

**TRADITION OF THE HOLY PROPHET (PBUH)
AND THE CONTEMPORARY APPLIANCES OF JIHAD
(IN THE LIGHT OF QURAN)**

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Key Words: Primary Jihad (Holy Struggle), Defensive Jihad, greater Jihad, Minor Jihad, Terrorism.

Abstract:

Religion wants human beings to be peaceful in this world and successful in the world-hereafter. There is no room for warfare and blood-shedding in the religion. Islam has been called as natural and peace-loving. On the other side, doing jihad has been stressed in its divine book, Quran. There are 74 references of jihad in Holy Quran that highlight many benefits of jihad. Etymologically, the word "Jihad" has been derived from the Arabic word "Je'hd" which means 'to bear and endure force/power and hardship'. In technical terms, jihad refers to any action which aims at uplifting Islam and maintaining the 'Sha'aeir' of faith. There are different kinds of jihad, viz. Jihad bil-elm (Jihad by education), Jihad bil-amal (Jihad by practice), Jihad bil-mal (Jihad by property/material possessions), Jihad bin-nafs (Jihad by self/inner jihad), Jihad bis-saif (Jihad by sword/armed jihad) etc. The Holy Quran favors defensive war and dislikes primary/offensive war. Islam upholds the human values in conducting, even, the defensive war, e.g. an invitation for conversion (to Islam) before the outbreak of war; provision of shelter for those who ask for; protection of women, children, elders etc.; prohibition from putting corps, trees into fire and poisoning drinking water. Terrorism, thus, cannot be called jihad. The Holy Prophet (PBUH) always preferred to solve problems and difference by reconciliation and negotiations. It is worthy to note that Islam gives more significance to the fighting with inner enemy (nafs) than to the outer one. To fight against the outer enemy is called 'Jihad-e-Asghar' (minor jihad), whereas the fight against the inner enemy is termed 'Jihad-e-Akbar' (greater jihad). The Islamic wars are not aimed at imposing its ideologies and views by force and coercion; rather they are waged against coercion, oppression and barbarism.

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**THE ROLE OF THE ART OF COMMUNICATION
IN THE PUBLICIZING CAMPAIGN OF THE PROPHETHOOD
OF THE PROPHET OF ISLAM**

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Key Words: *The Age of Ignorance, Kinds of Communication, Arab Poets, Hazrat Abu Talib (a.s), The Prophecies of Prophethood.*

Abstract:

There are three major and prominent parts of the life of the Holy Prophet (PBUH). The first part belongs to the era when he was not allowed to proclaim his prophethood. In this part of his life, he undertook his responsibilities through a 'silent communication and dissemination'. The second part of his life is about his proclamation of prophethood and the formal beginning of his mission. The third part begins with his 'migration to Madina'. In this part, the teaching of Islam were promulgated, disseminated and communicated; an Islamic state was established; and the Holy Prophet (PBUH) became known as a global leader. This paper is related to the first part of his life, i.e. his life before the proclamation of the prophethood. This paper argues that the art of communication played a major role in the publicizing campaign of the prophethood of the Prophet (PBUH). The significance of the role of the art of communication was recognized even hundreds of years before the birth of the Prophet of Islam (PBUH).

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**THE MORALS AND ETHICS OF THE HOLY PROPHET (PBUH)
IN THE LIGHT OF NAHJ AL-BALAGHAH**

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Key Words: *Ba'that (Proclamation of the Prophethood), Morals, Asceticism and Piety, Childhood, Obedience, World, Soul, Light, Guidance, going Astray.*

Abstract:

Allah Almighty sent the Holy Prophet (PBUH) to guide the human beings. The Holy Prophet (PBUH) pulled out human beings from darkness and led them to light, laying the foundations of a good society. The society that was wicked and immoral became good and moral. The people who were used to cut each other's throats started making sacrifices for each other. This change was a result of the morals and ethics of the Holy Prophet (PBUH). Imam Ali (a.s), who lived his childhood and youth with the Holy Prophet and observed and learned his morals, has described his morals as an eye witness. In this paper, the morals and ethics of the Holy Prophet (PBUH) will be discussed in the light of Nahj al-Balaghah. References from Quran and Hadith will also be included for explanation.

