

Editorial

The Holy Qur'an is the eternal word of almighty Allah and the eternal miracle of the Holy Prophet (PBUH). Research on Quran is therefore our top priority. One of the areas of this research is the identification of the principles and rules for extracting commands, concepts and applications from the text of revelation according to the requirements of each age. Such an academic enterprises addresses questions like what are the essential sciences and skills for a commentator of Holy Quran and what qualities and virtues must he possess. The 1st article in the current issue of *Noor-e-Ma'rfat* seeks to answer these questions in the light of the renowned scholar Mahmoud Rajabi's book *The Method of Tafsir-e-Qur'an*. According to this article, having expertise in arts like lexicography, syntax, grammar and rhetoric, awareness of Qur'anic sciences, basic knowledge of Hadith, theology, jurisprudence, science and humanities is also necessary condition for a commentator. In addition, it is also a condition for the commentator to have interpretative acumen and high moral and spiritual virtues and qualities.

Given that *hadith* is a source of the interpretation of the Holy Qur'an, the certainty and satisfaction about its authenticity is also essential for Exegesis. The 2nd article in this issue reflects on this need. This article provides an analytical review of the scholarly endeavors of the Companions of the *Ahl al-Bayt* (as) between 150 AH and 250 AH. According to the author, the companions of the Imams introduced the text of the Qur'an and the established *Sunnah* as the definitive criteria for the authenticity of the *hadith*. Similarly, they pointed out the weaknesses of the narrators in the sources of the narration, especially in the book *Rijal al-Kashi*, and identified "extremism" (غلو) as a great cause of the narrator's weakness. They also selected the traditions narrated from the Imams of the *Ahl al-Bayt* (as) on the same criteria in practice.

As human beings cannot live without certain political arrangements, they have experienced many political systems in their collective life. Beside these experiences, one occurred during the Islamic Revolution of 1979 in our neighboring country, Iran. This Revolution introduced a novel religio-political system to the world, based on the doctrine of "*Wilayat-e-Faqih*." For some critics, however, it is a "theocracy." In the light of various rational and traditional arguments, the author of 3rd article of this issue of *quarterly Noor-e-Ma'rfat* has made it clear that "*Wilayat-e-Faqih*" is by no means along the lines of the theocracy founded by the Church in the Middle Ages. Rather, it is a basic interpretation of the Islamic system of governance. So, imposing the label of "theocracy" on *Wilayat-e-Faqih* is either ignorance or prejudice.

Punishment or court proceedings are, in themselves, an integral part of the political arrangements. One of the best ways to prevent crime in society is through "social punishment." In the 4th article of this issue, an attempt has been made to highlight the legal status of social punishments in the context of Islam and prevailing Pakistani law. According to the author, the criminal justice system of both Islam and Pakistan has social punishments, but the existing judicial laws are insufficient to enforce them.

The 5th article of this issue strives to find a solution to the psychological problems of the individuals that are one of the most prominent problems of modern human beings. Author examines the causes of psychological problems in the light of Qur'an and *Hadith*. He highlights the religious teachings with respect to the prevention of these problems and diseases. It is hoped that this article will be useful in building a healthy society. Two next articles of this issue are related to the love of God and his last messenger, the holy Prophet Muhammad (AS). In fact, this love has contributed to the improvement of Urdu literature to a great extent. Progress and perfection of Urdu literature in Praise, *Ghazal* and *Naat* borrows from this sacred love. Of course, evolution in Urdu literature is basically the evolution of Islamic religious thought. Against this backdrop, it is important to take an analytical-critical look at this

journey of religious, intellectual and literary evolution. In the 6th and 7th articles, the same review has been made on the poetry and art of Hafiz Shirazi, Allama Muhammad Iqbal and Syed Waheed al-Hasan Hashmi. The 6th article describes the commonalities of Hafiz and Iqbal, the effect of Hafiz on Iqbal and the distinction of Iqbal from Hafiz. According to the 7th article, Syed Waheed al-Hasan Hashmi's *Naat* recitation has introduced *Naat*-writing in a modern style. The main theme of Hashmi is *Naat* and the introduction of the life style of the Holy Prophet (PBUH), but he has also introduced new trends in the genres of *Salam*, *Manqabat*, *Noha* and *Marsiya*.

The last two articles of this issue are related to the teachings of Imam Ali (as). In fact, the 8th article examines the Urdu translation of *Nahj al-Balaghah* by Allama Mufti Jafar Hussain and the difficulties faced by the reader of this translation in the present day. This review may serve as a guiding light for future translators of *Nahj al-Balaghah*. The last (9th) article examines the impact of cultural conduct and values on the economic development in the light of the teachings of Imam Ali (as). According to the author the habits and attitude of hard working, moderation and avoidance of extravagance, *halal* (permissible) earning and investment are the main cultural factors, in the light of the Imam Ali's teachings that lead to economic growth.

We hope this issue of the quarterly research journal *Noor-e-Ma'rfat* would be welcomed by the researchers and the scholarly community as it suggests practical steps to address and solve socio-religious problems of the Islamic world. God willing!

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