

for the researchers. There is a manuscript of a *Tafsir* preserved in the library of Strasbourg, France. According to the information available about this manuscript, its author is Imam Abul Qasim Tabrani. This obviously refers to Imam Abul Qasim Sulaiman bin Ahmad bin Ayyuab al Lakhami al Tabrani. He has left behind a number of books in Hadith as well as *Tafsir*. But a close perusal of the book would reveal that he is not the author of this particular book. The method of writing, diction and other peculiarities of his style are conspicuous by their absence in this book. He is very particular about citing *sanad* for whatever he quotes while in this book no *sanads* are mentioned. On the back of the book the name Abdul Samad is written. It was generally believed that it perhaps refers to the person who might have owned this manuscript. But interestingly this name also occurs inside the book. On deeper examination it emerges that this is in fact the name of the author. His full name is Abul Fatah Abdul Samad bin Mahmud bin Yunus Ghaznavi. This book has been well known and popular. Haji Khalifah (462/1) has mentioned the book with the name of this author. He has given *Tafsir al Fuqaha* or *Takzib al Sufaha* as the name of the book. The first lines quoted by Haji Khalifah are exactly the same which are found in the manuscript preserved at Strasbourg. The article also provides information about the other manuscripts of the book found in other libraries. At the end some of the main characteristics and salient features of the book have been discussed and analysed.

translated along with the *Tafsir-i Tabari* by a team of *Ulama* of Khorasan and Central Asia. Turkish scholars believe that some Turkish *Ulama* were also included in this team. Inspired by this endeavour the first complete literal translation of the Glorious Quran was completed. Later, the Persian translation of the *Tafsir-i Tabari* was rendered into Turkish. It is to be noted that during the rule of the Saljuqs not much importance was given to the Turkish language and all the academic and official works were transacted in Arabic and Persian languages. It is perhaps due to this reason that no attempt at translating the Glorious Quran into Turkish is known to have been made during this period. During the period of anarchy that followed it, a number of partial and complete translations were made. After the establishment of the Ottoman dynasty in 1299 C.E., initially the process of translation did not gather speed. There were reservations about translating the meaning of the Glorious Quran. These reservations were sharpened because there was a move to replace the recitation of the Arabic text of the Quran in the prayers by its translation. It was not until 1908 that permission to translate the meaning of the Quran was decreed. It was felt that though it was absolutely true that the translation cannot take the place of the original text but for those who were not familiar with the Arabic language, it was necessary to make the meanings of the Holy Book accessible to them. A number of translations were carried out but the advocacy of replacing the recitation of the original text by the translation greatly affected the process. For example the great Turkish poet Muhammad Akif had translated the text as a part of a project but asked his heirs to destroy it after his death. In 1928 the Arabic script was replaced by Latin script. From then till now very large number of translations has appeared. Besides the Turkish language, translations were also carried out in some other Central Asian languages. At the end of the article some basic information has been provided about 31 selected tafsirs.

Tafsir-Tabrani or Tafsir-i Ghaznavi

Ibrahim Bajis Abdul Majeed

Urdu Tr. Muhammad Umair Sufyan Islahi

Scholars working on manuscripts preserved in various libraries of the world are very often confronted with the problem that the bibliographical information provided about many of the manuscripts are wrong and defective and this sometimes create enormous problems

The writer also examines the reaction of the people against the *dawah* of the prophets as given in the Holy Quran. Some of them said about the prophet of their period that he was like other human being, so his prophethood could not be accepted. Some other declared that they would not follow his message as it went against the practices of their forefathers. Some other threatened the prophet with dire consequences including driving him away from their village, while others demanded from the prophet to show miracle or bring *azaab* of which he has been warning. An interesting point that comes out from the present study is that the nature of response of the people of different periods to the address of the prophets has been almost the same. The findings of the writer bring forth some very useful points for those Muslims who are actively engaged in the *dawah* work in the present days.

