

An Introductory Study of Modern Interpretations of the Quran

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Abstract

The twentieth century A.D was a very important period for Muslims in Pakistan and India. In the Western world, that universal revolution had reached its culmination, as a result of which modern man, instead of Allah himself, reorganized the whole world of thought and action based on inductive science. The tenets of religion that seemed to contradict the new conception of life were abandoned, and with this state of mind, the Western nations gained political supremacy over the Eastern countries. Doubt, atheism and secularism began to take shape here as well. This was due to the attacks on Islam by Western Christianity and Western-nurtured Orientalism. These attacks on Western thought and Christianity were taking place under the auspices of the imperialist powers. At the same time, these nations were teaching civilization to the eastern nations. Muslim subcontinent was undergoing a process of political and cultural influence. In the field of knowledge, these things affected his intellectual perseverance and resilience in the field of knowledge. A trend of liberalism and reconciliation emerged in the religious literature of the time, represented by Sir Syed Ahmad Khan. After the establishment of Pakistan, some people with the same mindset came forward who expressed their commitment and deep

connection with the Qur'ān, He wrote many books and published journals to popularize Qur'ānic teachings. He taught Qur'ānic discourses and wrote commentaries, but through the maneuvering, and misinterpretation of the Qur'ānic verses, he developed the structure of an Islam whose features were radically different from the real Islam.

Keywords: Quran, Modern Interpretations, Pervez, Ghamdi

Introduction

Ghulam Ahmad Pervez (d.1985) tops the list. He wrote several books on Qur'ānic studies, including the concept of the Qur'ān, Ma'arif-al-Qur'ān Tabweeb-al-Qur'ān, and four volumes of Qur'ānic dictionaries. He formed a Jamiat with his like-minded companions which became known as 'Bazm Ahl-e-Qur'ān'. To publish his thoughts and ideas, he started a monthly called Tulo-e-Islam. One of the members of this group is Maulvi Ahmad Din Amritsari. He published a monthly magazine called 'Al-Bayan' for the publication of his thoughts and ideas and formed a circle of like-minded companions in the name of the Muslim Ummah. Shortly after the death of Ghulam Ahmad Pervez, the name of Mr. Javed Ahmad Ghamdi¹ came to prominence in the academic circles of Pakistan. He adopted the same approach to religious subjects. The scholarly works of the two gentlemen mentioned in the commentary will be reviewed.

Interpretive Services of Ghulam Ahmad Pervez

Ghulam Ahmad Pervez became known in the world scene of the twentieth century as an intellectual and writer who had a unique Manhaj in theology. His method was considered to be close to the theological appropriateness of Sir Syed and its modern interpretation. He focused his attention on Qur'ānic verses. He was born on July 9, 1903, in Gurdaspur district of present-day East Punjab to a family with a religious background, which was a popular settlement due to its various characteristics.¹

His grandfather Chaudhry Rahim Bakhsh was a prominent scholar of the Hanafi¹ sect and a prominent elder of the Chishtia Nizamiya dynasty. Pervez Sahib was educated under the supervision of his grandfather. According to the Mufassir, his grandfather used to treat him at the same time. Therefore, meditation, struggle and mathematics had become his routine at

that age.² Because his grandfather John belonged to the Chishtiyya Nizamiya line of Sufism, in which music is considered a part of worship in the form of hearing. That's why I was interested in music in my youth. It was the ultimate source of relief for them. It was the highest source of relief for their tiredness and fun which lasted till the end of his life.³ Due to the specific religious atmosphere and atmosphere of Batala, get a lot of information about different religions and sects in childhood. Moreover, his nature was also critical. Pervez Sahib divides his life into three periods. The salient features of which are imitation, criticism, and renewal of faith, write to himself.

