

# **STATUS OF AL-JAWAHER-AL-HASSAN IN LITERATUR OF TAFSEER, AN ANYLITICAL STUDY**

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This article deals with Imam Th'alabi's exegesis (Tafseer): "Al-Jawahirul-il-Hassanfi-tafsee-il-Qur'an", as a Tafseer bil ma'soor in the Tafseer literature. This tafseer is in fact, a shorten and edited verison of Imam Ibn-e-Ath'eer's tafseer "al-Muharra-al-Wajeez". Althogh Imam Th'alabi's tafseer includes a lot of original points that makes the exegisis a valueable contribution in tafseer literature. The writher has discussed in detail the methodology of tafseer of Imam Tha'labl that follows the methodology of tafseer of Imam Ibn-e-Ath'eer' tafseer bil masure. The writer has further explained, principles of tafseer adopted by Imam th'aalabi in his exegsis. Imam has followed the following main principles of tafseer which explaining and interpreting the Qur'anic Ayayt:

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- ⊙ Tafseer of the Qur'an by the Qur'an
- ⊙ Tafseer of the Qur'an by Ahadith'
- ⊙ Tafseer of the Qur'an by Aath'ar of Sahabh.
- ⊙ Tafseer of the Qur'an in the light of the sayings of Tabe'en.

The writer has explained these points by quoting examples from the Tafseer-e-Th'a'alabi. In brief the writer has proved that tafseer-e-Th'a'alabis is an abridged and edited version of tafseer-Ibn-Ath'ler. Like Tafseer Ibn'Alia the predominant trend is that of tafseer bil masure.

Imam Th'a'alabi has also made some original Contribution. A few demerits in respect of Tafseer bil-masure to which scholars have refereed are also found in tafseer-e-Th'a'alabi. Imam Tha'a'alabi sources at many places in his tafseer that led to some omissions in his exegesis.

# **THE OBJECTIVES OF SHARIAH & THE PROHIBITION OF NARCOTICS**

**\* Dr. Muhammad Mutee'ur-Rehman**

The object of prescribing punishment for violation of the law is to reform the society and to deter other from committing crimes. This must be based on such principles by which the objective of shariah can be achieved and to make the people desist from committing crimes. Public interest also demands the extermination or punishment of the offender to provide security to the community against the evil deeds.

The induction, sale and trafficking of intoxicant are prohibited both in the Divine laws and in man made laws because it causes harm to the mind as well as to the body of a person and the community at large. Every crime has three fundamental elements.

- Legal
- Substantial
- Maturity/Responsibility.

The Holy Quran at so many verses i.e 2:219, r:43 and 5:90,91 and Sunnah of the Holy Prophet (SAWS) have prohibited wine and other intoxicants and also prescribed punishment for them. The prohibition of Hadd (Enforcement of Had) order 1979 and control of (Narcotic substance Act 1997) regulated the law for this crime. This is called the legal element of a crime.

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The substantial element of the crime comes into being when the prohibited act has been complete, therefore the manufacturing inductions and trafficking and the process through which these things pass are the substantial elements of intoxicants. Every prohibited act is a crime and when so many prohibited acts made a crime complete, this amounts to a complete crime. Penal punishment is to be awarded for every prohibited for this purpose every such attempted act will be treated as an offence fully committed.

The third element that is many or responsibility. The Shariah holds responsible only those living people who are under obligation. Death annuls all responsibilities. The Shariah condones the misdeeds of children till they reach the age of puberty, a person a sleep until he is awake and an insane person until he becomes normal. Shariah did not make responsible the above-mentioned persons for punishment of the crime relating to Narcotic. The Court must interpret the laws according to the principle of Shariah.

Shari'h empowers the person is authority to make laws based on the accepted principles of Jurisprudence relating to any act or omission even if it is not mentioned in the Holy Quran and Sunnah of the Holy Prophet (SAWS).

## **CONCEPT OF SOCIAL WELFARE'S PLANNING IN THE LIGHT OF SEERAH & ITS IMPORTANCE IN PRESENT ERA**

**\* Dr. Muhammad Sajjad**

The Deen<sup>ﷻ</sup> of Islam is meant for all mankind. It provides a complete code of life and it aims at welfare and progress of humankind. It guarantees the rights to life, property and honour. It provides the basic necessities of life and has taken measures to ensure this. The Prophet Muhammad (SAW) was sent as last Messenger of Allah to whole mankind.

