

Abstracts of Urdu Articles:**Quranic Verses on Jihad and Orientalists' Approach**

Fatima Noreen

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Jihad is a very vast term and one of the greatest acts of the religion Islam. The main source of the doctrines of *Jihad fi Sabeelillah* is the Holy Quran. The Holy Quran is the word of Allah Almighty but the orientalist call it the writing of Muhammad (SAW). The orientalist have deliberately, in a planned manner, created confusion and fabrication in the interpretation of the Holy Quran. According to most orientalist there is contradiction in the Quran (Holy) about Jihad highlighting the incoherence in its doctrines. Some orientalist accuse Islam of having a violent nature because they say that the Jihad related verses of the Quran command its followers to terrorize, kill and plunder turning them into terrorists, torturers and plunderers. In this research paper, the accusations of the orientalist have been responded to, supported by logic and proof from the Holy Quran, Sunnah of the Holy Prophet (SAW) and historical evidences. It is also proved that the reason behind such accusations of the orientalist is their own lack of knowledge and biasness. Orientalist are ignorant of the purpose behind the prophet hood of Hazrat Muhammad (SAW), the one on whom the Quran was revealed, and if they understand this purpose, they will realize there is no contradiction in the teachings of the Holy Quran related to Jihad. In reality, jihad promotes world peace by abolishing violence and terrorism and this is proved through the present research.

The Style and Methodology of Arkati's Book Nasr al-Marjan

(An Introduction)

Muneba Rizvi

Muhammad Farooq Haider

Rasm al-Mushaf is an important Quranic Science which deals with the Mode of Script of Qur'an. Keeping in view the importance of this Science many of scholars have done valuable work in this field. In addition to this great collection a renowned scholar "Arkati" also compiled a comprehensive book named Nasr al-Marjan fi Rasm e Nazm al-Qur'an (نثر المرجان في رسم نظم القرآن). This commendable book on Rasm consists of seven volumes. This book was compiled utilizing the original sources of this subject. The Author has divided the book into two parts first one is based on the basic rules and principles of Rasm (اصول الرسم) and the second is related to froosh al-Harroof (فروش الحروف). This Research Article deals with the first part of the book and elaborated the methodology of the Author regarding The Mode of The Script of Qur'an.

A Research and Procedural Study of maxim of Imam Abdu Dawood “He is virtuous for whom he (Abu Dawood) remains silent.”

Abdul Ghaffar

Sunan Abu Dawood is considered an authentic one among the six authentic books of hadith. Imam Abu Dawood has adopted very procedural style in its compilation. Every phrase of it has very extensive and deep meaning in it. A most discussed one of it is his maxim “he is virtuous for whom he remains silent.” Various religious scholars have adopted various opinions regarding this phrase and each one is endorsed “Sunan” is studied. In the present research, it has been tried to present this unique style of Imam under the light of sayings of various prominent scholars. Sunan has been compiled by selecting 4800 hadith(s) among five lac hadith(s) at Baghdad in 241 A.H. Imam Abu Dawood has also been titled as “Faqeeh and Mujtahid”. He is also titled as “Crown of Fuqha”. Various interpretations of Sunan have been compiled up till now, but this very maxim has been used at 1035 places in the Sunan.

The study of Sunan will not be perfect since this very terminology has not been explored. In the present research paper, it has been tried to put forth the opinions of various muhaddiseen, and at various places, it has been tried to elucidate it. It is worth mentioning here that Imam Abu Dawood himself has explored this very style as: “What I have not mentioned here, is virtuous for him”. From this point, the religious scholars have divided their opinion on this very term. Whereas this paper indicates that both two opinions, on the same way, it has been explored that some hadith(s) weak and not able to be acted upon them.

