

Abstracts of Urdu Articles:**Quranic Verses on Jihad and Orientalists' Approach**

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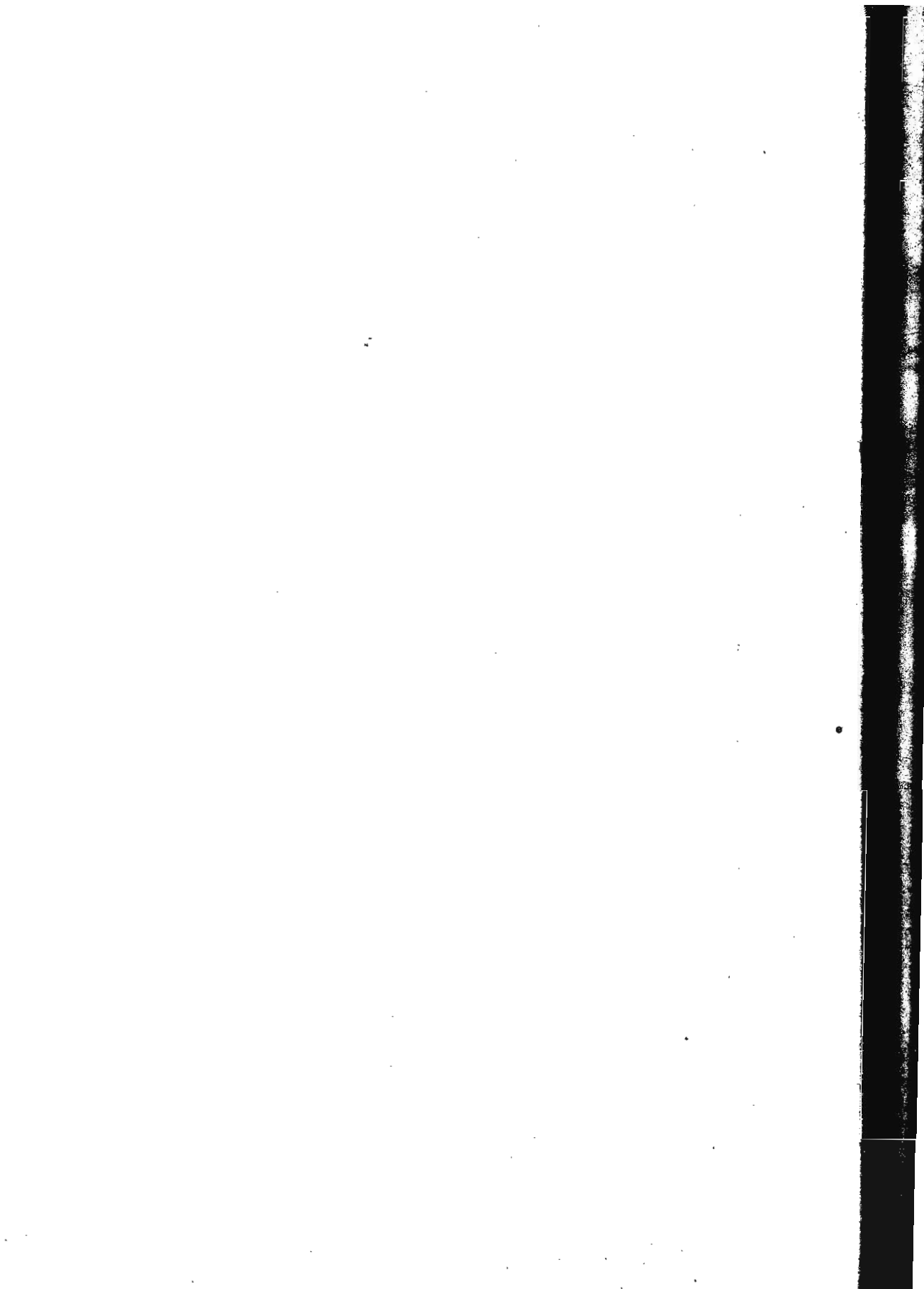
Jihad is a very vast term and one of the greatest acts of the religion Islam. The main source of the doctrines of *Jihad fi Sabeelillah* is the Holy Quran. The Holy Quran is the word of Allah Almighty but the orientalist call it the writing of Muhammad (SAW). The orientalist have deliberately, in a planned manner, created confusion and fabrication in the interpretation of the Holy Quran. According to most orientalist there is contradiction in the Quran (Holy) about Jihad highlighting the incoherence in its doctrines. Some orientalist accuse Islam of having a violent nature because they say that the Jihad related verses of the Quran command its followers to terrorize, kill and plunder turning them into terrorists, torturers and plunderers. In this research paper, the accusations of the orientalist have been responded to, supported by logic and proof from the Holy Quran, Sunnah of the Holy Prophet (SAW) and historical evidences. It is also proved that the reason behind such accusations of the orientalist is their own lack of knowledge and biasness. Orientalist are ignorant of the purpose behind the prophet hood of Hazrat Muhammad (SAW), the one on whom the Quran was revealed, and if they understand this purpose, they will realize there is no contradiction in the teachings of the Holy Quran related to Jihad. In reality, jihad promotes world peace by abolishing violence and terrorism and this is proved through the present research.

