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Insight Islamicus, is a peer reviewed and indexed journal (indexed in *Index Islamicus*, UK) published annually by Shah-i- Hamadan Institute of Islamic Studies, University of Kashmir Srinagar. In it articles research papers, review articles, research notes and book reviews relating to a variety of themes of Islam and Muslim world: history, philosophy, *tasawwuf* (mysticism), religious sciences (*Qur'an*, *Hadith* and *Fiqh*), social sciences, modern trends in Islam, comparative religions, orientalism, area studies, etc. are published. Scholars from all over the world are cordially invited to contribute to the journal.

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EDITORIAL

This is the third issue of *Insight Islamicus*. The earlier two issues have been widely appreciated in the academic circles both in India and abroad. We are firm to continue it by seeking the contributions from the scholars of multiple disciplines and publish them in the journal. By touching upon the various themes of Islamic history, civilization, religious sciences (*tafsīr, Hadīth and fiqh*), Muslim philosophy, tasawwuf, scholasticism (*kalām*), social sciences, natural sciences and area studies vis-à-vis the contemporary issues facing the mankind in general, the journal can disseminate valuable knowledge and serve as an effective forum of intellectual and academic discussions.

This issue starts with the analytical paper of Dr. Zeenat Kausar on women between family and workplace. In it she studies this crucial issue critically in the feminist and the Islamic perspectives. While tracing the origin of the feminist movement in the 18th century Enlightenment, she discusses its subsequent development and contends that its stand has remained more or less the liberation of women, devaluation of familial institutions, over emphasis on women's assimilation in the workplace and demand for all forms of sexual freedom and reproduction, and characterizes this as an extremist approach with implications pernicious to human civilization. Explaining the Islamic stand analytically about marriage, motherhood, husband's financial responsibility, his co-operation in familial work and the restricted public participation of women as Allah's *ibadah* (worship) and socially and psychologically viable to human civilization, Dr. Kausar categorises this as a moderate and just approach to the problem and suggests that the misconception about it can be clarified only 'when the differences between the Islamic perspective and the narrow and confused cultural norms be disentangled from each other'.

The next paper is from late Prof. M.Amin Andrabi who had been once our revered teacher, a good colleague and above all an ardent lover of knowledge and those who possess or seek it seriously, and, in fact, our memories about him serve as a source of inspiration for us. The present paper on Iqbal and *Muhyi al Dīn Ibn 'Arabi* that he wrote a few months before his death seems probably a part of his long plan to deal with the subject of *tasawwuf* keenly and he occasionally used to

share his views about its traditions in al-Ghazali, Ibn Arabi, Shiekh Ahmad Sirhindi and Iqbal's response to them, with the other noted scholars of the country. It is unfortunate that this plan of the author could not materialise during his lifetime. His paper in this issue is, however, quite scholarly and in a lucid language. It deals with Iqbal's objections to Ibn 'Arabi's doctrine of *wahdat al wajūd* (unity of Being) in the context of the former's letters and explains his true position by describing his criticism of the doctrine not well maintained and an outcome of Iqbal's introspective response towards the decadent *tasawwuf*.

Interestingly the third paper by Prof. M. Ishaq Khan also treats the sufi theme and it is on reasoned love in Jalal'ud-Din Rumi's poetry. It is a review article of Professor Shakilur Rehman's book, *Maulāna Rūmi ki Jamāliyat* published in 2002 from Haryana. As already renowned for his writings on the historical development of *tasawwuf* in the sub continent, Prof. Khan touches here on key themes of the book relating to Rumi's mystic thought and focuses on the latter's concept of love. He contends that it is not 'reasoned love' but 'extatic love' that makes a sufi, 'to comprehend the inner meaning of the Qur'an in a state of unision with His purpose.' While referring to the metaphors of Rumi, the truth of *faqr*, *fana*, *wahdat al wajūd* etc. vis-a-vis the treatment of Prof. Shakil-ur Rehman is highlighted by the author though briefly yet in subtle and penetrating way.

It is followed by Prof. G.R. Malik's superb paper on the crucial issue of juvenile delinquency wherein he explains the Islamic premise that the basic nature of man and the universe emanates from Allah Who stands for 'Good' and contends that the social and cultural set-up in which a child is brought up and the path he chooses ultimately determines his conduct. Terming delinquency as essentially a 'form of deviation' from the path of *falah* (salvation) for which Prof. Malik considers two factors principally responsible—the unruly youthful energy and the socio-cultural set-up—he argues further that Islam in this regard has taken due care of shaping the behaviour of a child through family, education and its social system. This stand of Islam on the issue of delinquency is elaborated minutely by the author and his treatment to the subject is, of course, highly original and productive.

