

A PROPHET (PBUH) LIKE MOSES (A.S)

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Prophet Moses (A.S.), like other prophets prophesied the auspicious coming of the final messenger, usually in symbolic manner. The prophecy of Deuteronomy 18:18 is much talked about prophecy. This article tends to undertake the issue by dilating on the term "أخ", and 'Like unto Moses' and their literal meanings and their different applications. By virtue of this, the veracity of this notion becomes more clear and vivid. Furthermore, the theory that this prophecy applies to Jesus Christ (a.s.) has been refuted with the arguments. Jesus (a.s.) was devoid of a new Law from God and himself claimed that has come to follow the Law given to Moses (a.s.). Another claim that Joshua (a.s.) is attached to this prophecy has also been dealt with. All the arguments presented in this article lead us to a single conspicuous conclusion that Moses (a.s.) gave the glad tiding of coming of Prophet Mohammad (pbAh) in this verse.

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**MEANINGFUL STATUS OF NAMES OF
THE HOLY PROPHET (PBUH)
(In the light of Ahadith and sayings of Sahaba)**

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It is high prestige and honour of “Asma-e-Rasul” that they are not merely the names but also the Holy aspects of the Seerah of our beloved Prophet Muhammad (PBUH). If we deeply look into the meanings behind Asma-e-Rasul, we can explore meaningful directions to refine and purify our actions and practices as Allah and His Prophet (PBUH) desire. As revelation of the Holy Quran has described (directly and indirectly) many of the beautiful names of Holy Prophet (PBUH) like: Muhammad, Ahmad, Al-Ummi, Al-Amin, Al-Awwal, Al-Bashar, Al-Bashir, Al-Nazir, Al-Haq, Al- Raheem, Al-Rauf, Al-Aziz etc as well as Hadith and Sayings of Sahaba are also authentic source of Asma-e-Rasul. Hadith and Sayings of Sahaba have also narrated very meaningful Asma-e-Rasul like Al-Hashir, Al-Muqaffi, Al-Mahi, Al-Aaqib, Al-Awwal, Al-Aakhir, Al-Qasim, Al-Shakoor, Al-Ajwad, Al-Azhar etc. All the attributive names of the Holy Prophet are glorious chapters of Seera-e-Tayyiba, through which we can determine successful vistas not only for this life but also for the life hereafter.

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PROTECTION OF THE CODE OF THE PROPHET (PBUH)

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Now a days The Blasphemy (Namoos-e-Risalat) issue is very hot topic. Blasphemy is irreverence toward believed holy personages, religious artifacts, customs, and beliefs. The Abrahamic religions condemn blasphemy vehemently. Some countries have laws to punish blasphemy while others have laws to give recourse to those who are offended by blasphemy. Those laws may discourage blasphemy as a matter of blasphemous libel, vilification of religion, religious insult or hate speech. The Islamic Republic of Pakistan uses its Penal Code to prohibit and punish blasphemy against Islam and Prophet of Islam. The Criminal Code provides penalties for blasphemy ranging from a fine to death. This article is a review of resolutions of Collective legal opinion institutions (Collective Ijthad Institutions) of the contemporary world regarding Blasphemy.

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PROPHETIC METHODOLOGY OF REFORMING THE SOCIETY

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The core purpose of the Divine Mission of the Prophet (SWS) was to reform the impairment of the society. The Arab society before Islam was degenerated in many ways. Prophet (SWS)'s reformation was not merely speculative but practical and durable. He built it on equality brotherhood, sense of responsibility morality, justice and peace. Today social deterioration is increasing day by day. Conferences and meetings are being held but vitiation is on its height. If we follow the noble example of the Prophet (SWS) it can be guaranteed peace. There can be two aspects for this improvement, one, personal goodly behaviour and secondly God fearing. Prophet (SWS) stressed both the aspects particularly.

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THE PROPHET (S.A.W) AND FREE NON-MUSLIMS ENJOYING MUSLIM PROTECTION

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Issue related to people of contract or Non-Muslims remained a point of concern and on priority list for Islamic states. It is quite obvious from the huge literature on this topic produced by Islamic scholars throughout the Islamic history. There are many books written by Islamic scholars, which describe in detail the rights and duties of Non-Muslims, their role in society and all other matters related to social and economics in the light of Islamic teachings. The importance given to this issue is due to teaching of Quran and the in detail instructions and interaction of Prophet Hazrat Muhammad (peace be upon him) with Non-Muslim citizens in Islamic state.

