

ABSTRACTS:

**AL-ZIYADAH WAL-EHSAN FI ULOOM AL-
QUR'AN
(An Analytical Study)**

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The Book Titled “Al-Ziyadah wa Al-Ehsan Fi Uloom AL-Qur'an” is a comprehensive and exhaustive book. This is the first book in the history of Qurānic Sciences in which for the first time one hundred and fifty four kinds of the subject concerned are discussed. One of the distinct features of this book is that it not only contains the properties of two great and immortal books Al-Burhan and Al-Itqan but it is also a very useful and invaluable addition to this domain. In this book the topics are presented keeping in view a specific order and frequency. Apart from confining himself to the controversial statements the writer declared authentic whatever he finds correct with cogent arguments.

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IBNE HAZM'S METHODOLOGY IN HADITH CRITICISM

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Proper scrutiny concerning authenticity of Hadith is called 'Naqd': Hadith criticism. The criticism on the chain of Hadith narrators is called External Criticism and criticism on text of Hadith is called Internal Criticism. Since the time of Holy Prophet's companions to contemporary age, Muhadditheen have been doing this great job of Hadith narration. Ibne Hazm Zahri (384-456 AH) founded his school of thought which accepted the Hadith narrations on the authority of the Qur'an and authentic Sunnah. He never accepted any Hadith without scrutiny. He accepted only those traditions which were narrated by the chain of persons with spotless character, repute and retentive memory. He rejected the traditions narrated by the sinners, liars, unknown persons and fabricators. He accepts 'Jarrah Mufassar' and does not accept the narrators who were criticized even if some Muhadditheen have good opinion about them. However he also declares some authentic narrators as unauthentic, and sometimes he calls the companions of Holy Prophet as unknown persons. Along with external criticism of Hadith, he has considerable authority on internal criticism of Hadith as well. He tests the Hadith on the touchstone of the Qur'an, authentic Sunnah, rational arguments and historical facts. Moreover, he calls the Hadith text based on far-fetched facts and negative acts as unauthentic.

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THE PROCEDURE OF DISCUSSION OF
CRITICISM AND APPRECIATION (AL JARAH
WAL TADIL) OF THE NORMAL WAY OF AIMA
MUHADISSION

*Abdul Ghaffar**

For the Safety of Holy prophet Hadiths the Muhadissions invented different ways arts from this information. The most important information is criticism and appreciation (جرح و تعديل) it has different branches, For Example law of criticism and appreciation, Aima of criticism and appreciation, Books of criticism and appreciation in this article under discussion about the writing of criticism and appreciation only the discussion would be on the above mentioned topic what is the methodology of the Muhadission about the importance need about the principle (جرح و تعديل).

Particularly Imam, Shauba bin Hajjaj, Khateeb Baghdadi, Yahya bin Main, Imam Bukhari, Imam Mailk should be explained through example so that the point of view of every one might be clear the method about criticism and application of the above mentioned Muhadissin should be mad clear what view do they kept about it?

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ADAPTATIONS IN FIQH E ISLAMI AND ITS THEORETICAL BASIS

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Tatbīq means when two or more texts or injunctions are apparently contradicting with each other and we assimilate them by giving them the meanings that remove the contradiction and to co-relate the injunctions. There is difference between Tatbīq and Taflīq. Tatbīq is to assimilate the apparently contradicting Texts or injunctions while Taflīq means when a transaction is made of many parts, a non Mujtahid adopts opinion of different schools of thought in its different parts. Tatbīq is permitted and appreciated in Shariah and Taflīq is to act upon the personal wishes and desires which is not permissible normally. Qurān and Hadith provide the theoretical basis for Tatbīq between different Fiqhi schools of thought. Moreover our Imam's like Sufyan Thori, Shafii', Abdul Wahab Sharani, Ibne Arabi and Zarkashi have appreciated and promoted this doctrine to facilitate common Muslims to practice Islam and to make different schools of thought to come close with each other. There is a considerable number of Islamic Jurists who gave fatwa in the light of four fiqhi schools of thought like Ibaadul Aziz Al. Dareeti, Izzuddin bin Jamaah Al Maqdasi, Ibn ulAqitaa' and Ali Al Nibsati Al Dhareer.