We have two interesting articles from Prof. S.M. Yunus Gilani and Dr. Naseem Ahmad Shah on the historical role of the '*ulamā*.' The former treats it in the context of early 19th century Egypt and the latter in the context of the Abbasid state. While explaining the fast rise of Muhammad Ali Pasha as the ruler of Egypt,

Prof. Gilani examines minutely the resentment of the '*ulamā*' against the rulers' autocratic, 'modernizing', 'secular' policies and terms it as the 'despotic enlightenment.'. The paper follows the two appendices showing the chronology of Al-Azhar rectors and the hereditary rulers of Egypt during the 19th century. In his paper on the '*ulamā*' and the Abbasid state, Dr. Naseem Ahmad Shah attempts at the definition of the concept of '*ulamā*' and includes *muhaddithun*, *mufasirin*, *fuqaha*, *qadis* etc. in it. Illustrating the patronage of the several Abbasid rulers to them and their independent position, Dr. Shah makes an analytical review of their chief concerns vis-a-vis the Abbasid state.

The issue also has four papers on the important aspects of the Qur'anic studies. The first two are from Dr. Hamid Naseem Rafiabadi and Dr. Obaidullah Fahd Falahi treating (*naskh*) abrogation in the Qur'an and culture and aesthetics in the Qur'an respectively. The former discusses the views of various Islamic scholars like Imam Malik, Qurtabi, Majid Daryabadi about *naskh* in the Qur'an and finally focuses on Amin Ihsan Islahi's theory of it. While introducing the anthropological and sociological definitions of culture Dr. Obaidullah in his article explains Islamic culture as the blend of spiritual and temporal entities and compares the temporal things with the rain that changes the earth into many colours, vegetation, production of grains and fruits and this is illustrated by him in the Qur'anic parable of 'rain' and 'water' which have creative and productive role. Similarly, he describes the aesthetics in the context of the Qur'anic terms like *ishtiha*, *jamāl*, *ladhdhah*, *Qurratu ayyin*, *taqwim* etc. and holds that the concept depicts its specific world-view. The other two articles on the subject are from Dr. Israr Ahmed Khan and Dr. Abdur Rashid Bhat. Dr. Khan in his article, studies the controversy and objections raised by some Muslim scholars over the authority of Prophet Muhammad (ﷺ). While terming these objections as unsound, he analyses minutely the truth of the Prophet's authority through the Qur'anic teachings and the logical arguments. It is followed by Dr. Bhat's paper that provides an analysis of Shah Wali-u Allah's treatment of the Qur'anic Science of argumentation (*ilm al munāzarah*) in the context of his renowned treatise *Al Fauz al Kabir fi Usūl-i Tafsir*. While introducing the Shah's concept of Quranic sciences (*'ulum*) '*ilm al ahkām*', '*ilm al-tadhkir bi ala-i Allah*', '*ilm al tadhkir bi ayam Allah*', '*ilm al tadhkir bil maut wa ba'dahu*', Dr. Bhat elaborates Shah Wali-u Allah's views about the science of disputation and focuses on its one component—argumentation with the polytheists

(*musrikin*) by analyzing briefly their various types of polytheism and the Quranic argumentation against them that maintains the vitality of Tawhid.

Another paper is from Dr. G.N.Khaki that provides an analytical survey of the development of Islamic sciences (religious, social and natural sciences) in the medieval Central Asia. Describing the Qur'an as the basic source of inspiration for 'inquiry and investigation' (scientific pursuits) among the Muslims, Dr. Khaki discusses the development of the religious and natural sciences in the Central Asia and highlights their far-reaching civilizational impact. It is followed by Dr. A.R.Fatimi and Dr. Aejaz Mohammad Sheikh's joint interesting article on the role of linguistics in the 21st century Muslim World. While explaining the importance of linguistics in Islamic Studies especially with regard to the interpretation of the Qur'an in terms of semantics, stylistics and translation methods, the learned authors provide some useful suggestions, in civilizational perspectives, about the language planning in the 21st century Muslim World.

Our last two articles in this issue are from Manzoor Ahmad Bhat and Sheikh Jameil Ali. Manzoor Ahmad Bhat deals with the mystical (sufi) ideas of Sayyid Ali Hamadani. By focusing his discussion on the Sayyid's doctrines of gnosis (*ma'arifa*) love, the four categories of Sufis and the traits of the highest path of *sahik* (sufi journey), Mr. Bhat provides an interesting analysis of the Hamadani's sufi thought. Sheikh Jameil Ali's paper is on some aspects of Islamic thought and movements in the subcontinent. Explaining the inherent vitality of Islam itself to adapt to the new circumstances, Mr. Sheikh studies the endeavours of Islamic reformists, religious movements and *madaris* of the 19th century Indian sub continent vis-a-vis the British rule.

The issue closes with a profile on Annemarie Schimmel by Dr. Naseem Ahmad Shah.

In the end we consider it our pleasant duty to express our profound thanks to the contributors to this issue for their scholarly papers. In fact, it is due to their co-operation and sincerity that this humble effort of ours becomes possible.

Editors