

At the end, quoting those verses which are generally cited to spread canard that the Quran teaches to disgrace *Kuffar* or unbelievers, to behave with them harshly and unjustly, the writer shows that how these verses are misinterpreted or their meaning distorted to malign Islam, Quran and their followers. He further stresses the point that the Holy Quran forbids the Muslims to commit excess even in case of those people who wage war against them and prevent them from performing their religious duties. It is, therefore, totally wrong to say or allege that the Quran is against maintaining cordial and good relationship with Non- Muslim or showing fair, just and gentle treatment to them.

Belief in *Tauhid* and Peace of Mind

Muhammad Akram Hurairi

This is a well-known fact that belief in the *Tauhid* or Unity of Allah is the most important article of faith in Islam. It brings many spiritual and material benefits to the believers (*Muminin*) and this included *sukun wa itminan-i-qalb* (contentment and satisfaction of heart). This point is discussed in this article in detail with reference to the relevant Quranic verses. Explaining the verse (163) of *Surah al-Anaam*, the writer seeks to emphasize that when a person has belief in Allah alone along with His all Attributes accepting Him his creator and master offers prayers and turn only to Him for assistance, he becomes a great man who is blessed with the peace of mind, as being agree in every condition with the Will of Allah brings satisfaction for him and makes him free from mental tension and anxiety. Proceeding from this basic point, the writer of the article points out that the belief in *Tauhid* means total obedience to Allah Almighty and this obedience ultimately becomes a source of pleasure (*Riza*) of Allah. To achieve peace of mind and contentment of heart, first of all, one is required to have firm belief in *Tauhid* and to fulfill all the requirements of this belief seriously and honestly. It is also brought to the notice of readers that in numerous verses Allah Taala has mentioned the rewards (*ajr wa thawab*) to be given in this world and the Next one to those who believe in Allah and act accordingly, as well as the punishments prescribed for unbelievers and wrong-doers. When a believer comes across such verses in the Quran he feels more satisfaction in heart and becomes more firm in his belief in the *Tauhid* and other articles of faith. According to the author, in view of the Quran, the main reason for giving details of the rewards and benedictions of the Paradise is to develop satisfaction within the hearts of the believers, as was clearly stated in verse/10 of *Surah al-Anfal*. Concluding his discussion, the author observes that the only way of getting real *sukun* of heart is firmness in belief and perpetual realization in true sense that Allah is one and alone and that He is our real Lord, Sustainer and Master.

Baqarah /238 giving the command of Allah Taala about taking care of the performance of prayers (*salawat*) and the preceding verse containing rules about children and wives, he pointed out the verse wanted to advice the Believers that taking care of them should not make one negligent with regard to the performance of the obligatory prayers.

Concluding the discussion, the author observed that Shah Waliullah's Persian translation had many specialties which not only gave it distinction among translations of the Holy Quran rendered during those days, but also it became a model for the later translators.

Muslim and Non-Muslim Relationship in View of the Quran

Muhammad Umar Aslam Islahi

The issue of Muslim- Non- Muslim relationship is one of the most debated issues in the present times. The study of this problem has assumed greater importance because of misunderstanding or wrong impression created by a section of scholars, writers and journalists of modern period about the same with reference to the Quranic verses. The article discusses this burning issue with reference to the relevant Quranic verses and seeks to rectify the wrong and distorted approach adopted by many modern scholars toward the issue. First of all, the writer points out that one of the major causes for misunderstanding about this problem is treating the Quranic teachings and Muslims' actual practices as one and the same and secondly, misinterpreting the Quranic verses or quoting them out of context. Defining the words- "*Muslim* and *Kafir*", the writer explains technical differences between them and clarifies that the word "*kafir*" is not used to disgrace or degrade Non -Muslims ,as sometimes it is assumed. The writer explains that the terms "*Muslim*" and "*Kafir*" were not used for the first time by the Quran. The same was used in the periods of earlier prophets also. These terms are actually used in the Holy Quran only to differentiate between the belief of a believer and non- believer from the Quranic or Islamic point of view. In the same context, the author clarifies that there is no question of disgracing of any one, even Non- Muslim, when the Quran is upholder of the principle of giving respect to every human being without any discrimination on the basis of religion, race or region as clearly stated in the Quran. Moreover, the Quran exhorts its followers to take care of human rights of every person without any difference between Muslim and Non-Muslim, supporter and opponent, weak and strong, poor and rich. Besides, it was also discussed in details that how the Quran enjoins upon the Believers to practise its teachings about kind, gentle and just behaviour and fulfillment of the rights of neighbors and relatives with regard to every one including opponents and enemies. The article contains extensive references from the Quranic verses in relation to all these points.

