

## *Document*

### Paigham-e-Pakistan<sup>\*</sup>

(The Message of Pakistan)

National Narrative Counter to Violence, Extremism, and  
Terrorism in an Islamic Perspective

Intr. and Tr. MUHAMMAD AHMAD MUNIR

#### **Introduction**

On the historic day of May 26, 2017, eminent scholars of Islamic Republic of Pakistan issued a unanimous Fatwa and presented a joint declaration against extremism, sectarianism, and terrorism. By issuing this Fatwa and declaration under the leadership of the then President of Pakistan, Mamnoon Hussain, the Ulama not only fulfilled their national and religious obligation but also sent a clear message to the entire world that the Ulama are united against every kind of violence and terrorism and are faithful guardians of ideological frontiers of Pakistan. Later, this unanimous Fatwa and joint declaration formed part of the national narrative “Paigham-e-Pakistan” which was launched on January 16, 2018 at Aiwan-e-Sadr, Islamabad, in the presence of prominent politicians, diplomats, academicians, representatives of civil society, and leading Pakistani Ulama who issued and ratified this unanimous Fatwa and joint declaration. Paigham-e-Pakistan was published by the Islamic Research Institute,

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<sup>\*</sup> Islamic Research Institute (IRI) has prepared Paigham-e-Pakistan, a consensus-based policy document, in consultation with eminent Pakistani Ulama of all schools of thought. To implement policy guidelines of this document “Paigham-e-Pakistan Center for Peace, Reconciliation and Reconstruction Studies” was established at IRI. The Center has initiated several projects focusing on reconstruction of Pakistani society in light of Islamic teachings. One of these projects is “Towards Advancing National Narrative Counter to Violence, Extremism and Terrorism in an Islamic Perspective,” by Professor Dr Muhammad Zia-ul-Haq, Principal Investigator and Mr Muhammad Ahmad Munir, Co-Principal Investigator. This project has been approved and sponsored by the Higher Education Commission, Pakistan, under National Research Program for Universities (NRPU), Ref. No. HEC/R&D/NRPU/2017/1084, dated 31 October 2017.

International Islamic University, Islamabad. At the time of its publication, 1829 learned Pakistani scholars and muftis of all schools of thought endorsed this narrative. Paigham-e-Pakistan has so far been endorsed and ratified by over 5000 Pakistani scholars, Ulama, political leaders, and leading members of civil society. Several internationally renowned religious authorities including Imam-e-Kaabah, Sheikh Al-Azhar, Grand Mufti of Egypt, Head of Turkish Religious Affairs Directorate, Sheikh-ul-Islam of Thailand, Chairman Council of Muftis of Russian Federation, Mufti of Croatia, and Supreme Mufti of the Republic of Kazakhstan have also endorsed this document.

Paigham-e-Pakistan was drafted in Urdu. In addition to its English translation, this document has so far been translated into several other indigenous and foreign languages including but not limited to Balochi, Pashto, Sindhi, Arabic, Chinese, Dari, French, German, Persian, Russian, Spanish, and Turkish in order to ensure its wider accessibility locally and internationally.

To draft national policy against extremism and terrorism Paigham-e-Pakistan is playing a significant role as a policy document. Educators and local religious leaders are given nation-wide training encompassing principles laid down in this document. This document is also being incorporated in national syllabi of schools, colleges, and universities to promote national cohesion, tolerance, harmony, and peaceful co-existence.

In the following pages, we are reproducing the above-mentioned unanimous fatwa and joint declaration from the Paigham-e-Pakistan document.

