ABSTRACTS
OF THE
ARTICLES
Concept of Salvation in Hinduism
(With reference to The Bhagavad Gita)

Tahira Basharat

The article provides an overview of Hinduism and expounds on one of its fundamental beliefs: salvation. Hindus believe in karma, (the idea that good actions beget good, and bad actions beget bad.). In Hinduism, it is noticeable that the central issue is Samsara which is the continuous cycle of birth, death and rebirth. Hinduism goes to a certain extent to eliminate this issue. It presents particular method and aims at achieving a transcendent state called Moksha (salvation) which is defined as a “release” from a cycle of rebirth impelled by the law of Karma and it results with ultimate peace and knowledge of “self” and transcendent “reality” (Brahman). The article mainly focuses around the method of salvation which has been described in their epic known as Bhagavad Gita which means “Song of God”. The teacher of the Bhagavad Gita is Krishna (Avatar of Vishnu) who is also charioteer of prince. According to Gita, a war broke out between Arjuna and his different relatives. During the war, he became depressed and started sharing his divine knowledge with Arjuna. He expresses three paths which go straight to salvation. This salvation is actually realization of Brahman, the divine essence of the universe. After knowing this ultimate reality a person achieves Moksha which means freedom from the cycle of rebirth. Krishna advises Arjuna three paths which lead him to salvation that is freedom from samsara.
Globalization and Pakistan,
Some Realities

Ghulam Ali Khan

Globalization is predominant phenomenon in the modern times. It is the multidimensional perception of contemporary states mutual interaction in almost all spheres including political, Economical, Social, Religious, environmental human rights, Gender discrimination, communication and military collaboration. It is modern phenomenon which is happening at international as well as domestic level. Third world countries like Bangladesh, India and Sri Lanka etc. especially Pakistan are adversely affected from the globalization. Due to the mobile phones/cameras privacy of the people is effecting. Vulgar and pornographic messages and nude pictures are being sent to the ladies. Due to the remote excess softwares, hackers are hacking and interfering into the others lives. Globalization brought new challenges to Muslim societies. This is particularly true in technology and organization. The electronic and print media are at the service of those attempting to bulldozing local culture and values. Due to this changing culture we are facing problems in our homes regarding our children’s education. Due to this changing culture we are facing problems in our homes regarding our children’s education. In countries such as Pakistan some public net cafes and public places are equipped with spy cameras and without permission notorious peoples are loading pictures and videos of the others on You Tube, especially teenagers are loading useless, sexy and vulgar programs. Parents are very disturbed mentally.
Human Rights: Meaning and Concept
(A Comparative Study of Shariah and Law)

Atique Tahir

Human rights are basic rights and freedoms to which all humans are entitled, merely by reason of being human. Human rights are thus conceived as shared norms of all human moralities, civilizations and societies, having universal acceptance. Human Right has an utmost importance in the minds of sages and philosophers in every period of human history. It received almost universal recognition by all societies and people of all creeds, particularly in the contemporary world as a dominant human rights ideology. Human rights norms are adopted and responded by them in this regard. Even a cursory glance at the contents of the Islamic ideology indicates that the Quran and the Sunnah have dealt in depth with nearly every aspect of human rights. Islam is not a piece of spiritual decoration only. It is a complete and a practical code of life meant to guide men in all areas of organized human existence. An effort is made to strike a healthy balance between the rights and duties of the individual and the community so that both of them can jointly produce a climate of happiness and moral stability. The present work is an attempt to have an understanding of the concept and status of Human Rights in different civilizations and Law along with its comparison with Islam.
Kirghizstan: Reality behind Ethnic Riots

Farhat Naseem

Kirghizstan is one of those Central Asian states which have acquired independence after the disintegration of Union of Soviet Socialist Republic (U.S.S.R) in 90’s. At the verge of three consecutive revolutions, Central Asian Public was subjugated under the Russian Czar reign. Then they became victims of Soviet Union in the shape of Soviet Democrats; and later on were forced for the indulgence in organization of newly liberated States. Central Asian States were linked with Russia in terms of electricity grids, oil pipelines, roads and military posts. Their industry and agriculture were dependent upon Russian imports whereas their exports were limited to Russian Markets. Turmoil’s started when hundreds of Russians, who were office bearers of many important designations, began to move backwards and consequently a huge administrative crisis encapsulated the states. Central Asian leaders showed great courage in this crisis and started endeavoring to save the States from destruction. But what came up as the major challenge were the hopes of the public, freedom of expression, democracy and Islam. Leader tried to cope with the circumstances through tyrannical steps but the situations worsened due to the continuity of oppression. 9/11 changed the scenario. America got an Air Base in Kirghizstan in order to continue its war against terrorism and to keep an eye on Islamic movements of Central Asian region. Riots in the major cities, Jalalabad and Osh are the steps of this very chain. This article throws a thorough light on the brief history and present political scenario of Kirghizstan; along with this it also covers the reasons behind present turmoil.
The companions of the companions of Holy Prophet Muhammad and Tafseer and its Sciences

