

Abstracts of Urdu Articles**Signification of Text and Tafsir**

Hafiz Abdullah

Hanafi jurists have distinguished four levels of meanings of the revealed text from explicit meaning to essential meaning. *Dalalah al-nass* conveys the meanings of the Quranic text that are derived from the spirit and rationale of a legal text even if it is not indicated in its words and sentences. The meanings are derived by identifying an effective cause ('illah) that is obvious and common between the explicit meaning and the meaning that is derived through inference. The effective cause is understandable by the knowledge of language without any deep contemplation. The analogical reasoning is different from *Dalalah al-nass* in its inference and validity and application. The article elaborates that what is *dalalah al-nass* and what is its impact on tafsir al-Qur'an.

Quranic Compilation and the Objections Raised by Muslim Scholars

Hafiz Muhammad Abdul Qayyum

It is fact that the Quran was compiled in the era of first caliph Abu Bakr. In the era of caliph Usman, six to seven copies, of the Quran was prepared from above said compiled copy. But unfortunately, today some Muslim scholars, Sir Syed Ahmad Khan, Allama Tamanna Imadi, Abdul Latif Rahmani, have attempted to raise doubts against the Quranic compilation. These scholars are of the opinion that the Quran had been compiled in the Prophetic life time and the compilation story about Quranic compilation in Caliph Abu Bakr era is not real but fabricated. Ubaid bin Sabbaq, the narrator of this story is insane transmitter. It has been attempted to evaluate and analyze critically the arguments given by Allama Tamanna Imadi etc., in this article.

Difference of Opinion in Islamic School of Thought and its Reality

Asim Naeem

Difference of opinion is a natural phenomenon of human life. Human logic can interpret a single text in different manners due to difference of thinking approach. There are many reasons that led to difference of opinions when Muslim jurists intended to derive divine commandments from sacred texts. Some fundamental factors behind juristic differences are, difference in methodology of interpretation, difference in understanding of the meanings of revealed words, difference in the principles of conjoining and preferring contradictory texts. The article deals with these issues.

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Iqbal further argued through Professor Arnold's point that Islam attained its luminous conquests when the political degradation arose in Islamic history. Two of them, according to Professor Arnold, were the Seljuk Turks in eleventh and the Mongols in thirteenth century:

.....in each case the conquerors have accepted the religion of the conquered." "We undoubtedly find," says the same learned scholar elsewhere, "that Islam gained its greatest and most lasting missionary triumphs in times and places in which its political power has been weakest, as in South India and Eastern Bengal."⁵³

Thus, political pre-eminence is not necessary for the propagation and progression of Islam.

objectionable to the Ulama, since this carries the potent thought that it could be legitimate to analytically study the intellectual works of their forebears.

Iqbal's Views on the Historic Propagation of Islam through Peaceful Measures:

Iqbal strongly believed that Islam is the religion of peace and its spread was occurred through peaceful measures. Politically, the solidarity of Islam would break up if Muslim nations were to be at war with each other, and religiously this solidarity would vanish if Muslims rise against the main values of Islam. He regarded all the wars of the Prophet as defensive actions. Iqbal affirmed:

It has been said that Islam is a religion which implies a state of war. Now, there can be no denying that war is an expression of the energy of a nation; a nation which cannot fight cannot hold its own in the strain and stress of selective competition, which constitutes an indispensable condition of all human progress: Defensive war is certainly permitted by the Quran; but the doctrine of aggressive war against unbelievers is wholly unauthorized by the Holy book of Islam. Here are the words of the Quran:-

“Summon them to the way of thy Lord with wisdom and kindly warning; dispute them in the kindest manner. Say to those who have been given the book and to the ignorant: ‘Do you accept Islam’? Then, if they accept Islam they are guided aright: but if they turn away then thy duty is only preaching; and God’s eye is on His servants.”⁽⁵⁰⁾

He further gave examples from Prophet’s life in confirmation of his argument.

.... All the wars undertaken during the life-time of the Prophet were defensive. His war against the Roman Empire in 628A.D. began by a fatal breach of international law on the part of the Government at Constantinople who killed the innocent Arab envoy sent to their court. Even in defensive wars he forbids wanton cruelty to the vanquished.....⁽⁵¹⁾

Moreover Iqbal justly maintained that Islamic history demonstrated that the growth of Islam is under no circumstances linked to the victories of its wars.

.... The history of Islam tells us that the expansion of Islam as a religion is in no way related to the political power of its followers. The greatest spiritual conquests of Islam were made during the days of our political decrepitude. When the rude barbarians of Mangolia drowned in blood the civilization of Baghdad in 1258 A.D., when the Muslim power fell in Spain and the followers of Islam were mercilessly killed or driven out of Cordova by Ferdinand in 1236, Islam had just secured a footing in Sumatra and was about to work the peaceful conversion of the Malay Archipelago.⁽⁵²⁾

Therefore, in his speech, he mentioned the continuance of segregate electorates and the formation of a centralized constitution to fulfill Muslim wants. Iqbal was in support of the formation of different states *within* India according to their similarity of race, religion and culture. Hence, he clearly said "Muslim India within India," instead of dividing India. Indeed a federation, not an independent Muslim state.

