

ABSTRACTS:

THE ANALYSIS OF ARCHAIOLOGY IN THE LIGHT OF
SELECTED QURĀNIC ARCHIVES

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The origin of the word archaeology comes from a Greek word archaeology meaning discourse about ancient things. Understanding Islam archaeology helps a lot. There are a lot of places, can be understood by help of this knowledge. This paper discusses Qurānic archives in three ways.

1. Hazrat Ibrahim (A.S.) has been mentioned by the three main religions is the Holy Qurān, the city of Iraq its station. All types of inhabitants used to live over there. What kind of idols was worshipped by them? Today the city has been discovered by the help of these information one can understand his place and deeds.
2. Archive of Aād. Aād is one of the important nations that have been mentioned by Holy Qurān. What were their geographical locations? What kind of the societies were they had? How did they denied the oneness of Allah and they were punished by Allah, The almighty, Archaeology helps a lot in this context.
3. Samood, the nations-What was the chronology of this nations like A,ad. What was their location? How did they deny the Almighty Allah? The ruins of this nation help us a lot.
4. The Study of these nations by the help of archaeology proves the authenticity of Qurān. The writer elaborated that this knowledge makes easier to understand Qurān.

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Notes and References

¹ According to Muslims faith this Book, the Qur'an, is undoubtedly from God, based wholly on Truth, revealed on His last Messenger Muhammad (SAW), for the guidance of mankind see Tafheem ul Quran Chapter 2, Al-Baqara

² The word *sunnah* (سنة ['sunna], plural سنن *sunan* ['sunan], Arabic) is derived from the root (سن [sa-n-na] Arabic), meaning smooth and easy flow (of water) or direct flow path. The word literally means a clear and well trodden path. In the Islamic terminology it is the path which has been laid down by the character, manners, ritual habits, deeds, example and legislative actions of the Messenger of Allah Muhammad (AW). According to Quran it is incumbent on the Muslims to make the Messenger's life as their role model and follow him—see Quran 3:164&3: 21; Islahi, Amin Ahsan (1989 (tr:2009)). *Difference between Hadith and Sunnah, Mabadi Tadabbur i Hadith (translated as: Fundamentals of Hadith Intrepretation)* (in Urdu). Lahore: Al-Mawrid; Nasr, Seyyed H. *Sunnah and Hadith, World Spirituality: An Encyclopedia History of the Religious Quest*. 19 vols. New York: Crossroad. 97-109

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Egyptian, Indian and Greek civilizations were either hierarchical in their setup, or authoritarian or paternalistic in their pattern, character and nature. A class system was prevailing in the Greek civilization. Plato in his vision of an ideal state divided a society into three classes. The justice of the state consisted in each of the three classes doing the work of its own class community.

From very ancient times states have acknowledged the special rights of foreign representatives. Diplomats, the heads of the states, world organizations and international personalities all are immune from the application of general law of the state, in one pretext or other.

Under the International law, ambassadors and diplomats of foreign countries together with members of their staff and families are exempted from proceedings under the law of the land to which they are accredited

Islam does not recognize any privileges but holds all believers equal in honor and esteem. The Messenger of Allah by his conduct and sayings changed olden concept of equality. He did not discriminate between rich and poor, low or high; he always treated them alike. He selected and appointed people on the basis of their personal capabilities and qualifications irrespective of their social and economic status, as Zaid (a slave) was appointed commander of many military campaigns and men of very respectable tribes fought under his command. Ibn Umm Makhtum was blind and poor but was greatly honoured and esteemed in Islam.

The high degree of equality established by the messenger of Allah and his companions has no parallel in human history. Messenger's life is full of instances which indicate the high quality of his life.

In short the Messenger of Allah by setting his own example of equality in all areas of human activity, as the head of the state, as a judge, as a commander as a religious leader, as a father and as a husband, materialized the conceptual idea of equality and gave it a practical form. He proved by his persistent and consistent conduct that as a human being, he stood equal with every other member of the state and had no legal right to claim any superiority over others. Setting himself as an example he taught others that as human beings, they all stand on the same level and deserve the same rights in law.

