

**ABSTRACTS:**

**TRENDS OF MODERN EXEGETICAL LITERATURE**

(Study of Some Selected Exegeses)

*Farooq Haider\**

The process of explanation and interpretation of The Holy Qur'an commenced right from The Prophet (PBUH) Era and it will last for good. Muslim Scholars carried out the sacred duty of Explaining the Words and Meanings of The Holy Quran in different styles in every age. In the beginning, only Narratives were counted on. Later on, along with these literal, juristic and scholastic interpretations appeared like Ma'ani Al-Qur'an by Al-Farra, Ahkam al-Qur'an by Jasaas, Al-Kashshaaf by Al-Zamakhshari and Tafsir al-Kabir by Al-Razi. Exegetical Literature presented afterwards have their roots embedded in previously written books but abundance of unauthentic and unreliable statements were eschewed. In 19th and 20th century, not only The Holy Qur'an was translated into various languages but Exegetical Literature also came to the limelight. Modern Exegetical Literature is more or less influenced by current developments, progress in science and arts, and political and cultural supremacy of the western world. These effects can easily be felt. In this age many Modern Exegetical Trends were introduced. In The Arab World Exegeses written by Sheikh Tantavi, Muhammad Abduh, Maraghi, Ibn Aashur, and Sayyid Qutb got prominence. Exegeses presented by Sir Sayed, Allama Farahi and Islahi, Sayyid Maududi and Mufti Muhammad Shafi are considered to be trend setters in Urdu Exegetical Literature.

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AN IMPORTANT SCIENTIFIC EXEGESIS OF  
THE URDU EXEGESIS OF QURAN

*Asim Naeem\**

A number of Qurānic verses, refers to natural phenomena of the Universe. There are two views about this matter. One view says that the Holy Quran includes all kinds of knowledge and therefore it contains the basic ingredients of all the sciences of nature. The second holds that the Quran is merely a book of guidance, and there is no room for the physical and natural sciences in it. In our times we see many people who try to interpret some of the Qurānic verses in the light of our present scientific knowledge. The main aim of these people is to show the miracle of the Quran in the scientific domain to convince non-Muslims of the glory and uniqueness of the Quran, and to make fellow Muslims feel proud of having such a great scripture. The main objective of this exegesis is to demonstrate that modern scientific achievements were foreseen by Quran centuries ago. Pakistani scientist Bashiruddin Mahmood wrote such scientific exegesis in which he ponder over the Quran in aforesaid manner. In this article salient feature of the book would be described.

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**AUTHENTICITY OF HADITH E MURSAL**  
(Comparative Study of opinions Jurists)

Muhammad Amjad\*  
Saeed ul Rahman\*\*

There are two opinions about definition of *Hadith e Mursal*. According to *Fuq'ha* and *Usooleen Mursal* refers to a report whose *sanad* (chain of transmission) is interrupted, meaning that among its narrators is one who did not hear it from the one whose name comes before him. But according to traditionalists, what is described as *Mursal* is that which was narrated by the *Taabi'i* or *Taba- Taabi'i* from the Prophet (blessings and peace of Allah be upon him). There has been a great deal of discussion amongst *Fuq'ha* and *Usooleen* regarding the authenticity of the *Mursal Hadith*. In this article different views about authenticity of *Mursal Hadith* are compared and it is analysed that which is more applicable. According to Imam Abu Hanifah, Malik, Ahmad bin Hanbal and in *Fiq'h Jafria* the *Mursal* of a trustworthy person is valid just like a *Musnad Hadith*. According to the majority of *Hadith* scholars, it is considered as *da'if*. Imam Shafi allows it to be authentic based on few conditions.

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**VIRTUES OF TRIBES OF YAMEN IN THE  
LIGHT OF AHADITH**

*Hafiz Muhammad Sarfraz Ghani\**  
*Matloob Ahmad Rana\*\**

Before the advent of Islam, Yamen was a land of unparalleled. There were many tribes which were very popular all over the world. These tribe's chiefs and rulers had possessed a remarkable status in their tribes. Therefore, when Allah Almighty bestowed with Prophethood to Hazrat Muhammad then he had arisen to proclaim oneness of God (Tauheed) and the unity of mankind. His mission was to destroy the nexus of superstition, ignorance and disbelief. For this purpose, The Last Prophet of Allah Almighty paid a huge attention towards the pagan, disbelievers and idol-worshippers of the chiefs and common people of Yamani tribes. The Prophet of Mercy dispatched letters to various tribal leaders. These letters were contents on teachings of divine bliss, oneness, light of faith, theology, ethical and moral principals etc. The Holy Prophet also sent many messengers of Islam in Yameni tribes. These preaching methods played a dynamic and glorious role to change the mind-set of the pagans of Yamen. After this, All the major tribes of Yemen sent their delegations to Madina Munawara during the year of delegation around 630-631 A.D. In their presences at Madina-tu-Alnabi, The Holy Prophet quoted many such ahadithes which show the significance and high values of the Yamni tribes.

