

Brain Drain from Pakistan and the Islamic World: A Critical Study and Solutions

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Introduction:

While Pakistan continues to grapple with terrorism, drone attacks and trouble in neighboring Afghanistan, the country can add another issue to the list: a brain drain of its most talented young people (Nawaz, 2013).(1) So what is brain drain?

Definition of Brain Drain:

According to (Mahmoud, 2012),(2) brain drain is the transfer of human resources who possess knowledge and technical skills from their original developing countries to the developed countries, because of the hurdles that they face like wars, armed conflicts, lack of political stability, unemployment, bleak chances of professional promotion, rarity of scientific research fields or health hazards etc.(3)

Brain Drain from Pakistan and the Islamic World:

Hardly any country has suffered more from the 'brain drain' than has Pakistan. Nearly 3,500 (annual) graduates of Pakistan's medical colleges are jobless; most go abroad. According to official estimates of Pakistan's Overseas Employment Corporation, close to 36,000 professionals, including doctors, engineers and teachers, have migrated to other countries in the last 30 years. Interestingly, this number is indicative of only a small proportion of actual migration, since the majority of emigrants do not register, the number in recent years has increased around 45,000. Though the danger of the brain drain to Pakistan is clear, a large part of the problem is that there are not enough opportunities offered to the country's highly skilled labor for contribution and advancement opportunities. Educated unemployment is very high and salary levels for skilled workers (relative to unskilled workers) are often kept forcibly low by governments to maintain an egalitarian income policy. (Abid, 2009).(4) Though the salaries of highly skilled workforce in developed world is 30-40 times higher than in Pakistan but money is not the only reason for many who opt to go abroad. Lack of respect of the professionals is another reason. Highly skilled software engineers are usually answerable to the bosses that have no knowledge about IT and they ridicule the computerized solutions that the engineers present before them. The government should impart on job training to farmers, welders and plumbers about their profession so that

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follow them Content vs. Method: His content was based on Quran, Fiqh, Hadiths, Sunnah. (12)

His main focus was on religion. He used to say that Quran is a pure science so in its presence there is no need of natural science because natural science just gives materialistic approach to individuals who creates disharmony amongst societies and contradictions prevails everywhere. Only Islamic teachings can unify the individuals so content based on Quran and Fiqh can provide harmony to society. "It is a historical fact that the system of law devised by these Imams became the law of the Muslim countries till today. It had also an unusual significant effect in that, it opened up for the Muslim thinker's new lines for codification of Islamic rule. The head of lawful systems devised later on could have differed from it, in their methods of inference, but they were all inspired by and based on this method." (13)

His brave position against anti-Islamic practices resulted in a spiritual rebirth in India. The technique adopted by him to attain his point was uniformly bold. He skilled groups of disciples and sent them to every Muslim country and to the different cities of India to spread the factual strength of Islam. He particularly asked them to make people understand the significance of the Quran, and Sunna and arrange them to counter the forces of deviation to watch and make others to study the belief of Islam. He wrote several letters, to the enormous men of the Muslim world, was known as Maktubs, and in which he discussed harms connected with Islam and its continuation. (14)

context. Women must study the lives of Sahabiat and the wives of Hazrat Muhammad (SAW).

In the relationship with the non-Muslim world, the Ahmad have been occupied in depicting Islam as a broadminded, humane and a progressive faith, thoroughly distorted by non-Muslims. This feature of Ahmadi teaching is fit in line with that of modernist Muslim thinkers, although in other matters, such as the privacy of women the Ahmadi follow the customary point of view.

Methodology of commands:

The concepts propounded by the enormous Mujaddid on the nature of intelligence cognition and religious motivation caused a excitement in the thinker and religious circles and opened the means to the latest method of inductive way of judgment. In fact, it was a notion attempting basic rebuilding of ideas by rejecting the common principles of thought and established mental impersonation of the then intellectual, spiritual and religious circles. Mujaddid gave instructions to people by writing letters in spiritual context. He wrote many Maktubs to many of his disciples with proper guidance and required instructions. These Maktubs served as link between him and his outside disciples. These kept them alive of the activities of the Shaikh in the Fort and let them to perform duties and responsibilities entrusted to them by the Shaikh. They in turn used to circulate these Maktubs in hundreds and thousand copies among the people.(11)

On the one hand, it aroused true Islamic spirit in the minds of the people and on the other, it generated hatred against the king for unduly detaining the Shaikh, which deprived them from his direct blessings. It created a man discontentment, particularly among the religious minded courtiers of Jahangir. Dignitaries like 'Abdur Rahim Khan Khanan, Khan i Azam, Sayyid Sadr Jahan, Khan Jahan Lodi were displeased by the action taken by Jahangir. Some sporadic insurrections are also connected by some chronicles with this event. Here is the English translation of Maktub written by Mujaddid at Gwalior Maktub to Mir Muhammad Nu'man, he says: "Had the divine grace not come to my aid with constant flow of ecstatic transports and spiritual rewards, this weakling might have been pushed to the verge of despair and lost all hope".

