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Linguistic Study of The Qura'nic Translation of Shah Abdul Qadir

Dr. Muhammad Saleem Khalid *

The holy Quran is the last revealed book of Allah (SWT). It has an honor of being the Word of Allah (SWT) with many other prominent features. This book of Allah is complete and all inclusive. There is no space of doubt in it.

One should have complete knowledge of Quranic Language for its understanding. And from a language teacher its meanings should be learnt. Shah Waliullah made a great contribution for those who don't know Arabic by translating Quran in Persian. He broke stagnation of reading Quran without understanding. Shah Abdul Qadir made Urdu translation of Quran according to the need of the people of subcontinent on footsteps of his father, Shah Waliullah.

Urdu translation of Qura'n is the contribution of Shah Abdul Qadir which opens the doors of translation in other languages and people of the subcontinent began to understand it. This Urdu translation completed in 1205 A.D. It is among those prose writings which are primary in northern subcontinent. In that time Urdu language was in its primary stages and particularly prose writing was much less in custom. In spite of it, this translation is rich with linguistic and literal qualities. First time, when Shah Abdul Qadir made Urdu translation of Quran, it was a great honor for Urdu language that it successfully took meanings the sea of broad meanings and concepts of Arabic within it.

This is not only a translation but also a treasure of literal and linguistic qualities and a proof of Shah's legendary command on linguistics. Under review Shah's translation of Quran is in today's customary Urdu. Shah Abdul Qadir by applying new meanings to usual words, gave a new life to these. There are abundance of such words in this translation which could be used instead of Arabic and Persian words to give new colour to the expressions. Same language is used which was customary in that time and Shah Abdul Qadir gave new dimensions to this public language and idiom by using it for Quranic translation.

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Ta'weel: Exigency, Conditions & Limits

Dr. Habibullah Chishti *

The Holy Qur'an is the word of Allah (SWT) to guide human beings till the Day of Judgment. The holy Qur'an is perfect and comprehensive by its meanings and message and the most influential message regarding its miraculous nature. The scholars of holy Qur'an have divided its verses into two types: "*Muhkamaat*" and "*Mutashabihaat*". The "*Muhkam*" verses are interpreted with the help of known meanings whereas in interpreting the "*Mutashabih*" verses the apparent meanings are not presented to the seeker of guidance. The meanings of this kind of verses are explained with a method which is called "*Ta'weel*".

This research has noticed a number of contemporary writers using the method of "*Ta'weel*" without any consistency and following a set of principles. Sometimes, these commentators seem to violate the way of early and authentic books of "*Tafseer*". Therefore, this paper explores the answer of the following questions: What are the literal and technical meanings and usages of "*Ta'weel*"? How are these meanings connected to the "*Tafseer*" of the Holy Qur'an? When and why does a commentator of the Holy Qur'an feel the need of the method of "*Ta'weel*"? What are the necessary conditions and limits of "*Ta'weel*"? What problems/questions arise if a scholar of the Qur'an violates the established principle of "*Ta'weel*"?

Some suggestions are also presented for researchers in tafseer of the Holy Qur'an. Some of those are as follows:

1. Solid evidences must be provided in preferring the hidden meanings of a verse.
2. These hidden meanings should not be against the Qur'an and Sunnah.
3. The meanings by the method of "*Ta'weel*" must not be in opposition to the consensus of Muslim Ummah.
4. The method of "*Ta'weel*" must not follow only the literal and literary works.
5. The Method of "*Ta'weel*" should not follow the deviated thought.

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The Concept of Collective Justice, Its need and Importance

Dr. Abdul Ali Achakzai *

In Islam, the concept of collective Justice has vast meanings. It can't be confined to any one aspect of life. It covers all aspects of human life. It consists on social equity, economic justice, politics, freedom and religious tolerance. This kind of justice creates a fair balance between duties and rights, between worship and business, between faith and actions, between spirituality and materialistic approach, between politics and economic, between worldly life and life hereafter.

The collective justice is not the name of economic justice, it has comprehensive and extensive concept of justice in all aspects of human life. It deals with the personal problems of an individual and the problems of society as whole, the problem of worldly life and the life hereafter, body and soul alike. In other words it has multi faced dimensions which deal all aspects of life. Justice in all aspects of life balance between duties and rights can't denominate as collective justice.

For collective justice, the Holy Quran and the Sunnah of Holy Prophet has determined the basic principles. Keeping the changing situation of society and the need of the hour, the collective justice can't be determined according to the wishes of Common Muslims. The collective justice has the following aspects.

- i. Social Justice,
- ii. Economic Justice
- iii. Legal Justice.