This research paper deals with the interaction of Prophet Hazrat Muhammad (peace be upon him) with Non-Muslim citizens during the time when he was head of the Islamic state. Nevertheless, this paper does not touch other issues of Non-Muslims. The work elaborates the rights of minorities and their social status in Islamic society. Moreover, role of rules of Islamic state has been explained to look after minorities as per instruction given in Quran and Sunnah.

The paper explains the general Islamic principles, which deal with the rights of minorities. It has been observed that Islamic laws make no difference related to life and wealth of people based on faith. It means that Non-Muslims were having rights equal to Muslims. According to Islamic law of Qisas, Muslim will be hanged if he murders any non-Muslim, without any genuine reason.

This article explicates that Islam allows Non-Muslims to live and do business in any part of the Islamic state. However, they are not allowed to live permanently in the area of Hijaz, (Jazeera-tul Arab), which is considered as center of Islam. It is known to everyone that Non-Catholic Christian are not allowed to buy land and live permanently in Vatican city. It shows that every religion has its own internal policy.

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PARTICIPATION OF WOMEN IN GHAZWAT NABI (S.A.W) AN ANALYTICAL STUDY

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Women alongwith men took part in Ghazwat in the epoch of Prophet (S.A.W). Though Jihad was not obligatory for women, but Prophet (S.A.W) had permitted many women. They accompanied for the procurement of the injured and to help for the transportation. Umm-e-Warqa (R.A) bint-e-Abdullah was present in Ghazwa-e-Badr, Hazrat Ayesha (R.A) and Umm-e-Saleem (R.A) went in Ghazwa-e-Uhed, they drank water to the injured and cured them, Umme-e-Ammara (R.A) defended the Prophet (S.A.W) with her shield, she also participated in Ghazwa-e-Bani Mustalaq.

Three wives of the Prophet (S.A.W) had gone with the Prophet (S.A.W) in the war of Oitich i.e. Hazrat Ayesha, Umm-e-Saleem and Hazrat Zenab bint-e-Jahash. His aunt Hazrat Saffia was present in Ghazwa Khandaq. Their participation was before the compulsion of veil and remained it after also.

At the conquest of Mecca Hazrat Umm-e-Salma and Hazrat Memoona (R.A) were with him. Prophet (S.A.W) allowed women to take a part Ghazwat for a collective cause, to benefit their qualities. It comes out that women did not fall back than that of men.

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RIGHTS OF DISABLE PERSONS IN THE LIGHT OF SIRAH

Abdul Ghaffar *

Disability is comprehensive and broad term. In Urdu language, disability is used for physical and mental disorder and defect person. Life affairs get effects by either total or partially incapability, and disable persons do not have the capacity to do as well as in sound mind individuals of the society. According to this broad meaning, all the people those who have religious excuse and for that excuse they cannot act on complete commands of Islam, and they have some special relaxations, also can be called disable persons. The first rule that Islam provides about such disability, it is that, "All the human beings are equal" as the Holy Quran considered equality of all the people and made piety as the only criteria for respect and honor. This rule of equality is the base of disability thought in Islam. There will not be any discriminative manner with them for their any kind of disorder. Good behavior and honouring the disable persons is the second basic rule for disability in Islam. Good behavior, sympathy and longing with disable people, according to the Islam, is not due to their body disability but it is the result of right on healthy people and society to make their lives equal to the lives of normal persons. That is why the rights of disable persons are the results of that the needs they have become in to existence just for their disability. Islamic concept of disability is totally different from traditional disability. As well as there is specific characteristic in human body, Islam did not call this person as disable, due to a lot of other abilities in the body. Lack of any characteristic and glow of other can make higher than the disability and provide dignity and a distinctive status in the society. Allah did not create all the men equal in mental physical abilities, so no one can claim to be a completely perfect in mental and physical capacity and ability. There are a lot of topics that we consider noncore while they have much significance. In this article all above mentioned is discussed in detail: -

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AL-RAUD AL-UNUF BY SUHAILI : METHODOLY & STYLE