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## GENEALOGY OF ARABS

*Muddassir Hameed\**

The genealogy is the art of wonderful and great interest and much stateful. In this art we know about the lineages and tribes of people. The Arabs, in the pre-Islamic era, were very caring about the science and art of genealogy. That's because they lived in the form of different groups and scattered tribes. When Islam came, it did not prevent to obtain genealogy rather addressed the importance of science of genealogy, its laws and boundaries. Therefore the Islamic scholars have compiled many books on this subject and made it as an independent science and a great art. This science and art remained evolving up to the fourth century. Afterward it ended because of tribal system divided and prevailing presenetly in the countries and the regions of the world.

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**STORY OF GHRANIQ**  
(The Critical Study Medieval Intellectuals)

*Ghulam Shams ul Rehman\**  
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The story of the Gharaniq and its interpretation is one of the most controversial issues in Muslim tradition. Many eminent scholars of hadith and tafsir revealed this story with all of its details. With the emergence of Muslim scholasticism and methodology of criticism in Hadith during the third century of Islam, the story of Gharaniq took more attention of Muslim scholars. The present study aims to compare and contrast the opinion of scholars of medieval period (from third to tenth centuries of hira) regarding the story of Gharaniq. There were two groups: one who accepted the authority and authenticity of the story while the second considered it contrary to the belief of infallibility of the Prophet. We shall analyze the arguments of both groups and how they applied the methodology of hadith and scholasticism to prove their standpoints. The present study also helps us to understand the current discourse on the story as its roots are deeply reduced in the medieval intellectual heritage.

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## GERM THERAPY AND ISLAM

*Hafiz Abdul Basit Khan\**  
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Germ therapy can be termed as a type of Gene Therapy mostly used for treatment of sexual and embryonic cell defects. This article states about genetic engineering techniques that emerged recently, its position in Islam and its accordance with Sharia. As this type of treatment is a dynamic development in the field of medics, a brief depiction on the ways of treatment with Germ therapy and its stages are given in this study. Many authentic scholars give opposite opinions about this treatment because replacement of genes determine sex, ways opted for treatment, purpose of treatment and risks during the implication, scholars view and principles are given at the end of each most practiced type of Germ therapy with a healthy debate on standards taken from the Quran and Sunnah. At the end of article the final decision of Fiqh Academy is given.

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## STATUS OF DOWRY IN ISLAM

Syeda Saadia\*

By granting the absolute way of life Allah made Prophet Mohammad's (PBUH) life universal and eternal. There is not a single aspect from his life where he had not guided us or left any margin in it. He is a perfect example for the *Ummah* concerning marital life. He set an example for the members of the *Ummah* that how a complete, successful and peaceful marital status. *Nikkah* which is a *Sunnah* of Prophets and one of the essentials of social life is believed to be a vital component in Islamic faith. Islam has stressed on the marriage (Nikkah) on the basis of its social, biological, spiritual and ethical significance. The commandments of the Holy Quran and *Sunnah* regarding marital life which includes issues of *Mehtar*, compensation, nurturing of children and their rights, issues related to their marriages and many more are everlasting guiding principles for the mankind. However, we often notice that even in the presence of such universal codes, there are a number of matrimonial matters, in the current social fabric, which function as great disruptors against the sustainability of family institution. These issues have penetrated in the society like cancer. These bugs are eating the roots of our society with a tremendous pace. Moreover, dowry is one of these social problems.

Dowry is custom in our society which transferred as a product of the fusion of Hindu culture. On the contrary, the society which transmitted this cultural practice to our society is imposing bans on this custom after witnessing its horrible impact and we, Muslims, are rather promoting it. We have made it an essential and prerequisite of marriage and cannot imagine a relationship without it. Such practice is generating several economic, ethical and social evils. In reality, these problems are a product of our defiance from Islamic education. Therefore, this article is addressing this significant problem of dowry.

