

ABSTRACTS:

**TAFSIR ZIA UL QURĀN: METHODOLOGY
OF LITRARY MEANINGS**

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"Human When Arabs intermixed with non-Arabs Arabic artistic taste decreased and lingual changes took place, as a result complications and difficulties emerged to understand the Holy Qurān. Many words of the Holy Qurān became unfamiliar. In this situation the need to refer to Arabic language felt with intensity. The Holy Qurān due to its unique styles, eloquence and brevity has miraculous distinctive features. These peculiarities cannot be opened without the skill and expertness in Arabic language. But language has secondary rank in the deduction of commandments from Qurān.

The right and positive pattern of premise of Arabic language is that which has accordance with following arrangements:

1. Fixation of meaning by the Holy Qurān.
2. Fixation of meaning by Hadith & Sunnah.
3. Fixation of meaning by context.
4. To keep in view precedents and resembling.
5. To consider and regard the meanings of the words which were in use at the occasion of divine revelation of Qurān.
6. To take into consideration the distinction of actual meaning and metaphorical meaning.
7. To prefer the well-known, stronger and apparent meaning.
8. To prefer the religious terms and meaning of the words.

Peer Muhammad Karam Shah Al. Azhari was a wellknown scholar of Muslims. He is also Mufissir of Qurān. Positive patterns of premise of Arabic Language are applied in his book Tafseer Zia al Qurān.

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Muslim Sources, West's Plan and Seymour Hersh

Mahmoud Ahmadinejad has recently repeated his views on the Holocaust, calling it “a lie” while warning that Israel has no future. His remarks lend grist to the Israeli prime minister’s “Iran is an existential threat”. Hours before his address to the United Nations Assembly last Wednesday, the Iranian leader was interviewed by CBS anchor Katie Couric, who showed him photographs of Holocaust victims. “You have called the Holocaust ‘a lie’,” she said. “Is this photo fabricated? Is this photo a lie?” “There are many historical events, similar historical events,” he retorted. Why is this one, in particular, so important to you? In World War II 60 million people were killed. Why are we just focusing on this special group alone? We are sorry for all the 60 million people who lost their lives, equally particularly the Muslims.

This all shows how much the deep concern has Hersh on the international politics. He is aware of the factual position of idle and pupit Arab rulers. His views show he has a national sympathy in his mind about America as an intellectual he critics is the U.S policies and favours the Muslim cause such a scholar can maximize a pressure on United States that is dire need in this complicated situation. If the criticism come from west’s own intellectuals, the impartial referees can decide the true picture which is being make from worse to the worse by blaming Muslims, barbaric, illiterate inhuman, non-cultured and savages. Such positive pockets and plus points may be encouraged so the aggressors reconsider the clash of civilizations and Muslims get their “lost” status!

Notes and References

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Iran, a secular and pro-American Iran sometimes this “change” is brought by inside terror activities, bomb blasts, even cross border invades. He, then, argues the local people are mobilized on ethnical bases in the name of deprivation like Azeris, Kurds and Baluchis. Moreover lack of education, social rights, suppression of women, children, in the name of human rights, even Islamic bombing is highlighted. For the purpose many eradicating measures are stepped. For instance to counter Islamic bomb the neighbouring states like Israel and India are helped out. Even Hersh admits that stories are planted. So the propaganda operations by the “White House” are spread to achieve the target. When he was asked, why America did not attack Iran, he replied as, there was a threat from six American Army Generals to resign; so the military won the battle inside instead of outside.

In another interview Hersh insists at the denial of US president that there was no clash between the political and military power, rather they both decided to replace the government in Iran. Hersh asks if Iran is bombed aren't the Iranian's like western people. Seymour Hersh says the American president is mad. He does not talk to anybody. He should talk even North Korea, Afghanistan and Pakistan also²⁹.

How to Remove the Barrier

There are also some concrete suggestions on how to dispel the stereotypes. Shaheen suggests Americans should reduce hatred for minorities such as Blacks, Jews and Hispanics when a stereotype appears, encourage communications between media and the Asians conferences on stereotyping at selected universities may be enhanced. Arab speakers from different professions be invited; encourage contact between media personnel from the US and the Middle East; read “not the work of a day” by the Anti-Defamation League which documents how Jews countered a stereotypes in America; in comedies, let the viewers laugh with the Arab character, not at them. And as Abdeen Jabara, President of the American-Arab anti-Discrimination Committee said: “We do not ask for apologies regarding past abuses.

