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Abstract of the Articles

The Consultative System of Islam

Syed Jalaluddin Umari

President Idara -e-Tahqeeq-o- Tasneef-e- Islami

Much earlier (in 1965) a long article of Maulana Syed Jalaluddin Umari entitled 'Islam ka Shoorai Nizam' was published in the Zindagi-e-Nau Monthly, Rampur. Later it was republished in other magazines as well as in book form. The same article, after the Maulana reviewed it, is being published in Tahqeeqat-e-Islami. In this issue, its first part has been included.

In this part, it has been mentioned that the community system was found in the Quraish tribe before Islam. Qusai, who was chief of the tribe, held his power over all the sub-tribes of the Quraish and his majesty was widely acknowledged. This shows that the Quraish were acquainted with a system of governance which was deeply rooted in consultation.

The Qur'an enjoins consultation. One of the salient characteristics of believers mentioned therein is that their affairs are based on consultation. (Al-Shura:38) Many Ahadith also enjoin us to deal with our affairs in consultation. Islamic teachings say that a leader is bound to follow the suggestions of opinionmakers in dealing with the fundamental affairs of governance. However, he has the right to run the day-to-day affairs as per his farsightedness.

Besiegement in *She'b-e-Abi Talib* **An Important Chapter of the Prophet's Seerah**

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The besiegement of Muslims in *She'b-e-Abi Talib* and their social boycott is an important chapter of the Prophet's Seerah and the history of Islam. Three years of the Makkah period was spent on this besiegement and boycott. During this period the Muslims, and in their support the entire Banu Hashim, had to undergo great sufferings. This article presents a research study on this subject.

The books of Ahadith, Seerah and History all mention this incident. Referring to these books, the article describes the history as well as the locus of *She'b-e-Abi Talib*. When did the besiegement begin? What were its causes? During this period, how did the besieged Muslims protect the Prophet? When other tribes decided to boycott Muslims and prepared its document, what was its content? Who was the scribe who wrote down the document? Where was the document preserved? Which tribes supported those who boycotted the Muslims? What was the period of the besiegement? How toilsome a life did the Muslims spend during this period? The article tries to provide answers for these questions.

The Style of Imam Tirmidhi, in the Narration of Ahadith-e-Ahkaam

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The chapters (abwaab) the Muhadditheen (Traditionalists) create while narrating ahadith in their books or the way they further elucidate the jurisprudential aspects of ahadith in their sayings bring out their jurisprudential prudence. Their elucidation helps us understand the ahadith and also eases jurisprudential ratiocination. In this regard the authority of Imam Tirmidhi is evident.

This article studies *Jami' al-Tirmidhi* from Abwab al-Taharah up till Abwab al-Janaiz. The writer, with the help of examples, expounds how the sayings of Imam Tirmidhi ascertain the meaning of certain ahadith or ratiocinate jurisprudential issues or explain some unfamiliar words of ahadith.

This article exemplifies the style of Imam Tirmidhi's hadith narration and hadith research.

A Comparative Study of Tafheem al-Qur'an and Fi Zilal al-Qur'an (2)

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Maulana Syed Abul A'la Maudoodi's Tafheem al-Qur'an (Urdu) and Syed Qutb Shaheed's Fi Zilal al-Qur'an

(Arabic) are significant exegeses (tafasir) of the present age. In various aspects, they are distinguished from other contemporary exegeses. This article makes a comparative study of both the exegeses. Its first part has been published in the last issue (April to June 2021) of Tahqeeqat-e-Islami.

In this issue, both the exegeses have been compared in respect of jurisprudential discussions, standpoint on scientific innovations, utilisation of modern sciences, criticism on western ideologies and theories, and reference to basic sources, and they have been illustrated with the help of examples. This indicates that there is harmony of thought to a great extent between the two.

The Concept of Peace in the Holy Qur'an (In the Light of International Rules of Prevention of Terrorism)

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After 9/11 America declared a war on so-called terrorism; and, ignoring international norms, made armed attacks on Afghanistan and Iraq and heavily bombarded them. In these attacks thousands of innocent men, women and children were done to death. People were arrested on mere suspicion, contemptuous attitude was maintained during their investigation, they were deprived of right to defend, and they were treated monstrously in prisons. In this backdrop, this article highlights the concept of peace in the Holy Qur'an.

The writer has maintained that Allah the Exalted wants peace to flourish in the world. He has warned against killings and bloodbath. The Qur'an has condemned mischief on earth

and prescribed severe punishments for those involved therein. No one can be detained without any valid reason. The punishments Islam has prescribed can be implemented only after the crime has been established and proved. The moral teachings in the Qur'an lead to promotion of peace, safety and security. In social life too there are such teachings as can lead to the establishment of a healthy and peaceful society.

The Education Theory of Iqbal And Its Importance and Efficacy in the Present Age

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In his works, Allama Iqbal has talked about education and educational institutions. He has addressed both modern institutions of learning and traditional Islamic madrasas (seminaries). He has emphasised tarbiyah (training on Islamic footing). To him modern system of education is devoid of ethics. He says that education has a key role to play in the development of culture and civilization. Islam and the Qur'an is pivotal to his education theory. It is necessary that those who are receiving education are acquainted with Tawheed (Monotheism), Risalat (Prophethood), Akhirat (the Day of Judgement) and the fundamental values and ethics of Islam. To Iqbal, education is the integration of spiritual and material needs. Materialism fulfils physical needs whereas spirituality teaches man justice and equity, human brotherhood and equality. Iqbal's theory of education is a harmonious fusion of modern and Islamic studies. He believes that the basic purpose

of education is to ensure that people become civilized.

In this article the educational concepts of Iqbal have been presented in the light of his poetry and their contemporary significance has been pointed out.

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