

**ABSTRACTS:**

**TAFSIR ZIA UL QURĀN: METHODOLOGY  
OF LITRARY MEANINGS**

*Hafiz Shahbaz Hassan\**

"Human When Arabs intermixed with non-Arabs Arabic artistic taste decreased and lingual changes took place, as a result complications and difficulties emerged to understand the Holy Qurān. Many words of the Holy Qurān became unfamiliar. In this situation the need to refer to Arabic language felt with intensity. The Holy Qurān due to its unique styles, eloquence and brevity has miraculous distinctive features. These peculiarities cannot be opened without the skill and expertness in Arabic language. But language has secondary rank in the deduction of commandments from Qurān.

The right and positive pattern of premise of Arabic language is that which has accordance with following arrangements:

1. Fixation of meaning by the Holy Qurān.
2. Fixation of meaning by Hadith & Sunnah.
3. Fixation of meaning by context.
4. To keep in view precedents and resembling.
5. To consider and regard the meanings of the words which were in use at the occasion of divine revelation of Qurān.
6. To take into consideration the distinction of actual meaning and metaphorical meaning.
7. To prefer the well-known, stronger and apparent meaning.
8. To prefer the religious terms and meaning of the words.

Peer Muhammad Karam Shah Al.Azhari was a wellknown scholar of Muslims. He is also Mufissir of Qurān. Positive patterns of premise of Arabic Language are applied in his book Tafseer Zia al Qurān.

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## Abstract (Urdu & Arabic Articles)

### IBN-E-ABI SHAIBA AND HIS BOOK “AL MUSANNIF”

*Jamila Shoukat \**

The great traditionist, Ibn-e-Abi Shebba ( 159-230A.D) belonged to Kofa. He was a judge in the reign of Mansur. He got his education from the prominent scholars of the day Imam Bukhari, Imam Muslim, Abi Dawood, Ibn-e-Maja and Imam Ahmed bin Hambal are his pupils. A lot of collection in Hadith was compiled by this name “The collection of Ibn-e-Sheba” is very famous. This has been arranged on the principle of Islāmic Jurisprudence. Though the order of the AHadith is on authentic bases. This book is not for a particular sect but reveals the thought of different scholars of that era. So it shows his open – mindedness. A person who desires to seek knowledge of Hadith and Islāmic Jurisprudence cannot ignore it. This paper covers the brief auto biography and scholastic touch of the writers and its effects on the later literature. This is very novel that the material is not avail for the purpose easily, so this is achievement writing on such a rare topic.

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**REVIEW OF SHAH WALI ULLAH'S WORK  
ON MUWATTA OF IMĀM MĀLIK**

*Hafiz Iftikhar Ahmad* \*  
*Muhammad Imran* \*\*

"In this article I gave a short note on the life of Imām Mālik Bin Anas (R.A.) and his work on Hadīth as well as fiqh, Muwatta Imām Mālik. After the brief introduction and status of Muwatta and its compiler, I discussed the life of Shah Waliullah Dehlwi (R.A.) and his Al-Musawwa Min AHādīth-al-Muwatta (in Arabic) and Al-Musaffa Sharah Muwatta (in Persian) which are commentaries on Malik's Muwatta. Like Al-Shāfi, Shāh Waliullah(R.A.) considered the most sound book after the book of Allah is the Muwatta. That's why he rearranged the Ahādīth in different chapters, translated in Persian and wrote two commentaries. His work has a great importance in Hadīth as well as fiqh, I have tried my best to introduce his work.

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## SCIENCE OF HADĪTH AND CONTRIBUTION OF PROMINENT MUHADDISĪN

*Syed Abdul Ghaffar Bukhari \**

"H The science of Hadīths was not needed as long as the companions of the Holy Prophet were the narrators of Hadīths as they were all just, fair and cautious. The successors (Tabieen) were also acceptable because of their piety, righteousness and learning. However, a need to get knowledge of the lives of the narrators was felt when innovations and mischiefs started disseminating. In this way the science of *naqdirejal* came into existence.

The science of *naqdirejal* Hadīth means that the biographies of all the narrators in the chain are investigated to identify whether the reporters are sound or weak and that what the reasons of the soundness or weakness are and whether a reporter met the person whom he is reporting. It investigates whether there is any evidence of the reporter's meeting with whom he is reporting or whether he is just claiming that he has heard a Hadīth from the transmitter. In this way the science of *naqdirejal* Hadīth helps to identify the continuity or brokenness of the chain of the reporters. The investigation of the chain of reporters is carried out with the help of the books of Rijal (biographies of the reporters) where the dates of birth and death are written.

The knowledge of Hadīth criticism is very sensitive and difficult, therefore, a complete mastery of the principles of Hadīth criticism and expertise in this field are necessary. The following two areas are of particular importance in Hadīth criticism:

1. The science of personality criticism (*al-Jarḥ wa 'l-Ta'dil*)
2. The study of biographies (the Science of *Asma' al-Rijal*)

In this article the contributions of scholars of Hadīths have been reviewed.

