

RIGHTS OF RASU'LULLAH (ﷺ) IN THE LIGHT OF AYAT AND TRADITIONS _____ A SURVERY

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Rights of Rasulullah is a topic that has occupied an important place in literature on Sirah. Both earlier and later on scholars have written down excellent books on the topic. Imam Qazi I'yad' book "الشفاء بحريف حقوق مصطفیٰ" is considered the main basic source in this regard.

The Rights of Rasu'lullah ﷺ have been mentioned in the Quranic Ayat and Ahadith. Belief in Allah is followed by belief in the Prophethood of Rasu'lullah. Tawheed and Risalah go together hand in hand. To reject the Prophethood of Muhammad ﷺ entails rejection of the Divinity of God. All injunctions of Rasu'lullah have the support of Allah سبحانه وتعالى. Every speech or action that causes torture to Rasulullah is Haram. It is a consensus of Ulama that he who has insulted the prophet Muhammad ﷺ has committed "Kufr".

The rights of Rasulullah are of different types & nature.

1. The Prophet must be obeyed in all walks of life.

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2. The Prophet must be endeared to oneself more than one's parents, offsprings relatives and one's own self. This love for the Prophet is a part of one's faith.
3. A believer must give preference to Rasulallah ﷺ over all creatures. The more he has respect for the Prophet, the more his love for Rasulallah strengthens.
4. It is one of the rights of Rasulallah ﷺ that he must be respected and vanerated and all those who love the Prophet are also entitled to be respected. On the basis of this the companions of the Prophet deserve utmost respect and veneration.
5. It is obligatory for every person to pay due respect to Rasulallah ﷺ

STYLE & METHODOLOGY OF IMAM MIQRAIZI IN COMPILATION OF HIS BOOK ON SEERAH

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Taqi al-Din Ahmad ibn 'Ali ibn 'Abd al-Qadir ibn Muhammad al-Miqraizai (1364-1442), was an Egyptian historian more commonly known as al-Miqraizai or Mikraizi. Although he was "a Mamluk-era historian and himself a Sunni, he is remarkable in this context for his unusually keen interest in the Ismail Fatimid dynasty and its role in Egyptian history.

Al-Miqraizai was born in Cairo and spent most of his life in Egypt, where he was trained in the Hanifite school of law; however, he later became a Shafi'ite with an inclination to Zahirite views.

In 1385, he set out for Hajj. For some time he has worked as Secretary in Government Office and in 1399 became Inspector of markets for Cairo and Northern Egypt. He soon resigned from the post to become a Imam at the Mosque of 'Amr ibn al 'As, President of the al-Hakim Mosque, and acted as lecturer to teach traditions. In 1408, he went to Damascus to join as Inspector of the Qalanisryya and lecturer. Later, he retired to private life in Cairo.

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APPROACHES TO SIRAH-WRITING IN CONTEMPORARY SOCIAL SCIENCES

Dr. Muhammad Junaid Nadvi *

This paper claims that the “Contemporary Social Sciences” under a secularist-materialist world view has led the humankind to serious consequences, because it has neglected the ethical and religious dimensions of social sciences. Consequently, the humankind’s physical comfort is confused with true happiness of soul and body. This problem is acute in the sphere of social sciences, because they do not influence an individual in its personal thought and action but also influences the whole society. This creates a complex environment of economics, politics and social infrastructures, which is difficult to alter or modify.

This paper assumes that the hegemony of “Contemporary Social Sciences” is a threat to the social, economic and political identity of the Muslims, as it holds a secular philosophy based on the denial of metaphysical phenomenon or holds a mechanical concept of life in which the existence of non-material things is not recognised. On the contrary, “Islamic Social Sciences” own a divine philosophy, which encompasses every branch of “Social Sciences”.

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The paper indicates the indispensable need of a precise and logical description of “Islamic Social Sciences” and a strategy for Islamisation of “Contemporary Social Sciences”. Hence, in order to safeguard and promote the identity of Muslim, Ummah, one of the strategies, apart from others, can be the use of “New Modules in Sirah-Writing”.

