

The Qur'anic Principles for the Implementation of Shariah

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At the time of the Prophet (S.A.W) of Islam; when he was in madinah, there was not much complications & difficulties in implementation of Shariah. Every injunction of Shariah was implemented whenever it was revealed. While in the period of Makkiate life of the Prophet (S.A.W) of Islam, Shariah was concerned only with the individual person. In the Madanite period it became the matter of the state. Indeed Shariah is such a blessing of Allah, which we ought to comprehend and furthermore, implement and practice it at the state level.

We have illustrated a few Qur'anic principles for the implementation of Shariah and the formation of Islamic law through the profound study of Qur'an. In the light of these principles, it is evident that, the Shariah is only the great blessing of God for us and whatever legislation is made considering these principles, the society will be filled with prosperity and divine mercy. The following principles are outlined in the article.

1. The Principle of discipline. 2. Principle of acquiring power. 3. Principle of Progression. 4. Principle of easiness/facilitation. 5. Principle of extent/wideness. 6. Principle of non-confinement. 7. Principle of alleviation. 8. Principle of falsification.

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Deductive Method of Imam Shafi'
and his Jurisprudential Rules

Dr. Saleem *

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Islamic Jurisprudence Comprises of Textual and non textual commands. The Holy Quran gives partial commands on one side and on the other hand it gives such general rules due to which other nontextual commands can be extracted. The Arguments and rules, derived from the textual commands proceed the scholars of Islamic jurisprudence to non textual extracted commands. This access is known as Istinbat.

In the work of extraction, the companions of the Holy Prophet (SAW) and their followers are found following the same style by observing these rules and regulations. Besides giving commands and solution to problems, their students also transmitted their style of extraction to the new generations.

In the 2nd century (Hijra) like other scholars of Islamic jurisprudence, Imam Shafi also became Imam (Torch Bearer) of a school of thought, on account of his specific style and principles. The given article discusses the standard of his prudence, style and principles of extraction. This will facilitate the reader to understand and take benefits from the general temperament of shafi's school of thought and it's style of derivation (Ijtehad).

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Teaching Arabic in Pakistan

for the Purpose of Learning Quran

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One of the distinguished traits of the modern linguistic studies is that they combine it with other studies the important of which is psychology, which resulted in the study of teaching Arabic for special purposes.

The teaching of European languages, especially English language contributed to the teaching of language for special purposes. In this way new thesis developed. As far as Arabic is concerned it entered this field late. Now the specialized persons have started to think upon this.

The early Muslim scholars are role model for us in this matter. They used Arabic for the service of Quran and Hadith and other Islamic services, such as Islamic jurisprudence, Islamic legal philosophy and exegesis of the Holy Quran. The student first studied syntax, morphology and literature and then considered himself fit for understanding Islamic sciences. The people in Pakistan learn Arabic to understand Quran, which one knows from the books designed for learning Arabic such as "Lughat-ul-Quran" or "Lisan-ul-Quran", and so on.

These books, in spite of the fact that they give the impression that they are for special purposes they are very far from the line of the matter, It should be tackled by specialized persons. Generally there is no difference between the book which teach Arabic for special purposes and which teach it for common purposes.

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The only difference in that the books which claim to be for Quran give abundance of example from Quran and attach very much importance to syntax and morphology, starting from the morphology before the syntax and the student start to learn the grammar by heart.

I treated in my article the advent of Arabic in Pakistan, its development, the role of scholars in its development, the reason why Pakistanis attach importance to Arabic, the main reason being that they want to understand Quran. I will also present the methodology used in the books designed to understand Quran, with their evaluation followed suggestions.

The Role Model (peace be upon him)

Dr. Abdul Kharob *

Man has a natural tendency to stick to status quo and smooth course of life, because it saves him from a lot of struggle and trouble. However, this tendency becomes a problem when one sticks to status quo even when a change becomes inevitable.

This paper attempts to answer some of the questions which arise in one's mind about a role model, or an ideal personality, who can be trusted, whose life is practicable, who can become the sources of one's inspirations and goal of one aspiration, and by following whom one can live an balanced life. Such qualifications of a role model are found only in the person of Holy Prophet Muhammad, peace be upon him.

