

guidance comes to them, and asking forgiveness of their Lord, except that what happened to the ancients should overtake them, or that the chastisement should come face to face with them.

18 : 54-55

And We reveal (stage by stage) of the Qur'an that which is a healing and a mercy for believers, and to the unjust it causes nothing but loss after loss.

17 : 82

And if you are in doubt concerning that which We reveal unto Our slave (Muhammad) then produce a surah (chapter) of the like thereof, and call your witnesses besides Allah if you are truthful.

2 : 23

And this Qur'an is not such as could be forged by those besides Allah, but it is a verification (of revelations) that went before it and a fuller explanation of the Book - there is no doubt - from the Lord of the Worlds.

10 : 37

So when you recite the Qur'an, seek refuge in Allah from Satan the Outcast. 16 : 98

QUESTIONS & ANSWERS

Edited by

Maulana Muhammad Saleem Dhorat

Q. When did the parents of the Holy Prophet sallallahu alayhi wasallam die?

A. The father of the Holy Prophet sallallahu alayhi wasallam died before his birth and his mother died when he was six years old.

Q. Is Prophet Muhammad sallallahu alayhi wasallam the last and final Prophet? Please quote evidence from the Qur'aan and hadeeth.

A. The Holy Prophet Muhammad sallallahu alayhi wasallam is the last and

knowledge, leads us to recognize the agreement between the two, as has been already noted on repeated occasions. It makes us deem it quite unthinkable for a man of Muhammad's time to have been the author of such statements on account of the state of knowledge in his day. Such considerations are part of what gives the Qur'anic Revelation its unique place, and forces the impartial scientist to admit his inability to provide an explanation which calls solely upon materialistic reasoning.

- Maurice Bucaille,

The Qur'an and Modern Science,

1981, p. 18.

Qur'an on Qur'an

Hence, indeed, We made this Qur'an easy to bear in mind: who, then, is willing to take it to hear. Chapter 54: Verses 17, 22, 32, 40 (self repeating)

Will they then not meditate on the Qur'an, or are there locks on the hearts?
Chapter 47: Verse 24

Surely this Qur'an guides to that which is most upright and gives good news to the believers who do good works that they shall have a great reward.

17 : 9

Surely We have revealed the reminder (Qur'an) and We will most certainly guard it (from corruption).

15 : 9

Praise be to Allah who has revealed the Book (Qur'an) to His slave (Muhammad) and has not placed there in any crookedness.

18 : 1

Will they not then ponder on the Qur'an? If it had been from other than Allah they would have found therein much discrepancy.

4 : 82

And certainly We have explained in this Qur'an every kind of example; and man is most of all given to contention. And nothing prevents men from believing when the

Muhammad as the author of the Qur'an untenable. How could a man, from being illiterate, become the most important author, in terms of literary merits, in the whole of Arabic literature? How could he then pronounce truths of a scientific nature that no other human-being could possibly have developed at that time, and all this without once making the slightest error in his pronouncement on the subject?

- Maurice Bucaille,
The Bible, the Qur'an and Science,
1978, p. 125.

Here, therefore, its merits as a literary production should perhaps not be measured by some preconceived maxims of subjective and aesthetic taste, but by the effects which it produced in Muhammad's contemporaries and fellow countrymen. If it spoke so powerfully and convincingly to the hearts of his hearers as to weld hitherto to centrifugal and antagonistic elements into one compact and well organized body, animated by ideas far beyond those which had until now ruled the Arabian mind, then its eloquence was perfect, simply because it created a civilized nation out of savage tribes, and shot a fresh woof into the old warp of history.

- Dr. Steingass, quoted in Hughes'
Dictionary of Islam, p. 528.