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**CRIMINAL DISCUSSION ON THE BASE OF  
GENETIC FINGERPRINTING  
(In the Perspective of Islamic Laws)**

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In the twentieth century, the emergence of genetic fingerprinting technology revolutionized the forensic science, which helps the law enforcing agencies to solve the criminal cases. This discovery also raised new questions about the Islamic Judicial system, which mainly depended upon evidence and testimony. BBC News once again raised discussion on it when Islamic Council of Ideology of Pakistan suggested that DNA test may not be used as evidence in rape cases, which provided fuel to the propaganda agencies against Islamic law in Pakistan and other Islamic World. The reality lies on the other hand, as Islam lays stress on the judges to consult the experts of the relevant fields for consultation to make their decisions more accurate as possible. Islamic Judicial system has a vast heritage of such evidences like fingerprints etc. and this phenomenon is not new to it. This article is about the use of genetic fingerprinting techniques in the solution of criminal cases.

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**FRACTIONAL RESERVE BANKING/CREDIT  
CREATION AND ITS INFLUENCES ON  
ISLAMIC BANKING SYSTEM**

*Salman Ahmad Khan\**  
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FRB is the process through which money is created out of nothing by the banks worldwide. Banks create money through fractional reserve system which increases the money supply in the economy thereby causing inflation. The system of FRB enables the creation of purchasing power to the hands of a few individuals or groups of individuals out of nothing. In world economy, the system of credit creation (which is called 'fractional reserve banking', in which only a fraction of bank deposits is backed by actual cash-on-hand) is very harmful to our economy and a great hindrance to adopt partnership based modes of financing (Shirkah and Modarabah) in Islamic Banking, especially in the countries where Islamic and Conventional banking systems are equally run by central banks. There are several violations of 'Maqasid ul Shariah'(Goals of Shariah) in the present operations of Islamic banks operating under FRB framework, such as rich are getting richer while the poor ones suffer; sovereignty of individuals is lost; causing members of the society to bear some hidden taxes etc. So, there is a great need to change the system of 'fractional reserve banking'. Credit creation must be according to goods and services created, and credit creation must be based on financing, not on debt, that is why new credit is generated due to Modaraba transaction also. In this article it is discussed that how the system of 'fractional reserves banking' damages the Shari'ah goals (Maqasid Ul Shariah), economy and implementation of partnership based modes of financing in Islamic banking, and what could be the best solution for this problem.

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**RELATIONSHIP BETWEEN MUSLIMS AND  
NON MUSLIM DURING IN ABBASID PERIOD**

*Muhammad Riaz Mahmood\**

Islam is a religion of peace and integrity. It teaches its followers the great lessons of the revival and integrity of human relations irrespective of colour, caste, creed or religion. The Holy Prophet (SAW) himself had wonderful political, social, religious and economical relations with the Non-Muslims. The Muslim Umma continued this great tradition even after the departure of the Holy Prophet (SAW) from this world. This mutual relationship reached its climax in the reign of the Banu Abbas. The Muslim rulers set up excellent examples of justice, equality and integrity in this multi-faceted society. The Non-Muslims were ensured of their rights. They were provided with the fine and same facilities as the Muslim community had. Their religious rites, customs and festivals were not only allowed to be celebrated but the Muslim rulers and the Muslim community also participated in these functions. They were given important posts in various walks of life. They were consulted in important issues and affairs of the state and government. Their religious leaders were honoured and respected. They had the liberty and freedom to decide their cases and affairs according to their religious code of conduct and teachings. They had also the freedom even to defend and promote their religious myths in the courts of the Muslim rulers. They were allowed to build their religious worshipping-places in all parts of the vast Muslim regime. In short, the Muslim rulers made a great contribution in the revival and evolution of a universal human culture and civilization by setting and promoting excellent social, economic, religious, cultural and civilizational relations by promoting love, peace, equality, brotherhood, justice and integrity in all the spheres of life. There is a dire need of an impartial study and analysis of the above mentioned historical figures and facts of the past of the Muslim history. The following research article has been written to fulfil this educational and research need of the present hour.

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## SUFISM AND ISLAMIC CALIGRAPHY

*Muhammad Iqbal Bhutta\**

Islamic calligraphy has played a pivotal role in the Muslim Arts. There are number of manuscripts displayed in the Museum of the world. Though the Muslim rule in India has promoted that art of calligraphy which were designated as the Queen of Arts and even flourished under the Muslim Education System viz Zavia Madrasa and Khanqah. At the same time the number of calligrapher followed the Chistia, Qadria, Sohverdia, Naqashbandia, Naushia are responsible for calligraphed there malfuzaat in a good manner. The article under discussion is being elaborate "Tasuwaf and Khattati" under the Khanqahi system.