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**QAWA'ID-E-FIQHIYYA IN THE BOOK OF HIDAYA BY  
AL-MURGHINĀNI**

*Hafiz Abdul Basit Khan\**  
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The Book Al-Hidāya of Imām Burhan-u-Ddin Abul Hasan Ali Bin Abi Bakr Al-Marghināni has high rank among the books of Fiqh. It is one of the most authorized books of Hanfia School. Its method is scientific and its way of argument is rational. After understanding this book you are able to have a grip of the way of argument of jurists and their method of ijtihād. Imam Marghināni has given arguments narrating issues from Qurān and Sunnah, opinions of jurists along with sharia Maxims. In the modern age the two sources of Ijtihād are very important: (1) Aims of Shariah (2) Shariah Maxims. As in the western world are legal maxims like this in Islāmic Shariah, Sharia Maxims. The Sharia Maxims in this book are helpful in solving the issues of Modern age. In this article I have applied seven selected Maxims on some issues of modern era.

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## PREVALING MURĀBIHA IN FINANANCIAL INSTITUTIONS

*Hafiz Muhammad Muaz\**

Now a days, as we know, most of the Islāmic banks and financial institutions are using “Murābihah” as an Islāmic mode of financing, and most of their financing operations are based on “Murābihah”. That is why this term has been taken in the economic circles today as a method of banking operations, while the original concept of “Murābihah” is different from this assumption. Originally, murābihah is a particular type of sale and not a mode of financing. The ideal mode of financing according to Shariah is mudārabah or mushārikah. However, in the perspective of the current economic set up, there are certain practical difficulties in using mudāribah and mushārikah instruments in some areas of financing. Therefore, the contemporary Shariah experts have allowed, subject to certain conditions, the use of the murābihah on deferred payment basis as a mode of financing which is called murābihah mowajjala.

This murābihah transaction does not come into existence by merely replacing the word of “interest” by the word of “profit” or “mark-up”. Actually, murābihah as a mode of finance, has been allowed with some conditions. If these conditions are neglected, the transaction becomes invalid according to Shariah, especially the condition of possession.

It means the commodity must come into the possession of financers, whether physical or constructive, in the sense that the commodity must be in his risk, though for a short period, and only this condition can draw a clear line of distinction between an interest-bearing loan and a transaction of murabihah. In this article, we will discuss Murābihah, as a mode of Islāmic finance, in the light of possession.

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**SĪRAH WRITINGS OF  
NAWĀB SIDDĪQUE HASSAN KHAN**

*Muhammad Yasin Mazhar Siddique \**

Nawab Siddique Hassan Khan (1832-1890) was a scholar and writer. He wrote many books and also authored on sīrah of the Holy Prophet (SAW). His periodical “Ash-Shamamah al Al-Ambaria min moiled Khair al Bariah” got a Popular place. It was published in 1305 A.H. from Bhopal. His son sayyed Muhammad Ali Hassan Khan declared it a “Meelad Nama” that consists of 116 pages. In this paper the writer discussed methodology and style of the magazine has been discussed. The aspects that has been analyzed are, brief sīrah, a main thing of particular point of view, weak and wrong traditions, criticism on weak traditions, analysis and discussion on such AHadīth, the sources of this Handbook. In short this handout has been precisely written, it contains the literary touch and tendency of the nineteen Century.

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## HUMAN RIGHTS AFTER DEATH AN ISLĀMIC PERSPECTIVE

*Irfan Khalid Dhillon\**

"Human Rights" is an attractive slogan at global canvas. Many religions and institutions claim that they provide many human rights. Most of them relate to this life. But there are many important rights which should be given to a man after his death also. Islām respects the alive and the deceased as well. This article is a scholarly effort to explore such human rights which Islām bestows a man after his death. Islām strongly recognizes this human rights. So Islām makes it a religious duty of the alive to contribute these rights to the deceased person. These are rights of a deceased but they are ensured by the alive. Some of them are fulfilled by the society soon after his death. But some of such rights have perpetual status. This article is based on Qur'anic orders and teachings of the Holy Prophet peace be upon him. It has also been decorated with legal opinions of Muslim jurists and their interpretations of the texts of the Holy Qur'an and the Sunnah which indicate human rights after death.

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**DIGNITY OF LABOR, RIGHTS AND DUTIES OF  
LABORERS IN THE LIGHT OF HOLY QURĀN AND  
HADĪTH**

*Muhammad Abdul Ali Achakzai\**

It is one of the characteristics of the economic system of Islām that it has highlighted the dignity of labor and uplifted the laborer class from lower position to a dignified high position. In the Islāmic economic System, it is believed that there are two hands which caused the growth of wealth. On one side if there is Industrialists, landowners, employees then on the other side there are laborers, peasants, formers and employers. One Community depends on the other community. Both of these Communities have certain rights and duties in their respective fields.

