

ABSTRACTS:

TASAWWAF IN TAFSĪER MA'ARIF AL QURAN

*Hafiz Mahmood Akhtar**

Tasawwaf in Tafsīer Ma'arif al Quran Through Tafsīer, Ma'arif al Qura`n is famous for its jurisprudence point of view, but it describes mysticism at some places too. Shah Wali Ullah is an important figure in the sub-continent.

Mufti Muhammad Shafi (R.A.) promoted the Shah Wali Ullah's thought in his Tafsīer, The main topics of Tasawwaf discussed in Mufti Muhammad Shafi, are, purification, Patience, Ethics, forgiveness and balance in this world and the world hereafter. Moreover he explained the concept of monasticism, and get material benefits for this physical world. The author in this paper explains Mufti Muhammad Shafi's style writing on Tasawwaf.

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**GHAŘĪB UL HADĪTH : IT'S IMPORTANCE UNDER
STANDING IN HADĪTH**

*Humayun Abbas**

Gharĭb al Hadĭth is one of the bits of knowledge and arts that descended from Ilm ul Hadĭth . Gharĭb ul Hadĭth is, fundamentally, a dictionary of Hadĭth . It focuses on literal translation as well as interpretation of words. Ghraĭb ul Hadĭth opens new dimensions for the understanding of Hadĭth . The meanings extracted form Hadĭth are largely dependent on Gharĭb ul Hadĭth . This paper particularly deals with the meaning of Ghraib ul Hadĭth , defintion of Gharĭb ul Hadĭth , books written on Gharĭb ul Hadĭth , need of Gharĭb ul Hadĭth and significance of Gharĭb ul Hadĭth . The author describes Gharĭb al Hadĭth some examples, for understanding the Hadĭth

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**SEERAT UN NABI, SHIBLI NAUMANI TRADATIONS OF
TABRI- AN ANALYSIS**

*Kaleem Sifaat Islahi **

Seerat-un-Nabi (Shibli Naumani) is an important seerah serial in Urdu. Allama Shibli Naumani took several sources of Tafseer, AHadīth and Seerah books in his Seerat-un-Nabi. Many of his sources, an important is “Tarikh-ul-Ambia war ur Rassol wal-Mamluk” by Ibn-eiJarir Tabri (225-310 AH). Reliable source has been used in this book wwhen writing about the Holy Prohet (Peace be upon Him) and Khulfa-e-Rashdeen, this is why the later writers gave it a great importance Shibli Naumani used this as a basic source. The scholar narrated Tabri’s traditions continuously that have been used by Shibli. By critical analysis of Tradations of Tabri it is concluded that Shibli wrote only and exact the tradations that has been verified by other reliable sources. He criticized at some palces and analyzed on the certain / established.

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**THE DEVELOPMENT OF SĪRAH AND MAGHAZI
IN THE PERIOD OF T`AABIE`EN**

*Mahmood ul Hassan Arif**

The Development of the biography of the Holy Prophet of Islam in the reign of 2nd generation of the Muslims: As, Knows every student of the Seerat-ul-Nabi, the collecting the material on seerat (or Seerat Nigaari) was initiated just after the Dawn of Islam, and first of all, the mother of Muslims, Hazrat Khadeeja, began stating on the Seerat-ul-Nabi and her golden words on the Seerat are shining in every book of this kind, but it is fact that the work on the Seerat-ul-Nabi in the beginning of Islam was without any title and after this it was known by the title of "maghazi" than with the title of "Seerat" and "Mashahid", etc. The articles consist of the research about deferent words and the scholars who worked upon this subject in the earliest centuries of Islam.

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**ORIGIN AND INFLUENCE OF JURISTIC DIFFERENCES
IN ISLAMIC LAW: A PIONT OF VIEW**

Irfan Khalid Dhillon *

The most wonderful thing in the creation of Allah is variety and diversity which can easily be observed every where in His creation. Difference of opinion is one of the varieties of His creation. A man has been bestowed with the quality of thinking and reasoning. His intellectual and perceptive power is different from others. Islam encourages reasoning and argumentation and announces two rewards for a judge on his correct verdict and one reward even on his wrong verdict. Islamic Law is built on two basic legal texts: the Holy *Qur'ān* and the *Sunnah* of the Holy Prophet peace be upon him. This article deals with two issues: one is the origin of Juristic differences. The other issue is to find out the influence of these juristic differences on Islamic Law. A scholarly attempt has been made to discuss the reasons of juristic differences among *Ṣaḥāba*, the companions of the Holy Prophet peace be upon him, on the interpretation of texts of the Holy *Qur'ān* and the *Sunnah*. After this study, it is proved that all these reasons of differences are legal and logical. Muslim jurists dived into the texts of the Holy *Qur'ān* and the *Sunnah* and fished out a variety of legal opinions. This variety of legal opinions of *Ṣaḥāba* played an influential role on the constitution of different legal schools and their temperament. Every school followed the opinions of *Ṣaḥāba* and they did not go beyond the opinions of *Ṣaḥāba*. All schools look towards the differences of *Ṣaḥāba* in support of their opinion. Muslim Jurists of every age tried their best and made a legal issue very clear with its almost all aspects. This resulted for *Ummah* in providing them the facility to act upon any one aspect of the rules of *Shari'ah* according to the needs of their time and place.

