

Abstract Booklet

**2nd International Seerat un Nabi (s.a.a.w) Conference on
*Promoting Peace and Social Cooperation for a Sustainable
Cohesive Society***

24th-26th October, 2022

Organized by
**Department of Islamic Studies, Fatima Jinnah Women University
Rawalpindi-Pakistan**

In collaboration with
Peace Chair (FJWU), Higher Education Commission Pakistan & SFEA



2nd International Seerat un-Nabi (s.a.a.w) Conference on
***Promoting Peace and Social Cooperation for a Sustainable
Cohesive Society***

24th-26th, October 2022

Concept Note

Peaceful Cohesive Society is the subject of *Seerah* study for objectively attaining peace and justice in the society. Social cooperation works at all levels of the society to establish sustainable relationship amongst people in the society and internationally. Peace building resolves conflicts amongst social groups, institutions and make relationship that are better able to sustain peace and social justice by which individuals and societies develop their abilities-individually and collectively—to perform their role effectively, efficiently and in a sustainable manner. The conference is aimed at to provide a platform for global academics and professional to gather, make a network and discuss themes and current issues related to peace and social cooperation. The conference offers a unique, culturally and professionally diverse environment, carefully designed to foster personal and professional growth. The international conference on peace and social cooperation is open to all religions and interdisciplinary scholars as diversity in perspectives help broaden knowledge, understanding and actions on the subject at hand. The conference offers academics, scholars and researchers a platform to share their findings for a cohesive sustainable society and better human development.

Objectives of the Conference

The objectives of the conference is:

1. To gather leading academicians, scholars and researchers to share their knowledge and new ideas as well as to discuss current development in social justice, peace, cohesiveness and conflict resolution.
2. To strengthen partnership with interdisciplinary and inter-institutional research in Seerah Study regarding peaceful cohesive society by conflict resolution and promoting social cooperation.

3. To achieve objectives of the conference through Focal group discussion on 'Interdisciplinary Discourse on Peace in University Curriculum' which will involve experts from different Departments in Social Sciences.
4. In addition the conference will offer opportunities for academicians to meet and interact with local and international participants to suggest mechanism for Peace promotion.

Sub-Themes of the Conference

Original research papers for the conference based on the following sub-themes.

- Impact of Seerah for Peace Building to resolve Ethnic Conflicts and develop Pluralism
- Tolerance to Resolve Social and International Political Conflicts in Contemporary Era
- Religious Cohesion to Promote Gender Equality
- Social media and its role to enhance peace and cohesiveness in society
- Impact of Peace on Health, Wellbeing and Peaceful life
- Socio- Economic Justice to Promote Peace and Cohesion for a Sustainable Society
- Effectiveness of Human Rights, Social Laws and Environmental Justice to Promote Peace

**2nd International Seerat un-Nabi (s.a.a.w) Conference on
Promoting Peace and Social Cooperation for a Sustainable
Cohesive Society**

Oct 24-26, 2022

**Monday, October 24th, 2022
Inaugural Ceremony**

October 24th, 2022		9:30 -12:00	Venue: New Auditorium
Moderator: Mr Azhar Shahbaz Khan			
9:30-9:45	Registration		
9:45-10:00	Seating of Guests		
10:00-10:10	Recitation of the Noble Quran		
10:10-10:20	Welcome Address	Dr Shahzadi Pakeeza Conference Convener	
10:20-10:30	Introduction of the Conference	Dr Farhana Mehmood Conference Coordinator	
10:30-10:45	Address by Vice Chancellor	Dr Saima Hamid Fatima Jinnah Women University Rawalpindi-Pakistan	
10:45-11:00	Representation of SFEA	Dr Shoaib Akhtar (SFEA)	
11:10-11:30	Address by Guest of Honor	Prof Dr Muhammad Zia ul-Haq DG IRI IIUI	
11:30-11:45	Address by Chief Guest	Prof Dr Anees Ahmad Vice Chancellor Riphah International University Islamabad	
11:45-11:50	Vote of thanks	Dr Ayesha Rafiq Associate Prof. Dept of Islamic Studies FJWU	
	Souvenir Distribution/ Group Photo		
12:00-12:30	Refreshment		

Organized by
Department of Islamic Studies,
Fatima Jinnah Women University,
The Mall, Rawalpindi-Pakistan
In Collaboration with Peace Chair (FJWU),
Higher Education Commission Islamabad & SFEA

**2nd International Seerat un-Nabi (s.a.a.w) Conference on
Promoting Peace and Social Cooperation for a Sustainable
Cohesive Society**

Oct 24-26, 2022

(Day I) Monday, October 24th, 2022

Parallel Session I

Oct 24th, 2022

1:00-4:00

Venue: New Auditorium

Theme: Impact of Seerah for Peace Building to Resolve Ethnic Conflicts & Develop Pluralism		
Chair: Dr. Susic Sejo (Faculty of Shariah & Law IIUI)		
Co-Chair: Dr Ayesha Rafiq		
1:00-1:15	Prevalence of Gender Inequality in the Muslim Society, Revisiting the Prophetic Principles	Prof. Dr Israr Ahmad Khan Islamic Ilimler Fakultesi Ankara Sosyal Bilimler Universitesi, Ankara Turkey
1:15-1:30	An Attempt to intellectual revival of Islamization of Knowledge	Professor Dr Solehah Yaacob International Islamic University Malaysia
1:30-1:45	A Brief Study of Sīrah Procedures for Sustainable Integrated Society	Prof. Dr Mohsina Munir Government Graduate College for Women Model Town Lahore
1:45-2:00	Quarn ka Tasawwar e Aaman (Urdu)	Prof Dr Abu Sufyan Islahi Muslim Ali Ghar University, India
2:00-2:10	Representation of Women, Ethnic, Religious Minorities in Social Studies Curriculum: Implication of Education for Pluralism	Mr. Tarique Ali Memon Ph.D. Scholar Educational Leadership Miami University Oxford, Ohio, USA
2:10-2:20-	Peacebuilding in the Light of Seerah-ul-Nabi (SAW)	Dr Abdul Haseeb Punjab Tianjin University of Technology, Township Lahore.
Q/A & Concluding Session		
Souvenir Distribution/ Group Photo		
Chair: Dr Abdul al-Fattah (Faculty of Shariah & Law IIUI)		
Co- Chair: Ms. Zainab Moin		
2:30-2:40	The Muslim Ummah and Promoting Mutual Love and Understanding in Nigeria:	Prof. Dr. Ibrahim Olatunde Uthman, Department of Arabic and Islamic Studies, University of Ibadan, Nigeria

	Lessons from the Prophet of Mercy	
2:40-2:50	امن و سلامتی میں مذہب دین اسلام کا کردار	Dr, Noor Hayat Khan NUML, Islamabad
2:50-3:05	Rumi's Ideas on Tolerance	Dr. Hojjatollah Javani, Associate Professor, Faculty of Theology, Alzahra University, Iran
3:05-3:15	عصر حاضر میں مذہبی امن سازی کے قیام و تسلسل میں سیرت النبی ﷺ سے راہنمائی: ایک تحقیقی مطالعہ	Dr. Syed Muhammad Tahir Shah Govt Graduate College College Satellite Rawalpindi
3:15-3:30	An Analytical Study of Hajj Rites as APANACEA For building a sustainable peaceful cohesive society	Dr. Musolhu Majeed.O. Center for Islamic Studies Development, Abeokuta southwest Nigeria.
3:30-3:45	Threats to Peace in Global South: Role of Current Trends in International Politics	Dr. Amanullah Khan National Defence University, Islamabad
Q/A & Concluding Session		
Souvenir Distribution/ Group Photo		

(Day 2)

Tuesday, October 25th, 2022

Plenary Session II

Oct 25th, 2022

Time: 9:30-12:00

Venue: Education Room 3

Theme: Tolerance to Resolve Social and International Political Conflicts in Contemporary Era		
Chair: Dr Zia ur Rehman (Islamia University Bhawalpur University)		
Co-Chair: Dr Ayesha Rafiq		
9:30-9:45	Good Governance as a Tool of Welfare State: Islamic Perspective	Dr Muhammad Ali University of Karachi
9:45-9:55	The Influence of the Developed World in the International Diplomacy: A Review	Dr Zuha Qaisar Post-doc Research Fellows, International Islamic University, Islamabad
9:55:10:05	The Role of Tolerance & Non-violence in the Formation of a Pluralistic Society: An	Dr.Fatima Saba

	Analytical study of Hinduism & Islam	Department of Islamiyat, Shaheed Benazir Bhutto Women University, Peshawar
10:05-10:15	The Concept of Pluralistic Society in the Light of Quran and Sunnah	Dr. Muhammad Mudassar Higher Education Depart Punjab
10:15-10:25	عہد رسالت میں فلاح معاشرہ کا تصور اور مدنی معاشرہ میں اس کی بنیادیں	Dr Mufti Rafi Ullah Qureshi HITEC University Taxila
10:25-10:35	The Role of Muslim Women in International Diplomacy and Politics	Ms. Zakia Khan M.Phil. Scholar, Dept. of Islamic Learning, University of Karachi
10:35-10:45	The Analytical study of the role of tolerance to establish peaceful society in the light of Seerat-e- Tayyaba	Ms.Fakhra Tehseen PhD scholar GC Women University Sialkot Ms. Komal Shahzadi M Phil scholar International University Faisalabad campus Faisalabad
Q/A & Concluding Session		
Souvenir Distribution/ Group Photo		
Chair: Dr Saima Kiyani (Chairperson Dept of IR)		
Co-Chair: Masooma Batool		
11:00- 11:10	Sectarianism and Social Inclusion in Pakistan	Ms. Khadija Ahmad Mphil Scholar Fatima Jinnah Women University
11:05- 11:15	Analytical study of the role of Tolerance to establish peaceful society in the light of Seert e Tayyiba	Ms. Komal Shahzadi Riphah international university Faisalabad campus
11:15- 11:25	Different stages of Interfaith coexistence between Muslims and non-Muslims in the light of Quran	Syed Abdul Basit Mphil Scholar International Islamic University Islamabad
11:25- 11:35	Ethnic conflicts and Pluralism in contemporary era	Ms. Laiba Waheed MPhil Scholar Fatima Jinnah Women University Rwp

11:35-11:40	Promotion of Peace through Conflict Resolution in the Light of Seerat Un Nabi SAW	Ms. Maryum Ali Mphil Scholar Fatima Jinnah Women University Rwp
Q/A & Concluding Session		
Souvenir Distribution/ Group Photo		

Refreshment + Prayer Break (12:00-1:00)

Parallel Session III

Oct 25th, 2022

Time: 9:30-12:00

Venue: Education Room 4

Theme: Religious Cohesion to Promote Gender Equality		
Chair: Dr Abdul Ghaffar Bukhari (Islamic Studies NUML)		
Co-Chair: Dr Nazia Zaman		
9:30-9:45	Gender Inequality: Problems and Its Solutions in Pakistan in the Light of Seerah of the Holy Prophet Saaw)	Dr Hafiz Haris Saleem Allama Iqbal Open University Islamabad
9:45-9:55	The disfavor of Religious Rights of Pakitani Women: A research Study	Dr Ambreen Atiq University of Karachi
9:55:10:05	Freedom of Speech, Hateful rhetoric and Dialogical Ethics in the Hadith literature in its contemporary Context	Muhammad Shafiq, Interfaith Studies and Dialogue.
10:05-10:15	Gender inequality in social perspective	Dr. Safia Bi Bi The Islamia University BWP, Rahim yar Khan , Campus
10:15-10:25	عورت کے حق ملکیت کے بارے چند منتخب غیرمسلم مفکرین کے نظریات کا تقابلی جائزہ	Dr Bibi Alia Women University Swabi Dr. Shams ul Husain Zaheer Women University Swabi
10:25-10:35	اسلامی نظام تعلیم میں فکری ارتقاء اور علم کی اسلامی تشکیل کی ضرورت	Dr. Syeda Masooda Naeem Post graduate girls college jinnah town Quetta
10:35-10:45	Gender Equation for Social Stability in the Light of Sīrah	Dr. Salma Razzaq Air university Islamabad
10:45-10:55	حیثیت نسواں سے متعلق منتخب نصوص دینیہ کی تعبیر نو : مناہجِ ثلاثہ کی روشنی میں خصوصی مطالعہ	Dr. Tayyab Usamani Govt. Murray Graduate College Sialkot

Q/A & Concluding Session		
Souvenir Distribution/ Group Photo		
Chair: Dr Farhat Jabeen (Chairperson Urdu)		
Co-Chair: Dr Aftab Alam		
11:00-11:10	Gender Inequality in Pakistani Society and Our General Attitude: An Analytical Review in the Light of Prophet's (PBUH) Social Teachings	Dr. Hafiz Faiz Rasool Dept. of Islamic Studies, Lahore Garrison University
11:05-11:15	The Practical Role of Muslim Women for Establishment of Social Peace	Dr. Muhammad Majid Khan University of Mianwali, Mianwali Dr. Hafiz Nasir Ali (co) Heritage International College Chishtian, Hasil Pur
11:15-11:25	The Role of Religion in Peace building	Mr. Anwar ul Haq Ph.D. Scholar Mr. Muhammad Saeed(co) Mphil Schoalr Deptof Islamic Learning University of Karachi
11:25-11:35	Prophetic Approach Solving Socio-Religious Conflicts: An Analytical Study in Pakistani Context	Dr. Riaz Ahamad Saeed Assist Prof. NUML Masood Akram Mphil Scholar NUML
11:35-11:40	Sectarianism and Social Inclusion in Pakistan	Khadija Ahmed Fatima Jinnah Women university Rwp
11:40-11:50	The Transgender Bill; Critical Analysis of the ideational, interpersonal and textual function of Diplomatic Discourse	Sardar Yasir Mahmood Dogar Lahore High Court
Q/A & Concluding Session		
Souvenir Distribution/ Group Photo		

Refreshment + Prayer Break (12:00-1:00)

(Day 2)
Tuesday, October 25th, 2022

Parallel Session IV

Oct 25th, 2022

Time:1:00-4:00

Venue: Education Room 4

Theme: Socio- Economic Justice to Promote Peace and Cohesion for a Sustainable Society		
Chair: Dr Hafiz Sajjad (Islamic Studies AIOU)		
Co-Chair: Dr Aftab Alam		
1:00-1:15	Concept and implications of peace discourses in present era: A study in Islamic and Western perspectives	Dr. Sajid Iqbal Sheikh University of Management and Technology
1:15-1:30	پائیدار ترقی اور مذہبی رواداری اسلامی تناظر میں	Dr. Yasir Arafat Department of Islamic Studies, Government College University Faisalabad
1:30-1:45	Social Economic Justice	Mr. Zia ur Rehman Institute of Islamic studies University of Punjab
1:45-2:00	Patterns of Economic Justice in the light of Sirat	Dr Muhammad Iqbal Assistant Prof.NUML
2:00-2:15	Vivification of Socio- Economic Justice through Seerah of Holy Prophet(PBUH)	Ms. Fouzia Ayub University of Wah
2:15-2:30	Socio Economic Justice in the light of Seerah tun Nabi Saaw	Dr. Fazl ur Rahman Post Doc IRI IIUI
2:30-2:45	بين المذاهب ہم آہنگی : سیرت طیبہ ﷺ کی روشنی میں	Mr. Muhammad Usman Ghani International Islamic University
Q/A & Concluding Session		
Souvenir Distribution/ Group Photo		
Chair: Dr Irum Gul (Dept of Behavior Sciences)		
Co-Chair: Dr Syed Aftab Alam		
2:55-3:10	AL-MAJIRI Syndrome: Implications for Psycho-Educational Development in Gombe State	Dr Muraina Kamilu Olanrewaju Faculty of Education, Al-Hikmah University, Ilorin, Nigeria