Linda Heard Depicts the situation in this context; If Tehran is concerned about Israeli saber rattling and threats of crippling sanctions from its western allies, it's not showing it. On the contrary, the Iranian President

Muslim Sources, West's Plan and Seymour Hersh

systematic difference between the West, which is rational, developed, humane, superior, and the orient, which is aberrant, underdeveloped, inferior²⁵. Said also points out that the study of Middle East started in the US not to better American understanding of that forces which are contending with the American idea for acceptance by the Near East²⁶.

As long as the media see the Middle East as a 'political hot spot' not as an area with a history, people and culture, there will be distortion. Islam has to be better understood after all there are as many Muslims in the US as there are Jews, according to the latest census. Also, while ethnic and religious festivals of Jews and Chinese and other minorities are regularly publicised, the media never mentions the Arab or Muslim festivals, which are regularly celebrated in this country and around the world. Overall, attitudes about the Middle East of the press, government, movie executives and others have to change in order to represent the Arabs as they are, not as "we" see them²⁷.

An American AMY anchor person conducted an interview with Seymour Hersh, he concludes the Arab, Iran traditional conflict, still, continues. Prince Bandar the former Saudi Ambassador to US and member of newly formed National Security Council. He plans to organize the neighboring states on sectarian bases i.e. Sunni, Shia bases. Political conflict is being made complicated. Religion is used for scoring numbers. Basher al Asad and Iran are the main target of this game. Saudi Arabia, Egypt, Jordan, UK, US and Israel is a grand alliance against the Shia normally and Iran particularly. In this context Hezbollah has limited in its activities. For the purpose the money got from Iraqi oil is being spread among these states. Huge amount was found at the fall of Saddam Hussain and it was used for these "funds". The funds are distributed by the Prince Bindar, a liberal one and a friend of US. He can even say prayer, have a business meeting and have a drink. This, all is called, the redirection. This is bombing internally no direct attack but creating internal disturbance by awaring the masses in the name of democracy.

For the purpose they use a term 'decapitation'. Targets are key player, leaders and religious leaders. This is infact a regime change plan. You hit the leader where the line, what do they do. Here "funding" really brings a change, life style gets a marvelous change, people, feeling contrast, rush, take over, directly or by vote, they set up a democratic change, example is

as dumb or ‘common people.’ In the 1920s the Middle East was portrayed as an exotic place with some negative themes such as abduction, theft, revenge and slavery. In the 1960s murder was added to the list along with torture, explosions, prostitution, revolts, smuggling and treason²¹. “Many American journalists carry into their work a strong subconscious tendency to ascribe virtue to Israel and malevolence to the Arabs, as if the conflict were a simplistic western movie scenario with the good guys and bad guys,” Ghareeb writes, “Another reason Americans don’t know much about the Middle East is the complete absence from American textbooks and media of Arab culture, literature and historical contribution to the world,” Suleiman writes, “What is also missing is the Arab middle class. We never see the Arab doctors, scientists, teachers or a host of peoples who make up what is called the Arab world.’ American schools and colleges also fail to provide any information about the Middle East to their students, partly because the teachers don’t know anything either²².”

Iranian Revolution

It may be noted here that the Chinese students who gave their life in Tienme Square were not called fanatics. Most Americans would not call Patrick Henry a fanatic because he said “give me liberty or give me death” Even more racist is the shallow view of “New York Post” reporter George Carpozi, Jr. who in his book claims that Khomeini was an Arab and that Islam began in fifth-century B.C. Mosley writes: Like Adolph Hitler in another time, Ayatollah Ruhollo Khomeini is a tyrant, a hater and a threat to world order and peace. The principal difference between the author of Mein Kampf and the compiler of the Islamic Government is that one was an atheist while the other pretends to be a man of God²³.

Edward Said has shown in his study orientalism that Western orientalisists have, since early 19th century, taken an euro centre, dominant, highly polarised view of the Orient, specially the Middle East. Arabs have always been represented as possessing ‘centuries of experience and no wisdom.’ As lacking any individuality or ‘narratable life histories,’ as being irrational, backward, and inferior, as force to be feared and therefore controlled. ‘Orientalists were rarely looked at; they were seen through, analysed not as citizens, or even people, but as problems to be solved or confined²⁴’. Said quotes, ‘The principal dogmas of Orientalism exists in their purest form today in the studies of Arabs and Islam. One is the absolute and