Hafiz Abdullah

The companions of the companions of Holy Prophet (SAW) that are called upon Tabi’een have been praised and commended in the Holy Quran and the traditions of the Holy Prophet. They added handsome and valuable knowledge to the Science of Exegesis and Science of Principles of Exegesis though they did not compile in a regular manner. On the basis of their way of interpreting Quranic verses, Sciences of Exegesis and Principles of Exegesis were compiled. This article illuminates and highlights their contribution to the above said fields.

Descendent Saba’ Ahruf

Muhammad Farooq Haider

Recitation of Quran on seven ahruf is a very important and complicated discussion of Quranic Sciences. Several Hadiths support this fact that the Quran has been revealed on seven ahruf. The difficult point regarding this discussion is to interpret the meaning of harf. In regard to determine the meaning of seven ahruf we found difference of opinion among scholars. There are many views regarding the meaning of seven ahruf but only two of them got vide acceptance the first one is Seven Arab Dialects and the other one is Seven Forms of the Variations in Recital. This second point of view is most acceptable because it covers recitals as well as dialects. A great number of scholars accepted this view like Imam Malik (d179AH), Ibn Qutaybah (d276AH), Abu al-Fadl al-Razi (d290AH), Ibn al-Baqlani (d403AH), and Ibn al-Jazari (d833AH).
Quranic Interpretation and Its Mystical Way

Usman Ahmad

Ilm al-Itbar is a way to interpret Quran but cannot be declared as exegeses. Ilmul Itbar is associated with Quran in four dimensions. First is to interpret Quran in unique way that is not exegeses but Quranic verses or traditions of the Holy Prophet prove the derived meanings, indirectly. Second is to decipher the human dreams from the verses of Quran due to resemblance in words or meanings. Third is to utilize verses of Quran as remedy or therapy for spiritual, psychological and physical diseases. Fourth is to use Quran as occult science that means relating Quranic verses to supernatural and mythical purposes.

The Letters of the Prophet Muhammad (SAW)
And the Dialogical Approach to the World Religions

Muhammad Abdullah

Zeitgeist of today is interfaith dialogue. Prophet Muhammad (SAW) is a role model for Muslim Ummah. So what we can draw from the Prophet in this manner? When we look at the life of Prophet Muhammad for guidance, we see that the Prophet wrote a number of letters to the world rulers who have their own religions (like Christianity, Polytheism etc.) to convey his message. Surprisingly, Prophet Muhammad adopted a dialogical approach towards the rest of the world. The study of these letters also guides us to reach this conclusion that Prophet Muhammad’s main concern was to promote peace and harmony. Jihad and bloodshed is the last step only to maintain cultural hegemony of Islam. It is need of today to opt and promote dialogical approach of Prophet towards other religions.
Effect of Absoluteness and Doubtfulness of Sources on Islamic Injunctions

Muhammad Ijaz

Islamic law is a collection of the legal injunctions which have been derived from the Islamic sources. Majority of Islamic jurists have not differentiated between absolute source and doubtful source of legal injunction. But Hanafi school of fiqh has considered this difference. In the result of this, they make difference between Fard and Wajib, Haram and Makrooh-e-Tehrimi and between Batil and Fasid. Hanafi school of fiqh classify Hukem-e-Takleefi into seven kinds while others have classified it to five. Considering the absolute more or doubtfulness of the sources, Hanafi School is more explained and unambiguous than other school of thought of Fiqh. It has become very easy for a jurist to apply the legal injunctions to the given situation and also very convenient for common and masses to act up the shariah in Ibadat, Munakihat and Muamalat.