Salient features of Book on Seerah “Naseem-ul-Riaz”

Sher Ali

Razia Noor

Shamail is the important part of Seerat-e-Tayyaba. In Shamail describe the Prophets habits and Qualities, way of living, food, war instruments, daily routines and prayers. The first book on Shamail was of Imam Tarmindi "Al-Shamail-ul-Nabweya-wal-Khisail-ul-Mustafiya (SAW). Second Important book on Shamail is by judge Iyaaz "Al Shifa-be-tareef Hakook-ul-Mustafa (SAW)" which is a pride and valuable editing. It is famous in east and west. One of the biggest class of ulema have written a expositions and hashiyas on it. From one of those expositions is "Naseem-ul-Riaz" which is the most famous expositions of the book of Al-Shifa. It is written by Shahab-ud-Din Khafaji. After expressing biography of Khafaji the characteristics of Naseem-ul-Riaz have been explained.

Techniques of *Seerah* Studies in Contemporary Education System

Junaid Akbar

Muhammad Ikram ullah

Effective teaching depends on teacher knowledge and skills, students' nature and mental level, and appropriate teaching method. A teacher has to teach average, high, and performing students simultaneously in a class. Therefore selection of appropriate teaching method in different situations is a symbol of a successful teacher.

Use of appropriate teaching method is a basic skill of a teacher. Every method has flaws and strength. It is also a necessary skill to minimize weakness of a method to optimize learning. In this article the ways to minimize weaknesses of various teaching methods will be explored.

The authors of this paper believe that Prophet Muhammad ﷺ was sent to this world as a teacher. Therefore sayings of the Prophet Muhammad ﷺ will be explored and used to minimize the weaknesses of the teaching methods. Prophet Muhammad (SAW) himself used different methods in different situation to each of his followers. He used lecture method, question answer method, and demonstration by practical, and simulation method.

Mawlana Manazir Ahsan Gln's Approach to World Religions

Saad Muhammad Abbas

Syed Abdul Ghaffar Bukhari

Religion is the path that leads Human Beings to their ultimate destination. It has been always the major topic of discussion and is as old as Humanity itself. In Religion, the subject of discussion is man and the man is the vicegerent of God on the face of this earth.

Mawlana Manazir Ahsan Glni is a renowned Muslim scholar of the twentieth century. Apart from his expertise on various Islamic disciplines, Gln has also worked on major religions of the world producing valuable literary works. Most of the time we find him dealing with other religions, but in relation to Islam.

His understanding of religion and interpretation of the term Islam is discussed here. He uniquely comprehends Islam in a sense that Qur'anic definition of the term Islām gives it a universal character. It is not a new version of religion in the real sense of the word, rather its objective is filtration of other world religions from external or internal impurities that entered them with the passage of time, and give them back to its believers in their pure and original form. So the relation of Islām to other religions is supplementary.

Apart from Mawalana Gln's concept of religions, this article discusses the sources he relied on in studying different religions. For Islām like other orthodox Muslim scholars Gln's relied on Qur'an and Sunnah. For

Hinduism he derived his understanding from Mahabharata and for Christianity & Judaism he relied on Urdu Bible revised edition.

Sadr *Shariah*'s Approach to Islamic Law (A Critical Analysis)

Sultan Sakandar

Muhammad Saad Saddiue

Based on the principles of The Holy Quran and Sunnah Islamic Jurists have been engaged in giving solutions of the problems arising in life. Sadr ul Shariah was one of such jurists. Although the term 'FIQH' was generally applied to all disciplines of knowledge in the early period of Islamic History, but he described the term in progressive stages in the light of the views of different Muslim jurists. He has mentioned all definitions of Fiqh and tried to approach a definition, collective of all different views. He has disagreed with the definition given by Imam Abu Hanifa, Imam Shafi, Ibn ul Hajib and Imam Razi and put forward a more complete and comprehensive definition. This can be seen that he was successful in his endeavour to develop unanimity among the different schools of Fiqh. This Article will elucidate Sadr ul Shariah's views regarding Fiqh.