Discussing the objectives of the translation, the writer quotes the statement of the learned translator to make it clear that facilitation of understanding of the Quran for the common (average educated) Muslims and bringing them closer to the Greatest Book of guidance was the main objective. and for this reason he translated it in the Persian that was spoken and understood by the people of his times. The work was actually a part of his strategy for reform of Muslims and bringing changes in their socio-religious and political life, as demanded by the Quran and *Sunnah*. In fact, in view of observation and assessment of the prevailing situation, he came to the conclusion that the main cause of decay in different spheres of Muslims' life was their deviation from the teachings of the Quran and *Sunnah*, so he took up the work of the Persian translation of the Quran to make it easy for the common Muslims to understand its meaning and seek guidance from the same. It was also made clear by the writer that the main addressees of the translation were those people who were occupied with different works and were unable to get time to obtain excellence in Arabic language and other relevant sciences to be able to understand the Quran directly.

The article, first of all, gives details about the background of this translation, process of its completion and publication. It shows that its latest publication was carried out by the King Fahd Quran Printing Complex, Madinah and that its copies are distributed free of cost among the Pilgrims every year on the occasion of *Hajj*.

Evaluating the characteristics of the *Fath al- Rahman*, the writer has discussed the same from different angles including the contents, language, style and methodology. The learned translator did his best to translate the verses of the Quran in simple language and uncomplicated style for the benefit of readers. Secondly, in relation to the verses containing the stories (*qisas*) of the past prophets detailed account was avoided, unless it was essential for the understanding of those verses. Thirdly, with regard to the verses/words of the Quran which are interpreted in different ways, Shah Waliullah has given preference to that interpretation which appeared to him to be more correct in view of other verses or *Hadith* of the Prophet (S.A.W). Fourthly, in the translation of the same words used in various verses, consideration was given to the context of the concerned verse/word. Fifthly, the translator had attempted to bring out the juridical/legal points that come out from the *Ahkami* verses and to explain the juridical differences (if found) among the jurists of different schools about interpretation of that verse/verses. Sixthly, If any word had two meaning and both are correct, one was given in the text and another noted in the *hashiyah* (marginal note). Lastly, Shah Waliullah had indicated relationship between the preceding and the following verse (*rabi wa munasabat*) at different places in the marginal notes of the translation. For example, explaining corelation between the famous verse of *Surah al-*

through *tazkiah-i- nafs* as the Quran suggests. Secondly, the Quran again and again reminds the people that Allah is All Powerful and All Knowing. He is present everywhere and knows every thing, even their intentions, thought and whims. It is also pointed out by the writer that in view of the Quran, firmness of belief in Allah and His Attributes (*Sifaat*) prevents a person from committing crimes. In the same way, penetration of fear of Allah (*khauf-i- Ilahi*), within one's heart, on which the Quran lays much emphasis, is also an effective means of keeping a person away from evils and crimes and that the Quran, as is well- known, repeatedly commands the people : "Be fearful of Allah". The attainment and development of the sense of modesty (*hiya*) is, of course, also an inherent quality that serves as deterrent for every act of shamelessness. The Quran wants and demands from the people to develop this quality, which is actually one of the characteristics of the believers (*Ahl-i- Iman*).

The article also seeks to emphasize the role of the Quranic commands or rules in the prevention of the sexual harassment of women. In this regard, details are given about the command for strictly taking care of women's honour and chastity, prohibition of free mingling or association of men and women in loneliness and that of undertaking journey without any *mahram* (or escort), observing purdah (*hijab*) and lowering one's sight while going outside or walking on roads and streets, punishment for adultery, reviling women and for spreading or abetting obscenity and other social evils.