Contemporary Islamic Banking and the Issue of Tawarruq

Hafiz Abdul Basit Khan

Tawarruq, which is being rapidly adopted by Islamic Financial Institutes (IFI) and Islamic Banks in the juristic technical meaning, is the act, whereby a person purchases a commodity on credit and sells in cash to another third person at a lower price than the price in which he/she bought it, so that he may acquire cash. The person who sells the commodity on credit is called “Muwarriq” and the person who purchases it, is called “Mustawriq or Mutawarriq”. IFI adopts tawarraq to acquire liquidity or to provide it to their customers by either making themselves Mutawarriq or making their customer mutawarriq. Islamic Fiqh academies and many muslim jurists have considered it impressible.
Hanafi Jurists’ Approach to Solitary Tradition and Analogy
(A Comparative Study)
Hafiz Mubashar Hussain

Two approaches can be identified in the Hanafi school of fiqh regarding the contradiction of khabar al-wahid with the implication of analogy (Qiyas). According to one opinion khabar al-wahid will be rejected if only the narrator (Rawi) is not happened to be a jurist (Faqih). Naturally it will be accepted against qiyas if the narrator (Rawi) belongs to the jurist camp. The second approach always prefers khabar al-wahid over Qiyas. This paper will try to discuss these approaches at depth focussing on the writings of Imam Abu Yousef and Muhammad b. al-Hasan al-Shybani and concludes that these two jurists opted the second approach in their legal debates.

Status of Holidays in Islam
Abdul Qadoos Sohail
Asia Shafee
Touqeer Aslam

It's very important to organize events and special occasions in a society. In a Muslim society, where on one side organizing events means a source of entertainment, on the other side it also means a way of thanks giving to Allah for all his blessings. In Islam two "Tehwars" Eid-ul-Fitr and Eid-ul-Azha are proven and celebrated. They should be celebrated according to the sunnah of Holy Prophet and each sect in the society should participate and celebrate them. For Muslims these occasions are compulsory or obligatory for celebration. However, other events could be celebrated but under the norms of Islam and these should not counter the Shariah of Islam. The purpose of this article is to strengthen this view.
Strategy of the Preaching of Islam in the Light of Prophet Muhammad (SAW) Teachings

Mohsina Munir

The Holy Prophet Muhammad (peace be upon him) is a role model for all human beings till the dooms day. He is the last Prophet of Islam whose sayings are second source of Islamic path. He preached Islam in a unique way. Politeness, convenience and freedom of opinion are main concepts of Islamic way of preaching while basic philosophy of preaching in the light of Islam are ingenuity, nice advice, and good debate. A preacher should be prestigious, pious, humble to Almighty Allah, kind hearted to people and strict in the principles of Islam.

Islamic Tradition of Research and its Impact on the Western Civilization

Hafiz Muhammad Naeem

The Holy Quran lays a great stress on research, investigation and intellectual thinking such as the Prophet (peace be upon him) himself encouraged this attitude. Muslim scholars derived many principles from Quran and Sunnah and ultimately contributed in all fields of sciences. Modern methodology of science is not the discovery of science as claimed, but this was the Quran which promoted it fifteen hundred years ago. It was the period of darkness in the West when the Muslim world was the symbol of knowledge. European students had no other way except to come in Muslim countries for equipping themselves with modern knowledge. Unfortunately later Muslim generations did not maintain the tradition of their ancestors and ultimately traveled on the path leading towards decline. At this stage Europe started the crusade of pen in the form of orientalists and adopted all the principles created by the Muslim scholars and occupied the seat of knowledge. They applied these principles in history, culture, science and other branches of knowledge very honestly but their biased behaviour is clearly reflected when they studied the Quran, Sunnah and Seerah of the Prophet (peace be upon him) with some special intentions.
Sphere of Woman in Human Life and the Islamic Teachings

Ghazala Butt

Before the religion of Islam woman was considered very low and inferior. She had no rights. Islam placed her high in the society. Our holy Prophet (Peace be upon Him!) said “Paradise (Heaven) is beneath the feet of mother”. The Holy Prophet (P.B.U.H) said in a Hadith “Woman is responsible for her husband’s house and children and she will be asked about it( on the day of Judgment) Jehad is obligatory on men in religion of Islam but not for women. They have to perform Hajj and Umra. Islam has given the concept of equality of man and woman. It’s one important aspect is that there is no difference in reward between the two in next life (i.e. after death). The equality of man and woman in society is narrated in Holy Quran clearly. Holy Quran says “O people be afraid of Allah who created you from one life and created wife from the same and spread many men and women from both. An Islamic state is responsible for taking care of life, liberty honour, wealth and all the necessities of every woman. Islamic state is also responsible to give her equality in law. Women can get all the rights which have been given to them by Shariah.