**The Style and Methodology of Arkati's Book Nasr al-Marjan
(An Introduction)**

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Rasm al-Mushaf is an important Quranic Science which deals with the Mode of Script of Qur'an. Keeping in view the importance of this Science many of scholars have done valuable work in this field. In addition to this great collection a renowned scholar "Arkati" also compiled a comprehensive book named Nasr al-Marjan fi Rasm e Nazm al-Qur'an (نثر المرجان في رسم نظم القرآن). This commendable book on Rasm consists of seven volumes. This book was compiled utilizing the original sources of this subject. The Author has divided the book into two parts first one is based on the basic rules and principles of Rasm (اصول الرسم) and the second is related to froosh al-Harroof (فروش الحروف). This Research Article deals with the first part of the book and elaborated the methodology of the Author regarding The Mode of The Script of Qur'an.



ABSTRACTS OF ALL ARTICLES

- 25 Ibn Sa'd, Abū 'Abd Allāh Muḥammad, *Al-Ṭabaqāt al-Kubrā* (Bayrūt: Dār al-Kutub al-'Ilmiyah, 1410 AH/1990 AD), 8:42
- 26 Ibn al-Athīr, Abū al-Ḥassan 'Alī b. Muḥammad, *Usd al-Ghābah fī Ma'rifah al-Ṣaḥābah* (Bayrūt: Dār al-Kutub al-'Ilmiyah, 1415 A.H.) 7:157
- 27 Ibn Sa'd, *Al-Ṭabaqāt*, 4:154
- 28 Ibid., 8:43
- 29 Abū Dā'ūd, Sulaymān b. Ash'ath, *Al-Sunan* (Bayrūt: Al-Maktabah al-'Aṣariyyah, N.D.), Ḥadīth:281
- 30 Ibn Sa'd, *Al-Ṭabaqāt*, 8:46
- 31 Ibid., 8:51
- 32 Ibid., 3:300
- 33 Ibid., 8:175
- 34 Ibid., 8:91-92
- 35 Ibid., 8:74
- 36 Al-Bukhārī, *Al-Ṣaḥīḥ*, Ḥadīth: 309
- 37 Ibn Ḥajar, Aḥmad b. 'Alī, al-'Asqalānī, *Fath al-Bārī* (Bayrūt: Dār al-Ma'rifah, 1379 A.H.), 1:412
- 38 Ibid., 1:411
- 39 Ibn Sa'd, *Al-Ṭabaqāt*, 8:92
- 40 Ibn 'Abd al-Barr, Abū 'Umar Yūsuf b. 'Abd Allāh, *Al-Isti'āb fī Ma'rifah al-Aṣḥāb* (Bayrūt: Dār al-Jīl, 1412 A.H./1992 A.D.), 4:1805
- 41 Ibn al-Athīr, *Usd al-Ghābah*, 1:40
- 42 Ibn Sa'd, *Al-Ṭabaqāt*, 8:77
- 43 Ibid., 3:5
- 44 Ibid., 8: 95-96
- 45 Ibid., 8:175
- 46 Al-Bukhārī, *Al-Ṣaḥīḥ*, Ḥadīth: 6157
- 47 Al-Fayrūzābādī, Majd al-Dīn *Al-Qāmūs al-Muḥīṭ* (Egypt: Al-Maṭba'ah al-Miṣriyyah, 1353A.H.), 1:443
- 48 Al-'Aynī, Badar al-Dīn Maḥmūd b. Aḥmad, *'Umdah al-Qārī* (Bayrūt: Dār Iḥyā al-Turāth al-'Arabī, N.D.) 9:197
- 49 Ibn Sa'd, *Al-Ṭabaqāt*, 8:104
- 50 Ibn Mandah, Abū 'Abd Allāh Muḥammad b. Ishāq, *Ma'rifah Ṣaḥābah* (Abū Dhabi: UAE University Press), 1:968
- 51 Al-Bukhārī, *Al-Ṣaḥīḥ*, Ḥadīth: 327
- 52 Al-Tirmidhī, Abū 'Isā Muḥammad b. 'Isā, *Al-Jāmi' al-Sunan* (Egypt: Muṣṭafā al-Bābī al-Ḥalabī, 1395 A.H.), Ḥadīth: 128
- 53 Ibn Sa'd, *Al-Ṭabaqāt*, 8: 31
- 54 Ibn 'Abd al-Barr, *Al-Isti'āb* 4: 1789
- 55 Ibid., 3:1403
- 56 Ibn Sa'd, *Al-Ṭabaqāt*, 7: 283-284
- 57 Ibid., 3: 398
- 58 Ibn al-Athīr, *Usd al-Ghābah*, 4: 373