## UNANIMOUS FATWA<sup>1</sup> (May 26, 2017)

### **Request for Fatwa (*Istifta*)**

What the Ulama (Religious Scholars) opine about the issue of continued involvement of certain groups in insurrectionary acts against the Government and Armed Forces of Pakistan. In the name of implementation of *Shari'ah*, these groups allege that the Government of Pakistan and its armed forces are infidels and apostates as they have yet to implement *Shari'ah* in its entirety. Basing on this analogy, these groups attract the youth for an armed uprising against the state, terming it as jihad. And during the process, they carry out suicide attacks to target innocent citizens and army personnel declaring these as righteously rewarding activities. In this context, answers to the following questions are required:

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<sup>1</sup> This unanimous Fatwa and coming joint declaration have been taken from *Paigham-e-Pakistan (The Message of Pakistan)* (Islamabad: Islamic Research Institute, 2018).

1. Whether Pakistan is an Islamic state or an un-Islamic state? Further, can a state be declared un-Islamic and its government and armed forces as non-Muslim if *Shari'ah* is not implemented in its entirety?
2. Under the given circumstances, is armed rebellion against the government or army permissible, in the name of struggle for implementation of *Shari'ah*?
3. Whether the Holy Qur'an and Sunnah provide any justification for suicide attacks that are being carried out all over Pakistan in the name of implementation of *Shari'ah* and jihad?
4. If the answer to the above three questions is in negative, then whether the actions taken by the government and armed forces of Pakistan to combat insurrection are permissible according to *Shari'ah*? Should the Muslims come forward and support these actions?
5. Several armed sectarian clashes are also taking place in our country aiming to impose one's ideology on others by force. Are these activities justified in *Shari'ah*?

### Unanimous Fatwa (Response to the *Istifta*)

In the Name of Allah the Most Beneficent the Most Merciful

#### The Response:

All praise belongs to Allah and peace and blessings of Allah be upon the Messenger. . . .

Response to the questions is as under:

1. Indeed Islamic Republic of Pakistan is an Islamic State according to its Constitution that begins with the following sentence of the Objectives Resolution, "Whereas sovereignty over the entire Universe belongs to Almighty Allah alone, and the authority to be exercised by the people of Pakistan within the limits prescribed by Him is a sacred trust."

This Objectives Resolution was made part of the Constitution with the consensus of all religious and political parties and remained part of every constitution from 1956 to 1973, and does exist as such in the current constitution. Additionally, Article 31 of the Constitution provides detailed policy principles to enable the Muslims of Pakistan to order their lives in accordance with the Islamic way of life. Likewise, in Article 227 it is affirmed that all existing laws shall be brought in conformity with the injunctions of Islam as laid down in the Holy Qur'an and Sunnah, and no law shall be enacted which is repugnant to Islamic injunctions. The Federal Shariat Court and Shariat Appellate Bench of the Supreme Court of Pakistan, established under the Constitution, are empowered to ensure that these constitutional principles are respected. Every citizen of Pakistan has the right to challenge

laws that are repugnant to the injunctions of Islam in these courts for bringing them in conformity with Islam.

Based upon the foregoing, Pakistan, without any doubt, is an Islamic State and merely due to some functional issues, declaring the country, its government or its armed forces as infidel is not permissible, rather it is a sin.

2. Since Pakistan is an Islamic State and its government and armed forces operate under and testify its Constitution upon oath, therefore, armed struggle against Pakistani government or its armed forces certainly falls within the category of rebellion that is categorically HARAM (illegal) as per the *Shari'ah*. Indeed, it is the responsibility of the government to fully implement Islamic Provisions of the Constitution. And undoubtedly, peaceful and constitutional struggle for its attainment is an important responsibility of every Muslim. However, taking up arms to achieve this purpose is to mischief on the earth i.e. "fasaad fi'l-Arz". And those who take part in such armed struggle or assist and support in any form, openly disobey the commandments of the Holy Prophet (peace be upon him). Prophet Muhammad (peace be upon him) said:

”أَلَا مَنْ وُلِّيَ عَلَيْهِ وَالٍ، فَرَأَهُ يَأْتِي شَيْئًا مِنْ مَعْصِيَةِ اللَّهِ، فَلْيَكْرَهُ مَا يَأْتِي مِنْ مَعْصِيَةِ اللَّهِ، وَلَا يَنْزِعَنَّ يَدًا مِنْ طَاعَةٍ.“

( صحيح مسلم، كتاب الامارة، حديث: 4768 )

*Mind you! One who has a governor appointed over him and he finds that the governor indulges in an act of disobedience to Allah, he should condemn his act in disobedience to Allah, but should not withdraw himself from his obedience.*

(*Sahih Muslim*, Hadith No. 4768)

This subject is discussed in several concurrent (*mutawatir*) Ahadith that bloodshed and taking up arms against an Islamic government are grave sins.

