

ABSTRACTS:

AUZAH-UL-QURĀN (TAFSIR-E-AHMADI)
(The Translation of Qurān, A Critical appreciation)

*Muhammad Imran**
*Abdul Rauf Zafar***

This article is a literary and critical analysis of Tafsīr-e-Ahmadee by Maulvi Muhammad Saeed. Mufassar explained his false faiths and believes with the help of Qurānic verses.

Maulvi Mir Muhammad Saeed was one of the Ahmadee (Qādyani) who was born in Kashmir. He wrote his own Tafsīr of the Holy Qurān, in which he expressed his views in the light of the saying of Mirza Ghulam Ahmad Qādyani and Hakeem Noor-ud-Din Bhervi. Instead of explaining the verses of the Holy Qurān he preferred his self-made faiths. He said that Prophets will come till the Day of Judgment and Mirza Ghulam Ahmad Qādyani is one of the prophets. He believed that Allah addressed to Mirza Ghulam Ahmad in the Holy Qurān as Ahmad. He believed in the death of Hazrat Eisā and wrote in his Tafsīr that Hazrat Eisā had died and replaced by Ghulam Ahmad. He changed all the meanings of Holy Qurān.

This article opens horizon to explain deeply false faith and ideology of Ahmadees.

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COMPARATIVE STUDY OF MAĀLIM-US-SUNAN AND THE TERMINOLOGIES OF THE HADITH

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Imam Khatābi was a dignified Muhaddis. He has penned down many terminologies of hadith while writing the explanation of Ahadith in Ma'lim-us-Sunan (explanation of Sunan by Abu Dawood). Most of Muhaddiseen has agreed with him, regarding these terminologies, a few people disagreed or raised objection against him. Imam Khatābi is also superior in some matters with reference to Hadith terms. As per the description of Hafiz Iraqi Imām Khatābi was the first who divided the Hadith into three categories (Sahih, Hassan and Zai'ef) and mentioned them in the preface of Ma'lim-us-Sunan. In this article, the author commented the terms of Hadith and gave his opinion on the classification regarding its status. A brief introduction of his mentioned terms, their examples, and their comparison with the opinions of other Muhaddiseen and some other details are being presented in this research article.

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**THE STANDPOINT OF THE ORIENTALIST
ABOUT AHKĀMI AHĀDITH AND ITS
COMPILATION**

*Yasir Arfat Awan**

Like other Islamic sciences (Islāmi Ulōm) orientalists also contributed in the field of Hadith. Goldziher and Joseph Schacht are two leading contributors in this regard. Ignaz Goldziher, who is referred to by every orientalist working on the hadiths, was skeptical about the hadith literature. Schacht's contribution is an extension of Goldziher's work. Professor Schacht's skepticism to the authenticity of hadith is more explicit than that of Goldziher's skepticism. Schacht stated, "We shall not meet any legal tradition from the prophet which can be considered authentic". According to the Orientalists legal traditions (Ahadith regarding law) like other Hadith literature are also fictitious. Writings of Goldziher and Schacht's influenced the western intelligentsia. We may also find their effects on some Muslim Scholars too. Muslim scholarship responded to the orientalist assertions and pointed out the shortcomings of their viewpoint. They showed with evidences that Hadith and its literature was preserved, compiled and transferred by Scholars of Hadith and the jurists with full of commitment and dedication. They washed out the uncertainties and doubts developed by the Orientalists. In this article approach of the Orientalists regarding legal traditions is being analyzed and Muslim Scholarship's contribution to the literature of legal traditions is being highlighted.

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**THE METHODOLOGY OF IMAM SUHAILI IN
HISTORIOGRAPHY (A Special Study of Al-Raudh-ul-Unuf)**

*Naila Safdar**

Abu al Qasim Sohaili won immortal fame by writing Al-Raud-ul- Unuf which is an interpretation of Al-seerah-ul-Nabawiyah by Ibn e Hishām which itself is a refined and edited version of seerah written by Ibn e Ishaq and epitomizes the essence of one hundred and twenty. Al- Raudh-ul-Unuf is a unique book with its unprecedented and distinct features. In this book with other doctrine Imam Sohaili presented history before Hazrat Muhammad (P.B.U.H) and genealogies with deep consideration. Some luminous examples will be given in this article to describe his style, fixing his status in the field of historiography. He also differed some of his contemporary writers and appointed their category in this field.