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- 4 Konar, Hiralal, *DC Dutta's Textbook of Gynecology* (New Delhi: Jaypee Brothers, 2013), 227
- 5 Al-Ṭabarī, Abū Ja'far Muḥammad b. Jarīr, *Jāmi' al-Bayān 'an Ta'wīl āya al-Qur'ān* (Bayrūt: Mū'sasah al-Risālah, 1420 A.H.), 15:398.
- 6 Al-Qurṭubī, Abū 'Abd Allāh Muḥammad b. Aḥmad, *Al-Jāmi' li Aḥkām al-Qur'ān* (Al-Qāhirah: Dār al-Kutub al-Miṣriyyah, 1384 A.H.), 17:47
- 7 Lane, Edward William, *Arabic-English Lexicon* (London: Willams & Norgate, 1863), I: 2116
- 8 Al-Ṭabarī, *Jāmi' al-Bayān*, 6: 352-353
- 9 Al-Baghawī, Abū Muḥammad al-Ḥusayn b. Mas'ūd, *Ma'ālam al-Tanzīl fī Tafsīr al-Qur'ān* (Bayrūt: Dār Iḥyā al-Turāth al-'Arabī, 1420 A.H), 1:437
- 10 Lane, *Arabic-English Lexicon*, I:2108
- 11 Ibn al-Athīr, Abū al-Ḥasan 'Alī b. Abī al-Karm, *Al-Kāmil fī 'l Tārīkh* (Bayrūt: Dār al-Kutub al- 'Arabī, 1417 A.H.), 1:150
- 12 Al-Ṭabarī, *Jāmi' al-Bayān*, 1:386
- 13 Al-Rāzī, Abū 'Abd Allāh Muḥammad b. 'Umar, *Mafātīḥ al-Ghayb* (Bayrūt: Dār Iḥyā al-Turāth al-'Arabī, 1420 A.H.), 24:580
- 14 Al-Ṭabarī, *Tārīkh al-Rusul wa 'l Mulūk* (Bayrūt: Dār al-Turāth, 1387 A.H.), 1:336
- 15 Al-Rāzī, *Mafātīḥ al-Ghayb*, 18:435
- 16 Al-Bukhārī, Muḥammad b.Ismā'īl, *Al-Ṣaḥīḥ* (Bayrūt: Dār Ṭawq al-Najah, 1422 A.H.), Ḥadīth:5066
- 17 Aḥmad b. Ḥanbal, *Al-Musnad* (Bayrūt: Mu'sisah al-Risālah, 1421 A.H.), Ḥadīth:12613
- 18 Al-Bukhārī, *Al-Ṣaḥīḥ*, Ḥadīth: 5073
- 19 Abū Dā'ūd, Sulaymān b. Ash'ath, *Al-Sunan* (Bayrūt: Al-Maktabah al-'Aṣariyyah, N.D.), Ḥadīth:2050
- 20 Al-Ṣan'ānī, Abū Bakr 'Abd al-Razzāq b. al-Hummām, *Al- Muṣannaf* (Bayrūt: Al-Maktab al- Islāmī, 1403 A.H.), Ḥadīth: 11132
- 21 Al-Munāwī, 'Abd al-Ra'ūf b. Tāj al-'Ārifīn, *Fayd al-Qadīr* (Egypt: Al-Maktabah al-Tujāriyyah al-Kubrā, 1356 A.H.), 3:530
- 22 Ibid. 6:397
- 23 Al-Sarakhsī, Muḥammad b. Aḥmad, *Al-Mabsūṭ* (Bayrūt: Dār al-Ma'rifah,1414/1993), 5:109
- 24 Ibid., Ḥadīth: 10347

