

ABSTRACTS:

**THE MODE AND STYLE OF PREAMBLE OF TAFSIR
AL-TASHIL LI ULUM AL- TANZIL BY IBN JAZI**

*Asma Shahid**
*Farooq Haider***

Preambles of Qurānic Exegeses are primary sources for the Qurānic Sciences that also consist of basic and primary discussions on principles of exegeses. The very first and comprehensive preamble was written by Ibn Jarir al-Tabari on his momentous work Jami'al-Bayan. Later many significant preambles appeared as prefixed to Qurānic Interpretations in which the preamble of the Tafsir al-Tashil li Ulum al- Tanzil by Ibn Jazi is very important. It is divided in two parts; first part is comprised on twelve deliberations that include Qurānic Revelation, Causes of Differences among Qurānic Interpreters and Modes of Reconciliation, Theory of Abrogation, Miraculousness of Qurānic Diction etc. Second portion of this preamble provides meanings of Qurānic Vocabulary in alphabetical order. The article deals with the first part of preamble of said exegesis to highlight its style and attributes.

* Lecturer Govt. Degree College for Women, Arifwala, Pakpattan, Pakistan.

** Associate Professor Department of Islāmic Studies, GC University Lahore, Pakistan.

QURĀN E MANZOOM

Critical Analysis of the Poetical Translation of the Holy Qurān

*Muhammad Saeed Sheikh**

Prof. Muhammad Sami Ullah Asad (1933-2013) was an Arabic Professor and a renowned scholarly and literary personality of Kolkata (India). He was, simultaneously, a poet, critic and researcher. He has left behind almost a half dozen literary creative and researching writings which can easily be termed as worth remembering. His biggest achievement is the poetical translation of the Holy Qurān, consisting of five volumes which he entitled "Qurān e Manzoom". Professor Asad commenced the poetical translation of the Holy Qur'an in 1995 and after a great labour and toil, he succeeded in accomplishing this translation in ten years. "Qurān e Manzoom" is in the form of "Masnavi" in so far as the genres of poetry are concerned. The kind of serenity and mental awakening this poetical translation of the Holy Qurān calls for has not been maintained by the learned translator. In the under-discussion thesis, the nature of the defects, lying in this translation, has been pointed out whether the learned translator has left some of the verses of the Qurān untranslated or if he has translated the verses wrongly. In this translation not only mistakes relating to language and narration are in abundance but also it contains a huge number of technical mistakes. A prominent defect of this translation is the excessive use of unfamiliar words in Urdu.

* Assistant Professor Modern Center of Excellence, The Islāmia University of Bahawalpur, Pakistan.

PROPHETIC LEXICON TO DETERMINE THE REAL
MEANING OF WORDS

*Hafiz Hassan Madni**

This article includes those particular Arabic words that differ with respect to their accustomed meanings from those elucidated by the Messenger of Allāh SAW himself. Therefore, the chosen words are first defined with respect to their literal and accustomed meanings and thereafter their real and Shar‘ī meanings are discussed. Moreover, these meanings specifically relate to an individual’s personal characteristics and consist of words that connote 11 admirable qualities and 10 abhorring characteristics based on the Prophet’s explanation.

* Assistant Professor, Department of Islāmic Studies, University of The Punjab, Lahore, Pakistan.

**IMAM MALIK'S METHDOLOGY OF INFERENCE
AND ARGUMENTATION IN AL MUWATTA**

*Hafiz Masood Qasim **
*Muhammad Tahir Zia ***

Allah Almighty has created man and also guided for him the way to which he will lead. This leading guidance has been substantiated in two categories: Qurān and Hadith. Whereas Qurān is the Divine word of Allah Almighty, hadith is the practical implementation of the life of Holy Prophet SAW. The compilation of hadith has been started since the life of Holy Prophet SAW. Various companions of Holy Prophet SAW played their pivotal role to compile this sacred segment of Divine revelation. Among those companions: Hazrat Abu Hurairah R.A., Hazrat Ayesha, Hazrat Abdullah bin Umer, Hazrat Abdullah bin Masood R.A. are the prominent figures who compiled their own scriptures of Hadith. Like other companions of Holy Prophet SAW, This tradition continued among the descendants of Abdullah bin Umer R.A; Imam Zuhri and after him, his pupil, Imam Malik bin Anas. In the evolution of compilation of hadith, Imam Malik is one of the first compilers of hadith who compiled his book "Muwatta." This very book contains Musnad hadith, Fqhi Issues and the derived issues from these hadith(s) in abundance. Having the nearest era to the age of Holy Prophet and companions of Holy Prophet SAW, this very book is also titled as the authentic one. The present research paper will highlight various deducted issues in comprehensive way with detailed connotations.