The paper highlights the major branches of contemporary social sciences. In conjunction with this, the perception and importance of “Sirah” has also been elaborated. “New-Modules of Sirah-Writing’ have been recommended to encourage the Research and Sirah-Writers to present the “Sirah” of Prophet Muhammad, Peace be upon him, using the jargons of “Contemporary Social Sciences”.

THE ARTISTIC DISTINGUISHING FEATURE OF THE RHETORICAL LANGUAGE OF THE HOLY PROPHET (ﷺ)

*** Dr. Fazlullah**

Allah Subhanahu wa Ta'ala educated and trained the Holy Prophet: As a result he was able to speak eloquently in all situations. Being gifted so by Allah, the refined language, used by him cannot be measured by the man-made criteria.

We cannot grasp the deep-rooted nature of his speech fully. Neither we understand its effects.

It is very difficult to discuss all the feature of the Prophetic eloquence because it requires bulk of pages. So the article was limited to the detailed study of the artistic features alone.

Clarity is the distinguishing character of the speech of the Holy Prophet, because his main job was to explain the rulings of Allah to the people. That is why the Holy Prophet avoided every thing which made his speech obscure, taking into consideration the level of understanding of the audience. That is why he has used different rhetoric styles.

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The Holy Prophet, being endowed with high competence, derived and coined words for new needs which resulted in a number of new words and phrases not heard before him. Similarly he used brief statements which were brief in terms of words but very much comprehensive in terms of meaning. All of this was possible for him due to his power of expression and harmony of thoughts which are the basic requirements for making concise statements.

His sermons and traditions are comprised of these concise statements that they are considered as distinguishing features of his speech.

The language used by the Holy Prophet is distinguished also by logical sequence, preciseness and strength. His language had harmony. He used precise words and expressions so that the listener was satisfied, and fully grasped the meaning of whatever he said. He avoided any style which hindered the logical sequence and preciseness.

The Holy Prophet also used figurative language including similes, metaphors, metonymies etc so that it resulted in such matchless constructions as can not be found throughout the history of Arabic language. These additions are considered linguistic excellence and competence of high level.

The article under discussion cannot do justice to the topic not only that because the researcher lacks full competence but also because the Prophetic Traditions are great in number, every one reaching the climax in the art of rhetoric. This topic will remain the topic of research forever, each researcher ameliorating different aspects of the rhetorical language used by the Holy Prophet (Peace by upon him).

TREATIES OF THE PROPHET MUHAMMAD (ﷺ) AN OVER ALL VIEW

Mueen-ud-din Hashimi *

Prophet Muhammad ﷺ made a number of agreements and treaties with the different communities and tribes. These treaties were meant to bring about peace and prosperity for humankind.

The treaties were of different nature and types that pertained to trade and commerce, defence, war and peace and treaties providing guarantees and protection to people under the Muslim rule. And there were also treaties of alliance. A brief survey of treaties is as follows.

Misaq-e-Madinah

Soon after establishing Islamic State in Madinah, the Prophet ﷺ entered into agreements first with the tribes settled there. They included relationship between the Aus, Khazaraj and Jews of Madinah.

Salient features: The salient features of this written constitution (Misaq-e-Madinah) are as follows:

The Nascent community of believers came into being on the basis of faith that accepted every Muslim residing anywhere. This resulted in the establishment of a nation that included non-Muslims as its citizens who enjoyed equal rights.

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In summary Misaq-e-Madinah reflects and enunciates universal principles of Islam as the last message of Allah to humanity.

Treaties of Alliance

The treaties of alliance start with Prophet's Hijrah of Madinah. These were made with tribes of Banu Juhaena, Muzena and Banu Zumrah. Most of these tribes were in alliance with the idolaters of Makkah from the very start.

The main purpose of these treaties was to establish the internal peace of nascent Muslim society and to protect the new born Islamic state from outside offenders especially from the pagans of Makkah.