3:10-3:20	Improving Psychological Well-being: Treatment of ‘Superiority Complex’ with Respect to Seerah of Holy Prophet PBUH	Dr. Muhammad Zulqarnain Mr. Ammar Basharat (co) Al-Qadir University Project Trust
3:20-3:30	Pandemics and Their Remedies in the Light of Islamic Law: An Analysis with Special Reference to Covid-19	Dr Fazli Dayan Department of Shariah & Law, Islamia College University Peshawar
3:30-3:40	Environment, Justice and Its Social Effects on human psychology	Ms. Nazli Alam Mphil Scholar Fatima Jinnah Women University Rwp
3:40-3:50	Social Rights as Human Rights	Ms. Memonna Maqsood Ms. Aliha Zainab (co) Fatima Jinnah Women University Rwp
Q/A & Concluding Session		
Souvenir Distribution/ Group Photo		

Parallel Session V

Oct 25th, 2022

Time: 1:00-4:00

Venue: Education Room 3

Theme: Social Media and its role to enhance peace and cohesiveness in society		
Chair: Dr. Prof Dr Lubna Farah (Prof. NUML)		
Co-Chair: Masooma Batool		
1:00-1:15	Role of social media in peace building	Dr Asghar Ali Khan University of Science and Technology (MUST), Mirpur AJ&K
1:15-1:30	Social media and its role in peace and cohesiveness Research Study in the light of Seerah Al Nabwiah	Dr. Syed Mujeeb ur Rehmen Allama Iqbal Open University Islamabad
1:30-1:45	Freedom of Expression and Social Governance	Dr. Mamoona Yasmeen Government Graduate College for Women, Rawalpindi
1:45-2:00	Exploring the Role of Youth in Peace building via Social Media	Dr. Munazza Sultana Assistant Professor, Department of Islamic Studies, NUML

2:00-2:15	Social Media and Its Role in Peace and Cohesiveness	Ms.Aneeqa Waheed Institute of Islamic Studies Punjab Lahore
Q/A & Concluding Session		
Souvenir Distribution/ Group Photo		
Chair Dr M. Ali Rana (Incharge Mass & Comm Sci FJWU) Co-Chair: Dr Nazia Zaman		
2:30-2:45	The Role of Print, Electronic and Social Media in the light of teachings of Holy Prophet.	Prof Dr Naimatullah Soomro Government Sayyed Noor Muhammad Shah Degree College Tharushah, District Naushahro Feroze Sindh
2:45-3:00	Role of Social Media in building peace and tolerance in the Society: An analytical Study	Dr. Hafiz Muhammad Hassan University of Chakwal
3:00-3:15	Expressions of tolerance and social harmony in the light of Sirah	Dr. Fouzia Fiaz University of Sialkot
Q/A & Concluding Session		
Souvenir Distribution/ Group Photo		

(Day 3) Wednesday October 26th, 2022

Parallel Session VI

Oct 26th, 2022

Time: 9:30-11:30

Venue: New Auditorium

Theme: Effectiveness of Human Rights, Social Laws and Environmental Justice to Promote Peace		
Chair: Prof Dr. Muhammad Munir (Prof. of Humanitarian Law, IIUI) Co-Chair: Dr. Hafsa Ayaz		
9:30-9:45	Fundamental Human Rights and the Stability of Pakistani Society: An Analytical Study in the Light of the Teachings of the Holy Prophet (PBUH)	Mr. Abbas Ali Raza Dept. of Islamic Studies, Lahore Garrison University, Lahore
9:45-9:55	An Analysis of the Right to Welfare under National, International and Islamic Law	Ms. Zainab Iqbal Ms. Saman Zareef Ms. Malika Moiz Ms. Hina Qayyum

		Ms. Amna Zaheer FJWU Rawalpindi
9:55-10:05	Importance of Human Equality with reference to Transgender: Reading Social Perspective in the light of Islamic Tradition for Sustainable Cohesive Society	Dr Muhammad Tayyab Nadeem Associate Professor National University of Computer & Emerging Sciences, Islamabad
10:05-10:15	The Interlink Between Environmental Justice and Climate Change under National, International and Islamic Law	Ms. Hina Qayyum Lecturer Ms. Monina Qadar Khan Ms. Afshin Ikram Ms. Zainab Iqbal Fatima Jinnah Women university
10:15-10:25	Critical Discourse Analysis of Transgender Bill; A Search of Tolerance to Resolve Social Conflicts in Contemporary Era	Badriah Khaleel Head of Applied Linguistics Kinnaird College for Women Lahore
10:25-10:35	Islamic Precepts of Environmental Justice and their Social Impact	Dr. Amir Hayat GC Women University Sialkot
Q/A & Concluding Session		
Souvenir Distribution/ Group Photo		

**2^d International Seerat un -Nabi (s.a.a.w) Conference on
Promoting Peace and Social Cooperation for a Sustainable
Cohesive Society**

24th -26th October 2022

Closing Ceremony

Wednesday October 26th, 2022

Oct 26th,2022		Time: 2:00-4:00 pm	Venue New Auditorium
Moderator: Mr Azhar Shahbaz Khan			
2:00-2:10	Recitation of the Noble Quran		
2:10-2:15	Welcome note		Dr Shahzadi Pakeeza
2:15-2:25	Conference Report		Dr Farhana Mehmood
2:25-2:40	Address by Vice Chancellor		Dr Saima Hamid Fatima Jinnah Women University Rawalpindi-Pakistan
2:40-3:00	Guest of Honor		Prof Dr Farkhanda Zia DG Shariah Academy International Islamic University Islamabad
3:00-3:30	Chief Guest		Prof Dr Qibla Ayaz Chairman Council of Islamic Ideology Islamabad
3:30-3:40	Vote of Thanks		Dr Syed Aftab Alam Assist Prof. Islamic Studies FJWU
Souvenir Distribution			
Group Photo			
Refreshment			

Organized by
Department of Islamic Studies
Fatima Jinnah Women University,
The Mall, Rawalpindi-Pakistan

In Collaboration with Peace Chair (FJWU),

Higher Education Commission Islamabad & SFEA

**Prevalence of Gender Inequality in the Muslim Society,
Revisiting the Prophetic Principles**

Prof. Dr Israr Ahmad Khan

Islamic Ilimler Fakultesi Ankara Sosyal Bilimler Universitesi, Ankara Turkey

There is no denying the fact that the women all over the world today are suffering, despite claims of their empowerment, from social discrimination at the hands of the contemporary male-dominated society. Generally, men from Hindu, Jewish, and Christian background do not treat their women with justice and fairness; they rather mete out to the women ruthless behavior. The chief factor for this unjust attitude towards women is that their religious cum cultural traditions inspire it. Muslim scholars claim that Muslim society has distinct image of justice meant for the women. But, if an investigation is launched to find out the real situation of women in Muslim society in both Muslim majority and Muslim minority regions, it will surface that around 95% Muslim women there do not receive treatment better than their counterparts in other societies. Some might blame respective cultural milieus for Muslim women discrimination at the hands of male members of the societies. This view may hardly withstand serious scrutiny. It is to be born in mind that most of the cultural practices in Muslim societies are consequent upon religious texts interpretations and authoritative decrees developed by Muslim ‘Ulama’ over the centuries. As a matter of fact, the Qur’an lay inambiguous emphasis on equality among men and women. It is Hadith compendia where is available many a statement attributed to the Last Prophet (s.a.w.), which appears to be approving prejudicial distinction between man and woman. This paper represents a humble attempt to reexamine the relevant Qur’anic verses and Hadith reports with a view to highlighting the Last Prophet’s (s.a.w.) message that there is no room for discrimination among members of the society, be they male or female. The methodology applied in the discussion is critical analysis based on textual interpretation rules and logical directions.

Keywords: Gender Inequality, Muslim Society, Prophetic Principles, Textual Interpretation, Logical Direction

An Attempt to intellectual revival of Islamization of Knowledge

Professor Dr Solehah Yaacob

**AHAS Kulliyah of Islamic Revealed Knowledge and Human Sciences
International Islamic University Malaysia**

The Muslim World has been upholding the Tawhid concept over the entire historical period, spurring the rise of the great Islamic civilization. In presenting the intellectual revival, Arabic epistemology in Islamic sciences is categorized based on the directions of its various aspects. However, without the appropriate division of sources in Islamic sciences, the combination of theory and practice has failed to bring the desired results. The Islamic sciences, as presented currently, are not commensurate with their magnitude, depth and brilliance as can be unveiled of Islamic Knowledge from many sources in the Muslim World. The gigantic sources in Islamic sciences, such as books, film, journals, manuscripts, inscriptions, etc., need to be discovered seriously and rearranged based on current requirement through re-paraphrasing the record or data collection to unleash the understanding of Arabic epistemology since the beginning of Abbasid caliphate. A significant revelation is necessary for developing a genuine Muslim scholar in attempting an intellectual revival of Islamization of Knowledge. Unfortunately, very few scholars nowadays can directly refer to and read the original from this kind of source. The inability to draw information from Classic Arabic sources has dire consequences, as the translation may not be consistent with the seeds. It is not to deny translation sources' prominent role and contribution in transferring classical knowledge. Without the translation, many sources, either in Arabic classic or standard or any other sources, would not be able to reach the new generations. The descriptive and analytic approaches demonstrate how Islamic sciences have been eclipsed, thereby diminishing its actual worth as the world's pioneer in the science of knowledge.

Keywords: Arabic Epistemology, Gigantic Islamic Sources, Revelation, Translation, Sciences of Knowledge

A Brief Study of *Sīrah* Procedures for Sustainable Integrated Society

Prof. Dr Mohsina Munir

Government Graduate College for Women Model Town Lahore

Sīrah of last Prophet(SAW) of Allah provides us a model of integrated human society. This model proves that integrated, cohesive and united environment can be created in a diverse society successfully. People with multiple thought, belief and practices can live peacefully together in a social set up designed in the guidelines of *Sīrah* of last Prophet Muhammad(SAW). The holy Prophet(SAW) when arrived in Madinah after *hijrah* from *Makkah*, adopted few procedures which immediately changed the intolerant and divided society of *Madinah* in the peaceful and united society. These procedures were; building a *Masjid*, *Muakhat*, *Mīsāq e Madīnah*, *Suffah*, Justice, equality, Knowledge, *Tablīgh* and training and many other. This article will present the practical wisdom of *Sīrah* reflecting from these procedures. The article will be written with the help of reasoning and application of above mentioned procedures on current diverse societies. Conclusion will be drawn from all discussion that *Sīrah* guidelines are inevitable to sustain an integrated society. References will be given from authentic *Sīrah* sources.

Key words: Study, *Sīrah*, Society, Sustainable, Procedure, Integrated

قرآن کریم کا تصور امن

Prof Dr Abu Sufyan Islahi
Muslim Ali Ghar University, India

یہ بات روز روشن کی طرح عیاں ہے کہ تصور امن پر عربی ، اردو اور انگریزی میں خاصا لٹریچر موجود ہے۔ یہ بات بھی مخفی نہیں رہی کہ اہل مغرب نے تصور امن پر گفتگو کرتے ہوئے ہمیشہ اسلام کو ہدف تنقید بنایا ہے جس کے ماوراء محض عداوت اور بغض و عناد ہے۔ معروضیت کا یکسر فقدان ہے۔ قرآن کریم میں تصور امن کا ایک مستند اور تسلی بخش خاکہ موجود ہے سب سے پہلے تو یہ کہ قرآن کریم کی فرہنگ میں ایسے بے شمار مفردات ہیں جن سے امن و امان ، انسانیت اور مواخات و مواسات کا تصور منظر عام پر آتا ہے، الفت، محبت و مؤدت ، سلامت، مقاربت، موانست، سکنیت، امانت اور رافت و رحمت جسے قرآنی الفاظ سے یگانگت اور یکجہتی کی فضا ابھرتی ہے۔ ایسے بھی الفاظ بکثرت ہیں جن سے انسانی اقدار فروغ پاتے ہیں۔ امن و امان کے استحکام اور تر و بیج و ترسیل کے لیے قرآن کریم نے تصور جہاد پیش کیا ہے تاکہ وہ طاقتیں جو معاشرتی اقدار اور اجتماعی سکون کو غارت کرنے پر تلی ہوئی ہیں تو انہیں شکست دینے اور ان کی عسکری قوت کو پارہ پارہ کر دینے کی ضرورت ہے۔ تاریخ اسلام میں جہاں دور اصل مظلومین ، بے دست و پا مساکین مفلسین اور محرومین کے لیے ایک سہارا ہے اور تخریب کاروں کی تخریبی سرگرمیوں پر قدغن لگانے کا موثر اقدام تھی۔ اسلامی غزوات و سرایہ کی ہی روح ہے جس کی سرسید اور مولانا مودودی نے عصر حاضر میں تحقیقی توضیح پیش کی ہے۔ ڈاکٹر رؤوفہ اقبال صاحبہ نے غزوات و سرایہ پر خاصی معلومات فراہم کی ہے۔ جہاد کے بغیر پائے دار امن کا قیام ناممکن ہے۔

قرآن کریم کی ایک اصطلاح فساد فی الارض ہے۔ مفسرین نے اس کی مناسب تشریحات کی ہیں خاکسار کے مضمون "قرآنی اصطلاح" "فساد فی الارض ایک جائزہ" (مطالعات قرآن، ص: ۱۳۰-۱۰۷) میں فساد فی الارض کی مختلف جہتوں پر روشنی ڈالتے ہوئے بتایا گیا کہ یہ چیز معاشرے کے سکون کو برباد کر دیتی ہے۔ فساد فی الارض ایک پرسکون معاشرے کے لیے دیمکھے، فتنہ و فساد پر سکون پانی میں پتھر پھینکتے کی مانند ہے جو اس میں تلاطم اور اضطراب پیدا کر دیتا ہے۔

Representation of Women, Ethnic, Religious Minorities in Social Studies Curriculum: Implication for Education for Pluralism

Tarique Ali Memon
Ph.D. Scholar Educational Leadership
Miami University Oxford, Ohio, USA

This qualitative case study aims to explore the representation of the women/ethnic/religious minorities in the National Social Studies Curriculum of Pakistan. Pakistan is a multi-lingual, multi-ethnic, and multi-cultural nation with the province of Sindh alone being rich in diversity, with many spoken dialects and more than a dozen different ethnic communities residing in Sindh. To appreciate the richness of our context, it is imperative that the true essence of differences is inculcated through our education system. The curriculum and what is included in it is of the utmost importance in this regard. Thus, to see how the curriculum represents the women/minorities of our country, various documents including National Educational Policy 2009, Social Studies Curriculum 2002, and 2006 History Curriculum and Social Studies textbook were reviewed to generate the data. Besides this, interviews with curriculum developers and social studies subject specialists were conducted to authenticate the data that came from document analysis. Findings illustrate that minorities are represented in our national curriculum in an abstract way. Various tools have been used to exclude and include the discourse of minorities in the curriculum. School history and the constructs of the Ideology of Pakistan are the main tools. The study also found a difference between the 2002 social studies curriculum and the 2006 curriculum. Representation of the minority in the 2006 curriculum is more positive than in the 2002 curriculum which is currently in use. Based on findings, the study strongly recommends, that ‘silent’ histories pertaining to the diverse cultural heritage of Pakistan need to be represented in the curriculum as well as textbooks need to be re-written to reflect the spirit and ethos of the 2006 curriculum which is relatively seems to reflect the appreciation of diversity.

