

Abstracts of Urdu Articles**Abrogation and Muslim Jurists**

Hafiz Abdullah

It is inevitable to acquire the knowledge of “Naskh” (Removal and withdrawal of Quranic verses) for exegesis of Qur’anic text. It is an agreed fact that “Naskh” occurred in Quranic verses and injunction as the authentic sources prove. However some difference is found in the numbers of Mansookh verses due to basic difference in the definition of Naskh among ancient scholars and scholars of later ages. This article reveals Occurrence of Naskh in Quran, the basic differences of definitions and its impact on the injunctions.

Ilm-ul-Munasibah: Its significance in Understanding the Quran

Habib ullah

MUNASIBAH, in literal means identical or close together. The term refers to the knowledge of the Quran’s with the words, the know like between verses and Surah’s, Poem, TANSIQ, link and synchronized are the words used as synonyms for MUNASIBAH, this knowledge has great advantages, for example, it establishes the facts that Quran’s is the word of Allah, and that such synchronization among different things is Quran is beyond human powers. This knowledge also reveals the mystery and secret words of the Quran. It is also means for unity and solidarity in the Ummah, because it rules out the possibility of self explanation of terms that results in differences among the Ummah. It is the knowledge that helps in digging solutions from the verses of Quran. Therefore, it is imperative, keeping in view the importance of this knowledge, that it be brought forward to the public, so that the desired results are achieved.

Gradation in Revealing the Islamic Injunctions and its Expediency to Humanity

Hafiz Muhammad saeed Ahmad atif
Hafiz Tariq Mahammad

Islamic sharia, in its design and execution, is quite in consonance with human nature as far as its injunctions-do's and don'ts are concerned. Even worships have been ordained through a gradual process of evolution which has actually facilitated the preaching of Islam. It is pertinent to mention that Islam spread every nook and corner of the world by dint of its golden principles of collective training, in-depth study of human psychology, innovative thinking of solution of challenging problems and natured principle of learning i.e. from known to unknown. So, it is the need of the hour to adopt this natural principle

**ABSTRACTS.
OF THE
ARTICLES**

References

- 1- Sukran Valide, "*The Damascus serman* (from the Risale-i-Nur collection) Istanbul – Turkey, 1996, p. II.
- 2- Bukhari, Muslim, Kitab al-Eiman
- 3- Muslim, Kitab Al-Eiman
- 4- Qur'an, 2:3,4
- 5- Qur'an, 2:177
- 6- Qur'an, 2:285
- 7- Qur'an, 103:3
- 8- Pickthal, M.M., *Islamic Culture*, Farozsons, C-37, blackstock road, London, p-8.
- 9- Qur'an, 9:18
- 10- Qur'an, 5:69
- 11- Sukran Valide, *The rays* (from the Risale-i-Nur Collection) p:190
- 12- Qur'an, 5:5
- 13- Qur'an, 29:2
- 14- Maududi, Abul Ala, *the meaning of the Qur'an*, Islamic publication (pvt.) Ltd, Lahore 1994, Vol.III, p.134, 135
- 15- *Beduizzaman Said Nursi as imprisoned in 1935 at Eskisehir and 1943 at Denizli, was banished form different cities and was trialed in many cases but he remained firm strongly. (Ramzan Balija, Beduizzaman Said Nursi' Urdu translation by Masud Akhtar Sheikh, Harmony Publications, Islamabad-Pakistan, 2009,p: 145-172)*
- 16- Sukran Valide, *The rays*, Risale-i-Nur Collection, p-103
- 17- Sukran Valide, *The rays*, from Risale-i-Nur Collection, (Istanbul, 1992) p-147
- 18- Sukran Valide, *The Rays*, Risale-i-Nur Collection, (Istanbul, 1992) p-90.
- 19- Sukran Valide, *The Rays*, Risale-i-Nur Collection, (Istanbul, 1992) p-105.
- 20- Sukran Valide, *The Rays*, Risale-i-Nur Collection, (Istanbul, 1992) p-180
- 21- Sukran Valide, "*The Damascus serman* (from the Risale-i-Nur collection) Istanbul – Turkey, 1996, p-63.
- 22- Sukran Valide, *The Rays*, Risale-i-Nur Collection, (Istanbul, 1992) p-778.
- 23- Sukran Valide, *The Rays*, Risale-i-Nur Collection, (Istanbul, 1992) p-128.
- 24- Sukran Valide, *The Rays*, Risale-i-Nur Collection, (Istanbul, 1992) p-120.

