PRINCIPLES AND METHODS FOR INTERPRETATION BY DIFFERENT WAYS OF QURANIC RECITATIONS.

Rashid Ahmad Thanvi *

The Holy Quran has been revealed in seven different ways. These different ways of recitation or pronunciation are very important source of Tafseer. There are various kinds of Qira'at according to their effect on Tafseer. Most of the Qira'at cause to expand or explain the meaning of the Quranic words. Some Qira'at answer the questions arising by other Quranic verses. Sometimes this difference of Qira'at leads to the jurisprudential differences also. Therefore all the Fuqaha'a and Mufassireen concentrated these different Qira'at to interpret. Especially the Mutawatir Qira'at is a very basic and direct source of Tafseer. All the Fuqaha'a and Nufassireen consider two different ways of recitation or pronunciation as two complete verses. So if there appears a difference or conflict between the meaning of two Qira'at, it is a point of concentration of all Mufassireen and Fuqaha'a, because no Qira'at is to be given up as meaningless. They have principles and systematical methods for interpretation of such Qira'at.

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MOTIVES OF BATTLES OF PROPHET (S.A.W) AND HIS
ADVENTURES

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Islam by the untiring efforts of the Prophet (S.A.W) was spread in the whole Arabia just with in the short span of 23 years and also was going to preach abroad the peninsula. There was everywhere peace and order. Honour was safe guarded. Civilization and moral values restored. But when in the East or West the opponents write, they merely conclude on victorious adventures. As they discuss on the battles of the Prophet (SWS), they find fault and object upon in various fields, one of them is the battles were just for the lust of plundering so to get economic strength only. The persons who embraced Islam, infidels got jealousy by them and teased them in various methods. Prophet (S.A.W) was also tortured severely even the infidels planned to kill him so he and his followers had to migrate from Makkah. Common notion is that when the Muslims were at Makkah they bore all kinds of disasters mischievous and cruelties of the Meccans, as they approached Madina these disasters disappeared. This is not a fact; the calamities in Makkah were very strong but individually faced, arriving at Madina converted into infinite and from all directions. At Makkah they were one nation but at Madina jews having different culture were also confronting along with Ansar. Moreover, hypocritics were the severe ones in this scenario.

Having a detailed view of these battles this finding is not disputed or conclusion is not ambiguous that Muslims did their best to avoid the wars. But the enemies had a proud on their strength. Along with this Muslims though less in number but were not frightened. This is natural when confidence and strength confronted; confidence remained successful so was the case with the Muslims. They came victorious with the help and grace of Allah. In result of these battles many a time they got plentiful booty, this is just a routine matter. As there is a victory in a war when one group gets success, the other one defeated one leaves his belongings, as a result not only prisoners but also their possessions is captured. Does the victorious nation leave it as it is? But the West declares it plundering, it would be better to mind their mind so there would be doubt at all! The writer discussed in an argumentative and research style on the battles of the Prophet (S.A.W).

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The intellectual history of the Indo-Pak subcontinent remains incomplete without referring back to Shah Wali Ullah (1702-1763) an intellectual giant and famous jurisprudent of his century. His major work is the comparison of all the four authentic and agreed upon schools of jurisprudence in Islam. Each "Fiqh" is regarded faultlers and without any fundamental flow; but with the passage of time the rigidlessness of its flowers made it hostile to that of others. Shah Wali Ullah received an initiative guidance from the teachings of Prophet of Islam (PBUH) to sort out the commonality among these schools of thought. Being a sufi saint he interpreted this initiative norms as and order to comply with. Main language among the Muslim world were Arabic and Persian those days, So Shah Wali Ullah rendered his valuable books in these vernaculars. His major work Al musoffa (Persian) and Almusavva (Arabic) has been rendered in Persian & Arabic simultaneously by the author himself.

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THE RIGHTS OF A DIVORCED WOMAN

Munazzah Musaddiq *

The word “Mata’a” (benefit) in the Quran is used in general terms. It includes maintenance during Iddah and the dower if not paid before. It also includes particular “Gift” for the divorced woman. The divorced women deserve a benefit according to the fair practice, being an obligation on the God-fearing. The Mata’a (benefit) is obligatory for that woman who has been divorced before having privacy with her and had not been fixed the amount of dower at the time of marriage. The nature and the value of this gift is not determined by the Quran. Instead, it has been left to the husband to choose it according to his financial status. But it should not be less than one set of full dress as ruled by Abdullah Ibn Abbas (RA) and accepted by most jurists. However in all cases of divorce where payment of dower is necessary by the Shariah, an additional gift is also commendable though not obligatory.