In making the present attempt to improve on the performance of my predecessor, and to produce something which might be accepted as echoing however faintly the sublime rhetoric of the Arabic Koran, I have been at pain to study the intricate and richly varied rhythms which - apart from the message itself - constitute the Koran's undeniable claim to rank amongst the greatest literary masterpieces of mankind.. This very characteristic feature - 'that inimitable symphony', as the believing Pickthall described this Holy book, 'the very sounds of which move men to tears and ecstasy, - has been almost totally ignored by previous translators; it is therefore not surprising that what they have wrought sounds dull and flat indeed in comparison with the splendidly decorated original.

- Arthur J. Arberry, The Koran Interpreted, London : Oxford University Press, 1964, p. X.

A totally objective examination of it [the Qura'an] in the light of modern

appeal to all open-minded scholars to study the Qur'an in the light of the forementioned points. We are sure that any such attempt will convince the reader that the Qur'an could never be written by any human being.

However often we turn to it [the Qur'an] at first disgusting us each time afresh, it soon attracts, astounds, and in the end enforces our reverence ... Its style, in accordance with its contents and aim is stern, grand, terrible-ever and anon truly sublime -- Thus this book will go on exercising through all ages a most potent influence.

- Goethe,

Quoted in T.P. Hughes' Dictionary of Islam, p. 526

The Koran admittedly occupies an important position among the great religious books of the world. Though the youngest of the epochmaking works belonging to this class of literature, it yields to hardly any in the wonderful effect which has produced on large masses of men. It has created an all but new phase of human thought and a fresh type of character. It first transformed a number of heterogeneous desert tribes of the Arabian peninsula into a nation of heroes, and then proceeded to create the vast politico-religious organization of Muhammadan world which are one of the great forces with which Europe and the East have to reckon today.

- G. Margoliouth

Introduction to J.M. Rodwell's

The Koran, New York : Everyman's Library, 1977, p. VII

A work, then, which calls forth so powerful and seemingly incompatible emotions even in the distant reader- distant as to time, and still more so as a mental development - a work which not only conquers the repugnance which he may begin its perusal, but changes this adverse feeling into astonishment and admiration, such a work must be a wonderful production of the highest interest to every thoughtful observer of the destinies of mankind.

- Dr. Steingass

quoted in T.P. Hughes'

Dictionary of Islam, pp. 526-7

The above observation makes the hypothesis advanced by those who see

The Qur'an was so meticulously preserved because it was to be the Book, of guidance for humanity for all times to come. That is why it does not address the Arabs alone in whose language it was revealed.

It speaks to man as a human being:

"O Man! what has seduced you from your lord."

The practicability of the Qur'anic teachings is established by the examples of Muhammad (PBUH) and the good Muslims throughout the ages. The distinctive approach of the Qur'an is that its instructions are aimed at the general welfare of man and are based on the possibilities within his reach. In all its dimensions the Qur'anic wisdom is conclusive. It neither condemns nor tortures the flesh nor does it neglect the soul. It does not humanize God nor does it deify man. Everything is carefully placed where it belongs in the total scheme of creation.

Actually the scholars who allege that Muhammad (PBUH) was the author of the Qur'an claim something which is humanly impossible. Could any person of the sixth century C.E. Utter such scientific truths as the Qur'an contains? Could he describe the evolution of the embryo inside the uterus so accurately as we find it in modern science?

Secondly, is it logical to believe that Muhammad (PBUH), who up to the age of forty was marked only for his honesty and integrity, began all of a sudden the authorship of a book matchless in literary merit and the equivalent of which the whole legion of the Arab poets and orators of highest calibre could not produce? And lastly, is it justified to say that Muhammad (PBUH) who was known as AL-AMEEN (The trustworthy) in his society and who is still admired by the non-Muslim scholars for his honesty and integrity, came forth with a false claim and on that falsehood could train thousands of men of character, integrity and honesty, who were able to establish the best human society on the surface of the earth?

Surely, any sincere and unbiased searcher of truth will come to believe that the Qur'an is the revealed Book of Allah.

Without necessarily agreeing with all what they said, we furnish here some opinions of important non-Muslim scholars about the Qur'an. Readers can easily see how the modern world is coming closer to reality regarding the Qur'an. We

of patience and forbearance.