* Lecturer Department of Islāmic Studies, University of Agriculture, Faisalabad, Pakistan

** . Lecturer National Textile University, Faisalabad, Pakistan.

IMAM TAHAVI'S COMPATIBILITY METHOD REGARDING HADITH

*Muhammad Waris Ali**

*Saeed Ahmad***

Imam Abu Jafar Tahavi was a great Mohadith and Scholar of Fiqh because he made a great contribution in both Hadith and Fiqh. In this article, his Compatibility Method among Contradicting hadiths has been presented with examples from his book SHARAH MANI IL ASAR. Contradicting hadiths are the major tool of orientalists against Islām and sources of Islām. They raise objections against the major source of Islāmic law (Hadith). Imam Tahavi has resolved this issue with his God gifted wisdom and intellect. With the help of compatibility among contradicting hadiths we can compete the objections of orientalists. We can also minimise the differences of religious thoughts by applying the compatibility method. For example when somebody has doubt about the Raka'at of prayer there are different hadiths about what to do. Imam Tahavi has combined different traditions (hadiths) and made compatibility to make them applicable.

* Assistant Professor, Department of Islāmic Studies, Lahore Garrison University, Lahore, Pakistan.

** Assistant Professor, Department of Islāmic Studies, Lahore Garrison University, Lahore, Pakistan.

REALITY OF THE DIFFERENCE IN OPINIONS

*Samina Nasir**
*Mustfееz Ahmad Alvi***

Ikhtilaf, which means disagreement, difference of opinion and diversity of views, especially among the experts of Islāmic law, is widely recognised in Islāmic tradition as a natural phenomenon. In its meaning of 'diversity', ikhtilaf is also a recurring theme in the Qur'an, with references to the diverse phenomena of nature and diversity as a sign of God and proof of God's existence and creation. The Islāmic tradition takes pride in sciences developed for studying the differences in the recitation and interpretation of the Qur'an and the differences in the transmissions of the Hadith, reports about Prophet Muhammad's statements, and the Sunnah, his practices. Since the beginning of the development of fiqh, ikhtilaf among the jurists not only existed, but was also respected. Diversity is a divine blessing because humans differ in their levels of understanding and social settings. Islām teaches that when there is a scholarly disagreement on a certain issue, it is impermissible to condemn a person who follows a position that is different from one's own. Therefore, this paper aims to underscore the significance of ikhtilaf.

* Scholar PhD, Department of Islāmic Studies, NUML, Islāmabad, Pakistan.

** Professor, Department of Islāmic Studies, Gift University, Gojranwala, Pakistan.

**A RESEARCH OVERVIEW OF THE ROLE OF ‘*URF*
AND ‘*ĀDAH* IN SOCIAL REFORMS**

*Junaid Akbar**
*Muhammad Kamran***

‘Urf (custom) and *‘ādah* (tradition) are well known imperative sources of *Shari’a*. Social systems are regulated by customs and traditions. *‘Urf* and *‘ādah* are considered effective after theoretical supremacy of *Shari’a*, they must satisfies certain conditions, mainly like, be common and recurrent, and should be in general application through Muslim country. This article discussed how *‘Urf* and *‘ādah* plays a pivotal role especially in social reforms and *D’awah*. As *‘Urf* and *‘ādah* are deep rooted in society, as well as they are difficult to change, they should must be taken in special consideration in *D’awah* and call of social reforms. This article also demonstrated with evidence that social reforms will bear its fruits only when it were based on realities and facts, but also on the prior information of the targeted society. Furthermore, call for social reforms and *D’awah* does not inevitably guarantee a great success when the actual issues of society were not focused nor discussed.

* Assistant Professor Department of Islāmic Studies, University of Haripur, Pakistan.

