FAITH - KNOWLEDGE
Perspective of
Said Nursi

Dr. Obaidullah Fahad

DEPARTMENT OF ISLAMIC STUDIES
ALIGARH MUSLIM UNIVERSITY,
ALIGARH (INDIA)
Risale-i-Nur: The Answers to the Emerging Problems of 20th Century

Dr. Aijaz Ahmed

Prevailing Condition of the Muslim World in the 19th Century

Nineteenth century is the witness of the decline of the Muslims in the field of economic and politics. After the industrial revolution European powers had gained dominance over the major parts of Muslim World and for this purpose they successfully divided the biggest Muslim Empire of that time into manageable states up to the first quarter of 20th century. During the nineteenth century Muslim World has experienced a dramatic transformation. Western values were supported and disseminated by colonialists, orient lists and Christian missionaries who by their activities and writings they began to attack on the teaching of the Quran, faith and the belief of the Muslims and the life of the Prophet Mohammad. Through their writings they tried to prove that Islam as a backward religion and a barrier in the progress of science and technology. They portrayed the image of Islam as a vestige of a medieval mentality, and it is responsible for the weakness of the Muslim also. They put stress that Muslims have to adopt the Western ideologies of Modernism, secularism, socialism, materialism, liberalism, and the scientific revolution for their progress.

Turkey was the first among all the Muslim countries who adopted the modernization when other Muslim countries were busy in thinking of what ought to be the form of modernization. This need of modernization compelled the Sultans of the Ottoman Empire to adopt the westernization in the form Nizami-cedit, Tanzimat, theories of Young Ottomans and the secular reforms of the Young Turks. The secular reforms of Mustafa Kemal Ataturk are also the biggest example in this field. In this long process of modernization some of the

\*Asst. Professor, Department of Islamic Studies, Aligarh Muslim University, Aligarh
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Abdul Qadir Jafri

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Maulana Azad's Concept of Education  
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Bediuzzaman Said Nursi: Regenerator of Religion

-Dr. Aijaz Ahmed*

 Prevailing condition of the Muslim of the World:

The History of the Muslims from the eighteenth to twentieth century was a reaction of the Muslims of the Middle East against the challenges which was brought by the Western civilization in the field of social, economic education politics and religion. These effects of Western civilization have raised a serious tumult among the Muslims of all the countries and region. This type of challenge, from early part of nineteenth century of the first half of twentieth century, remained confine to the religious changes which polluted the religious life of the Muslims of all corner of the world and compelled the Muslims to change their social, cultural, political as well as religious education system also.

The above-mentioned situation was not remained confine to a single Muslim country. It has grasped the whole Islamic world into its grip. Western nations have superseded the Muslims in political, material, cultural and intellectual fields, thus Muslims have fallen into an inferiority complex. Moreover previously objection and assault on Islam were raised and the assaults of anti-Islamic forces have become worse. They portrayed the image of Islam as the vestige of medieval mentality and it is responsible for the backwardness of the Muslims.

In this worst and confusing condition the Muslim intellectuals and scholars as well as reformers in every part of the Muslim country and region came far wad and debated on the question of whether Islam could or should embrace modern change. If so then how would this change take place in meeting the current changes, while also staying faithful to the primary teaching? To what extent would modern principle be adopted in the Islamic tradition? Did Modern values always signify progress and value? These were the question which were debated or raised by the pioneer figure of the period and to manage the Islamic values they have fulfilled their duties according to their respective capacities to defend Islamic faith.

* Assistant Professor, Department of Islamic Studies, AMU, Aligarh.
Empowerment of Women Under the Prophet of Islam

Seminar Papers

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Modern Challenges to the Women Empowerment
The Islamic Perspective

Dr. Bilal Ahmad

Historically, the interpretation of Islam has been a male endeavor. Although the first convert to Islam was (Muhammad's first wife, Khadijah), and women played an important role in the transmission of hadith and the development of Sufism, women have generally been marginalized in male centers of Islamic interpretation, including both religious and legal, and leadership roles in public worship, but have changed in recent times.