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**JIZYA AND KHIRAJ IN THE LIGHT OF ISLAMIC
JURISPRUDENCE AN ANALYTICAL STUDY**

*Zulfiqar Ali**

In the world the economic system of the states the tax collection has its own significance. The welfare of the people and the progress of the states depend upon the collection system of tax. If a state has no proper system of it, then the survival of that state is not possible.

In the past, Islamic states have been collected Zakat and Ushar from Muslims while the Non-Muslims have paid Jizya and Khiraj. The aim of this collection of Jizya and Khiraj was not to suppress or deprive them, but they were the equal citizens of the Islamic state and were given the same rights as to the Muslims. The Muslims had to pay Zakat and Ushar and to offer military services to the state, while the Non-Muslims were not bound.

It was compulsory for the person to be mature, sane, healthy and can earn and to pay Jizya and Khiraj. If a person had not the above capacities, then the state did not demand for the payment of Jizya. Women, children, disables, aged and clergies were exempted to pay it. Khiraj was taken only from those Non-Muslims who owned lands. In the process of receiving tax from Non-Muslims, they were not treated harshly by the Muslims and there were several other aspects for the remission of these taxes. The Non-Muslims did not consider Jizya and Khiraj to be a burden for them.

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**SELECTED BOOKS OF FATWAS FROM BRALEVI
RELIGIOUS SCHOLARS:
ANALYTICAL STUDY**

*Ghulam Yousuf**

Ifa in its essence is a manifestation of divine decree. It endeavours to find out a solution for problems pertaining to Fiqh in the light of Sharia. Issuing Fatawa is most sensitive and a delicate task and its Gradual evolution in an historic dynamics is a continuous process. The process of Ifa never halts and continues to evolve. Recessions in the process of Ifa entails to in religious life and the cohesiveness in edict help in the overall evolution in the legal system. In the absence of Fatwa the Muslim community is less pruned to religious practices and as a result the spiritual consciences of the society suffuse. In the Prophetic era and later in the times of Sahaba, the juristic process leading to edicts (Fatwas) was primarily based on oral traditions. In Prophetic times the companions use to refer their issues back to the messenger of Allah for final judgment. The Prophet's personality was the ultimate central figure for the resolution of the affairs of the community. Later on the focus of centrality shifted towards his companions who were authorised in reforming the legal opinions. As the expansion of the Islamic empire progressed, people belonging to different walks of life affirmed and adopted the eternal principles of righteousness. A society was born out of new horizons of civilised culture, Mutual coexistence of different nations generated new problems that demanded a fresh orientation of Law from a legal import. As a result the scholars and jurists carved out a discipline of knowledge in the light of Quran and Sunnah that would instigate to solve the problems confronted by the masses. 'Ilm al-Fiqh or the discipline of Jurisprudence was a product that evolved and emerged from within the various branches of Islamic Law and theory. Some guiding principles pertaining to fiqh were also derived by the Jurists with their utmost interest and dedication. During the course of history, a group of scholar in their individual capacity being affiliated with the sciences of fiqh have always marked their presence by academic proficiencies along with God given faculties of Intellect and authority that in response attracted the hearts and minds of the common as well as the learned. Such institutions have taken up the responsibility and played an active role in shaping the collective consciousness of Muslim community at large. Due to time constraints, this article under view very briefly encompasses an analytical study of a selection pertaining to eleven books of edicts only, that are held as canonical among bralevi scholars. The introduction to the material is given briefly along with chronological order. Encapsulating such an academic research or such a claim in so short a time is just like confining in an atom the entire spectrum of pearls.

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**ISLAMIC BANKING; PAST, PRESENT & FUTURE
AN ANALYTICAL STUDY**

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Modern banking system is interest based, due to usury, Western World is facing financial crisis and this situation needs an alternative model of banking and finance which should be less opportunistic and exploitative and more equitable and just. Cotemporary world needs a very fast, fair and just banking and finance system; Islamic banking system can do a better job in this field and meet the needs of the day in better way. Islamic banking is interest free banking based on Islamic Law, its uses include Mudarabah (profit sharing) Murabahah (advance purchase with later sale at market up prise) Ijarah (leasing or long term credit). Islamic banking was developed in 1975 and Islamic bank Bangla Desh had the honor of first Islamic bank of South East Asia. With the passage of time, Islamic banking had shown a tremendous growth, currently there are over 500 Islamic financial institutions with a total size of US\$1.2 trillion. It is welcomed in Muslim World as well as in other region of the world. More than 60 countries have Islamic banking institutions out of which approximately 37 Muslim countries, 23 non Muslim countries including USA, UK, Canada, Switzerland, Sri Lanka, South Africa and Australia have Islamic institutions. This sector is also creating a large number of jobs, in 2007, thirty seven lac and sixty eight thousand people were engaged with these institutions round the globe and it is expected that this man power will grow at the figure of 10 million till 2015. Pakistan has also shown good score in this sector, Meezan Bank is pioneer of Islamic Banking in Pakistan. Although Islamic is growing at good scale yet it has many challenges to meet. This paper will review the past and present situation of the Islamic banking and highlight the hard areas to cover in future.