Here the old testament and the Quran vary in word and purport both. The description of the former is no match to the miraculous beauty and transcendent excellency of letter and spirit screened in the Quranic verses.

What they say about the Quran

Humanity has received the Divine guidance only through two channels:- Firstly the word of Allah, secondly the Prophets who were chosen by Allah to communicate His will to human beings. These two things have always been going together and attempts to know the will of Allah by neglecting either of these two have always been misleading. The Hindus neglected their prophets and paid all attention to their books that proved only word puzzles which they ultimately lost. Similarly, the Christians, in total disregard to the Book of Allah, Attached all importance to Christ and thus not only elevated him to Divinity, but also lost the very essence of TAWHEED (monotheism) contained in the Bible.

As a matter of fact the main scriptures revealed before the Qur'an, i.e., the Old Testament and the Gospel, came in to book-form long after the days of the Prophets and that too in translation. This was because the followers of Moses and Jesus made no considerable effort to preserve these Revelations during the life of their Prophets. Rather they were written long after their death. Thus what we now have in the form of the Bible (The Old as well as the New Testament) is translations of individuals, accounts of the original revelations which contain additions and deletions made by the followers of the said Prophets. On the contrary, the last revealed Book, the Qur'an, is extant in its original form. Allah Himself guaranteed its preservation and that is why the whole of the Qur'an was written during the life time of the Prophet Muhammad (PBUH) himself though on separate pieces of palm leaves, parchments, bones etc.. Moreover, there were tens of thousands of companions of the Prophet who memorized the whole Qur'an and the Prophet himself used to recite it to the Angel Gabriel once a year and twice in the year he died. The first Caliph Abu Bakr entrusted the collection of the whole Qur'an in one volume to the Prophet's scribe, Zaid Ibn Thabit. This volume was with Abu Bakr till his death. Then it was with the second caliph Umar and after him it came to Hafsa, the Prophet's wife. It was from this original copy that the third Caliph Uthman prepared several other copies and sent them to different Muslim territories.

father would never put credence in them.

So they were shaken from within while at giving an untrue statement but feigning themselves to be truthful.

39 In Arabic language sometimes the infinitive gives the meaning of an adjective either as a subject Viz. rajulun a'dlun رَجُلٌ عَدْلٌ (a just person) or as an object as nasjul A'rab نَسِجُ الْعَرَبِ

(woven in Arabia) and vice versa. Experts of Arabic syntax like Farra, Mubarrid, Zajjiz and Ibn-ul-Anbari are of the view that here the infinitive Kazib كَذِبٌ stands elliptically for dame Zi Kazib ذِي كَذِبٍ (false blood) for the sake of exaggeration. It has also been said that the shirt of Joseph, as a prominent sign, plays a pivotal role in the whole narrative. Thus the account moves around the shirt of Joseph with three symbols,

- i, Of being stained with false blood.
- ii, being torn by wife of the Aziz
- iii Covering the face of Jacob.

Biblical version of the account shows that they killed a goat, and dipped the robe in the blood (gen 38 : 31 - 32) but that Jacob was convinced of Joseph's being torn by wild beasts is questionable. The Bible reads thus : And he recognized it and said "It is my sons robe, a wild beast has devoured him, Joseph is without doubt torn to pieces." But the Quran rectifies the error with the phrase, bal sawwalat anfusukum amra repeated thrice in the chapter. It shows that Jacob was not quite convinced by the Plotters at any stage. Verse 83 of the chapter endorses this idea explicitly where his death hardly seems credible. "Allah may bring all unto me," negates the Biblical expression, "Joseph is without doubt torn to pieces."

40 The goodby patience is that which is void of restlessness and complaint (Qurtubi)

The phrase can be a subject as well a predicate. The elliptical form of the compound may be either فأمرى صبر جميل (my concern is befitting patience) in case it is predicate or حامل (and befitting patience is better) when it is --cosidered to be a subject.