3. Suicide is unacceptable in Islam and considered a grave sin. The Holy Qur'an says:

(لَا تَقْتُلُوا أَنْفُسَكُمْ) (سورة النساء: ٢٩)

*And do not kill yourselves.* (Qur'an 4:29)

It is stated in several Ahadith that committing suicide calls for severe punishment. In one Hadith the Holy Prophet (peace be upon him) said:

”مَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ فَحَدِيدَتُهُ فِي يَدِهِ يَتَوَجَّأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا.“

( صحيح بخاري، حديث: 5333 : صحيح مسلم، حديث: 158 )

*He who killed himself with a steel (weapon) would be the eternal denizen of Hellfire and he would have that weapon in his hand thrusting that in his stomach in Hellfire for eternity.*

(*Sahih al-Bukhari*, Hadith No. 5333; *Sahih Muslim*, Hadith No. 158)

Likewise, when the Holy Prophet (peace be upon him) was informed about the people who committed suicide, he (peace be upon him) issued serious warnings for such people and for one such person the Prophet (peace be upon him) even did not offer his funeral prayer. (*Abu Da'ud*, Hadith No. 1395)

This is the ruling against committing suicide where an individual only kills himself, however, if suicide is committed to kill another believer then such suicide is like committing a double crime; one for committing suicide and the second for killing another person about whom the Holy Qur'an says:

(وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمَّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ  
عَذَابًا عَظِيمًا)

(سورة النساء: ٩٣)

*But whoever kills a believer deliberately - his recompense is Hell, wherein he shall remain forever, and Allah shall become angry with him and shall cast curse upon him, and has prepared for him a mighty punishment.* (Qur'an 4:93)

Furthermore, the Prophet (peace be upon him) has issued the following strict warning about the one who kills non-Muslims living in an Islamic state peacefully:

”مَنْ قَتَلَ نَفْسًا مُعَاهِدًا لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ فَقَدْ أَحْفَرَ بِذِمَّةِ اللَّهِ فَلَا يُرْخَ رَائِحَةَ  
الْجَنَّةِ.“

(جامع ترمذی، حدیث: ۱۴۰۳)

*Indeed, whoever kills a Mu'abid that has a covenant from Allah and a covenant from His Messenger (peace be upon him), then he has violated the covenant with Allah, so he shall not smell the fragrance of Paradise.*

(*Jami' Tirmidhi*, Hadith No. 1403)

The suicide attacks which are being carried out in Pakistan, constitute three different types of grave crimes; first, the suicide; second, killing an innocent person; third, rebellion against an Islamic State. Therefore, these attacks are not justified through any interpretation. Supporting such attacks is like supporting a collection of sins (crimes).

4. It is clear from the above three points that all those people involved in violent activities against the government, in the name of implementation of *Shari'ah* or in the name of ethnic groupings are in fact committing High Treason against an Islamic State, as per the Islamic injunctions. The Holy Qur'an is clear about it when it states:

(فَقَاتِلُوا الَّذِينَ تَبَغُّوا حَتَّى تَفِيءُوا إِلَى أَمْرِ اللَّهِ) (المحجرات: ٩)

*Then fight the one that commits aggression until it comes back to Allah's command.*  
(Qur'an 49:9)

Therefore, it is not only permissible for the Government of Pakistan and its armed forces, by restraining themselves within the limits of *Shari'ah*, to fight against these rebels but is obligatory under Qur'anic injunctions. In this regard, it is also obligatory on all Muslims to support and assist, within one's means, armed forces of Pakistan in their operations.

