THE WORSHIP DIMENSION OF KARBALA INCIDENT

By: **Dr. Sajid Ali Subhani**[*]

Key Words: *Karbala, Worship, Characteristics of the Servants of Arahman (God), Tradition of Imams.*

Abstract

Karbala is a multi-dimensional incident, one dimension of which is the worship of God. The worship of God is so significant that God has declared it the basic goal of human creation. The Worship of God (Ebadat) is one of the universal messages of Karbala that gives Karbala the sacredness and continuity, and by this way it is ideal for humanity. The dimension of the worship of God in this incident is reflected in prayers (Namaz), pilgrimage, holy struggle (Jihad), migration (in the path of God), welfare of the people, recitation (of the Quran), and repentance. Above all of this is the fact that the martyrs of Karbala did not seek anything through their sacrifice, except the pleasing (Ridha) of God. This concept of worship is the peak of serving God (Bandaghi). The words and deeds of Imam Hussain (a.s) and his companions reflect the dimension of the worship of God in this incident. The worship of God is the dignity of human beings that keeps them away from every type of slavery. Slavery is shameful for humans. Muslims must learn lessons of liberty from the incident of Karbala. Many Muslim countries are under the yoke of slavery. The inheritors of Karbala are those who only worship God and reject all types of dictatorship. The reign of Yazid was the reign of the slavery of Muslim community. Imam Hussain and his companions destroyed the dictator of the time by sacrificing their precious lives. Karbala teaches the lessons of liberty and freedom, that is why every liberty-loving human, whether Muslim or non-Muslim, pay tribute to the Imam and his companions.

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SCIENCE AND PHILOSOPHY

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Key words: *Science, Philosophy, Experiment, Physics, Meta-physics, Materialist, Life, Mind, Self.*

Abstract:

It has always been a matter of controversy between materialists and proponents of meta-physics that whether reality is something that is proved by scientific experiment, or philosophy and religion could also be sources of discovering the realities of being. To solve this controversy it is important, on the on hand, to analyze and comprehend the reality and reliability of scientific experiment and, on the other, the nature of science, philosophy, and religion. In this paper, a comparison between science and philosophy as well as an analysis of the views of materialists has been discussed. For the author, the term 'experiment' has been used in different sciences and arts. A comprehensive definition of the term is: 'a source of knowledge'. Knowledge is the name of a meta-physical reality. The denial of meta-physics, therefore, is essentially the denial of physics altogether. Meta-physics and philosophy, hence, take precedence over physics and science, respectively. Although, philosophy needs experimentation in sensible phenomena, yet all of our understandings are no sensible since every sensible understanding is conceivable in a specific 'condition', 'direction', and 'space'. Furthermore, realities such as 'goal', 'objective', 'life', and 'mind' do not hold these material characteristics. These realities cannot be termed as material changes of mind. Likewise, the artificial intelligence cannot be taken as the reflection of mind's being material as it do not possess the sense of self, unity, reality, and immutable.

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ISLAM AND CHILD RIGHTS
(A SOCIOLOGICAL ANALYSIS)

By: **Dr. Muhammad Riaz**[*]

Key words: *Basic Rights, Ethical Rights, Islamic Teachings, Education and Training, Principles of life.*

Abstract

The collective system is linked with the activities of human beings. The collective sociality of human being cannot be determined if the human beings are not in a dynamic condition. When a human being approaches to its surroundings, his individuality gets converted into collectivity. This collectivity is the true manifestation of human sociality, and through this the principles of living come to the fore. In human sociality, men and women hold the central significance, without the two neither a society nor a future generation could come into being. When we talk about generation, we must be hinting at children. Children are the guarantors of the existence of human society. The proper training of the children is the first step towards the establishment of a good society. In the collective system of Islam, the rights of children have been defined like the rights of others. Islam has not left any dimension of the rights of children. Their right, from the birth to the age of maturation, has been highlighted one by one and it has been told that the proper care of children is the central point of the progress of a society. Against this backdrop, this paper deals with the rights of children.

