

ABSTRACTS

Revelation and Feelings of its Perceptions: Review of Some Objections

Mohammad Shamim Akhter Qasmi *

Almighty Allah gifted the human being three important things, by them he may distinguish between sin and virtue. These three things are: Sensitivity, Wisdom and Revelation (Wah'y)

The knowledge can not be achieved by sense or wisdom only, it may be observed by revelation (wah'y). In the light of Revelation many problems of Human Beings can be solved. Revelation (Wah'y) is very special thing which may be given by Almighty Allah to his selected slaves.

Revelation (Wah'y) in its literal meaning and verbal sense, be trusted by Almighty Allah to all his creations. This Holy Quran indicated clearly in many verses. But in the term of shariah Revelation is known as a invisible source in which a Messenger of Allah or prophet can receive the messages with out any experience, argument, spiritual hard works etc. It is only the grace of Allah that he select a person from all human being for his revelation (wah'y).

The meaning of Wah'y (Revelation) may be understand by sense of contents. Ilham is also like Wah'y to receive the knowledge. Wah'y is appropriated only for prophets and Ilham may be generalized for prophets and other cream of Human being. The Wah'ys which is dropped on prophets by Allah, is in three types. A verse of Holy Quran indicates the three kinds of Wah'y: direct address to prophet drop of message on heart and to send Wah'y by angles. Prophets of Allah are entitled for all these three kinds of Wah'y . Although, there are some differences between Wah'y's. some of them are called WAH'Y-E-MATLU and some are called WAH'Y Ghair Matlu. As Holy Quran and other Holy books, given by Allah are Wah'y-e-Matlu, and Hadith and other authentic activities are Wah'y-e-Ghair Matlu.

* Member, Idara Tahqiq-o-Tasneef, Aligarh-India

Abstracts: (Urdu & Arabic Articles)

In Hadith virtual dreams are also counted as 46th part of prophet hood. On the basis of this Hadith some Muslim scholars say that the Wah'y which comes to the prophets in 46th types.

The Holy Quran is Wah'y in vocabulary and meaning (i.e. the word and meaning both dropped on the last prophet Mahammad S.A.W. The examples may be given from Holy Quran. The beginning of Wah'y on Hz. Mohd. S.A.W. took place by dreams. It is only to prepare himself and to time able for the burdon of prophethoods. When Wah'y used to come on Mohammad. S.A.W., its hadness may be seen and feel on him. It was a special condition which can't be expressed. It was not any type of epilepsy or madness, as some orientlists consider. The drops of Wah'y was not on the desire of Mohammad. S.A.W. Because Quran Says in the tongue of Angle A.S., Gibreel that I come with Wah'y be the order of Allah only. It is also reality that Quran did not come in dreams of Mohammad S.A.W. But the Quranic Wah'y come in the time of fully awareness. Those people who say like this that the Quranic Wah'y came to Mohammad. S.A.W. in his dreams or through dreams, it is based on their miss understanding of Hadith.

Wah'y used to come on other prophets of Allah also in the same conditions and circamous trances, like the last prophet Mohd. S.A.W. This last prophet is not unique in the sense of Wah'y, It is only rootless blame of some human being that they criticise only on Mohammad. S.A.W. and his Wah'y. The orientlists of west specially criticise on Wah'y system of Modh. S.A.W. They blame on the Holy Quran that this is only the Abstract of old Holy books, teachings of Jews and Christians when Mohammad. S.A.W. me them in travels. All these activities of orientlists are only to create suspicion in the teaching of Mohammad. S.A.W. and his Holy book Quran. All these activities based on educational embezzement or mischievous, which can't be taught by any religion, and this is fully injustice.