"The first third of my life was devoted to that faith. At that time, I was just imitating such things. Then came the critical period of my life in which one idol of blind devotion was shattered. This was the age of *Laa* (لَا), in which every belief that was unwittingly adopted was denied. And then began the third phase of my life in which, whatever belief I believed in, I accept them (على وجه البصيرت). In this way, the new age believed in the truths of the Holy Qur'ān.⁴ Pervez Sahib entered the government service around 1922 A.D. After coming to Lahore, there were opportunities for success in the service of 'Allama Muhammad Iqbal. Around 1927 A.D, many unbelievable changes took place in his thinking. Now his mind was distracted from the Hadith of the Prophet (ﷺ) and he began to associate himself with the sect of the Ahl al-Qur'ān. The first volume of Ma'arif-al-Qur'ān was started in 1927 A.D.⁵ Hayat Pervez's second major event during his tenure is his first meeting with Aslam Jerajpuri and then the establishment of a permanent relationship. Aslam Jirajpuri was one of his well-known deniers of Hadith. From 1939 to 1940 AD, Pervez began to express open doubts about the Hadith. Prolonging this series of doubts, the gradual denial led to the destination of the Sunnah.

Tolu-e-Islam was the greatest means of expressing his thoughts. With the launch of this magazine, Pervez Sahib formally entered the field of journalism. Undoubtedly, his writing was full of excitement, literary charm, and melody of songs and poems. His style of writing was charming and enchanting. Therefore, many people who started reading his literature just for the sake of literary chatter were influenced by his thoughts. From Quaid-e-Azam to Bhutto, almost all those in power had good ceremonies. Western

society and communism continued to be presented as the "Qur'ānic way of life". This has always been to the liking of those in power. At the same time, he has been a staunch opponent of his contemporary and well-known religious scholar, Syed Abu ul Ala Maudoodi. Hijab for women, song, music, painting, and illustration, ownership of property, confiscation of production, the caliphate of Allah and divine caliphate, human nature, determination of time and place of death. The difference in the meaning of religion and the status of Sunnah of Prophet as source, this attitude of contradiction has been adopted in all these matters of Islamic law, purpose and other matters like them. He also adopted many methods of serving the government. First, the Islamic system and its concept began to be considered unworkable.

He raised objections to the laws of Hudood and *Qisas*. He criticized the ulma and the religious community. Calling them synonymous with religious prophecy, he called them the cause of sedition and disorder. To invalidate the Sunnah of the Prophet, a systematic and skeptical movement was launched in Tolu-e-Islam. The social components of Pervez's Qur'ānic way of life are derived from Western civilization and economic ideology, in its entirety, from communism. In 1962 A.D, scholars of all schools of thought issued a *fatwa* of disbelief against Pervez Sahib and his followers. The preamble to this fatwa was penned by Mufti Muhammad Shafi. Pervez Sahib's weekly Qur'ān teaching series, although started in Karachi after the establishment of Pakistan, and continued after moving to Lahore, it is not known how many times in his life he read the entire Qur'ān. Taught in the light of the Qur'ān, it is probable that he had completed this course twice. After a short illness, Pervez Sahib passed away on February 24, 1985A.D, at 6 pm.⁶ Ghulam Ahmad Pervez was one of the celebrities of the twentieth century who has been in touch with the pen all his life. He always wrote and left behind many scholarly works. The focus of his scholarly works is the Holy Qur'ān. Below is a comprehensive introduction to his writings.

Reasons for Revelation

In the eyes of Mr. Ghulam Ahmad Pervez, "God's great book needs neither revelation nor any other order to clarify its demands. It is self-sufficient. It goes on explaining itself."⁷ The Qur'ān is not bound by any glorious revelation, revelation, or promise of revelation, and its instructions

are not specific to time and place but are superior.⁸ The Mufassir has to choose self-made glory by simply ignoring the reasons for revelation.⁹

Quotations from the Bible

Pervez Sahib has drawn many favourable conclusions from the Bible by quoting his thoughts and philosophies. In the commentary of Surah Yusuf, a quotation from the Bible is quoted under the name "Nizam Yusuf". This conclusion has been drawn by quoting the Torah.¹⁰

