

EDITORIAL

The Holy Qur'an, basic source of every divine knowledge, is the book which has been translated most frequently from Arabic into different languages especially English. Since it is Allah Almighty's miraculous and matchless message that has been sent to all humanity, no translation of the Holy Qur'an can convey complete and holistic meaning of this divine book. That is why, the Translator has to maintain the spirit, culture and meaning of source text (ST) in the translated (target) text (TT). This second issue of the Hamdard Islamicus for the current year starts with an eruditely authored **first** article entitled "Translational Trajectories in Arabic-English Translation of the Holy Qur'an" which has tried to explain the role of the translator as seeking to establish meaning between ST and TT. It has examined how meaning cannot always be fully established between languages and recommended some useful technical tips for the better translation of the Holy book.

Allah Almighty has bestowed His slaves a beautiful family system which is appropriate for human nature. This system gives the guarantee of a true moral atmosphere and a society which creates noble generations. The Islamic family system provides complete protection and indemnity to a Muslim wife. Islam has guaranteed dower/*mahr* to the Muslim wife but there are complicated legal issues regarding various financial rights of a Muslim wife in case of separation from her husband. The honourable courts of Pakistan have developed elaborate principles of Islamic law mainly derived from the Ḥanafī school of thought, and with few exceptions, have followed these principles consistently. This is the major finding of the **second** article, a splendidly authored research work entitled "Financial Rights of Woman on the Dissolution of her Marital Relationship and Death of her Husband in Islamic Law and Pakistani Legal System". However, it recommends some related amendments in legislations.

Like marriage contract, every contract needs *riḍā* (consent) of both the partners. Islam has given the profound principle of *riḍā* for any contract. However, at the end of the eighteenth century, the West has designed its contract law on the same grounds. Focusing on the Ḥanafī school and using the textual analysis method to place significant texts from the

school in chronological order, the **third** article entitled “Operating Principles for Contracts in Islamic Law: Consent (*Riḍā*) in Ḥanafī Jurisprudence” traces how *riḍā* developed beginning with its initial appearance in the Holy Qur’ān and the works of early jurists through Ottoman and modern Egyptian approach to contract theory. The article concludes that, within contemporary legal systems, *riḍā* can be understood as a useful general concept for the construction of contracts, so long as it is firmly placed within the moral limits of the *Sharī’ah*. An expression of individual will or consent cannot be regarded as valid if it expresses a desire to enter into an expressly forbidden agreement in the Islamic legal tradition.

Education is the key to balance the growth of the personality by training oneself to be spiritual, intellectual, and rational. Hence, Education in Islam means acquiring divine knowledge. Islamic schools can play a significant role in polishing the personality of Muslim children, the ambassador of change. The **fourth** article, entitled “Islamic Education as Perceived by Edupreneurs of Islamic Schools - Conformance with the Teachings of the Holy Qur’ān” has a similar theme. This qualitative study, using phenomenological research methodology, explores the aims and objectives of five private Islamic schools. These aims and objectives were analysed in the light of Islamic education as articulated by Al-Ghazali, a renowned Islamic scholar. The study concludes that although private Islamic schools have perceived aims similar to those of Al-Ghazali, yet the planned objectives and basic educational structure of Islamic schools such as institution structure, education delivery framework, child learning psychology, curriculum, language focus and assessment methodology are adopted from the western world.

Everyone impresses with beauty, sequence, decency and melodious voices. Even the sounds of flowing springs and waterfalls have attractive melody and great appeal to human beings. Considering this natural tendency of man, music has been used in every age, as a tool to draw attention towards any ideology, slogan or commercial object. But the fact is that musical instruments distract the servant from his master. Furthermore, the style of music that is prevalent today has a negative effect on the human psyche and harms physical and spiritual health. In the **fifth** article “Music: ‘Food for Soul’ or ‘Fool for Soul’” the author has tried to present similar views. He has collected Quranic verses and authentic *Aḥādīth* to highlight Islam’s injunctions about music.

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