Islam is the Dīn of Moderation: An Islamic Legal Study

Hafiz Hasan Madni

There appears to be a significant increase in the inclination towards extremism and radical approach in the whole of the modern world, whereas the signature of Islām is moderation and middle-path. In other words, to avoid extremism and to call for moderation and middle-path is the fundamental and distinctive value of Islām. The term normally used to connote this moderation in Islamic Law is 'Wasṭ'. The following article discusses the position that moderation and middle-path uphold in the Islamic Law along with their illustrations in theology ('Aqīdah) and legal rulings (Aḥkām).

Concept of Ownership of Property in Islam

Muhammad Saleem

Farida Yosaf

Ownership of property is a controversial issue between capitalism and socialism. It is generally studied in the light of these two economic theories. This article is an attempt to provide an overview of the concept of ownership according to Islamic doctrine which is different. This article focuses on the modes of losing the ownership in the light of Islamic teachings. Muslim jurists' opinion is expressed in this context

as evidence. It is explained that Islam does not give an individual or a society and a state the absolute right of ownership.

Concept of Ummah and its Limitation (An Analytical Study)

Kalsoom Bi Bi
Shahms ul Basar

Umma And nation are synonyms. Both means 'group' or 'class'. Literally, the word nation means the group or class of those people who has the similarity in cast, language and religion. On the contrary, the word 'Umma' is free from all restrictions. Linguistics are agree on the matter that the real meaning of 'Umma' is class. A class which is based on one belief, on religion, and one nation. That is why we can replace Umma with religion. The word 'Umma' especially, is used for the Muslim's religiousness in the Holy Quran. It means all the Muslims of the world are just like one class which is based on religion. Literally, the word 'Nation means such a group of people which came into being after passing longtime progressive steps. In its progressive process, there is a big part of Psychology other than language, region, cast economical and social similarity.

Although, the above mentioned all the qualities have important part in the progressive process of a nation. But if a group has few of them instead of all the qualities, it does not matter, we can call that group a nation. It means, there should be the unity in the dominating qualities, partial differences are not important. In spite of the similarity in all the above mentioned values, there must be the similarity of time in a nation. It means the people of one time would be called one nation. But the word 'Umma' is also free from this restriction. Any person can be the member of Muslim Umma any time after accepting the Kalma Toheed.

The Islamic Concept of Possession in Modern Monetary Dealings of Shares

Muhammad Muaaz

Islamic commandments regarding business and trade are necessarily to be known by all Muslims especially businessmen, so that they would be able to avoid indulging in illegitimate trade.

Now a day, we know about the value of stock exchange market in the economy system of any country. There is a lot of attraction for businessmen and investors to deal with shares because it is easy and probably safe way to invest money and get profit. In shares market, brokers adopt different method of shares transaction like ready sale, future sale and carry over etc. A Muslim businessman has to know about the validity of these different methods of transaction. In Islamic Shariah, it is very clear that the purchaser has become the owner of purchased thing after the completion of agreement but he can't

be able to sale that purchased thing to another person before physical possession and the time of this possession is very important issue in sale and purchase of shares especially in ready sale. In this article, I'll discuss the different current ways of shares sale agreements in the light of this technical point which is called physical possession in Islamic Fiqh with different opinion of Islamic scholars to find the final and accurate results.

Islamic View Point of Consanguineous Marriage

Samia Athar

Muhammad Feroze ul Din Shah Khagah

Consanguineous marriage is a marriage contracted between close blood relations. Modern scientific research has proved that it is one of the major factors behind genetic disorders and consequently fatal diseases among children. Pakistan, with its majority Muslim population has a high rate of consanguineous marriage, where first cousin marriage is not only acceptable but appreciated custom. Religion also plays great role in the validity of cousin marriage as people believe that Islam, not only not prohibits cousin marriage but encourages. This paper tries to provide a better understanding of Islamic codes regarding consanguineous marriage based on the Quran and the Sunnah. It may help religious scholars and professionals providing premarital genetic counselling, who are regularly asked about consanguineous marriage, especially in Islamic communities.

