

## Abstracts

*Allamah Tamannā 'Imādī*

### *Recited and non recited Revelation is Qur'ānic Division*

*The deniers of the authenticity of ḥadīth are of the view that the only thing revealed on the Holy Prophet is Qur'ān. If the sunnah was equally obligatory, then Prophet (S.A.W.s) would have adjudged his ummah to preserve it like Qur'ān. The aim of this article is to show that what is their purpose from denying all the traditions? The aim of this adventure is only to make Qur'ānic verses dependent to their desires and making its exegesis quietly different from Muslim tradition. They try to use all the available means, how weak they may be, to strengthen their opinion. This article answers this approach according to the Qur'ān.*

Prof. Dr. Yāsīn Mazhar Şiddīqī

*Textual and analytical study of the prophetic tradition  
"Islam is based on the five (principles)"*

*The most comprehensive, authentic and classical definition of Islam is mentioned in this famous and blessed prophetic tradition. Different Muḥaddithīn have mentioned this ḥadīth in different places under the chapter of Imān in their books including four among Şiḥāḥ-i Sittah (six authentic books of prophetic traditions). This article deals with the derivation of this ḥadīth. In major books of aḥādīth this tradition is narrated on the authority of the famous companion Abdullah bin Umar (May Allah pleased with him). Obviously all Muḥaddithīn have accepted this tradition with their chains of transmissions on the authority of Abdullah bin Umar (May Allah pleased with him). The classification of Makkan and Madinan period is meant for understanding the historical incidents in a chronological and historical order only. As far as Islam, Dīn and shariah is concerned, it is an undividable organic unity with the perspective of its substance and the Makkan era is the fundamental. The continuity of the prophethood and the shariah of the prophets also authenticate this substantive reality. After considering the basic teachings and orders, it can be said that the Makkan era represents the common spirit of Dīn. There is just a need of understanding the connectivity of primary with the secondary. This articles throws detailed light on this specific aspect.*

*Dr. Hāfīz Munīr Aḥmad Khan*

*Hadīth Hints in the Urdū Poetry*

*There are several circles related to Hadīth Sciences and the scholars have elaborated every side with very deep insight. The Prophetic Hadīth has put a massive impact on all the aspects of life. This article tries to clarify the impact of Hadīth on Urdū Poetry from a specific angle i.e the hints indicating to particular incidents. The writer has arranged this account in chronological order beginning from Qullī Qutub Shah up to the present age.*

*Sayyid Azīz ur Rahmān**Dr. Mahmūd Ahmed Ghāzī and Muhāarāt-e-hadith*

*Dr. Mahmūd Ahmed Ghāzī was one of the distinctive figures of the Islamic world having multidimensional personality. The diversity of the efforts of Dr. Ghāzī is not our topic right now. We will just present an introductory article on his academic writing Muhāarāt-e-hadith. The tradition of academic and intellectual lectures is not a new one in the academic world, but it does not seem to be very old in Indian Subcontinent. This tradition started with the lectures of Allamah Iqbāl and Sayyid Sulaymān Nadawī in Madrās. The Continuity and peak of this tradition can be found in the lectures of Dr. Mahmūd Ahmed Ghāzī. Muhāarāt-e-Qurānī, was the beginning of this extremely academic effort of Dr. Ghāzī. The purpose of this article is to present an introductory sketch of Muhāarāt-e-hadith. As it was in Muhāarāt-e-Qurānī, this collection of Muhāarāt consists of 12 Lectures and covers several aspects of hadith, Sunnah and Sciences of hadith. It can be rightly stated that despite of some important, descriptive and huge books on sciences of hadith in Urdu, this book is a prominent one considering its subjects, style, presentation and narration.*

*Dr. Muḥammad Junaïd Nadawī*

*Lexicons of Ḥadīth in Subcontinent: A survey of Urdū  
Compilations*

*This article aims to throw light on Ḥadīth lexicons compiled in Urdū in subcontinent. Secondly it focuses on its needs and historical background. The third purpose is to show further importance of academic work on this topic besides other important issues. The article also focuses on the difficulties of such type of work with the special and detailed survey of compilations in subcontinent.*