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In this paper an analytical study of Insects (Class Insecta as a term of Zoology/Animal Sciences), regarding their usage as a food source, has been presented under the five Sunni schools of law (i.e. Hanafi, Maliki, Shafi, Hanbali and Zahiri). There are two entirely different opinions in this respect. Maliki school is of the view that all insects are allowed (Halal) to eat with some conditions, though there are a few Maliki jurists who disagree with them in this issue, whereas the rest of the jurists that is the main stream of the Sunni jurists in this matter, are of the view that insects are forbidden (Haram) in Islam however only a few of them are exceptionally permissible. This paper inquires into the sources and proofs referred by both of juristic groups in their legal debates and concludes that the main stream of jurists has more clear, solid and careful approach in this regard.

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Body and soul are the integral components of human life. In the absence of any one of these components, the fiber of human life cannot be maintained. Islam has not only permitted to fulfill the natural needs and requirements of the body, but also declared them as the rights of the human body. Eating, drinking, clothes, protection of the body from heat and chill, treatment and medicine and other similar things are the necessary requirements of the body. Without these necessary requirements the health and strength of the body cannot be maintained. Like these necessary needs, sports and entertainments are also required for the development of human body. Islam has not only permitted sports and positive entertainments, but also encouraged them. Positive sports and entertainments are proved from the life of Holy Prophet (SAW) and his companions. The Holy Prophet (SAW) not only allowed sports and healthy programs of entertainments but also declared them reward able deeds. Where the life of Holy Prophet is replete with the precedents of sustained efforts, preaching and jihad, God fearing, righteousness, knowledge and just deeds there many precedents of sports and entertainments are also found in his life. The sports, which were prevalent in the lifetime of Holy Prophet, and his companions, were race competition, wrestling, race competition of horses and camels, competition of Arrow throwing. Besides these sports, many other sports were also in vogue. The sports which are being played now a days and popular among the people, if these are not against the shariah, nor against the morality, nor conducive to the negligence of prayer times or the Day of Judgment, are permissible by Islamic shariah. This paper is about the sports and positive programs of entertainments. The sports and entertainment program should be remained under the umbrella of shariah.
INTERFAITH DIALOGUE – PRINCIPLES AND MANNERS

Hafiz Mahmood Akhtar

Interfaith dialogue is an old debate. This topic developed different shapes with the passage of time. Today, it has an international fame. Many organizations are in the field promoting it in East and West. Every setup has its own objectives.

Islam also has her viewpoint about this issue. She persuades invitation and dialogue, moreover it has some conditions that has been revealed in the Holy Quran.

In principle Islam does not believe in compromise and not invites to give and take nor it waits for proper time. Islam invites all irrespective of religions. It attracts the book holders on common teachings.

It brings them closer by human sympathy and basic human rights. It opposes making some confident, if they are not hostile to Islam, it cooperates in every walk of life. This paper contains interfaith dialogue, a viewpoint, in the light of Quran.

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LITERATURE OF TRAVELS THROUGH VARIOUS AGES

Hafiz Abdul Rahim *

Travel-loge occupies a significant place in literature all the world over. This article deals with a few numbers of travel-loges produced by eminent scholars such as Ibn-e-Batota (1302-1377) Ibn-e-Jubair (1154-1217) etc. The research in this regards reveals that particularly the Muslim scholars in the past were accustomed to travel for various reasons such as Hajj/Umrah, trade, preaching and tourism etc. In this connection, they wrote down their experiences, observations and provided information regarding socio-economic and geographical condition of the area of their interest eloquently and vividly.

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PREPARING A PAKISTANI ARABIC TEACHER

Ibrahim Muhammad Ibrahim *

Arabic Language has the most prominent place for Muslims, other than the rest of the languages. Though people in respect of proficiency are different and many folded. It is a virtue to be master in Arabic but being an experienced teacher is something else. To be a successful teacher other than language, very important God gifted qualities, professional training, knowing rules and regulations i.e. grammar and style of using proper words on proper place. Along with this, devotion, organized studies, continuous hardworking and most important, be very careful and sensitive towards the status of as a teacher. In sub-continent Arabic language has its ancient history, that was initiated by Muhammad Bin Qasim 711 A.D. This era produced great teachers and skilled literary persons. All the educational system based on, in Arabic language before the English imperialism. Today, to prepare an Arabic Teacher, it needs many steps at different stages. The skills, one require are, peculiar masteries and specializations, other than this, literary taste, intellectual pleasant feelings, moral training, learning meetings, connection towards the literary personalities, confidence, awareness of natural difficulties, to utilize the vocabulary of the other languages, feeling of a safe future of Arabic teacher, training workshops and adequate Aiduol visual aids. Adding more teaching on modern techniques and helping teaching materials is also an important job.

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