

himself to spread the message of the Quran. In fact, this became permanent mission of his life.

Highlighting the contribution of Dr. Israr Ahmad to spread the Dawah of the Quran, article takes into account the functioning of Anjuman Khuddam al- Quran(founded in 1972),Tanzim-i- Islami(established in 1975 and the Quran Academy(set up in 1976). All these actually aimed at spread the message of the Quran and development of understanding of the Quran. Two journals (Meesaq and Hikmat al- Quran) edited and published by him have also the main objective of the Quranic teachings and Sunnah. His *Dars-i- Quran* programme on P.T.V. under *Al-Kitab* and *Al-Huda* was very popular and became source of inspiration for a large number of people. The cassettes of his *Durus*, prepared in lacs, are available in different parts of the world. His translation of the Holy Quran is also available in C.D and book form.

Concluding the article, the writer stresses the point that the most striking feature of his personality was his engrossment with the Holy Quran and his earnest call to the people to turn to the Quran(*Ruju ila al-Quran*). For this purpose he spent all his resources and faculties and continued to work for the same till the end of his life. Moreover, he trained a team of his disciples who could carry on his mission of propagation of the message of the Quran.

The article also seeks to emphasize that the main objective of the revelation of the Holy Quran is to provide guidance every one particularly Muslims. The fulfillment of this objective depended on three kinds of abilities and these are enough knowledge of recitation of the Holy Quran, access to the Quranic message and urge for acting upon its teachings. These three things could be achieved in a better way if one has at least four kinds of knowledge- right way of recitation, awareness about the Quran as the Book of Allah, memorization of some parts of the Quran and good knowledge of its message.

It was also stressed in the article that the curriculum of the Iqra Foundation takes care of all these aspects from the very early level of education. Consisting of five hundred pages, the curriculum of early classes is quite interesting and effective. All necessary details about learning and teaching are given therein, including objective of lesson, seeking important points from the lesson, directives for teachers, pattern of examination and identification of useful books and other sources. This syllabus contains details about pre-nursery, K.G and other six classes. In this curriculum daily one period is fixed for teaching of the Quran. The implementation of this course in thousands of school in different parts of the world shows that learning of the Quran through this course enables children to recite the Holy Quran properly and to memorise the last chapter (*Parah Amm*). Besides, this makes the students fully conscious about fundamental beliefs of Islam, prayers, morals and Islamic history and helps them to build up their personality as the Quran and Sunnah want.

Dr. Israr Ahmad Marhum

Mian Muhammad Akram

The writer gives a brief biographical account of the eminent scholar of Quranic studies and the well-known thinker Dr. Israr Ahmad and highlights mainly his contribution to the development of the Quranic studies through his speeches and writings.

Born in Hisar (Haryana) on 20th April, 1932, later he shifted to Pakistan in 1947 along with his family. During his student life he joined Islami Jamiat Talbah and worked in different capacities in this organization including *Nazim-i-Aala*. Later, he became very close to Sayyed Abul Aala Maududi and joined *Jamaat-i-Islami*. It was from this platform that he started *Dars-i-Quran* at different places. Though he left *Jamaat-i-Islami* after about two years, but he remained occupied with the *Dars-i-Quran*. He passed MBBS in 1954 and during his stay in Karachi he completed the course of M.A. in Islamic Studies. Though he was a physician by profession and did practice about five years and he also continued to deliver lecture on the Quran. But later, he left the medical practice and fully devoted

as in *Surah al Baqrah*. It would seem rather strange to hold the view that the central theme of all the *Surahs* is located in *Surah al Baqrah* but he has endured great pains to prove his point of view. Dr Ghazi has given numerous examples to explain and elucidate the various aspects of this thesis. There could be no doubt that this holds out great possibilities for those interested in the concept of *Nazm* and its application for understanding the Noble Quran and unravelling its mysteries and subtleties.

Elementary Teaching of the Holy Quran- An Introduction of the Curriculum Prepared by Iqra Foundation (Chicago)

Ashhad Rafiq Nadvi

The Holy Quran demands from every Muslim to learn its recitation and to spread its teachings as far as possible. At present different methodologies are adopted for teaching the Quran. In the non-Arab world at the elementary level main emphasis is given on the learning of the recitation of Holy Quran and that is considered enough and no sincere effort is made to enable the children to try to understand the meaning of the Quran. But now for some times the trend is changing gradually and attempts are made to introduce such method of teaching of the Quran that the students would be able not only to recite the Quran, but could also understand the meaning of the Quran to some extent. In this reference the contribution of Iqra Foundation (Chicago) is well-known. This institution is quite famous for preparation of curriculum of different subjects on Islamic model. It has also introduced a unique and modern curriculum for teaching of the Quran as well as other subjects. The main feature of this syllabus is that from the primary level it makes the students aware of the fundamental teachings of the Quran along with learning of its recitation. The article gives details about this curriculum.