Sir Syed Ahmed Khan – Western influence and Modern Trends in his Tafseer

Muhammad Shahbaz Manj*

Sir Sayed Ahmad Khan(1817-1898) found the Indian Muslims, who were yesterday's rulers of the land, politically, economically, educationally and socially in so sever and poor condition. On the other hand he saw the scenes of an advanced Western civilization. He introduced with the English rulers, Orientalists and scholars and very much impressed by their culture, knowledge, intelligence and power of action etc. He personally adopted the Western culture and strongly call the Muslims for it. Parallel to this Sir Sayed extended his Westernization to the Quranic exegesis. Neglecting the traditional interpretations ,in general, he began to reinterpret the Verses of the Quran in such a way that the concepts of the Quran seemed not contradictory with the modern Western knowledge. In this effort he adopted a very liberal way of exegesis, which is later on so badly followed by some people. Whichever thought raise in the West people use to say as it is in Islam. In this way Islam not only degrades in the eyes of those modern educated people for whose satisfaction this exercise is done, but it also become a toy in the hands of so-called Muslims. Due to Westernized interpretations of Islamic concepts and doctrines Sir Sayed's religious ideas were strongly apposed. Al-Afghani regards Sir Sayed's new Ilmal-klam as heresy for as it seemed to falsify the words of the Quran. Accepting the fact that Sir Sayed made remarkable efforts for social uplifting of the Indian Muslims a researcher has to say that he is rightly blamed to modify the Quranic concepts accepting the western thinking as standard of truth unnecessarily. In this regard one can only say in his favor that he did all this for the favor of Islam, in his conception, unknowingly.

* Lecturer, Deptt. Of Islamic Studies, University of Sargodha, Sargodha-Pakistan

Modes of Ijtihād of Ṣaḥāba

Irfan Khalid Dhillon*

This article is a scholarly attempt to throw light on the modes adopted by Ṣaḥāba in exercise of *ijtihād* and legislation. Ṣaḥāba are companions of the Holy Prophet Muhammad (pbuh). In Islamic literature, they enjoy the first rank in the chain of transmitters of Islamic legal texts: the Holy *Qurān* and the *Aḥādith*. They are eye witnesses of the divine revelation revealed on the Holy Prophet (pbuh). They received the Holy *Qur'ān* from the Holy Prophet (pbuh) and the *Sunnah* from his life directly. They were entrusted by the Messenger of Allah with the duty to continue the prophetic mission. One of the major tasks of this mission was to guide the people in their *Shari'e* (legal) matters. They came up to the standard of this task successfully and enthusiastically and proved themselves as great jurists.

Ijtihād is an effort made by a *mujtahid* (a legal expert) in seeking knowledge of the *aḥkām* (rules) of *Shari'ah* through interpretation. A *mujtahid* expends his utmost effort to derive *Shari'e* rule from the texts of the Holy *Qurān* and the *Sunnah* about those issues in which there is no definitive *ḥukm* (rule) in *Shari'ah*.

Ṣaḥāba practiced many modes of *ijtihād* and legislation which reflect the fact that jurist Ṣaḥāba were bestowed with high faculties of legal competency and capability. They were experts in realising and diagnosing the issues of the society. They dived into the ocean of Islamic *Shari'ah* and fished out the accurate solutions of human issues of their time. Their legal contribution provides complete guidance in our time and in future also.

Study of modes of *ijtihād* of Ṣaḥāba may help to understand the principles of legislation and methods of deduction of *Shari'e* rules in Islamic law. These modes may make a *mujtahid* or a legislature able to achieve the objectives of Islamic *Shari'ah* and they are to preserve and protect religion, life, family system, intellect and property of a man under all circumstances.

* Associate Professor , University of Engineering & Technology, Lahore

Universality of Muhammad (SAW): Initiative, Announcement and Determination.

Muhammad Yasin Mazher Siddique *

No doubt, Prophethood of Muhammad (SAW) is for all the people, till the day of judgment. Many traditions reveal this fact. Moreover previous revealed books and biographers of the Holy Prophet (SAW) wrote many forecasts and divine inspirations about the good coming of the Prophet (SAW).

In this article the author prove his compolitan by Quranic verses. The Macci period and many of this period's incidents also witness this fact. Then Madni verses also certify his announcement of Prophethood Sayings of the Holy Prophet (SAW) also unfold this fact. Giants also verify his Prophethood. All this show the last Prophethoodness of Prophet (SAW).

