

Editorial

The 68th issue of the quarterly research journal “*Noor-e-Ma'rfat*” is here. The 1st article of this issue, titled "National and Ethnic Identity of Muslims in the Light of the Holy Quran," examines the positive and negative aspects of these identities in the context of examining the groupings of human beings and the factors of various linguistic, ethnic and regional identities. According to the author, these identities generally lead to the fact that people cannot fit into the circle of any larger identity with others outside their specific circle, and nationality, formed on the basis of society, culture, religion, language, customs and traditions or social values, connects people with a limited sense of belonging and becomes a challenge to every broader identity.

The argument of the present article is that the Quran establishes a broad national identity among mankind and makes people out of small ethnic, linguistic, cultural and social groups and makes them members of one nation. This article examines in detail what is the strategy of the Holy Quran to create a common identity among all mankind?

The 2nd article of this issue is titled "The Ideologies and Goals behind Western Educational Systems", which basically examines two issues. One, on what intellectual, philosophical and religious ideas are the educational systems prevalent in the present world based? Second, if we want to base any system of education and training on the teachings of Islam, what is its starting point? In response to the first question, the author has attempted to prove in a detailed discussion that the prevailing educational system, which is based, consciously or unconsciously, on Western thought and philosophy, is actually based on the idea of separating religion from society and politics, science and knowledge, and education and training. In the second part of the discussion, the author has highlighted

the comprehensiveness of Islam and made it clear that in Islam there is no separation between religion and society, science and knowledge, thought and philosophy, and education and training. Therefore, an educational system based purely on religious teachings can be established. According to the article, the Islamic Revolution of Iran under the leadership of Imam Khomeini is a living and shining example of the comprehensiveness of Islamic teachings.

The 3rd article of the current issue, titled “Rational Arguments for the Embodiment of Actions in the Transcendent Philosophy and a Critical Review of the Arguments of *Allama Muhammad Baqir Majlisi*” (RA), covers a theological-philosophical debate of opinions. According to the author, an important question in the chapter on the embodiment of actions is whether the embodiment of actions performed in this world is possible in the Hereafter? If yes, how?

Is this matter only a matter of belief and imitation or can it also be proven through rational and philosophical arguments? The article sheds light on the answers to these questions that *Mulla Sadra* has found. Further, this article examines the objections of the renowned theologian, *Allama Majlisi*, on *Mulla Sadra*’s path to solution.

According to *Allama Majlisi*, the theory of incarnation of actions requires that the physical resurrection be denied. Also, this theory is not acceptable from a philosophical point of view because it requires that the appearance be transformed into the essence, which is contrary to philosophical postulates. However, the author of the article has concluded that the arguments presented by *Allama Majlisi* on *Mulla Sadra*’s theory of incarnation of actions are flawed.

The title of the 4th article is “Characteristics and philosophical Test of Mystical experience in the Light of Allama Iqbal’s Epistemological Approach” In this article, mystical experiences and Sufi observations are presented as an important factor in the formation of Islamic civilization in the

context of *Allama Iqbal's* sermons "تشکیل جدید الہیات اسلامیہ" (Reconstruction of Religious Thought in Islam), and the philosophical validity and scientific value of these experiences and observations are highlighted.

According to the author of the article, in the view of *Allama Iqbal*, Sufi experience is neither a matter of disguise; nor is it comprised of superstitions; rather, in their true spirit, they are a living realization of the ultimate reality of the universe, which possesses the characteristics of presence, indissoluble wholeness, and absorption and connection. However, these experiences and observations are based on scientific foundations that cannot be called superstitions.

In the 5th article of the current issue, titled "Arguments and Evidences for the Belief in the Appearance of Imam Mahdi (AS) in the Quran - A Critical Review of *Javed Ahmad Ghamidi's* Viewpoint", the viewpoint of a well-known religious scholar, has been critically examined. In fact, he believes that the belief in the appearance of Imam Mahdi (AS) at the end of time is baseless; because there is no clarity on it in the Quran. In refuting *Mr. Ghamidi's* point of view, the author has presented arguments and evidence from at least 5 places and verses from the Holy Quran for the soundness and validity of this belief.

In the context of these verses, the distinguished essayist has also presented ample evidence from the Hadith and *Sunnah* for the validity and reliability of this belief. In addition, he has also proven that *Mr. Ghamidi's* denial of the belief in the appearance of Imam Mahdi (AS) at the end of time is in itself against some of his own accepted fundamental principles. This is why the belief in the appearance of Imam Mahdi (AS) at the end of time is a belief that is supported by the Quran and Sunnah.

The final article in this issue, entitled A Critical Review of Global Moral Education Curriculum Frameworks: Identifying Gaps and Limitations, presents a critical analysis of moral education curriculum frameworks. The paper draws on

research from national education systems in selected countries, including UNESCO, OECD, the United Kingdom, Japan, Malaysia, Pakistan, and Norway, to identify key gaps and challenges, which are attributed to excessive politicization, cultural non-universality, superficial treatment of moral values, and insufficient stakeholder involvement.

The paper also identifies implementation policies of international moral education curriculum frameworks, such as the use of inconsistent assessment tools and inadequate teacher training, as factors that have contributed to the ineffectiveness of moral education programs. The paper, while acknowledging the strengths of existing models of moral education, emphasizes the need for a more comprehensive and philosophically grounded approach to moral education.

Hopefully the current issue of “*Noor-e-Ma'rfat*” will provide the best material to quench the intellectual thirst of our readers. God willing!

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