Keywords: *(representation of women, curriculum, social studies)*

The Muslim Ummah and Promoting Mutual Love and Understanding in Nigeria: Lessons from the Prophet of Mercy

**Prof. Dr. Ibrahim Olatunde Uthman,
Department of Arabic and Islamic Studies, University of Ibadan, Nigeria**

The promotion of mutual love and understanding is today a desideratum for national, political, socio-economic and cultural development in Nigeria. This is, because, despite the efforts of the Nigerian government, the Nigerian Inter-Religious Council (NIREC) and other non-governmental organisations towards achieving this lofty goal; Nigeria is still steeped in an ocean of religious bigotry, intolerance and violence as seen in recent events. Islam teaches unity, cooperation and mutual understanding among all human beings, regardless of religious beliefs, racism, nationality and gender, in order to achieve a peaceful, harmonious and balanced society, which was put into practice by the Prophet of mercy Muḥammad (SAW). For this reason, this study examines the lessons that Nigeria can learn from the Prophet Muḥammad (SAW) in promoting mutual love and understanding in the country. It argues that the Prophetic lessons, which are predicated on the Islamic principles of Ta'ārruf, Mawaddah, Raḥmah, Ukhuwah, 'Adl and Iḥsān can form the basis of engendering lasting mutual love and understanding among Nigeria's rich diverse religions and nationalities. The findings of the study show that an efficient and effective Muslim Ummah can evolve within the framework of the five principles to promote mutual understanding which, in turn, would lead to mutual cooperation and unity among the various divisions in the country.

امن و سلامتی میں مذہب دین اسلام کا کردار

Dr, Noor Hayat Khan

NUML, H-9, Islamabad

گزشتہ صدی کے ترقی یافتہ انسان نے اپنے ہاتھوں کے بنائے ہوئے مہلک ترین ایٹمی ہتھیاروں سے اپنے جیسے سے کروڑوں انسانوں کو موت کے گھاٹ اتار کر صدمہ فاجعہ سے دوچار کر کے خست کیا ہے اور اکیسویں صدی کا انسان اس تباہی سے بچنے کے لیے امن و سلامتی کی تلاش میں پریشان نظر آتا ہے۔ ایسے حالات میں تمام مذاہب کے پیروکار امن کے خواہاں ہیں۔ اس میدان میں اسلام ہر طرح کی اقدامات کی نہ صرف تائید کرتا ہے، بلکہ ان کو اولیت دیتا ہے اور انسانی خیر خواہی اور نفع رسانی کی کاموں کی ہر طرح سے ستائش کرتا ہے، بلکہ پر امن پاکیزہ معاشرہ کی تشکیل اسلام کی اولین ترجیح ہے، جہاں خیر و بھلائی عام ہو اور تخریب و بد امنی نہ ہو۔

اس لحاظ سے اسلام نہ صرف مسلمانوں کی بلکہ پوری انسانیت کا بھی خواہ ہے، اللہ تعالیٰ نے اپنے آخری نبی کو رحمت للعالمین بنا کر بھیجا ہے: اے نبی ﷺ! ہم نے تو آپ کو دنیا والوں کے لیے رحمت بنا کر بھیجا ہے (الانبیاء: 107)

اسلام کی نظر میں امن و سلامتی اس قدر اہم ہے، کہ اپنے ماننے والوں کو باطل خداؤں پر عقیدہ رکھنے والوں کو بھی برے القاب اور گالی دینے کی اجازت نہیں دی۔ اس کا سیدھا سادا مطلب یہ ہے کہ اسلام امن عالم کے لئے بین المذاہب ہم آہنگی اور رواداری کو انتہائی اہم سمجھتا ہے۔ اس سلسلے میں خواہ مخواہ عقیدہ کی زور زبردستی روا نہیں رکھتا، کیونکہ ایسا کرنے سے بلا فائدہ امن و سلامتی تباہ ہو جاتی ہے۔ امن عالم کا تقاضا ہے کہ دوسروں کے فکر و عقیدہ کی عزت و توقیر کا خیال رکھا جائے اور بہر صورت فساد سے کنارہ کشی اختیار کی جائے ﴿وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْتَحِبْ﴾ (الانفال: 61)

اسلام کی نظر میں مومن اور مسلم امن و سلامتی کا داعی ہونا چاہیئے، جو دوسروں کی جان و مال، عزت و ناموس کا خیال رکھتے ہوئے ہر طرح کی امان فراہم کرے۔ دعوتی دین ہونے کے لحاظ سے اسلام تناؤ اور ٹکراؤ کی بجائے پر امن حالات چاہتا ہے تاکہ دعوت کے لیے حالات سازگار رہے۔

موضوع کی اہمیت کے پیش نظر اسے مختلف مباحث میں تقسیم کیا جائے گا اور بنیادی مصادر سے استفادہ کرتے ہوئے نتائج و سفارشات کو مرتب کیا جائے گا۔

Peace building in the Light of Seerah-ul-Nabi (SAW)

**Dr. Abdul Haseeb Postdoctoral Fellow, IRI, IIUI Lecturer, Punjab Tianjin
University of Technology, Lahore**

Peacebuilding seeks peace and Tolerance thus is different from peace enforcement. Peacebuilding activities include education, inter-faith and intrafaith dialogue, advocacy, mediation and so on. In this sense, transnational religious and faith-based movements can play crucial roles in peacebuilding with their strong faith-based motivation, long term commitment, religious, spiritual and moral authority and ability to facilitate constructive social relations between different groups. Addressing the root-causes of conflict amongst people, peace practitioners attempted to present their peacebuilding models to build peace in a context of fighting individuals, groups and societies. Islamic faith-based peacebuilding derived from the main sources of Islamic thought - the Quran and Sunnah- is the model by which Muslim peace builders tried to solve the problems of the Muslim world. The outstanding icon of Islamic peacebuilding is Prophet Muhammad (S) as he is introduced to be a perfect role model for all humanity in any time. Therefore, we have a glance at the Prophet's (S) tradition in order to illuminate how he behaved in a multi-cultural and multi-religious environment of Medina to build an integrated community. Dialogue was a tactic used by Prophet (S) in dealing with people by reciting the glorious Quran and issuing the Charter of Medina to unify the diverse society of Medina under a new culture of Muslim brotherhood and Ummah.

Keywords: Islam, the Quran, Faith-Based Peacebuilding, Culture, Prophet Muhammad (S), Medina Charter, Muslim Brotherhood.

Rumi's Ideas on Tolerance

Dr. Hojjatollah Javani,
Associate Professor, Faculty of Theology, Alzahra University, Iran

Would it be possible to find any teachings regarding tolerance in works of Rumi? It seems that Sufis have had a humanitarian attitude. Rumi as a very important Sufi master in Islamic world had a huge respect toward men. According to the teachings of the holy Quran man has an especial place in the world. Rumi, who follows basic tenets and teachings of Islam regarding position of man, holds much respect for mankind as well. According to his views there are many reasons to make tolerance towards other persons. First of all, one should remember that all creatures are created by One Omnipotent Creator. Secondly, all human beings, behold, seek Reality, I. God. Third point is that there are various ways to reach to intimacy of god. It indicates that this Sufi master has a pluralistic view towards other religions and denominations. One should not forget that he was living around 700 years ago. He holds that based on various Islamic texts, each man has his especial way to Allah. He uses some metaphors to illustrate the matter well. Considering Rumi's teachings, one might to know that he had paved for peaceful interaction among religions and denominations through epistemological and ethical approaches. One might find elements of tolerance in Rumi's by investigating his main ideas in his books. It shows that he had presented basic elements of peace among religions and denominations, ways of cooperation among nations and solutions to solve conflicts too. The situation of present world and current violence in the name of god and religions inspire each and every researcher to reconsider the matter of tolerance in views and opinions of important Muslim thinkers and especially Sufi ones.

Keywords: Rumi, Tolerance, Pluralism, Peace, cooperation

عصرِ حاضر میں مذہبی امن سازی کے قیام و تسلسل میں سیرت النبی ﷺ سے راہنمائی: ایک تحقیقی مطالعہ

Dr. Syed Muhammad Tahir Shah
Govt Graduate College Satellite Rawalpindi

اسلام امن و سلامتی کا داعی اور علمبردار دین ہے۔ یہ امن و آشتی کو دین اسلام کے اختیار کرنے کی بنیادیں جبکہ امن کے قیام کی صفات و اقدامات کو دین اور ایمان کا معیار قرار دیتا ہے۔ امن و آشتی کو نہ صرف بین المسلمین بلکہ بین المذاہب بھی قائم کرنا اور اس کا نفاذ کرنا اسلامی تعلیمات میں اہمیت کے ساتھ شامل ہے تاکہ پر امن بقاء باہمی کے اصولوں پر زندگی بسر کی جا سکے۔ پیغمبر اسلام ﷺ کی تعلیمات و کردار اور سیرت و عمل امن و سلامتی کے فروغ کا بہترین ذریعہ ہے۔ سول اللہ ﷺ نے دین و مذہب کو امن سازی کا ذریعہ بنایا اور امن و سلامتی کے روئے اور اقدامات کو اسلام نے امن کو مذہب کی بنیادیں بنایا تاکہ اس کو مذہبی فریضہ سمجھ کر ادا کیا جا سکے۔ امن کو مذہبی فریضہ کے طور پر پیش کرنے کے ساتھ ساتھ اسلامی تعلیمات میں مسلمانوں کے مابین مذہبی امن سازی کو بھی لازم قرار دیا گیا۔ مسلمانوں کو اللہ کی رسی (قرآن) کو مضبوطی سے پکڑ کر فرقہ بندیوں سے بچنے کی تلقین کی گئی۔ مسلمانوں کے دو گروہوں کے آپس میں جھگڑے کی صورت میں ان کے مابین صلح کروانے کا حکم دیا تاکہ امن قائم رہے۔ اسی طرح مسلمانوں کے اندر مذہبی فرقے بن جانے کی صورت میں راہ راست کا معیار قرآن و سنت اور خلفاء راشدین کے طریقے کو قرار دیا تاکہ مسلمان بنیادی معیارات کو پہچان کر مذہبی منافرت سے بچ جائیں اور امن کو یقینی بنائیں۔ بین المذاہب امن سازی میں بھی اسلامی تعلیمات اور آپ ﷺ کے عمل کا بہت اہم کردار سامنے آتا ہے۔ آپ ﷺ نے تمام انسانوں کو آدم علیہ السلام کی اولاد اور تمام مخلوق کو اللہ کا کنبہ قرار دے کر باہمی پر امن تعلقات کی بنیادیں فراہم کیں۔ دیگر مذاہب کے حاملین کے ساتھ امن معاہدات کر کے ایک عمدہ نمونہ فراہم کیا۔ دیگر مذاہب کے نمائندوں کے ساتھ مذاکرات و مکالمے کیے۔ نبی اکرم ﷺ نے مذہبی امن سازی میں ہر وہ اقدامات کیے جو قیام امن کے لیے ضروری تھے تاکہ انسانیت باہم امن و ہم آہنگی کے ساتھ آزاد اور پرسکون زندگی بسر کرے۔ دور حاضر میں عالمی سطح پر اگر سیرت طیبہ کے ان گراں قدر نمونوں سے راہنمائی لی جائے تو عالمی امن امان کیے قیام اور تسلسل کی صورتحال کہیں زیادہ بہتر ہو سکتی ہے۔

An Analytical Study of Hajj Rites as APANACEA For building a Sustainable Peaceful Cohesive Society

Dr. Musolhu Majeed .O

Center for Islamic Studies Development,
Abeokuta southwest Nigeria

Islam since its conceptualization of governance in Madina has demonstrated its effectual mechanism not only for binding heterogeneous people but fostering and sustaining peaceful coexistence amongst them. This stem from centuries of Muslim rule extending across the world with subjects of diverse background loyal to the leaders even handed rules for generations until the decline of the Islamic civilization. Herbert Wells asserted that until the effectiveness of Islam gain, how many generations will suffer atrocities and life will be cutoff. Then one day the whole world will be attracted to it on that day there will be peace and on that day the world will be inhabited again. Albert Einstein confoundedly note that understood that the Muslims did through their own intelligence awareness which the Jews could not do and that it is the power that can lead to peace. The forgoing shows the extent at which non-Muslim philosophers see the potential of Islam in sustainaing peaceful society. Building upon this assertion, the paper intends to analyse certain Hajj rites as apanacea sustainable peace to achieve peace by explicating the following: history surrounding the emergence of Hajj, description of Prophets Hajj performance, analytical; studies of a Ihram, Assa'y, Ramyul-Jamrah, Attal-Biyah, prohibition of Alrrafath(الرفث)Aljidāl(الجدال)Alfusūq(الفسوق) and Tahrīmu-Soayd(تحريمالصيدينالحرم) as Hajjrites as well as a symbolism for peaceful, harmonious existence among races.

This paper is premised on the Quran and Hadith as major references, the methodology used is analytical. The paper concluded by proposing reasonable solutions to attain peaceful and cohesive society.

Threats to Peace in Global South: Role of Current Trends in International Politics

Dr. Amanullah Khan
National Defense University, Islamabad

Global South (the developing world) is facing numerous serious threats to their economies, cultures, identities, and survival. Some of them have not survived and collapsed already that include Sri Lanka, Sudan, Lebanon, Syria, and Yemen etc. Many more are on the verge of collapse. It is equally true that major powers are also facing challenges. However, they have developed sufficient capacities to neutralize threats and overcome their challenges. Major powers set trends in international politics that may either have positive or negative implications on the developing world. The prevailing trends in international politics, especially among major powers politics, have contributed negatively towards peace in the Global South, by bringing instabilities and downfall for the Global South. Maintaining supremacy has become a serious challenge for the West, while getting an end to western monopoly over world politics seems a common agenda of the Eastern rising powers. Big powers have big stakes in world politics. Their mutual negative competition for survival and supremacy has been badly threatening peace in the Global South for a long time. The major powers are also in race to exploit weak states' resources. This research is aimed at unveiling the practicing trends in world politics and also to unfold the series of threats to the Global South. Moreover, the audience of the conference will be engaged to learn about the root causes of the anarchies and human sufferings in the world in general and in Global South in particular. The presentation designed to not only figure out the threats and their root causes but also solutions.

Prophetic Approach Solving Socio-Religious Conflicts: An Analytical Study in Pakistani Context

Dr. Riaz Ahamad Saeed

Assistant Professor Dept. of Islamic Studies NUML, Islamabad-Pakistan

Mr. Masood Akram

MPhil Scholar, Dept. of Islamic Studies NUML, Islamabad

It is a natural process to have religious and social conflicts in the society, which is a challenging task to resolve. If they are not resolved in a judicious and strategic manner, these conflicts can seriously disturb the peace and tranquility of the society. In the early history of Islam, there were conflicts as well as confrontations with polytheists, Jews and Christians in Makkah and Medina. A significant part of the life of the Messenger of Allah ﷺ was spent in resolving these difficulties. This tells us about the aspect of the Prophet's life, how to resolve conflicts and how to make society peaceful. Especially when the Prophet ﷺ reached Madīnah, he came into contact with a diverse and multifaceted society and state of which he was also the head (Hakim). Muslims and People of the Book were two major parties in this state, while hypocrites were also present in a huge number. This paper describes the strategy of the Prophet ﷺ that was adopted to resolve inter-religious conflicts in the state of Madīnah. Even in this modern age many conflicts are arising on religious, political and ethnic grounds. Despite being a Muslim majority country, Pakistan is a multi-ethnic and multi-religious society in which such incidents are natural. Analytical method of research has been adopted in this research to reach the results. Based on the available sources, this paper states that dialogue, peaceful co-existence, respect, tolerance, peace agreements, ceasefire, peace and amnesty were adopted by the Prophet ﷺ as strategies to resolve conflicts. Therefore, this paper suggests that disputes can be easily resolved in the light of principles derived from the Prophet's ﷺ Seerah.