The holy Quran draws a true picture of the noble character worthy of a prophet of Allah, Contrary to Biblical depiction, Then Jacob rent his garments and put sackcloth upon his loins, and mourned for his son many days.

All his sons and all his daughters rose up to comfort him; but he refused to be comforted and said, No, I shall go down to sheol to my son, mourning. Thus his father wept for him (Gen, 38 : 35). Hence the account of old Testament bears no Commensuration with the sparkling dignity and flashing morality of a prophet. According to sura Al-Baqra, verse 156 when every patient believer is endowed with the specific quality of enduring the misfortune, the prophet of Allah must be at the climax

30 The better lam **ل** preceding in **وَلَوْ** denotes an omitted oath. Hypothetically the sentence reads thus : By Allah if the wolf were to devour him (Madarik)

31 The apprehension conceived by Jacob was being made to vanish by a reasonable argument. They wanted to bring it to his mind that if ten robust youngmen failed to protect a chap from wild beasts, they were doomed to perish in the desert where they had to move day and night. The old father like every sensible man was convinced. So he was taken in by their treachery. He permitted Joseph to accompany them. Thus the first phase of the plot long - before hatched was successfully completed.

32 There must be a discord among the contrivers as to which method should be adopted to fulfil the plot.

Finally the decision was taken to cast the innocent chap in to the well.

33 Men of spiritual insight are always kept well informed that the oppressor of today is destined to be humble applicant of tomorrow. It consoles their souls in more than one ways. Despite being tortured they steadfastly march on their way and successfully reach their destination in the long run.

34 Cf 12 : 78 "They said : O Chief! he has a father, aged (and) honorable man. So retain one of us instead of him; surely we see you of those who do good.

35 The treacherous plotters betrayed their father returning home at nightfall. They pretended that they had been searching for the missing chap, but could not be able to search him out even after the tiresome efforts of late hours.

36 (Shedding crocodile tears with pretext that they had deep affection for Joseph) What a beautiful expression of weakness of human Psychology!

Perpetration of a single sin leads to many more absurdities to conceal the first one. Thus the moral bankruptcy reaches its culmination.

37 The signification of reciprocity is the common factor between the derived forms of trilateral verbs **Iftial** and **tafaul**.

Other instance of this are **intidhal** **اِنْتِضَالٌ** in the sense of **tanadhu** **تَنَاضُلٌ** i.e to vie with one another or **irtima** **اِرْتِمَاءٌ** meaning thereby **tarami** **تَرَامِي** i.e to throw (arrows) or hurl (stones etc) at one another. Hence **nastabiq** **نَسْتَبِقُ** means "we try to outrun one another.

There may be more than one possibilities.

- i, They might be chasing some prey.
- ii, They might be running a race among themselves.
- iii, It might be a mere pretension without an exercise of any type of competition or contest.

38 The guilty conscience made them utter these words. They were sure that their

them," shed no blood, cast him in to this pit here in the wilderness, but lay no hand upon him," (Gen 37 : 21, 22)

Whosoever be might be, he was more Prudent and less brutal.

22 (Ghiaba - til - Jubb) Ghiaba, according to Lane, conveys the sense both of becoming hidden and a low depressed piece of land and Jubb "A well or a well not Cased with stone or the like or a well containing much water or a deep well, one that people have found, not one that they have dug". On the authority of Muqatil it was a well at a distance of about nine miles from Jacob's residence (Razi)

23 This phrase signifies that they wanted to remove Joseph of all cost but the speaker having soft corner in his heart for the innocent youngman wished to kill two birds with one stone i.e. getting rid of Joseph and avoiding blood guiltiness.

24 There was constant influx of caravans and commercial travellers between Palestine and Egypt and between Arabia and Egypt via south eastern Palestine (Daryabadi)

25 The context speaks that the speaker, despite being one of the plotters, wished to spare the life of Joseph and as a inevitable alternative he suggested that he should be thrown down in to the bottom of the well.