When the Islamic State was flourishing in its pristine glory and splendour, the common people could equally lodge complaints against the caliph of the time in the court and the case of Jabalah ibn al-Aiham, the ruler of Ghassan in this connection is a classical example. He whom ordered by Caliph 'Umar in Mecca to conciliate a Bedouin whom he had hurt, otherwise retaliation would be taken upon him in the ordinary process.⁵⁷

The Righteous Caliphs did not only maintain these standards of equality among their subjects and officers but themselves submitted to these standards. Hazrat Umar and Hadrat Ali appeared in the courts of Qadi(judge) during their caliphate when they were used against by some ordinary citizens. Once there was a dispute between Caliph Umar and Ubai bin Ka'b. Ubai loaded a suit in the court of Zayd bin Thabit. Hazrat Umar appeared as defendant. Zayd accorded him honour. Umar was very displeased at this partiality and addressing Zayd said, 'if an ordinary man and Umar are not equal in your eyes, you cannot be considered fit to be a judge.'⁵⁸

As far as the non- Muslim citizens of the Islamic State are concerned, the rule of Islamic Shariah (law) about them has been very well expressed by the Caliph Ali in these words: *They have accepted our protection only because their lives may be like our lives and their properties like our properties.*⁵⁹

IMPLICATIONS

In the western perspective the concept of equality is loaded with very high social and political rhetoric. In the past or to be stated more specifically since the French Revolution, it has served as one of the leading ideals of the body politic and is being aired at present as well for the same purpose. However, for all practical purposes it is just a loud thought having no roots in reality.

The term equality is used in different senses and connotations.⁶⁰ Thus the notion is self-contradictory. To say that men are equal does not mean that they are identical. Equality implies similarity rather than 'sameness.'⁶¹

By applying the idea of formal equality the moral principle of justice is seriously injured, which advocates treating all the people equally irrespective of their social, political and economic status in life.

The basic idea of equality and Rule of Law means that no one is exempted from the application of law and that every man is subject to the jurisdiction of the ordinary law of the state, but history is evident that the Babylonian,

إني لم أستعمل عليكم عمالي ليضربوا أبشاركم، وليشتتموا أعراضكم، ويأخذوا أموالكم، فمن ظلمه عامله بمظلمة فلا أذن له عليّ، يرفعها إلي حتى أقضه منه، فقال عمرو بن العاص: يا أمير المؤمنين، رأيت إن أدب أمير رجلاً من رعيته أتقصه منه؟ فقال عمر: وما لي لا أقضه منه، وقد رأيت رسول الله صلى الله عليه وسلم يقص من نفسه.

Gentlemen, officers are appointed not to harass you or seize your properties. They are appointed to teach you the way of the Messenger (S.A.W.). Therefore, if any officer has acted otherwise let me know so that he should be compelled to make good. Amar bin Aas (the governor of Egypt) rose up and said: would you punish an officer who beats a person for enforcement of discipline? Hazrat Umar replied: Yes, I swear by Him who holds my life in His hand that I will certainly punish him for I myself saw the Messenger(S.A.W.) punishing such officers. Take warning! Do not deprive them of their rights lest they be compelled to do wrong.⁵⁵

During the caliphate of 'Umar, Muhammad the son of Amr ibn al-Aas, the Governor of Egypt, whipped an Egyptian.

أتى رجل من أهل مصر إلى عمر بن الخطاب فقال يا أمير المؤمنين عاذ بك من الظلم قال عدت معاذ قال سأبقت ابن عمرو بن العاص فسبته فجعل يضربني بالسوط ويقول أنا ابن الأكرمين فكتب عمر إلى عمرو بأمره بالتقدم عليه ويقدم بابه معه فقدم فقال عمر أين المصري خذ السوط فاضرب فجعل يضربه بالسوط ويقول عمر اضرب ابن الأكرمين قال أنس فضرب فوالله لقد ضربه ونحن نحب ضربه فما أقلع عنه حتى تمنينا أنه يرفع عنه ثم قال عمر للمصري ضع على ضلعة عمرو فقال يا أمير المؤمنين إنما ابنه الذي ضربني وقد اشتفت منه فقال عمر لعمرو مذكم تعبدتم الناس وقد ولدنكم أمهاتهم أحراراً.

The (sufferer) Egyptian went to Medina and lodged his complaint with the Righteous Caliph, who immediately summoned the Governor and his son to Medina. When they appeared before him in Medina, the Caliph handed a whip to the Egyptian complainant and asked him to whip the son of the Governor in his presence. After taking his revenge when the Egyptian was about to hand over the whip to 'Umar, he said to the Egyptian, Give one stroke of the whip to the honorable Governor as well. His son would certainly have not beaten you if it were not for the false pride that he had in his father high office. Then he turned to Amr ibn al-Aas and said; O Amr, when did you start to enslave the people, though they were born free of their mothers⁵⁶.