In brief, these treaties were treaties of alliance to establish peace.

Treaty of Hudaibiyah/Treaty of Peace

It is known by treaty of Hudaibiyah and is most important because of its specific nature. This treaty took place between the Muslims of Madinah and Pagans of Makkah who were at war with the former. The Quran has declared this treaty a clear victory for the Muslims. Most of the Treaties after Sulh-e-Hudaibiyah were made with those tribes who recognized the superiority of Islamic State of Madinah. There were sovereign Arab tribes and the satellite states of Roman and Persian empires were also included in these treaties. These tribes were given the immunity and protection by the prophet ﷺ

The Prophet ﷺ has mentioned the rights of citizens and also defined their responsibilities in these treaties.

STYLE & METHEDODOLOGY OF IMAM ALI- al-HALABI TOWARDS SEERAH WRITING

Naveed Ahmad Shahzad *

Imam Ali-bin-Burhanud-din-al-Halabi is a well known scholar. He got specialization in the field of Seerah.

Imam Ali born in Cairo, Egypt in 975 H. Although his family was from “*Halab*”, a famous city of the Syria and due to this reason he was calling al-Halabi. But his parents migrated to Egypt, and he got his education mostly from the institutions located in Qairo. Majority of his teachers belongs to Cairo, because the Cairo was centre of excellence at that time. In this article the scholar has discussed the academic status of Imam Ali-al-Halabi and highlighted his contribution in the field of editing, compilation and promoting of Islamic Studies in general and literature on Seerah in particular.

The book, compiled by Imam Ali-al-Halbi, which called Seerat-e-Halabiya is an encyclopaedia, which consists on sixty three chapters. The Imam Ali has discussed all the important aspects of seerah in very reasonable detail. In this regard he got benefit from the basic sources of seerah like Quranic verses, Ahadith and literature compiled in 2nd and 3rd century regating the life of Prophet Muhammad ﷺ . The book is valuable and very useful for the students of Islamic Studies.

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LINGUISTIC ALTERNATIVES AVAILABLE IN THE LANGUAGE OF HADITH

Prof. Dr. Muhammad Ahmad Hammad*

The article explores the wide range of linguistic tools used in the hadith at all levels: phonetical, morphological, syntactical, semantic and stylistic.

First of all the article sheds light on the fact that Arabic generally has a wide range of linguistic devices on its disposal, which may be best represented by the Arabic of the Holy Quran and the hadith.

The article has analysed the phonetic examples, followed by the morphological ones, treating the singular, dual and plural; common nouns and proper nouns; and the past and the future tenses.

Similarly it has analysed syntactic examples, including the general patterns of sentences structure and its other components.

As for the wide semantic range available in Arabic, especially the Arabic of the Holy Prophet, the article treated synonyms, seudosynonyms, elaboration by mentioning a particular word after a general one and the mention of effect after the cause. Likewise, a wide range a stylistic devices have been used.

At the end the conclusion drawn from variant narrations of the hadith have been given.

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THE PROPHETIC ELOQUENCE IN THE LIGHT OF SERMON STARTING FROM “YA MASHAR AL-ANSAR, O THE COMMUNITY OF ANSAR”

Mahmoud Hassan Makhlof *

This humble article aims at exploring the horizons of the Prophetic Eloquence exclusively not discussing the general eloquent nature of Arabic encompassing present past and future. I have treated in the various fields of the Prophetic Eloquence determining the means used by him to guide the audience. In this work I have benefited from the books written on the manners of the Holy Prophet known as “al-shamail”, which not only enlighten the methodology of research, but also protect the writer against going wrong.

First of all I admit that I hesitated in writing on this topic. Had I not believed that this kind of work is part of the rights of the Holy Prophet on the Muslim community, I would have never dared to write on such type of difficult topic. That is why I have tried my best to do justice to the topic, whatever is possible for a human being like me to do so.

In this article I have tried to focus attention on the fact that in the perspective that they were the result of his

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selection by Allah, not that of his being “genius” nor should they be treated under the title “Literary Creations” as done by some Modernists in their writings on the Holy Prophet.