The writer is of the view that the Iqra concept of the teaching of the Quran is based on five early verses of *Surah Al- Baqarah*. These verses clearly tell us that the Quran is the Book of guidance. This guidance from the Quran can be achieved only in case it is recited, understood and acted upon its teachings. This brings to light that whatever curriculum is prepared for teaching of the Quran that should cover at least three aspects. It should be framed in such a way that the Quran would appear as fountainhead of all kinds of learning and it would become main source of all branches of knowledge. It was also highlighted in the article that the Iqra Foundation has prepared a comprehensive curriculum which included four stages from the pre-nursery to pre-University. In every stage Quran is taught according to different methodologies keeping in view the age of student, his psychology, mental set-up and personal growth.

**Sayed Hawwa and his Concept of *Nazm* with Reference to
*al Asas fi al Tafsir***

Muhiuddin Ghazi

Said Hawwa (1935-1989) was counted among the most prominent leaders of *al Ikhwan al Muslimun*. He was born at Hama and led the movement in Syria.. He was associated with teaching in Saudi Arabia and Syria. He is particularly remembered for providing vital literature for meeting spiritual, moral and intellectual needs of the Islamic movement all over the world. He was imprisoned for his demand for Islamic Constitution and remained in prison for five years. Among his books *al Asas fi al Tafsir* (11 volumes), *al Asas fi al Sunnah* (14 volumes), *Silsilah al Tarbiyah wa al Tazkiyah*, *Silsilah al Usul al Salasah* and *Silsilah Fiqh al Dawah wa al Amal al Islami* are well known.

Al Asas fi al Tafsir spread over 11 volumes. Most of it was written in prison. In his own view the most important characteristic of this *tafsir* is his concept of *Nazm* (thematic unity). He says that he has for the first time presented the concept of *Nazm* that he applies to entire text of Quran. His concept of *Nazm* is unique and distinct from any other endeavour in this area. Obviously, the revolutionary concept of *Nazm* as propounded by Allama Farahi did not reach him. It was his good fortune that from early age he used to think about the subtleties and finer points contained in the *Surahs* of the Quran. It was in that early age of his life that he discovered interrelationship between *Surah al Baqrah* and the seven *Surahs* that follow it. It occurred to him that the first *ayats* of *Surah al Baqrah* begin with *Alif Lam Mim* and end at "They are on (true) guidance from their Lord, and they are the successful" while the introductory *ayats* of *Surah Al-i Imran* begin with *Alim Lam Mimm* and end at "that you may be successful" (3/130). This led him to conclude that *Surah Al-i Imran* is in fact in elaboration of *Surah al Baqrah*. Then he saw that in *Surah al Baqrah* the introductory portion is followed by "O mankind Worship your Lord (Allah) who created you and those who were before you so that you may become *Al Muttaqin* (the pious) (2/21) and he saw that *Surah al Nisa* that comes after *Surah Al-i Imran* begins with "O mankind Be dutiful to your Lord." Does it mean that *Surah Al Nisa* is an elaboration of *Surah al Baqrah*? He goes to argue that the seven *Surahs* following *Surah al Baqrah* come in a particular order and in fact elaborate the points raised in it. The central theme of these *Surahs* is also contained in *Surah al Baqrah*. According to him this arrangement he has been able to discover in his younger days but it continued to stay with him and later he developed this idea. He divided the entire Quran into twenty four groups and the central theme of each group is located in one or more *ayats* of *Surah al Baqrah* and the arrangement within these groups follows the same arrangement of contents

a very large number of translations of the Quran. The honour of conducting first translation of the Quran into Urdu goes to Qazi Muhammad Muazzam Sambhali who completed it in 1131/1719. Shah Muradullah Ansari Sambhali wrote a *tafsir* of the last part of the Quran in 1185/1770 and named it *Tafsir-i Muradiyyah*. It has gone into several editions. The most acclaimed among the early translations which has defied time and continues to be popular among the scholars was done by Shah Abdul Qadir son of Shah Waliullah Dehlavi. Shah Rafiuddin, another son of Shah Waliullah, also translated Quran into Urdu. The tradition of Urdu translation of Quran has been very strong and continues to be vigorously pursued. So far about four hundred and fifty translations and *tafsirs* have come up in Urdu.