married older women, widows and divorcees except ‘Ā’ishah (Allāh be pleased with her). Some of his wives had fertility issues but they all remained with him. Among his wives, only Umm Salmah and Umm Ḥabībah (Allāh be pleased with them) previously had children. Nevertheless, all of them never bore any child to him, whereas he had a son with Mariyah the Copt (Allāh be pleased with her).

There were also present some Companions of the Holy Prophet (peace be upon him) who had never had a child. For example, Umm Ḥabībah bint Jahsh, Umm Kulthūm bint Muḥammad, ‘Abd Allāh b. Rawāhah, Qutham b. al-‘Abbās, (Allah be pleased with them) were childless. Mu‘ādh b. Jabal (Allāh be pleased with him) had no child according to al-Waqidī and ‘Ikrimah b. Abī Jahl (Allāh be pleased with him) also did not leave offspring according to Ibn Sa‘d. Their example can be a source of solace and comfort for all infertile couples.

to him whereas it is also said that she did not born any child of 'Alī or al-Mughīrah.⁵⁴

Al-Wāqidī s that Mu'ādh b. Jabal (Allāh be pleased with him) never had a child. However, others say that he had a son named 'Abd al-Rahmān who had fought with him in the Battle of Yarmūk.⁵⁵ 'Ikrimah b. Abī Jahl (Allāh be pleased with him) did not leave offspring according to Ibn Sa'd.⁵⁶ 'Abd Allāh b. Rawāhah also did not leave offspring behind him.⁵⁷ Qutham b. al-'Abbās was cousin of the Prophet (peace be upon him). He also did not leave offspring.⁵⁸

Conclusion:

Infertility is the failure to achieve pregnancy after 12 months or more of regular unprotected sexual intercourse. In Islamic exposition, the infertility is only a malady inflicted on some people as a decree of Allāh Almighty. The Divine Book mentions two couples of Prophets Ibrāhīm and Zakariyyā (peace be upon them) who remained childless for major part of their lives. Despite being old and living with barren wives they never despaired and kept praying to Allāh Almighty and were finally given the gift of child. The Book also describes adoption of child by childless parents. Maryam was adopted by Zakariyyā (Allah be pleased with them) when he was childless, but later he had his own son. Āsīyah (Allah be pleased with her) the daughter of Muẓāhīm is an example of a woman who adopted Mūsā (peace be upon him), but she never bore her own child. Another example of an adopted child is that of Yūsuf (peace be upon him) who was adopted by an infertile man known as al-'Azīz who was treasurer of the Amalekite king al-Rayyān b. Walīd.

The instructions of the Holy Prophet (peace be upon him) regarding the issue of fertility are also obvious. He used to advise marriage and considered those women best who are loving and fecund. In marriage with barren women, the motive to receive a child from the marriage is lost, therefore, the Holy Prophet (peace be upon him) and his Companions (Allah be pleased with them) used to avoid marrying barren women. However, it is not forbidden to marry them. According to *Allāmah* Munāwī, the command of marrying a fertile woman is *mustahab* (favoured) and marriage with a barren is at the most *makrūh tanzīhi* (slightly disliked). While Imam Sarakhsī holds in his *al-Mabsūṭ* that marriage with barren and old woman is allowed. Similarly, if a male is infertile he can also marry but is supposed to inform the woman about his condition and give her the choice to decide.

