

فہرست مضمون نگاران سے ماہی تحقیقات اسلامی علی گڑھ جلد ۵، ۳، ۲۰۱۶ء

مضمون نگاران	مضامین	شمارہ	صفحات
احسن رضا، حافظ محمد	صوفیانہ تفسیری رجحان کا ارتقائی	۲	۱۵۱-۱۴۳
احمد مطلوب (بغداد)	مولانا فراہی کی تصنیف جمہورۃ البلاغۃ	۳	۳۶۴-۳۳۹
اصلاحی، ظفر الاسلام	اوراق سیرت (تبصرہ)	۳	۳۷۰-۳۶۵
اصلاحی، کلیم صفات	فیوض الحرمین - ایک مطالعہ	۳	۳۰۴-۲۹۳
اعظمی، ابو سعید	فراہی کی تصنیف جمہورۃ البلاغۃ (ترجمہ) ۲	۳	۳۶۴-۳۳۹
الہ آبادی، محمود حسن	حسن البیان فی مافی سیرۃ العثمان	۱	۴۹-۲۷
انتیاز احمد	میڈیکل انشورنس سے متعلق فقہی اکیڈمیوں	۱	۶۶-۵۱
تنویر قاسم	حضرت عیسیٰ کی تعلیمات امن	۴	۴۲۰-۴۰۳
جاں نثار معین	مصر میں آزادی نسواں کی تحریک	۴	۴۴۰-۴۲۱
حسان، محمد انس	شبلی کی سیرت نگاری کا تنقیدی جائزہ	۳	۲۹۲-۲۶۹
ڈنفر، احمد دون	مغرب کو اسلام کا تحفہ	۱	۱۰۶-۹۵
رضوان خان، محمد	اقبال اور دبستان شبلی (تبصرہ)	۱	۱۱۶-۱۱۵
سعدیہ گلزار	معاشی فلاح و بہبود کا اسلامی تصور	۲	۲۱۶-۲۰۱
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عامر، محمد امین	امیر خسرو کی تصنیف، خزان الفتوح	۲	۱۷۵-۱۶۹
عمری، سید جلال الدین	اسلام کا فکری انقلاب اور دور حاضر کے تقاضے	۴	۳۸۹-۳۰۱
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“	صلاحیتوں کو پہچاننے اور ترقی دینے کی ضرورت	۳	۲۶۷-۲۶۱
“	مولانا شبلیؒ، امت مسلمہ اور دارالمصنفین	۱	۱۱-۵
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۳۸۹-۳۶۳	۴	اسلامی تحریکیوں کی علمی و فکری ترجیحات	فلاحی، عبید اللہ فہد
۴۹۴-۴۹۱	۴	تصوف کی حقیقت (تبصرہ)	فلاحی، محمد اسعد
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۴۶۴-۴۴۱	۴	اسلامی ریاست میں مذہبی آزادی	قاسمی، ظفر دارک
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۲۶-۱۳	۱	شیخ محمد عبدہ کی تجدیدی فکر۔۔۔	قریشی، عقیل احمد
۱۶۸-۱۵۳	۲	اسلامی ریاست میں ادارہ احتساب	کریمی، محمد جرجیس
۴۹۰-۴۸۹	۴	اقسام الایمان فی اقسام القرآن (تبصرہ)	مالانی، الطاف احمد
۳۱۸-۳۰۵	۳	توحید خالص کا تصور۔ صحف سماوی میں	محمد افضل
۱۰۸-۱۰۷	۱	ارشاد السلسیم الی علوم الحدیث (تبصرہ)	ندوی، محمد رضی الاسلام
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Abstract of the Articles

Ideological Revolution of Islam and Requirements of the Present Age

Maulana Syed Jalaluddin Umari

President Idara-e-Tahqeeq-o-Tasneef and Ameer Jamaat-e-Islami Hind

Students Islamic Organisation of India (SIO), an All India students organisation running under the patronage of Jamaat-e-Islami Hind, organised an international conference on the theme 'India International Islamic Academic Conference', at India Islamic Cultural Centre, New Delhi on 8-9 October 2016. Besides the research scholars of various universities in the country, a number of scholars and intellectuals from abroad also participated in the conference. Some extracts of the keynote address Maulana Syed Jalaluddin Umari, as patron of the organisation, delivered in the Inaugural Session of this conference have been presented in this article.