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AL-QASĀMAH AND ITS ROLE IN PROTECTING OF HUMAN BLOOD AND IN ELIMINATING OF CRIMINAL OFFENCES

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Al-Qasāmah has great significance in the discipline of Islamic Criminal Law. When a murderer is unidentified, Al-Qasāmah, as an oath, is used to remove accusation of murder from a person or to prove accusation against a person. It provides Diyya (compensation) to the legal heirs of the killed one when no one is admitting that he has killed the founded dead body and has not seen any murderer. And also there is no concrete evidence with the administration or court of law against any individual about the murder. Al-Qasāmah has been legally recognized in Islamic Criminal Law in order to save and protect human life and blood. Islamic Law is too much impatient to protect and safeguard human life without any sort of distinction on any basis and compensate human blood through Qisās and Diyya. Islamic law has also legalized every source of witness to save human life and compensate the blood when it has been bled intentionally or wrongfully. In fact Islamic criminal law is emphasized on the maxim, “ لا يطل دم في الاسلام ”. It means that blood of a human being is not wasted innocently and either Qisās is taken or he is compensated through Diyya if he remains alive otherwise paid to his legal heirs in case of his death. Al-Qasāmah is a wide-ranging term for oath envisaged by Islamic Criminal Law containing recurrence of oath in case of mysterious murder. This oath is taken from fifty residents (recognized by Islamic law of evidence for taking oath) from the place where the dead body is found. In the oath they have to declare that they neither killed him nor seen any one (the murderer) killing him. The residents are responsible to pay the blood money if no one is admitting and there is no solid evidence against any one. This article describes the various definitions of Al-Qasāmah and its legalization from different Ahādith of the Prophet Muhammad (S.A.W) and from sayings and practices of his companions (RA). A thorough discussion about its rules and regulations, structure, modes of implementation, conditions, aims and objectives has been presented jurisprudentially in the present work.. It also demonstrates its procedure of implementation through Courts. It also illustrates the arguments of proponents and opponents of the concept from classical Muslim jurists. The previous group is related to the majority of the jurists including Ahnaf, Malikiah, Shafiah, Hanabilah, Zahiriah, and shiat Al Imamah (R.A.A) while the latter group includes Sulaman bin Yasaar, Qatadah, Muslim bin Khalid, Salim bin Abdullah, Abo Qalabah and Umar bin Abdul Aziz (R.A. A). Moreover, arguments of the proponents are stronger than the opponents and therefore the view point of the earlier is preferred over the view point of latter.

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WATANIYYAH: RIGHTS AND DUTIES IN THE LIGHT OF ISLAMIC SHARI'AA

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All praises be to Allah and blessings on Prophet Muhammad (PBUH) and his companions (RA). It is a natural phenomenon to love one's homeland. This is common to not only humankind but also rest of the creatures. Motherland may be defined as a land where someone is born or naturalized. Wataniyyah is but love for one's country and countrymen. A patriot is he who prefers nationalism to individualism and always ready to help others and defends one's country. The concept of Wataniyyah is not same in all religions and civilizations of the world. As far as Islam is concerned, it has a very special stance with regard to Wataniyyah. Islam endorses its followers to love their respective country and enjoins them to observe all relevant obligations. Islam also wants to see its followers to have close and friendly relations among themselves. The holy Qur'an has enjoined in this regard: "All believers are one fraternity". The holy Prophet (PBUH) also instructed his followers in this regard as follows: "Be one fraternity O slaves of Allah". Islam has introduced some rights and duties with reference to being a countryman. Here go some of the major rights as a citizen:

- 1- Dignity of being a mankind.
- 2- Right to nationality.
- 3- Equality among countrymen.
- 4- Well-wishing
- 5- The spirit of intimacy, affection and compassion.
- 6- Freedom of religion and belief
- 7- Freedom of opinion and expression.
- 8- Freedom to live, work, movement and health care etc.
- 9- Right to property, justice, education, socio-politic and economic rights.

As far as duties are concerned they are as follows:

- 1- Allegiance to state
- 2- Complying with the ruler.
- 3- Promotion of virtue and prevention of vice
- 4- Striving for reformation of the society as ordained by the religion.
- 5- Defense of the country.
- 6- Loyalty to the nation.
- 7- Striving for economic prosperity of the country and paying taxes honestly.
- 8- Observance of laws of the land.

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