

ABSTRACTS:

**FEW TRANSLATIONS OF HOLLY QURAN BY
THE FAMOUS ORIENTALISTS
(A CRITICAL REVIEW)**

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The Quran was revealed in the Arabic language, and any translation, at best, is an interpretation of the meaning. Some translators are more faithful to the original, while others are looser with rendering into English. This paper is aimed at enumeration of some of the English translations of the Holly Quran by the orientalist using the examples. Many orientalists of different age are viewed and analyzed in this work. In addition each of the classical and modern translation are judged and viewed critically.

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SOCIOLOGY OF SIRAH: AN IMPORTANT TREND OF 20th CENTURY

Muhammad Abdullah °

Sirah of the Prophet (SAW) is such a subject, the freshness of which has been there in all periods of history. Sirah writers have been forwarding attributes to Prophet Muhammad (SAW) through exploring and digging out new trends and aspects in this very domain.

The expansion of social structure in the modern era is ever increasing. And its concern and involvement can be felt in all other social disciplines. Keeping in view this tendency of the current era, Sirah writers too penned on the topic of the various aspects of the Prophet's (SAW) society. Attempting this aptitude was thus felt that the reader should be shown that society in which the prophet (SAW) was sent. Furthermore the changes Prophet (SAW) made through his teachings in that era should also be analyzed, especially focusing on the analysis of the components that were brought into effect in the reconstruction of the society during Madni period. The effects of the covenants and agreements that were designed by the Prophet (SAW) are made vivid.

In this paper writer analyzed those books written on the Prophet's (SAW) social structure. These books are divided into two categories, one, Prophet's (SAW) society – a comprehensive outlook, second, Prophet's (SAW) society – its various aspects.

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TREND OF INTOLERANCE ON NATIONAL AND INTERNATIONAL LEVEL

(In The Light of Holy Prophet's (SAW) Teachings)

Tahir Raza Bukhari^o

People of the modern era are severally unaware of these valence, tolerance and patience and it seems that those are the values of the good days. As these values have direct link to visit thought, and, ethics and politics but, unfortunately, each one is lacking to the fullest extent. People are not observing these traits hence we observe multiple kinds of problems are being generated knowing no end. Locally, it happens due to the extremist attitude and, globally, it comes into effect owing to the imperialistic attitude.

In this paper, Author attempts to write about patience and intolerance in the light of the sub model of the prophet and his teachings. He brings forth such examples from the Prophet's (SAW) life, which makes it vivid that he always treated and behaved well not only with the infidels but also with the followers of other religions. In this regard Prophet (SAW) made covenants with different peoples and with the followers of different religions and adopted on exemplary attitude in his social life.

In the modern unnecessary times, it is the need of the hour that we all should adopt and follow the role model of Prophet (SAW) in order to eliminate intolerance and short signatures from the society.

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SELLING AND BUYING THE HIDDEN THINGS

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Human being is a social creature. That is why they would like to get benefits from one another. Therefore Islam suggests a way of trade to exchange goods and services. Islam gives rules and regulations in this context so that humanity may be secured from oppression. Islamic jurists have explained different types of trade and related laws in the light of Holy Quran and Sunnah. Trade of the thing not in our hand is also worthy to discuss. Actually it is common practice now-a-days in which bargaining depends upon the verbal expression rather than seeing or visiting the thing. This is really controversial topic whether it is right or wrong. But it is understood if the thing is not according to verbal expression then customer has a right to dissolve the contract.

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SOCIAL AND LEAGAL STATUS OF EFFEMINATE

*Abdulghaffar**

The incidence of the third gender or transgender is not known in Pakistan. The existence of transgender people has only very recently been acknowledged by the Supreme Court when the chief justice ordered identity cards and medical and other facilities for them. In a society where the entire focus is on male/female segregation and laws based on the “biological” sex differentiation, the existence of “Transgender persons” is just an anomaly to be brushed under the carpet. The social issues of gender identity, their human rights, are very farfetched ideas according to certain “religious” representatives, not to be debated or discussed intellectually as they are imported from foreign countries. However, the concept of “doing justice “in Islam is very strong. According to the Qur’an Islamic way of life does not exist without the values of egalitarianism being supported, cherished and nurtured in a society where Muslims live. As most Muslim laws address the male/female issues, the modern day Muslims seem to interpret all issues about gender based on biological sex differences. The Pakistani society needs to address the transgender issue on the basis of egalitarianism if they also want to stick to Qur’anic injunctions. In this article the most common issues about the third gender are discussed in the light of sharih.