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**HINDU PURĀNAS**  
(An Analytical Study)

*Hafiz Zahid Latif\**  
*Muhammad Abdullah\*\**

Hindu Puran can rightly be noted as first root of Hinduism. Creation of universe, God's birth, their work and many other fabricated stories have been included in it. Hindu scholars have different opinions regarding their preparing and writing. Purans are counted eighteen but their number are not agreed by all hindu scholars, purans basically discussed five basic subjects called by hindu scholars as panja lakshana. These are divided in two categories; basic and large puran and the second one in uppa puran. Cast division exists in purans and the same concept is also condemned as it is said that man become closer to narayan (Supreme God) by his baghti or puja. There is a strict division and conflict in these purans about types of gods and who is superior and better such as brahma, Krishna , Hari, sawayam baghwam etc. Uppa purans declair krishan as god. While all vedic and hindu litiraturte siting para brahman as god. The message and theme of purans has been briefly discussed in this

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## IMPORTANT NARRATIONS OF SHATABIA

*Fayaz ul Hassan Jamil Al Azhari\*\*  
Ifthikhar Ahmad\**

This article entitled "Ahamu Shurooh-u-Shatabiah". deals with the Shatabiah and its important narrations. Al-Shatabiah is a verse of Imam Abu-Al Qasim Fayyurah Al-Shatabi which is the poetic form of the famous book of Imam Abu-Amr Al-Dani "Al-Taiseer". This great poetic work globally is an integral part of the Qira'at. Since the creation of this poetic work a lot of commentaries have been written in different languages, like Arabic, Urdu, Persian and Malaya etc. This article deals with some of famous commentaries of Shatabiah, taught in various international institutions of Qira'at. Brief details of these are:

- (i) Sharah Showlaw by Imam Al-Mosali which is taught almost in all the Arabic world.
- (ii) Sharah Shatabiah by Imam Mullah Ali Al-Qari which is a historical work and considered a rare book presently.
- (iii) Sharah Shatabiah by Imam Jalal-u-Din Al-Sauty, is manuscript.
- (iv) Taqreeb-ul-Maany, Sharah Hirz-ul-Amani by Dr. Hafiz and Khalid Lasheen printed in Saudi Arabia which is easy and written in accordance with the readers and present age needs.

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## THE DEATH IN THE ARABIC POETRY

*Kafayatullah Hamdani\**

The death is a humanity phenomenon, it is found with life itself, but the attitude from the death took many forms according to the several factors: environmental and psychological factors. When the most poets described this phenomenon, their description contained hidden understanding to this ending which is followed them. The poets showed their perfection like others from own arts, the thinking of death became a feature among the features of Arab Romantic which concerned to the subjective tendency when it appeared, so that this attitude was lasting very strong. The topic "The Death in the Arabic Poetry" is most important to study, because the death is intelligible in their poetry, the death combined the poets by many information which effectively participated to forming the significant base in their poetry experience. The article titled "The Death in the Arabic Poetry" concluded the sight of poet to the death starting from the paganism eras and ending with we are discussing, how they are difference from the one generation to another according to the necessities of progressive the human beings intellect all and spiritual.

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**MULLA MUBIN FRANGI MAHALLI-  
LIFE AND ACHIEVEMENTS**

*Hafiz AbdulMajeed\**  
*Manzoor Ahmad\*\**

One of the renowned literary families of the sub-continent is Ansari Family of Frangi Mahal Lucknow, whose great grandfather was Moulana Qutb ud din Sehalvi Ansari. His son Moulana Nizam ud din Ansari is considered a founder of dars-e-nizami (a standard course of Islamic religious education) in the sub-continent. His family's educational services encompass teaching and writing fields are much more. Another famous name of this family is shiekh Muhammad Mubin, known as Mulla Mubin Frangi Mahalli who spent his whole life in teaching and writing course books, included in Islamic seminaries. Therefore, on one hand he left various renowned Islamic scholars as his Pupils and, on the other, around thirteen memorable books on his credit. A few of these books have got published and won applause of Muslim scholars. He had basically an expertise in teaching philosophy, logic, Islamic law and jurisprudence. Most of his writings comprise commentaries on Islamic course books. For Example, Mirat al- shuruh, and Khazain al- Shuruh, are considered best commentaries on notable course books, being sullam -al -ulum and Musallam -al- subut respectively. This study tries to shed light on life and literary achievements of Mulla Mubin Frangi Mahalli .

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