** Scholar Mphil Department of Islāmic Studies, University of Malakand, Pakistan.

MILK BANK IN THE LIGHT OF SHARIAH AND STATES' LEGISLATIONS

*Muhammad Umair**
*Muhammad Khubaib***

Every woman's journey to motherhood is different, but one of the first decisions a new mother makes is how to feed her baby. If mother decides to breastfeed, she makes an investment in her baby's future as it allows her to make a food which is perfect for a baby. Breastfeeding provides the ideal nutrition for infants. It has a nearly perfect mix of vitamins, protein, and fat, everything a baby needs to grow. Breast milk contains antibodies that help a baby fight off viruses and bacteria as well as it prevents the baby from having asthma or different allergies. On contrary, bottle feeding lacks fighting antibodies due to which babies often develop diarrhea or a chest, ear or urine infection. Looking into these disadvantages of bottle feeding, it can be established that breast milk is far better than bottle feeding. All over the world, medical research institutes emphasize the significance of the breastfeeding. But what if a mother, due to any reason, is not able to feed her baby with her milk? How her baby will be able to get the benefits of mother milk. Welfare organizations in western countries worked on this issue and came with a concept of milk bank. Milk bank is a service which collects, screens, processes, and dispenses by prescription human milk donated by nursing mothers. In the present article, an effort was made to analyze the religious implications of milk bank in the light of Holy Qurān, Ahadith and the opinions of modern scholars. It is expected from this research that Muslim men and women will get guidance about repercussions of milk bank in the light of shari'ah.

* Scholar Ph.D., Department of Islāmic Studies, University of Sargodha, Sargodha, Pakistan.

** Assistant Professor, Department of Islāmic Studies, The Islāmia University of Bahawalpur, Bahawalnagar Campus, Pakistan.

NEED OF HALAL CERTIFICATION

(A Study of Edibles, Beverages, Medicine and Cosmetics)

*Syed Arif Ali Shah**

*Muhammad Ismail Arfi***

Islām places much more emphasis on ensuring that whatever man consumes should be nourishing and wholesome for his spiritual self, Imaan, heart and soul (spiritually safe), than what it places on ensuring that this nourishment should be physically safe for the internal and external needs of the body. The Shari’ah has referred to this as *Halaal* and *Taahir*. The above-mentioned command encompasses food, beverages, medicines, and cosmetics. For this very reason, Islām teaches us simplicity and contentment in terms of the external standards and quantities of all of the above-mentioned categories, while repudiating any form of compromise on their spiritual and internal – in other words, Halaal – standards. Islām not only commands us to abstain from any and everything that is Haraam, it also deems it absolutely necessary for us to avoid that which is doubtful and dubious. Until recently, the Muslim masses would generally prepare their own organic and natural consumables and, thus, there was no real problem regarding matters of Halaal and Haraam. Thereafter, following the unprecedented evolution and advancement of science and technology, a revolution also took place in the world of food-science and technology. Together with providing many new articles that later became necessities of life, many new and innovative flavours etc. this revolution also allowed the Non-Muslims to dominate the field of science and technology, subsequently leading them to monopolise the Food Industry. Hence, the Muslims were put at the mercy of the Non-Muslims as far as this is concerned, as well. It is quite obvious that this posed many threats for the Muslim masses in terms of Halaal and Haraam. Accordingly, the Muslims were in dire need of a robust system which would be able to convince them of the Halaal status of what they were consuming.

* Scholar PhD, Department of Usool ud Din, University of Karachi, Pakistan.

** Assistant Professor, Department of Usool ud Din, University of Karachi, Pakistan.

RIGHTS AND PUNISHMENT OF CHILDREN

(A Critical Study of Islāmic and Western Thought)

*Farida Yousuf**

*Abdul Qudoos***

All societies of the world provides protection to their children and made special laws for the safeguard of their rights, because future belongs to them. Even then there are many rights whom they are deprived from; particularly the rights of juvenile prisoners are in most miserable form. According to the Qurān and the Sunnah, it is the duty of parents, society and state to provide these rights for the wellbeing of these children. Similarly, every country of the world made laws about juvenile rights. Many national and international laws and resolutions emphasize on juvenile rights but they are not in practice yet. This research emphasize that the governments and societies both have responsibility to apply the national and international laws in the juvenile jails all over the world. This study not only examines both the laws and resolutions passed on the rights of juvenile prisoners but also focuses on the practical implementation of these laws and resolutions in prisons.

* Assistant Professor, Department of Islāmic Studies, BZU Multan, Pakistan.

** Professor, Department of Islāmic Studies, BZU Multan, Pakistan.

STRATEGY OF PROPHET (PBUH) IN BATTLES

(An Orientalists Point of View)

*Muhammad Zaman Chema**
*Muhammad Suleman Asadi***

A considerable part of the life of Hazrat Muhammad (PBUH) passed in battles and the Orientalists have objected and criticized some areas in this connection. It seems the basic purpose of such criticism is to dissuade people from Islam and its Prophet (PBUH). It also aims at presenting Him (PBUH) and His Holy Life as controversial though a balanced and impartial appreciation and examination of the Holy Prophet's (PBUH) expeditions shows him as an embodiment of peace and excellent character. This article examines and analyses the orientalist's objections and criticisms on the military campaigns of Holy Prophet (PBUH) at different intellectual levels.