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**A CRITICAL STUDY OF JURISTIC REVIEWS OF SHARAH
AL-ALLAMA AL-ZARQANI ALA AL-MAWAHIB AL-
LADUNNIYYAH**

*Hafiz Muhammad Naeem**

Al-Mawahib al-Ladunniyyah Bil Minah al-Muhammadiyah is a magnificent and one of the most valuable works regarding the Sirah of Holy Prophet (PBUH). It is compiled by Imam Al-Qastallani (d. 923 AH). Its Sharah (commentary) by Imam Zarqani (d. 1122 AH) is a master piece and a renowned work. He explained Imam Qastallani's text with different methods. One of Imam Qastallani's modes of Sirah writing is that he derives juristic implications from the events of Sirah, which can be called Fiqh-al Sirah in modern terminology. As far as Imam Qastallani's this particular style is concerned, Imam Zarqani has presented the juristic discussions initiated by Imam Qastallani first. Then, he himself infers such implications from the different Sirah incidents which were not discussed and derived by Imam Qastallani. In this article an attempt has been made to analyze this mode of Sirah writing critically.

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SELECTED BOOKS OF FATĀWĀS FROM DEOBANDI RELIGIOUS SCHOLARS: ANALYTICAL STUDY

*Hafiz Ghulam Yousuf**

In the Prophetic era and later in the times of Sahaba, the juristic process leading to edicts (Fatāwā) was primarily based on oral traditions. In Prophetic times the companions use to refer their issues back to the messenger of Allah for final judgment. The Prophet's personality was the ultimate central figure for the resolution of the affairs of the community. Later on the focus of centrality shifted towards his companions who were authorized in reforming the legal opinions. As the expansion of the Islamic empire progressed, people belonging to different walks of life affirmed and adopted the eternal principles of righteousness. A society was born out of new horizons of civilized culture, Mutual coexistence of different nations generated new problems that demanded a fresh orientation of Law from a legal import. As a result the scholars and jurists carved out a discipline of knowledge in the light of Qurān and Sunnah that would instigate to solve the problems confronted by the masses.

'Ilm al-Fiqh or the discipline of Jurisprudence was a product that evolved and emerged from within the various branches of Islamic Law and theory. Some guiding principles pertaining to Fiqh were also derived by the Jurists with their utmost interest and dedication. During the course of history, a group of scholar in their individual capacity being affiliated with the sciences of Fiqh have always marked their presence by academic proficiencies along with God given faculties of Intellect and authority that in response attracted the hearts and minds of the common as well as the learned. Such institutions have taken up the responsibility and played an active role in shaping the collective consciousness of Muslim community at large.

Due to time constraints, this article under view very briefly encompasses an analytical study of a selection pertaining to ten books of edicts only, that are held as canonical among Deobandi scholars (1-Fatāwā Rashidiya, by Rashid Ahmed Ganguhy (Late 1905 AD), 2 - Fatāwā Khalilya by Khalil Ahmed Late 1925 AD. 3 - Aziz al-Fatāwā: by Mufti Aziz-ur-Rahman (Late 1928 AD), 4 - Fatāwā Dar ul Uloom Deoband by Mufti Aziz-ur-Rahman (Late 1928 AD), 5 - Imdad ul-Fataawa: Ashraf Ali Thanvi (Late 1943 AD), 6 - Kifayat ul Mufti by Mufti Kifayat Ullah (Late 1952 AD), 7 - Khair ul Fataawa: by Khair Mohammad (Late 1970 AD), 8 - Imdad ul alahkam: by Mufti Zafar Ahmed (Late 1974 AD), 9 - Fatāwā Darul Uloom Deoband by Mufti Mohammad Shafi (Late 1976 AD), 10 - Fatāwā Mufti syah aldyn kakakyl: by syah aldyn (Late 1987 AD), The introduction to the material is given briefly along with chronological order. Encapsulating such an academic research or such a claim in so short a time is just like confining in an atom the entire spectrum of pearls.