History of the Turkish Translation and Commentary of the Holy Quran

**Sadrudin Ibn Umar Komosh
Urdu Tr. Masudur Rahman Khan Nadvi**

Turks embraced Islam during the tenth century C.E. and the first translations of the Glorious Qur'an in the Turkish language are traced to that early period. In the beginning most probably smaller *surahs* were translated which are generally recited in the ritual prayers as they would naturally like to understand what they recite. It is, however, not possible to determine the exact date of the early translations as the extant copies do not bear dates or the names of translators. It is, however, generally believed that these belonged to the later part of the tenth century and beginning of the eleventh century C.E. Before their conversion to Islam, Turks used Uyghur script. After accepting Islam, they adopted first Arabic and then Latin script. They used all the three scripts in the translation of the Glorious Quran though the majority belongs to the two later scripts. These translations could be conveniently divided into two categories; literal and explanatory. In the first category the translation is given exactly beneath the text of the Glorious Quran, the meaning of the word falling exactly below the word meant to be translated. In this category the translator so strictly adheres to the meaning of the word that no attention whatsoever is paid to the grammar or even the proper wording of the sentences.

It is well known that it was under the Samanid ruler, Amir Mansur bin Nuh (961-976) that for the first time the Glorious Qur'an was

removed from its place, the entire system will break down. This concept was developed by the eminent exegete of the modern times, Maulana Hamiduddin Farahi. Similarly, another important aspect of the *Ijaz* of Quran is its superb literary quality. The teachings of the Quran, the values which are enshrined in it and the regulations that it contains also form an important aspect of the *Ijaz* of the Quran. Its diction, style and other related features are integral to the *Ijaz* of the Quran. The Quran has made a number of prophecies and all of them without any exception have been borne out. This is another important aspect of the *Ijaz* of the Quran.

Nature of Dialogue between *Da'i* and *Mad'u* in the Quran

Muhammad Jurjis Karimi

The writer of this article studies conversation between different prophets and their people recorded in the Holy Quran and points out its nature and significance. Every prophet, as stated in the Holy Quran, was required to convey the message of Allah to his people and to make them aware of the fundamentals of *Din-i-Haqq* or Islam. The people used to respond to the *Dawah* of the prophet of their period in their own way. The writer thinks that it is important to understand the style of address and dialect of the prophets and nature of response of their addressees. The Quran records the details of the address given before the people by the prophets, particularly Hazrat Nuh, Hazrat Hud, Hazrat Salih, Hazrat Musa, Hazrat Ibrahim, Hazrat Lut, Hazrat Sulaiman, Hazrat Isa and Hazrat Muhammad (Alaihumussalm).

This is quite evident from the study of the dialogue of these prophets that they addressed their people very gently and sympathetically. They conveyed the message of Allah Taala to them sincerely and honestly and they adopted the best way for presenting their point of view before them. They tried their best to convince them that they were their well-wishers and it was in their interest to listen to them and accept their *dawah*. While presenting the message of Allah Almighty before them, they gave them good tidings of great reward from Allah in case of acceptance of His message and warned them of punishment or *azaab* on their constant denial and rejection of *Din-i-Haqq* and inimical attitude towards messengers of Allah. Moreover, they did not consider it enough to call the people toward Allah once or twice. They repeatedly used to convey the message of Allah Almighty to them in different ways.

discussions are very rich and original reflecting the lifelong ponderings of the author. It becomes manifestly clear in the light of these discussions that the present turmoil in the Islamic societies which is being witnessed today, is basically due to the lack perception of the Quranic concept of sovereignty and lack of realisation of the imperative need of establishing the institution of *Khilafat* without which the fortunes of the *Ummah* cannot take a turn for the better.