26 The wicked and cruel brethren spared no chance of hoodwinking their old father to execute their heinous plot.

27 The fraudulent band shot another arrow to entice their hesitating father with an allurements of a picnic programme. They thought it could be more appealing both to Jacob and Joseph. Moreover, they tried to convince him of taking every good care of Joseph.

Jurists deduce that excursion trips and picnic Programmes, devoid of unlawful activities, are not forbidden.

28 Jacob gave way to twofold suspicions of grief and fear, the grief of separation from Joseph and fear of his being devoured by the wolf. This he could easily doubt through his Prophetic vision, which he had visualised through a dream some time before (Zamakhshari, Baidhawi) or because the land was full of wolves and the wayfarers often fell prey to them. They disregarded the former doubt and rebutted the latter one as is known by the next verse.

Grief and fear are natural instincts of man. As human sentiments can not be denied of Adams descendents, hence instinctive impulses of human beings are not inconsistent with Prophethood.

29 Joseph was of so tender an age that he could not accompany his sturdy and frolicsome brethren in their desert games. Jacob was rightly apprehensive of their heedlessness regarding the innocent lad.

But Allah revealed this sura as an attracting narration. Hence the miraculous value of the holy Quran was manifested.

17 (Benjamine, the full brother of Joseph),

Jacob, no doubt, loved Joseph more than others, but he was neither unjust nor partial. He could distinguish between gold and dross.

Firstly, Joseph had an amiable disposition and praiseworthy habits. Who could be a better judge of his sons than the seasoned father.

Secondly, Rachel, the mother of Joseph and Benjamine had passed away. As motherless chaps both deserved the love of their father more than others.

18 The obstust hefty and vigorous brethern of Joseph were proud of their sterngh and mumber. In beduin way of life where there were no organised Governments numerical strength was the main source and sterling criterion of power and authority. According to Al-Qamus Usba is a company of 10 to 40 persons especially of the same lineage.

19 Dhalal **ذلال** here does not convey the sense of going astray. Had they uttered the word in this sense they would have gone astray themselves to the extent of disbelief. Here it means lack of sophistication. They might have dialogue among themselves "Our father ignores the mighty band ready to fight tooth and nail against any spiteful enemy, yet he shows favouritism and fondness to two immature teenagers.

20 According to classical commentators there are three interpretations of the phrase.

- (i) You may be repentent to Allah after the heneous act of assassination (Madarik)
- (ii) After getting rid of Joseph you will have enough time to make amends by begging Pardon of your father. Then all will be OK.
- (iii) When Joseph will not be in the picture your worldly affairs will be well administered by the favour of your father (Zamakhshari, Razi)

What a self deceiving thought! Repentence is a futile effort after a well - planned and deliberate sin. A lame excuse does not mean penitence. It is the remorse after a sin perpetrated in ignorance. When such compunction leads to apology, every sign of sin is washed away.

Same was the case with Qurayesh who devised plans against Muhammad (peace and blessing of Allah be upon him) to confine him or slay him or drive him away. (Aa'raf (7) : 30)

21 One of Joseph's brothers who, as some say, was Juda. (Zamakhshari and Madarik) According to Biblical Version it was Revben But when Revben heard it, he delivered him out of their hands, saying, "let us not take his life." And revben said to

17, They said(36) : O our father!
 We went off running races (37)
 with one another, and we left
 Joseph (behind) with our
 belongings; so (thereupon) the
 wolf devoured him, and you
 will not believe us (38)
 even though we are truthful.

قَالُوا يَا أَبَانَا
 إِنَّا فَهِنًا نَسْتَبِقُ
 وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا
 فَأَكَلَهُ الذِّئْبُ
 وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ

18, And they brought his
 shirt (stained) with false
 blood, (39) he said : Nay!
 your selves have made up for
 you a matter. yet a goodby
 patience (40) ! and Allah
 is to be implored for succour
 against what you describe.