Arabic Article:

Parallel Ju'alah and Its Applications in Contemporary Islamic Financing

Ameer Hamza

Hafiz Abdul Basit Khan

Ju'alah is as a contract in which a reward is paid to a nonspecific party who accomplishes a determined task designated by the first party in some period. It is a legal transaction according to *Shariah*. Unlike *Ijarah* (Lease contract) *Ju'alah* is not affected by the uncertainty about subject matter of the contract and it does not need acceptance. Furthermore, the worker (*Aamil*) in *Ju'alah* entitles to reward or compensation after he successfully carried out the designated task. Islamic financial institutions use an updated formation of *Ju'alah* that is called Parallel *Ju'alah*. A bank or institution, after entering in the contract as worker (*Aamil*), may accomplish the given task itself or through entering in another contract, that is executed parallel, with a third party, in which its status will rotate to offeror (*Ja'il*) and the third party will be the worker (*Aamil*). Bank may also play the role of the offeror (*Ja'il*) for some known or unknown task, irrespective of whether it offers for its own interest or for the fulfilment of its commitment in a Parallel *Ju'alah* contract.

AAOIFI allowed this formation of contract with condition that both contracts will be independent of each other and it is permitted unless it is stipulated that the institution will carry out the work itself. Parallel *Ju'alah* may be applied in various commercial transactions. It can be used for the exploration of minerals, extraction of water, collection of debts, discoveries, inventions and designs and brokerage etc.

Hameeddin Farahi as An Arabic Poet

Moqet Javed

Allama Abdul Hameed Al-farahi is one of the most renowned religious personalities in the sub-continent. His remarkable works on Quranic sciences are widely read. But few among us would be aware that he is also one of the most finest Arabic poets dwelling in this part of the globe. In this article we have tried to bring the characteristics and qualities of his Arabic poetry to light. We have divided the article in two parts. In first part, we have given a brief introduction to Allama Al-farahi, and, then, we have examined his published poetry in an analytical-cum- critical way.

Abul Hasan Ali Nadawi's Approach to the Challenges Faced by the Arab World

Abdul Majid Nadeem

The Muslim particularly the Arab has been suffering from a fatal phenomenon like difference of opinion since long. These differences have grown to the extent that they caused a civil war like situation in the Arab. A number of scholars dedicated their studies to these conflicts and presented some solutions. Syed Abul Hasan Ali Nadwi is one of them. He paid special attention to the challenges faced by the Arab world. The article throws light on the views of this great Muslim thinker. It has been established that Syed Abul Hasan Ali Nadwi not only pointed out the issues of the Arab world but also offered remedies to them through his writings.

English Articles

Visual Challenges Faced by Islam in South Asia in the Modern Era

Ghulam Abbas

After the advent of Islam in India, it had to face various challenges. In the process of social, commercial, religious and cultural intercourse of Islam with its Hindu counterpart, Muslim devotional tradition withstood the shift and transformation under the influence of local traditions of venerating the deities so deeply that even today, sometimes, it becomes difficult to decipher, what is Islamic and what is non-Islamic. These emergent new popular devotional concerns prompted to create a new genre of popular visual culture of Islam in South Asia. Amongst these popular festivals are the Sunni Milad/Mawlid, the Shia Muharram and the Sufi Urs; albeit the Muslims had been celebrating the festivals before the arrival of Islam in India, but the modalities of celebrations were reshaped to comply with the local taste and cultural ethos. Most probably, it was the local religious or cultural fascinations that gave birth to new festivals of Shabb-e Barat (the night of deliverance), Akhiri Chahar Shamba (the last Wednesday of the second month of Safar), Miraj Sharif (Ascension of Prophet Muhammad (PBUH)) and Giyarhawin Sharif (literally 'the Sacred Eleventh'), as we do not find antecedents of these festivals in Medieval Arab lands. The "popular Indian Islamic visuality" may be defined as the modality of celebrations of these festivals, and of course, the rituals and a wide range of the images pertaining to the festivals. Considering the Islamic proscription on the figurative representation of the living being, this study concentrates on how the "popular Indian Muslim visuality", in the modern era of visual, cut across the Sharia or Islamic doctrine.