5. Ideological differences among various schools of thought are reality which can not be denied, however, these differences must be restricted within the limits of scholarly and ideological debates. In this regard, it is our duty to respect the sacredness of all the Prophets (peace and blessings of Allah be upon all of them), the Companions (Allah's pleasure be with them), the wives of the Prophet (peace be upon him) and members of the family (Ahl-e-Bayt). And there is no justification for anyone to abuse or defame others, or to incite violence and spread hatred among people. Moreover, on the basis of ideological differences, it is completely prohibited (HARAM) to kill each other, or to impose one's ideology on others by force and to commit homicide.

And Allah, the most Praiseworthy and the Almighty, knows the best.

#### **Ratification of Unanimous Fatwa with Additional Note (Jamia Naeemia, Karachi)**

In the Name of Allah the Most Beneficent the Most Merciful  
All praise to Allah, the Almighty, peace and blessings of Allah be upon the  
Messenger. . . .

There is consensus that a person who denies the Holy Qur'an and rejects to obey the commandments of the Holy Prophet (peace be upon him) altogether, is indeed a disbeliever and as such to be considered outside the orbit of Islam. And the one who believes in Oneness of God (*Tawheed*) and has faith that Muhammad (peace be upon him) is the Messenger of Allah and accepts all

what is revealed from Allah, the Almighty, but due to his human limitations and negligence, acts contrary to what is ordained cannot be pronounced a disbeliever. Muslim rulers of Pakistan and the leadership of armed forces indeed believe in Oneness of God, Prophethood of Muhammad (peace be upon him), Qur'anic injunctions and the religious obligations, hence – we seek refuge from Allah – declaring them disbelievers and calling for armed struggle against them is not jihad but mischief on the earth (*fasaad fi'l-Arz*) and rebellion (*baghawwat*).

The Holy Qur'an, Hadith and Islamic fiqh provide ruling about the groups who start declaring Muslim rulers and personnel of armed forces as disbelievers merely due to their human shortcomings while they believe in Oneness of God (*tawhid*) and the Prophethood of Muhammad (*risalat*). These groups are called Kharijites. And now the scholars of Haramayn Tayyibayn are also declaring such groups and individuals *takfiri* and Kharijites.

Kharijites' heresy, bloodshed and mischief on the earth is documented in books with reference to the history of Caliphate of Ali (may Allah be pleased with him). The arguments of terrorists presented in the question are exactly the same as were of Kharijites. Therefore, the ruling about these people is the same as was given by Caliph Ali (may Allah honour his face) about the Kharijites of his time whom he eliminated through jihad against them.

Hence, the current wave of terrorism against the state and general Muslims, according to the Holy Qur'an, is a declaration of war against Allah, the Almighty and against His honoured Messenger (peace be upon him) and is mischief on the earth. Allah, the Almighty says:

(إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ قَدْ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْرُوا عَلَيْهِمْ فَأَعْلَمُوا أَنَّ اللَّهَ عَفُورٌ رَحِيمٌ)

(سورة المائدة: ٣٣-٣٤)

*The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter. Except for those who repent before they fall into your power: in that case, know that Allah is Oft-forgiving, Most Merciful.*

(Qur'an 5:33-34)

The same ruling is mentioned in Surah al-Hujurat where Allah, the Almighty says “*then fight ye (all) against the one that transgresses until it complies*

*with the command of Allah;*” (Qur’an 49:9). One form of “*exile from the land*” is to put the offender in jail.

It is *shar’i* (legal) responsibility of every Pakistani that he, within his means, support the government of Pakistan and its armed forces for elimination of terrorism. Moreover, peaceful struggle, within the limits of the law and Constitution for Nizaam-e-Mustafa (peace be upon him) or implementation of *shari’ah* is a responsibility upon Muslims and no one should have any objection to it. And Allah, the Almighty knows the best.