He is sent a mercy of all. He has taught and practically demonstrated how to serve humankind. He is the best example for all times and for all people to come. He took practical steps to feed and serve the orphans, the widows and the destitute. He said that the best of the people is the one who benefits his fellowmen. He set up institutions to serve humanity. He made acquisition of knowledge and its promotion as the basic responsibility of a believer. As the head of Islamic State in Madinah He has taken practical steps and measures to ensure the welfare of the needy and the destitutes. He took care of the orphans and the widows and declared it the basic responsibility of the state to look after them. The state should provide them food, shelter and education. He said

“The one who has no guardian and sponsor, I am his guardian and sponsor”.

It is the need of the hour to fight against poverty, ignorance, by following in the footsteps of the Prophet Muhammad (SAW).

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# **POLL TAX (JIZIA)**

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It is a sort of nominal tax, which an Islamic State gets from its non-Muslim citizens. It is so because the Islamic State ensures their protection and welfare. Some of the jurists misunderstood that it was the tax, which was imposed on belligerent non-Muslims such as Christians and Jews, during the lifetime of the Holy Prophet (Peace be upon him).

‘Jizia’ literally means to take revenge, to pay or to facilitate. The Muslim jurists have defined it that it is the facility provided to non-believers to live among Muslims and get acquainted with the teachings of Islam. It is also some sort of relaxation to them that they are not enemy. ‘Jizia’ is not a source of earning of an Islamic State.

Infact the misunderstood concept appeared from the words “A’an Yadin” and “saghiroon”. Some of the interpretators of Quran termed it as humiliating and punishing for the non-believer citizens. One of the prominent jurists Ibn Qayyam has held that there is no basis for giving the impression of humiliation and punishment to non-believer citizens, as the Holy Prophet (Peace be upon him) and his companions (RIZ) never did so.

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According to Imam Shafi 'saghiroon' means to enforce the land laws on the non-believer citizens. They would not be subjected to the harsh treatment or physical punishment.

Hazrat Arwa bin Zubair (RAZ) disliked those who ill treated the non-believer citizens and remarked that the Holy Prophet (Peace be upon him) said that whosoever make people suffer in this world, Allah shall punish him hereinafter.

### **The Conduct Of Companions**

When Nauman bin Zaraa told Hazrat Umar (RAZ) that Banu Taghlab felt humiliated in giving 'Jizia' and by using force they would disperse and strengthen the foes of the Muslims. And that they had chattels and agricultural lands and no cash to pay 'Jizia', so Hazrat Umar (RAZ), agreed on double the amount of charity (sadiqa). This implies that 'saghiroon' did not mean 'humiliation'. In another event when a huge collection came in respect of 'Jizia' to Hazrat Umar (RAZ), he inquired whether the recovery was voluntary and free from coercion. He thanked Allah for being free from transgression. The Hazrat Ali (RAZ) forbade his subordinates not to tease and dispossess the non-believers from the weatherly clothes and animals of use. The Holy Prophet (Peace be upon him) received one dinar and in alternate a piece of cloth of Yemen costing one dinar for freeing an adult infidel.

# **CIVILIZATION CO EXISTENCE: AN ISLAMIC PERESPECTIVE**

**\* Dr. M. Khalifa Hassan Ahmed**

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The concept of a civilization in wider connotation. It includes all the achievements of a nation in the fields of culture, literature, language, arts, architecture, administrative system and style of life. The core of a civilization lies the 'Presiding idea' in which followers of a civilization believe. The 'Presiding idea' of Islamic civilization is faith in Allah, who has provided spiritual guidance to human beings through the office of prophet hood. All prophets were Muslims and their religion was Islam. Which culminated in the arrival of the last prophet Muhammad (SAW). Diversity of humanity is also visible.

The message of the Prophet Muhammad (SAW) is universal. It keeps pace with human progress and development. It is eternal and rises above regionalism. It has a global appeal.

The kind human has witnessed the rise and fall of vast empires and civilization. Perhaps no rise has been more astonishing, unprecedented and faster than that of Islamic Civilization, The reason of this was that Islamic civilization was the only one before modern times that inherited experience of nearly every other major civilization of the world.