The title of the article and the frequent occurrence of “Bayan al-Nubuwwat” during the analysis is to establish the fact that his eloquence was the result of the Divine Gift as said by Allah Subhanahu wa-Ta’ala in the Holy Quran, “And He taught to you that which you did not know and the favour of Allah to you was great” (Nisa’a 113)

Dr. Abu Musa once declared the comments made by Jahiz as all embracing and most precise. Jahiz said “That is the speech which, in spite of being composed of very few letters, has a lot of meaning. This speech is far-above the language command gained through practice, and is free of formalities. These comments worked as beacon light for the researcher and they may be used as keys to the consecutive studies on the Prophetic Eloquence to emerge in future.

“The article analyzed the sermon which starts from “Ya Ma’shar al-Ansar” The Prophetic Eloquence being manifested in it, gaining benefit from the doctrine of Nazm (the composition of speech) introduced by Abdul Qahir al-Jurjani, because that is the only methodology which can help us in the analysis of the Holy texts, and avoiding all other “imported” methodologies which have been evolved in contexts which are not compatible with research on the Prophetic Eloquence.

THE IMPACT OF HADITH (THE PROPHETIC TRADITIONS) ON THE ARABIC LANGUAGE

Dr. Hafiz Muhammad Bashir *

In this article the effect of Ahadith on the Arabic language are given in detail. First of all the Hadith has been defined, then its high status regarding its eloquence and rhetoric has been mentioned, followed by the introduction to the Arabic language, in which its status in Arab and Muslim community has been described. Then the status of the eloquence of the Holy Prophet, which was never and will never be imitable for anyone upto the Last day.

As far as the effects of Hadith on the Arabic language are concerned, some of them are general and others are particular. The general effects come under four fields:

- a) Protection of Arabic upto the Last day.
- b) Qualifying it to become the language of civilization and sciences.
- c) Rendering it an international language for ever
- d) Rendering it a sacred language expressing a revealed religion, i.e Islam

1) Its effects on the vocabulary of Arabic

By the virtue of the Hadith, many words of Arabic have been protected so that they became commonplace words.

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Their meanings were explained and the Ulama started collecting the vocabulary of Arabic and compiling dictionaries which protected the vocabulary and the Arabic texts to be used for formulating rules of grammar and for making sentences.

2) Its effects on the Arabic constructions

Many constructions were protected because these constructions or their similar ones were used in the prophetic traditions. The religious scholars engaged themselves in studying them.

As a result, their study helped in explaining the case-endings of the words in sentences, correction of the narrations and solving a syntactic problem.

The traditions of the Holy Prophet (ahadith) were so attractive that they diverted Sibawaih to their study, which resulted in the reaching of the discipline of syntax to its climax.

3) Its effects on the rhetoric art & stylistics of Arabic

These effects manifest them in paving way for Arabic, far from formalities as they manifest in the reform of the common styles, preciseness in the description and expression, creativeness in similies and conciseness in the spech. The effects on the audience were so great that they crossed the bounds of time and space, making Arabic a live international language.

CONCEPT OF MODERATION IN THE LIGHT OF SIRAH OF PROPHET MUHAMMAD (ﷺ)

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- 1) The part of good nature is to act between two extremes and also to behave nicely without moving forward.
- 2) The highest meaning of moderation is; justice, equality, free choice, simplicity, graduality etc.
- 3) The moderation and balance that we find in biography of Holy Prophet Muhammed ﷺ includes all characteristics that are mentioned above.
- 4) Most popular among them are as follows;
 - ⊙ Moderation in the religion which is brought by Prophet ﷺ .
 - ⊙ The moderation in the religion.
 - ⊙ The moderation in the attitude and behaviour.
 - ⊙ The moderation in choosing method of preaching.
 - ⊙ The moderation in adopting simplicity.
 - ⊙ The moderation in Shariah.
 - ⊙ The moderation in command and forbidding.

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