Note: With the above mentioned details, we endorse and approve this fatwa and pray that may Allah protect Pakistan from all types of terrorism, chaos and mischief. May the political rulers of Pakistan fulfill their constitutional responsibility of implementing *shari’ah* in its entirety in Pakistan, Aameen.

### Joint Declaration

In accordance with the provisions/requisites of the Holy Qur’an, Sunnah and the Constitution of the Islamic Republic of Pakistan the declaration of the following steps is presented through Paigham-e-Pakistan:

1. The 1973 Constitution of Islamic Republic of Pakistan is Islamic and democratic and it is a social contract between all Units of Pakistan that has been unanimously endorsed by all the political parties as well as ulama-o-masha’ikh of all schools of thought. Therefore, the supremacy and implementation of this Constitution shall be ensured in every case. Moreover, every Pakistani must fulfil his/her oath of loyalty with the State of Pakistan in every situation.
2. In accordance with the Constitution of the Islamic Republic of Pakistan, all citizens have the guarantee to fundamental rights within the parameters of law and ethics. These rights include equality in status and opportunities, equality before law, socio-economic and political justice, rights of expression, belief, worship and freedom of assembly.
3. Islamic Republic of Pakistan is an Islamic state and its constitution begins with the national oath that sovereignty belongs to Allah, the Almighty alone and He is the Supreme Ruler of the world and the authority bestowed upon people of Pakistan to govern and decide matters is a sacred trust which should be practiced within the prescribed limits. It also states that no law shall be enacted in Pakistan against the dictates of the Holy Qur’an and *Sunnah* and the existing laws shall be brought in conformity with the injunctions of Islam.
4. Operating within the limits of law and the Constitution of Pakistan, peaceful efforts for the implementation of the injunctions of the Holy Qur’an and Sunnah is the religious obligation of every Muslim. This right is

given to him by the Constitution of Pakistan and it is not prohibited in the country. Whereas, many national and internal problems are due to deviation from the promise made by us with Allah, the Almighty. A progressive strategy is needed to enhance the role of Islamic Research Institute, Council of Islamic Ideology, Federal Shariat Court and Shariat Appellate Bench of the Supreme Court of Pakistan in order to address these issues.

5. Negligence in acting upon any part of the Constitution of Pakistan in no way justifies denial of Islamic identity and Islamic basis of Pakistan. On the basis of such negligence there is no justification to declare personnel of the government, military or other security agencies as infidels. There is no justification in *Shari'ah* to launch any armed activity against them. This type of action, according to Islamic teachings, is considered a heinous crime and rebellion. In the name of implementation of *Shari'ah*, use of power, armed struggle against the state, terrorist activities and all forms of anarchy, that our country is confronted with, are strictly prohibited in *Shari'ah* and considered rebellion. These conflicts are causing weakening of country, state and nation and these conflicts benefit anti-Islam and anti-state forces. To eradicate these forces the operations "*Zarb-e-Azb*", "*Radd-ul-Fasaad*" and National Action Plan are fully supported.
6. In war against terrorism, ulama, masha'ikh and people from all walks of life are in full solidarity with armed forces. The whole nation, in this battle of national survival, is in full support of armed forces and other security institutions of Pakistan.
7. The *fatwa* with the title of "*qatl-e na haq*" (unjust killing), declaring suicide attacks absolutely prohibited (*haram qat'i*), issued by the representatives of all religious schools of thought in the light of *Shari'ah* is fully endorsed. Thus the groups active against the state in the name of lingual, regional, religious and sectarian prejudices are all against the teachings of *Shari'ah* and are root cause of national disintegration. Therefore, it is imperative for the state institutions to take strict action against these groups.
8. Sectarian hatred, armed sectarian conflict and imposing one's ideology on others by force are in clear violation of the injunctions of *Shari'ah* and considered disorder on earth. Further, these are national crimes as per the law and the Constitution of Islamic Republic of Pakistan.
9. The core objective of all the educational institutions in Pakistan is enlightenment, schooling and character building. All public and private educational institutions must not impart any hostile military education or training, hatred, extremism and violence. It is the responsibility of state institutions to take strict action against an individual or institution, on the basis of proof and evidence, who is involved in such activities.
10. It is imperative to take administrative steps and do intellectual *jihad* against extremist mindset. Since the past decade there have been indicators on