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Imam Yahya Bin Salam and His Impact on the Field of Tafseer (Exegesis)

Dr. Haroon-ur-Rashid *

Basic theme: (To prove historically that there was no discontinuity in the rising of the knowledge of Tafseer between first and third hijra century).

The beginning of the second hijra century is known as the era of formal compilation of different Islamic disciplines. The discipline of Tafseer was one of them. The first contribution in this respect was by Abdul Malik Bin Juraig (died in 149 h). He compiled the Tafseeri Narrations of earlier experts. His work was then critically studied by the scholars of that time. Beside this critical study, two important elements of Tafseer were incorporated in the knowledge of Tafseer which were: Al Qiraa't (knowledge of different recital modes) and Al Irab (knowledge of syntax) which play vital role in broadening the knowledge of Tafseer. The first name which is usually quoted by the writers for this contribution is the name of Abu Ja'far Muhammad bin Jareer Al Tabari who wrote his well known Tafseer in the last decades of third century, which in fact shows a big gap in the rising of the knowledge of Tafseer between the first and third century. They missed African Tunisian Tafseeri circle.

This circle filled this gap successfully and showed the continuity in the rising of this knowledge. The big name of this circle was the name of Imam Yahya Bin Sallam (died in 200 h.) whose contribution proved the rising of ilm ul Tafseer in between Ibn Juraig and Ibn Jareer Al Tabari. Yahya had a great impact in this field. His tafseer is in three volumes in Tunisia. His Tafseeri ideas were quoted by great scholars of Tafseer, like Al Mawerdi, Al Sa'labi, Al Qurtubi, Ibn ul Jaozi, Abu Hayyan, Ibn A'adil, Ibn Atiyya, Al Khateeb Al Sharbini and Abu Muzaffar Al Sama'ni. His tafseer was also summarized by Hood Bin Muhakkam Al Howari Al Ibadi and Ibn Abi Zamanain.

He incorporated the opinions of the scholars of Basra and by doing this he was the first scholar of Tafseer who introduced Al Irab in the field of Tafseer. His maximum narrations were from Al Hasan, Qatada, Mujahid, Ikrima and Al Kalbiy with his scholarly comments. Analysis of Qiraa't is also an important part of his work.

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Exegeses of the Holy Qura'n by Various Sects: A Comparative Study of Some Verses

Dr. Daif Nettour *

The interpretation of the Qur'an by the Messenger of Allah (May blessings and peace of Allah be upon him) and his Companions (May Allah be pleased with them) is the most authentic. But later when the Mu'tazilah, the Ithna Ashariyyah, the Zaidiyyah and the Ibaiziyyah appeared, they interpreted the Qur'an according to their beliefs and sectarian thoughts. This paper studies five important topics—the vision of Allah on the Day of Judgment, the deeds of the people, the grave sin and intercession, and magic—in their exegeses to analyze and examine the opinions of these sects. The most significant points which have resulted out of this discussion are as follows:

The Ahl-u-Sunnah and Zaidiyyah admit the vision of Almighty Allah on the Day of Judgment whereas the Mu'tazilah, Ithna Ashariyyah and Ibaiziyyah do not see the possibility of it. The Ahl-u-Sunnah, Zaidiyyah and Ibaiziyyah agree that the deeds of people are created by Almighty Allah but the Mu'tazilah and Ithna Ashariyyah differ. The Ahl-u-Sunnah say that the person who commits any grave sin (Kabirah) remains Muslim due to his belief. If he dies without repentance, it is in the authority of Allah to punish him or to forgive him. The Mu'tazilah, however, opine that doer of a grave sin will remain in Hell if he does not repent. The Ithna Ashariyyah, Zaidiyyah and Ibaiziyyah assert that the doer of a grave sin, if he does not repent, he will remain in Hell forever.

The Ahl-u-Sunnah wa al-Jama'ah, the Ibaiziyyah and Zaidiyyah say about the magic that it is something real and that the Holy Prophet was influenced by magic. However, Almighty Allah removed that impression. The Ithna Ashariyyah and Mu'tazilah hold that magic is just imagination and it has no influence of the body unless something is eaten, or drunk or smelt. They denied the influence of magic on the Holy Prophet (May blessings and peace of Allah be upon him).

Through this research, I reached the conclusion that the largest sect encountered by Ahl-u-Sunnah wa al-Jama'ah is Mu'tazilah. It opposed Ahl-u-Sunnah wa al-Jama'ah in five issues i.e vision of Allah, deeds of the people, the doer of grave sin, intercession and magic.