mostly negative attributes of Arab society projected. The low standard of Arab living was constantly mentioned as undemocratic in political orientation, their disunity and inter-rivalry. "Good qualities" were rarely¹⁸. The Palestinian guerillas became the "Arab terrorists," the October War became the Yom Kippur War - although it could very well be called the Ramadan War because it was fought during the Islamic month of fasting. Buzzwords such as "Arab terrorists" or "Muslim fundamentalists" have become common. Interestingly the media do not call Barak Obama a conservative or capitalist president. The "newspeak," as Noam Chomsky calls it, also appears in other ways. Extremists" are those who do not accept the US position, while "moderates," are those who do. There are other ways that the elite media prevents opposition points of view In April-May, Yasir Arafat issued a series of statements calling for negotiations for mutual recognition. The national press, according to Chomsky refused to publish the facts. One of the problems is that TV always requires a villain. The villain's choice today is the Arab, Shaheen writes. Shaheen also points out that "TV relies on an "instant Arab kit, which includes belly dancers' outfits, head dresses, veils, dark sunglasses, flowing gowns and robes, oil wells, evil mysticism, limousines and camels. We see Arabs as billionaires, bombers, or belly dancers villains of choice. Shaheen provides other examples. Evil is also associated with Islam, Uris writes that the Arabs, are 'a decadent, savage people controlled by the religion that has striped them of all human ambition... except for the few cruel enough and arrogant enough to command them as one commands a mob of sheep. They are a mad society. The novel also portrays the typical stereotypes of the Arabs such as their lust for power and sex their fatalistic belief and willingness to kill humans, their ignorance and backwardness¹⁹.

West as Decent

Professor Jack Shaheen did an extensive study of comics that negatively depict Arabs. Comics, considered to be a harmless medium of entertainment, which are read mostly by children, contain some of the racist and stereotypical representation of Arabs What he found was everywhere the Arab is the enemy: Arabs vs Donald Duck, Batman, Hawkman Arab vs Americans, Israelis, Europeans Arabs vs common human decency²⁰. Out of the 218 Arab characters in 215 comics that Shaheen surveyed, almost three-fourths are portrayed as 'evil,' and the rest

Muslims and the economic revelry is rising between Asian nations and the West. The Arab-Western conflict is mostly one of tangible political issues: Israel's implementation done in what formerly was Arab territory and the control and exploitation of oil. It is true that Islamic fundamentalists preach opposition to Western civilization as such, but Islamic fundamentalists are not Islam. The main front in their battle is with other Muslims, as in Algeria and Egypt today¹⁵.

Rationale of Racial War

I do not think that Mr. Huntington really understands what he has done. He has provided the rationale for something like racial war. Adherence to 'a civilisation', like membership in a race, 'is un-negotiable and uncompromisable. It is unchosen and inescapable. If our future indeed is war between civilization, then it is a future of perpetual and unendable war or at least of wars endable only by extermination which was Hitler's conception of his war against the Jews. This is a desperate view of history and expression of a total and is responsible fatalism. It is morally as well as politically catastrophic in its implications. It is also simply untrue.

World War, into Cold War converted as Hidden Revivalary

The potential as well-as actual 'conflicts in the world today have to do with money, commerce, territory, political and economic interests. They all can 'be dealt with through conventional political, economic ideas or, if it comes to that military measures they have solutions. A conflict of civilizations have no solution. The practical effect of Mr. Huntington's measures is to rationalize vulgar stereotypes of entire peoples and to license apocalyptic thinking of the kind that already in this century has given us a world war and the cold war. That this should be taken seriously in Washington in deeply dismaying¹⁶.

Negative Picture of the Arabs

Michael Suleknsn, a professor of Political Science at Kansas State University, conducted an exhaustive study of newspaper and magazine coverage of Middle East issues in the elite press. The New York Times, US News & World Report Newsweek, Time, Life, Nation and New Republic were covered in the survey. American media portrayed either a mostly negative picture or an anti-Arab attitude¹⁷. During the 1956 Suez Canal crisis, Suleiman found, by and large, Arabs being portrayed as nomadic and

to order their politics and control their destiny. It was also rooted in the encounters we have identified; Saddam was being called 'a modern Saladin' by his supporters in the Middle East and there was talk of jihad. The position is complicated by interpenetrating networks in our age. Not all Arabs are enemies for the Americans: Saudi, Egyptian and Kuwaiti troops fought alongside them. For many of these Arabs, Saddam was a murderous tyrant¹³.

Huntington's View and Robert Fisk

Thus, Professor Samuel Huntington of Harvard's well-timed essay, "The Clash of Civilizations," is widely cited in Washington as "the new 'X' article" reference, of course, to the brilliant 1974 Foreign Affairs essay by George Kennan that provided the American government with the rationale for its policy of containment of Soviet communism. Mr. Huntington's forecasting record is not as good as it might be. He produced an essay for the Trilateral Commission in the early 1980s that argued that Western democracy was in grave danger from communism because of its failure of morale and will. Everyone knows what actually happened.

