrani conqueror met Shah Wali Allah in Delhi or not".³⁶

Shah Wali Allah was a great thinker and bridge between the medieval and the modern periods in the religio-intellectual. History of the region Shah wrote extensively on politics, 'Hajjat Allah al Balighah' and 'al Badur al Bazighah' particularly his 'Izalat al khafa' is an encyclopedia on the history and philosophy of the al Khalifah al Rashiden.

Shah Wali Allah, according to Dr. Ghazi, considered the Khalifa as a role model on the foot-steps of the Holy Prophet (SWS). He is not only responsible for the obedience of Allah's Orders but also a first example of practicing the laws of Islam.

9. **Shah Wali Allah as Social Reformer**

The true greatness of Shah Wali Allah lays not so much in his role as a political seer and social reformer, but in his lasting academic work. He perfected the scheme initiated by Shah 'Abd al-Rahim and Shaikh Abu'l-Riza Muhammad. Their efforts in the intellectual field were directed towards evolving a common tradition that could be adopted with equal ease by the Muslim philosopher, sufi, mutakallim (theologian), and jurist. They attempted to reconcile intuition, intellect, and revelation, so that a true, holistic Islamic outlook could emerge. Their legacy was enriched when Shah Wali Allah came into contact with Shaykh Abu Tahir al-Kurdi in Arabia; the Shaykh's approach to matters of the intellect was akin to that of Shah 'Abd al-Rahim. Both of them also traced their intellectual lineage to the celebrated philosopher, Jalal al-Din al-Dawwani.

10. **Great Concern on Authenticity of Hadith**

For the rehabilitation of Islamic teachings Shah suggests the deep study of Hadith, for the purpose he layed stress opting it

attention on the state affairs. Finding no way out invites Ahmed Shah Abdali, when Rohila chief Najib al Dahlla (1761-70) remained a foremost nobleman in Mughal emperor.³³

Third Battle of Panipat was the main achievement of the Shah worth in this in context Dr. Mehmood writes down.

"To what an extent Shah Wali Allah was able to influence Ahmad Shah is, however, not clear. Bashir Ahmad Dar thinks that deterioration in relations between Ahmad Shah and Safdar Jang was mainly due to Shah Wali Allah's influence on the former. This is understandable because the Shah hated Safdar Jang who was sympathetic towards the Marathas and Jats, while he demonstrated antipathy towards the Afghans, on whom Shah Wali Allah pinned his hopes for the survival of the Muslims".³⁴

For the revivalism of Mughal Empire Shah Wali Allah invited Ahmed Shah Abdali according to Dr. Ghazi his arrival was basically to re-instate the Muslim identity in South Asia.

As the degradation and deterioration in every walk of life, moral, education, spiritual, economic, defence, administration and all over Islamic recognitions, there was no sign of Islamic culture visible in all spheres of life so the Shah had to invite Ahmed Shah. He writes in this perspective.

"By the mid of eighteenth century, the centrifugal and anti-Muslim forces had become so strong that their suppression seemed next to impossible. Now, the Muslims had a choice between two evils; the East India Company and the Marathas. The East India Company was founded on 31 December 1600. Its original purpose was to conduct trade and commerce within the East India. It was only after the failure of English traders to compete with the Dutch and the Portugese traders in that area that the Company turned its attention to the mainland of India. Ostensibly promoters of trade and commerce, they succeeded in obtaining permission for building their own factories, mills, jagirs, forts and settlements. The anarchic conditions prevailing after the death of Auerangzeb and the resultant chaos and mayhem in the Mughal Empire presented an opportunity to this well-knit and rich community to take advantage of the events on the political scene. By the middle of the eighteenth century, they had established strongholds with their own well-organized armies in Calcutta, Madras, Bombay and other important seaports".³⁵