Islām is a complete code of life; it provides and promotes justice for all communities of human beings, where it is provided justice for industrialists, land lords, there it has also guaranteed justice and equality for formers, and laborers. Morally and legally, it enjoins the powerful community to be kind towards their sub-ordinates who are working under them. They should not exploit the needs of their sub-ordinates. In this way, the fiber of harmony will be strengthened and maintained. On the other hand, it advises the sub-ordinates, i.e. laborers, employees and formers to complete their duties and work without wasting their time. They should perform their duties honestly. In this paper the right and duties of laborers in the light of Qurān and Hadīth have been discussed.

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## GUIDE LINE OF ISLĀM ABOUT ANTI TERRORISM

*Shahid Faryad\**  
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Now a days terrorism has become a universal term especially after the incident of 9/11. But the important question arises that is meaning and reality of the terrorism? A person considered as terrorist and after few years he has become a freedom fighter for example, Nelson Mandela (1918-1913) (South Africa) and George Washington (1731-1799) (America) etc.

According to the Islāmic teachings for a peaceful and healthy society, justice and fair play are the pre-requisites. Islām is supposed to provide an environment of peace and protection for all human beings either they are Muslim or Non-Muslim. Islām is supposed to protect everyone from external or internal threats and dangers. Therefore, religious tolerance and respect for other relations, faiths are among the basic teachings of Islām. So, we discuss here the meanings of terrorism and also influence of terrorism on world. In short, terrorist acts destroy the moral principles, for the welfare of human beings. Terrorism is a crime and has no place in Islām and other peaceful religions.

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**SOME METHODS OF STRESS IN THE TRANSLATION OF  
QURĀN BY MAHMŪD UL HASSAN DEOBANDI**

*Hafiz Muhammad Bashir\**

The understanding of the Holy Qurān is a basis for the understanding of Islām. It is the collective duty of Muslims to transfer the meanings of the Holy Qurān to the languages of Muslims.

So it was translated into many languages, Urdu being among them. Some of the translations were very much appreciated, for example the translation of Maulana Mehmūd al-Hasan. Most of the scholars of Indian sub-continent commemorated it, especially Abu-al Hasan al-Nadvi who remarked, “it is one of the best translations in Urdu, which deserves printing and publication”

The article analyzed it in the light of the style showing intensity and reinforcement. Some, models have been given in the article along with remarks. This research reveals the aspect of inimitability of the Holy Qurān. So whatever the level of the knowledge of the translator may be, he cannot give Qurān in translation what it deserves.

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## TRADITIONS OF SAEED BIN ABI A'RŪBAH

*Muhammad Imran Shams\**  
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Praise is for ALLAH alone, and peace and countless blessings upon our beloved Prophet Muhammad.

ALLAH says to His Prophet peace be upon him: “And We have also sent down unto you the reminder and the advice (the Qurān), that you may explain clearly to men what is sent down to them, and that they may give thought.” [Surah Nahl : 44]

The Holy Prophet Peace be upon him has, indeed, delivered the message and has explained clearly to men what was sent down to them. Islām is based upon two sources; first is that message itself, the Qurān; and second is Sunnah which is preserved in Hadīth Literature.

Unlike Qurān, Hadīth Literature involves weak narrations along with authentically attributed narrations. Scholars of Hadīth Sciences developed complex system of methods to distinguish sound traditions from the weak traditions. One of the Sciences involved in this complex system is science of “I'lal”, which is said to be most complex, advanced and final stages of all the Hadīth Sciences. In this Science, each apparently authentic Hadīth is examined with respect to its other chains. As I said, it is the most complex science within the Hadīth Sciences, therefore very few geniuses has left their works in this field. One of such geniuses was Imam Daraqutni, whose Book of I'lal is one of the most outstanding works throughout the ages.

The current research study is about defective traditions or defective chains transmitted by Saeed bin Abi A'rūba. He has transmitted a diverse collection of Hadīth as well as he was one of the best transmitters in memory. Therefore, separating defective traditions and chains from among the authentic ones shall be very useful in the study of Science of I'lal.

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**PURIFICATION OF HUMAN BODY  
(BASES AND SOURCES)**

*Kifayatullah Hamdani\**

Praise be to Allah ‘the Cherisher and Sustainer of the worlds, and all peace and blessings of Allah be upon the noblest of the messengers and all of his family and companions.

Qurān and Sunnah collaborately discuss the importance of sanitization and purification of heart & soul. Purification in the language means development, cleansing and blessings. It is a process to clean himself from offense, tendencies and evils and development of wellbeing nature of the human being which leads to the integrity and attainable degree of charity and philanthropy.

Purification in Islām is based on four pillars i.e. Belief on Allah, Qurān and Sunnah, Fatalism and on resurrection. This research work discusses all these four pillars one by one with detail and some examples have also been included. Whereas to attain this purification the author has mentioned some sources which are: beneficial knowledge, prayer, zakāt, handouts, fasting, pilgrimage and Jihad, and from his point of view by practicing these sources one can attain purification easily.

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