way be restricted to this transient, brief, defective and painful worldly life. Rather the purpose and result of the tree of life, the splendor life of the hereafter, it is life in the eternal of which can be reduced from its twenty-nine properties, the fruit of that tree worthy of its splendor, is the eternal realm where even stones, tree and the soil will be endowed with life. Otherwise it will follow that the tree of life, so plentifully decayed out with significant instrument, yields no fruit, benefit or truth for animate beings, specially man, and man who is his substance and faculties is twenty times superior to the sparrow and is indeed the most important and elevated of all creation, He will fall to a degree twenty times lower than that of the sparrow, with respected to the facility of his life. He will be the most unfortunate and humiliated of wretches. (24)

“The All-glorious One Who sent us to you holds their reins in His hands. The eye of faith reads on their faces the signs of mercy; each proclaims them.”

O believer with a wakeful heart! Let our eyes rest a little; we shall hand over our sensitive ears to the blessed hand of belief in their place. We shall send them to the world to listen to its delightful refrains. (22)

6- Faith of hereafter:

Accepting, the belief on Day of Judgment is, man should recognize responsible and accountable. He should perform all his actions that he is to be judged by all his performance. He should not keep in mind mere worldly deficits but hold an eye on every lasting profits.

7- Bravery and Sacrificing Spirit:

The belief on the Day of Judgment creates in man boldness and courage. It strengthens the firmness, i.e. if you are killed, you would not be destroyed but get the life of a new decay at all.

The belief on the day of judgment leaves no one blind alone to this world. He thinks for superior purposes. He does not lone merely this world. He gets abundant wealth of patience and heart contentment. The Holy Qur'an mentions this at many places about this fact. As *Beduizzaman Said Nursi's concluded at this occasion:*

“The essences of the unbelief that opposes the truths of Islam and struggles against them is denial, ignorance, and negation. Even though it may appear to be an affirmation of some kind and a manifestation of being, it is in reality negation and non-being. Whereas belief is knowledge and a manifestation of being; it is affirmation and judgment. Every negating aspect of belief is the gate to a positive truth or the veil covering it. If the unbelievers who struggle against faith attempt, with the utmost difficulty, to affirm and accept their negative beliefs in the form of acceptance and admission of non-being, then their unbelief may be regarded in one respect as a form of mistaken knowledge or erroneous judgment. But as for non-acceptance, denial and non-admission – something more easily done – it is absolute ignorance and total absence of judgment.” (23)

CONCLUSION:

We can conclude this paper in the light of Beduizzaman said Nursi's views:

Now the most important result, substance and reason for the creation of the cosmos is none other than life, and life, that exalted verity, can in no

“Then too all of the pure spirits from among guys that have appeared before men have, unanimously and without exception, born witness to the necessary existence, the unity, and the sacred attributes of the Creator of this cosmos, and proclaimed this with one accord. The affinity and mutual correspondence of these countless proclamations is a guide for you as bright as the sun.” “Come, the path leading to truth from these counterparts of yours is shorter. We should benefit by studying their qualities, natures and colours concerning faith that we find here, not by listening to the lessons given by these tongues of disposition as was previously the case.” (19)

The scientific advancement has gone to the so extent that it broke all the limits by new discoveries and machines converted world into a courtyard. But in spite of all this man is so narrow minded that it is surrounded by ‘Nationalism’.

“So the exposition , the solution, the uncovering and proof of the mystery of this degree of the assertion of the Divine unity, this Third Truth, this word of unity – the mystery that the greatest universal is like the smallest particular without the slightest difference between them – this beneficial wisdom, this supreme talisman, this riddle beyond the reach of the intellect, this most significant foundation of Islam, this most profound source of faith, this greatest basis of the Divine unity – the setting forth of all this opens the talisman of the Quran and makes it possible to know the most secret and unknowable riddle of the creation of all beings, a riddle that reduces philosophy to impotence.” (20)

Moreover, he says:

“ So look, how their freedom and courage dissolve in the face of the monster’s threat. There is nothing they can do but flee. They do not realize that it is an obedient steed, because they do not believe in its driver and orderly system. They imagine it to be a sort of lion with twenty terrifying and rapacious lions the size of wagons attached to its rear.

O my brothers and my friends who are listening to these words after fifty years! What give the five-year-old child greater freedom and courage than those two heroes, and fearlessness and confidence far exceeding theirs, is faith, trust and belief. Belief in the order and system of the railway, which is a seed of truth in that innocent child’s heart. Belief that the reins of the train are in the hands of a driver, that its movement is regulated, that someone is driving it on his own account.

While what terrifies the two heroes and makes their consciences prisoners to delusion is their ignorant lack of faith; it is the fact that they do not know the driver and do not believe in the order and system.”(21)