Ijaz-i Qur'an

Saifullah Asghar

Almighty Allah has bestowed various kinds of miracles to different Prophets (peace be upon them). Last of the Prophets Muhammad (SAWS) was given miracle of the Quran. This means that Quranic narrative cannot be imitated and it is not in the power of anybody to produce anything like it. It may, however, be useful to remember that it is not the purpose of the revelation of the Book, rather it is included among its requisites. In effect it means that it is truly the book of Allah and the Prophet (SAWS) is truly messenger of Allah. It was in the third century of *Hijra* that writings began to appear on the subject and in due course of time a huge corpus of literature came into being. Those aspects which manifest the *Ijaz* are called *Aqşam-i Ijaz*, *Dalail-i Ijaz* or *Wujuh-i Ijaz*. Some of these aspects (*Wajuh*) are being mentioned here.

Nazm-i Quran (coherence in the Quran) is included among those characteristics of the Quran which exemplify *Ijaz*. *Nazm* is the science that deals with the coherence and relationship among the verses and *surahs* of the Quran. Scholars of the Quran are divided into three groups regarding the concept of *Nazm* in the Quran. The first group consists of those scholars who do not accede to the idea that the Quran is a systematic book. These include scholars like Izzuddin bin Abd al-Salam and Imam Shaukani etc. The second group subscribes to the idea of coherence and believes that the Quran is fully coherent and systematic book and its present arrangement is significant in as much as it reveals many underlying subtleties. These include scholars like Abu Bakr Nishapuri, Imam Fakhruddin Razi and others. The third group holds a more comprehensive view of the coherence in the Quran. They believe that the entire Quran is fully integrated and all the verses of a *surah* are interrelated among themselves and all the *surahs* are interrelated with each other and Quran is a fully systematic, integrated, interrelated and coherent whole so much so that if a single verse is

demonstrating it in the practical life, so that it may be appealing to the people in general and may also help in dispelling many misgivings of modern scholars about Islamic teachings and rules of the Shariat particularly those relating to inheritance, economic rights of women, rights of non-Muslims and the issue of justice among wives.

**Analytical Study of Maulana Farahi's Book
*Fi Malakut Allah***

Zubair Alam Islahi

Maulana Hamiduddin Farahi (d. 1930) is the most eminent scholar of the Quranic sciences who lived in the early part of the twentieth century. He spent his entire life in thinking and pondering over the Glorious Quran. All of his studies are permeated with an underlying desire for reforming Muslim society of the many ills that had crept in its social fabric due to a variety of reasons during the preceding centuries. This desire runs as a thread throughout his entire writings. But the reform could not be effected without reforming the Islamic religious thought as thought always precedes the practice. For this purpose he thoroughly examined the entire spectrum of the Islamic religious thought and made a gigantic effort to purify it from the non-Islamic elements that had crept into its body over the centuries and this was to be done purely in the light of the guidance provided by the Quran. As a part of this very vast and multifarious project, Islamic political thought also attracted his attention as being a very important part of the Islamic religious thought. He never took any part in the practical politics nevertheless as a result of long thinking and vast studies; he has a very sound knowledge and deep insight into its theoretical aspects. Among the many works that he left behind is included a book entitled "*Fi Malakut Allah*." Unfortunately it could not be completed but due to its importance it was published in 1971 by the Diara-i Hamidiyyah. The subject matter of this book is Quranic political system. In this book he has dealt at length with various aspects of the politics based on the principles derived from the teachings of the Quran and their beneficial effects for the society. He has also shed light on the basic difference between the Quranic political system and other systems both old and new and explained the reasons responsible for the failure of other systems. He laments that the *Ulama* had ignored this very important aspect of the Islamic system of governance. The main themes of the book are as follows: benefits of political science, the concept of sovereignty, *khilafat*, entitlement for *khilafat* etc. These

or parity. Under this wrong notion, which is prevalent in the modern period, every thing is judged with the same yardstick and no distinction is made between good and bad. This has led to create misunderstanding about Islamic teachings and rules of the Shariat. The Quran has its own concept of '*adl*' which takes into account all demands of justice.