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Educational Methodology in the Pre Islamic and Islamic Era

Dr. Raheela Khalid Quraishi *
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Education plays remarkable role in the development of individuals and nations. It is why that Islam has laid great stress on it and made it a religious obligation for every Muslim to get education. The first verse of Holy Quran revealed to Holy Prophet (PBUH) was also related to education and it declared Qalam as the main source of knowledge. Besides it, a lot of verses in Holy Quran and a number of Ahadith of Holy Prophet (PBUH) also motivated the Muslims to get education as the first and foremost duty. By education Islam does not mean the religious education only but it means other worldly skills and sciences also.

So in the following research paper, we have discussed the methods and sources of education in the Pre Islamic period and Islamic era, especially in the time of Holy Prophet (PBUH). Arabs although they were ignorant yet they made special arrangements of education for their children. Education was basically related to the art of writing, reading and other moral values in pre Islamic period and was very limited. We have tried to give a comparative study of the educational system in pre-Islamic and Early Islamic era and to prove that educational system in Islam was more organized and it was a very vast activity which covers both the religion and the world. We have also discussed the four skills (Speech, Writing, Dictation and Listening) which were the main methods of teaching in Islam. The Muslims scholars followed these methods in the later periods.

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The Holy Prophet (PBUH) laid special emphasis on primary education keeping in view the psychology of children and guided to the syllabus for them also. For Example, he advised to avoid the harsh treatment while teaching. It was why that the Muslim scholars followed His teachings and produced a number of students who became eminent scholars, researchers and teachers afterwards. The Mosques were the primary educational institutions and social centers for collective activities where they not only taught the students but also brought them up morally.

Henism: Shah Abdul Latif's Views in his Poetry "Shah Jo Risalo"

Dr. Shahnaz Zaheer*

Shah Abdul-Latif Bhattai is a great philosopher, sufi poet and a preacher of Islam, a historian and a pride of Indus Valley and Sindhi Language. We find in his "Risalo" that he is a simple sufi poet, drowned in the philosophy of the "Henism". Shah Abdul-Latif Bhattai was very passionate towards the learning of Arabic Language, but he choosed Persian Language for his kalaam (poetry), which is more suitable for Sufi Ideas and mystic experiences to be described in it. His inner thoughts reflect in his words, phrases, symbols and theories. Sufism was introduced by him not only as a path of knowledge, but the way of preaching of Islam practically by using the direct approach to the shortcut of "humanity and love" in a wider range, above the limitations of "Time and Space". Shah Abdul-Latif Bhattai is a unique Islamic sufi poet who used "philosophy of Unity of Existence" in the Islamic way, under the "Shari'ah". Sufism and Islam cannot be separated in the same way that higher consciousness or awakening cannot be separated from Islam. Like other sufis and saints, Shah Abdul-Latif Bhattai had a complete resemblance in his spiritual experiences and thoughts with other sufis, for example, he is very humble towards all human beings without any discrimination of sect or standard as well as he is much realistic in his poetry about "Divinity of God" or "Ilahiyaat". Some of great writers of West described in their researches on the "Risalo" that Pantheism (Unity of Religions) is also used in his "kalaam" as his wisdom.

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***Transcending the Forms from within:
The Mystical Interpretation of Fasting in Sufism, with
special reference to Ibn 'Arabi***

Qaiser Shahzad *

In this paper we look at the chapters on the "mysteries of Fasting" in al-Futuhāt al-Makīyah by the Great Andalusian mystic Ibn 'Arabi in the light of a theoretical framework drawn from the work of Frithjof Schuon in order to understand the nature of mystical interpretation of Islamic rituals. Schuon has talked, on the one hand, of transcending the ritualistic forms and on the other hand of a tripartite understanding of human nature. Before applying this model to selected examples from Ibn 'Arabi, we present a historical overview of the tradition of mystical interpretation of fasting in Islam and analyze the relevant writings of Abu Talib al-Makki and Imam Muhammad Al-Ghazali in an attempt to contextualize Ibn 'Arabi's work. We then cite eight particular examples of what Ibn 'Arabi says about certain juristic details of the rite of fasting, connecting them with his mystical insights. In the course of this presentation we dwell on his notion of 'l'tibar, which we argue is central for understanding the nature of mystical treatment of fasting. At the end we present our interpretation of these examples and show that one simplified characterization of mystical interpretation of fasting in Ibn 'Arabi is not available. Rather, different particular instances are amenable to different analyses and interpretations.

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