Concluding his discussion, the writer stresses the point that in the present days' alarming situation the only way of protecting the women from the sexual harassment is to sincerely follow the Quranic commands and teachings and put them into practice. This would, of course, prove beyond any doubt that the Quranic guidance is useful and relevant to every period of human civilization.

The Characteristic Features of Shah Waliullah's Persian Translation of the Holy Quran- *Fath al- Rahman bi Tarjumat al Quran*

**Misbahullah Abdul Baqi
Urdu Tr. & Summary: Sadiq Akhtar Nadvi**

Shah Waliullah Muhaddith Dehlawi (1703-1762) is quite well-known as an eminent thinker, reformer and renowned author. His significant contribution to the Quranic studies includes the Persian translation of the Quran known as "*Fath al- Rahman bi Tarjumat al-Quran*". The article evaluates the characteristics of this valuable work. Giving a brief biographical account of the translator, the writer of the article states that he belonged to a well-reputed religious and academic family of western Uttar Pradesh. His interest in the Quranic studies was aroused by his father, Shah Abdur Rahim, who was himself a noted scholar of the period.

Therefore, it is better to say that the verse under discussion is the last in relation to its ruling and that there was no change in the same. In support of this opinion, the writer also tries to prove in the light of a tradition (narrated on the authority of Hazrat Aiysha R.A) that the *Ayah al- Riba* was revealed as the last part of *Surah al Baqarah*. Examining the tradition from the *sanad* point of view, he states that the authenticity of one narrator had been questioned by some *Muhaddithin*.

Concluding the article, the contributor observed that the verse of the *Riba* can not be considered the last revealed verse. The ruling of this verse (prohibition of the *Riba*) was fully enforced by the Prophet (S.A.W) in the Madni period. The verse in question was actually revealed in the early part of this period as confirmed from a tradition of Hazrat Aiysha (R.A.). It may be said after analysing the text of the tradition that in response to some one's query with regard to any new issue of the *Riba*, Hazrat Umar (R.A) would have, first of all, pointed out that there was no change in the ruling about the *Riba* and then he would have stated that no explanation of the Prophet (S.A.W) about the emergent issue was available. So, the best course is not to indulge in the clear or established form of the *Riba* nor the doubtful/controversial one.

Prevention of Sexual Harassment and the Quran

Kamal Akhtar Qasimi

This is a well- known fact that one of the most serious problems faced by the modern society is the increasing number of crimes against women, which have alarmingly endangered their honor and security in the present day's society. In spite of all efforts made by the people and the government agencies, no concrete solution of the problem is forthcoming. Indeed, the Holy Quran is the best and greatest source of guidance for human being in all walks of life for every period. In this context, it is quite important and relevant to study and highlight the Quranic strategies (*iadabir*) for the prevention of this social crime of the gravest nature. This article, first of all, takes into account the increasing number of crimes with reference to the data given in the modern media from time to time and then he pinpoints main causes for these crimes. In this connection, he mainly mentions free mingling of male and female, projection of obscene scenes and naked pictures in different ways, blue films and videos, commercial use of women in malls, call centers and advertisements as well as growing shamelessness and permissiveness. In backdrop of this situation, the writer discusses the Quranic guidelines for social reform and prevention of crimes. Highlighting the importance of the reform of inner life of the people in the light of the teachings of the Quran, he points out that lust or desire of the *nafs* leads to many crimes including the sexual one , so, first of all, such desires are required to be controlled or suppressed and this could be achieved only

Is the Verse of *Riba* the last revealed verse of the Quran?