Beliefs of Islam and Tafsīr Matlib Al-Furqan

Qasmi Sahib has made the doctrinal topics of commentary the subject of his research and criticism, which is summarized as follows. Ghulam Ahmad Pervez considered faith in destiny as a new and unique component of beliefs. He writes in one place it is necessary to clarify one point here that the Holy Qur'ān has mentioned five components of faith, but we have added another component to them, namely, faith in destiny, that is Allah forbid. We made up for the shortcomings in God's list.¹¹ Belief in destiny is not a permanent and separate belief, but it is a part of faith in Allah which is explained separately because of its importance. In the same way, the belief at the end of prophethood is a part of faith in the prophethood of Prophet Muhammad (ﷺ). But because of its importance in modern times, it is also described separately. The belief in destiny is proved by the Qur'ān and Hadith and the Companions believed in it. At one point, Tolo-e-Islam itself had to admit the fact that Hazrat Abu Dharr Ghaffari once confessed to Amir Muawiyah (RA), saying "Whatever Allah has ordained. Nothing else can happen to us."¹²

Pervez, the Mufassir of Matalib-ul-Furqan, does not refer to the two castes, "Allah and His Messenger", one of whom is the creature of the heavens and the earth, and the other, the messenger, the respected person whose life is a "standard of goodness" for the believers. Rather, they refer to Allah and His Messenger as "the center of the Islamic system" or "the center of the nation."¹³ As in their view, Allah and His Messenger mean the center of the Islamic system.¹⁴ Here the Qur'ānic rules are enforced. Allah and the Prophet (ﷺ) mean the Islamic state or the Qur'ānic system of government where the Qur'ānic rules are enforced. He said this is a fact that Allah and *Rasool* mean the center of the nation. This is stated in the Holy Qur'ān in

such clear and concise terms that after looking at these places carefully, there is no room for doubt.¹⁵

The *Mufassir* cites religious papacy as a major cause of society's ills and failures, and says that the belief in obedience to the Prophet also ultimately leads to "religious leadership." And since they did not call their decision their own, but issued it as the decision of "Allah and *Rasool*" no one had the opportunity to disobey it. Crowds of people used to accompany him to die in the name of Allah and His Messenger. It came to being Theocracy.¹⁶

Tafsīr Matalib Al-Furqan and the Pillars of Islam

Ghulam Ahmad Pervez's point of view on worship and 'Aqaid-e-Islam is briefly described in the first volume of "Scientific and Research Review of Tafsīr Matalib Al-Furqan" by Dr. Muhammad Din Qasmi. There is a long history of Pervez's intellectual transformation about the beliefs of Islam as well as the Aqaid of Islam. There was a time when Pervez acknowledged the existence of prayer with the well-known concept that has been found in the Muslim Ummah since the first century.¹⁷ Pervez acknowledged the existence of prayers with the well-known concept that has been found in the Muslim Ummah since the first century. But later, with the passage of time, the meaning of Salat, or Iqamat Salat changed. Salawat is the name of walking on a straight path. He said about the straight path which that the law of your Lordship is following on a balanced path. Follow him, you go too. Musalli refers to the horse that is right behind the first horse in the race and the one that goes out of its way is not Musalli.¹⁸ Explaining verse no. 42 of Surah Muddasir, described the meaning of Salat (Taam Miskin) Food for the Poor.¹⁹ It can be misinterpreted in the softest of terms. Elsewhere, iqamat-e-salat means establishing a specific society based on divine laws.²⁰

Pervez Sahib considers zakah (obligatory charity); as a government tax, although Zakat is also a form of worship and a Rukan of Islam. And this is the specific amount of wealth that the Islamic state receives from the rich Muslims and returns it to the needy people of the Muslim Ummah so that their needs are met and they too can move towards economic prosperity. However, in Pervez Sahib's view, according to the economic system presented by the Qur'ān, the entire income of the state is "Zakah" because it is used only for the development of mankind. Zakah giving (Etaya-i-zkat) means in

the religion of Islam the name of development, which is now called Zakat, it is not even mentioned in the Holy Qur'ān.²¹

After being influenced by the communist ideology, Pervez also took a new path regarding the expenditure of Zakah; he writes "Now-a-days in our country, these periods are considered as periods of Zakat. It is not correct. According to the economic system presented by the Holy Qur'ān, all the income of the kingdom is Zakat. It is used only for the development of mankind. Nowadays it is called Zakat. It is not mentioned anywhere in the Holy Qur'ān. No one asks that the Qur'ān has mentioned these expenses of Zakat. How can it's be considered as expenses of Zakat?"²²