In the twentieth century, the combined spread of the availability and promotion of public education for girls and boys; expansion of job opportunities for women; a rising number of conversions to Islam from other traditions, particularly in the West, have added to Muslim women's empowerment in the interpretation of their faith. As in other areas of women's lives, women have proven to be resourceful, creative, and claiming ownership of and responsibility for their lives individually and communally. This is in spite of the fact that they have often faced in gaining access to religious training facilities and establishing creditable female religious establishments, particularly conservative Muslim women are active in Qur'an study circles, activities, community services sponsored by organizations, and Islamic education, as both teachers. There are a rising number of female Islamic lawyers, and professors of Islamic studies in the world. Women are increasingly present in highly positions in the religious establishment and are the highest positions, such as grand mufti or ayatollah.

Contemporary Muslim women's activism in social, economic, and political roles within the Islamic tradition tends to focus on three key aspects of religious life: reciting, teaching, and interpreting the Qur'an; participating in and leading leadership roles, and interpreting Islamic law. There are a variety of these debates, some conservative and labeled "progressive," with some claiming a right to vote with men and others affirming certain uniqueness for women. Vibrant, passionate, and oftentimes radical, these are among the most important in defining the first century.2

Reciting, Teaching, and Interpreting the Qur'an

Contemporary Muslim women's venture to interpret the Qur'an, both in the Muslim world and in the West, has been a significant development since the turn of the twentieth century. In 1909, Egyptian scholar Muhammad Ishaq Nasif (writing under the pen name Bahihat al-Mulka, or the Desert) proposed a 10-point program as an attempt to expand the teachings of Islam to girls, primary and secondary education, and marriage in betrothal and marriage. Nasif later became the first woman to permit them to attend school. In 1938, the Muslim Ladies' Association was founded and led by the renowned Muslim scholar, Maimun al-Ghazali to carry out social welfare work in Egypt. It quickly expanded to train women to perform the role of adhan (call to prayer) and receive training in the recitation of the Qur'an. Today, in Indonesia, women have been entering the profession for some time since the turn of the twentieth century, with programs to improve women's access to legal interpretations for Muslim women combined with programs to improve women's legal education. The introduction of women by focusing on legal
Contribution of Muslim Women to Islamic Sciences

Bilal Ahmad Kutty

Islam liberated women from ignorance and discrimination, both of which were widespread in pre-Islamic society. For the first time in human history, Islam empowered women with progressive social, legal, political and economic rights. William Montgomery Watt, for instance, suggested that Muhammad, the Prophet of Islam (pbuh), "can be seen as a figure who testified on behalf of women's rights."

The Qur'an and Sunnah of the Prophet (pbuh) establish equity and parity between men and women, although while maintaining a differing function for the genders in marriage, family and society. The Qur'an emphasises that men and women were created of the same species, stating: "He created you from a single being; then of the same kind made its mate" (al-Zumar 39:6). In the chapter of al-Nisā', Allah Almighty also said that: "O mankind! Fear Allah Who created you from a single person [Adam], and from him [Adam] Allah created his wife [Hawwa], and then from both of them, He created many men and women spread [all over the world]. And fear Allah through Whom you make claims [of your mutual rights]. And do not cut off the relations with your blood relatives. Indeed, Allah is All-Watching over you" (al-Nisā' 4:1). According to Islam, men and women complement each other and are a means of mutual fulfilment. Family life is not based on a formal hierarchy of rights and responsibilities, but on sakīnah (peace, restfulness and honour), muwaddah (affection), rahmah (forgiveness, grace, mercy, compassion) and ṭiyq (gentleness). In his Last Sermon, Muhammad (pbuh) said: O People, it is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under Allah's trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well never to be unchaste.2 Passages from the Noble Qur'an confirm that women are equal to men in the sight of God, both in terms of rights and responsibilities. It is clearly stated that: "Every soul will be (held) in pledge for its deeds" (al-Muddaththir 74:38). On another occasion, the Qur'an articulates that: "Whosoever does good, whether male or female, and is a believer, these will enter the Garden; they will be provided therein without measure" (al-Ma'āmin 40:40). Accordingly, men and women are spiritually akin to one another and are equal recipients of God's favour and bounty, whether she is married or single, is fully acknowledged by Islamic law. Even when married, women maintain their right to buy, sell, mortgage or lease their properties as they see fit, without their husband's permission. Also, there is no ruling in Islam forbidding women from seeking employment – although her role as mother and wife is maintained as sacred and essential. Neither is there any restriction placed upon the fields in which women can gain their skills and knowledge.3 Nor is there any ruling,