Keywords: Religious and Social Conflicts, Inter-Religious Issues, Prophetic Strategy, Dialogue, Respect, Tolerance, Peaceful Co-existence, Pakistani Perspective

Good Governance as a Tool of Welfare State: Islamic Perspective

Dr Muhammad Ali
University of Karachi

Good governance is the new phenomena for social economic development and administrative studies. There are few parameters of good governance involving participation, consensus-oriented, legitimacy, transparency and the rule of law. Islam is complete code of life which deal all aspect of human life. It is not only a deal religious matter bus also provide a comprehensive social political as well as governance matter. Being a universal religion, Islam provide the guideline how to improve administration like accountability transparency as well as meritocracy which a core and most significant pillar of good governance. The purpose of this conceptual Study is to understand the relationship between good governance and welfare state in Islamic perspective. This study also evaluates the how the good governance is significant for achieving the goals of Islamic Welfare State. It is hope that expected result of this study would be benefited not only for the scholars and student of social science and Islamic research but also for general people as well. Moreover, it would fill the gap which is missing in previous studies and open the new area of research in this field.

Keywords: Islam, Good Governance, Meritocracy, Transparency, Accountability and Welfare State. Human Rights

The Influence of the Developed World in the International Diplomacy: A Review

Dr Zuha Qaisar

Post-doc Research Fellows, International Islamic University, Islamabad

In present world there are several kinds of international diplomacy and politics, provided that, the world powers such as USA, China, Russia and Britain have major influence on international diplomacy and politics. Particularly in the above mentioned is the USA with its strongest influence. One such example of its influence in the developed and developing countries is the recent regime change in the central federal government of Pakistan. Since 1991 till date, the USA as a superpower in the world has been exercising its influence across the world in the internal politics of world communities. It determines internal as well as external political affairs of the developing countries in particular. This is also no denying the fact, that all the countries in the world in the structuring of their foreign policy, keep the good will of the USA at the forefront.

The Role of Tolerance & Non-violence in the Formation of a Pluralistic Society: An Analytical study of Hinduism & Islam

Dr Fatima Saba,
Department of Islamiyat,
Shaheed Benazir Bhutto Women University, Peshawar.

A constructive society is based on the pillars of peace, justice equity & equality. They are the main factors which lead towards a peaceful & unbiased nation. It is an undeniable fact that a diverse multicultural society can't exist peacefully without the promotion of tolerance & teachings of non-violence. Religions, Religious scholars & influential leaders play important role through propagation of their teachings & ideologies in conflict resolution & building of a constructive nation. The current research work is based on the non-violence theory of Ahimsa in Hinduism, presented by Mahatma Gandhi & teachings of tolerance in Islam which will provide guidelines that how to promote co-existence & tolerance to shape a peaceful society.

Keywords: Tolerance, Co-existence, Islam, Hinduism

The Concept of Pluralistic Society in the Light of Quran and Sunnah

Dr. Muhammad Muddasar

Lecturer Govt. Graduate College for Boys Dinga, Gujrat

Now the world has become a global village where no people or nation can live in isolation from and unconcerned to what goes on elsewhere. Our world is so inter-reliant and so interconnected that peaceful discourse has become an imperious. In spite of the general erosion of pledge to “religion,” however interpreted or misapprehended, religion still plays a vital role in shaping people’s attitudes and influencing their conduct. In spite of serious examples of abuse of several religions by some of their claimed followers so as to vindicate or initiate acts of violence and carnage, there are optimistic and supportive common themes in these religions. Therefore, peaceful and candid intra-faith and inter-faith dialogues are significant tools in working for such goals. This paper is a humble contribution to that dialogue from one angle within a major world religion that is the acknowledged faith of nearly one fifth of the human race; one that is more misunderstood than any other faith, sometimes, even, by some of its own followers. This research investigate the nature and constraints of the normative relationship between Muslims and non-Muslims and teachings of Quran and Sunnah about pluralistic society. It is based mainly on an attempt to apprehend the Qur’an in its own textual and historical context. The basic methodology and hypothesis of this paper is summed up as follows: As a religious faith, normative Islam is not identical with the actions of its “followers.”

Keywords: Islam, Pluralistic Society, Non-Muslims, Relations, Normative, Dialogue, Intra-faith.

عہد رسالت میں فلاح معاشرہ کا تصور اور مدنی معاشرہ میں اس کی بنیادیں

Dr Mufti Rafi Ullah Qureshi
HITEC University Taxila

فلاح معاشرہ کا تصور ابتداء آفرینش سے اور تمام مذاہب میں تقریباً یکساں رہا ہے جیسے فقہاء اسلام نے مقاصد شریعت کے عنوان سے متعارف کروایا۔

مدنی معاشرہ اسلام سے قبل اوس و خزرج کی خانہ جنگی اور لڑائی کی آگ بھڑکانے کے لیے قبائل یہود کی اس کے لیے مالی وسائل کی فراہمی سے عبارت تھا۔

جنگ بعاث نے مدینہ کے عرب قبائل کو اس قدر تھکا دیا تھا کہ وہ کسی ایسے حکمران کی تلاش میں تھے جو قیام امن کی راہ ہموار کر سکے۔ اسی اثناء میں مئی کی گھاٹی میں مسلسل دو، تین سال حج کے دوران میں ان کی ملاقات پیغمبر اسلام ﷺ سے ہوتی رہی اور اس کے نتیجے میں ایک معاہدہ عمرانی طے پایا۔ ریاست کی تشکیل پہلے دن ہی نہیں ہوئی بلکہ آپ ﷺ نے جہاں اسی وفد سے نقباء مقرر کیے وہیں دعوت دین کے لیے مصعب بن عمیر کو ان کے ساتھ بھیجا۔ بعد میں مدینہ منورہ میں مواخات، میثاق مدینہ، اردگرد کے قبائل سے معاہدے اور بتدریج اسلامی شریعت کے نفاذ سے آپ ﷺ نے ایک ایسا معاشرہ تشکیل دیا جس میں جان، مال اور عزت کا تحفظ، تعلیم، صحت اور کفالت عامہ کا انتظام، داخلی اور خارجی امن کی ضمانت، عدل، حریت، مساوات اور شرف انسانیت کی اساسیات پر معاشرے اور فرد کے حقوق و فرائض کا ایک نظام تشکیل فرمایا کہ اس کے بعد علم و دانش اور فکر و فلسفہ کی پناہ ترقی کے باوجود، انسانیت کا قافلہ اسی منزل کے حصول کی طرف رواں دواں ہے خواہ اسے اس کا شعور ہو یا نہ ہو اور اعتراف کرے، خواہ انکار۔

زیر نظر موضوع اپنی گہرائی کے اعتبار سے انتہائی وسعت و ہمہ گہرائی سمیٹے ہوئے ہے اور عصر جدید کے انتہائی اہم مسائل میں سے ہے، جس پر انتہائی دقیق علمی بحث کی جا سکتی ہے جو معاشرے کے لیے یقیناً مفید و کار آمد ہوگی۔

The Role of Muslim Women in International Diplomacy and Politics

Ms. Zakia Khan

Dept. of Islamic Learning, University of Karachi

Islam is a complete code of life, so it gives us information about every aspect of life, be it moral, social, economic, political or international. Regarding international affairs and relations, Islam believes in clean diplomacy without any deception and hypocrisy. The first goal of the foreign policy of Muslims is the establishment of world peace and security. It gives people freedom of religion and belief and despises oppression on the basis of religion and belief. On the other hand, Islam wants to establish universal brotherhood among all mankind and to eliminate feelings of enmity and contempt between nations. The international justice system is also a prominent aspect of Islam's foreign policy so that powerful nations cannot exploit weaker nations. Because while Islam emphasizes the supremacy of law, the provision of justice, the construction and refinement of civilization and the welfare of society, it prefers humanity, peace and prosperity in foreign relations. The relations of the Islamic state with the world and with the non-Muslim citizens living within the state are based on equality. On this belief and doctrine, Islam invites the world to unite. Islam bases collectivism on these principles of Islamic ideas and belief. The whole philosophy of life and system of life is based on this principle and this is the basis of the Islamic law of nations, on this basis the Islamic state organized its relations with other states. Thus, the Islamic state establishes relations with other states on these principles and establishes relations between Muslim and non-Muslim citizens within the state on the principles of brotherhood, equality, kindness and human dignity. Islam has laid down rules for peace as well as war, including morality and the limits of captivity, duties and morals between combatants, rights of combatants and non-combatants, covenants, and the treatment of prisoners and captives. . Inclusive Islam places great emphasis on equality, social justice, brotherhood and peace across borders, not just the state. In this article, what is the role of Muslim women in the relations of the Islamic state with other states. And then it will be studied in depth to clarify whether Islam also allows women. Because Islam emphasizes the principles of equality between all human beings and all races and nations.

Keywords: diplomacy, politics, Combatants, Supremacy of Law, States.

پرامن معاشرے کی تشکیل میں رواداری کا کردار

Fakhra Tehseen

PhD scholar GC Women University Sialkot

Komal Shahzadi

M Phil scholar International University Faisalabad campus Faisalabad

معاشرہ کسی قوم کے لئے ریڑھ کی ہڈی کی حیثیت رکھتا ہے جس کی قوت اور درستگی پر قوم کے وجود اور بقا کا انحصار ہوتا ہے۔ اخلاقیات ہی دین اسلام کی پہچان ہیں، ان اخلاقی اقدار میں ایک رواداری بھی ہے۔ رواداری کا مطلب ہے کہ جن لوگوں کے عقائد با اعمال ہمارے نزدیک غلط ہیں ہم انہیں برداشت کریں۔ ان کے جذبات کا خیال رکھیں۔ انہیں ان کے انتقاد و نظریات ان کے عمل کو روکنے کے لیے زبردستی کوئی طریقہ اختیار نہ کریں۔ اس قسم کا رویہ نہ صرف مستحسن عمل ہے بلکہ علاقائی اور عالمی امن و سلامتی کو برقرار رکھنے کے لئے انتہائی ضروری ہے۔ اسلام ایک مضبوط اور پائیدار معاشرتی نظام رکھتا ہے لہذا وہ تمام بنی نوع انسان، فرد اور معاشرے کے تعلقات کو واضح طور پر بیان کرتا ہے۔ ان تعلقات کو درست اور مضبوط رکھنے کی تدابیر بتاتا ہے تاکہ معاشرہ پر امن مستحکم اور مضبوط ہو۔ اسلام کا مطلب ہی امن و سلامتی کا دین ہے جو دوسروں کے ساتھ امن و سلامتی کے ساتھ رہنے کی تلقین کرتا ہے۔ قرآن پاک میں اپنے ہم مذہب افراد کے ساتھ بھی اور غیر مذاہب افراد کے ساتھ بھی تحمل و برداشت، رواداری اور اتفاق و اتحاد کی فضا کو قائم کرنا چاہتا ہے اور فتنہ فساد پھیلانے سے منع کرتا ہے۔ یہ فتنہ و فساد معاشرے کی بنیادوں کو کھوکھلا کر دیتا ہے۔ دیگر مذاہب کے ساتھ رواداری کے حوالے سے ان کی عبادت گاہوں اور معبودوں کے احترام اور تحفظ کا حکم دیتا ہے۔ اس کے علاوہ ان کی مذہبی کتابوں ان کے انبیاء کرام کی عزت اور سب کے ساتھ معاشرے میں سماجی انصاف کا حکم دیتا ہے۔ نبی کریم صلی اللہ علیہ وسلم کی ساری زندگی انسانیت کی فلاح و بہبود کے لئے وقف تھی۔ آپ صلی اللہ علیہ وآلہ وسلم نے دین کو خیر خواہی کا نام دیا اور انسانوں کے ساتھ بھلائی اور عمدہ سلوک کو اصل نیکی قرار دیا۔ آپ ﷺ نے تمام مخلوق کو عیال اللہ کے الفاظ کے ذریعے سے اپنی امت کے افراد کو بتایا کہ اللہ کی مخلوق میں تفریق اور طبقاتی تقسیم تمہارا کام نہیں ہے تم اللہ کی مخلوق کا اس بنیاد پر احترام کرو کہ وہ اللہ کی عیال ہے۔ آپ صلی اللہ علیہ وآلہ وسلم نے قبل از نبوت اور بعد از ثبوت رواداری کی بے شمار مثالیں قائم کیں جیسے حلف الفضول، حجر اسود کو خانہ کعبہ میں نصب کرنے کا مسئلہ، ہجرت حبشہ اور ہجرت مدینہ کا فیصلہ بھی رواداری کی اعلیٰ مثالیں ہیں۔ آپ صلی اللہ علیہ وسلم نے مزاحمت کے راستے کو ترک کر کے ہجرت کا حکم دیا تاکہ انسانی معاشرہ پرامن رہے۔

Sectarianism and Social Inclusion in Pakistan

Khadija Ahmad

Fatima Jinnah Women University Rawalpindi

Pakistan was founded in the name of Islam, it was meant to be a beautiful potpourri of multiple sects, ethnic groups and sub-cultures. Today it is a state which is often labelled as a conflict prone state due to various sects and cultural groups. The purpose of the study is to find out whether the sectarian differences in Pakistan are creating hindrances for minorities or they are socially included in all walks of life. The study is carried out to find out whether social inclusion of minority sects (Shia) exists in Pakistan or not. The objective of the study are to ease the growing tensions concerning sectarianism in Pakistan.

Different stages of Interfaith Coexistence between Muslims and non Muslims in the light of Quran

Syed Abdul Basit
Mphil Scholar
International Islamic University Islamabad

The peaceful coexistence among diverse groups of people belonging to different religions, ethnicities, tribes, races, colors, languages, nationalities etc. has undoubtedly been considered a precondition of social security and global peace. Since the beginning of history, mankind has been struggling to find peace and has developed many principles and covenants to establish social peace. The word Islam originates from the Arabic root Salam or Silm which also means peace, so the spirit of peace and harmony is rooted in every norm and value of Islam. Every instruction of Islam, in its true sense, aims at securing peace and creating harmony in every sphere of life and society. Within the present global context, it is worthy to explore the original views of Islam towards the coexistence and tolerance among diverse religious groups. It is also worthy to explore what Quran tells about peaceful interfaith coexistence keeping in view the original text of the Quran and the examples set during the golden period of Islam. Besides their variety of faiths the followers of various religions may be warriors, or they may have a no-war pact and a joint defense treaty with muslims, they may be in majority or in minority, and thus the interfaith coexistence from the Quranic perspective consists of different stages ranging from "mawalaat" to "qital", depending upon the nature of the followers of various religions and the situation of non-believers. All these stages provide physical and psychological conditions for individuals as well as communities to reduce tensions, resolve conflicts and bring a stable order to society, and thus the establishment of peace in the society will become possible.

