

The Basic Principles of Studying Quran (2)

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Key Words: Understanding Quran, study, principles, Dr. Saroosh, Sir Syed Ahmad Khan, Religious approach, Human understanding.

Abstract:

Quran is a divine book and it requires some basic principles to follow in achieving guidance from it. As Quran is a book that guides human thinking and action, so instead of searching solutions for scientific problems and human sciences in Quran, preference must be given to seek guidance in practical life. Secondly, it must be noted that the only way to understand Quran is to follow the guidelines given by its infallible teachers.

The third basic principle of studying Quran is to keep in mind the fact that Quran is autonomous in conveying its message and providing its guidance. It doesn't need to follow human sciences. So, it is fundamentally wrong to consider that any change or new invention in human sciences, necessarily affects ones' understanding of Quran.

Therefore knowing about all inventions in human sciences should not be declared as a precondition of understanding Quran. Anyhow, the more a student of Quran gets engaged in extensive studies with readiness, the more his heart gets ready to achieve better guidance from Quran. In the same way the understanding of Quranic language, grammar, methods of studying Quran, and basic principles of its interpretation are, however, indispensable.

THE LITERAL MEANING AND DEFINITION OF 'SHIA' AND 'TASHIYYU'

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Key words: Shiite, Tashiyyu, Sunnite, Ottoman, Alawite, Abu Turab, Nasibi

Abstract:

One of the important chapters of studying religions and religious sects is knowing their specific terminologies. After the Islamic revolution of Imam Khomeini and the subsequent establishment of Islamic government based upon Shiite political theory of Islam in Iran, Shia school of Islamic thought got its significance in the field of religious studies. It has, therefore, resulted in the establishment of department of Shia Studies in important universities of the world. The study of Shia political culture has been started to the level of doctorate. On the other hand, books are being written by anti-Shiite and anti-revolutionary elements and they are presenting wrong introduction of the words 'Shia' and Tashiyyu. The writer has presented a true introduction of "Shiite" in this article. His approach is literal, historical and inner approach to the Shiite school of thought in Islam and is presented in the light of research works of famous Shiite and Sunnit scholars.

**A CRITICAL OVERVIEW OF
SHIBLI NOUMANI’S APPROACH TO UNDERSTANDING OF
THE HOLY PROPHETS’S BIOGRAPHY**

By: Dr. Abbas Haider Zaidi

Key Words:

Biography, Holy Prophet, Infallibility, Battle of the Badar, Israelites.

Abstract:

There are many narrations in Noumani’s well-known book “Sirat al Nabi” that are not appropriate with the grace of the Holy Prophet. Although Numani has written the biography (Sirat) of the Holy Prophet with reference to history and Hadith and has presented the dignity of the Prophet in an excellent way, yet he has mentioned many things about the Prophet that are contradictory to the infallibility and dignity of the Prophet, who had been designate as a role model for the world by Allah.

In this article, a critical overview of such narrations, along with the identification of ambiguous ones, has been given. Such narrations specify the way Numani had been ideologically trained and this is vivid in his book. In the light of such narrations, it can be said that his book holds a significant position in Urdu literature, yet it cannot be regarded as an authentic source of the Sirat of the holy Prophet (peace be upon him).

RELIGIOUS SEMINARIES OF THE ISLAMIC REPUBLIC OF PAKISTAN (ROLE, DIFFICULTIES, AND SOLUTION)

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Key words: Islamic Republic of Pakistan, Religious Seminaries, Difficulties, Solutions.

Abstract:

Religious seminaries of the Islamic republic of Pakistan are a big NGO (Non-governmental organization) of the country. Religious seminaries can play a major role in the development and progress of the country as well as to unite its population in a single nation. Adversely, these seminaries can cause the disintegration of the nation. The system of religious seminaries have never enjoyed appropriate governmental supervision and it is one of the major reason creating difficulties for religious seminaries. The exhausted and traditional curriculum, deep attachment with some foreign countries' seminaries, lack of classification, and rejection of humanities and scientific knowledge are other difficulties of religious seminaries.

The solution of these difficulties lies on the acknowledgement of government of the significance of religious seminaries and to give them appropriate importance. The educational and training system of the religious seminaries must be reformulated. Religious seminaries must play their role in teaching and spreading of both traditional and modern humanities.

THE HISTORICAL BACKGROUND OF THE CONCEPT OF “WILAYAT-E-FAQIH”

By: Syed Ali Jawwad Hamdani

Key Words: Wilayat-e-Faqih (Ruling Authority of the Jurist), Imam Khomeini, Plato, Aristotle, Shia, Sunni, political School of thought.

Abstract:

With the beginning of the major occultation of Imam Mahdi (A.S) the responsibility of explaining Islamic laws and rules, rested upon the shoulders of Islamic jurists. All the Islamic jurists from Sheikh Mufeed, Sheikh Tusi, the two martyrs, Muhaqqiq, author of the Jawahir, Sheikh Ansari, and Naeini to Imam Khomeini, carried the task of explaining Islamic laws and rules in different circumstances of their specific eras. In this article, a brief account the works of the mentioned jurists on Shia political ideology, that resulted in the Islamic revolution in Iran and the emergence of the system of Wlayat-e-Faqih, has been presented.

A brief overview of the views of ancient Greek as well as Sunni and Christian political thinkers regarding government and politics is also presented. Here, it has been examined that what changes have been occurred in previous history of thousand year. It has been asserted, here, that in 20th century, the Shia political thought (the concept of WilAayat-e-Faqih) was brought out from books to reality by the efforts of Imam Khomeini. In fact, it is one of the basic concepts of Shia thought that has traveled a long journey through attempts by Shia grand jurists. Clarity of the concept among peoples, deep attachment of masses with ulema (Islamic scholars/ clergymen) and their unity enabled Imam Khomeini to make the idea practical.

The BASIC PRINCIPLES OF DIVINE ECONOMICS

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Key words: Theology, Economics, the Alms-tax, Economics Justice, Economic activities, Economic Principals.

Abstract:

Economics in human societies is as crucial as backbone for human body. According to Quran, one of the main purposes of the delegation of the prophets was to regulate economic affairs and to keep them in right way. The importance of economic activities in divine teachings is not lesser than the importance of martyrdom and Jihad, and the abandonment of economic activities is considered as a satanic act.

The chief goal of economic activities is to fulfill material needs and to live an honorable life. For Islam, the basic cause behind economic crisis is economic inequality and social injustice. The economic teachings of Islam, therefore, stress on capital and the equal distribution of production. Noble intentions, awareness of the Islamic jurisprudential rules, knowledge of economics and economic expertise are some other basic principles and conditions of divine economics.

The Obligation of Bathing & Its Tactic

By: Syed Muzammil Hussain Naqvi

Key words: Wojoob-e-Nafsi, Wojoob-e-Ghairi, Sequential bathing, Ghusl-e-Irtimasi.

Abstract:

There are six obligatory baths according to Islamic jurisprudence. They are obligatory by wojoob-e-nafsi not by wojoob-e-ghairi. In sequential bathing, the sequence between head and other parts of body is mandatory. Sequence is not necessary in washing right and left side of the body. To dive into water or become wet by rain is sufficient for Ghusl (ghusl). Prayers can be offered after taking an obligatory or additional bath without taking ablution thereafter.

If many ghusls are due, one bath is enough for all of them and it does not required to make an intention for any specific Ghusl. If something that invalidates ablution (e.g. if one urinate or passes wind) while bathing, he does not need to abandon the Ghusl and start all over again.