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A STUDY OF THE CREATION OF HUMAN BEING
(IN THE LIGHT OF NAHJ-AL-BALAGHAH)

By: ***Roshan Ali***[*]
Dr. Naheed[*]

Key words: Creation, Stages of creation, Organs, Intellect, Uterus, embryo (Janeen), Clinging clot (Alaqah), Lump (of flesh, Mozaghah)

Abstract

When God created the Human beings, He called Himself the best of creators. In this paper, some excerpts from Nahjul-al-Balaghah have been presented to shed light on the creation of the best of creatures i.e. human beings. Here, the different stages of human creation have been discussed in the light of Nahj-al-Balaghah in order to reveal the things involved in the chemical creation of the first human being. It will follow, then, the overall creation of rest of the humans that encompass the creation and evolution of human being in uterus. The will show how the divinity is reflected in the uterus of a mother. The beginning of a child's life in the uterus, its evolution, and it nurturance till the birth reflect that there is only one system of God that is functional with persistence and discipline. The evolutionary process highlighted by Nahj-al-Balaghah is proved by the modern science. To augment the premises of Nahj-al-Balagha, verses from the Holy Quran have also been incorporated here.

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MUHARABAH AND IFSAD-FIL-ARDH
(Literal & Technical Meanings and the Mutual Relationship)

By: **Syed Rameez Ul Hasan Musavi**[*]

Key words: *Ifsad-fil-Ardh (spreading mischief/corruption/ sedition at the earth), Muharabah (combating), Hadd (penalty mentioned in Quran or Sunnah), Warfare, Bloodshed.*

Abstract

All the reformers have endeavored to reform and stabilize societies and have made rules and regulations in this respect. Islam has paid more attention to this issue than others. It has established Hudood (singl. Hadd: penalty or punishment sanctioned by Quran or Sunnah), Tazira't (singl. Tazir: punishment for offenses at the discretion of the judge due to nonexistence of specific punishment in Quran and Sunnah), Qisas (retaliation in kind as a punishment, retribution), Diya't (singl. Diyah: blood-money). Muharabah and Ifsad-fil-Ardh are two significant issues in Islamic jurisprudence. Their Hadd has been described in verse 33 of the chapter Mae'dah (The Table) in Quran. This verse has actually described the Islamic judgment about the killing of a being/soul (Qatl-e-Nafs). Drawing on this verse, Islamic jurists have inferred rulings regarding them, preserving them in their respective jurisprudential books. There are, however, different views regarding the synonymy of the two terms and their being crimes qua crimes. This paper deals with the literal and technical (jurisprudential) meanings of the two terms as well as the views of Islamic jurists regarding the relationship between the two.

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TERRORISM AND ITS CONTAINMENT

By: **Ghulam Muhammad Jafri**[*]

Abstract

There has never been a universally recognized definition of terrorism since the ancient times till today. Defining terrorism is difficult, if not impossible. The literal explanation of the term may be as "To spread terror, fear, and anxiety on a large scale in order to achieve some objectives, in a way in which there is no distinction between the guilty and non-guilty. There is no room for terrorism in any religion of the world. At the international level, the major motive behind terrorism is the political injustice. The era and society in which The Holy Quran was revealed was marked by terrorism, plundering, and massive bloodshed. In Arabic, terrorism is called as "Irha'b." In the contemporary era, only Islam is the religion that holds the message of peace and Stability. Sometimes, however, sectarian conflicts occur due to the misrepresentation of Islam that provides an excuse for the perpetrators of terrorism. To contain terrorism it is essential to introduce and represent Islam in the right way.

