

ABSTRACTS OF ALL ARTICLES

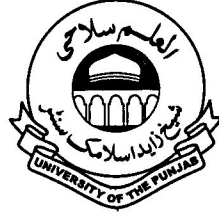
1) Tafseer and Ta'weel and their Differences (An Analytical Study) By Dr. Hafiz Abdullah

Quran is the word Allah, there is a need to elaborate and explain the revealed words in the light of Quranic sciences, so that a man can understand its meanings and act in accordance with the will of Allah. Muslim scholars have been applied the word "Tafseer" and "Ta'weel" for the elaboration of Quranic meanings. There is difference between these words. "Tafseer" means to "unveil one's face," "to interpret" and "Ta'weel" "to revert to," "result," "uncover" and "disclose." Some scholars say that there is a slight difference between these two words. To unveil the apparent meanings of a word is called "Tafseer," and to discover the hidden meaning/aspect of a word would be called "Ta'weel." "Tafseer" means to understand the meaning in the light of Islamic traditions "Naql" and "Ta'weel" to uncover the meaning through reason "Aql". With all these differences "Tafseer" and "Ta'weel" are synonymous. Tafseer and Ta'weel are indispensable for each other and to understand the meaning of a word of Allah would be incomplete without Tafseer and Ta'weel. Every word of Allah has apparent and hidden meaning. It depends on the interpreter of the Quran to discover these two aspects.

2) The Significance of Ibn Jouzi's book "*Nuzhat al-Aun al-Nawazir*" in the science of "Wujuh-o-Nazair" (An Analytical Study) By Farooq Haider

The Quran contains a large number of words with similar meanings as also words with a number of possible meanings. Wujuh, and Nazair are some of the terms that are used to denote different categories of the words. As the correct understanding of the various shades of the words used in the Quran is necessary for the proper comprehension of the meaning of the Quran, scholars have devoted much attention to this aspect and many works have been written on the subject. One of the big names in the field of Quranic studies is that of Ibn Jouzi whose "*Nuzhat al-Aun al-Nawazir*" is considered as a classic book of reference on the subject. This article seeks to study the ideas of Ibn Jouzi regarding Wujuh, and Nazair in the light of his book "*Nuzhat al-Aun al-Nawazir*" but before discussing Ibn Jouzi view on the subject, the author has very appropriately taken note of other published books on the subject. The stance of Ibn Jouzi is slightly different from traditional viewpoint. According to Ibn Jouzi, a word which comes in different verses would have different meanings, this word would call "Nazair," and a word's different meanings would be called "Wujuh." In sum, Ibn Jouzi says that the "words" are

شیخ زاید اسلامک سینٹر کی آئندہ مطبوعات



قید و بند کا اسلامی تصور

ڈاکٹر محمد اعجاز

پاکستان میں لبرل ازم کی تحریکات
کے مذہبی، سیاسی اور معاشرتی
زندگی پر اثرات

ڈاکٹر اشتیاق احمد گوندل

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of having ties with Usama bin Laden, leader of al-Qaida. The rulers take Islamic Renaissance Party as 'fundamentalist', 'extremist' who want to create a new Iran on Tajik soil as quoted by Critchlow. (22)

Here the question arises whether this party can succeed in its goals. Answer is not so simple. There are many a slip between cup and the lip. The factors that are countering its efforts are as follows:

1. The rulers of Central Asia are secular and there is no freedom of political exercise. Though in the beginning, these rulers presented them as true representatives of people but when they got ground, they started applying restriction over Islamic movements and their members.
2. The refusal of implementation of a democratic system on the part of secular rulers creating a war like situation within the state.
3. The breakup of Soviet Union is wrongly perceived as the only cause of their economical, political and intellectual hardships.
4. The prevalence of old system and old constitution is the actual reason of all the problems.
5. A continuous denial to accept the legal position of political movements.
6. To avoid a dialogue over basic areas of problem that discourages the parties to an extent that they are forced towards armed struggle.
7. No provision of basic Islamic rights.
8. American armed interference in the name of war against terrorism.
9. Weak roots of Islamic school of thought.