COMMENTARY

15 The last two chapters deal with subjugation of falsehood and victory of Truth in various ways. Here a story is narrated to show that how a helpless person rose to throne and how the contriver against him were forced to beg his mercy. The story alluded to the glory of Islam in near future. The defiant forces of Arabs were going to be weakened and frustrated in the same manner. The word Ayat (signs) reflects various shades of meaning i.e safeguarding the chastity, afflictions of imprisonment, disgrace of slavery, forbearance of Joseph-despite possessing authority -- Jacob's grief and privation and union after a long separation. Qadhi Baidhawi is of the view that Ayat mean arguments of Allah's sovereignty and symbols of the holy prophet's prophethood.

16 It has been said that inquirers were some jews who came to Makka to ask the prophet (peace and blessings of Allah be upon him) about the story of the prophet of Allah whose son was taken to Egypt from Syria and the grievous father lost his eyesight shedding tears.

The entire account of this Sura was revealed in reply. The inquirers were, mischievously, bent upon silencing the holy prophet (peace and blessing of Allah be upon him) by this question. They thought it to be a gospel story not known to Arabs.

said, O our father! why do you not trust us with Joseph, (25) whereas we are surely his well-wishers. 26

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْتِنَا

عَلَى يُوْسُفَ وَإِنَّا لَهُ لَنُصِحُونَ

12. Send him with us tomorrow that he may enjoy himself and play, (27) and verily we are (to be) his guards.

أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَنَحْفُظُونَ

13, He said; Really it grieves me that you might take him, and I fear lest the wolf should devour him (28) while you are negligent of him. (29)

قَالَ إِنِّي لَيَحْزُنُنِي أَنَّ تَأْخُذُوا بِهِمْ وَأَخَافُ

أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غٰفِلُونَ

14, They said : Surely if(30) the wolf were to devour him, while we are a (mighty) band (of ten vigorous youngmen); then surely we will be the losers. (31)

قَالُوا لَئِن آكَلَهُ الذِّئْبُ وَنَحْنُ

مُحْضَبَتُهُ إِنَّا إِفَّا لَخٰسِرُونَ

15, So when they carried him away, and decided (32) to cast him in to the dark depth of the well. And We revealed (33) unto him : you shall most surely inform them of this affair of theirs while they will not recognise (you) (34)

لَمَّا نَهَوٰهُمُ أَنْ يَجْعَلُوهُ فِي

غَيْبَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَهُمْ

بِمَا رَمَوْا هٰذَا وَهُمْ

لَا يَشْعُرُونَ

16, And they came to their father at night (35)

وَجَاءُوا بِأَبَاهُمْ عِشَاءً وَكَلِمَاتٍ مُّكْوَنَاتٍ

SURA YUSUF

Section 2
(verse 7 - 17)

Prof : Gulam Rasul Adeem

7, Most certainly in (the story of) Joseph and his brethern there are signs (15) (of His souereignty) for the inquisitive (16)

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِلِّسَانِ

8, (Recall the time) when they said : surely Joseph and his brother (17) are dearer to our father than we, whereas we are a band (18) (of the same parantage). Verily our father is in a manifest error (19)

إِذْ قَالُوا لِيُوسُفَ وَأَخُوهُ أَحَبُّ إِلَيْنَا

مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ آبَانَا لَفِي ضَلَالٍ مُّبِينٍ

9, (They said to one another) slay Joseph or cast him (forth) in to some (far - flung) land. Your father's favour will be exclusively for you, and you shall be thereafter righteous people (20)

أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ

وَجْهًا أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ

10, A speaker (21) from among them said : slay not Joseph, and cast him in to the dark depth of the well (22) if you must be dowing (23)- (whence) some caraven may pick him up 24

قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَالْقَوْهَ فِي

غُيُوبٍ الْجُبِّ يَلْقَاهُ بَعْضُ السَّارِقِينَ إِنْ كُنْتُمْ فَاعِلِينَ

11, (Coming to Jacob): They

In the name of Allah, the most Beneficent, the most Merciful.

A herald of Superiority of Islamic Sharia and unity of Muslim Ummah.

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