On account of his historic Allahabad speech, Iqbal was regarded as the architect of the state of Pakistan, a term formulated three years afterwards. This understanding was only in some measure genuine. He was quiet for the destiny of the Muslims of East Bengal, who were actually more numerous than the north-western Muslims. Whether this was a failure to notice an intentional omission, it was not evident. Perhaps Iqbal might have had the insight that Bengalis were from the beginning more advanced and enlightened than the rest of the Indian Muslims. Moreover, they were entirely different in their language and culture from the other Indian Muslims. This perception proved accurate in 1971, when Bangladesh came into being.

Moreover, Iqbal is also known responsible for generating skeptic thinking, through his poetry towards everything which comes from West.

He thinks that the rise of nationalism in the Muslim world is a conspiracy planned by the Western powers. The purpose of the whole design is to weaken Islam as a dynamic force in the political and social life of mankind.⁽⁴⁹⁾

One of the grave outcomes of this stress on the political aspect of Muslim deterioration is that it perceived only unfairness, plots, and sufferings, but not the weakness in the Muslim psyche which did not stand up to the demands of modernity. The Quranic verse, 'Verily, along with every hardship is relief. Verily, along with every hardship is relief.' (94.5-6) in which God assures that 'adversity' is escorted by 'ease', or 'release', have been misconstrued by a number of interpreters of Quranic texts to indicate that release will arrive subsequent to adversity. However, the verse under consideration in fact converses of ease together with adversity, which indicates that unfavorable situations could themselves have fresh opportunities.

Therefore, Muslims are suffering the adverse state of affairs consequent upon colonial rule and Western ascendancy. Muslims have not availed the opportunities brought by adversity. For example in existing times, the emphasis rests on assurance of *freedom of thought* and *protections from religious persecution*, which together with contemporary measures of communication, have exposed the latest possibilities for the propagation of Islam. The political activists and Ulama have although acquired the benefits of modern technologies but live on as though in denial of the challenges of the modern era. In a world that is indebted to freedom of faith and expression, the concept of *departing* from the planned course of blind following has been constantly

However, in 1930 it was again Iqbal who realistically wanted mutual harmony and co-operation within Indian nationalism. It seemed that his rational attitude at times guided him, but his overall poetic idealist nature overwhelmed his rationality.

The unity of an Indian nation, therefore, must be sought, not in the negation but in the mutual harmony and co-operation of the many..... And it is on the discovery of Indian unity in this direction that the fate of India as well as Asia really depends. India is Asia in miniature....If an effective principle of co-operation is discovered in India, it will bring peace and mutual good will to this ancient land which has suffered so long, more because of her situation in historic space than because of any inherent incapacity of her people. And it will at the same time solve the entire political problem of Asia.

It is, however, painful to observe that our attempts to discover such a principle of internal harmony have so far failed. Why have they failed? Perhaps we suspect each other's intentions and inwardly aim at dominating each other. Perhaps in the higher interests of mutual co-operation we cannot afford to part with the monopolies which circumstances have placed in our hands and conceal our egoism under the cloak of nationalism, outwardly as narrow minded as a caste or a tribe. Perhaps, we are unwilling to recognize that each group has a right to free development according to its own cultural traditions. But whatever may be the causes of our failure, I still feel hopeful. Events seem to be tending in the direction of some sort of internal harmony. And as far as I have been able to read the Muslim mind, I have no hesitation in declaring that if the principle that the Indian Muslim is entitled to full and free development on the lines of his own culture and tradition in his own Indian home-lands is recognized as the basis of a permanent communal settlement, he will be ready to stake his all for the freedom of India.....⁽⁴⁷⁾

It is quite obvious that Iqbal had a deep desire of Indian nationalism for Indian Muslims. How could he be charged for the immense hatred among Muslims and Hindus for ever, or the inclination for the bloody division of India? All he wanted the Muslims to be united for their own benefit.

India is a continent of human groups belonging to different races, speaking different languages and professing different religions. Their behavior is not at all determined by a common race-consciousness. Even the Hindus do not form a homogenous group. The principle of European democracy cannot be applied to India without recognizing the fact of communal groups. The Muslim demand for the creation of a Muslim India within India is, therefore, perfectly justified. I would like to see the Punjab, North-West Frontier Province, Sind and Baluchistan amalgamated in to a single State. Self-government within the British Empire or without the British Empire, the formation of a consolidated North-West Indian Muslim State appears to me to be the final destiny of the Muslims, at least of North-West India.⁽⁴⁸⁾