How the victory is looked into a significance manner can

- (iii) Their dues should be regularly paid, without any hindrance, because if there are hindrances, the junior officers would be compelled to take loans on interest and, thus, most of their money would be lost without their realizing it.
6. The practice of giving the khalisab lands on contract or lease should be stopped. Instead, fair, honest, and experienced person should be appointed everywhere. By giving the land on contract, the administration fails and the masses suffer.
7. Qazis and muhtasibs should be appointed from among those who have not been accused of taking bribes and who are pious and belong to Ahl al-Sunnah wa al-Jama'ah.
8. Strict orders should be issued in all Islamic towns, forbidding religious ceremonies publicly practiced by the infidels, such as the performance of Holi and ritual bathing, naked in the river Ganges.
9. Steps should be taken to prevent the Shi'ah from exceeding the limits of moderation.
10. The Imams of mosques should be regularly and handsomely paid; attendance at congregational prayers (namaz ba jama'at) should be emphasized, and the violation of the code of Ramdan should be strictly banned.
11. The King of Islam (i.e., the Mughal monarch) and the great nobles should not indulge in unlawful luxury. They should sincerely repent for whatever has happened in the past and avoid in future.³²

8. Relations to Social and Politics Elites

Dr. Ghazi makes a comparison between Sheikh Ahmed Sirhindi who stayed aloof from day to day politics, while creating an influential group of adherents among state functionaries to work for the implementation of his ideas while Shah Walli Allah formed a group of his own among the social and political elite. For this he cultivated the friendship of some of the most powerful and respected members of the Mughal nobility like Asif Jah (1749) and Nizam, also wrote letters to the statemens. These letters show how Shah Sahib desires to make the emperor on set pattern and pay

- deterrent punishment to mischief-mongers that no landlord would dare even think of any mischief after that.
2. The khalisab land should be expanded, in particular from the area around Shahjhanabad up to Akarabad, and from Hisar to the banks of the Ganges up to the borders of Sarhind. All or the greater portion of this area should form the khalisab. The real cause of the weakness of state administration lies in the shortage of khalisab and deficit in the public exchequer.
 3. The award of jagirs should be strictly reserved for senior lords; junior mansabdars should be paid in cash, as was the policy during the days of Shah Jahan, because these junior mansabdars are usually unable to exercise full control over their jagirs and need to give them on contract. Moreover, they are generally poor and are ignorant of the affairs of their jagirs. They do not devote themselves to the affairs of the state.
 4. Those who have collaborated with the enemy during the disturbances should be dismissed immediately and deprived of their jagirs. This would serve as a deterrent to others so that they may not deviate from the path of faithfulness and loyalty.
 5. The imperial armies should be reorganized in the suitable manner.

This reorganization could be on the following lines:

- (i) Junior officers (daroghahs) should be appointed from amongst those who possess the following characteristics:
 - i. They should be of noble birth.
 - ii. They should be brave and, at the same time, kind and beneficent towards their colleagues.
 - iii. They should be faithful and sincere to the monarch from the core of their hearts.
- (ii) Those who were unfaithful, disloyal, or treacherous during the disturbances should be replaced by others who were hesitant during those days.

al Rahman fi Tarjamat al Quranin” in Persian language.

Dr. Mehmood Ahmed Ghazi says in this respect that Shah Wali Allah used Mudrash-i-Rahimiyyah as a battlefield to renaissance the Muslim Ummah and dedicated his life for there to reinstate of Muslim culture in the sub-continent for this he included the text of the Quran in the curriculum.³⁰

Fortunately Shah Wali Allah gathered some genius and dedicated teachers around him at the Madrassa-i-Rahimiya like Shah Muahmamd Ashiq and Khawajah Muahmmad Amin Wali Allah and his students his four sons and Sayyid Ahmed Shaheed Barialvi (1831) and so many discpels continued the movement.

7. **Shah Wali Allah's Role in Politics**

Dr. Ghazi minutely and carefully studies the efforts of Shah Wali Allah in political field in this respect he writes.

“Shah Wali Allah's main fields of interest and activity were academic and educational and his interest and participation in politics are merely those of a spiritual partriarch. He considered himself unsuited for shouldering the responsibilities of a large-scale political movement, as neither was the time ripe for such a movement nor had he the necessary paraphernalia at his command. He therefore devoted himself to the intellectual and educational revival that brings political resurgence in its wake. But he also said that he had felt that reform could not be effected without armed struggle, he would definitely have led such a movement. However, it is doubtful whether he would have been able to gather workers of soldiers in adequate numbers to lead a political movement or a military venture successfully. Earlier, the Mujaddid had also adopted the same policy. The Mujaddid did not claim political leadership but confined his role to spiritual and academic guidance, utilizing his position to help in furthering the existing political leadership and supporting the role of the sincere and well-intentioned members of the nobility.³¹

Even Dr. Ghazi quotes the suggestions of Shah Wali Allah.