This paper will present an in-depth analysis of the different stages of Interfaith coexistence between muslims and non muslims in the light of the Quran by elaborating and presenting different conditions and numerous pieces of evidences from the Quran which will manifest the case.

Keywords: Interfaith coexistence, Islam, War (*jihad*), The Quran.

Ethnic conflicts and Pluralism in contemporary era

Ms Laiba Waheed
Fatima Jinnah Women University
Rawalpindi

Ethnic Conflict and Pluralism lie on opposite sides of the barricade. The study reveals the true essence of pluralism and the intensity of ethnic conflicts while highlighting those historical perspectives which are still prevalent in today's Pakistani Communities. In this study main emphasis will be on throwing hidden facts about the correlation between Pluralism and Ethnic Conflicts; either ethnic conflict is a consequence of pluralism or a harrowing cause of stemming conflicts and inducing tensions among communities. As the people belonging to a certain community have associated their schema regarding pluralism, the way they may elaborate their perception will highly depend on their religious, social, and cultural values. However, in some multiethnic societies, orthodox traditionalism may be a cause of surging hostility among people that certainly leads to ethnic conflicts. Through many case studies, that will be discussed here, one will be able to demonstrate the rate of increasing violence based on intolerant ethnic unrest, especially in the region of South Asia. The same dilemma is a pressing but still unrecognized concern of Pakistani communities in several fields. One can further preview the transition of Pakistan from 1947 till now; the journey of change from a multiethnic state to a practice of the system of orthodox and finally towards a place of ethnic conflicts. This paper will after giving one an insight into the thread that binds difference of opinion among ethnic groups and the umbrella that combine all the ethnic groups under the concept of pluralism to prevail the unknown.

Promotion of Peace through Conflict Resolution in the Light of Seerat Un Nabi SAW

Maryum Ali

Fatima Jinnah Women University Rawalpindi

Islam is the religion of peace but unfortunately due to some unpleasant even horrible events 9/11, ISIS groups etc. that take place in present century left small number of people that associates Islam with peace and peaceful activities. In West, Muslims seems as threat to peace connects Islam to violence, backwardness and terrorism. This situation gives them courage to do blasphemous acts as recently did in India. These acts become the big reason for disturbance and creation of chaos in society. Seerat un Nabi SAW is the only way of dealing with these conflicts and promotion of peace in the world. The Holy Prophet SAW is the man with perfect attributes, even non-Muslims of today's world believes. He is the best example of mediator as resolves a huge problem with His intellectual power, great methodologies, approaches and principles that made Arab society a peaceful and advanced society. The very objective of this research work is to highlight promoting peaceful nature of Islam, to discuss the ways of Holy Prophet SAW dealing with conflicts, describing the important principles, excellent methodologies, great approaches of Holy Prophet SAW in conflict resolution, recommending the implementation of conflict resolutions from Seerat un Nabi SAW to recent day's problems for peaceful society. The methodology used in this research work are of two types that is analytical and descriptive.

Keywords: Conflict Resolution, Seerat Un Nabi SAW, Peace.

Freedom of Speech, Hateful rhetoric and Dialogical Ethics in the Hadith literature in its contemporary Context

Muhammad Shafiq, PhD
Interfaith Studies and Dialogue
Nazareth College NY

The conservative right and the progressive divide, as well as the racial and ethnic rift along with economic and social disparity in our contemporary world has taken us back to what as a Muslim, I would describe as living in *Jahiliyyah* (ignorance) in the pre-Islamic Arabia. Hateful bombast has taken over in the name of freedom of speech to hurt others, discriminate, and to inflame violence and the killing of innocents in the name of faith, race, power or other selfish interests. This presentation is limited to investigate the dialogical ethics and speaking manners in the context of freedom of speech of the prophetic Sunna alone to analyze some key terminologies from Husan al Majalis (creating best manners in conducting and participating in meetings) like: wasi` Al Sadr vs. Duayq al Sadr (broader vs narrow minded and its application) Al Hilm vs al `Adab(forbearance vs anger) RifqwaLayyin vs. Al `Unfwa al La`n(polite and gentle in speaking vs. harshness and cursing), wajhunTaleeq vs. `Aleez al Tab`I (smiling Face vs. boring nature) Imsak al Lisan vs. al Fadul al Kalam (using language properly vs. improperly), Assulhwa al Khayr vs. al Fasaad (creating a peaceful and cooperating environment vs. mischief in meetings), La Tuzakku (no self-praising and boasting), Raf ilAssawt, (raising voice), Taul al Kalam(Continuous talking not giving opportunity to others or cutting others when talking) and other terminologies will be discussed in the light of related Hadith in its contemporary context to establish a pattern of dialogical principles and etiquette of community relations and intra-Muslims and interfaith forums in a respectful atmosphere.

Gender Inequality: Problems and Its Solutions in Pakistan in the Light of Seerah of the Holy Prophet (Saaw)

Dr Hafiz Haris Saleem
Allama Iqbal Open University Islamabad

Over the years women status has been studied in diverse contexts Islamic Perspective is most understood by non-muslims particularly modern scholars generally. Women status in Islamic countries traditionally has been seen in context of Islamizations impact on women and not in the context of their culture and regions which they belong. The aim of this study is to enrich the understanding of existence of gender discrimination in Pakistan in reality in Islamic perspective. It further explores is there any relationship between practiced gender roles in Pakistan and gender roles described in religion Islam and what are reasons of discrimination. It further responds some questions raised by Feminist Movements. Methodology for paper was thematic and secondary data was analyzed thematically. Qualitative data was collected based on previous literature and current reports to explore the discrimination in Pakistani culture is real or is a myth.

Key Words: Gender Discrimination, Women role, Feminist, Islamization

The Disfavor of Religious Rights of Pakistani Women: A Research Study

Dr Ambreen Atiq
University of Karachi

This paper discusses one of the religious rights of women that is the permission of worshipping in mosque. Pakistani society has many restrictive gender discriminations that covers many religious and social norms. A large majority of men in Pakistan consider women should not be allowed to worship in Mosque. In the Pakistani society, women have not been given enough space to participate in congregational mosques. Arrangements have not been made for her spiritual purification and to make them aware of the basic knowledge of religion. In this way, not only women, but the new generation which raise up in their arms, also deprive of the correct concept and understanding of the religion of Islam. Women are half of our society. They also have the same right to the institution of the mosque as men. Although Islam has not made it mandatory for women to pray in congregation due to their responsibilities as housewives. But due to interest and convenience, no restriction has been imposed for them to pay congregational prayers or participate in Friday prayers. The participation of women in the Eid prayers has been declared obligatory and mustahab so that they can maintain their relationship with the institution of the mosque. In keeping with Prophet's era, Pakistani Muslims must work to develop more welcoming and accessible space for the women in their congregation of namaz for the development of the original Islamic society.

Key Words: Women's rights, Congregation, Islam, society

Gender inequality in Social Perspective

Dr. Safia Bi Bi

The Islamia University BWP,
Rahim yar Khan ,Campus

Allah has completed Islam the religion as the chosen one and told in its Holy Book Quran that Allah has made the human being from one ,man(Adam)A.S and one woman(Hawa)A.S, so at human level there is no gender discrimination but we observe in our Muslim society many different attitudes towards a man and woman from the early childhood till the old age among all the communities from lower to middle or high class means poor to rich communities. Though there is an Ayah in Quran(Al-Nisa:14) that means Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means but it was taken wrongly by the people who accepted Islam as some religious rituals in their lives without knowing the actual rules of a Muslim family for assurance a successful Muslim civilization. This attitude of arrogance towards females or women is obvious in the division of domestic work not giving importance to the females education and in others matters relating to the life of the subjected females like inequality even in food and inheritance that results in extra dangerous issues such as gender inequality and domestic violence and harassment at work place also. The purpose of this article is to deliberate how a woman is facing inequality within family life and at work place also and at the end recommendations will be specified in the light of Quran and Sunnah to solve the problems confronted by a Muslim woman within the family and social life.

A Comparative Study of Theories of some selected Non-Muslim Thinkers about Rights of Property of Woman

Dr Bibi Alia
Women University Swabi

Dr. Shams ul Husain Zaheer
Women University Swabi

From the day first after landing down of Adam and Eve on the earth; the human life depended upon the two basic pillars; man and woman, but later on, the concepts of people regarding woman remained different. This differentiation was because of depending of each individual on his own mentality, and his own point of view about the woman due to her attitude and acts she performed. For the reformation of human life and saving him from the differentiation and declines, in every era there was sent a messenger by Almighty Allah, who guided their followers about the mistakes happened in human life intentionally or unintentionally. And whenever the teachings of a messenger regarding the humanity and especially woman were bypassed by anybody, some unsatisfactory circumstances occurred. And probably all these miss-happens which took place were because of constituting the different contradictive point of view by thinkers about life and especially about woman, which was in contrast to the teaching/instruction of Almighty Allah, resultantly it caused strange decisions based on cruelty and injustice to women. Like so, there were some thinkers like Plato, Aristos etc. who wrote down their point of view regarding right of property and inheritance of a woman, which are somehow, in contrast to the sematic teachings. This article discusses the theories of some non-Muslim scholars who lived before the revelations of Islam and even before Crist and after Islam. It analyzes their theories about the said wright of a woman in comparative style with a conclusion given at the end. All this study has been offered in a scholarly way. It will open new aspect of research for the up-coming researchers.

Keywords: Non-Muslim, Thinkers, Women, Right of property and inheritance, Comparative Study

اسلامی نظام تعلیم میں فکری ارتقاء اور علم کی اسلامی تشکیل کی ضرورت

Dr. Syeda Masooda Naeem

Post graduate Girls College Jinah Town Quetta

اسلامی تعلیم سے مراد محض نظر یہ کا نفوذ نہیں بلکہ معیار کی بہتری سہولیات کی فراہمی قومی ضروریات کی تکمیل روزگار کے مناسب مواقع اور اس کے مظاہر ہیں۔ اسلامی نظام تعلیم کی اہمیت کے پیش نظر اس کی راہ میں حائل وسائل کی کمی کو پورا کرنا، معاشی ضروریات کے لیے رقوم فراہم کرنے کے ساتھ ان کے دیانت دارانہ استعمال کو یقینی بنانا بھی ضروری ہے۔ اس طرح مزہبی لوگوں میں فکری ارتقاء کے بجائے دینی ٹھہرا وپایا جاتا ہے، جس کی وجہ سے اب تدریس محض روایت اور نقل محض کی روش پر قائم ہے۔

اس طرح طریقہ تدریس میں تنوع کی بنیادی وجہ طلبہ کی نفسیات کا فرق ہے جو عمر، علاقے، دیگر وجوہات کی بناء پر سامنے آتا ہے مگر اساتذہ سب کو ایک لائھی سے ہانکتے ہیں جس کی وجہ سے مدارس کے خلاف ایک محاذ بن جاتا ہے۔ معاشرہ اب میں مختلف قومیں رہتی ہیں ایک طبقے کا پورے ملک کو ایک طرز کی ثقافتی قومیت کے سانچے میں ڈھالنے پر اصرار، جو یقیناً چھوٹا طبقہ ہے، اس کو (multi_culturalism) کے حوالے سے غلط فہمیاں پیدا نہیں ہونے دینا چاہیے۔

اس طرح مروجہ علوم کو اسلامی سانچے میں ڈھالنے کی بھی ضرورت ہے، ہر علم کا کامل جائزہ لینا ہوگا جسکو ہم مغربی علم کہتے ہیں، پھر ان علوم کو ان کے موضوع، اصول، منہاج کی روشنی میں تقسیم کرنا ہوگا۔ ان علوم نے مغرب میں انسانی زندگی میں کیا اثرات مرتب کیے۔ کسی علم کی تشکیل کے لیے یہ بھی ضروری ہے کہ اپنے علمی ورثے میں اس کے حوالے سے کیا موجود ہے، اسلاف کے اس حوالے سے کیا مطلوب ہے کا جائزہ لیا جائے۔ مسلمانوں کو اس علم کی ضرورت ہے جو نافع ہو۔ اس لیے مسائل کا ادراک کرنا ہوگا جو امت کو درپیش ہیں۔ نبی نے اللہ پاک سے علم نافع کی دعا کی تھی۔ کسی مسلمان ماہر علم کو دنیا سے کٹ کر محض اپنی بزم سجانے کا حق نہیں۔ ضروری ہے کہ آنحضرت کی دعا کا اثر مسلمان اہل علم پر بھی ہو۔

Gender Equation for Social Stability in the Light of Sīrah

Dr Salma Razzaq
Air University Islamabad

In the globalized world of today, we see growing interaction between peoples from different regions and religions, leading to exchange of contemporary thoughts impacting their social lives. The paper is focused on examining impact of contemporary thought on gender equality, which is at the centre of feminism that has evolved in the West, moving away from the religion, elevating economic empowerment and emancipation from social norms and religious values. The slogan of 'gender equality' is perceived as an unrestrained liberation movement posing a serious challenge to our social order in the Muslim world, including Pakistan. Thus, the study aims at instigation intelligentsia and masses for serious appraisal of the situation to identify the drivers for 'gender equality' that help it to permeate into Pakistani society and offer response in the form of 'gender equation' in the light of Sīrah to checkmate the negative impact of this contemporary thought on our social system. The research has adopted analytical approach to examine the enabling factors and Sīrah of Prophet ﷺ to explore response to the challenges, so emerging.

Keywords: Gender equality, women, Sīrah, feminism, society

Gender Inequality in Pakistani Society and Our General Attitude: An Analytical Review in the Light of Prophet's (PBUH) Social Teachings

Dr. Hafiz Faiz Rasool
Dept. of Islamic Studies, Lahore Garrison University

In the societies and civilizations before Islam, there was a lack of equality between all human classes. Islam was the first to destroy the wall of inequality and oppression built between people and an important revolutionary concept of equality between human societies. At the social level, the task which the Prophet of Islam (PBUH) repeatedly directed his Ummah towards was to give women their rightful rights, which was to restore their proper role in the society. Before the advent of Islam, women were suffering from a poor condition in the society. The self-imposed norms of human beings have always treated him with intemperance. In the Jahili society of Arabia, general mistreatment of women was allowed and their rights were violated. If she is entitled to the inheritance of relatives and loved ones, she would be inherited like goods and animals. It was a cruel environment, the delicate gender was groaning under the burden of persecution, its moral and social rights were being violated everywhere. At such a time, the Prophet of Islam roused the conscience of humanity and reminded people of their natural and natural rights as women. Learn the practical lessons of giving. People in Pakistani society still believe that women's independence is actually a foreign project that aims to mislead our women. There is a need in Pakistani society for a platform through which women can exercise their natural rights. can talk about Apart from this, there is a need not only to make laws but also to enforce them in various ways that are action-oriented. If someone violates the laws related to women's rights, he should be severely punished because women are not only the most important pillar of the family in our society but also the biggest support for any individual's success. The light of Sirat-ul-Nabi ﷺ is the need of the hour to spread practical teachings for the elimination of inequality related to women.