Abdul Azim Islahi

This is generally believed in the light of a tradition (*athar*) that the last revealed verse is the verse of *Riba* (*Al-Baqarah/275-281*). In this tradition it is also recorded that Hazrat Umar (R.A.) is reported to have said that the last verse of the Quran is *Ayah al- Riba* and that the Prophet (S.A.W.) passed away before he could explain the meaning of the *Riba*. So, give up what is clearly known as *Riba* and also what is doubtful form of the *Rba*. The contributor of this article examines this tradition critically from different angles and tries to show the weakness of the tradition. According to him, the first weakness lies in the contradiction in the texts of the tradition narrated through different *sanads* especially with regard to the days/period upto which the Prophet (S.A.W.) remained alive after the revelation of this verse. It has been variously recorded as 81.21,9,7 days and in one *riwayat* only three hours. Secondly, the tradition does not pinpoint the exact verse which was meant by Hazrat Umar (R.A.) as the last verse. The *Mufasssirin* of the later period applied this to the verses-275-281 of *Surah al- Baqarah* for various reasons. Examining the last part of the tradition (the Prophet-SAW died before he could explain the meaning of *Riba* for us), the writer of the article questions the need for such explanation when its connotation was clear for the Arab and non- Arab people. It is further stressed by him that the *Riba* prohibited in the Quran has never been controversial in any period of Islamic history. He also emphasized the point with reference to the Quran and Hadith that prohibition of the *Riba* was declared in the Makkan period itself, so what remained to be explained by the Prophet (S.A.W) in the last part of his life.

The article also brings to light the confusion or misunderstanding created by some modern scholars about the definition of the *Riba* with reference to the above tradition. Some ventured to declare that there is no formal definition of *Riba* in Islam. While some other dared to say that when the Prophet (S.A.W) left this world without enforcing the ruling of the verse of the *Riba*, how others can do the same? Some scholars further compounded the matter by treating the *Riba al-Quran* and *Riba al- Hadith* as the same, while the fact is that the prohibition of the *Riba al- Quran* is clearly established and the jurists of every period have consensus about the same, but the *Riba al- Hadith* is a controversial issue.

With regard to the last part of the *Hadith* (the Prophet-SAW did not explain the *Riba*), the writer thinks that this complication could be resolved by saying that the Prophet (S.A.W) did not explain in such a way that all related or subsidiary issues (*juziyyat*) of *Riba* became quite clear. Besides, the writer examines the text of the tradition from the point of view of differences in the traditions about the last revealed verse of the Quran.

By the Name of Allah Taala

ABSTRACT

The Glorious Quran and the Prevention of Social Crimes (Editorial)

Zafarul Islam Islahi

This is a very sad comment on the present days' society that crimes of varied nature including social ones are rising day by day and now they pose a great challenge to the people of modern period and in spite of efforts at individual as well government levels for their prevention the desired result is not forthcoming. So, these crimes pose a great challenge to the people of modern period. The editorial seeks to explain the Quranic strategies (*tadabir*) for prevention of crimes which are plaguing the human society all over the world. In the editorial, first of all, it is emphasized that in view of the Quran the human welfare depends on the promotion of goodness (*maruf*) and prevention of evils (*munkar*) and for achieving this objective the Quran has evolved a comprehensive system of fundamental beliefs, commands and prohibitions (*awamir wa nawahi*) or rules of the *Shariah*, moral teachings and pronouncement of reward and punishment for good and wrong-doers respectively. From the Quranic point of view, all these parts of the system are well-connected with each other. It is also stressed in the editorial that from the Quranic point of view, their working in a coherent way is the best strategy for the prevention of social crimes and taking recourse only to any one of them would not be very effective and useful for prevention of the crimes. With regard to the Quranic strategies for the prevention of crimes, it would be useful to keep in mind that the Quran gives more importance to build mind of people against evils and crimes through its principles, teaching and rules and in this reference brings to their notice the dangerous consequences of crimes for the individual as well as society. The Greatest Book of guidance also invites the people to keep in mind that commission of crime directly leads to the violation of human rights in one way or the other and this ultimately shatters peace and calm of the whole society.

Lastly, it is pointed out by the Editor that significantly enough, the Quran enjoins on every individual and on the society as a whole to work for the prevention of social crimes and in the same reference it declares this a part of the essential duties of the Muslim rulers to take all necessary steps to check crimes and show no leniency in giving punishment to criminals irrespective of their socio-economic position and political status.