Miracles of the Prophets and Interpretation of Matalib al-Furqan

Pervez Sahib has denied miracles. According to him, the demand for miracles by the infidels was also a requirement of his miraculous nature, which was not appropriate to fulfill so that it would give impetus to his tastes.²³ Regarding the universe and the laws set in it, the commentator writes, Allah Almighty Himself, after creating the universe, has decided that this series will continue according to the laws He has set, and He will never change these laws.²⁴ The Mufassir has interpreted the miraculous aspect of the camel of Hazrat Saleh (AS) along with the miracles of other prophets in such a way as to destroy the miraculous glory of Naqa-tullah. For this, sometimes distorted interpretations are made.²⁵ Some verses do not translate miracles correctly. Extraordinary events are called normal events.²⁶

There are unrealistic things. Instead of taking the real meaning, the implicit virtual meaning is meant.²⁷ He called the miracles of Mosa (A.S) before the magicians of Pharaoh a debate based on evidence.²⁸ In the story of Prophet Suleman (A.S) the jinn are meant to have taken a man, who belonged to the Desert Mountain Memorial Area.²⁹ Instead of attributing many miracles to reality, they use metaphorical and allegorical expressions and then explain these miracles in such a way that miracles, miracles cannot remain.³⁰ Like the various miracles of Jesus.

Economic Theories

Pervez Sahib's economic views are considered an important part of his thinking. Dr. Muhammad Din Qasmi has captured the second volume of his book "Scientific and Research Review of Tafsir Matalib Al-

Furqan."According to him, Pervez Sahib was a believer in communism and Islam, both in his philosophy of life and in his economic system. Later, he separated the philosophy of life of communism, its economic system and established it on Qur'ānic Authority. He also claimed that communism has taken the economic system from Islam. He writes. The economic system of the Qur'ān and the economic system of communism is the same. Or there are similarities between the two. So, you should be happy that any nation in the world has adopted the economic system of Islam. The Holy Qur'ān gave this system fourteen hundred years ago and the system of communism is a product of the twentieth century. Therefore, it will be said that we have taken this system from Islam. Not that Islam is borrowing this system from communism.³¹

It is clear from the above discussion on Tafsir Matalib al-Furqan that the Mufassir has taken the path of deviating from the agreed beliefs and accepted ideas. Scientific integrity is also lacking in his writings. There are also many examples of the commentator's unfamiliarity with the Arabic language and rules. He also opposed the rules of language for the sake of his claim and ignored the historical facts. They have taken all the social aspects of contemporary civilization and presented them in the name of Qur'ān in conjunction with this economic system which was compiled by Karal Marx in the form of Communism.

Interpretation of the statement by Javed Ahmad Ghamdi

Javed Ahmad Ghamdi is a well-known contemporary intellectual, thinker, poet, Qur'ānic scholar and educator. He was born in 1951A.D. in a village in the Sahiwal district of Punjab province, the Islamic Republic of Pakistan. He came to Lahore in 1967 after matriculating from his native High School. And then here it is. He Passed the B.A. honors exam from Government College Lahore in 1972 A.D. Early in his working life, he became associated with Pakistan's famous Islamic movement, the Jamaat-e-Islami. During this period, he was close to the leader of the party, Syed Abul Aala Maududi (1903-1979 A.D). In 1977 A.D, he resigned from the Jamaat-e-Islami. At this stage, he became associated with Maulana Amin Ahsan Islahi (1904-1991A.D), a former member of the Majlis-e-Shura and a well-known Qur'ānic commentator. And this relationship continued until his death.