The writer explains the Quranic usage of the word '*adl*' and gives its different meanings. These include doing any thing proportionately, treating equally, considering any one's match, giving any thing in return, doing justice or deciding cases justly. It is the last meaning which is the main subject matter of this article and the same has been discussed in detail. The discussion shows that the Quran propounds the most ideal form of justice. It enjoins upon the believers to do justice with the people of all sections of society. In the matter of justice the Quran does not allow any discrimination between rich and poor, powerful and weak, ruler and ruled, Muslim and non-Muslim, friend and foe. In this regard, the Quranic directive is very much clear that enmity of some people must not come in the way of doing justice with them (*Al-Maidah/8*). The writer also examines the meaning of the word '*qist*' which is used in different forms in the Quran in more than 25 verses. Interpreting these verses, he comes to the conclusion that the word '*qist*' has been generally used in the meaning of justice and thus he treats this word as synonym of '*adl*'. But at the same time he brings out a delicate difference between the usage of '*adl*' and '*qist*'. According to him the word '*adl*' is used for that kind of justice which may be only realised or understood and the '*qist*' means that kind of justice which may be observed also, such as doing justice in weighing and measurement of any thing. The author thinks that '*adl*' is mainly related to expression of views or delivering judgment and '*qist*' is to be applied to the cases of practical demonstration of justice. The article also examines those verses which contained words derived from *sawa'* or *taswiah* (parity) and makes it clear that their meaning is quite different from that of '*adl*'.

The article further emphasizes that in view of the Quran there are two very important demands of justice. The first is to express deep sense of gratitude towards Allah Almighty Whose bounties are beyond human comprehension. The second is to always refresh and reaffirm our belief in *Aakhirah* and the Day of Judgment without which the objective of *adl* could not be achieved fully.

At the end, the writer makes very strong plea to the Muslims for highlighting the Quranic concept of '*adl*' particularly through

The conclusions.

Unfortunately this valuable discussion remained incomplete. The last three sections could be even touched. The first section is almost complete. In this section Farahi has explained various terms which were used to signify various kinds of veils used among the Arabs before the rise of Islam. This clearly suggests that hijab was practiced among the Arabs before Islam. In the second sections the verses relating to hijab have been divided three categories:

Surah Nur verses 27-31.

Surah Nur verses 58-61

Surah Ahzab verses 59-62

He says that the verses 27-31 of *Surah Nur* relate to the nature of *hijab* within the confines of the house. This discussion remained unfortunately incomplete. The conclusion that may be drawn from this incomplete discussion together with the content of the letter on the subject referred above, is that in spite of the fact that there is a lot of difference among the jurists and exegetes about the nature of the veil and covering of the face, to him covering of the face is absolutely necessary. This clearly emerges from the study of the verses relating to the veil in the light of *nazm-i Quran*.

Dr Muhammad Ajmal Islahi has made following addition to this incomplete writing of Maulana Farahi:

In the first section Maulana Farahi has explained the terms that were used among the Arabs for the veil but a few of them were left without any explanation. Dr Islahi has explained such words within bracket. In the same section Maulana Farahi has quoted evidence from the pre-Islamic Arab poetry to prove that Arabs even before Islam practiced veil. Dr Islahi has provided full reference for these and wherever only one part of the verse was given, it has been completed by him in the footnotes. Maulana Farahi has not provided translation of some of the poetic quotations. This has been provided by Dr Islahi within brackets.

