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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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- The cover page should carry the title, name of the author(s), current university or professional affiliation and the complete mailing address including e-mail and phone number of the authors.
- Both the hard copy and soft copy of the article/book review is to be submitted on following address:
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Editorial

By the grace of Almighty Allah (swt) we have succeeded to bring out the sixth issue of our journal *Insight Islamicus*. Our primary objective is to provide a forum for scholars across the disciplines and regions to contribute dispassionately and analytically on various aspects of Islam, thereby interpreting the teachings of Islam in such a way as to bring out their rational and dynamic character in the context of the intellectual and scientific progress of the modern world and promoting better understanding of Islam. This issue is yet a humble attempt in this direction.

This issue begins with Prof. A. R. Kidwai's assessment of British Orientalist A. J. Arberry's English translation of the Qur'ân. He has made a commendable effort in making a keen study of this work. The author has referred to instances of "omission" and "mistranslation", which twists the intended meaning of some Qur'ânic verses. Another irksome feature of Arberry's work, as pointed out by the author, is his too literal translation of certain Qur'ânic expressions which leave an odd impression on the mind of an average reader who may not necessarily appreciate the etymological background of the English equivalents chosen by Arberry. The author in his advisory note remarks that Arberry's translation is rich in stylistic qualities and sympathetic in its stance on Islam, superior to other translations of the Qur'ân rendered by the Orientalists but in view of the above criticism it should be used cautiously.

Prof. S. M. Yunus Gilani in his article frequently quotes from Qur'ân and *Hadith* in the context of interpretation of the term '*Ilm*'. He gives a detailed account of the classification of the '*Ulûm*' made by leading Muslim scholars like al-Farabi, Ibn Sina, al-Ghazali and Ibn Khaldun. The author concludes his article with the assertion that *Tawhîd* is the greatest unifying factor and force. Its application in epistemology, leads to the concept of unity and integration in all the forms of epistemological categories and disciplines of knowledge. It ultimately leads to realize and appreciate the unity of design in the universe and Oneness of the Creator.

Prof. G. R. Malik in his article presents the status and rationale of Human Rights in Islam. The author attempts the issue in an objective and

analytical manner and holds that Islam provides ideological basis with absolute perfection. He propounds that Human Rights essentially emanate from man's supreme status as God's vicegerent on earth and that this supreme position, enjoyed by all men, is in absolute conformity with the principle of equilibrium that governs the Universe. This privileged status of man is safeguarded by Islamic system through legislation, the creation of an appropriate social ambience and ensuring a balance between the rights and duties.

In the next article Dr. Muhammad Mumtaz Ali makes a comparative study of Islamic and Western Perspectives on civilization. He opines that the Islamic Civilization is spiritual and moral in its fundamental spirit whereas the modern Western Civilization, being materialistic in nature, is based on 'conjecture' and the speculation of metaphysical realities and focuses its attention only on the material needs of man and considers the material achievements as the highest success and enjoyment of this world.

The article contributed jointly by Dr Osmani and Mubarak focuses upon the "Redefining 'Asabiyyah' for a Muslim Unity" based on the *Tawhidic* worldview. Both the authors have attempted to help the readers in conceptualizing of 'Asabiyyah', its scope for Ummatic unity and have provided a paradigm of an "Islamic 'Asabiyyah'". They affirm that there could be no Muslim unity without an introspective nature of Muslim nation's leaders, sincere willingness, followed by strong commitment and determination demonstrated by the practical life of the Muslims.

Prof. Naseem Ahmad Shah follows an analytical and objective approach in his article on Contemporary Tatar Muslim Culture. Infact, his article is based on his first hand experience during his visit to Tatarstan. The author comments that the cultural history of Tatarstan is an outcome of the spirit of co-existence, tolerance, assimilation and accommodation. He opines that Tatarstan in the twentieth century has successfully emerged on the map of Eurasia as the prosperous state, both materially and spiritually. *Jadidism* gave a dynamism to all social processes among the Tatars. The openness of their social system, direct relations with the various countries of the world and direct access both to the East and the West, are the main reasons for the emergence of the *jadidi* movement

among them. The author asserts that the system of education, the developed economy and norms of behaviour make the Tatars much closer to the Europe than to the East and that Islam in the contemporary Tatarstan is the manifestation of *jadidism*. Tatarstan, with its secular and tolerant credentials is fully ready to emerge on its own into the world culture and "Tatar model" is gaining currency throughout the contemporary world, he adds.