1. The foundation on which the good of the state and the prosperity of the millat depends is that it should be the policy that whenever victory is achieved and the enemy is humiliated, the first step should be jihad against the territories of the Jats, and the conquest of their castles. This will entail good results both in this world and in the Herafter. The most essential step is to give such

nations tried their luck in India finding the situation very favourable in their favour. But along with this Muslim intellectuals never leave the field open to give them a walk over. They either direct or indirect visualized the situation and criticized it, Mujaddid Alf-i-Thani first and Shah Wali Allah second were main figures of doing a lot for renaissance.

5. **The Socio-Political condition of the Muslims**

Problems of succession, the rise of Marathas (1719) and Sikhs (1715-16), Jats (1720) and Satnamis (1678)²⁸, Internecine Muslim rivalries, Nadir Shah's invasion, the Afghan invasion (1748), decayed the Muslim empire that was strengthened by Babur, Akbar (Politically) and Awarngzeb Alamgir by their dedicated forsitedness.

Dr. Ghazi in this context writes giving a possible scene of Afghan invasion,

"In Delhi, meanwhile, 'Imad al-Mulk proved to the opposite of his brilliant and loyal grandfather. He had Emperor Ahmad Shah blinded in 1754 and placed on throne 'Alamgir II (r. 1754-59), a grandson of Bahadur Shah I. In order to keep power in his own hands, 'Imad al-Mulk relied on the Marathas. With their help, he was able to win back the Punjab from the Afghans. This infuriated Abdali. His fourth invasion of India was more brutal and destructive than the three earlier ones; in 1757, he reconquered the Punjab, captured Delhi, and sacked it, hauling away all the treasures that could be looted from that unfortunate city. Putting Najib al-Dawlah at the helm of affairs in Delhi, Abdali returned to Afghanistan."

6. **Social and Moral Decay**

Dr. Mehmood had a clear vision of having a first hand knowledge of the renaissance of Muslim India in the eighteenth and nineteenth century. Later Mughals strengthened the foundations of immorality and licentiousness. In this respect even Qazies and Muftis were about to turn to drunkards.²⁹

Religious conflicts and tensions were at their height. Meanwhile Shah Wali Allah was born at Delhi. He at the death of his father in 1718 at the age of 16, succeeded the rectorship of Madrassa-i-Rahimiyyah and soon won recognition as one of the best teachers of Islamic sciences. He accomplished Hadith learning from Shaykh Abu Tahir al-Kurdi and Shaykh Taj Al Din Al Qalai. After coming back he translated the Holy Quran in 1739, as "Fath

Dr. Mehmood Ahmed Ghazi was even hopeful that Shah Wali Allah suggested if the Hindus desire to get ascendancy in South Asia they would have to adopt Islam²⁴ and Dr. Ghazi desired to an Islamic Pakistan can vanish secular India.

Dr. Ghazi wished that some body should represent the Shah's work towards the public as it deserves. Only Dr. Ishtiaq Hussain Qureshi "Ulama in Politics" presented systematically analysis of his overall role. So this analytical paper is going to have a detailed view of socio-political thought of Shah Wali Allah and its impact on the major religious and political movements that subsequently rose in south Asia.

4. **The Muslim Community in South Asia (712-1707 A.D)**

This notion is not correct that Muslims approached to India in 712 A.D.²⁵ long before this they had come to the sub-continent, though Hazarat Umar (R.A) did not allow any offensive conflict outside and far-off from Arabia.²⁶

History clearly reveals the fact, this is not true saying that Muslims attacked India to convert the Hindus into Islamic fold. This blame has been created by the biased orientalist. Muslim in the headship of Muhammad Bin Qasim arrived in Debal, releasing the kidnapped but there was a severe conflict between the new comers and natives. The war was forced to the Muslims but luckily they came victorious and the chain of victory further prolonged to even Multan. The Muslims then attacked from the Northern side and with the passage of time settled in India, declaring first regular capital at Lahore in 1206 A.D. by Qutab-ud-Din Aibek, who evolved the structure of Muslim Government on the basis of principles and traditions. Sub-continent was ruled by many able Muslim rulers in Sultan period like Sultan Iltutmish, Ghiaith ud Din Balban (d 1286), whose reign has been assessed the best of reigns by Ziya-al-Din Barne.²⁷ Ala-al-Din Khilji and Muhammad Tughlq did their best to strengthen the newly founded Islamic dynasty.