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INTERCESSION OF THE HOLY PROPHET (PEACE BE
UPON HIM) IN HIS OWN WORDS: A RESEARCH BASED
STUDY

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Muslims believe that the Holy Prophet (Peace be upon him) will intercede for his *Ummah*, on the Day of Resurrection. He will also intercede for all mankind when reckoning will be delayed on the Day of Judgment. People will be in the condition of distress and anxiety. People will come to him with the request forgiveness for them so that the reckoning will be passed. He will be given the permission by Allah Almighty to intercede before Him. The Holy Prophet (peace be upon him) will be honored *Al-Maqaam Al-Mahmood* i.e. the place of praise and glory which has promised by Allah the Almighty in this connection. There are many types of Prophetic intercession before Allah Almighty. One of them is an exclusive intercession, which will be granted only to the Holy Prophet (peace be upon him) in the favor of his *Ummah*. Many *Qurānic* verses and authentic *abaadith* i.e. sayings of the Holy Prophet (peace be upon him) prove his intercession. This study is based on the sayings of the Holy Prophet peace be upon him in which he himself has expressed this blessings. The article will help to explore the variety and domain of this Prophetic right, as compared to the prophets.

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LOST HUSBAND IN HINDUISM AND ISLAM

(A Comparative Study)

Saima Naheed Sohal *

Humayun Abbass **

Marriage has a significant role in man's life. In Hinduism to marry someone is also a sacred obligation. Wedded couple cannot be separated in any form except death because it is a conjunction of souls not bodies. In Vedas, there is no discussion about separation of wedded couple. On contrary, Islam provides a chance of remarriage for each of wedded persons if necessary. "Mafqood-ul-Khaber" is also a kind of divorce in which wife has no information about her husband. Vedas are silent about this but Hindu Shastric Laws provide some information about Mafqood-ul-Khaber and its "Iddat". In Islam major schools of thought differ the period of lost husband by their own analysis and mind setup. They argue the logic of the period by their own mental approach and according to the prevailing culture. In this article, comparative study about Mafqood-ul-Khaber has been discussed in the light of Hinduism and Islam."

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SHEIKH SHABLANJI AND HIS BOOK OF SĪRAH
(Purposes of Islamic Law)

*Yaseen Mazhar Siddiqui**

Nawab siddique Hassan Khan (d.1890) introduced Sheikh Shablanji's book "*Noor-ul-Absar*" for first time as Shamamat-ul-Ambriya min Maulid-e-Khair-ul-Bariyah. The author of this paper introduced this aspect to Sirah by the instigation the same feelings. He searched many scripts of the book from Muslim University Ali Garh. The Author wrote well versed on intellectual feelings. The book "*Noor-ul-Absar*" consist on the details of virtues of family of The Prophet (S.A.W). It also contain materials on Sīrat-e-Nabvi. First he describes the birth of The Holy Prophet, then the details of his child hood. It covers the travel of Syria also. There has been written his Prophethood, the chronology of all the major incidents have been described. It also has characteristics and miracles of the Holy Prophet(S.A.W.). The important thing is that the author maid it popular from the depths of forgotten concerns. He provided the details of written portion. He also commented its sources and authenticity, so it is galaxy of Islamic Information.

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AN IMPORTANT ASPECT OF SIRAH MANHAJ E HARKI
(A Critical Study of Selected books)

Muhammad Aleem *
Muhammad Sajjad *

Manhaj-e-Harki is a modern trend of Seerah writing in which authors and writers have presented Sīrah as a source of dynamism and a guiding model for bringing about revolutionary changes in muslim and non muslim societies. The literature about this trend consists of Sīrah books , pemphlets, articles and other audio / visual material in many languages, important of which are Arabic, English and Urdu. Most of the writers of this trend belong to the groups, parties and the movements who are active in modern politics in many countries ie Ikhwan ul Muslimeen and Jamat-e-Islami etc. This trend not only interprets Sīrah in dynamic perspective but also depicts the struggle and efforts of “The Islamists” for the political revival of Islam. In their struggle for renaissance, they produced the said literature to motivate and guide their workers and leadership. In technical terms Manhaj-e-Harki is a trend of Sīrah writing in which the life of the Holy Prophet (S.A.W) is seen in the light of his mission and visualized and narrated as a complete model of revolution. All those activities and steps which belong to the preaching as well as establishing the authority of Islam over the land are read and interpreted in a way to derive lessons from Sīrah so that the “Islamic Movements “can move forward step by step by following the strategies and tactics adopted by the Holy Prophet (S.A.W) for the cause of establishing the authority of Allah Almighty over the land in a short period of history. Moreover this trend also studies the political aspects of the life of the Holy Prophet (S.A.W) in view of the modern political dynamics and terms. Most common terms used by the writers of this trend are *Inqilaab*, *Tehreek* and *Harkat*. This article shows an objective view of the Sīrah literature with a critical analysis of some prominent books of this modern trend of Sīrah writing.