Conflict, Replaced towards Civilization

His thesis today is that national and ideological conflicts are being replaced by conflict between civilisations. "The next world war if there is one," he says "will be a war between civilisations." Implicit in his essay is that this war, if it comes, will be between Islamic civilisation and the West, or between 'a "Confucian" Asian civilisation and the West. (He believes that Japan cannot dominate East Asia but that China can). Mr. Huntington says that the wars of kings were replaced in the 18th and 19th centuries by the wars of nations, then by the wars of ideologies, and that now it is time for the wars of civilisations. Much that he says is interesting¹⁴.

Sole Target Getting Asian Reserves

To some extent it is true. The great civilizations are cultural and moral rivals.' Members of these civilizations have revelry fought in the past, although chiefly are religious reasons. There are issues of conflict between Islamic and Asian States and the West today. However his claim that we have again to make war between civilization rests on the fact that Arabs and the West have struggled over Israel and oil that Yugoslavia at war lies on the fault line dividing the Orthodox from Catholics and both of them from

A. Arberry, M. Watt, L. Massignon. We must not allow their links of various kinds with the colonial powers and a consciousness of the larger encounter between Islam and the West to detract from their contribution¹⁰. Moreover, in the very premise of Orientalism something central and indispensable is absent: it is the notion of a common, universal humanity embracing human society irrespective of colour and, creed. By denying a common humanity Orientalism corrodes the spirit and damages the soul, thus preventing a complete appreciation or knowledge of other people. In this light Orientalism is either cultural schizophrenia or a complex form of racism.

New Breed of Western Scholars – a Negative Role

Though most of the renowned Orientalist names are no longer with us, their influence is pervasive and the ideas of younger writers continue to be shaped by them. However, there is emerging a new breed of western scholars, born from the Orientalist tradition yet different in sympathy and style. *John Esposito, Michael Fischer* and *William Chittick* in the USA, and *Francis Robinson* in the UK, represent this trend. Their work is scholarly and fair; their aim is sympathetic scholarship, a need to know and understand. Unfortunately in their numbers and viewpoint these are still in the minority. The final group commenting on Islam is the *ragbag* body of instant media expert, journalist and novelist, or people in this group Islam is the chief villain, a monstrosity to be reviled and beaten. It is the volume and power of these voices in the media that has drowned the more sober tones of the scholar. Into 1990, when the Gulf crisis was building up, the media experts, numerous academics abandoned their role as observers and became active participants in the efforts to portray Islam in an unsympathetic light. During crises involving Muslims Iran, the Rushdie affair, the Gulf War - they advised governments, prepared reports and appeared in the popular media. The voices of scholars explaining the gentle aspects of Islam-Persian paintings, Arabic calligraphy, Sufi mysticism were drowned by those arguing about geo-political strategy and imperatives¹².

Establishing a New World Order

Dr. Moonis Ahmer is of the view, for most Americans it was an attempt to establish the New World Order, one that was post-colonial and post-cold-war. It was to be based on justice, promising hope for humanity. For most Arabs it was a continuation of the old order; a desire by the West

Then, there's another field of traditional family business. Remember, Bush II and Vice-President Dick Cheney made their fortunes in oil. Turkmenistan that, borders northwest Afghanistan has the world's third largest gas fields and six billion barrels of oil reserves. So, experts say, to meet American energy needs for the next 30 years more (or a developing country's energy needs for a couple of centuries.) The US has always considered oil as a security consideration, and saved it by any means deemed necessary. Few doubt that its military presence in the Arab states has little to do with human welfare and entirely to do with its strategic interest that is oil. The US businessmen, major role players, have deep interest in this oil. They do this job by leaps and bounds, personally and on government level. They fear might there appear another competitive in the region, so they are in very hurry collecting this wealth right or wrong. US officials negotiate with the Taliban for an oil pipeline through Afghanistan to Pakistan⁹.