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COPY RIGHT: AN ISLAMIC JURISPRUDENTIAL RESEARCH

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Translated by: *Syed Hasnain Abbas Gardezi*[†]

Key words: *Copy right, Industrial Ownership, Jurisprudence.*

Abstract

This paper is about the issue of "Copy Right". Such type of rights is generally discussed in two approaches, each having different implications. The issue of "Copy Right" is connected, one the one hand, with literature and art and, on the other, with industry and trade. This paper is primarily about the former. In general, this paper focuses on the historical background of the issue and the jurisprudential and legal theories and views regarding it. In western world the issue has been discussed with its vast dimensions. The issue in point has altogether left untouched by the past Muslim jurists as well as the later ones. To augment the arguments, the key terms such as right, property, ownership, copy right have been included in this paper. It has been followed by the characteristics of rights and their types.

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WESTERN CIVILIZATION & ISLAMIC SOCIETY
(IN THE VIEWS OF ALLAMA IQBAL & MURTAZA MUTHARI)

By: **Dr. Syed Sakader Abbas Zaidi**[*]

Key words: *Western civilization, Islamic Society, sciences, Allama Iqbal, Murtaza Mutahari.*

Abstract

The present Western civilization emerged as a result of the academic endeavors by the Muslim intellectuals -expert in Latin and Greek sciences- who settled in Europe after leaving Spain. This followed the beginning of the scientific development in Europe, paving the way for new inventions. Then, the European nations embark upon searching new markets. Their greedy eyes were set on the countries of Asia and Africa. They tried their best to prevail over and exploit the dominated countries. The masses of the dominated nations could not break the European yoke. The painful destruction of Islamic countries by the Europeans made the hearts of Iqbal and Motahari bleeding. The major thing that hurt the two was the fact that the European civilization had enslaved the hearts and minds of the Muslims, along with the political capitulation. They, therefore, tried to expose the negative aspects of European civilization in their writings. They attempted to awaken Muslims by highlighting their glorious intellectual past to fight western civilization. In this paper, the thoughts of the two personalities have been analyzed.

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AUTHENTICITY OF A NON-SUPERIOR JURIST'S OPINION

By: *Shaikh Jafar Ali Yasoobi* [*]

Abstract

Weather the opinion of a non-superior jurist in Islamic jurisprudence is authentic or not when a superior to him exists? This is one of the problems the followers of Islamic jurisprudence frequently face. If the opinions of a superior and a non-superior jurist differ, weather it is compulsory for a follower to pursue the superior jurist' opinion (Fatva) or he may follow the non-superior one? This is an important question in Islamic jurisprudence.

*The writer has weighed the view that it is compulsory for a follower to follow the one who is superior in knowledge. He argues in favor of his assertion, referring to the principle of the "consensus of jurists in a religious issue" (Ijmaa /*اجماع*). The second argument, for the author, is the accepted tradition of Umar Ibn e Hanzala. This tradition declares the opinion of a non-superior jurist as unauthentic, when the opinion of the superior is in its opposition. The text of this tradition says: "I (the narrator) asked Imam Sadiq (A.S)... He replied:* الحکم ما حکم به أعدلهما و أفقههما و أصدقهما في *.* الحديث و أورعهما ولا يلتفت ألى ما يحکم به الآخر *... "(the acceptable) judgment (Hu'km) is the judgment by the man who is more honest, more learned, and more truthful in his sayings and is more pious; and the decision of the other one is uncountable."*

Some people have questioned the tradition, pointing at three points. First, the accuracy of the tradition is not confirmed. The author has countered the assertion by stating that it is satisfactory. Second, this tradition is in opposition with what is accepted by all Shia jurists. The author has rejected the claim as well. Third, the tradition is related to the legal affairs (handled by courts), not to general affairs. Again the author has precluded the assertion given the non-existence of any differences between legal and general matters in Islamic jurisprudence. For the author, even if the tradition is supposedly confined only to legal matters, the merit of his hypothesis is confirmed i.e. the criteria of adoption or rejection of an opinion is the same: the superiority in knowledge.

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