* Associate Professor, Department of Islāmic Studies, Govt. College, Gojranwala, Pakistan.

** Lecturer, Department of Islāmic Studies, Govt. College, Gojranwala, Pakistan.

BLASPHEMY LAWS IN NON MUSLIM STATES
(An Analytical Study)

*Farooq Abdullah**
*Muhammad Abdullah***

A blasphemy law is a law relating to blasphemy, or irreverence toward holy prophets, or beliefs or religious traditions, these laws may forbid: the vilification of religion, "religious insults," defamation of religion, denigration of religion, offending religious feelings, or the contempt of religion. In some jurisdictions, blasphemy laws include hate speech laws that extend beyond prohibiting the imminent incitement of hatred and violence. This study examines the Blasphemy laws of UK, USA, Canada, France, Denmark, Norway, Israel, Australia, Germany, Austria, Brazil, Ireland, Greece, Malta and Mozambique. Blasphemy law has been implemented almost in all the Non Muslim states especially where legislation is based on divine scriptures or Bible. This study proves that these Non Muslim countries still retain blasphemy and related laws. The existence of these rules in these states prove that blasphemy is still a crime according to their own laws, Western jurisdictions retain such laws on their books and some have even enforced them in recent years even there have been prosecutions recently, This study proves the hypocrisy of the Non Muslim states, that even despite the presence of these laws in their own states; these states force Muslim countries to eradicate such laws, which are related to Tauheen-e-Risalat or Blasphemy in Muslim States on the name of freedom of Speech.

* Scholar, PhD, Sheikh Zayad Islāmic Center, University of The Punjab, Lahore, Pakistan.

** Professor, Sheikh Zayad Islāmic Center, University of The Punjab, Lahore, Pakistan.

OUR SOCIAL BEHAVIOR IN PRESENT ERA

*Iftikhar Alam **
*Abdul Rauf Zafar ***

It is a matter of sorrow that extremism in our behaviours has badly affected our daily life. In spite of living in a community, having same traditions, customs, religious thoughts, we are so different from each other in all aspects. Our behaviours have been entirely changed as compared to past. It can clearly be observed that element of stress, extremity and selfishness is found in human behaviours today. As we belong to a religious community, it is necessary to know the religious status of our behaviours today so that we should pick out the illness present in our behaviours.

* Scholar PhD, Department of Islāmic Studies, University of Sargodha, Pakistan.

** Ex-Professor, Department of Islāmic Studies, University of Sargodha, Pakistan.

ECONOMICAL STABILITY OF WOMEN IN PAKISTAN

*Ishrat Jamil **
*Sher Ali***

In this research article the economic status and stability of women have been described in light of modern age demands and their own opinion. The Surveys and analyses for this purpose have been prepared through personal interviews keeping in the view the modern age. Today despite our country being Islāmic, the majority of its public is unaware of basic Islāmic ideas, teachings and values. Although in some families there is a little awareness about it, The male members of our society in particular ignore the provision of economic rights to women. The financial status and rights provided to women by Islām including the marital allowance are mostly ignored. In our society the people are trying to get westernised in order to pose themselves to be modern on the one hand. On the other hand the women are being deprived of their rights as they were in the dark ages. In these circumstances the women are compelled to participate in economic activities. In the same way here they have to face many other serious problems. They seek support from different influential people due to their helpless and miserable plight. On the same way, sometimes they have to approach the Court, Governmental and Non Governmental institutions and organizations. Islām has given the women the strong economic status and declared them to be the foundation unit of the family, and if the basic unit is weak, how can be a society healthy and strong. So it is necessary that the women should be provided their all basic economic rights. If by compulsion or by choice, they want to by their living, they should be provided with maximum possible easy benefits and facilities, so that they may perform easily their domestic duties and responsibilities as well as get respectable employment.

* Scholar PhD, Department of Islāmic Studies, GC University, Faisalabad, Pakistan.