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SOME SIGNIFICANT SOCIAL ISSUES IN VIEW OF
MAQASID AL-SHARI'AH
(Purposes of Islamic Law)

Muhammad Abdullah*
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Al-Shariah Islamiyah (Islamic Law) is the revelation from ALLAH THE EXALTED. No doubt the Creator is always well aware of the needs of creatures. Each commandment mentioned in this law has purpose & benefit. For example the benefit of Zakat is helping the poor. Some of these purposes are wide-ranging and provide basis for the Islamic law. These are named as *Maqasid al-Shari'ah* (Purposes of Islamic Law) and are five in numbers namely: Preservation of Din (religion), life, progeny (family), wealth and intellect. These purposes are further classified as *darurat* (necessities), *hajat* (needs), *tahsinat* (complementary values). To answer the novel questions & problems evolved in any era it is obligatory to examine & study thoroughly the Purposes of Islamic Law & their classifications, because these purposes have eternal role in Islamic Law. The reality is that *Fuqha* (Islamic Jurists) had always kept these purposes in view while giving opinion.

Human relations are a vital concern of the Society. These relations are closely connected to ethics & law. Ethics strengthens relations and law put these in legitimate boundaries. A misconception among some people is that Islam does not encourage relations with non-muslims, but this is not true. Islam only wants to set limits so that muslims must not lose their identity.

In the rapidly changing world the social problems are increasing day by day and the muslims all over the world ; whether they are living in a Muslim country or they are minority in a non-muslim country are facing these problems, we'll be presenting some of these contemporary social problems in this thesis. Islamic Jurists have sought out realistic and practical solutions of these issues keeping in view *Maqasid al-Shari'ah* (Purposes of Islamic Law) thus giving proof that Islamic law is comprehensive & universal.

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**DAWAT-E-NABWI (S.A.W.) ITS STEPS AND METHODS
(Modern Trends in Sirah Writings)**

*Hafiz Muhammad Sajjad**

Islam is a preaching religion. The Holy Prophet (SWS) is the greatest Preacher. The seerah writers wrote books on two trends. One is chronological and the second is compiling different aspects of Prophet's life, this may be called subjective lope also. A new style emerged in Modern in seerah writing. Many books can be hand in this regard. The writer arranged this paper by the trend.

- 1) The motives and reasons of subjective seerah writing.
- 2) Evaluating the books on topical subjective type trend.
- 3) The evaluation of such books i.e. It methods and strategy.

The author analyzed in detail the above said styled books and covered all kind of literature in this context. Very interesting aspects can be finding about the preaching today this side is seen the preaching to non-Muslims can easily be spread.

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UMM-E-ABEES (R.A) A GREAT FEMALE-COMPANION OF THE HOLY PROPHET (SWS)

*Muhammad Yaseen Mazhar Siddiqui**

Normally our knowledge information about the companions of the prophet (SWS) is a prevailed one. This is why it is claimed that umm-e-Abees (R.A) is a great female-companion of the Prophet (SWS). She was liberated by Hazart Abu Bakkar(R.A). This is irony that the seerah writers did not provide the details. This is why her life is beyond the people. The writer of this paper did his utmost to open the details of his life. He provides her services towards Islam. According to the writer she was not merely a mad servant, but a respectable lady of Quresh, though her in laws were the opponents of Islam so she was teased badly, Hazart Abu Bakkar made free so many slaves and female slaves so the case of Um-e- Abees was also as usual. The fact is no person of Quresh can be enslaved. So the payments were due to the abuse punishment. This is beyond doubt that she was among the very first believes. The writer did provide her biography family and other details for the roods after the analytical evaluations.