Sultans were followed by great Mughals but unluckily they in spite of apparent pomp and show did less in the service of Islam as it was desired in stead of promoting Islamic teachings by their role models. Instead of it they indulged into merely marry go activities. This is the law of nature foregoing the true sense of activity sooner or later decline is ahead, as it happened in the case of Mughals. The Dutch, German, French, English and many

"Shah Walli Allah benefited from the thought of Ibn-e-Taymiyyah which was available in the personal collection of Shaykh Abu Tahir al-Kurdi".²¹

Rather Shah Walli Allah seems to represent in certain aspects, an extension of the thought pattern of the Mujaddid-i-Alfi-Thani (1564-1624). Shah Walli Allah mentions, he was as the Urba (four) of his movement, it can easily be found that was carried forward. He completed the work initiated by the Mujaddid.²² The Mujaddid changed the course of Muslim India's history by purifying orthodoxy from heterodox elements, while Shah Walli Allah saved the Ummah from the religio-social downfall which seemed inevitable once Muslim Political power in South Asia had been eroded.

Dr. Mehmood Ahmed Ghazi was infact a genius of twenty first century, he aimed to save the Ummah from moral, economical and spiritual downfall and looks into the past with the hope as the intellectuals of the then times revolutionized the society by their thoughtful writings. He is of the opinion it is high time to make a speed breaker in the storm of this secular civilization which by all means is going to downtrodding the pure Muslim thinking by media.

Dr. Ghazi writes in this perspective "Significantly Shah Walli Allah not only criticized outdated notions and practices but also put forward solutions to the problems he anticipated in the future of the Ummah". Furthermore he writes:

He foresaw that the age he was living in, was the precursor of an era in which the Muslims would be confronted with new, more complex problems. He predicted that his ideas would provide the basis for the development of new religious, political and social philosophies, and that he and his followers would lay the foundations of several reform movements a foundation so strong that all subsequent educational institutions in Muslim, South Asia would find their eventual inspiration in his Madrash-i-Rahmiyyah (Delhi) and afterward, Madrasa-e-Deoband (UP), the Nadwat al Ulama of Lucknow and Aligarh all were an outcome of the Shah's thoughts.

Dr. Ghazi declares, Pakistan was also a result of his in time warnings to the Muslims that they should save the cultural domination of the Hindus first and secondly politically influence in the form of Jats and Marhatas.²³

the Ulama and Fuqaha, the sufies and the masses. Unfortunately there was no harmony among the categories, rather they remained uncordial most of the time. Missionary work was done mainly by the sufies but Muslim rulers never gifted them powerful ranks like judiciary and other key posts. Ulama concerned only to Fiqh and Tafsir but this work was done from man to man or orally, before Shah Wali Allah (1703-1762) South Asia scarcely produced any fiqh which based its knowledge and study directly on the the Holy Quran and Sunnah. It resulted the traditional rigidity and formalism in South Asia. The masses in general and the rulers in particular had more cordial and closer relations with the sufies than with the Ulama. While the syncretic tendencies of tasawwaf yielded to Islamic puritanism and the process of reconciliation between tasawwaf and fiqha was attempted at the academic level as well. The downfall of Muslim power in India, made him to think for an Islamic renaissance.¹⁸

For this, unity and integrity was urgently needed. Attempts were made to amalgamate various Sufi Orders, bringing the prevalent sufism into conformity with orthodox Islamic teachings. Shah Walli Allah and his followers realized the situation and it was their initiative that led to an intellectual renaissance amongst the Muslims. Educational and socio-political reorganization of the Muslim community was also done simultaneously by this far-sighted leader.

2. British Rule in India

At the rise of British Rule (1757A.D) Muslims were fully aware of the critical situation, their respond was also accordingly but due to lack of power and opportunities they had to chose the different fields of life. But Syed Ameer Ali (1849-1928), Shibli Naumani (1857-1914), Akbar Allahabadi and Muhammad Iqbal (1877-1938) formulated an intellectual framework, leading to the crystallization of Muslim opinion in confronting the new situation.¹⁹

Shah Wali Allah left a very deep impact on subsequent generations. Freeland Abbott considered him a link between mediaeval and modern Muslim thought for Muslim renaissance.²⁰

3. Mujaddi-e-Alfani and Shah Wali Allah's Role

Shah Walli Allah and Muhammad bin Abd al-Wahhab both were greatly influenced by Ibn Taymiyyah, Maulana Ubaid Allah Sindhi writes in this context.