** Assistant Professor, Department of Islāmic Studies, GC University, Faisalabad, Pakistan.

METHODOLOGY OF SHYKH AL QANOJI IN HIS TAFSIR FATHUL BAYAN

*Hafiz Ahmad Hammad**

A lot of scientists (Mufasssireen) exhausted their lives and spent their times for the service of the God's book Qur'an, explaining and showing its meanings, deducing its judgment and provisions. Among those Mufasssireens, Sheikh Nawab Siddique Hassan Khan Al Qinoji (1248-1307AH), A famous Scholar of Subcontinent, who produced various religious books. Fathul Bay'an Fi Maqasidil Qur'an is one of his literatures. This article comprised a comprehensive study of the meaning of Al-Tarjih (favored opinions), and methodology in the specified area adopted by Al Qinoji in his commentary. Besides, terminologies and the rules of Tarjih (adopting opinion) illustrated. The findings of this research will come in the form of limiting the interpretational Tarjih'at, and providing a practical model for how to conduct a study of Tarjih and illustration of Tarjih terminologies adopted by Sheikh in his exegesis. The article will prove that the author is pertinent in referring to the Qur'an, Hadith, Sayings of Sahaba, and the language. The questions which will be addressed in this article are: What are the assets and the rules that are likely to be interpreted in his book and on what basis he declares his opinions? What terminology has been used when giving his favored opinion? And what is the impact of it in general?

* Lecturer Dawah Academy, Int'l Islāmic University, Islāmabad, Pakistan.

METHODICAL DEVIATION OF ORIENTALISTS IN THE WRITING OF PROPHET'S (PBUH) BIOGRAPHY

*Abdul Samad Sheikh**

It is undeniable fact that western orientalists have produced a heavy amount of worthy literature on the aspect of Islām and the biography of Prophet Muhammad (pbuh). Their services can never be ignored in the respect of publishing core Islāmic original reference books. Indeed, it has been warmly welcomed and appreciated by Muslim scholars. But this is also a bitter reality that their biasness and partiality overwhelm their produced literature. We hardly can exclude/segregate anyone not adapting this attitude. Although the intensity of this prejudiced attitude relieved with the passage of time. Infact, the historical sciences and their standards of critically and methodically proving or disproving historic contents got an unprecedented development in Europe, but their application/implementation on their own work on Islām and its history in early centuries seems not to be done as it should be. There are lots of factors we can consider in this regard. Few of them are as below:

- 1- Partiality and biasness.
- 2- The background influence.
- 3- Not to consider the contextual and circumstantial understanding of text.
- 4- Presumed speculations about Islām that is derived from Christianity.
- 5- Relying on weak historic contents to constitute a conjectured opinion.
- 6- Assuming and over-thinking on proved historic facts and realities.
- 7- Deliberate dishonest attempts of distortion in citation of historic narratives.
- 8- Extracting meanings and interpretation of a text in a way not supported by text and context.
- 9- Conceptualizing every historic event laicly and interpreting it materialistically with out considering any divine or spiritual rule in this regard.

These are few factors I have discussed and brought evidences on their frequent usage and reflection in orientalis's work in this article.

* Assistant Professor, Department of Hadith, IIU, Islāmiabad, Pakistan.

**RIGHT TO CLAIM MEDICAL TREATMENT AND
DISRUPTION OF WORK EXPENDITURE**
(An Analytical Study in the Light of Sharia and Pakistani Law)

*Fazl e Rabbi **
*Aziz ul Rehman ***

The costs of medical treatment have not been so expensive in past but today in the age of technology and with the tremendous developments in the field of inventions and discoveries, there are different types of tests, medicines and surgeries that cost too large an amount which may exceed the value of the actual harm caused to a victim. This raises many questions before jurists, for example, can the victim be entitled for payment of additional cost of the treatment in addition to the amount if Diyat paid to him? What is the ruling if the offence is punishable for different types of liabilities such as Qisas, Diyat or Arsh? Will it make a difference if acquittal is resulted after due process? Experts in Islāmic Law having massive experience and practice appreciate the fact that Islāmic jurisprudence has addressed these questions and facilitated the course of plausible solutions. There are well established rules to clarify the parameters of the researcher in this field. Scholars have made great efforts in applying them on complicated practical situations. What is required from researchers today is to expand the scope of application to the emerging issues of the current era. This research is a step in this direction to capture the overall debate on this subject by contextualizing them in contemporary context.

* Assistant Professor, Faculty of Sharia and Law, IIU, Islāmabad, Pakistan.

** Assistant Professor, Faculty of Sharia and Law, IIU, Islāmabad, Pakistan.