According to Ghamdi Sahib, " Amin Ahsan in 1973 A.D and then I did not look anywhere else.³²

He attributed his later thoughts to his teacher's goodwill and the result of his grace training.³³ Ghamdi founded Al-Murad in 1980A.D. He is still the patron of this institution of Islamic studies. He is also the founding patron of another organization, Danesh Sara issued Urdu magazine "Ishraq" and English monthly "renaissance". Using modern media, television, the internet, and other audio and visual media, he conveyed his message to the modern educated, especially the youth. He has given hundreds of lectures on various topics related to Islam. Their views on guidance from Western thought, human rights and Islamic law, especially the law of crime and punishment, the Samawiya scriptures (Suhaf-e-Samawa), jihad is very different from the traditionalist scholars with Muslim religious thought. That is why he was severely criticized by various religious circles. He was a member of the Islamic Ideological Council from 2006 to 2010 A.D. These days he lives in Kuala Lumpur, Malaysia.

Tafsir al-Bayan Introduction and Methodology

Scholars belonging to the Farahi school of thought have a special interest in the Qur'ān. Javed Ahmad Ghamdi Sahib has also made the Qur'ān and the interpretation of the Qur'ān his special subject. Al-Bayan is an example in this respect. Below is a brief commentary on your principles of religion and commentary.

Interpretation of the Qur'ān by the Qur'ān

Samples of Qur'ānic commentary on the Qur'ān are often found in commentary. The word "covenant" in the verse of Surah Al-Baqarah refers to verses 169 to 171 of Surah Al-A'raf.³⁴ The word in verse no 83 of Surah Al-Baqarah In a similar vein, he writes" In verse no 83 of Sūrah Al-Baqarah, he writes in the same style in explaining the word *وَقُولُوا لِلنَّاسِ حُسْنًا*. This is more or less the same thing that has been said in verse no 263, 262 of the same surah, verse no 9, 8, 5 of surah An-Nisa and verse no 28 of surah Bani Isra'il, in the words of

³⁵ *فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا.*

then speak to them in polite words.

³⁶ *وَقُولُوا قَوْلًا سَدِيدًا.*

and speak in straightforward words.

Nazm-e-Qur'ān

Maulana Hamid-ud-Din Farahi is credited with presenting the theory of Qur'ānic Nazam in an organized manner in the subcontinent. Later, his famous disciple Maulana Amin Ahsan Islahi applied it in "Tadabar-e-Qur'ān" and also made many scholarly additions to this concept. Javed Ahmad Ghamdi has advocated this view. He says every Surah of the Qur'ān has a definite verse. It is not a collection of different instructions from Allah Almighty, but a subject of it. And all its verses are related to this subject in a very wise order and appropriateness.³⁷ The Imams of Madrasa Farahi have clarified this verse in their commentary, after which there is no need to discuss its existence or non-existence.³⁸ On this basis, he has resorted to these concepts of poetry in many places in his commentary "Al-Bayan".³⁹ He explains the verse of the Holy Qur'ān:

يٰٓبَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَلَيْكُمْ فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ-⁴⁰

O children of Isra'il (Israel), remember My blessing that I conferred upon you, and that I gave you excellence over the worlds.

He describes explaining in the start of this verse that the first chapter of Surah ends with verse no 121. From here, the second fasal begins with more or less the same words. We could see at the beginning of the previous fasal. This repetition in the text of the Surah highlights the connection that begins with verse no 40, that's the way it ends here. In the same way, it has started again from another aspect. Therefore, the next article is no longer about the previous Monday, but the whole crop.⁴¹ Such examples abound in the commentary.⁴²

Sources of Religion Javed Ahmad Ghamdi Sahib and Other Scholars Disagree

According to Javed Ahmad Ghamdi, "Kitab-ullah" means not only the Qur'ān but also the Divine Book. That is, the Torah, the Injeel and the Book of Abraham are also included in it. Also, according to you, "Sunnah" has a special meaning. Sunnah does not belong only to the Prophet (ﷺ). That is, the tradition of religion was passed down from Hazrat Ibrahim (AS). The sources of Javed Ahmad Ghamdi's religion are as follows: 1. Basic facts of the religion of nature, 2. Sunnah of Abraham (A. S) 3. The scripture of Prophet,

4. The Qur'ān is the first source from which religion is derived and human nature. And this source is also the basis of the original principle, that is, all other sources. He has described this in detail in his book "Al-Mizan"⁴³ Explaining the verse of Surah Al-Baqarah.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ ۖ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ
وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ⁴⁴

He has only prohibited for you carrion, blood, the flesh of swine and that upon which a name of someone other than Allah' has been invoked. Then, whoever is compelled by necessity, neither seeking pleasure nor transgressing, there is no sin on him. Verily, Allah is Most-Forgiving, Very-Merciful.