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THE MILITARY STRATEGY OF THE HOLY PROPHET (PBUH) IN DIFFERENT WARS

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Key Words: *The Prophet of Islam, The Battle of Badr, The Battle of Ohud, The Battle of Khandaq, Foresight, Strategy, Defense, the Army of Islam.*

Abstract:

The Holy Prophet (PBUH) was used to sort out his matters by better understanding of situations, taking sound decisions in time, and formulating excellent strategies. He did not carry out his tasks by the extraordinary power of miracles, given to him by Allah Almighty. His unmatched successes and accomplishments in military, religious, and political fields in his short period of prophethood was the outcome not only of the blessings and providence of God, his foresight and strategies also played a major role in them. It was his brilliant strategy that the Islamic army, instead of being small in numbers, always defeated armies larger multiple times than it. The military strategies he employed in battles are models for Muslim leaders, especially military ones, to follow. In this paper, some aspects of his military tactics and strategies have been discussed.

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**FRESH UNDERSTANDING OF THE SIRAH OF
THE HOLY PROPHET (PBUH)**

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Key Words: *The Modern Understanding of Sirah (the Life of the Holy Prophet), objection to the Sirah, Jesus (a.s), previous Prophets.*

Abstract:

Although every aspect of the Sirah has been discussed and basic principles of living modern life has been inferred from it, yet the basic question remains that why and on what basis the new approach to the Sirah and the new understanding and exploration of it is possible. It is argued that the Quran and the Sirah is applicable to and salvation for the human beings of every epoch and era, yet the opposing view is also intact, viz. how it is possible that the laws and principles that were formulated and promulgated 14 hundred years ago are applicable to the modern life?; is it wise to consider the views of a reformer, who came centuries ago, as guidelines for the contemporary era? Muslim thinkers unanimously hold the view that the Sirah is compatible with every era and its requirements. On the basis of this belief, it can, therefore, be asserted that Muslims consider the Holy Prophet (PBUH) as the last apostle of God and follow his completely. But, when we look at the objections of the followers of other religions, we face multiple questions. The major question and objection is that the personality of the Holy Prophet (PBUH), his Sirah and his sayings could be applicable to a specific era, yet assertion that his Sirah is applicable to every era is an expression of conservatism and traditionalism, antithetical to modernism and enlightenment. Muslim scholars claim that they have solid evidences to refute the objection. In this paper, an attempt has been made to find the answers to the above-mentioned questions.

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**THE PROMINENT ASPECT OF THE AWAKENING OF THE UMMAH
IN THE PROCLAMATION OF THE PROPHETHOOD**

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Key Words: *The Proclamation of Prophethood (Be'that), Ummah (Muslim Community), Awakening, Brotherhood.*

Abstract:

The Holy Prophet (PBUH) returned from the Cave of Hira with the candle of righteousness and lightened the world with knowledge and intellect. Every message of him was in complete harmony with human nature and indispensable for human awakening. The proclamation of his Prophethood is one of the major events of the universe. His proclamation of prophethood is, actually, the birth and rise of Islam, human awakening and the completion of the series of prophets. If someone succeeds in understanding the reality of the proclamation of the Holy Prophet, i.e. how God bestows a person with Prophethood; he succeeds in reaching to guidance. The Proclamation of the Prophethood is a complete system and way of human guidance. The religion the Holy Prophet (PBUH) brought to human beings is a complete system of guidance for them. This paper strives to highlight to prominent aspects of the awakening of the Ummah in the context of the Sirah and proclamation of the Prophethood of Hazrat Muhammad (peace be upon him)

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A CRITICAL REVIEW OF THE MYTH OF THE CHEST SURGEY OF HOLY PROPHET

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Key words: *The Life of the Holy Prophet (PBUH), Expansion of the chest (Shaaq-e-Sadr, the Sermon of Hijja al-Wida, Narrations regarding Shaaq-e-Sadr.*