He delivered many lectures at the "Al-Huda" an institution of female audiences, who were a moderate and average capable persons so it was very difficult to speak before them and more difficult to make them comprehensible. He came out from this fix successfully.¹²

Commonly he is known as a scholar but he is famous as a statesman. He addressed the genius scholars, Internationally famed personalities, highly qualified people, thinkers, teachers at University level and high ranked ruling officials, he in spite of all this, justified the occasion and acted accordingly.¹³

He introduced cosmopolitan jurisprudence. He visualized an international concept of Islamic law, that should contain, cultural, social, economical, moral and spiritual aspect of human life.¹⁴ He criticized Dr. Henry, Springer who said Hadith and jurisprudence are not success of law, rather Dr. Ghazi said they are geniusness of Islam. These sources emerged as creative genius.¹⁵

He led a very practical, busy and motivated life, as a teacher advisor, Judge, Director, Head of Department, Minister, President of International Islamic University Islamabad. Writer, Speaker and so many responsibilities¹⁶ he did at every rank to its true sense.¹⁷

Stress on Muslim Ummah's Unity

He wrote a book on Globalization in Arabic named Al-aloma. He also translated Iqbal's poetry into Arabic and for renaissance of Islam in Sub-continental he introduced a movement in Africa As-Assanusiiyya. He told how the Khalifat can be restored today. He says, "People should seek guidance from each other as Pakistan took guideline from Iran and Sudan. Saudia Arabia got guideline from Egypt so now a days cooperative atmosphere is being introduced among Muslim countries". He told at present we are facing two big problems one multi national companies and second media. We cannot switch off the channels but will have to face them in the same field.

This brief history of his life discloses how he desired to revolutionize the Muslim Ummah. In this respect he had a role model before him Shah Wali Allah well known scholar let us have a detailed view of his guiding star.

1. Muslim India at its Downfall

The Muslim community in South Asia sustained by the following four bastions of power, the ruling class and aristocracy,

Yousaf Bannuri is very famous.

His Schooling

Soon his father came to Rawalpindi³ i.e. he served in Foreign Ministry where Dr. Ghazi continued his education at Madrassah Taleem-ul-Quran and passed his examination of Arabic Kamil in 1962, and Daras-e-Nizami in 1966.⁴ He did his masters in Arabic in 1972 and got Persian and French language certificates meanwhile he completed his Ph.D degree in 1988 from the University of the Punjab, Lahore.⁵

Professional Carrier

After the completion of his formal education he worked as reader and then taught at Madrassa Farooqia and Madrassa Mallia at Rawalpindi.⁶ He taught, later on at Institute of Islamic research and then at Quaid-e-Azam University Islamabad teaching over there he rose to as the Head of Department, and then Vice President. He also served as Professor of Islamic studies at Qatar Foundation Doha (UAE)⁷ other than teaching and delivering lectures at various occasions he remained Chairman Sharia Board, State Bank of Pakistan, Chairman Sharia Supervisory Committee, Takaful Pakistan Karachi, Federal Minister for Religious Affairs, Justice Shariah Appellate Bench, Supreme Court of Pakistan, Member Islamic ideology Council, Director Sharia Academy International Islamic University, Islamabad.⁸

We can have a brief view of various aspects of his life. Though normally he is considered as a modern scholar, but truly he was an Islamic theologian. His literary services show he was a firm scholar and great literary man. He is an author of more than thirty books and wrote nearly hundred creative articles.⁹ He wrote in Urdu, Arabic and English but knew French and Persian also. He translated, "Maktobat-e-Imam-e-Rabbani" and "Khutbat-e-Iqbal" into Arabic and Dr. Hameedullah's book "Islam and West" and "Muhammad Rasool Allah" from French into English.¹⁰

Touched Core Issues

He spoke on the core and basic pillars of Islam i.e. Quran, Hadith, Shariah Theology and Seerah of the Prophet (s.w.s). His elaborating style is as Dr. Hameedullah addressed the people. Dr. Hameedullah speaks precisely on the fundamental topics particularly complication of Islamic history, while Dr. Ghazi in his Khutbat covers the main five corners of Islamic learnings.¹¹