The Central point of this paper is, that though Prophet (SAW) was born on April 21, 571 AD, but Allah announced it already. Previous Prophets (A.S.) also made sure about his arrival so his Prophethood is for all mankind. He is the last prophet of Allah. If some body dares announcing himself as Prophet, he is a liar and all about him is false. This cluster clear fact has been verified by the unanimous assembly in the part of this Ummah.

* Former Director, Institute of Islamic Studies, Aligarh Muslim University, Aligarh-202 002, India.

Problems For Muslims In Non-Muslim Societies And Its Solution

Abdur Rauf Zafar *

Muslim population in different parts of the world is different. In non-Muslim countries their population is more than 350 million. Muslims in these countries are fighting for their survival. They are facing different kind of difficulties. Sometimes these problems are in kind of national, local suppression like India, China and Philippines.

Sometimes they are social and interior types. Particularly Muslims in these countries are fearing to lose their identification likewise, they are confronting religious restrictions. In eating and drinking they have problems of Halal & Haram. The most important is social i.e. the misting of men and women without any hesitation. Wearing of Veil has been prohibited in these countries, particularly after 9/11 the atmosphere is very hot. Moreover they are facing cultural problems. In spite of this grim situation there is a hope. There are more than one solutions likewise, role of different Muslim organizations, communication true and original teachings of Islam and safeguarding of family system. This topic covers the solution of emerging problems in these societies.

* Director, Institute of Seerah, The Islamia University of Bahawalpur,
Bahawalpur-Pakistan

Imprints of the Arabs on Muslim Bengal

Yousaf Siddiq *

A hinterland in the old world of Islam, the early history of diffusion of Islamic civilization in Bengal is shrouded with mystery. Through the maritime and trade contacts between Arab world and Bengal can be traced during the early period of Islam, the religious and cultural interaction between these two far-fetched lands started growing only after the Muslim conquest of the region in early 13th century. After the establishment of Muslim rule in the region, the mass conversion to Islam took place over centuries in different forms and phases. In my present research work, I have been able to make a major breakthrough in constructing history of early religious and cultural contact between the Arab world and Bengal using the substantively rich and hitherto untapped archaeological materials, namely epigraphic sources (i.e., Arabic inscriptions), scattered abundantly all over the region.

A well-known French colonial administrator in North Africa once compared the world of Islam to a resonant box: the faintest sound in one corner reverberates through the whole. As elsewhere in the Arab-Islamic world, this apt. metaphor finds expression also in the Bengal frontier, In spite of the their many distinctive local cultural features, one soon discovers the most vibrant message among the Muslims of Bengal – the unity within the diversity – that is prevalent everywhere in the Arab-Islamic civilization.

* HEC Foreign Professor, Deptt. of Islamic Studies, University of the Punjab, Lahore-Pakistan.

Cinjunctive Particle (Al-Faa) And Its Rhetorical Mysteries In The Light Of Quran

Fazal Ullah *

After having detailed discussion around the topic, we want to shed light on the following points:

1. فاء , as distinguished from other conjunctions, is used to show quick succession of acts.
2. But many times deviations occur in different contexts which are as follows:

i) Since it is used for succession of acts, which is its literal meaning, it is used for difference in status figuratively. This difference is sometimes expressed in ascending and other times in descending manner. In the ascending manner the most important comes last, while in the descending manner it is mentioned first.

The most important meaning of this conjunction is succession of acts, which differs from context to context and from case to case. This kind of succession is not related only to quick following of one act by the other but also to the beating of heart and movement of emotions. Sometimes this conjunction is understood, being omitted before the first conjoin which has rhetorical implications and sometimes a conditional sentence is understood before this conjunction knows as (ح ي ص فل اء افلا) in this case.

ii) When two different clauses are related to each other through other particles, this conjunction is treated as an additive one in which underlies great rhetorical meanings.

iii) Our predecessors have left no stone unturned to evolve the implications and connotations of the text of the Holy Quran mentioning them in the books of the exegesis and those of the sciences of the Holy Quran, but the contemporary researchers need to understand their difficult expressions and express them in the contemporary language in an impressive way.

* Assistant Prof. Faculty of Arabic & Islamic Culture, International Islamic University, Islamabad, Pakistan.