Ghamdi has stated his point of view regarding Hillat-o-Hurmat that in the matter of food and drink, the Qur'ān forbids things which are not considered suitable for eating, which is forbidden in nature. Man has always known that lions, leopards, elephants, eagles, crows and donkeys were created not for the pleasure of the table, but for riding. He is also fully aware of the impurity of the speech and behavior of these animals. Their intellect also usually makes the right decision in understanding the filth of drugs. Therefore, Allah's law has left man in this matter to the guidance of his nature.⁴⁵ According to Javed Ahmad Ghamdi, nature plays a key role in determining Halal (Lawful) and Haraam (Unlawful) in food animals. The Shari'ah forbids only four things in food animals. In addition, we can compile a comprehensive list of forbidden animals in the light of our natural guidance. The above views of the Mufassir are the result of his specific thinking about the interrelationship between the Qur'ān and Sunnah. In the eyes of the scholars, the Authority to make something lawful and unlawful rests primarily with Allah and subsequently with His Messenger. Assigning the right of dissolution and prohibition to ordinary human beings is contrary to the principles and prohibitions of Shari'ah.

Javed Ahmad Ghamdi's Concept of Book

According to Javed Ahmad Ghamdi, the word "book" in the Qur'ān means the word of Allah, whether it is in the form of Torah and Injeel or the form of Qur'ān and Zab^lr. Their sources include the abrogated divine books, the Torah and the *Injeel*. Ghamd^l Sahib has taken this concept of

"book" from his teacher Imam Amin Ahsan Islahī. This may be seen in the interpretation of his teacher commentary "Tadabur-e-Qur'ān" in the explanation of the verse

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ -⁴⁶

This Book has no doubt in it.

The meaning of the Book (Kitab) can be seen in Javed Ahmad Ghamdi's commentary "Al-Bayyan".

Argument from Previous Books in Tafsir al-Bayan

This principle of reasoning from the holy books of Tafsir Al-Bayan Ghamdi, it comes to us in three ways. If there are hints in the Qur'ān about an issue, i.e. guidance in word if not, the details of the Samawiyya books on this issue can be confirmed based on the references in the Qur'ān. Under this principle, Ghamdi has proved the problem of music.⁴⁷ If there is a precedent in the words of the Qur'ān in the form of news about an issue and these words are comprehensive, then these words can be interpreted from the verses of the Holy Book. Under this principle, Ghamdi has explained the word "parables" in the Qur'ān in the light of Bible verses. In his view, the concise words of the Qur'ān support these details of the Torah.

Ghamdi also seeks guidance from the Bible to explain the mysteries of the Qur'ān. Under this principle, he has explained the vague words about Yajooj and Majooj in the Qur'ān to the nations of the West. In response to a question about Yajooj and Majooj, Ghamdi writes in response to a question about Yajooj and Majooj. There is no doubt that the descendants of Yajooj and Majooj, the great nations of the West, are the brothers of knowledge and thought based on deception and that is why the Holy Prophet has called them Dajjal (the great deceiver).⁴⁸

Assignment or Limitation of a Command of the Qur'ān from Hadith

Ghamdi has a specific view of hadith and Sunnah. Following in the footsteps of his mentor, Mr. Amin Ahsan Islahi, he deviated from the established principles of understanding Hadith and introduced some new principles and standards. From differentiating between Hadith and Sunnah, their thinking regarding the Authority and importance of Hadith is different from the accepted thought which some of his contemporaries have termed as Istakhfaf Hadith. In Javed Ahmad Ghamdi's view, Hadith is not a part of

religion. They also require consensus and consistency to prove it. They do not acknowledge the occurrence of any Qur'ānic injunction from Hadith. So he writes in his book "Balance" Any revelation beyond the Qur'ān, hidden or explicit, even to the Messenger of Allah, upon whom it is revealed, no order or limitation of any of its orders can be made. The decision to reject everything in religion will be made in the light of its verses.⁴⁹ He writes further

This issue of abrogation of the Qur'ān from Hadith and its limitation is only the result of misunderstanding and lack of foresight. No such abrogation or restriction has ever taken place that would make the status of the Qur'ān a balance and a criterion in any way similar.⁵⁰ Wherever the Mufassir has used the Hadith in his commentary, without quoting it, as in the commentary of Surah Al-Fatihah,

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ.⁵¹

Not of those who have incurred Your wrath, nor of those who have gone astray.

