

ABSTRACTS:

THE ANALYSIS OF ARCHAIOLOGY IN THE LIGHT OF  
SELECTED QURĀNIC ARCHIVES

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The origin of the word archaeology comes from a Greek word archaeology meaning discourse about ancient things. Understanding Islam archaeology helps a lot. There are a lot of places, can be understood by help of this knowledge. This paper discusses Qurānic archives in three ways.

1. Hazrat Ibrahim (A.S.) has been mentioned by the three main religions is the Holy Qurān, the city of Iraq its station. All types of inhabitants used to live over there. What kind of idols was worshipped by them? Today the city has been discovered by the help of these information one can understand his place and deeds.
2. Archive of Aād. Aād is one of the important nations that have been mentioned by Holy Qurān. What were their geographical locations? What kind of the societies were they had? How did they denied the oneness of Allah and they were punished by Allah, The almighty, Archaeology helps a lot in this context.
3. Samood, the nations-What was the chronology of this nations like A,ad. What was their location? How did they deny the Almighty Allah? The ruins of this nation help us a lot.
4. The Study of these nations by the help of archaeology proves the authenticity of Qurān. The writer elaborated that this knowledge makes easier to understand Qurān.

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## **ABUSE OF THE RIGHT OF CONTRACT IN ISLAMIC LAW**

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Islamic shari'ah is based on the principles of justice, equity & benevolence while each and every directive of shari'ah is based upon the objective of human welfare; so human actions ought to be taken in this context. In case a human action is apparently in accordance with Shari'ah principles but actually it is against the philosophy and objectives working behind the Shari'ah directive, that action would be considered as unlawful and prohibited. Exercise of one's right to execute a contract, sometimes, results in violation of Shari'ah objectives or harming others. This situation is called abuse of the right of contract or ta'assuf -i-'aqdi in Islamic law which is not allowed. This article consists of the discussion of Muslim jurists on the subject with elaboration of different situations of ta'assuf -i-'aqdi in the context of Islamic Fiqh. Several examples have been mentioned in the article with a brief description of juristic differences on the issue.

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## **AGRICULTURAL TAXES IN PAKSTAN**

(An Analytical Study in the Light of Shariah)

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Pakistan is an agricultural country whose economy is based largely on agricultural activities. Our 23.3% GDP is obtained through agriculture. Our 32% labor force is directly engaged with agriculture. We export cotton, rice and other agricultural stuff. So no doubt, agriculture is the backbone of economy of Pakistan. Its prosperity depends on agriculture and a sound and justice based agricultural taxation system. Being an Ideological state, which came into existence in the name of Islam, it was founded so that the Muslims can easily practice the laws of Islam in all walks of life. So there should be a completely active agricultural taxation system. In this article we have discussed the current position of agricultural taxes in Pakistan, whether they are according to Qur'an and Sunnah, are they sufficient for our prosperity, and some recommendations for better system.

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## SUICIDE BOMBING AND IJTIHADI VIEW POINTS OF SUB-CONTINENT'S MUSLIM SCHOLARS

*Abdul Basit Khan<sup>o</sup>*

Suicide bombing (fidae attack) had been controversial since it appeared as useful war tact to demolish the enemy forces. This article explores the shari'ah status of such attacks in the light of ijtihadi view point of religious expertise of sub-continent .The writer has come to this conclusion that their majority allow the freedom fighters to adopt this tact conditionally. The major condition is that the freedom fighter may ensure that his attack bring heavy loss to the enemy. Moreover only non-Muslim soldiers are to be attacked. Beside these, it can only be adopted when other tact may not be effective .The other group of expertise disallow it arguing that in such attacks the freedom fighter surely gets loose his life while enemies loss is not ensured .They also argue that no precedent can be presented which may authenticate it. The writer summarizes that although we don't find any precedent for these attacks, yet in the light of supreme shari'ah objectives these attacks are permissible.

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## **FAMILY LIFE, ITS ISSUES AND THEIR SOLUTIONS IN THE LIGHT OF SEERAT-UN-NABI (S.A.W)**

*Hafiz Muhammad Saadullah<sup>o</sup>*

Allah (SWT) has sent His last prophet Muhammad (S.A.W) as a complete and comprehensive example for all walks of life. Moreover, it is much elaborated in Qurān and Sunnah that Muhammad (S.A.W) has provided complete code of life for all possible activities of human being and no area of human life has been left untouched. It is not possible that, we do not find any guidance from the Seerat-un-Nabi related to our family lives. Moreover, it is obvious from the Hadith that Muhammad (S.A.W) has provided a number of examples from his personal family life for Muslims to lead their family lives according to Islam. Muhammad (S.A.W) led a family life with full activities and provided a number of practical examples for Muslims and showed the ways to get married and how a peaceful life could be enjoyed under poor economic conditions. Muhammad (S.A.W) faced a numerous issues such as, rights, meher and expenditures of wives, education and training of daughters, demises of kids, events of happiness and sorrow, tussles among the wives, hospitality, and relationship with relatives etc. during his family life. We can say in brief that Muhammad (S.A.W) faced all sorts of issues, which are quite common for people living a family life. Moreover, we do not find such good examples in history of human kind. We believe that Seerat-un-Nabi provides best and easiest solutions to mankind for a peaceful family life. Following of the teachings Muhammad (S.A.W) is also mandatory for Muslims. We can develop a peaceful society by seeking guidance from Seerat-un-Nabi, which is now facing a lot of issues due to the influence of western culture. In this research paper, the author has tried to discuss following family issues in the light of Seerat-un-Nabi:

1. Family leadership
2. Jobs of women
3. Jahez (Dowry) in Islam

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## **AN ANALYTICAL STUDY OF MUTUAL CONTRADICTIONS OF ORIENTALISTS**

(In the light of the Qurān and Seerah of the Prophet (S.A.W))

*Hafiz Mahmood Akhtar*<sup>°</sup>

Orientalists Study the researches of Islamic learning. The researcher looks into the researches with a keen eye. The authors highlights their intellectual weaknesses and opposite views. These contrasts are of two kinds: One is found in the mentality of one man. Second are among different Orientalists. The writer analyzed both the aspects some aspects are as under:

1. Concerning the Qurān some say it was compiled in the very beginning some opinion, it was written years later.
2. The Qurān has been derived from the books of the Jews and the Christian others say it is the personal written book by Muhammad (S.A.W).
3. Different opinions about the order of compilation.
4. Getting information from Buheera hermit (Priest) instead of revelation.
5. The Prophet (PBUH) hold high morality some of the view otherwise.
6. Revelation is the reaction of Muhammad (S.A.W) interienesself.

The writer explained these inconsistencies with complete arguments. He consulted the original sources.

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## **EDUCATIONAL IDEAS OF ALLĀMA SHIBLĪ AND THEIR RELEVANCE TO MODERN PERIOD**

*Zafarul Islam Islahi*<sup>o</sup>

The article aims at the study of educational ideas of Allāma Shiblī with giving special focus to their importance and relevance to the present times. This is quite well-known that Allāma Shiblī (1857-1914) is one of those eminent thinkers and scholars who left great impact on the Muslims of the sub-continent in their academic and socio-cultural life. Muslim education was one of the important issues in which he showed keen interest and devoted himself to build up the people's mind for realizing the value of education and that of correlating it with the collective needs of the Ummah and demands of the time. In fact, his educational ideas were based on the assessment of the situation of the Muslims and deep analysis of the problems faced by the Ummah in those days. Besides, he had personal experience of the actual working of modern and traditional systems of education due to his close association with M.A.O. College (Aligarh), Nadwatul Ulama (Lucknow) and Madrasatul Islah (Sarai Mir, Azamgarh). So his educational ideas were of much relevance to the present scenario of Muslim society, particularly to development of individual personality of the Muslims as well as for meeting the requirements of their religious and socio-economic life. The article highlights Allāma Shiblī's point of view that education is not only an individual need of every Muslim, it is also very closely connected with the betterment and development of their collective life. Therefore, neither traditional education is enough for them, nor merely modern education can solve the problems of their religious and socio-cultural life. What is actually required for them, in his opinion, is establishment of a comprehensive system of education which may help integration of traditional and modern education. He was also of the view that the products of the Madrasahs and modern institutions should work at their own level for the benefit of the Muslim community and that gap between them must be narrowed down through the regular interaction and cooperation with each other in the works of common welfare. With regard to the Madrasah education Allāma Shiblī thought that with main emphasis on the fundamental sciences of Islam, there must be provision of teaching of English language and some other contemporary subjects (at least of social sciences) to make this education responsive to the demands of the time and more beneficial for the products of the Madrasahs as well as for the Ummah at large. On the other hand, he stressed that the rising activities of the non-Muslim missionaries and other opponents of Islam demanded that the Muslim Ummah must have able, sincere and self-less preachers and interpreters of Islam to cope with the challenges of these missionaries and critics of Islam. The article concludes with the observation that Allāma Shiblī's views about objectives of Muslim education, integration of traditional and modern education, cooperation among the products of both the streams of education and making the Madrasah education more useful for the Dawah and other works of Muslims welfare in the changed circumstances are quite relevant to present situation of Muslim society and so his views deserve serious consideration by Muslims in general and ulama and scholars in particular.

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## **INHERITANCE RIGHTS OF WOMEN IN ISLAM**

*Abdul Hai Ābro*<sup>°</sup>

This paper deals with women rights in Islam with special reference to women's right to inheritance. Islam ensured a judicious rather privileged right to inheritance for women in the backdrop injustices committed by other civilisations and religions. However, the opponents of Islam have long been using this benevolence of Islam to defame Islam by creating confusion, presenting a selective study of the issue making up a faulty image. According to these opponents, Islam has not given equal share in inheritance to women as it has given to man. Hence, Islam has degraded women and done injustice to them. This paper argues that Islam has not only given women the right to own property, which is denied by many religions and civilisations, but has also ensured privileged right to inheritance for women. This paper, in this endeavour, presents and analyses the reasons for which, in some cases, the share of a woman is prescribed half than that of a man. It further brings to the fore that Islam prescribes half share for Women only in some cases not in all cases. The paper then presents the cases where Islam grants men and women equal shares of inheritance as well as the cases where Islam prescribes a far greater share in inheritance for woman than that of a man.

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## **RISĀLA-E-TEHLĪLĪĀH- A CRITICAL STUDY**

*Hafiz Iftikhar Ahmad Khan*<sup>o</sup>

During the reign of Akbar all false movements were agreed and united on this point that Prophethood is not necessary for the salvation of human beings. Akbar took the steps which degraded the position of Prophethood. Shaykh Ahmad Sirhindi (R.A) called Prophethood, the blessing and mercy of Allah Almighty. He also explained important concepts like similar principality of Prophets. He also proved the existence of Prophet in sub-continent with historical arguments. Sirhindi (R.A) also proved the Prophethood of Hazrat Muhammad (SAW) in different ways. He believed that praising Prophet is the way to immortality. There are many profound discussions about life, teaching and dignity of the Holy Prophet (SAW) in his letters.

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