Difference between Radicals and Modernists

Recently religious pride and nationalist anger have combined to create a reaction against Orientalism which is seen as tainted by colonialism. One inevitable consequence is the outright-rejection of western scholarship by Muslims. Muslim scholars in the West whether Arab, like Rana Kabbani, or Pakistani, like Asaf Hussian are deeply suspicious of western Orientalism in their work. Another consequence is the growth of Muslim writers a kind of Occidentalism, among Muslim writers still unfortunately there are many in whose work paranoia and hysteria pass for thought and analysis. The distortion are not only incorrect but also a sad reminder of what Muslim scholarship one wa

Scholarly Studies of the West

An examination of what contemporary Orientals think of the Occident would reveal images as distorted and dishonest as those in Orientalism. It derives almost entirely from the western media such as films, TV programmes and the VCR. Muslims have still to produce scholarly studies of the West. Edward Said is dismissive of even the most renowned universities "like Princeton, Harvard, and Chicago" where Islam is taught. However the work of the older Orientalists was marked by many positive features. These included a life-time's scholarship, a command of languages, a wise vision and breadth of learning, and an association with the established universities. In this category are the well-known names H. Gibb, B. Lewis,

attempt towards an Islamisation of knowledge was made by scholars like Ismail Faruqi who challenged many existing modernist ideas associated with the West. Muslim economists like Khurshid Ahmad laboured to create an 'Islamic economics. The publication of books "An Islamic Anthropology" Orientalism further provided ideas fueling the challenge to western scholarship. Though he did not coin the term Orientalism Edward Said's book of that title gave it currency (1978/1981). In a nutshell he argued that the west cannot know the orient (for him mainly the Muslim orient) except as irrational, depraved and infantile. This perception is rooted in the power relationship between a dominating West and a subjugated Orient. It is in the interest of the West therefore to depict the Orient in negative stereotypes.

In these endeavors the western media is identified as the chief villain determined to humiliate and ridicule Islam. In turn the western attacks on Muslim extremists the fundamentalists of the popular press easily convert and carry over to an attack on the entire body of Muslims. For non-Muslims beneath every Muslim there appears to be a mullah struggling to emerge the sooner he is put down the better.

Contemporary Scholarship of Islam

Let us discuss how contemporary scholarship of Islam both among Muslims and non Muslims is affected by these perceptions. For the traditionalist Muslim scholar the larger message of Islam, rather than the narrower sectarian or personal squabbles is of importance. They believe in the universal message of God and in inter-faith dialogue. Popular name like Ismail Faruq, Hossein Nasr and Ali Ashrad are to be found here. Some like Aziz Ahmad connect with western orientalis if there is no easy way of the spiraling morass of terror and brutality confronting the world today. It is time the human race holds still, develops into its wells of collective wisdom both ancient and modern. This clash of civilization and cultural gap towards the nations is being widen. The need is to remove this barrier. There is no easy way out for the spiraling morass of this terror and brutality confronting the world today. It is now the time the human race holds still, develops into its wells of collective wisdom, both old, and new. What happened on September 11 overthrew the world forever. Freedom, development, wealth, technology, scientific war all have taken on new meaning.

Strategic Interest

subjugate what by them had been established alongwith the complex civilization. Colonial rule paralyzed Muslim societies congealed thinking and froze their history. Muslims were finding it a hurdle to reconcile themselves with what was shifted becoming the European phase of world history and in this failure and anger they rejected the symbol of modernity.

However what is notable in the turbulence of the ninetieth century and in the face of advancing European across Africa and Asia, is Muslim leadership which vigorously clung to the Quran and Sharia. The Sanusi, Madhi and others were fighting Europeans in Africa: Imam Shamil in the Caucasus struggling against Russian ummer Tal Al Haji whose theocratic state the French eventually absorbed. Muhammad Abdul Hassan in Somalia, Abdul Qadir in Algeria, the Akhund of Swat and Sayyed Ahmad Barelvi in North India and Haji Shariatullah in Bengal fought to preserve the Islamic order. By the time the century turned the Muslim world was still smouldering but subdued.

A distinct transformation is evident in the European perceptions of the Muslims during the second encounter. For Lord Clive the conqueror of the India, the 'typical Indian are servile, mean, submissive and humble. In superior stations they are luxurious effeminate, tyrannical, treacherous, venal and cruel.

If for Muslims the second encounter European colonialism, was a siege, the present encounter is a blitzkrieg. Unlike the earlier encounters it is nether primarily religious nor colonial nor racist but at certain points reflects all three. It is marked by a bewildering fusion of media images scholarly opinions and atavistic cultural responses. The present phase of intense Islamic activity began in the 1970, the Ramadan war in 1973, the Arab oil embargo in the same year led by the vigorously dedicated King Faisal, General Zia'a assumption of power in 1977 and his Islamisation programme and finally the culmination of the decade with Ayatol Lah Khomeini at the head of the Islamic revolution in 1979. The Russian invasion of Afghanistan in 1979 triggered an Afghan Jihad, holy war to liberate it⁸.

Historical Perspectives

Muslim activity was not confined to guns and battlefields. A period of vigorous and confident intellectual activity was noted. An international