However, in spite of charges against IRP, this Islamic organization is struggling purely on political grounds. Even now it has representation in the parliament of Tajikistan which shows that people support the program devised by IRP.

whose reaction Renaissance Party launched the movement of protest in March 1992 in collaboration with liberal and other parties. Then government started mass killing all over the country. Government agencies started filing activities of murder and kidnapping. Law of jungle was prevailing in the capital Dushanbe and official army murdered thousands of Muslims. Then Renaissance movement also attacked on Communist administration by giving them a military reply. Both sides suffered heavy loss of lives. In that age of anarchy, Imam Ali Rehmanov took the government. That civil war continued for six months in which approximately forty thousand people were killed.

In these circumstances, many members of Renaissance Party fled to Russia, Pakistan and Afghanistan. With the permission of Ahmed Shah Masood and the then Afghan president Burhan-ud-Din Rabbani, they set up their centers in Northern Qandoos and Taliqan in Afghanistan. During the civil war of Tajikistan, Renaissance Party also maintained its relationships with other Tajik parties. With the coming of Taliban government in Afghanistan, situation changed a bit because Tajik people were expelled from Kabul in that period. Considering Taliban dangerous for Tajikistan, Renaissance party started relationship with the government so that civil war could be stopped in Tajikistan.

Hence situation started towards normality in Tajikistan. Many people of Renaissance Party joined Tajik army. Again in 1999, conflict between the government and Renaissance Party strengthened and the activities of kidnapping and murder surfaced. In a general election February 2000, renaissance Party got 7.5 % seats. Its major reason was that some members of the party had separated due to internal conflicts while many members were had joined Islamic Movement of Uzbeki and many had fled to Afghanistan. Renaissance party also removed its ex-leader Justics Torghan from the movement who thought to be a major reason of success in the previous election for the party. Tajik president Rehmanov, thought these conflicts better for his political interests.

Taking advantage of this situation, president Rehmanov reminded people that he was working more for the Islamic teaching than Renaissance Party and the party had proven to be unsuccessful in this regard. (21)

Cases were filed against the leaders of Renaissance Party after that. A leader of the party, Shams-ud-Din Shamsudinov, was sentenced to sixteen years imprisonment. In 2005, a series of bomb explosion happened at large scale in the country and IRP was put to blame by the government. It has another charge

freedom of Tajikistan. Along with this, Himmatzada also reminded Tajik people from the platform of the movement that legal and political freedom of the country is more important; implementation of Islamic code of life can only be made practical after this. The demand became stronger all over the country for this purpose that pig meat and alcohol be banned. Moreover, the names of the roads should be changed from Russian to local names. Atif Abdul Hamid writes that in June 1990 when this organization was established, it was announced that under this party Russian Muslims will be united and name of the organization will be 'United party'. (18) But Soviet Union rejected its establishment considering its existence extremely dangerous for her. Reaction was definite to it. Under this sense of deprivation, people related to this Islamic Movement started struggling for the establishment of an Islamic state under Islamic Sharia in Soviet Union. Getting above the concept of nationalism, the people of this movement started struggling on Islamic foundations. They were not concerned with the fact that which Muslim nation had the leadership of that movement. Whether they are Tatar or Tajik or Uzbek, this organization was maintained purely on the foundations of Islamic nationalism. Each Soviet Muslim was thought to be the member of this movement. Soon imperial powers started putting up hurdles for this movement.

Towards the end of 1991, this movement objected on parliament because it had elected Rehman Nabiiov as the president. A sequence of political pressures started all over the country. In reaction to that, a great number of Muslims of Tajikistan started associating themselves with this Islamic movement. (19)

FAME OF IRP

Ahmed Rashid says that in late 1991, Hard line Communist in Tajik parliament eventually forced through the election of 62 years old Rehman Nabiiov as president in September. Mass protest at his election broke out in Dushanbe, as tens of thousands of people camped out in Lenin Square-renamed as Azadi Square in the centre of the city. Rashid saw people, their enthusiasm, and their 'willingness to sit in the square day after day, hungry and thirsty'. No other party, according to him, had a chance of mass contact. When the IRP was registered as a political party by Tajik authorities in December, just a few days after the collapse of Soviet Union, it already claimed twenty thousand members. (20)