The translations which have been used for this study include those of Shah Abdul Qadir, Shah Rafiullah, Maulana Mahmud Hasan, Maulana Muhammad Junagadhi, Maulana Ashraf Ali Thanawi and Maulana Abul Aala Maududi. Persian translation of Shah Waliullah has also been consulted due to its great significance. Translators usually belong to the class of eminent *Ulama* and therefore could not be expected to commit kind of mistakes which are specific to those who are not fully familiar with the language. Still due to a number of reasons some time they are also likely to fall into such error. This could be, for example, due to their reliance on some earlier translation. Moreover, while engaged in the arduous task of translating the meaning of the Quran they naturally follow the books of *tafsir* rather closely and it is quite possible that some time they happen to choose a particular interpretation which is not accepted by the majority of scholars and this, in turn, finds expression in the translation. The study covers two categories of errors; first category relates to the errors connected with the translation of particular words. The other is concerned with the translation of some grammatical formulations. Sometimes translators have chosen a particular meaning from among a number of meanings carried by the word, which does not fit in the context. Some words are used by the later scholars to denote a meaning different from its original meaning. The translators do not keep this fact in mind and consequently fall into error. Moreover, there are cases of intentional misinterpretation by the translator. The words which have been chosen for this study include, among others, *al shawa* (*al Maarif*/14-15), *sujjirat* (*al Takwir*/6), *al zann*, *asbaha*, *al rauh*, *al mujadala* and *al shajarah*. It constitutes a very valuable discussion and very clearly shows how some of the factors discussed above could lead the translator into serious error. The second category consists of expressions and grammatical formulations which have been wrongly translated and hence the real meaning is lost. While the entire discussion of this section is very insightful and informative the discussion on the usage of “*in*” and “*awla laka*” is extremely rich and valuable.

many of his works He also discussed Maulana Farahi's methodology of *tafsir*-writing, particularly his concept of *Nazm-i-Quran*. All these aspects of Maulana Islahi's writings were taken into consideration in this article.

The main works of Maulana Farahi which were studied and analysed by Maulana Ziauddin Islahi included *Asalib al-Quran*, *Al-Takmil fi Usul al-Tawil*, *Muqaddamah Tafsir -i-Nizamul Quran*, *Tafsir-i-Surah-i-Lahab* and *Tafsir-i-Surah al-Shams*. In this article Dr. Nadvi has briefly introduced Maulana Islahi's studies of these works of Maulana Farahi and has also discussed review of Maulana Farahi's works by Maulana Islahi. In this regard review of the following books was taken into consideration: *Imaan fi Aqşam al-Quran*, *Al-Takmil fi Usul al-Tawil*, *Fi Malakut Allah*, *Tafsir-i-Bismillah wa Surah-i-Fatihah*, *Tafsir-i-Surah-i-Zaariyat*, *Tafsir-i-Surah-i-Qiyamah*, *Tafsir-i-Surah-i-Ikhlās wa Surah-i-Kausar* and *Tafsir-i-Nizamul Quran*.

In the last part of the article, the writer has taken note of the references of Maulana Farahi's works given in the articles of Maulana Ziauddin Islahi. He is of the opinion that no article of Maulana Islahi about Quran and Quranic studies is free from references to the works of Maulana Farahi. Finally; the writer has discussed in detail Maulana Islahi's explanation and interpretation of Maulana Farahi's methodology of exegesis specially his concept of *Nazm-i-Quran* (coherence in the Quran) which is the central point in Maulana Farahi's scheme of the commentary of the Holy Quran.

Literary Analysis of some of the Urdu Translations of the Meaning of Noble Quran

Muhammad Ajmal Islahi
Translation: Abu Saad Islahi

King Fahd Quran Printing Complex at Madinah Munawwarah was established in 1982 and began functioning from 1984. Its objectives included printing of Quran, providing translations of the Quran to meet increasing needs of the Muslim community worldwide and promoting studies in Quran and *Sunnah*. It has established a record as far as printing of Quran and its translations are concerned. With a view to promoting scholarship in the area of Quran and *Sunnah*, it has been organising seminars and conferences. One such seminar was held in 2002 from 23-25 April on the theme of "Translations of Quran." This paper was presented at this seminar. (A report on this seminar was published in *Majallah Ulum al Quran*, Vol. 17, No 1, Jan-June, 2002 written by Janab Ahmad Khan, a participant of the seminar.)

In the beginning of the article a brief history of translation of Noble Quran into Urdu Language is given. Urdu has the proud privilege of having

literary style and diction which has become hallmark of his writings. It is extremely effective, convincing and forceful and has the ability to carry the reader along with it.