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THE ARRIVAL OF ARABS IN EGYPT AND THEIR ADMINISTRATIVE MANAGEMENT

*Muhammad Anas Hassan**

The Arabs had very strong and ancient relations with Egypt. Both the nations had trade relations with each other. Roman Empire had an administrative control of Egypt before Arab Muslims conquered Egypt. In 18th Hijri (639 AD) an army of some 4,000 men were sent against Egypt by the second caliph, Umar (R.A) under the command of Amr bin al-As. This army was joined by another 5,000 men in 640 AD and defeated a Byzantine army at the battle of Heliopolis. Amr next proceeded in the direction of Alexandria, which was surrendered to him by a treaty signed on 20th Hijri (November 8, 641 AD)

Conversions of Copts to Islam were at first rare, and the old system of taxation was maintained for the greater part of the first Islamic century. The old division of the country into districts (nomoi) was maintained, and to the inhabitants of these districts demands were directly addressed by the governor of Egypt, while the head of the community-ordinarily a Copt but in some cases a Muslim Egyptian-was responsible for compliance with the demand. To consolidate his rule in Egypt, 'Umar imposed the jizya on Egyptians. However, during later Umayyad rule higher taxes were imposed on the Egyptians. By 'Umar's permission, 'Amr ibn al-'As decided to build a canal to join the Nile with the Red Sea; it would help the traders and Arabia would flourish through this new trade route. Moreover it would open new markets for the Egyptian merchants and open for them an easy route for the markets of Arabia and Iraq. This project was presented to Caliph 'Umar, who approved it. A canal was dug, and within a few months was opened for merchants. It was named Nahar Amir ul-Mu'mineen.

The Arab Muslims ruled Egypt from 18th Hijri to 242th Hijri and after that Turk regime started; Arab Muslims did remarkable work in administration, transportation and communication of Egypt during their short span of rule. This article enlightens the arrival of Arab Muslims in Egypt and their role in administration of Egypt.

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**CONTRIBUTION OF SYED ABUL HASSAN ALI NADVI
FOR PROMOTION OF ARABIC LANGUAGE AND
LITERATURE**

*Muhammad Sarfraz Khalid**

Mulana Abu Al Hassan Nadvi (1914-1999) is one of the famous religious scholars in sub continent. He belonged to a religious family from Lakhnau, India, and received his education from Islamic Madrasa. His father Maulana Hakim Abdul Hayee Lakhnavi was also renowned for his various Arabic books on Islam and Islamic History. Luckily, Maulana Abu al Hassan grew up in a literary atmosphere. Moreover, so many members of the family were scholars which inspired him to be a great religious scholar. Fortunately, he had a golden chance to be a pupil of some Arab Scholars in his childhood. In this way, he had good command over Arabic speech and writing very soon. After completion of his education, he got the honour to teach his alma mater Nadwat ul Ulma, Lakhnow. He was of the opinion that students should command over Arabic speaking and writing other than to read the Arabic books. He wrote some books to achieve this goal like "Mukhtarat", "Al-Qirat-ul-Rashida" and "Qasas-ul-Nabiyeen". He has written so many books in Urdu and Arabic on various islamic topics which have been appreciated all over the world. He was admired all over the world due to his work. He worked hard to promote Arabic language in the sub continent. In this article his efforts in this regard are highlighted.

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HAZRAT SALMAN FARSI

(His personality and struggle for truth)

*Ghulam Dastgir Shaheen**

Among the great Companions of the Holy Prophet (P.B.U.H) the personality of Salmaan Farsi is unique with reference to his arduous quest for the Self and its Attributes. This quest of his originates just from his very boyhood when his father endeavoured to train him in his own religion, magician Magianism and extends to his very meeting with the Holy Prophet (P.B.U.H) and his final acceptance of the universal religion of Islam. It involves many psychological conflicts within himself, his socio-racial and religio-geographical migrations from one place to another and accordingly intellectual as well as emotional shifts and fluctuations. This is actually a fact-finding, self-searching strenuous journey that could have been undertaken only by a great soul, and Salmaan Farsi is such a great soul that appears once in centuries and whose influence ranges over centuries. This article makes a critical analysis of the personality of Salmaan Farsi and his enlightened Self as achieving its universal identity gradually embellished with attributes requisite for the establishment of one's self and attributes simultaneously. It comprises a factual psychological analysis leaving nothing en route out of the factors which socio-politically, racially, religiously, geographically or intellectually coalesce to function in the formation of a forceful ever-living personality enlightening in future generations upon generations. Consequently like all other Companions Salmaan Farsi (Radhi Allahu anhu) serves as light to our youth to carve out their own way in present darkness --- a way that very pragmatically leads to effulgent havens of Allah and His Greatest Prophet, where they can find the perfection of Self, the perfection of attributes, in a word, their own personality.