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Raud al-Unuf is a book by the Islamic scholar Al-Suhayli. It is a commentary on Ibn Hisham's As-Sirat e Nabawiyyah. Abu al-Qasim Abd al-Rahman b. Al Khateeb Abd Allah al-Suhayli (508 – 581 AH) was born in the village Suhayl situated in Al-Andalus. Al-Suhayli was a great scholar of Arabic Grammar and Sirah . The Imam wrote many books on grammar and Islamic law, but he is especially known as a scholar by his commentary on the seerah of Ibn Hisham (*al-Raud al-Unuf fī Sharh as-Sirah al-Nabawiyya li Ibn Hicham*" (7 volumes). Seerah Ibn Hisham was written by Abdul Malik Ibn Hisham. Ibn Hisham summarized the seerah of Ibn Is'haaq. The irrelevant material from Ibn Is'haaq was discarded by Ibn Hisham in his seerah. Ibn Hisham mentions this in his introduction to his seerah and he only kept in his book whatsoever he saw important and necessary. Al-Suhayli wrote this complete book within four or five months with the help of 120 books. He started writing this book in the month of Muharram 569 AH and completed it the same year in the month of Jamadi Al Awwal. The book Al Raud Al-Unuf contains valuable and curious notes on Sirah. Al-Suhayli has started his compilation with a preface highlighting the aims and objectives of the book. He died in the age of 72.

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AL- MAWAHIB-UL-DUNIYA BY QASTALANI METHODOLGY & STYLE

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Allama Qustalani and Ahmad bin Muhammad are amongst the greatest compilers of Seerah in the 10th century A.H. Their book “Almawah Laduniya” got popularity among all the Seerah books in this very era. The distinctive characteristic of this book is that it is a beautiful combination of the tradition of both the compilers of the Hadith and the compilers of the Seerah. Therefore having adopted this research methodology during the compilation of their book they kept in view a particular standard of preference and repudiation of traditions. In the interpretation of every event of Seerah they bring the traditions of Muhaddithun along with the reporting of the compilers of Seerah and after making a comparative study of both they bring forth the correct tradition. For example, Waqdi is reported to have said that Prophet Muhammad (pbuh) departed for the triumphant of Makkah after passing ten nights of Ramadan whereas, according to Musnad Ahmad, these were two nights. Imam Qustalani preferred the tradition of Musnad Ahmad and accepted it as correct.

In the course of the preference and repudiation of traditions if analyzed the writings of Allama Qustalani, it seems evident that not only did he give preference the tradition of Saheehan(bukhari and Muslim) over the reporting of the Seerah writers but also over the compendiums of various others Sahah, Asaneed and Sunan. For instance, there is a difference of opinion on the exact date of Ghazawah zaat riqah and Ghazawah zee qard between Seerah writers and Muhaddithun. Allama Qustalani accepted the report of sahiah bukhari and said this Ghazawah happened after Ghazawah Khyber. But on certain occasions after conducting a thorough investigation they preferred the tradition of Seerah writers over traditions of Muhaddithun.

Besides the reconciliation of opposite and self contradictory traditions and increasing the authority and authenticity of Hadith on the reason that it has been descended from various sources, he also made a significant job in jarh wa tadeel (the science of critique and evaluation) of the narrators. On the basis of these principles, it is easy to guess that Allama Qustalani was not mere a Seerah writer but he also enjoyed the characteristics of Muhaddithun

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IMPACT OF SEERAT E HALBIAH ON SIRAH LITERATURE

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Seerat Halbia has a special place among the books which are written on biography of Muhammad(peace be upon him) the last prophet, during the 11th Hijri century and it was accepted as one of the most distinguished and authentic book which are written on seerah. It inspired the intellectuals and attracted their attention and proved as important source of knowledge ,since its creation to the present day.Many renowned scholars of Egypt arranged the teaching of Halbia .The pupils of Imam Halbi attempted the great efforts in this regard. Some scholars tried to write „sharah,, of the book but „, to make summary,, was preferred. A large number of books related to summarise Seerah Halbia were written in different countries and in different ages. The following essay also provides us knowledge that how much contemporaries of Imam Halbi took advantage from this book. The followers of Imam Halbi took it as the center of knowledge while writing books on Seerah. The present day writers have concentrated much on this book as compared to their predecessors . By knowing that how much intellectuals took advantage of this ,new ways ,techniques,methods can be more accurately and precisely formulated. Hopefully the following essay would be very helpful in this regard.