Further studies please see (1) Supriya Dara Shikoh and Moghal Engagement in Mughal India, eds. Vasudha Dhimmia (University Press 2014) 65-101 and (2) Tasadduq Husain, The spiritual, 3 no. 118 (July-August 2002) 54-66, pp. 16-17, 29.
Justice In The Light Of Risale-I-Nur

Dr. Bilal Ahmad Kutty*

The significance of any prominent thinker's ideas is determined not only by their intellectual content, their orientation to fundamental sources and convincing quality of argument, but primarily by the role those ideas play at the moment when a society is undergoing a crisis or confronting problems which need to be solved in order to secure its future. Outstanding thinkers can only be described as great if their views affect not only the consciousness and behavior of some limited groups or even nations, but also if they influence the mode of thinking of the entire mankind or at least a numerous religious community such as Muslims in our World. Among those thinkers Said Nursi occupies an honourable place for Said Nursi's thoughts are directly linked with the present situation in the Muslim countries as well as with the role Islam plays there. Said Nursi is not a political thinker in proper sense but the political future of the above mentioned nations can be predicted more profoundly if his ideas are taken into account because he contributed a lot into understanding of Islam and its role in nowadays World. But in any case when discussing this issue it is necessary to start with the analysis of Said Nursi's approach to Islam and Shari'ah in general.

Islam as belief and Righteous Action

As a Muslim thinker he considers Islam and the Qur'an to be a comprehensive universal system of Allah's provisions which concern every side of human life and embrace the past, the present and the future of the entire mankind. Stressing on this point Said Nursi underlines that the Qur'an caused a transformation in social life in this world in so luminous, happy, and truthful a fashion, and brought about such a revolution in both men's souls, and hearts, and spirits, and minds, and in their personal lives, social lives, and political lives, and continued and directed that revolution. Also, the Qur'an is a founder; it is the basis of the Clear Religion Islam. It changed human's repeated questions of its view, that in expounding second of social life, the Qur'an addresses to elevated, un simple style into an elevate to instruction in Divine un and commands and wisdom and belief. But for Said Nursi in indissoluble combining with their implementation accidentally points out the only of belief; its second h

Bediuzzaman Said Nursi's social justice is intimately life is conceived of as a just receiving instruction or g remembering and thank and would believe in God's another realm or abode provides twelve proofs. Basically, the provision of generosity, mercy and jiqyat of al-khaseef (goodly ending) is in line with the to emulate the attributes justice. As Nursi says, the views this world as a recited, and an abode contemplating the Names justice but of social just established, with God's i Nursi himself represents an excellence that is charac The purpose of this paper excellence as exemplified

*Asstt. Professor, Department of Islamic Studies, A.M.U Aligarh
Attitude of Islam towards Art

Bilal Ahmad Kutty*

Department of Islamic Studies, Aligarh Muslim University, Aligarh (U.P.), India.

*Corresponding Author: Email: ahmad.bilal881@gmail.com

Abstract

Islam is the religious faith preached by the Arab prophet Mohammed. During the five hundred years after Mohammed’s death in A.D. 632, Islam spread far beyond its place of origin in the Arabian Peninsula. The followers of Mohammed, called Muslims, conquered the rest of the Middle East, as well as North Africa, Spain, central Asia, and north and central India. Most of the conquered people accepted the Islamic religion. As Islam spread, a distinctive style of Islamic art gradually developed. It was used mainly for religious architecture, book illustrations, and the decoration of pottery, metal ware, and other useful objects. Islamic art was influenced by the artistic styles of the conquered regions. These styles included late Roman, Byzantine, and Persian art. The development of Islamic art was also influenced by two religious restrictions. Mohammed warned artists not to imitate God, the creator of all life, by making images of living things. Most religious art therefore consisted of ornamental designs that did not represent people or animals. The second restriction discouraged the use of costly materials. Islamic artists, therefore, worked mainly with brass, clay, and wood. They learned to decorate objects made of these less expensive materials so skillfully that they looked as beautiful as silver or gold.