Keywords: Islam, Women, Equality, Pakistan

The Practical Role of Muslim Women for Establishment of Social Peace

Dr. Muhammad Majid Khan
University of Mianwali, Mianwali

Dr. Hafiz Nasir Ali
Heritage International College Chishtian, Hasil Pur

It is an admitted fact that Muslim women made great sacrifices for religion. For this reason, they did not care about the closest relatives and relations. They did not hesitate and kept their promise of loyalty to the Lord till the last moment of their lives. Physical and spiritual peace and contentment for husbands, teaching their children the first lesson of religion through their words and actions, providing trust and contentment and an atmosphere of peace and comfort in their homes can only be possible with the efforts and support of such women. By presenting the noble example of ancient Muslim women characters and morals in front of neighbors and loved ones, can create a sympathetic, civilized, pious and supportive peaceful environment around us. So, for the establishment of social peace, the negative social trends must be eliminated at the first step through the individual along with collective efforts. This article will highlight the importance, need and contemporary demands of social peace.

Key Words: Sacrifice, loyalty, contentment, morals, sympathetic and eliminate.

The Role of Religion in Peace Building

Anwar ul Haq
Ph.D. Scholar

Muhammad Saeed
Mphil Scholar

Department of Islamic Learning
University of Karachi

The issue of world peace is one of the most important issues of the present age which is of great importance to the entire humanity because the weapons of mass destruction developed by the major world powers have destroyed the planet many times. There are enough to destroy. This situation becomes very dangerous when we see that some irresponsible personalities and scholars of big countries give this ultimatum to nations and civilizations: "global clash between civilizations". It is going to happen" that if Allah wills, the progress, prosperity, knowledge and wisdom that has been achieved through the struggle of many centuries will end, hence the peace of the world which is needed at this time. Never. There is a need for world peace in the present age because today is the age of advancement of science and technology. Scientific inventions have removed the distances of the world and made it a global village. It doesn't take long but major events are live under the cable and Internet system, it can be said that today many interests of the West are in the East and many interests are in the East. The East is in the West. The West is East and are affected by the conditions of East and West. cannot be separated from each other. Hence there is an urgent need for them to coexist peacefully. Tolerate race, colour, language, national and religious differences as universal natural differences. And Find the common points among the nations of the world and try to collect on them. And look for the causes that create gaps in world peace and create chaos and distortions and remove them for peaceful co-existence. adopt the formula of existence) so that they can live in peace and harmony with each other in this modern global village. In this paper, various methods of peace-building have been analyzed in the light of Islamic teachings

Keywords: Traditionalism, Civilization, Peacefully, Wisdom , Religion.

Role of Social Media in Peace Building

Dr Asghar Ali Khan
Institute of Islamic Studies,
Mirpur University of Science and Technology (MUST),
Mirpur AJ&K

Social media can help spread peace, encouraging dialogue among people from different ethnic backgrounds and nationalities. It can affect perception on ethnicity, change attitudes, and promote tolerance and mutual understanding. Social media can help spread peace, encouraging dialogue among people from different ethnic backgrounds and nationalities. It can affect perception on ethnicity, change attitudes, and promote tolerance and mutual understanding. Thus it can bridge the divide between ethnic groups that wouldn't otherwise communicate with one another. The use of social media as a tool for peace is still in its infancy, but there is already much to learn from looking at the risks and benefits for early peacemaking and at how peace practitioners, including mediators, have been using it to advance dialogue and mediation processes. By creating direct and inclusive channels of communication and dialogue between conflict parties, communities and mediators, social media can help build trust and confidence. This is especially significant in the early or pre-formal stages of dialogue and mediation when more conventional, diplomatic communication channels have tended to be much more exclusive. Social media can enable mediators to speak directly with a wide range of audiences to gather a more comprehensive understanding of different conflict narratives and potential entry points for peacemaking, including in very hard-to-reach areas.

Social Media and its Role in Peace and Cohesiveness Research Study in the light of Seerah Al Nabwiah

Dr. Syed Mujeeb ur Rehmen
Allama Iqbal Open University Islamabad

Allah Ta'ala has specially mentioned peace while showing his favors to Quraish. This means that a peaceful society is a great blessing of Allah. Many factors are involved in the establishment of peace. One of the most important factors is the interaction of people. Maintaining good mutual attitudes and respecting each other's rights is indispensable for peace. The importance of mass media in keeping people in harmony and persuading them to respect the rights of others is undeniable. Different types of media have existed in human society in every era. The Prophet (peace and blessings of Allah be upon him) used the popular means of communication in his time to reform and educate the people. So he (peace be upon him) climbed Mount Safa to convey the message of Allah to the people of Makkah, As this method of conveying important announcements was common among the people of Makkah at that time. Similarly, he (PBUH) used to go to trade fairs and Hajj gatherings for Dawah purpose, these were the popular media of that time. Poets were an effective means of communication in that time, the Prophet (peace be upon him) also used them. Hence use of media is part of the Seerah Al Nabwiah. Social media is a medium of mass media that is accessible to every section of the society today. It is not just a tool for entertainment but it is the most effective tool for shaping public opinion and building moral attitudes. Sometimes a tweet is more effective than books and lectures. This research paper has been written to highlight the role of social media in social harmony, cohesiveness and establishing peace. It also elaborates the importance of using media in the light of Seerah Al Nabwiah.

Keywords: Social media, peace, seerah Al Nabwiah

Freedom of Expression and Social Governance

Dr. Mamoonah Yasmeen

Government Graduate College for Women, Rawalpindi

Freedom of expression, a truly western democratic value enshrined in democratic culture, impacts social fabric and consequently impacts modern social governance. It sets limits on the freedom of expression of the individuals with duties, rights and responsibilities toward each individual of the society disregard of the caste, race and religion. However, the modern trend and western thrust of having limitless freedom of expression disregard of the theological and social context mars social and economic stability, making social governance a difficult task. Sharia based social governance system expostulates all these limits, duties, rights and responsibilities interpreted in the light of the new social governance with western supported utilitarian ethical framework, presenting an individualistic framework having moral responsibility of the governance system to protect individual rights and social theological centrality of the social figures with the purpose of theological and social legitimacy to bring stability. This research sets to prove the superiority of the Sharia-based governance system with a holistic moral value of protecting freedom of expression and centrality of the theo-social figures to ensure stability. However, there is yet a room for further research into the legitimacy tools and techniques and responsibilities of an individual to ensure their right to freedom of expression.

Exploring the Role of Youth in Peacebuilding via Social Media

Dr. Munazza Sultana

Assistant Professor, Department of Islamic Studies,
National University of Modern Languages, Islamabad

Social media has also been recognized as an important tool for understanding the customs, expectations, ramifications, and cultural variety of people from various backgrounds. With the help of social media and its tools, it is now simple for us to keep up with everything that is occurring in society and, more significantly, to be able to respond to it. With the help of gadgets like laptops, smartphones, tablets, and the like, we are not just using social media, but doing it in an appropriate and effective manner. The present study aims to explore how youth use social media for peacebuilding. The study, which had 200 participants, sought to connect young people's use of social media with initiatives for promoting peace. It was uncommon for them to use social media for such activities, with the exception of individuals who belonged to a social group or organization that works to promote peaceful coordination and associations in society. In general respects, the domain of peacebuilding is very diverse. It is applicable to practically all occurrences, events, and participants in society. The study, which sought to determine whether young people were aware of social media's potential for contributing to societal peacebuilding, was successful in gathering useful information and making attempts to come up with practical solutions. Prevalence of Gender Inequality in the Muslim Society, Revisiting the Prophetic Principles

Social Media and Its Role in Peace and Cohesiveness

Ms. Aneeqa Waheed
Institute of Islamic Studies Punjab Lahore

In the present era, the adoption of social media has become inevitable. Social platform is typically used for social confederation and is an avenue to news and information, enlightenment, and managerial activities. It is a worthy elucidation and communication tool with others locally and planetary, as well as to generate, share, and promulgate information. Social media can help disperse peace, spurring dialogue among people from different ethnic allegiances, clans, and nationalities. It can affect perception, sagacity on ethnicity, change stance and school of thoughts, and nurture tolerance, resilience, and mutual covenant. The asset of social media also includes reaching larger audience, create organic content, brands connection with the customers, share your expertise, educate yourself, assessing the competition and restoring peace in the society. It stands for freedom of speech, the right to information and the representation of different opinions in a heterogeneous society. In any culture, effective media is an essential part and indispensable for societies trying to make a transition towards peace. The potential for peace building in the society via social media includes: social media offers new perspectives in understanding conflict contexts, informing the way interventions are designed. This includes mapping people and conversations, gathering data about conflict dynamics and overcoming traditional programme design challenges. It can amplify peaceful voices and shape the public and political narrative. This includes countering fake news and threat narratives and addressing potential trigger points through rumour management. It can also have a bridging function between local, national, and international spheres to mobilise action. It can create new spaces for people to connect, coordinate and mobilise around peace. It can act as a vehicle for collective coping, augment traditional dialogue activities, engage people in dialogue who may not ordinarily participate in offline activities and strengthen peace processes. So, the media can serve as a driver of peace in diverse ways: building bridges between people and groups; improving governance; increasing knowledge of complex issues; providing early warning of potential conflicts; as an outlet to express emotions; and as a motivator for action and to ensure the safety of media workers to promote peace.

Keywords: Spurring Dialogue, Traditional program design challenges, rumour Management.

The Role of Print, Electronic and Social Media

in the light of teachings of Holy Prophet (s.a.a.w)

Prof Dr Naimatullah Soomro

Government Sayyed Noor Muhammad Shah Degree College Tharushah,
District Naushahro Feroze Sindh

Man exist in this universe is inherently aimed at human's benefit and welfare. Allah (SWT) mentions in Quran that purpose of all creatures is here to worship the Almighty. Media has always played its pivotal role in religious preaching in different forms as revealed from the history and written material available. The communication system strictly following the ethical codes formulated by the state of Madina. Same is case with today's modern communication system where in, the encryption of messages and their privacy is regarded as pre requisite factor for the reliable communication system. In modern days Muslims not only use various communication tools and platforms. for preaching Islam, but also to raise their voice and concerns against injustices done to Muslims and other humanity around the globe and unite the Muslim Ummah. This study focuses on modern means of communication, the prophetic concept of media, its role, aims and objectives in an Islamic state and in the current global situation. This study also elaborates upon the permissible use of these forms of media and its individual and collective impact. Observance of code of conduct is very important to curb the grape wine spread of news and other false information to spread in the societies and world to ensure authenticity. Therefore, in this paper pros and cons of modern communication system as in the light of the teachings of our holy prophet Muhammad (PBUH) have also been highlighted and discussed. This research uses a qualitative methodology. This study concludes with the findings that using modern communication methods like print, electronic and social media, the true and peaceful message of Islam can be spread far and wide around the globe.

Key words: Print, electronic and social media, obscenity and vulgarity, preaching,

Role of Social Media in building peace and tolerance in the Society: An analytical Study

Dr. Hafiz Muhammad Hassan
University of Chakwal

Social media is the media through which peace can be established. Its purpose is to create an atmosphere of peace in any society, region and country. The social media not only brings peace to the society but also creates a healthy society. It is true that the social media is the biggest power today- In present era, everyone is connected to the media. It (Social Media) has a central place in the society. Due to the immense impact of media on the society, we can say present era is called the era of media. Everyone uses it for own purposes such as publishing messages, promoting ideas, etc. It should be keep in mind that if the messages are true, then good values will be promoted and reinforced in the society if the messages consist of falsehood, detestation and fanaticism then there will be an atmosphere of detestation, chaos and unrest everywhere in the society. These views are openly sent to each other on social media and our own ferocious ideologies are promoted which lead to the destruction of the peace in the society. Regarding social media, it is our responsibility to stop these type of media messages so that immoral values can be eliminated from the society and moral values like peace, tolerance, patience and cohesiveness can be demonstrated in the society. So in above scenario the pros and cons of social media should be analyzed in the light of Islamic teachings and regarding to this all Muslims and especially the younger generation of the Muslim Ummah should be guided for establish the peace and other moral values. Islam has also taught us the same things for example, the Qur'an prohibits the spread of falsehood, means without research as in Surah Al-Hijrat: O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful. (Alhujrat49:06). In the context of this verse we should not spread the wrong or immoral things on social media, then following this way, peace can be established in the society.

Keywords: Peace, Cohesiveness, Falsehood, Detestation, Fanaticism, Tolerance, Investigate.

Expressions of Tolerance and Social Harmony in the light of Sirah

Dr. Fouzia Fiaz
University of Sialkot

The message of Sirah (PBUH) is to create tolerance and peace in the society. We can observe the expressions of leniency and social compassion among the followers of various religious communities in the First Islamic State of Madina In which, Prophet of Islam (SAW) has granted respect to humanity and this crowning esteem is not only for the Muslims, but non-Muslim also have enjoyed equal rights in society regardless the creed, nation and color. Muslims have also practiced the tolerance and social integrity under the dynamic leadership of Mohammed (SAW). Right of Freedom of Thought and Acknowledgment of differences of beliefs and cultures for everyone is recognition of Islamic society. There is a great need of social compassion to eradicate the racial discrimination and religious abhorrence among the nations in present age. A peaceful society is desired by everyone who wants safe. The study of this paper will assist that how can we implement the Teachings of Sirah for buildup the peace and social harmony in this age of aggression and extremism? Above writings constitute, significant material and sources in conducting our qualitative and quantitative analysis in the light of “Sirah of Prophet (SAW)” will be delineated in this paper.

Key Words: Sirah. Tolerance. Peace. Extremism

AL-MAJIRI Syndrome: Implications for Psycho-Educational Development in Gombe State

Dr Muraina Kamilu Olanrewaju
Faculty of Education, Al-Hikmah University, Ilorin, **Nigeria**

All over the world education is the only key to unlock the door of development and progress of any nation. Knowledge serves as fundamental sources of socio-economic status where development depend on. No nation in the world today can achieve greatness if the youths cannot access the quality education. The purpose of this study therefore was to examine into Al-Majiri syndrome: Implications for psycho-educational development in Gombe State, Nigeria. Descriptive research design of ex-post facto type was used in the study. 193 respondents were selected from 4 selected 4 Al-Majiri institutions (Centres) in Gombe State, Nigeria. The respondents were measured with validated scale with reliability co-efficient of .82 and the data obtained was analyzed using Pearson Product Moment Correlation statistical analysis. Two research questions were raised and answered in the study. The result showed that there was significant relationship between Al-Majiri syndrome and educational development ($r = .851$; $p < 0.05$) and there was significant relationship between Al-Majiri syndrome and psychological development ($r = .747$; $p < 0.05$). In view of these findings, the study stressed that caution should be exercised before entrusting children to relatives and caregivers and that governments through the National Commission for Mass literacy, Adult and non-formal education should provide adequate enlightenment for the members of the society, this will help the public to be educated on the need to participate fully in the programme.

Keywords: Al-Majiri syndrome, Psychology and Education

Social Economic Justice in the Light of Teaching of prophet Muhammad (s.a.w)

Dr. Fatima Saba
Shaheed Benazir Bhutto Women University Peshawar

A constructive society is based on the pillars of peace, justice equity & equality. They are the main factors which lead towards a peaceful & unbiased nation. It is an undeniable fact that a diverse multicultural society can't exist peacefully without the promotion of tolerance & teachings of non-violence. Religions, Religious scholars & influential leaders play important role through propagation of their teachings & ideologies in conflict resolution & building of a constructive nation. The current research work is based on the non-violence theory of Ahimsa in Hinduism, presented by Mahatma Gandhi & teachings of tolerance in Islam which will provide guidelines that how to promote co-existence & tolerance to shape a peaceful society.