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SYED SULEMAN NADVI: A TREND SETTER IN SIRAH WRITING

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The beginning of scientific history of Muslims is associated with the study of the life and activities of the Prophet Muhammad (SAW). The primary source of this discipline is consequently found in the collection of the Prophetic traditions (Hadith) and especially in the traditions related to the military expeditions of the Prophet. The house of this study was Medina and it was not until the second century that students of the Maghazi and 'Sirah' started spreading and could now be found at other centers as well. By the end of the third century hijri, the line of the sirah were laid and most of the basic material, both oral and written, was collected. From then on Sirah writing has been progressing with continuity. As far as India is concerned, history had often been neglected by the Indian Muslims, especially in the first half of the nineteenth century. However, it later formed an integral part of Islamic Sciences during second half of the 19th century and onwards. During this modern period some historians such as Syed Ahmad Khan (1817-1898), Shibli Nomani (1857-1914) and S.Suleman Nadvi (1884-1953) asserted themselves. Realizing the dangers of the western approaches towards Islamic History, they not only attempted to replace the adverse judgements in their history but also evolved their own theories of history. In this paper, S.Suleman Nadvi's Sirah writing will be examined as a trend setter generally in history and particularly in Sirah Writing.

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THE POLITICAL LIFE OF THE HOLY PROPHET (PBUH) A CRITICAL STUDY

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This is an analytical study and appraisal of an important book (of Urdu language) on SIRAH, entitled, “Rasul-i-Akram Ki Siyasi Zindigi” (i.e. the political life (and times) of the Holy prophet – peace be upon him) by Late DR. M. HAMIDULLAH (1908-2002), a renowned Muslim scholar of 20th century, engaging international repute. The above book, infact, is not like a traditional book, written once, rather it is a book comprised of 19 research articles, written and published sporadically in different reputed academic journals of that time and later on compiled by the author himself in one independent volume, and which is under review. Historically speaking, the articles of the above book, were written and published during the period of 1935-1950 CE. It was the period, when Dr. Hamidullah in the early phase of his academic career, was exhibiting and establishing himself as a prominent Muslim scholar. It is worth mentioning that almost in the same era, there was another book of Dr. Hamidullah, (of the same nature and caliber) had already made appearance under the title of “AHD-I-NABAVI ME NIZAM-I-HUKMARANI” i.e. “The Administration of state under the Holy Prophet (peace be upon him) consequently, the present book, referred above may be regarded as the sequel and companion of his early book, as described by the author himself in the “Preface”. (It would be appropriate to mention here that the writer of those times is fortunate enough to have presented the humble review of Dr. Hamdullah’s earlier book, in the second issue of Jihat al – Islam in Jul-December 2007. The book, under discussion, embodies enough material about the character and achievements of Holy Prophets political life and career. In more than a dozen articles, with a historical and critical approach, the author has brought new areas and new dimension of the subject. He has the ability to examine the text, contents, events etc. mostly in the light of original sources alongwith all available resources. He has every command to discuss all relevant core issues of the topic, to evaluate the available material, evidences etc. to reach the truth and to find authenticity, the inner story and the outer faces. In different articles, the author has manifested ample courage to cater several views, objection and question raised by the western scholars and the orientalists etc. But he is success fully able to arrange rejoinders, reflector and refutation at the same level and standard. (For example the authenticity of the Holy Prophet’s letters to the rulers / emperors of the contemporary world, inviting them to embrace Islam). There are so many significant articles found in the book, like: Holy Prophets’ letter to Roman Emperor, His letter to Nijashi, discovery of Prophets’ letter to Iranian Emperor etc. Arabic – Abyssinian relations, Arab Byzantinian relations Arab-Iranian relations etc, the treaty of Hudaibiyah, the conquer of Makkah, principles of Prophets’ letter writing etc.

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PROPHETIC BIOGRAPHY BY HINDUS

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There are many Hindu writers in Sub-Continent who authored books on Seerah of the Holy Prophet (peace be upon him) in unprejudiced manner. Some of Seerah books produced by them have been written with great love and devotion. But there are some traditions of Seerah mentioned by Hindues are against the Muslim point of view. This contradiction emerges due to their reliance on the books of orientalist which ultimately becomes the main reason of producing such kind of false traditions. In this article an effort has been made to highilght such traditions and to expose their baselessness alongwith bringing forth original traditions.