Keywords: Representational, Figurative, Calligraphy, Arabesque, Architecture, Minature.

Introduction

It is generally believed that the attitude of Islam towards the fine arts is not very encouraging; it does not nurture the aesthetic sense found in human nature; in particular, it totally prohibits the art of music as well as the art of making human images and portraits. We believe that this view is not consistent with Islam. However, before we present our observations on this issue, it is necessary to keep in consideration two important principles of interpreting the shariah.

Firstly, it is only the Quran which prohibits anything in Islam. As far as the Ahaadith are concerned, they only explain something alluded to by the Quran or state the corollary of some principle mentioned in the Quran. They are not an independent source of knowledge on Islam and must have some basis in the Quran, the Sunnat-i-Thaabitah1 or the established principles of human nature and intellect. Consequently, if some Ahaadith mention the prohibition of something, it is imperative to look up its basis in the original sources.
Secondly, if a particular matter has been elaborated upon in the Ahaadith, it is necessary to have a complete picture of it by collecting and analyzing all the Ahaadith on the subject. This is essential in order to have some idea of the context and background of what has actually been said or implied. In the light of these two principles, it is evident that:

i) As far as the Quran is concerned, there is no mention of any absolute prohibition of music or portrait making. On the contrary, it mentions that the Prophet Solomon (sws) had made many statues and images through the agency of his obedient army of jinns (34:13). Similarly, it is also a known fact that one of the other divinely revealed scriptures, the Zaboor, is basically a collection of hymns. The Prophet David (sws) used to sing the various Psalms revealed to him on his harp.

ii) If the Quran does not apparently mention this absolute prohibition, it is necessary to reanalyze all the Ahaadith on this subject to see whether they have been interpreted correctly.

By collecting and analyzing all the Ahaadith on portrait and image making, the complete picture which emerges is that a particular category of pictures and portraits had acquired the status of idols and were worshipped like them. They were regarded as deities by the people of Arabia. As such, they used to consider them alive and capable of granting them their wishes. They used to bow down before them in adoration. Even in the Ka‘aba, as a study of its history reveals, besides numerous idols, there were many sacred pictures drawn on its walls. Consequently, there is mention of the fact that the portraits of Abraham (sws) and Ismail (sws) were sketched on its walls. Moreover, Ayesha (rta) has narrated some Ahaadith in which it is stated that the portraits of Maryam (rta) and Jesus (sws) were suspended on the walls of churches and people used to bow before them [1].

Similarly, if all Ahaadith pertaining to music are examined, the real picture which comes to light is that musical gatherings possessed a great element of immorality. Slave girls used to dance before an inebriated gathering, where lewdness was let loose and promiscuity prevailed. They were a means of stimulating base emotions in people. The extent which these gatherings of music and dance had reached can be ell imagined by the fact that even after the battle of Badr, a Companion of the Prophet (sws) as great as Hamzah (rta) was seen witnessing the dance of a slave girl with some of the people of the Ansar, while they were taking liquor. Inspired by the words of the song the maiden was singing and in a state of deep inebriation, he severed the hemp of a camel standing nearby and brought forth the meat to her [2].

In the light of this analysis, the prohibition of portraits and music can be easily understood: only portraits which possessed religious sanctity and led people into worshipping them had been prohibited, while music and songs which possessed an element of immorality in them had been forbidden. Both music and image-making, it is clear, were not condemned because of any intrinsic evil in them, but because the former contributed to the
polytheistic tendencies of people while the latter was responsible of stimulating base sentiments in a person.

The main object of the religion revealed to the Prophet (saws) was to cleanse and purify human souls from evil. All means which promote base emotions in people certainly could not be allowed in the society. He, therefore, strongly took exception to the gatherings of music and dance in order to rebuild the society on healthy lines.