Intellectual Groundings of Collective Ijtihad

Sajila Kausar

Islam is a perfect code of life awarded by Allah al-Mighty for the guidance of human beings. The Basic origin of its commandments is the Qur'an and Sunnah of the Prophet (SAWS). The fundamental principles of guidance for human life are provided in the Qur'an and Sunnah. The changing trends and requirements of human life due to progress of science and technology, social, political and economical circumstances desire to have such tool which can enable the sharia to meet the requirements of each era. Islam has introduced the principle of ijtihad to fulfill this gap. Ijtihad is not to create something new in religion rather it is to tell the point of view of religion about the newly born problems. The status of Ijtihad in the body structure of sharia is just like fresh blood, which keeps the Sharia practicable in each era. Ijtihad can be

performed individually as well as collectively, but in present era of specialization, it seems almost impossible to perform it individually, so collective method of ijtehad is going to be adopted. This paper is highlighting the intellectual groundings of collective ijtehad.

Application of Islamic Legal Maxims to *Hudood* Offences and Their Punishments

Fariha Fatima
Shahzadi Pakeeza

The article analyzes the application of Islamic legal maxims (one of the significant discipline of Islamic law) to a category of the criminal law of Islam i.e. Hudood offences and their penalties. It traces the co-relation between the legal maxims of Islamic law and one of the categories of the criminal law of Islam i.e. hudood penalties in relation to the Injunctions of the Holy Qur'an and the Sunnah of the Holy Prophet (peace be upon him). As the scope of Islamic legal maxims is not free from any other area of Islamic thought, so is the penal system of Islam, so with the help of examples mostly in the light of contemporary issues, this article examines how much compatibility exists between these two domains of Islamic law and how supportive is the nature of Islamic legal maxims to defend and justify the philosophy and wisdom behind the Islamic penalties of hudood offences as original, constructive and influential system of Islam. The aim of this article is to show the significance of legislative function of Islamic legal maxims in the area of Penal law of Islam and their legal status of in novel issues.

Diverse Onformations to Espouse the Mother's Womb-decrees, Inferences and Dilemmas Islamic Anhydrous

Ishtiaq Ahmad Gondal
Faiqa Imran
Romesa Mariam

The issue of posterity is very paramount in human beings. The need for superficial and artificial techniques to produce offspring's as an answer to the growing population without progeny is a serious demand. We, therefore intend to look at the issue from an Islamic perspective, trying to adjudicate the legal and moral viewpoint. The study indicates the learning from Quran and Hadith regarding the piety of couples and the perimeters they are confined to under Islamic laws. It also sheds light on the historical data in this regard. Verdicts of the Islamic scholars are also referred to, in order to ascertain the Islamic viewpoint on the intricate matter of surrogacy. The study highlights the issues that should be critically answered before reaching

a consensus on the application of such practices in the society. With great incertitude with respect to the real mother, genealogy and pedigree of the descendants is and will remain a bone contention. Contrasting settings among the males and females have been discussed to eliminate doubt of the illegality in aforementioned practices, drawing to close the subject with an attempt to remove misconceptions about surrogacy.

An Overview of Islamic Teachings on Infertility

Muhammad Qasim Butt
Muhammad Sultan Shah

Infertility can be considered a major life crisis for a couple who is supposed to take part in the process of procreation to contribute to the family building and assume their individual roles as physiologically sound and independent male and female. The ordeal of infertility can leave them stunned and emotionally distressed at the loss of children. They are often misunderstood by the family and friends and lose confidence as infertility can present a great challenge to their sense of identity. At times, when expectations from marriages are smashed, infertility can become a serious dilemma of marriage. This research paper elucidates the Islamic concept of infertility in order to understand the impact of infertility on the institution of marriage.