national and international level that such negative tendencies do exist in different educational institutions. This mindset, wherever it exists, is our enemy. Such people deserve no concession regardless of their educational institution.

11. All schools of thought are permitted to propagate their doctrines, beliefs and juristic ideologies as per the *Shari'ah*. However, in accordance with the Islamic teachings and the law of land no one is permitted to speak or write against any person, institution or school of thought using insolence, hatred or baseless allegations.
12. Sections 295-298 of Pakistan Penal Code shall be fully enforced in its letter and spirit through state institutions. The law shall take its course against anyone who by words, either spoken or written, or by visible representation or by any imputation, innuendo, or insinuation, directly or indirectly, defiles the sacred names of the Holy Prophet Muhammad (peace be upon him), the other Holy prophets (peace be upon them), any wives (*Umm ul-Mu'mineen*), or members of the family (*Ahl-e-bayt*) of the Holy Prophet (peace be upon him), or any of the righteous Caliphs (*Khulafa-e-Rashideen*) or Companions (*Sabaaba*) of the Holy Prophet (peace be upon him) and Islamic spheres. If this law is misused somewhere, proper solution shall be provided to address such grievance, however, no individual or group is permitted to take the law in his own hands or to establish a parallel justice system.
13. It is the responsibility of an *Alim* and *Mufti* to explain *Shari'ah* ruling on clear statements of infidelity, but to decide about someone that he/she has committed infidelity is the prerogative of judiciary.
14. The land of Pakistan is a sacred trust from God. Every inch of it is a great blessing from the Almighty. Therefore, the land of Pakistan at no time shall be allowed to be used for the propagation of any kind of terrorism, intellectual and practical training of terrorists, recruitment of terrorists, conducting terrorist activities in other countries and other such ulterior motives.
15. Schools of thought and juristic denominations are there among Muslims from the early period of Islam and do exist today. Juristic and ideological discussions, on the basis of reason and proof, are part of our Islamic intellectual wealth and shall remain so. These are the subjects of research and education and their original place is educational institutions. Ethics of disagreement shall be made part of the curriculum of public and private educational institutions.
16. According to Islamic teachings and 1973 Constitution, the rights and obligations of the government and the public are predetermined. As it is the obligation of the public that it fulfills its duties in the light of Islamic teachings and the Constitution of Pakistan. Likewise, the state institutions

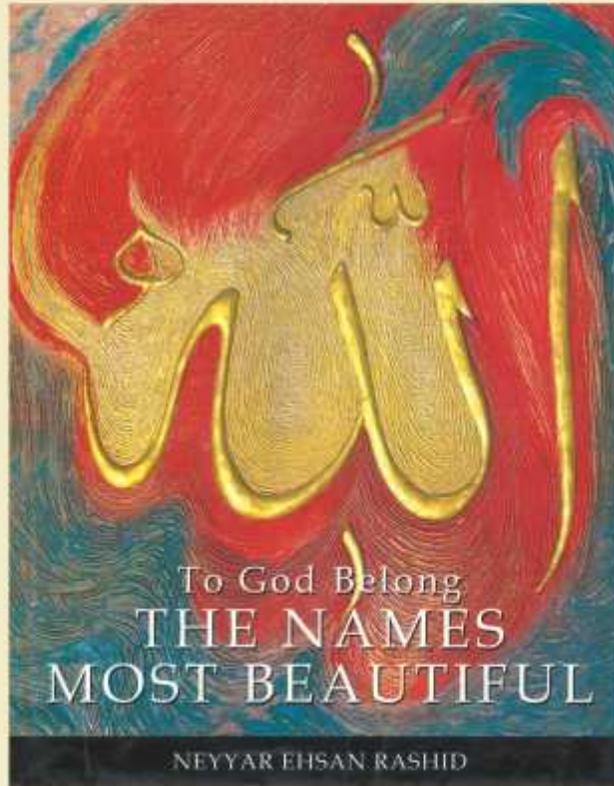
and their officials are also bound to perform their duties in accordance with true Islamic teachings and requisites of the Constitution of Pakistan.