Elections were repeated on the demand of the people of Tajikistan with the result that opposition leader got the government. Soon this government started following the pattern of previous administration with regard to policies. In

Islamic government can join variety of nations. Religiously all Muslims are brothers so there is no questions of regional differences. The Party believes that their forefathers lived in peace and mutual harmony for hundreds of years but Communist government gave air to Tatar, Uzbek and Tajik nationalism and separated them. They just need to go back to the teachings of Quran and Islam. (14)

In an interview published in April 1992, the first deputy of the party, Abdullah Yousaf, explained the party's vision of an Islamic democracy:

"With our people, the notion democracy means no restrictions...it would not be a one party state; the franchise would be universal; the rise of the ethnic and religious minorities would be protected; and private property would be honoured". (15)

According to Olivier Roy,

"this party published journals in various languages of the USSR, including 'Hedayat' in Persian and 'al-Wahdat' in Russian". (16)

SIGNIFICANT SERVICES OF THE PARTY:

Islamic Renaissance Party worked at social level in Tajikistan. In Tajik society the burden of marital customs was so hard that it was extremely difficult for a person with an ordinary salary to perform this duty. Islamic Renaissance Party worked in a religiously organized manner to end this curse in Tajik society. They also convinced the people of this society on the basis of religious education that there was no such concept of customs in Islam, rather a common man is unable to perform this duty and for this sin authorities would be liable. Besides, Renaissance Party also started a successful venture against musical programs in marriages but common and traditional Ullema propagated this struggle as prejudiced and violent.

Moreover, the Renaissance Party also refused to be the part of any such movement that may have agenda of separation. According to a Russian expert, 'Malishenko', this Islamic movement refrained from confronting the official administration. Rather they preferred the discourse in cultural and educational centers and in various educational fields whose brighter aspect started coming up very soon. They also made the Muslims there realized after seventy years long Jewish Communism, that Islam and Politics cannot be separated. (17)

Part leaders also started a newspaper to propagate Islamic resolutions of the movement so that struggle could be done for the economic and political

1. To explain to the people the real meanings of Holy Quran and Hadith and to call the people to live and act according to the Quran and Hadith.
2. To call to Islam by all means of mass media.
3. To fight national and radical discrimination, impudence, crime, alcoholism and all other things that are forbidden by Sharia through understanding and appeal.
4. To educate young people on the principles of Islam and for this purpose, to create instruction and training centers and madrassahs.
5. To ensure that the rights of all Muslims are exercised according to the Quran.
6. To strengthen Islamic brotherhood, to develop religious relations with the Muslim world and to seek for a relationship of equal rights with representative of other religions.
7. To co-operate with other democratic parties and state organizations in all fields.
8. To create philanthropic funds that will support anyone in need of help.
9. To strengthen the family according to the principles of Islam and to ensure the rights of women and children.
10. To ensure the principles of an Islamic economy and regaining ecological purity.
11. To ensure the distribution of food according to the Sharia.
12. To solve the problems of people according to the Holy Quran and Hadith. (13)

Economically Islamic Renaissance Movement wants to make Tajikistan as a manufacturing country instead of exporter of raw oil in a short span of time whose manufacturing goods could be sold in international markets. Keeping in view, laws of Sharia, this party also condemns monopoly and controlled profits. It also feels the dire need for reforms in economy so that progress could be done towards gradual free economy. The Party also particularly stresses upon the fact that the management of the training of local experts should be done within the country. The basic job of the party is to create awareness among public so that they could have a view of the world themselves and mutually compete different governments, and they could reach up to the conclusion that Islamic economic system is the best.

In its foreign policies, Islamic Renaissance Party wants to have relationships with all countries particularly with Muslim countries. The leaders of Renaissance Party want to see the states of Central Asia free. They want eastern democracy that should be established according to Islamic laws. The solution of regionalism to them is to consult Islam. No government other than