British Colonialism in India and Its Impact on Muslim Society

Muhammad Hamood Lakvi
Muhammad Hammad Lakvi

The British rule in the Indo-Pak subcontinent started in the middle of eighteenth century after a long Muslim reign when a trade company called ‘British East India Company’ involved in local politics and took over some areas changing their status to a colony owned by the company. This company was established in the early years of seventeenth century but it developed its influence in the region afterward and eventually became actual ruling power of the area through its political conspiracy, slyness, deception and opportunistic approach. Anarchy and incompetence of native rulers helped them for their complete occupation in the whole subcontinent. They ruled over here for about two centuries as sovereigns. The impact of the British rule was very grave and impenetrable upon the religion, society and the culture of the subcontinent; a glimpse of which is tried to be reflected in this paper.
Indian Muslim Response to Orientalism

Zeba Iftikhar

The defamation of Islam has begun as soon as its advent. Later on, it turned to a full-blown movement. The most dominant figure in these movements was Padre John of Damascus, who targeted Islam and Prophet (p.b.u.h.). Later on, scholars from the West, who were well versed in Arabic, Islamic writings and ‘Seerat-e-Nabvi’, joined this movement and were called ‘orientalist’. They ridiculed Islam, Prophet (p.b.u.h) and tried to instill resentment of Islam in Muslims. These efforts were remarkably good and successful. These western scholars produced tons of writings, developed numerous schools and Asiatic societies, conducted conferences and translated Eastern books on a large scale which were focused to defamation of Islam. However, the orientalist movement has weakened now and the credit goes solely to the Indian scholars who contributed much to weaken this movement. For this, they used defensive and aggressive measures in their writings to prove orientalists wrong.

Dead Sea Scroll and Its Role in Understanding New Testament

Ihsan Ghauri

The Dead Sea Scrolls have been called the greatest archaeological find of the twentieth century. The discovery of these Scrolls in the Judean desert between 1947 and 1956 transformed our understanding of the Hebrew Bible, early Judaism, and the origins of Christianity. As for the relationship of the Scrolls to the New Testament, it can be dealt with under a threefold heading. Fundamental similarities of language, ideology between Qumran documents and New Testament, attitude to the Bible, etc, maybe due to the Palestinian religious atmosphere of the epoch. Scholars are generally agreed that the Scrolls teach us for the first time about the background of John the Baptist; the nature and origin of the organization of the Primitive Church; the significance of the strange language and teachings of John; the origin of Gnosticism; the nature of the Church as a continuation of an ancient apocalyptic and Messianic tradition ignored by Rabbinic Judaism; the nature of the strange terminology of the New Testament as continuing an ancient tradition; of the Christian community as following the pattern of earlier apocalyptic communities in the desert; and the ancient Hebrew-apocalyptic background of the writings of Paul. All the above points are clearly helpful in appreciating the New Testament’s figurative style.
Philosophy of Comparative Religions and Max Muller

Hafiz Muhammad Abdul Qayyum

After renaissance and reformation, a paradigm shift was brought about in social sciences and religious studies. Social sciences and religious studies were developed on the pattern of natural sciences. Comparative study of religions was also developed on this pattern. Before the modern era, religions were compared only to refute the claim of salvation of other religion.

Max Muller is the founder of the modern theory of comparative study of religions. According to the modern theory, religions are not studied in search of salvation and to refute the other religion, but to seek out natural religion. In other words, modern study of comparative religions is apart from theology. Max Muller says that religion and its teachings cannot be existed objectively but it is only a matter of subject. Every human has a faculty of faith by birth, which motivates the human to perceive the infinity. So the perception of infinity is called religion.