Similarly, the Quran regards monotheism as the fundamental article of faith and the Prophet (saws) considered it his duty to eliminate any traces of polytheism in the society; therefore, he ordered for the elimination of portraits and images which had assumed the status of gods. Consequently, if the Ahaadith are carefully studied, the words which cannot be helped missing are 'such pictures... and 'these pictures...', which point to a certain type of portraits and not to all forms of it. In this regard, another hadith often quoted in support of their total and unconditional prohibition, we are afraid has not been interpreted correctly. The words of the Prophet as quoted in the Sahih of Bukhari are: "Creators of images shall be chastised and asked to inject life in them and they shall be unable to do so." (Kitab-ul-Libaas?)

The words actually point to the fact we have stated before. The people of Mecca used to regard these images as living beings and as such used to invoke their help. The hadith warns such people and says that those who believe that these images are living creatures and will save them on the Day of Judgement from the wrath of the Almighty, shall actually be asked to inject life in them on that Day, if they can, to redeem them of their punishment. This demand, of course, would only be meant to add insult to injury.

It is evident from the foregoing discussion that the prohibition of music and image making pertains to a few specific forms of these arts. Music which boosts the morale of an army or expresses noble sentiments is perfectly allowed in Islam. Similarly, the art of image making and sculpture, if it does not revolves around immorality or cultivate the sentiments of worship towards something is certainly not disallowed. Similarly, Islam has no objection against photographs which have become a social need in the form of identity cards, passports and a means of information [1, 2].

References
1. By Sunnat-i-Thaabitah is meant the established customs of the Prophet (saws) which were passed on as religion to the Muslim Ummah by a vast majority of the Companions of the Prophet (saws) through their practical consensus or perpetual adherence to such customs. As far as its authenticity is concerned, there is no difference between it and the Quran. Just as the Quran has been transmitted to us by verbal perpetuation of the Ummah, the Sunnat-i-Thaabitah has been transmitted to us by the perpetual adherence of the Ummah to it.

2. For details see Bukhari, Kitab-ul-Kaghaazi.
The Contributors are themselves responsible for the contents of their articles

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Editor : Prof. Sayyid Ahsan

₹ 190/-

Printed by : Star Press, Aligarh
starpress01@gmail.com
Cell: +91-9837207574

All orders should be addressed to
PUBLICATIONS DIVISION
ALIGARH MUSLIM UNIVERSITY
ALIGARH - 202002
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Enlightening Philosophy of Fethullah Gulen and its Collision in Central Asia

Dr. Nighat Rasheed*

Introduction

The Fethullah Gulen movement, originating in Turkey and with activities in 110 countries, has established a particularly strong presence in Central Asia. It promotes tolerance and inter-faith collaboration through secular educational institutions. The Gulen movement started out in the late 1960s in Turkey as an Islamic-based and officially non-political project. The modernist Islamic thinker Bediuzzaman Said Nursi, (1873-1960) the founder of the Nurcu sect, influenced Fethullah Gulen. Numbering millions of followers globally, it is represented by foundations, businesses, media outlets, and educational institutions. It provides heavily subsidized, science-oriented and above-average education that is nevertheless criticized for being narrow-minded and uncritical.¹

Gulen's movement has become a transnational education movement with the goal of crafting Muslim character through education. He deals forthrightly with the question of modernity, identity, coexistence and democracy. Gulen's explain Islamic principles and the desire for justice and calls on to return to the authentic sources i.e. Quran and Hadith. He addresses many facets of daily life including education politics and economics. Gulen's writings offers Muslims useful analytical tools to begin this efforts but ultimately assigns responsibility for concrete solution.²

His community is designated as the *Fethullahici* movement, although its members do not appreciate this term. Basically, Fethullah Gulen's ideas serve to accomplish three intellectual goals: the islamization of the Turkish nationalist ideology; the turkification of Islam; and the Islamization of modernity. And therefore, he wishes to revive the link between the state, religion and society.