Infertility was never considered an impediment by the Prophet (peace be upon him) in his marriages after Khadījah (Allah be pleased with her). He

a child while he fathered a son, Ibrāhīm, from Mārīyah, the Copt in 8 A.H. who died when he was only 18 months old.⁴³

The Jewish woman in the Prophet's household, the daughter of Banū Naḍīr and wife of the chief of Khaybar, Ṣafīyyah (Allāh's pleasure be with her) was first married to Salām b. Miksham who divorced her. Then, she married Kinānah b. Rabī', the chief of Khaybar who was killed in the battle of Khaybar. She came as a captive and the Holy Prophet (peace be upon him) first manumitted and then married her.⁴⁴ She was seventeen when she came in the Prophet's house in 7 A.H.⁴⁵ She did not bear child to any one of her husbands and at one instance was called *'aqrā* and *ḥalqā* by the Prophet (peace be upon him).⁴⁶ In common use, *'aqra* and *ḥalqa* are epithets used of women of ill luck.⁴⁷ However, Badr al-Dīn al-'Aynī tells that this epithet can also be used for barren women, therefore, *'aqra* may refer to her fertility status as she was childless.⁴⁸

Last woman with whom the Prophet (peace be upon him) married, Maymūnah (Allāh be pleased with her) was previously married with Mas'ūd b. 'Amr in the Period of Ignorance who divorced her. Then, she came under Abū Ruḥm b. 'Abd al-'Uzzā. After his death, this widow became Mother of the Believers at Sarf, 10 miles away from Makkah, in 7 AH.⁴⁹ She also did not conceive any child to him.⁵⁰

D) Example of the Companions of the Prophet:

There were other men and women around the Holy Prophet (peace be upon him) who had never had a child. Their example can be a source of solace and comfort for all infertile couples to accept that there is nothing to be disappointed of their fertility status. Let's consider a few examples below:

Ibn 'Abd al-Barr's statement quoted above told that daughters of Jaḥsh were menorrhagic. One of them, Zaynab bint Jaḥsh, the Mother of Believers (Allāh be pleased with her), was childless. Her sister, Umm Ḥabībah (Allāh be pleased with her), who was in the hand of 'Abd al-Raḥmān b. 'Awf (Allāh be pleased with him) also did not bear any child. She had uterine bleeding problem for seven years.⁵¹ Their third sister, Ḥamnah (Allāh be pleased with her) also used to have severe bleeding but she had children.⁵²

Daughter of the Pious Prophet (peace be upon him), Umm Kulthūm (Allāh be pleased with her) was married with 'Uthmān b. 'Affān (Allāh be pleased with him) in 3 A.H after her sister's death. She remained with him till her death in 9 A.H. and during these six years did not bear any child to him while her other sisters had children.⁵³

Umāmah bint Abī al-Āṣ (Allāh be pleased with her), the daughter of Zaynab bint Muḥammad was beloved of the Prophet (peace be upon him). 'Alī b. Abī Ṭālib (Allāh be pleased with him) married her after the death of Fāṭimah (Allāh be pleased with her) and after his death she was married to al-Mughīrah b. Nawfil (Allāh be pleased with him). Ibn Sa'd tells that she bore

(Allāh be pleased with him) who was martyred in the Battle of Badr. She was destitute and alone when the Prophet (peace be upon him) consoled her by accepting her in his house in the month of Ramaḍān 3 A.H. She could have the pleasure of only eight months with him and died in his lifetime at the age of thirty.³⁴ Despite being previously married twice, she was also a childless woman.

Umm Salmah (Allāh be pleased with her) was previously the wife of Abū Salmah (Allāh be pleased with him). She had four children: Salmah, ‘Umar, Zaynab and Durrah. In 4 A.H. after her husband’s death, the Prophet (peace be upon him) married her.³⁵ Her seven years went in the Prophet’s house but no further child was born. About her reproductive health, a *ḥadīth* of ‘Ā’ishah alludes to: “One of the wives of the Prophet (peace be upon him) did *I’tikāf* along with him and she was getting bleeding in between her periods.”³⁶ Some scholars say that wife was Sawdah, but ‘Ikrimah said that she was Umm Salmah (Allāh be pleased with her).³⁷ So, she was also menorrhagic.

Zaynab bint Jahsh (Allāh be pleased with her) was first married by the Prophet to Zayd b. al-Ḥarithah (Allāh be pleased with him) who was known as Zayd, son of Muḥammad. That marriage could not work and eventually Allāh Almighty commanded her marriage with Allāh’s Messenger (peace and blessings be upon him) in 5 A.H when she was thirty five. Nevertheless, she did not conceive in any marriage. Ibn ‘Abd al-Barr says that all daughters of Jaḥsh were menorrhagic: Zaynab, Ḥammah, and Umm Ḥabībah. Imām Bulqīnī further explains that Zaynab bint Jaḥsh had menorrhagia for some time but her sister Umm Ḥabībah had it perpetually.³⁸ This might have contributed to her childlessness.