National Language and Pakistani society

Ishtiaq Ahmad Gondal

Language is not only a source of communication but also a potential through which man’s power of reasoning and consciousness work. Also where there is no language there is no society and vice versa. The growth of a society over a period of time develops civilization and the preservation of a civilization is understandable and predictable only through the unalterable constant use of a language, home, civilization can only be measured through language. In this context, it is important to investigate the care of sub-content during calomel rule when Urdu was replaced on English language learning into effect the force of Western civilization. The only criteria to judge one’s ability that period was the English language and learn it remains so till this day. The need of the hour is to develop and introduce Urdu language for all kind of national academic discourses. In this paper, an attempt has been made to revitalize the issue of Urdu language keeping in view its strengths in preservation of civilization and development.
The educated and learned circles are aware of the fact that West has a specific historical background about Islam and Muslims. As this process began after the period of righteous caliphs, but at that period the orientalism was not so organized. When the fleet of Amir Muaviah (MABPH) invaded the Roman territories and as a result of this in latter period Constantinople was conquered by Muslims, a long and deep tussle started between the West and the Muslim. This tension remained till the fall of the Ottoman caliphate. After this era, the west occupied a large chunk of the Muslim World. During this crucial period, the west planned and trained special people in different names. These people belonged to different departments and walk of life. They tried to change, and influence the Muslim Societies all over the world. They launched a campaign against the religion, history and civilization of the Muslims. They tried to create sciptism in the young generation of the Muslim about their religion and history. They produced a big heap of books in the name of research and scholarship. This campaign was called orientalism. As it is a long story but in this article some prominent orientalists' opinion about revelation are analyzed without any prejudice.
The Quranic Context
(Its Importance, Kinds & Principles)

Haroon Rasheed

In the first part its importance is proved with the following facts: The consideration of context is in fact a kind of *Tafseer* which is known as: “Tafseer of Quran by Quran itself”. It was recognized by Prophet (peace be upon him) and earlier scholars as basic principle in the interpretation of Quran. It helps in understanding of preferred meaning and in resolving apparent ambiguity in the Quran. In the second part the following four kinds of Quranic Context are explained: The context of the whole Quran (the basic objectives of the Quran, its general expressions and its uniform dictions). The context of Surah (the basic theme of Surah). The context of a particular topic which coordinate with the basic theme of Surah. The context of a verse (general atmosphere in which that particular verse was mentioned). In the last part of the article the principles of context are focused which are mainly divided in to two kinds: General Principles and Principles for the preference of context. All these principles have been drawn from the authentic books of *Tafseer* and Uloom-ul-Qura’n. Our earlier scholars have recognized these principles and implemented them while interpreting the Quran. It was mainly tried to explain the details given in this article with the help of examples taken from the Quran and reliable books of the field.

Abrogation and Abrogated Verses and their Understanding and Differences

Taj ud Din al Azhari

*Nask* (نَسْخ) is an Arabic language word usually translated as ‘abrogation’. It is a term used in Islamic legal exegesis for ‘lifting of a legal rule through a legal evidence of a later date’. The abrogating text or evidence is called *nasikh*, while the repealed rule is called *mansukh*. The principle of nashkh (abrogation) is referred to in the Quran itself and is not a later historical development. Knowledge of al-nasikh wa al-mansukh is important because it concerns the correct and exact application of the Laws of Allah. Legal ruling is not acceptable from a person who does not have such knowledge. Discussion of *Ijtihad* cannot be complete without examination of the doctrine of nashkh (abrogation). In this paper we have tried to record debates over this issue and present a descriptive account of the traditional subject of *النسخ*. In particular terminology related to the understanding of ‘Alnaskh’ have been treated with in detail. We have also tried to describe distinctions drawn by the jurists, between abrogation and the related terminology.
Surely, the people who face the greatest challenges in their lives are the Prophets, then those who follow them and so on. Allah tested them through financial constraints, loss of children, etc. in order to raise their position. If we take the example of Ayub (peace be upon him), we find him facing difficult times at the home-front, health-wise, and was under financial pressure too, and Allah, at his perseverance in these problems, praised him thus: “Truly! We found him patient. How excellent a slave! He was ever returning in repentance (to Us)”. He (peace be upon him) called upon Allah to release him from his suffering, and begged Him His blessings. Allah answered his prayers and released him from his suffering, returned him his health, gave him more than his loss, and blessed his wife with children. In spite of this, some exegetes of Qur’an reported about Ayub (peace be upon him) certain issues which need to be checked out. Among them is Imam Al-Khazin, which is one reason for selecting the topic for research that is, “The Story of Ayub (peace be upon him) in Qur’an- A Critical Analysis of its Account in the Tafseer Al Khazin” Following an in-depth study on the Topic, I found out that Imam Khazin has attributed to Ayub (peace be upon him) certain things contrary to his (peace be upon him) infallibility and his (peace be upon him) high station of Prophet-hood. He clarified that such Israelite reports are un-befitting of the position of Prophet-hood since they negate their infallibility as bestowed upon them by Allah. Allah always protects His messengers from Satan, otherwise, that would mount to compromising the purity of the conveyed message, and the people would not be attracted to the prophets (peace be upon them) nor their message. Such inaccurate reports, if not pointed out, would let enemies of the Prophets (peace be upon them) point fingers at their honor (peace be upon them). If Imam Khazin adopted silence on some issues, probably for him, such didn’t have any negative impact on the station of Prophethood. What I found out, though, is that such reports go against the sanctity of Prophethood, and deny Absolute Shar’i Evidence. Taking the example of Ayub (peace be upon him), what Imam Khazin’s negative reports try to establish is also incorrect, as I found out. I shall also try to establish that this is a Theological issue and not a Fiqhi one. Contradiction of Absolute evidence destroys a report’s validity, even if it has a sound chain of narration. For, sometimes a sound chain may not be reporting a valid narration.
Role of Trust in *Wakaf* Dispensation of Knowledge