* In Central Asia, the movement has created high schools and universities to educate the future regional elite. The Gulen universities and high schools operate well in Kazakhstan,

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* Assistant Professor, Department of Islamic Studies, A.M.U., Aligarh, Email: rasheednighat@gmail.com
ISSN 0568-9996

ALIGARH LAW JOURNAL

Vol. XXVI 2018-19

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DOMESTIC VIOLENCE AGAINST WOMEN: A SOCIO-LEGAL ANALYSIS

Dr. Nighat Rasheed

Domestic violence is a very well known and most frequent towards women in India. Domestic violence against women is understood as a situation supported and reinforced by gender norms and values that place women in a subservient position in relation to men. This study reveals the presence of domestic violence in Indian women. Alcoholism of husbands is one of the main causes of domestic violence against women. The result showed that Domestic violence is still prevailing in the Indian society and women are very less aware of the laws and organizations dealing with domestic violence. The study showed that.

Keywords: domestic violence, women, gender discrimination, gender sensitization

Domestic violence is the most serious violation of all basic rights that a woman suffers in her own home at the hands of members within her own family. The manifold problems associated with domestic violence have been systematically exposed by data and in depth work undertaken by several people in the women movement. Indeed, a number of recent studies such as the National Family Health Survey and National Crimes Records Bureau have identified the home as the site of violence against women and girl children. Almost every six hours, somewhere in India, a young married woman is being burnt alive, beaten to death, or forced to commit suicide. At least 20 percent of married women between the ages of 15 and 49 have experienced domestic violence at some point in their lives, domestic violence has not only serious consequences for the health and well-being of the individual women, but it also serves to maintain their subjugation as a class. It is generally denying the woman her rights as an individual.

The various forms of physical violence are:

- Female foeticide and female infanticide.
- Incest, connivance, and collusion of family members to selfish, sexual abuse, rape within marriage.
- Physical torture like slapping punching, grabbing, murder.
- Overwork, lack of rest, Neglect of health care.

* Assistant Professor, Department of Islamic Studies, AMU, Aligarh
ISSN 0568-9996

ALIGARH LAW JOURNAL

Vol. XXIII, 2015-16

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Introduction
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THE ROLE OF ALIGARH MOVEMENT IN THE DEVELOPMENT OF ISLAMIC LAW IN INDIA: AN APPRAISAL

Dr. Nighat Rasheed*

Sir Syed Ahmed Khan (1817-1898) was a great visionary, statesman and Muslim Reformer of the 19th century, the like of whom is rare. He wanted to make the community and country progressive and take them forward on modern lines. His supreme interest was intellectual development of the people through modern education. He was the first Indian Muslim to contribute to the intellectual and institutional foundation of Muslim modernization in South Asia. Interest of community and country was dearer to him rather than anything else. He was successful in making the Muslims understand the importance of modern education and endeavour their best to achieve it in order to stand on their own legs and live a dignified life in accordance with Islamic thoughts.

Almost all the socio-religious movements of the 19th century, the Mujahidin movement of Sayyid Ahmad Shahid Barelvī the Faqīh movement and the Barelvī School etc drew their inspiration from Shah

Assistant Professor, Department of Islamic Studies, A.M.U., Aligarh}

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Abdul Aziz. These some useful work to instilled confidence and brought it to the ve

However none of them bring about any sig Muslims. It was le Waliullah and Shah to take the Muslim s conservatism and religious thinking and responsive to

The movement th Movement, mark renaissance, which Indian Muslims.

Life and Mission

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   Tariq Khan
THE DEOBAND RESPONSE TO VIOLENCE AND TERRORISM: A STUDY IN ISLAMIC PERSPECTIVE

Nighat Rasheed

Introduction:

Terrorism is a burning issue nowadays. A number of countries are facing to or feeling threat from terrorism today. After 11 Sep 2001, this issue is globally raised in the media. The people of varying religions and classes are involved in terrorism and in the recent years most of the victims are Muslims. Even then Islam being linked with terrorism. ¹ This propaganda is publicized so much as Islam and terrorism are wrongly equated with each other. This is the popular perceptions in the major parts of the world including India. There is a blast and the finger of suspicious points to some descript or non-descript Muslim named group.²

The Muslims are now obligated to think what strategy is to be opted and what planning's are to be executed in order to expose the actual terrorists and to remove "the misunderstanding a leading Muslim autho refrained from condemning the ease those. The recent da in their approach.