Abstract

Some historians had relied on fake and unethentic Narrations (Ahadith); overlooking those Quranic verses that explain the life of the Prophet Muhammad (PBUH). Those are fake Narrations that they are an assault on the personality of the Holy Prophet (PBUH), and are antithetical to Quran. Such historians did not attempt to understand the verses regarding the Holy Prophet (PBUH), rather they interpreted those verses using their own intellect. By doing this, they made the Sirah, a role model for every human in every era, questionable. The Holy Prophet performed his first and last pilgrimage with his companions in his last days. In his return to Madina After performing pilgrimage, he delivered a sermon, Khotba-e-Hijjat al-Wida, at Ghadeer al-Khouth. In the Sermon he said: "I am leaving among you two precious things; one of which is the Quran and the other is my progeny-my household. They will not get apart until they meet at Hawz-e-Kaosar. And those who will be attached with them will not go astray". But, the Muslims not only forgot his teachings, they also accepted fake Narrations that negatively affected them. The infallibility of the Holy Prophet (PBUH) became obscured as Muslims held the view that the Holy Prophet (PBUH) was like them, not infallible. They believed that the event of 'Shaaq-e-Sadr' (slitting of chest) occurred four times in his life. In this paper, a critical review of such Narration has been presented.

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**THE HUMBLENESS AND WORSHIP OF
GOD BY THE PROPHET MUHAMMAD**
(WITH REFERENCE TO IMAM KHOMEINI'S "CHEHEL-E-HADITH)

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Key words: *The Explanation of 40 Ahadith, Worship of God (Ebadah), humbleness, Fasting, Miswak.*

Abstract

Imam Khomeini was a true follower of the infallible 14 (Chaharda Masoomeen). His whole life passed in following the Sirah of the Holy Prophet (PBUH). He thought it obligatory to follow the Sirah from every day matters to ebadah. One of the significant books of him is "Sharh-e-Chehle-e-Hadith, considered to be one of the major books on Ethics. This book is a great treasure for those who are interested in mysticism and the ethics of Quran and Islam. In the book, he has presented many examples of the Sirah, calling upon Muslims to follow the Holy Prophet (PBUH). Imam Khomeini appears to be a teacher of ethics and a preacher in this book. In this paper, a few instances of the humbleness and worship of God of the Prophet (PBUH) have been presented with reference to Chehel-e-Hadith.

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THE HOLLY PROPHET S' MORALITY; THE MORALITY OF QURAN

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Key words: *Morals; Soul; Virtues; Negatives; Practical of Quran; Ethical Identity; Islamic Leader; Religious Propagator.*

Abstract

Morality belongs to the important part of Human being; i.e. soul. Infact, morality is a situation rooted in soul on the basis of which a person performs moral activities easily; without any difficulty and rarely. Morality is either good or bad. The former is called 'Aklaq-e-Hasna', virtue or good morals, whereas the latter is called 'Aklaq-e-Razeela, bad morals or negatives. But when the word 'Aklaq' is used in its common sense, without any suffix, it refers to virtues and 'good morals'.

The signifcane of good morals can easily be understood by the fact that God has praised the Holy Prophet (PBUH) for being in the highest stage of morality saying "And indeed you are of a great whole moral character". It is a testimony from God that the life of the Holy Prophet (PBUH) was a model and emblem morality and personification of Quranic teachings. The Holy Prophet (PBUH) is, therefore, a role model for every Muslim in everywhere and everytime. By his great moral character, the Holy Prophet (PBUH) brought about a revolution in human socity; pulling it back from the darkness of polytheism towards the light of monotheism and guidance.

The significance of morality is also hightlighted by the fact that when a society or nation adhers itself with it, it marches on the path of progress. On the other side, when a nation divorces morality, its destruction begin. Stated fact the current decline and powerlessness of Muslim Ummah is because of the weakness of its moral personality. Muslim Ummah, that is, thus, in great need of studying and adopting the 'Muhammadan morality". In this paper, verses from ten chapters (surah) of Quran hase been gathered which highlight the basic moral virtues of the The Holy Prophet (PBUH) that should be followed by the Muslim Ummah.

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