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**ISLAMIZATION OF LAWS IN PAKISTAN
(ROLE OF MUHAMMAD ISMAIL QURESHI)**

*Muhammad Arshad**

This paper offers an analysis of the role of Muhammad Ismail Qureshi for the Islamization of law in Pakistan. Muhammad Ismail, a lawyer by profession, was inspired by the revivalist thought of Sayyid Abu al-'Ala Mawdudi. Qureshi, encouraged by the General Zia's initiative for the enforcement of Shari'ah enactments, established a body namely the World Association of the Muslim Jurists in 1978. The move was patronized and fully supported by Sayyid Mawdudi. Qureshi, as a convener of the World Association of the Muslim Jurists, invoked the Federal Shari'ah Court of Pakistan and the Supreme Court of Pakistan for abolition of interest in financial transaction. He also played a vital role for the enactment of blasphemy.

This paper also presents the text of the some of the unpublished letters of Sayyid Abu al-'Ala Mawdudi and a message of Sayyid Abu al-Hasan Ali Nadwi addressd to Muhammad Ismail Qureshi. Mawdudi's letters describe his point of view for revival of Islamic Law, as well as for the unification of Pakistan and Bangladesh.

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QURĀNIC RHETORIC IN ITS DISCUSSING ON PLUTOCRACY (AN ANALYTICAL RHETORICAL STUDY)

Abdul Jabbar *

Allah (Subhanahu Wa Ta'ala) sent Muhammad (peace be upon him) to the entire humanity to invite them to Allah and revealed to him a book in clear Arabic. He challenged humans and jinns to bring like it but they failed to do so. They failed even to bring a surah like the shortest of it through their collective effort. This inimitability was due to its rhetoric.

This book was a description of everything small or large. The Holy Qurān repeats the mention of some things for rhetorical purpose. One of them is “*Mutrafeen*” (plutocrats). They were mentioned nine times in verses of the Holy Qurān so this urged the writer to collect the rhetorical secrets in these verses.

But before discussing the topic, the writer wants to define “*Balagha*” (rhetoric), from both linguistic and technical point of view. Similarly to describe the meaning of “*Taraf*” (plutocracy), “*Itraf*” and “*Mutraf*” (plutocrat) in Arabic. In addition, the list of verses in which the mention of *Itraf* and *Mutrafeen* has been made, is presented.

So the article consists of the following:

- Definition of “*Balagha*” both linguistic and technical.
- “*Tiraf*” and “*Itraf*”.
- The list of verses in which the mention of “*Itraf*” and “*Mutrafeen*” has been made.
- Analysis of the verses and their rhetorical interpretation.
- Conclusion.
- Bibliography.

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THE ROLE OF AHADITH OF BEDOUINS IN SPREADING OF ISLAMIC TEACHINGS

*Muhammad Ilyas**

The scholars of Hadith have drawn attention to the collections of Hadith which is based on the questions of the Bedouins from the Holy Prophet PBUH. The Bedouins were famous for some of their good characteristics such as simplicity, courage, dedication and state forwardness. The negative elements such as ignorance and arrogance were also part of their personalities which were rectified by Islam. They were regular visitors of the Holy Prophet PBUH. During these visits, they were used to ask many state forward questions. Many Sayings of prophet PBUH were based on their questions. These Ahadith played very important role in spreading of Islam. Due to the importance of this issue, this article has been written on this.

The article proceeds with the introduction of Bedouins. This is followed by the discussion on the importance and types of questions. The third part of this article is based on discussions about compilation of the Ahadith in which Bedouins are included. The role of this category of Ahadith in spreading of Islamic teachings is main part of this article. The general conclusion of this discussion is included in the end of this article.

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FOUNDATIONS OF SOCIETAL PEACE AND HARMONY IN ISLAM

*Hamid Ashraf Hamdani**

Islam is a religion of peace and harmony. The Islamic teachings are a guarantee of peaceful co-existence. A society which practices Islamic teachings of peaceful co-existence, brotherhood and cooperation makes advancement. Disharmony and non-tolerance breed into societal decline. The article focuses the importance of peaceful co-existence in light of the Islamic teachings. Besides discussing the principles of societal peace mentioned in the holy Qur'an and Hadith, it has been elaborated that how these principles can be applied to achieve and maintain societal peace and order in contemporary times. The article ends with some guiding principles and details as suggested in the Qur'an and Sunnah. A Muslim society may prosper by adopting these principles in letter and spirit and resultantly their differences will be a thing of past.

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