Muhammad Tahir Hakeem

This discussion/Research Comprises of four aspects. first definition of trust, its permissibility in Islamic law and its objects have been discussed, second it has been discussed that which type of properties can be subject of trust. Third aspect explains the role played by “Trust” in dissemination of knowledge in past and fourth signifies the areas wherein trust can play important role in dispensation of knowledge. These areas can be classified as under: By establishing groups in the mosques for various branches of knowledge. By establishing various universities and faculties for specific type of subject/Science and Technologies, As such systems are practically working under “Trust” in various large countries. By helping private educational institutions with the income of trust. By holding competitions and announcing rewards. By establishing Libraries. By publication and provision of cossets/CDs. By establishing TV channels specific for dissemination of knowledge. Establishing scholarships for the students of poor countries. By construction of buildings and providing land for “Madaris” educational Institutions.

Impact of Arab Culture on Pakistani Culture

Muqeeet Javed

Arab culture has been playing a dominant role in shaping up the life style of various nations of the globe in the early period of Arab-Islamic history. It greatly affected every culture it had come into contact with. This research article presents a detailed picture of the impact of the Arab culture on Pakistani culture. Starting with bringing into light the 400 years history of the direct Arab rule on Pakistani soil, this humble piece of research delves into various traits the Arab culture has left over the native culture in the fields of language, literature, mode of living, way of thinking, fine arts, music etc.
**Issue of Palestine and Pakistani Poetry**

Abdul Qadeer

Palestine Issue is not confined to the Arabs or Palestinians only but it is related to the entire Muslim World. Every Muslim worries about the plight of the helpless Palestinians. As far as Pakistani nation is concerned, it does not differentiate between Kashmir issue and Palestine issue. Perhaps they give it more importance as the land of Palestine is the sacred land; the land of first Qibla of Muslims. Pakistani writers and poets have written on this topic. This article sheds light on the Pakistani resistance poetry regarding the Palestine issue. It is divided into two parts. The first part of the article deals with Urdu while the second part relates to Arabic verses composed by Pakistani poets on the topic.

**“Peace” The Original Islam**

Abulwafa Mahmood

Islam is a religion of peace and well-being and presents the true concept of monotheism; wherein we observe betterment and auspiciousness for whole mankind. Prophet Muhammad (PBUH) is the only messenger of Allah Almighty who was not commissioned to one nation but for whole mankind, and he brought such a message that covers all the aspects of human life and that was the message of prosperity and oneness of mankind. As all the human beings belong to one origin so Islam demands that there should be the ambience of cooperation, fraternity, justice, equality and respect for other rights. Amongst them. But the base of Islam, in every period, have been propagating that Islam is a religion of extremism and terrorism and the only source of its promulgation has been through force and might. In this current era, Muslims around the world are being remembered as cruel and terrorist, and under the pretence of this evil propaganda they are trying to execute their ulterior and detestable motives and manipulating an incessant barbaric attitude against Muslim.

The history of Islam proves this with certified that Islam always convinced and conquered hearts, and never supported war. However, it has the right of defence to protect people’s life property and dignity. Islamic teachings are to refrain from war unless the circumstances demand so at the time of extreme helplessness.