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EDUCATIONAL PLAN OF DARUL UL ISLAM (PATHAN KOT)

*Muhammad Arshad**

This article seeks to examine the educational plan of Dar al-Islam, initiated by Chaudhry Niaz Ali Khan at Jamalpur (Pathankot, East Punjab) in 1938. This mainly focuses on the collaboration of Dr. Muhammad Iqbal, Sayyid Abu al-Ala Mawdudi and Muhammad, for the realization of this plan. Iqbal, Mawdudi and Asad perceived Western education as a menace to the Muslim Ummah and a threat to the revival of Islam in the modern age. They, therefore, deemed it necessary to establish an institution of Islamic learning (dar al-'uloom) to educate and train mutakallimin (theologians) and fuqaha (jurists) to satisfy the spiritual needs of the Muslim community of the Indo-Pakistan subcontinent.

In 1936 Niaz Ali Khan embarked upon a task to establish an institution, later called Dar al-Islam project, to train the graduates of modern institutions in Qur'anic studies. Iqbal, Mawdudi and Asad welcomed the idea and extended their support. Iqbal drafted the objectives of the Dar al-Islam and requested Shaikh Mustafa al-Maraghi, the rector of Al-Azhar University, Cairo, for an high ranking Azhari Scholar, well versed in European languages and modern social sciences to act as director of the Dar al-Islam. Al-Maraghi regretted to honor the request, as such an Azhari scholar, possessing required qualifications, was not available among the ranks of the Azhari 'ulama.

Ultimately Sayyid Mawdudi assumed the directorship of Dar al-Islam in March 1938, and laid down the action plan etc. A governing committee of the Dar al-Islam was established and Muhammad Asad was nominated as one of its members. However with the demise of Dr. Iqbal in April 1938 and departure of Asad to Austria and latter his internment by the British authorities, Dar al-Islam plan lost two of its patrons. Though Under the leadership of Sayyid Mawdudi , Dar al-Islam set out to train a cadre of men in Islamic learning, but soon it was emerged as a centre of his newly created Jama'at-i Islam. Notwithstanding, the long cherished model dar al-ulum, envisaged by Iqbal, Mawdudi and Asad remained unrealized.

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INTERPRETATION OF QURA'NIC VERSES ON THE LIGHT OF SCIENTIFIC FACTS

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This article is titled “Interpretation of Qura’nic Verses on the Light of Scientific Facts”.

The article deals with the Qura’nic Verses (Ayat) what contained various facts of modern science. The commentators, scientists and researchers have paid special attention to these scientific verses from the Qura’n, past and present, relying on the facts that have been discovered by scientists and experts in the field of experimental science in the last years of the past two centuries. Many Scientists and Doats took as the most successful way and the most powerful way to convey Islam and advocating for and establish its credibility and sincerity to the people of the current era especially modern intellectuals. The Qura’n called for all beneficial knowledge rights in his worldly life and in the Hereafter.

The meaning of the Interpretation of Quranic verses in the light of scientific facts is to clarify and explain the meaning of the Quranic verses which refers to some scientific facts, Based on what was discovered by modern science and explained his dismissal on these facts, and to use them in the interpretation of the verses mentioned.

This article also addressed the definition of interpretation and scientific explanation of Holy Qura’n and emergence of scientific explanation of Qura’n and its conditions and regulations. Interpretation of Quranic verses that dealt with various scientific facts is a Necessity and required by the modern era, the era of science and technology. And preachers should invite others to the religion of God contemporary language.

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TOLERANCE IN THE QUR'AN

*Hassan Abduljalil Ale'badilah**

This research is based on showing out the original aspect of one of the pillars of Islamic law, through which all mankind could enjoy the tranquility, peace and security. This pillar is called "Tolerance". Since this word (Tolerance), which carries the descriptive theoretical meaning of mercy, is not explicitly mentioned in the Qur'an, I had to show the practical aspects of this word in Islamic law through explaining its practical subdivisions in the Holy Qur'an. I, also, indicated the meaning of tolerance, and stated the words that refer to it pointing to the types of tolerance by giving applied examples of it in the Holy Quran. Finally, I concluded the search by showing the importance of tolerance and the consequences of not applying it.

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