In the beginning, the Maulana said that Islam has stressed the importance of education. It proves its truthfulness with solid arguments. It invites people to think and enjoins them to apply their wisdom and insight. Islam has given man this right much before. Then he talked on some of the issues that have got much importance in the modern age, for

example world peace, jihad, relationship between Muslims and Non-Muslims, and the problems of Muslim minorities in the various countries, etc. In the end, he stressed the need for highlighting the authenticity of Islamic beliefs and its system of Shari'ah in the language of the age and in a manner befitting the modern academic and research standard so that the objections raised thereto might be addressed properly and the new generation of Muslims getting influenced with the erroneous thoughts and trends of the modern age might be protected.

Jesus Christ's Teachings of Peace

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Undoubtedly, every religion of the world calls for peace. Either revealed or non-revealed religion, the prophet of every religion declared peace and tolerance as the pivotal point for welfare and betterment of humanity. In the same way, Jesus Christ enjoined his followers to restrain themselves from committing atrocities and violence and to create an environment of truthfulness. Moreover, he advised his pupils to shun the behaviour of hatred and prejudice and to forgive their brothers even 70 times. But today, contrary to the teachings of the founders of religions, terroristic and violent behaviour is rampant among the followers. To these followers, personal interests are more attractive than human brotherhood. The basic purpose of this article is to present a noble example

from the teachings of Jesus Christ in the light of four gospels. It is need of the hour to raise the voice of truth and peace that was raised by the real well-wishers of the community.

Movement of Women's emancipation in the Egypt and its impact

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The women's lib movement started in the west. The main objective of this movement was to resolve women related issues like women's rights, gender equality, women education, etc. Its development and expanse can be traced in the literary, political, social and economic societies of other countries. Its effects are palpable in the works of international literature. This article makes an attempt to trace the influence of women's lib movement in the literary works of Egypt. The women's lib movement was important in the academic and literary environs of Egypt which comprised political, Islamic, civilizational, literary, critical and lingual movements. It influenced not only the academic and literary environs but the Muslim society as well. Whether prose or poetry, its effects were there in every genre. This western concept of women's lib gained roots in Egypt as a result of the influences of French culture and civilization over there. When France attacked Egypt under the leadership of Napoleon Bonaparte in 1791, it brought a revolution in the academic and literary, political and ideological as well as economic lives there. It left deep influence on the Egyptian society. When did Egyptian

women step into the practical field? Why was there conflict between pro- and anti-Hijab trends? When and what measures were taken for women rights? This article attempts to answer these questions in the light of Arabic literary works.

Religious Freedom in Islamic State

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Some people say that Islam does not sanction religious freedom. This objection is baseless. Islam accepts freedom of religion, and deems it the duty of the State to grant all its citizens freedom to religious belief, traditions and expression.

The Qur'ān has declared in unambiguous terms that there will be no force or coercion in matters of faith. An Islamic State cannot compel its citizens to accept Islam; they will have the freedom to practise their respective personal laws. The Qur'ān forbids its followers to say ill of the deities of others. It enjoins believers to provide a non-Muslim with an opportunity to understand Islam even during war. The Non-Muslims living in an Islamic State have been permitted to construct new places of worship. Similarly, Non-Muslims can enter mosques and worship as they like. However, due to certain expediencies, they are not allowed to enter the premises of the two Holy Mosques.

This article discusses all these issues and proves in the light of the Qur'ān, Hadīth and Fiqh that Non-Muslims living in an Islamic State enjoy full freedom to practise their religion.