Quranic Concept of *Adl*

Muhammad Umar Aslam Islahi

The article seeks to examine in detail the Quranic concept of '*adl*' (justice) with reference to the relevant verses. The writer, first of all, points out that it is wrong to interpret '*adl*' or justice in term of *musawat*

view of the Quran the scope of *Ihsan* is wide enough. Every one is required to treat gently the parents, relatives, neighbours, companions, poor, orphans, travelers, slaves/servants (*Al-Nisa/136*). Doing justice without any discrimination also comes under *Ihsan* and this is very much desirable according to the Quran as it prevents conflict and tension and brings peace and order in the society. Besides, pieties, patience, forgiveness, settlement of disputes and constant struggle for *Iqamat-i Din* have been also defined as qualities of *muhsinin*. In brief, fulfilling sincerely and honestly the rights of Allah and that His creatures is highest form of *Ihsan*. On one side, it brings one closer to Allah and on the other, it makes his relationship with fellow-beings harmonious and pleasant.

At the end, the editorial seeks to emphasize with reference to verses that the Quran has highlighted again and again the significance of *Ihsan* declaring that Allah Taala likes *muhsinin*, blesses them with His special support and assistance, would reward them highly in the Life Here-after and bestow upon them different kinds of *N'imah* in the paradise (*Aal-i-Imran/148*, *Al-Aaraff/56*, *Al-Nahl/128*, *Al-Maidah/13,93*, *Al-Zariyat/116* & *Al-Mursalat/44*).

The Issue of Hijab

Hamiduddin Farahi

In response to a query Maulana Hamiduddin Farahi has penned this incomplete discussion on the nature of *hijab* as embodied in the teachings of the Glorious Quran. It was written in 1915 as it is mentioned in a letter written to an anonymous addressee on October 17, 1915. It has now been reproduced in the Proceedings of the seminar organised by Idarah Ulum al Quran in 2009 on the theme of the organisation of the family and the teachings of the Quran. The Idarah is grateful to Professor Ubaidullah Farahi through for kindly providing it for publication in the *Majallah*.

The discussion has been divided into five sections as given under:
Hijab as it was practiced among the Arabs before Islam
 Quranic verses relating to *hijab*.

Views of early *mufassirin* regarding the Quranic verses relating to *hijab*.

Further explanation of the views and comments of the earlier *mufassirin* in the light of *Nazm-i Quran*.

By the Name of Allah Taala

ABSTRACT

Quranic Concept of Ihsan (Editorial)

Zafarul Islam Islahi

This is an undeniable fact that the bounties of Allah Taala on human beings are too many and can not be comprehended in any way. In the Holy Quran, Allah has reminded them about His bounties again and again, so that they may develop the sense of gratitude to Him and may also feel bound to be generous and gentle to the fellow beings, particularly needy and distressed ones. In a number of verses of the Holy Quran the word "*Ihsan*" and its different forms have been used. The editorial seeks to explain the different meanings in which this word has been used. The study of the relevant verses shows that the Quran has a very wide concept of Ihsan. The well-known meanings of this word as come out from the Quranic verses are:

- to submit to the Will of Allah Taala
- to do good work only for the sake of pleasure of Allah Taala
- to do any work in the best possible way
- to treat others gently and kindly
- to meet the financial requirement of needy persons

To show the different meanings of *Ihsan* the editorial quotes the Quranic verses extensively and offers their interpretation. It is stressed by the writer that the Quran gives special importance to the second and fourth meaning of the *Ihsan* referred to above. The Quran repeatedly invites mankind, particularly the believers, to worship Allah and perform other good deeds sincerely and selflessly, as acceptance of prayers and other noble works and their reward actually depended on the sincerity of purpose (*Ikhlas*). Those who are endowed with this quality are called by the Quran as *muhsin* (*Al-Saffat*/105, *Al-Baqarah*/112, *Al-Nisa*/125). The writer further elaborates this meaning of *Ihsan* in the light of the famous *Hadith-i-Jibrail* in which the term *Ihsan* was clearly defined by the Prophet (S.A.W) in the meaning of *Ikhlas*. The most popular meaning of *Ihsan* in which this word has been more frequently used is kind behaviour, gentle treatment, well-wishing, extending helping hand and taking care of needy persons. In a very impressive view the Quran calls upon the believers: Treat gently others as Allah Almighty has been kind enough with you (*Al-Qasas*/77). In