Daughter of the chief of Banū Muṣṭaliq, Juwayriyah (Allāh be pleased with her) was married to Musāfi‘ b. Ṣafwān who died in the battle of this tribe with Muslims. She was taken into captivity and fell in the share of Thābit b. Qays (Allāh be pleased with him). She approached the Prophet and asked for her manumission. He paid for her and married her.³⁹ The marriage took place in Sha‘bān 5 A.H.⁴⁰ She was twenty at that time and was childless despite being with the Prophet (peace be upon him) for six years.

Umm Ḥabībah, daughter of Abū Sufyan (Allāh be pleased with her) was first in the hand of ‘Ubayd Allāh b. Jaḥsh. She went in his company to Abyssinia where her husband apostatized to Christianity and died but she remained a loyal believer. The Prophet (peace be upon him) sent his proposal to Negus to marry her with him and same was done. The marriage was solemnized in 6 A.H. in Abyssinia and consummated in 7 A.H. in Madīnah.⁴¹ From her first husband, she had a girl named Ḥabībah with whom she was pregnant when migrated to Abyssinia and delivered the baby there.⁴² She spent four years with the Prophet (peace be upon him) but did not reproduce

Similarly, if a male is infertile he also has right to marriage but is supposed to inform the woman about his condition and give her the choice to accept his offer or reject it. It's unlawful for him to hide his status and catch a fertile woman in his trap. Imām 'Abd al-Razzāq quotes an incident as follows:

عَنْ ابْنِ سِيرِينَ قَالَ: بَعَثَ عُمَرُ بْنُ الْخَطَّابِ رَجُلًا عَلَى السَّعَايَةِ فَأَتَاهَا، فَقَالَ: تَزَوَّجْتُ امْرَأَةً، فَقَالَ: أَخْبَرْتَهَا أَنَّكَ عَقِيمٌ لَا يُوَلِّدُكَ لَكَ قَالَ: لَا قَالَ: فَأَخْبَرَهَا، وَخَيْرَهَا²⁴

"Ibn Sīrīn narrated: 'Umar b. al-Khaṭṭāb sent a man on an expedition. When he came back he told that he has married a woman. He asked: Have you informed her that you are infertile and cannot become father. He said: No. Umar commanded: Inform her and give her choice (to marry or not)."

C) Example of Prophet's House:

The Holy Prophet (peace be upon him) married older women, widows and divorcees except 'Ā'ishah (Allāh be pleased with her). Some of his wives had fertility issues but they all remained with him.

In the tenth year of Prophethood, during the month of Ramḍān, Muḥammad (peace be upon him) married a widow Sawdah after the death of Khadijah (Allāh be pleased with them).²⁵ She remained with the Prophet (peace be upon him) but never bore a child to him till his death.²⁶ Most biographers tell that she did not have a child from her former husband, Sakrān b. 'Amr (Allāh be pleased with him), but Ibn Sa'd says that she had a son 'Abd Allāh from him.²⁷ Because she was too old, she deliberately gave her turn to 'Ā'ishah (Allāh be pleased with her) and chose to remain among his wives.²⁸ In addition to advanced age, she was also suffering from menorrhagia as Abū Dā'ūd has narrated about her.²⁹

Prophet Muḥammad (peace be upon him) married 'Ā'ishah (Allāh be pleased with her) in the month of Shawwal in the tenth year of the Prophethood when she was six years of age. The marriage was consummated in Madīnah in month of Shawwal 2 A.H. at her age of nine.³⁰ She remained with him for nine years and bore no child to him. Ibn Sa'd mentions that she was called Umm 'Abd Allāh, but it was her nickname referring to her nephew 'Abd Allāh b. Zubayr (Allāh be pleased with him).³¹

Daughter of 'Umar, Ḥafṣah (Allāh be pleased with her) was also a childless woman. Her former husband Khunays b. Ḥudhāfah (Allāh be pleased with him) was martyred in the Battle of Badr and did not leave offspring.³² Her marriage with the Prophet (peace be upon him) happened in the month of Sha'ban 3 A.H. at the age of twenty one.³³ She did not conceive any child to him despite spending eight years with the Prophet (peace be upon him) in a happy married life.

Generous to the heart, Umm al-Masākīn Zaynab bint Khuzayma (Allāh be pleased with her) was first married to Ṭufayl b. al-Ḥārith (Allāh be pleased with him) who divorced her; then she married 'Ubaydah b. al-Ḥārith