Keywords: Tolerance, Co-existence, Islam, Hinduism

**Concept and implications of Peace Discourses in Present era:
A study in Islamic and Western perspectives**

Dr. Sajid Iqbal Sheikh
University of Management and Technology

Peace is a phenomenon that is somehow possessed in totalitarian human nature. This paper aims to elaborate diverse views on the issue of peace in Islamic and Western perspectives. Islam in its nature and worldview believes in Divine wisdom and promotes the concept of success in this world and the world hereafter. Islamic injunctions regarding peace do not limit to individual and limited levels, so the whole scenario of Islamic civilization rounds the view of eternal happiness as a broader concept. In contrary, the Western concepts are totally opposes the Islamic doctrine. We are quite unable to find religious discourses in Western scope of peace and societal prosperity. This paper depicts that as a dominant civilization, the Western values has been impacting the whole world, but it is totally contradicting Islamic values. Applying discourse analysis method this study concludes that Islam as a comprehensive religion presents solutions regarding all walks of life including social, economic, political, psychological etc. Which is totally against the nature of Western domain.

Keywords: Islamic worldview, peace Perspectives, Western Civilization, eternal happiness.

پائیدار ترقی اور مذہبی رواداری اسلامی تناظر میں

Dr. Yasir Arafat

Associate Professor Department of Islamic Studies,
Government College University Faisalabad

علم عمرانیات کے بنیادی اداروں میں ایک اہم ادارہ مذہب کا ہے۔ جو اپنی قدامت اور اثر پذیری کے اعتبار سے بڑی اہمیت کا حامل ہے۔ انفرادی اور اجتماعی زندگی میں انسانی رویوں اور طرز عمل پر مذہبی اعتقادات اور تعلیمات کا نمایاں اثر مشاہدہ کیا جاسکتا ہے۔ خاص طور پر برصغیر پاک و ہند کے روایتی معاشروں میں یہ اثرات واضح دکھائی دیتے ہیں۔ جدیدیت، پس جدیدیت اور عالمگیریت کی بدولت پورے عالم میں سماجی اداروں کے کردار اور کارکردگی میں بدلاؤ آیا ہے۔ مغربی دنیا میں مذہب کے ادارے کا سماجی کردار اجتماعی سطح پر بڑی حد تک کم ہو گیا ہے۔ جس کے اثرات ہمارے خطے پر بھی پڑے ہیں۔ لیکن یہاں پر مذہب کی اثر پذیری کافی پختہ ہے اس لیے ابھی بھی مذہب کا ادارہ مضبوط اداروں میں شمار ہوتا ہے۔ معاصر عالم میں جدید ریاستیں قومی استحکام اور دیرپا ترقی کے منصوبوں پر خصوصی توجہ دے رہی ہیں۔ اس استحکام اور پائیدار ترقی میں ریاست کا سیاسی نظام، نظام معیشت، نظام عدل، تعلیمی نظام اور مذہب سب اپنے تئیں بنیادی کردار ادا کرتے ہیں۔ پاکستانی سماج میں اسلام کے پیرو غالب اکثریت میں موجود ہیں لیکن اس کے ساتھ ساتھ مختلف مذاہب کے ماننے والے بھی موجود ہیں۔ ایک ہی مذہب کے ماننے والوں میں تعییرات و تشریحات مذہب کی بناء پر متعدد مکاتب فکر اور مسالک پائے جاتے ہیں۔ اس لیے ایک ہی مذہب کے پیروکاروں اور دو مختلف مذاہب کے ماننے والوں کے درمیان ہم آہنگی اور مذہبی رواداری کا قیام ضروری ہوتا ہے۔ پاکستان جیسے معاشرے اور ریاست میں ایک مذہب کے پیروؤں میں باہمی احترام، اختلاف رائے کے باوجود برداشت، تحمل اور باہمی عزت و توقیر کا اہتمام دیرپا ترقی کے لیے ناگزیر ہے۔ اسی طرح معاشرے میں مذہبی رواداری پختہ بنیادوں پر استوار ارتقاء کے لیے لازم ہے۔ عہد نبوی کی ریاست مدینہ اس حوالے سے ہمارے لیے نمونہ کے طور پر موجود ہے کہ جہاں دیگر مذاہب کے ماننے والوں کے ساتھ ملکر نظم مملکت قائم کیا گیا۔ اسی طرح مسلمانوں کی تاریخ کے مطالعہ سے بھی معلوم ہوتا ہے۔ کہ ان کے ممالک اور سلطنتوں میں موجود مذہبی رواداری نے مختلف میادین اور اجتماعی ترقی و استحکام میں غیر معمولی کردار ادا کیا۔ معاصر پاکستانی معاشرے میں عدم رواداری، شدت پسندی، تنفییر و تکفیر کے رجحانات، مسلکی منافرت، بے اعتدال مذہبی رویے، مسلکی و مذہبی بنیادوں پر منفی تفریق و تقسیم جیسے امور دیرپا ریاستی ترقی کے راستے میں بڑی رکاوٹیں ہیں۔ جو سیاسی استحکام، معاشرتی نظم، تعلیمی عمل اور معاشی میدان میں یکسوئی جیسے امور میں آڑے آتی ہیں۔ اسلام انفرادی اور اجتماعی ہر دو سطح پر مذہبی رواداری کی تلقین کرتا ہے۔ مقالہ ہذا میں پائیدار ترقی میں مذہبی رواداری کے کردار کو اسلامی تناظر میں پیش کیا گیا ہے۔

Keywords: Development, Tolerance, Religion, Society, Seerah, Harmony

Vivification of Socio- Economic Justice through Seerah of Holy Prophet(PBUH)

Ms. Fouzia Ayub

Senior Lecturer, Department of Islamic and Pakistan Studies,
University of Wah.

Socio-economic justice is one of the most important teachings of Islam. All of the Qur'anic teachings are essentially directed towards enabling people to live with each other in peace and to fulfill their mutual obligations honestly and faithfully so as to ensure justice and general well-being (falah). Islam has a balanced approach to govern the human life. The Qur'an and Sunnah are two inviolable sources of Islamic teachings. There are a number of indicators that show the extent to which justice prevails. One of these is whether all the people in it, irrespective of their race, religion, color, sex or wealth, are able to meet their basic needs and to have access to all the utilities that are needed to make life comfortable. The Shari'ah aims at promoting brotherhood, justice, honesty, integrity, punctuality, diligence, fulfillment of all socio-economic obligations and a number of other good qualities. However, in present-day Muslim countries, the equality is not reflected in society. There is a great deal of social stratification in the Muslim world, including Pakistan. In the Holy Quran Allah declared in (16:90). God commands justice, the doing of good and liberality to kith and kin and He forbids all shameful deeds and injustice and rebellion. Holy Prophet (PBUH) said in his last Pilgrimage that.....your life and property are sacred and inviolable amongst one another...In this article we shall discuss the topic in two way: first of all the situation of socio-economic justice in the Muslim world and how it will be helpful to accelerate the development in the Muslim world and reduce the prevailing unrest because of interest based economy that is the basic cause of social economic injustice. Secondly we can explain in this article the real justice consists in Shariah, which is based on revelation and have everlasting principle.

Patterns of Economic Justice in the light of Sirat-e-Taiba

Dr. Muhammad Iqbal

Assistant Professor, Arabic Department, NUML, Islamabad

This world consists of resources and means. Allah Almighty in this world, has associated human life with hard work and resources and means, thus all the people of humans live in this world by adopting means at one level or another. There is no other group in humans that is more trusting than the Prophets and more disinterested in the world than them, but the Prophets also adopted the resources and means of life. The Holy Prophet (PBUH) himself also worked according to his needs at different stages of his life. He also forbade abandoning causes and forbidding complete reliance on causes. The prevailing economic sciences in today's world have taken a systematic form in the form of philosophy and science in the last few centuries, but in the light of the teachings of the Holy Prophet (PBUH), the Khulafa-e-Rashideen (R.A.) established 1500 years ago, a grand concept of economic rights and economic justice under the Islamic system of government and then presented practical examples of this concept in his life. In Surat al-Hashr of the Holy Quran, Allah Pak, has described the economic system of Islam in a single sentence, that wealth does not circulate among your rich. There are two things in the Islamic system which are the means of distribution and circulation of wealth: (1) Inheritance (2) Zakat. In this proposed paper, an attempt will be made to present the best examples of economic justice from Islamic history.

Key words: Economic Justice, Social Justice, Islamic History, Sirat-e-Taiba, Inheritance, Zakat.

بين المذاهب ہم آہنگی : سیرت طیبہ ﷺ کی روشنی میں

Muhammad Usman Ghani
International Islamic University Islamabad

اسلام ایک مکمل نظام حیات ہے جو اطاعت الہی اور اطاعت پیغمبری کے گرد گھومتا ہے۔ اسلام نے معاشرے اور اس کے افراد کو اپنی توجہ کا مرکز بنایا ہے۔ اس لیے اسلام کے سارے قوانین کا محور یہی ہیں۔ موجودہ دور میں اس معاشرے کے اندر زمانہ جاہلیت کی طرح عدم برداشت کا عنصر پیدا ہوا۔ یہ عدم برداشت مختلف حصوں میں تقسیم کی جاسکتی ہے۔ جس میں مسلکی، مذہبی، سیاسی اور لسانی رخ موجود ہیں۔ اس عدم برداشت کا حل بطور مسلمان ہمارے ساتھ صرف قرآن و سنت کے اندر موجود ہے۔ اور اس میں بھی محسن انسانیت حضرت محمد صلی اللہ علیہ و آلہ و سلم کی تعلیمات اور اسوہ حسنہ وہ واحد منبع ہے جس سے عالم اسلام کی زندگی اور انسانی معاشرے کی سعادت کے چشمے پھوٹ رہے ہیں۔ آپ صلی اللہ علیہ و آلہ و سلم نے اپنے علم، بردباری اور بے پایاں شفقت و برداشت سے دنیا کو امن کا خطہ بنادیا۔ آپ صلی اللہ علیہ و آلہ و سلم کی تعلیمات عالیہ اور لائے ہوئے نظام میں دنیا کی فلاح و بہبود پوشیدہ ہے۔ نبی اکرم صلی اللہ علیہ و آلہ و سلم نے میثاق مدینہ کے ذریعے مذہبی رواداری اور برداشت کا درس دیا۔ بقول ڈاکٹر محمد حمید اللہ "یہ دنیا کا سب سے پہلا تحریری دستور تھا۔" جس دستور نے دنیا کو امن و آشتی کا درس دیا۔

کلیدی نوٹ: بین المسالک، عدم برداشت، اسوہ حسنہ، امن و آشتی

Memona Maqsood
Aliha Zainab (co)
Fatima Jinnah Women University Rwp

In human life, justice is the most influential and important component which solves society's problems in very peaceful manner. Islam considers it the basic principle of belief and practice. Islamic law basically contains the revealed message by Allah Almighty and for explanation and promotion of the sent laws, He sent the Last Prophet SAW to form a society based on social and moral justice, equality and in submission to the one who created. Prophet SAW promoted peace, emphasized on equality in law and spread the idea of brotherhood to make a nonviolent and pleasing society. He taught morality and never encouraged his followers to humiliate and disgrace anyone. A unique importance is acquired by human rights in the modern world. It has evolved into an instrument of international relations as well as a standard for evaluating the socioeconomic achievements, civil freedoms, and political freedom of the various countries. For social justice, Islam has given distinct laws for every crime. Islamic laws not only deal with justice to human beings but to other creations as well. In Islam, there is no space for unfairness, cruel attitude or oppression. Prophet SAW made the human society peaceful by eradicated different kinds of social evils. So, the paper will explore the concept of human rights and social laws, its application and Prophet SAW's role in spreading justice as in human history there are many perspectives and misconceptions about it.

Improving Psychological Well-being: Treatment of ‘Superiority Complex’ with Respect to Seerah of Holy Prophet PBUH

Dr. Muhammad Zulqarnain,
Assistant Professor, Department of Islamic Studies

Mr. Ammar Basharat
Al-Qadir University Project Trust Jhelum, Pakistan

With the significant materialistic developments in 21st century, there had been observed a remarkable increase in psychological ailments around the globe. One of the most common mental illnesses was ‘superiority complex’ which had enormously affected thinking and behavioural paradigm of people. The research was triggered by observing cognitive and behavioural patterns of people who felt superiority complex in their lives. This academic work was primarily designed to **a)** demonstrate the harmfulness of superiority complex, **b)** illustrate causes, symptoms and forms of superiority complex, and **c)** propose a viable solution in relation to Islamic injunctions (in general) and Seerat-un-Nabi (in particular). Descriptive and qualitative research approach was employed for the collection and demonstration of data. The author used personal observation, focused group discussions and abductive reasoning to address the problem. Primary and secondary resources of Islamic studies were consulted for providing the solution to deal with superiority complex. The systematic review of Islamic literature concluded that superiority complex was considered one of the serious perditions in Quran and Sunnah. The verses of Holy Quran, traditions of Holy Prophet PBUH and precedents from Seerat-un-Nabi laid a great emphasize to abstain such malignant illness. It was also uncovered that strategy of overcoming this toxic disease was revealed in Quran, Sunnah and Seerah of Holy Prophet PBUH.

Kew words: Psychological Well-being, mental health, Superiority Complex, Islam, Seerah

Pandemics and Their Remedies in the Light of Islamic Law: An Analysis with Special Reference to Covid-19

Dr Fazli Dayan

Department of Shariah & Law, Islamia College University Peshawar

Certainly, pandemics have been one of the most terrible threats to human life throughout human history. It is a historical fact that billions of people have died because of infectious diseases. Presently, we are in the 21st century which is known for advancements in the field of science and technology. But unfortunately, we have also become victims of a dangerous pandemic named Covid-19. The most interesting thing is that the modern man has not been able to find out the proper cure/vaccine of this treacherous disease yet. In this situation, the views of scholars have diversified that religion has a cure for the pandemic(s) or not? Being Muslims, we believe that Religion (Islam) guides us via application of preventive measures and medication both. The primary sources of Islamic law offer us a complete code of ethics in this regard. The present study find many examples in Seerha of the holy Prophet Muhammad (peace be upon him) to get protection from it and alike lethal diseases. Correspondingly, in this research, efforts are made to find out the moral, ethical and practical teachings of Islam to cure the pandemics and deadly diseases with special reference to Covid-19. Thus, an analytical approach is adopted in this article with a qualitative research methodology. Resultantly, it is observed that Islam has a complete set of ethical code to prevent and protect from pandemics and fatal diseases. Therefore, it is argued that we should adopt the moral and ethical teachings of Islam for infectious diseases while not forgetting to take care of our health through proper medication as suggested by Islam.

Promotion peace and Social Corporation for a Sustainable Cohesive Society

Ms. Nazli Alam
Fatima Jinnah Women University Rwp

There is constant interaction between human beings and their environment, like constant transportation, industrialization, use of modern appliances and rise of consumerism. Environmental changes have direct social effects. Human behavior is made by either heredity or by the environment. In environment comes the social and cultural aspect that has influence on behavior of individuals. “Destruction has appeared on land and sea because of (the deed) that the hands of men have earned. That Allah may give them a taste of some of their deeds, in order that they may turn (back from) evil” 30:41 What is environmental justice and its effect on human social life How humans can prevail environmental justice. Our Society is sleepwalking into catastrophe. We have to stop global warming, waste of water, cutting of forests, waste from factories mixing in the oceans and similar practices in order to protect our planet.