Refers to (according to the Hadith) Jews and Nasara, Javed Ahmad Ghamdi has stated the same meaning of this word without quoting the Hadith.

How to Pay Zakat and Prayers?

The commentator is not ready to give importance to the Hadiths in the interpretation of the verses. In the opinion of the Mufassir, the method of prayer that man has learned from the teachings of the Prophets. The followers of the Ibrahamic religion were familiar with this method even before the revelation of the Prophet (ﷺ) and their pious people used to offer prayers according to it. The Prophet (ﷺ) reformed and renewed it and passed it on to his followers as a Sunnah.⁵²

Doubts about the Doctrine of the Revelation of JESUS

In the Qur'ān, there are some indications of the resurrection of Jesus (A.S) to heaven and his return to the world shortly.⁵³ There are also more than a dozen authentic Ahadith, which have the status of continuity due to their acceptance. It is said that in the last days before the Day of Judgment, Jesus (A.S) will descend from heaven and he will kill the Antichrist. The consensus of the Ummah is on this belief based on these authentic Hadiths.

But Javed Ahmad Ghamdi does not believe in this Muslim belief. So he writes the descent of a glorious prophet from the living sky is not a trivial matter, but despite the occasional mention, there is not the bright hint of this event anywhere in the archives of the Qur'ān. Knowledge and intellect can be satisfied with this silence. Are there it's not easy to believe.⁵⁴

A few More Interpretive Differences

Below are some more commentaries of Ghamdi Sahib:

- Mr. Javed Ahmad Ghamdi has preferred the position of Surah An-Nasr to be the Makki Surah.⁵⁵ Ghamdi's above opinion is different from other commentators.
- According to him, the burqa, dupatta, and veil for women belong to the Arab civilization of the Prophet's time and there is no Shari'ah rule about them in Islam. Also, the hijab is only related to the purely *Ummahatul Momineen*.
- The Prophet (ﷺ) and his Companions (R.A) were commanded to fight and Jihad against the disbelievers.
- It is absolutely certain that the right of the disbelievers to fight against the infidels and as a result to keep the conquered dominated and subjugated by imposing Jizyah on them is now gone forever.⁵⁶ Also, Jihad is subject to the permission of the government.
- His opinion on the issue of Takfir is that declaring someone a disbeliever (kafir) is a legal matter. The Prophet (ﷺ) takfir a group based on his divine knowledge. No one gets this status anymore.⁵⁷

Conclusion:

In short, the commentary of Sir Syed Ahmad Khan is top of the list in modern interpretations and secondly the Ghulam Ahmad Pervez and Javed Ahmad Ghamdi are the representative commentaries of the school of thought of Maulana Amin Ahsan Islahi and Maulana Hamid-ud-Din Farahi. In which Qur'ānic verses have been interpreted according to their particular method. A trend of liberalism and reconciliation emerged in the religious literature of the time, represented by Sir Syed Ahmad Khan. In the religious literature of the day, a liberal and reconciling trend was emerging, embodied by Sir Syed Ahmad Khan. After the creation of Pakistan, a few individuals with similar beliefs came forward to declare their dedication to and strong bond with the

Qur'ān. Ghulam Ahmad Pervez have prominent role each of them. All modernist published periodicals and penned numerous books to spread the teachings of the Qur'ān according to their belief teachings. They composed commentaries and delivered lectures based on the Qur'ān, but by twisting and misinterpreting the scriptures, they created an Islam that was fundamentally distinct from the actual Islam. These beliefs have not related to real Islam at any cast.

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