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KĀTĪB ÇALABI

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There arose many religious scholars, intellectuals, scientists and Sufis in the city of Anatolia from the Seljuk and Ottoman periods to the 20th century who immortalized themselves through their wonderful achievements in different fields of science and art. These personalities lived in the above mentioned reigns and enjoyed patronage of the Sultans. They excelled in their respective fields owing to Sultans' unflinching support and thus played a pivotal role in progress and prosperity of the Turkish nation. Acknowledgment of their services did not confine to Turkey only but they gained wide spread recognition across the globe. There is no denying the fact that the modern day western inventions and discoveries are very much the result of the researches initiated by Turkish Muslim scholars. Though some of the westerners admit the services of the Turkish scholars in this regard but most of them refuse to give them any credit. This article highlights the efforts of the Muslim world and especially of scholars of Anatolia in the advancement of science and art. The article further focuses on the services of KatibChalabi.

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RIGHT TO PROTECTION OF LIFE (A comparative study of Shari‘ah & law)

Atique Tahir*

Life is the supreme human right and a base for all other human rights, as none of the other rights would have any value or utility without it. If there is no life there is nothing left to human dignity. Only when life exists can we be concerned with how to make it worth living and prevent it from being undermined by various acts and omissions that endanger it. The protection of life is therefore, an essential prerequisite to the full enjoyment of all other human rights. In short, the f human rights cannot be achieved without protection and respect for the right to life and the dignity of a person.

The term ‘life’ does not stand only for a right of animal existence. It has many dimensions. Every person has a right to survive means that his life must be protected from any interference, he must have home for shelter, food to eat, and all other necessities of life, a right not to be injured or degraded, a right not to treat unjustly or with cruelty; a right to his privacy, a right to live with dignity and honor and a right to speak and move etc.

Life is among the biggest bounties granted by Allah. The existence of life itself is a trust for every human being to utilize it, and it is the basis of rights and duties, for there is no liability born by a dead body or thing. That is why life is so much regarded and protected from being interrupted or discontinued by human intervention.

The protection of life, liberty, property and human pursuit is secured by *Shari‘ah*. Five essential interests are protected by *Shari‘ah*; i.e., life, religion, intellect, property, and lineage. Some ‘*ulama*’ adds a sixth one i.e., dignity. The *Qur’an* and the *Sunnah* further provide authority for each of these values. Many of these norms and principles are identified and articulated by Muslim jurists as legal maxims (*qwa‘id kulliyah*) that express the *Shari‘ah* objectives and themes. These rights are to be protected at all cost by the state, as a society cannot afford to expose people to danger and collapse.

The present study investigates the title “Right to protection of life (A comparative study of Shari‘ah & law” in the prospective of Shari‘ah & law).

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MARRIAGE OF MINORS

In the light of the Objectives of Islamic law

*Muhammad Ali Ghori**

The marriage is one of the major laws of God in all creatures, including man. He attracted us to marriage in order to achieve continuity of human race. So I started this research with discussing the importance of marriage in Islam, following the wisdom behind it, then all conditions mentioned by the scholars of Islam in this regard, and then entered into the topic of the research and discussed the issue of the marriage of young women in the light of the holy Qurān and Sunnah and in the light of the objectives of Sharia, and showing evidence of the first party's view that is not permissible to determine the age of marriage for girls, and evidence of the other party's view that permits the limitation of this age, and then reported the views of scientists in this research, past and present, and showing the negative effects of the marriage of minors, especially with the age difference between the pair (man and wife) and at the end of the research presented briefly the most important results.

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THE RULE OF PATIENCE IN THE PREACHERS LIFE

*Abul Wafa Mahmood**

This mortal life offers two kinds of situations to a man: happiness in the form of success, riches, spouse, children or grieves as failures, deprivations, loss of loved persons. A Muslim recognizes Will of Allah and holds patience in the pangs of grief avoiding hue and cry while a non-believer becomes overwhelmed by pain and surrenders to suffering. The most prominent feature of a Muslim caller is 'patience' as he when acknowledges that Allah, alone, holds all sovereignty in all losses and gains, he bears obstacles coming to way of his call to Allah with spirit and mettle. These hurdles may harm his life, wealth, family and above all his faith, but his fortitude leads him to His Shelter that thus contentment and serenity opens up to him and strengthens his link with Allah almighty.

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