Socio Economic Justice in the light of Seerah tun Nabi Saaw

Dr. Fazl ur Rahman

Post Doc IRI IIUI

In human society Allah has given the best system of life that could have been for the welfare of the entire humanity through him and the Qur'an. It is difficult to find any example of the excellent duty that he performed in the whole life of bringing humanity from lowliness to heights. His exemplary lifestyle and perfect governance turned the Yathrib region into the best welfare state in the world. Today, if we examine the economic life at the national and international level, we see an exploitative system, selfish and self-interested behavior is the main evil that bound the creation, development and stability of the great Islamic values. The tendency of concentration of wealth increases, the common man becomes a victim of economic deprivation. In the whole society, life becomes imbalanced and bloody revolutions also occur in such a situation. And the adverse, due to the establishment of economic justice, an atmosphere of love and affection can be established in the society, and the society is considered a successful society. The economic and financial system of Islam is universal. The following aspects are very important in this. The conceptual aspect of Islamic economy, the relationship between economy and society, the establishment of a welfare economy, the relationship between good morals and the economy and the relationship between the economy and the state, then ownership and non-ownership, legitimate profiteering, concentration of wealth, public interest and many others like them. There are aspects which can be studied and mentioned in detail in the light of the Prophet's Seerah.

Keywords: Islamic economy, society, welfare economy, legitimate profiteering, economic justice, exploitative system.

Fundamental Human Rights and the Stability of Pakistani Society: An Analytical Study in the Light of the Teachings of the Prophet (PBUH)

Abbas Ali Raza

Dept. of Islamic Studies, Lahore Garrison University, Lahore

Human rights are a backbone in any society because when human rights are not taken care of in the society, the society becomes a victim of oppression and violence, lawlessness, chaos and law lessness. For the sake of attaining basic rights, looting, robbery, usury, gambling, murder and committing all kinds of crimes, due to which the nations face social decline and even lose their existence. These are the reasons that led to the destruction of previous nations. Islam is the bearer of respect for humanity and human rights. Islam's philosophy of human rights is different from other religions. Prophet Muhammad (PBUH) has given such golden teachings regarding every aspect of human life which guarantees beauty and balance in life. Islam considers human rights as a necessity for human honor and dignity, because according to the religious theory, man is the successor of Allah on earth and in this sense is worthy of honor and respect. In Islamic society, every individual deserves respect and freedom regardless of religion and nation. Islam is the only religion that emphasizes on giving rights rather than taking rights. And there is no discrimination of any kind, whether a person belongs to any race, tribe, master or slave, owner or subordinate, male or female. In the present era, Human Rights is being given great importance at the global level and it is a living topic today. Various human rights organizations and commissions are working at the national and international levels. Wherever there is a violation of fundamental rights, they try to remedy it. Has reached perfection, but socially, human values are in decline. In Pakistani society, in the name of national security, the constitutional, civil and democratic rights of the people are being brutally taken away and the people are not being properly provided with the basic needs. Is also being deprived due to which the Pakistani society is suffering from division after division. The need is that we should take all possible steps to ensure basic human rights in our society so that our society gets stability.

Keywords: Islam, Human rights, Muslim, Pakistani society.

An Analysis of Right to Welfare under National, International and Islamic Law

Ms. Malika Moiz
Ms. Zainab Iqbal
Ms. Hina Qayyum
Ms. Amna Zaheer

Fatima Jinnah Women University Rawalpindi

Right to Welfare is regarded as one of the basic rights of states' citizens. The economic and social well-being of the citizens, by utilizing taxes, with a view to provide a better welfare state is deemed as the topmost priority. However, the ground reality concerning this is substantially more than the concept of 'envisioning'. Contextually, International Law is regarded as the "Guardian of Welfare Rights" in scholarly perspectives and protects this right under UDHR, ICCPR and CRC. International Law plays a significant role in recognition, promotion and protection of welfare rights enfolded in human rights, molding several European states into "welfare states". Shariah also protects the Right to Welfare and gives guidelines for developing a welfare state that can be exemplary for the non-Islamic world, nevertheless, Muslim world fails to attain that goal. Evidently, Shariah secures people's right to seek assistance from public finances to pursue a decent life which is amalgamated with state's economic stability. Shariah allows taxing people to secure law's aims, including preservation of religion, life, property and human integrity. Pakistan, being a struggling state, aims to be at par with the requisites of a welfare state by ameliorating the general standard of the masses and often strives towards maintaining a welfare state by promulgating laws to ensure the social welfare, in accordance with Islam. Presently, Pakistan seems to deteriorate with regards to social wellbeing, with increasing inflation resulting in societal imbalance and contains loopholes in its framework regarding the social welfare. To address this issue, implementation of Islamic welfare-state system, in light of Quran, Hadith and Islamic history, is needed which can assure protection of Right to Welfare. Hence, this paper concludes that it is critical to examine into the loopholes, to comprehend what constitutes a welfare system and how it may be applied today

Key words: Right to Welfare, Welfare State, International Law, Pakistan, Shariah

Importance of Human Equality with reference to Transgender: Reading Social Perspective in the Light of Islamic Tradition for Sustainable Cohesive Society

Dr. Muhammad Tayyeb Nadeem

Associate Professor, Dept. of Humanities, National University of Computer &
Emerging Sciences, Islamabad.

Transgender in Islam is a topic of discussion that every individual, besides transgender themselves, has a say in. They have been marginalized and alienated for decades, being labeled as sex workers and beggars. However, despite the hardships they have faced, their identity has been recognized through the implementation of various laws and acts. Nonetheless, these laws do not provide them with protection from societal views and beliefs. Although from a legal standpoint, their rights have been awarded to them, in reality, their standing in society has not yet changed. In order to understand the phenomenon of transgender, to contextualize the understanding of Prophetic Hadīth regarding the subject matter. Transgender people are often looked at with certain stereotypes and misconceptions in all communities, including the Muslim community. It is imperative to understand what being transgender means and many people are unaware of that meaning. There are many psychological issues that come with being a transgender person merely due to the social treatment of such people. Much like transgender, Islam is also misunderstood as a religion. Where the holy book preaches peace and prosperity in the Muslim communities, the misguided “Muslims” preach the opposite transgender and their rights are forgone and ignored, furthermore, their control over aspects of their own life is also limited. Muslim countries all over the world have transgender communities which are so ostracized due to the fact that they are viewed as inferior, that they resort to disrespected professions for the sake of their survival, making them susceptible to all sorts of violence, even murder.

Keywords: Human Equality, Transgender, Social Perspective, Islamic Perspective, Sustainable Development.

The Interlink Between Environmental Justice and Climate Change under National, International and Islamic Law

Ms. Afshin Ikram

Ms. Zainab Iqbal

Ms. Hina Qayyum

Ms. Monina Qadar Khan

Fatima Jinnah Women university Rwp

The purpose of this paper is to highlight environmental justice and its impact, especially concerning climate change in the context of Pakistan keeping in view the Islamic teachings and international laws. The principle of environmental justice provides that all communities, regardless of race, color or origin are entitled to fair treatment, equal participation, and equal protection in the implementation, advancement, and regulation of environmental laws and regulations. The principle of environmental justice is also inherently embedded in Shariah law. Considering such justice, climate change is a threat to everyone's physical health and mental but some groups who are socially and economically disadvantaged are facing the greatest risks. Some of the projected impacts of climate change on human health and well-being are already occurring. In Pakistan, the right to the environment is not recognized in the Constitution of Pakistan; however, through the rulings of the Supreme Court, fundamental right to life enshrined in Article 9 of the Constitution of Pakistan has been extended to carry out environmental justice. Furthermore, in 2017, for the first time, Pakistan Climate Change Act, 2017 was promulgated. This article focuses on various dimensions of environmental justice and provides solution from Islamic perspective. This study recommends that environmental problems including climate change that are unleashed by rapid development are not always amenable to easy solutions; therefore, it is critical to acknowledge that environmental policies and laws relating to climate change should have both national and international components. It concludes that environmental justice can be achieved through the application of international Bill of Rights as well as Islamic Law by inculcating the Seerah of Prophet (PBUH).

Critical Discourse Analysis of Transgender Bill; A Search of Tolerance to Resolve Social Conflicts in Contemporary Era

Badriah Khaleel
Kinnaird College for Women Lahore

Language is significant in terms of both what it communicates and how it communicates. Language can influence human behaviour, its significance and power are truly paradoxical. It is so significant that it may form or alter the thought process. When language is utilized correctly, it has the ability to elicit very deep sensations in others, urge them to take action, and deduce the nature of our connections. Language, both good and negative, is a highly potent weapon for transformation. The present research aims to analyze the discourse structure of recent Transgender Bill passed by the national assembly of Pakistan under protection of rights, Act 2018 from the lens of Fairclough's Three Dimensional Model. Fairclough defined discourses are cultural and social procedures which aids in shaping and forming social structures whilst on the flip side being shaped by them. So a specific discourse carries an equivalent set of principles within it (2003b: 3-4). Chen(2016) debates about discourse being socially molded and socially constitutive. Fairclough (1992) suggests that any event related to discourse is viewed as a simultaneous piece of text, a sample of discursive application and a sample of social application. There are numerous dissimilar discourses with a separate story regarding world and in representation of world in unique ways. Talking about qualitative analytical application, CDA keenly explains and interprets the meanings through which discourses build, nurture and validate social imbalance. The findings of present research would identify the element of tolerance present in discourse of the bill that may aid to resolve social conflicts in contemporary era .

Islamic Precepts of Environmental Justice and their Social Impact

Dr. Amir Hayat
GC Women University Sialkot

Human beings are the only conscious entities created by Allah in this Universe. Their interaction can be divided into three categories; interaction with Allah (the Creator), interaction with human beings and interaction with the environment (entities of nature other than humans). Islam provides fundamental principles to interact with each entity. This research article will highlight Islamic principles to interact with the environment and their possible impact on the fellow human beings. According to Islamic teachings man is created as trustee of Allah on earth. As a trustee he is bound to use the natural resources with care and love. The article is aimed at investigating the Islamic philosophy of environmental ethics, analysis of human attitudes towards environment and pointing out the prospect impact of human behavior on environment. In nutshell the Islamic precept of trusteeship of man provides a holistic approach to preserve environment which in turn impact positively on social interactions. Thus, to transform the social, economic and inner structures from which climate injustice arises, a multi-dimensional approach is needed. And to make this approach successful Religious and faith leaders must take the lead in protecting the environment. They must use their influence in raising awareness in their communities, starting with their places of worship. Together, their voices can make the difference. Politicians will listen and corporations will act if sermons change the consumption habits and lifestyles of society.

Key words: Environment, Justice, humans, social change, religious authority.

The Transgender Bill; Critical Analysis of the Ideational, Interpersonal and Textual Function of Diplomatic Discourse

Sardar Yasir Mahmood Dogar

Lahore High Court

This research aims to examine the comparative use of diplomatic language present in the Transgender Bill passed by the National Assembly of Pakistan under protection of rights, Act 2018. The present research is qualitative in its approach where the analysis will mainly be performed by employing the Halliday's Systematic Functional Linguistics to elucidates how the use of smart linguistic choices assisted both to incorporate their domestic ideology and power politics in document. According to SFL, the language performs three basic meta functions i.e. the ideational, the interpersonal, as well as the textual which are echoed in a gigantic system linkage of meaning aptitudes together with sub-linkages of the Transitivity, the Thing, and the Quality accompanying particular set of semantic structures for an utterance fabrication. Critical discourse analysis is not paradigm oriented rather it is issue or problem oriented. Through Critical Discourse Analysis, the notable components of a content can be recognized to translate the belief systems passed on inside the portrayals and syntactic designing of discourse. In CDA, only those kind of methodological and theoretical approaches are considered appropriate which are excellent at studying relevant social issues or problems such as those of racism, colonialism, sexism and other forms of social inequality. Moreover, it takes all dimensions and levels of the discourses under study such as those of style, grammar (syntax, phonology, semantics), schematic organization, rhetoric, pragmatic strategies, speech acts along with the interaction among one another. (Dijk T. A., 1995) According to Melissen (2005), Hans Tuck perfectly defines public diplomacy as the process used by a government to communicate with the foreign publics in order to proliferate the understanding of its nation's ideals and ideas, its culture and institution, as well as its national policies and national goals. It intends to elaborate how deliberative use of rhetoric, certain style, tone and gestures by personnel assist them in putting forward their agenda effectively at national forums.

Keywords: Critical Discourse Analysis, Political Discourse, Diplomatic Discourse, Halliday's Functional Systemic Linguistics

حیثیتِ نسواں سے متعلق منتخب نصوص دینیہ کی تعبیر نو : مناہج۔ ثلاثہ کی
روشنی میں خصوصی مطالعہ

محمد طیب عثمانی

لیکچرر: شعبہ اسلامیات گورنمنٹ مرے کالج سیالکوٹ

خلاصہ مقالہ:

اسلام سے قبل عورت پدرسری معاشرے کی وجہ سے ثانوی سے کم تر درجے پر ہوتے ہوئے ظلم و استبداد کے شکنجے میں پستی رہی۔ آمدِ اسلام ، تعلیماتِ الہی و نبوی کی روشنی میں مقامِ نسواں میں بہتری آئی۔ سابقہ حالت میں تدریجاً ایسی تبدیلی ہوئی کہ گھر سے بازار تک ، جنگی میدان سے سماجی و تہذیبی مقام ان کے نصیب ہوا۔ لیکن یہ کہنا کہ مکمل پدرسری جبر سے انخلاء ہوا اور اس کا ریاست میں ، معاشرے میں مردوں کی طرح اولین درجے کا ہوا ہو ، یقیناً یہ درست نہ ہوگا۔ عصر حاضر میں ثقافتی و سماجی تنوع کی وجہ سے عورت کی حیثیت و مقام ، ولایت ، شہادت اور حقوق کے حوالے سے جب بھی کوششیں ہوئیں تو روایتی مذہبی طبقات کی جانب سے وہ تمام روایات جن میں پدرسری اثرات کی وجہ سے عورت ثانوی درجے نظر آئی چاہئے ، انہیں پیش کیا جاتا ہے اور یہ باور کروایا جاتا ہے کہ عورت کو برابر درجہ دینا قرآن و سنت کے خلاف ہے۔

نصوص کی وضاحت اور ان کے مدلولات کی تعیین ہمیشہ انسانی فہم و ادراک کے ساتھ ساتھ ہر زمانے کی تہذیبی و تمدنی احتیاج سے جڑی ہے۔ انسانی فہم کے اختلاف و تنوع کی وجہ سے صدر اسلام سے تاحال نصوص کی تعبیرات کی تعیین اور مدلات کی قطعیت و ظنیت کی اباحت کا تسلسل جاری ہے۔ انسانی تمدن میں ارتقائی تبدل اس بات کا متقاضی رہا ہے کہ نصوص کے مدلولات کی تعیین کے لیے ٹھوس اقدام اٹھائے جائیں۔ اس اہم تمدنی ضرورت کے پیش نظر اس مقالے میں قرآنی نصوص کے علاوہ احادیث صحیحہ کا تاریخی و عصری مطالعہ پیش کیا جائے گا۔ نیز ان نصوص کی تفہیم۔ نو کے حوالے سے تین اہم مناہج کا اطلاق پہلو سامنے آئے گا جس سے سماج میں نسوانی رسوخ و شمولیت سے متعلقہ تفہیمی تشدد کے خاتمے کے قوی امکانات موجود ہیں اور نصوص کی عصری تطبیقی نتائج بھی سامنے آئیں گے۔ وہ تین اہم مناہج درج ذیل ہیں :

1. اصول حرکت کا منہج

2. تاریخی و سماجی منہج

3. مقاصدی منہج