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**PUBLICATION & PROMOTION OF BIOGRAPHY OF
THE HOLY PROPHET (PBUH) AN ANALYTICAL STUDY OF THE
BOOKS PUBLISHED DURING 2001-2007**

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This article presents an analytical study of prophetic biographical books on various aspects of the life history of the Holy Prophet Muhammad (peace be upon Him) published in Pakistan during 2001 -2007. There are different trends and types of the biographical studies that have been published in Pakistan. Some trends are truly creative and valuable. But some are conventional and usual which includes trend of proving the distinctions and Excellency of the Holy Prophet (Peace be upon Him) on behalf of the prophetic miracles and the trend of proving the views of a particular school of thought on the basis of prophetic biography. These trends can be helpful only for those who believe in the prophet and already have tribute within their hearts about the Prophet (peace be upon Him) or belong to that particular school of thought. Some books are also written which contains the study of predictions about the Prophet Muhammad (PBUH) in religious books other than Islam. The status of the Holy Prophet in opinion of non-Muslims is also a topic of prophetic biographical books. Summaries of prophetic biographical books, encyclopedias, indexes and atlas of prophetic biography are useful addition. But a comprehensive encyclopedia is still required. The translations of original and basic sources of prophetic biography are also needed. Prophetic biographical studies by Orientalists and their translations are suggested for the smooth and well-planed publication of the prophetic biographical studies. Various steps are suggested to be taken for achieving the basic and ultimate target of the prophetic biographical studies.

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PROPHETIC BIOGRAPHY AND ANCIENT & MODERN ORIENTALISTS VIEWS

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Orientalists have alleged the prophet of Islam with epilepsy, imposture, injustice, sexuality and violence etc. In this study it is explored that such are very loathsome allegations and mere result of traditional despoil of the orientalists with the prophet of Islam. Modern Orientalists claim that these allegations are not but the ignorance and prejudice of the past and pretend that they are not at all responsible for them, but the evidences negating their claim very clearly show that they are still involve in malice of Muhammad. The only change taken place in this regard is that the modern orientalists present those very allegations in new terminology and according to the mode of the new era. So the modern orientalists, in spite of their loud assertion, cannot set them free from fief, feud and old antagonism of the prophet of Islam. So many modern orientalists confess the fact that their fellows have been continuously portraying unreal picture of Muhammad.

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SPY ACTIVITIES AGAINST JEWS IN PROPHET'S ERA AN ANALYTICAL STUDY

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Immediately after migrating to Madina, The Prophet (PBUH) signed various peace treaties with the Jews of Madina and the Arab tribes of surrounding areas. The object was to safeguard Madina against the perceived enemy attacks. However, the Jewish community in general and their prominent leaders like Ka'b b. Ashraf and Abu Rafi accepted these agreements only begrudgingly, concealing a deep hatred against the Prophet and his increasing political influence. They indulged in diligent efforts to instigate the Makkans against the nascent Islam, composed blasphemous poetry against the Prophet and his followers and even made secret plans to get the Prophet assassinated. In short, they made a common cause with the enemies of Islam to check its growth and get it eliminated from the face of the earth. It was in this context that the Prophet deputed, on a number of occasions, some of his companions to get rid of these mischief mongers, which they successfully did. These punitive, and rightly justified, actions taken by the Prophet have been the subject of severe criticism by the orientalist who try to raise many questions on ethical grounds. This article is an effort to put the above mentioned incidents in their proper historical and ethical perspective.

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FRANCESSCO GABRILLIE’S METHOD IN SEERAH WRITING
A critical study of his book
Muhammad and the conquests of Islam

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Francesco Gabrielle is an Italian orientalist .He has thought for a long time and written a lot on medieval Islam as they call, he has been known as a historian of crusades. In this book “Muhammad and the conquests of Islam” he has tried to tell his readership that Muslims do not dare to study the person of their prophet, they look at him as having connection with God and being covered with marbles and supermundane personality. Keeping in mind this point he has tried to sort out the person of Muhammad (صلی اللہ علیہ وسلم) resulting to the claim that he had weak points as the other human being had. Regarding the religious aspect, he had learnt the Christianity and was supposed to be a Christian preacher but instead he announced to establish his own religion as Islam. Regarding the conquests, the author claimed that Muhammad (صلی اللہ علیہ وسلم) did never desire to attack the areas outside the Arabia; his followers were those who did it. The author claimed to build up this book on purely the modern methods of research but actually no signs of this practice do exist in the book. Even there is no citation throughout the book, only a list of English books written by non-muslim orientalists is given in the last saying that they are very useful books. Some comments of English reviewers have also been preferred to, for making his method more clear.

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