The Indian platform with leadin expressing their assertion that Islam implies that the subtle they have raised the of the world anymore. great service to Islam though late are made, Terrorism in Islamic P Islam is the religion emphasizes respect killing of one innocent.

In Islamic perspe effort to harass, embarrass a criminal activity pen at terrifying a specific the common people, the violence in orc objective through the clearly every aggressiv Islam is an idea Tawheed (oneness of (the last day) violation o
International Journal of Society and Humanities

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LEGAL STATUS OF WOMEN EMPOWERMENT IN ISLAMIC PERSPECTIVE: AN ANALYSIS

Dr. Nighat Rasheed
Assistant Professor Deptt. of Islamic Studies A.M.U., Aligarh

INTRODUCTION

It is difficult to determine the status of women before the dawn of Islam. The teachings and tenets of Islam and the Islamic way of life have had a purposive and definitional influence on most world cultures. The position of women under Islam has been the subject of controversy among educated Muslims ever since they came under the impact of western civilization. It appears from the early Arab traditions that women exercised great influence over the family and tribe.1

There are many misconceptions surrounding women’s rights in Islam. The purpose of this article is to shed some light on the basic rights of women in Islam. This article is intended to provide a brief and authentic exposition of what Islam stands for in this perspective. The teaching of Islam is based essentially on the Quran and Hadith. The article starts with the brief survey of the status of women in pre-Islamic era. It then focuses on rights and responsibilities of women in Islam.2

Position of women in Islam

Islam is the only religion that came and elevated the status of women in society. In Pre-Islamic period (called as ‘The Period of Ignorance’), there was a heinous practice of burying the daughters alive. The society took the birth of a daughter as a bad omen and a sign of inferiority and hence they would get rid of the daughter. And when the news of (birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with grief.” This practice continued for years and years, till Islam came and talked against it. Killing anyone is a major sin in Islam; moreover, killing of daughters has been separately mentioned as a major sin. The protection of status of a female in Islam gets evident right from the time when a girl takes birth. The reason for such an attitude were many, among them was the fact that during preislamic period there were always intertribal blood feuds which required male members to defend their tribe. For this reason women were not given any share in inheritance. They were also denied a share in booty since they could not ride horses and participate in fighting. A daughter was disliked for yet another reason. If the daughter survived she had to be given away in marriage.

Thus, a woman cannot be married without her consent. A woman has a right to say ‘No’ to any of the marriage proposal. Her parents have no authority to marry her against her will. It is absolutely clear. Then, the verse mentioned above orders the husbands to treat their wives with dignity, not to be harsh with them in words, actions etc.3

The status of parents in Islam is very high, much above any other relationship among the human beings on this earth. This is a ruling about both parents, but mother has a special status for Muslims, as it is evident from special mention of mother in the verse itself. However, following hadith shall tell
(A)

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(B)

Please cite this volume as QFJ Vol. VII, NO. 1, 2014-15

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EDUCATIONAL REFORMS OF BEDIUZZAMAN SAID NURSI AND ITS IMPACT ON POSTERITY

Nighat Rasheed*

The most important problem of Turkey and the Islamic world is our inability to give a sound, proficient and straightforward education. The main factor behind most of the problems that we can imagine such as economic crisis, moral degeneration, terror, chaos and disintegration of Islamic world is our shortcomings -in education.1 Bediuzzaman Said Nursi (1879-1960) expressed our enemies are ignorance, poverty and disputes. We will fight against these three enemies with education, industry and unity.2

Nursi was dissatisfied with the existing education system and formulated comprehensive proposals for its reform. His large scale project for educational reform which included the combined teaching of the Islamic and physical sciences, specialization, the democratization of the educational system and many other forward looking measures.3

*Assistant Professor, Department of Islamic Studies, AMU, Aligarh
INTERNATIONAL CONFERENCE ON
CRIMINAL JUSTICE SYSTEM:
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