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*Translation of the Holy Qura'n
in Indian Subcontinent between rules and application
(Samples of Urdu Translation)*

Dr. Shah Junaïd Ahmed Hashmi *
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The Holy Qur'an is the word of Allah (SWT). One of the most conspicuous aspects of its miraculous nature is that, it creates a paramount rhythm and an intimate symphony through its profound language and vogue, which drives mankind to tears and ecstasy. It has always been unanimously admitted that the rhetoric and rhythm of the Arabic language of the Qur'an are characteristically very powerful and any translation is bound to be an imperfect attempt of the glittering splendor and the radiant beauty of the original text. However, the need and exigency of Qur'anic translations have always been felt and dwelled upon.

The region of the sub-continent has distinctive place in terms of very early attempts & multiplicity of languages to which the text of Qur'an is translated. This paper focuses on detailed critical and comparative analysis of various translations rendered into Urdu in the Indian Sub-Continent. Moreover the principles of translations, its hurdles and challenges and different approaches in the continent have also been taken into consideration.

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Political Aspects from the Prophet Repute Enlightenment

Dr. Fath ur Rahman Al-Qurashi *

The fair policy of any nation is the management of its interior and external affairs based on the norms and rules that maintain security to their individuals and groups, realize justice among them, guarantee their interests and betterment, and organize their relations with others.

The Prophet has been the reference of the Muslims public affairs in peace and war times; basing his judgments on holy inspiration, his own viewpoint, and his companions advice in case of no inspiration. With such references of judgments, the nation needs and interests were accommodated and guaranteed.

Be it the principle of relations among Muslims themselves or with others or an exceptional state, war was the last resort to repel enmity and chaos. The commandments that are concerned with the reduction of war consequences are the best of the rules known to protect humanity.

This participation (political aspects from the prophet repute enlightenment) incorporates two basic aspects: the prophet approach to address kings, presidents and others, his diplomats and their characteristics, including focus on some of the most important messages, the kings' replies and the results of those messages. The second aspect is about the prophet approach before and within the war time: his stance towards Badr internees and people of Almustaliq, his interactions with Bani Quraitah, and the people of Mecca on the day of its liberation.

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Security and Peace: An Islamic Perspective

Dr. Asmatullah Anayatullah *

The only eternal true religion with Allah, Islam, is chosen as way of life for His servants through which Allah guides all who seek His pleasures the ways leading to safety. This is the best opted religion for entire universe and all apostles, because of its broad comprehensive and conclusive notion of peace, tranquility, nonviolence, as embedded in its three root letters SLM, as compared to any religion else.

It is historically established proof and non-rebuttable fact, that whenever the supremacy of Islam enjoined and its rules implemented, consequently peace prevailed and human relations much adhered with his breeding further affirm this conceptual notion of peace at national and international level, as guaranteed in total submission to Allah (SWT) and obedience of His Messenger.

Likewise Islam has highlighted, on the other hand that the origin of mischief and non-stability is transgression of Islamic injunction and deviation from Apostle's teachings, which emerge in form of clash between various segments of the society.

Though all rules of Shari'ah related to peace exterminate mischief, anarchy, chaos etc, from inner-self of an individual and his instinct, which is basis of peace covenant with entire universe. In this regard the very first duty of each Muslim toward others, salutation as motto of peace, pertaining very vast

multidimensional meanings and notions; some important are: reminder; that (Al-salam i.e.) that Allah is surveillant upon you, though you shouldn't be ignorant, token of peace, prayer, turn aside from the ignorant and peaceful relation with non-combatant.

Moreover Islam inspired Muslims to adopt tolerance, grant pardon and have kind attitude toward others. Islamic manifestations of disputes settlement through compound at different level and prohibition of all means of causing disorder and blood shedding on the earth and so on such spontaneous, undeniable & unique characteristics which have been admitted by un-biased non-Muslims as well.

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Zarruq's Concept of Integrated Islam

Dr. Ghulam Shams-ur-Rehman *

The versatile North African scholar Ahmad Zarruq (d.899|1493) attempted a systematic integration of the three main branches of Islamic science: theology, jurisprudence and Sufism. It was Zarruq's conviction that these three subjects of enquiry must be part of a consistent and indivisible Islam. He proposed that, while theology is the science of faith and jurisprudence the science of practice, Sufism is the science that purifies intention. He further maintained that these subjects are correlated with each other. For Zarruq, it followed that any one of these fields of study was incomplete without the other two. From this conviction came his argument for the indispensability of Sufism in Islam.

My paper aims to study Zarruq's concept of integrated Islam as manifested in his best conceived work, the *Qawaid al-Tasawwuf*, with special attention to the author's efforts to restore the authority of Sufism while refuting the arguments of theologians and jurists who disparaged it.

Keywords: Ahmad Zarruq, the Sh[dhil\yah, Integrated Islam, Sufism, North African Islam of fifteenth century.

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