17. Building upon Islamic principles, the reconstruction of Pakistani society is imperative where democracy, liberty, equality, tolerance, harmony, mutual respect and justice are ensured. So that congenial atmosphere for peaceful coexistence is achieved.
18. Human dignity and respect for Muslims are to be ensured. Further, to protect the rights of senior citizens, women, children, hermaphrodites, and all other underprivileged classes it is necessary to implement *Shari'ah* rulings on official and unofficial levels.
19. Non-Muslims living in Pakistan enjoy all such civil and legal rights for the protection of their life, property and dignity that their fellow Muslims avail within the bounds of law and constitution. Furthermore, non-Muslim citizens of Pakistan have full right to worship in their places of worship and during the occasion of their religious celebrations as per the teachings of their religions.
20. Islam gives dignified status to women and protects their rights. The Messenger of Allah (peace be upon him) in his last Sermon reiterated the protection of women's rights. Further, the women are being educated since the Prophetic era. In accordance with the teachings of Islam, women have right to vote, education and employment. To destroy women educational institutions, to attack on female students and educationists is contrary to human values, Islamic teachings and the law of land. Likewise, honour killing, marriage with the Qur'an, exchange marriage (*watta satta*) and violation of other women rights are strictly prohibited as per the injunctions of Islam. Moreover, it is the responsibility of the government to ensure that women are guaranteed their rights.
21. All forms of illegal use of loudspeaker shall be discouraged and relevant law shall be implemented in its letter and spirit. Legal action shall be taken against the hate speeches delivered from the platform of mosque (*minbar-o-mibrab*). Furthermore, polemical discussions on religious topics on television channels are reprehensible and shall be declared cognizable crime.
22. Right of freedom of expression of the electronic media shall be regulated by law and its limitations may be defined. Every program that damages Islamic identity of Pakistan shall be banned.

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# To God Belong The Names Most Beautiful

Neyyar Ehsan Rashid



## Allah

Within the deepest folds of my heart  
Searching mine  
Soft ripples of life gathering force  
A torrential river, pure and warm  
Gushing through my still body  
The blood of life  
Into my spirit  
A Divine serpent  
From the core of existence  
An all-new rhythm emerging  
Through Your name Allah  
Your presence Ubaniates  
The uttermost recesses of my soul  
The Being that covered all beings and  
Moulded us with which to mould our lives  
'Allah' differs from other Divine names  
It has no definition  
It is simply Allah  
It cannot be used for anyone  
Not ascribed to anything else  
A concept so vast  
It can only be deciphered, felt and depicted  
Through one's own experience  
Lured as it may be  
This is my personal insight of You  
I surge the ruckness toward the pain in my spine  
Flushing out the agony  
A blessed beginning  
Clearing my entire being  
A gentle calm carrying me back  
Into my mother's soothing embrace  
I gaze the warm sun of light  
Flowing above me, around me, within me  
A rich, thick movement  
A simultaneous sense of elation and immersion  
A miracle is happening to me  
A spiritual healing, a renewal  
I have found my prescription  
My cure  
The sheer love of Allah  
Towering a realm unknown  
I follow my heart within which bloom  
My soul  
Engraved eternally across it, in golden glow  
My Lord  
Allah I inhale deeply  
He I exhale light

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