Prof. Hamid Naseem Rafiabadi while elaborating his views on "Civil Liberties and Islam", focuses upon the freedom of conscience in Islam. The author refers to the views of famous western thinkers and philosophers like Bertrand Russel, Bentham, Hobbes, Locke, Rousseau and makes a thorough study of their views on liberty, justice, security and equality. He then cites some examples from Islamic History and appreciates the concept of liberty in this context. He concludes that, Islam apart from guaranteeing religious freedom declares that all men are born equal and no discrimination can be made between man and man on any account, except *Taqwa* (God-fearing, piety, righteousness).

Dr Manzoor Ahmad Bhat in his article relocates Islamic Da'wah in the Qur'anic context bringing out teleological moorings it holds for the religion. This article also enlightens about the importance of Islamic Da'wah. The author opines that the study of intellectual factors with regard to Islamic Da'wah has been least attended, so far. These factors include the comprehensive achievements of Muslims in various fields, emergence of Arabic language as an international scientific and intellectual medium of communication, the spread of higher education, the patronage extended to the intellectual freedom by the Muslim rulers, intellectual values of Islam, the Tawhidic doctrine of Islam and the universality of the message of Islam. The author also adds that Islamic rational literature and elements have created a diversity of interpretation, thereby, creating enough scope for intellectual activity.

Dr. Zeenat Kausar in her article presents three paradigms on Women's Issues. She asserts that Feminist perspective is too secular, materialistic and liberal. On the other hand the perspective of Muslim Cultural Traditionalism is too limited and in some cases highly

complicated and it is only the Islamic perspective, which is not only holistic and balanced but also practical and universal.

Dr. Bashir Ahmad positively evaluates the scholarly attainments of Annemarie Schimmel in general and her proper understanding of Iqbal in particular. Schimmel aspired to introduce to the Western world Iqbal's views of the essentials of Islam. Iqbal, according to Schimmel, as opined by the author, aims to espouse a dynamic worldview to Muslims by re-interpreting Islam through the instrument of modern Western philosophy, so that they may take stock of their spiritual inheritance and put a new life to their position.

Dr. Sheikh Jameil Ali in his article assesses the contribution of Abu Hasan Ali Nadwi towards Islamic literature in general and Islamic history in particular. The author opines that Mawlana Nadwi has discussed some methodological issues while writing historical biographies. The author asserts that Mawlana's style is characterized by deep reflection, seriousness, poise and confidence. His writing and style exude, tranquility, which is a head-way in the educational paradigm of Muslims.

Dr. Nazir Ahmad Zargar after explaining the definition and meaning of justice, elaborates that Islamic system of social justice is based upon three fundamental principles comprising the Freedom of Conscience, Equality of Human Beings and Mutual Sharing. The author discusses his views on the subsidiaries like Universality, Unity, Justice and Taqwa and Revelation and Reason. Owing to the fact that the article is divided into two parts of which only first part has been published in this issue, it is likely to be concluded in the next issue of our journal.

Miss Firdousa in her article deals with the study of origin of the *Hadith* Criticism, its extension, the expansion of critic centres in the different parts of the Islamic world, the methodology of *Hadith* collection, the investigation about the personalities of narrators and the textual study of *Hadith*.

The article contributed by Dr Samina Yaqoob is of great interest in the contemporary scenario. Throughout her article she has tried to explain the context and objectives of "New World Order". The author relates World Order with internationalism comprising of international law and

international court. She is very critical in the treatment of new terms coined by the upholders and propounders of this "big-idea".

This issue contains one Book review of A. R. Kidwai's book, *The Quran: Essential Teachings*, made by Dr. Abdul Rashid Bhat, in which he has tried to assess the author's views in an analytical manner.

We express our deep sense of gratitude to all the authors for their scholarly contributions and are optimistic about their co-operation and contribution in the future as well.

Editors