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The chief characteristic of Islamic teaching based on truth is it being true to human nature. Permanence and changes are to be found in its teaching. It can adopt itself to the changing circumstances spirit of Islam and became the part of Islamic Civilization through the process of assimilation.

The paper will explain that Islamic civilization, despite its integration in the belief of Islam; accommodates all kinds of human diversities including religious diversity in itself. It has the quality to co exist with other ethnic and cultural entities and non-Muslims played very important role in its evolution. Religious and cultural pluralism, peaceful co-existence and protection of basic human rights are characteristics of Islamic Civilization. Now in this period of globalization dialogue is necessary for promoting of tolerance and religious and cultural co-existence. Pakistan can play very important role in this regard.

# **ABU MANSOOR-AL-MATURIDI & THE MATURIDI DOCTRINE**

**\* Dr. Ziaullah Shairazi**

The article mentions the reasons justifying the topic such as scanty coverage of Maturidi by the books of biography and history, his remoteness from the head quarter of the caliphate and subsequent lack of political support in the early stage, lack of study in the famous traditional academic centres of the then Muslim world.

Then it discusses the age of Maturidi doctrine and the political, academic and ideological inclinations prevailing at that time. It treats the life, genealogy, death, the academic status, teachers and students of Abu-Mansoor-al-Maturidi in detail.

Similarly it talks about the books written by Maturidi such as Ta'weelat-al-Qur'an, Kitab-al-Toaheed and commentary on Fiqh-al-Akbar.

Finally the article mentions the disagreement between Ash'aries and Maturidies doctrines as it mentions the famous scholars following Maturidi and their books such as Imam Bazdawi, Abu-al-Mu'in-al-Nasafi, Nazmuddin, Mulla-Ali-al-Qari and others.

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# EDUCATIONAL MEANS FOR TEACHING ARABIC IN PAKISTAN

*(Problems & Solutions)*

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In this article, role of educational means in teaching Arabic three problems and solutions, have been discussed. All this in the light of the following.

- ⊙ Concept of language
- ⊙ Definition of language
- ⊙ Planning for the promotion of language
- ⊙ Language teaching problems

After brief introduction to these aspects, a comparatively detailed elaboration of some of them, have been made especially those aspects that are closely related to the main theme of the article.

As for the first point is concerned, the questions of languages its role in a society has been discussed in the perspective of linguist's opinions; is language only a frame work of vocabulary of it is a thinking raised for Arabic language the target of this research article.

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Arabic is a language of beliefs and culture and chosen language for the God's last revealed book. On this ground, ibn Taymiya and others consider its learning an obligation called "Farz-e-Kafayz".

There is no doubt that Arabic is an international language and is self-reliant in its preservation because it is language of Muslim beliefs and Quran, so where ever Muslims are, the teaching of Quran exists and where ever teaching of Quran, Arabic exists.

Hence, the learning of Arabic is necessary and to achieve this objective all helping means should be adopted.

The article discussed these means in the following way:

- ⊙ The concept of means
- ⊙ Their importance
- ⊙ Their types
- ⊙ Conditions to use them
- ⊙ Problems related the means
- ⊙ In the end, the solutions have been described.

It is hoped that these deliberations will be helpful in the promotion of Arabic language.

**MUSLIM-BIN-MUHAMMAD AL-SHAIZARI,  
A POET OF AYYOBI PERIOD IN YEMAN:  
LIFE & SOME EXTRACTS FROM HIS  
POETRY**

**\* Ismail Uqaib-al-A'aqlavi**

In this article, the compiler has discussed the poet's life in detail. He has mentioned the panel of his renowned teachers, from whom he has benefited. In the field of Poetry and Arabic Literature with sufficient coverage. The author sheds light on the poet's scholarly works and contribution as a poet and man of literature.

The author has also discussed the salient features of the poetry, compared by Muslim Shaizari and thoroughly introduced the following printed books of the poet:

- ❖ Jamharat-al-Islam.
- ❖ Aadat-al-Nujum
- ❖ A'jaibal-ash'ar
- ❖ Gharab-al-Akhbar

In last part of the article, the scholar has given specimens from the poetry of Muslim-bin-Mahmood al-Shaizari on various topics such as elegy, Criticism, satire and love lyrics.

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