Saiyid Qutb has eminently succeeded in working out a judicious combination between the traditional scholarship and modern scientific knowledge in his *tafsir*. He was an accomplished scholar of traditional sciences but at the same time he also possessed great command over modern scholarship. He had watched the western civilization from close quarters and hence was in a position to know its strengths and weaknesses. He effectively uses the tools that the modern science has placed at the control of the man to explain the divine word but he never gives it supremacy over the revelation. Reason is the finest gift of Allah to the human kind but it has its limits. It best serves humanity only when it is kept subservient to the *wahy* (revelation). It is due to this fact that while using the science and scientific tools for explaining the Word of the Allah, he has successfully exposed the negative aspects of the science particularly those features of science which are rooted in materialism and denial of the Creator.

Immense knowledge of the author regarding the basic sources of Islam; the Quran and the *Sunnah*, his grasp over the vast legacy bequeathed by the generations of Islamic scholars, his familiarity with the modern sciences and civilization and their sources as well as his understanding of the scriptures of Jews and Christians, his lifelong ponderings over the Noble Quran and his unshakeable faith in its message has made this *tafsir* an outstanding contribution to the Islamic scholarship and thought. It will be used not only as an authentic source of reference for understanding the divine message but it will also continue to influence and inspire generations of those willing to live and build their society in accordance with the teachings of the Noble Quran.

Contribution of Maulana Hamiduddin Farahi to the Quranic Studies in the Light of Writings of Maulana Ziauddin Islahi

Muhammad Raziul Islam Nadvi

Maulana Ziauddin Islahi's academic contribution is related to different subjects including Quranic studies, Hadith, *Sirah*, Islamic jurisprudence, biography and literature. But the major part of his contribution is about *Tafsir* and Quranic sciences (*ulum*). The writer of the article has mainly discussed his works on Maulana Farahi's contribution to the Quranic studies. In this reference, the present article takes into account the writings of Maulana Islahi about introduction of Maulana Farahi's contribution to Quranic studies and his interpretation of the Quranic thought. In his several articles, Maulana Islahi evaluated Quranic works of Maulana Farahi, summarized the contents of his important books and has also reviewed

somewhat eased and he was allowed to pursue his scholarly activities. This opportunity he utilised to implement his long cherished project of writing an exegesis of the Noble Quran in accordance with his own insight and in his particular style. After an imprisonment of ten years he was released in 1964 but was again arrested after one year and was sentenced to death. He was executed on August 29, 1966 and thus his brilliant career was brought to an end at the age of 59 but he left behind a vast corpus of literature that continues to influence and inspire many throughout the world. However, his magnum opus is his exegesis of the Noble Quran entitled "*Fi Zilal al Quran*" (*In the Shades of the Quran*.)

This *tafsir* has received unparalleled acclaim throughout the world and has been repeatedly published. It has been translated into many languages of the world. Most of this *tafsir* was written in the very difficult conditions of the jail where he had neither the peace of mind nor necessary resources for writing a book of this kind but it has turned out to be a masterpiece and has acquired the status of a classic. It has been considered by many as the most effective and inspiring book that was written in the twentieth century in Arabic language. Spread over six volumes it embodies reflections, thoughts and experiences of a great soul who lived for long under the shades of the glorious Quran and walked in the light provided by it. It is a bliss like which there is no other bliss in this world. Saiyid Qutb believes that the Noble Quran should be explained and interpreted in such a way that highlights its basic message avoiding long winded and unnecessary discussions. This could be best done if the general mental and intellectual milieu obtaining in the present day society is kept in mind. Describing in detail the milieu in which Noble Quran was revealed and taking note of the contemporary achievements and difficulties of the human race in the light of the message of the Quran, it dwells on the teachings of the Book that has been sent down as the greatest divine gift to the mankind. He divides the *Surah* he wants to study into convenient groups of *ayats*. In the beginning he gives a comprehensive introduction outlining the central theme of the *Surah*, the other subjects dealt with in it, the background in which it was revealed and its relationship with preceding and following *surahs*, its diction, style and other related issues. Within the *Surah* while the different components are fully discussed, its relationship with other components is also taken care of. This goes to effectively prove the thematic unity of the Noble Quran. A close study of the book clearly indicates the importance that the author places on the issue of thematic unity and context in the study of the Noble Quran. He has very effectively used these tools for determining the meaning of the words and interpreting the verses of the Quran more particularly on the occasions where there is much difference among the exegetes. All this has been achieved through the medium of a

It was also stated in the Quran as one of the main characteristics of *mominin* that they rapidly go far ahead in doing good work. The Quran says "it is those who hasten in the good deeds and they are foremost in them" (*Al-Mominun/61*). The believers actually do not miss any opportunity of earning goodness, because they are hopeful of getting their best reward. The editorial also seeks to clarify that scope of doing good work is not confined to prayer, fasting, *Zakat* and *Hajj* and other religious matters. There are enough scope for good deed while remaining busy in commerce, agriculture, industry, craft, education, employment or in other profession. The only condition is that rights of Allah and that of His creature are fully taken care of. In fact in every walk of life there is enough scope for performing good deed and demonstrating sense of competition. As a matter of fact, it is honesty, truthfulness and trustworthiness which makes every work noble and brings reward (*thawab*) from Allah Taala.

Tafsir "Fi Zilal al Quran"- An Analytical Study

Safdar Sultan Islahi

Saiyid Qutb (1906-1966) was a great Islamic scholar, thinker, reformer and *da'i* of Egypt. He has played very important role in the interpretation of Islam in the context of modern conditions and left an abiding influence on the Islamic movements throughout the world. He got his bachelor's degree from *Dar al Ulum*, one of the most prestigious seats of modern education in Egypt. After briefly holding a government job he got a chance to go to America to study modern trends in the field of education. This provided him an opportunity to see the western civilization from close quarters and it was destined to play an important role in shaping his thought in the times to come. He grew as a literary writer writing, among other things, poetry and fiction, which were well received in the literary circles. His books "*al Taswir al Fanni fi al Quran*" and "*Mashahid al Qiyamah fi al Quran*" in fact belong to this period in which Noble Quran was studied basically from literary point of view. But these books paved the way for his eventual return to the Quran. He wrote for journals and magazines and also worked as editor of a journal. After returning from America, his thinking underwent great change and he was gradually drawn to the Islamic ideology and ultimately to the fold of Muslim Brotherhood becoming one of its most important leaders. He was appointed to its various important decision making bodies. Later, he was appointed editor of its organ "*al Muslimun*". However, only two months after assumption of this responsibility, *al Ikhwan al Muslimun* was banned and its leaders were incarcerated. Saiyid Qutb was sentenced for fifteen years' imprisonment while some others were sent to gallows. First few years in the prison were very hard and he was subjected to all kinds of torture but later it was

By the Name of Allah Taala

Abstract

Quranic Concept Musabaqah (Competiton) (Editorial)

Zafarul Islam Islahi

This is the age of competition in every walk of life including education, commerce, agriculture, industry, craft and service. Every one has fixed a target and he tries to get it by every possible means. He spends his energy, time and money for the same. and he even does not care for his comfort in this regard. Whoever goes ahead attains his goal. All these human efforts are not condemnable but are desirable, provided these are made within limits of the *Shariah*. The editorial seeks to emphasize that the Quran has its own concept of competition (*musabaqah*) and that is doing good deed and performing virtuous work. The Quran repeatedly invites believers to do good work and demonstrate sense of competition in this regard. The Quran says "For every one there is a direction to which he faces, so hasten towards all that which is good" (*Al-Baqarah/148*). The Quran exhorts the Muslims to make great effort for seeking the blessing of Allah Taala through noble deeds. With reference to the verses of the Holy Quran, the editorial stresses the point that good deed would not go unrewarded. These would be fruitful and bring reward in the life Hereafter. (*Al-Taubah/120&Hud/115*). It was clearly stated in the Quran that whosoever among the Muslims would do good work his efforts would not be worthless. These would be preserved by Allah Almighty for great reward (*Al-Anbiya/94*). The editorial also interprets those verses which call upon the believers to go ahead rapidly for doing noble works and compete with each other in rendering good deeds (*Al-Baqarah/148, Aal-i-Imran/133, Al-Hajj/77, Al-Muzzamhill/20*). Exhorting the believers for doing good work and for creating the atmosphere of competition in this field, the Quran says that this is a peculiar trade which has no loss but ensures success fully (*Al-Fatir/29*). The Quran further invites the believers to come forward for seeking forgiveness from Allah Taala and for getting paradise which is last goal of every Muslim. The Quran says "And march forth in the way (which leads to) forgiveness from your Lord and for paradise as wide as the heavens and earth, prepared for the pious people (*Aal-i-Imran/133*). It was also clearly stated in the Quran that those who desire for success in the life Hereafter and strives for it, he would be fully rewarded by Allah Taala. The Quran says "And whoever desires the Hereafter and strives for it with the necessary efforts due for it, while he is a believer then such are ones whose striving shall be appreciated and rewarded by Allah (*Bani Israil /19*).