Praise be to God who blessed me with a sense of security in the midst of calamity; gave me honor through persecution; helped me to endure the hardships and to offer my thanks to Him; and included me in the ranks of those who follow in the footsteps of the prophets and love the pious and the elects. May God shower His blessings on His messengers and those who

us. Since a century, such humbleness has make bigger Islam that the infidels become Muslim, not satisfied with concerning pagan instructions in the Islamic county, are annoying to totally wipe out Islamic teaching, so that even Islam and the conditions Muslim should not stay. If any Muslims go behind any ritual of Islam he is beheaded." (9)

Teacher's Characteristics/Traits/Competencies:

The writings of Mujaddid are a fortune of ambiguity and knowledge, each word illuminating his internal anguish and enthusiasm of faith. He desired that Muslims should turn out to be accurate Muslims and he was active till the final for its success. Allah is all judicious and knowing. He says: "Allah knows the best with whom to put his message". He has talk about in his guide, Ithbat e Nubuvvat: "I am scrutinizing that the loop of unce rtainty and refutation is widening. The medical doctors themselves have fallen sick and the creatures of Allah areapproaching their end. I searched the attitude of each of them and inquired of them on their uncertainties." He was in the favor that all teachers should follow the traits of Holy Prophet (Peace Be upon Him) because he is the best reformer and teacher of this universe. It is conclude from his writings that a teacher must be Caliph of Allah Fearful to Allah Knowledge of Quran and Fiqh True follower of Sharia Having no concern with worldly desires Every task of teaching for the will of Allah Have grasp knowledge about the science of Quran User of innovative methods in Islamic perspective Having spiritual knowledge Having Sufi training. He described the facts of the world of huge control and systematized the teachings. The character, religious status, and miracles of a renewed (Mujaddid) of religion, through God's facilitate, make possible the opening of new paths. There is no suspicion that this was a past achievement of support in the progress of Sufi training and education.(10)

Women Education:

He has written a message in a row into eight pages to a spiritual lady, which is the 41 message in the first volume, in which are mentioned all innovations and vices in which women-folk are usually occupied, such as esteem for the society of the idolaters, looking for the help of organism further than Allah for the concern of small-pox and other diseases, trust in ghosts and devils, making a swear to any idol, slaughtering animals at shrines, fasting in the name of some saints and pious ladies and breaking the fast by habits not authorized by the Sharia, etc. sheikh Ahmad sirhindi is in the view that women seek to avoid public attention and organize education in secret According to him women must get Islamic education because they have to brought up their children so that they may train them in religious

social life under the Shari'a, with a view to attaining its ends and enabling to assume world-leadership in the reformed social set-up. An ideal Mujaddid can be only such a person, who achieves all the qualities and objectives detailed above to prove himself a true and real successor to the heritage of the Prophets. He checked the propagation of un-Islamic beliefs, made large scale arrangements for education of the masses, and drew attention of the intelligentsia towards the sciences of the Qur'an, Hadith and Fiqh, and thereby succeeded in generating a powerful intellectual movement, which eventually, produced men like Imam Abu Hanifa, Imam Malik, Imam Shafi'ee and Imam Ahmad.

He revived the true spirit of practicing the Shari'a, discarded painting and discouraged all ease-loving tendencies that had taken root among the people during the monarchic rule. Viewing the deviating tendencies from the Prophet (SAW) and the pious Caliphs, he realized the necessity of collecting and preserving the genuine traditions of the Prophet (SAW). He commissioned a board, headed by Ibn-shihab Zuhury to collect and compile an authentic compendium of Hadith. He also wrote an official letter to Abu Baker Ibn Hazm, the governor of Mddina with the order that: "See, whatever is the traditions of the Prophet (SAW) and writes it; because, I am afraid of that the knowledge may be destroyed and the 'Ulamā would depart". (7)

Curriculum/ Content:

pecial features of the Curriculum/Content in the form of the Maktubat of Imam Rabbani:

- a) This is the most important work of Shaikh Ahmad Sirhindi giving expression not only to his heart-felt affections, sentiments and thoughts but also his researches in the realm of spiritual realities.
- b) It bears witness to his intellectual gifts and the originality of thought which have made him known as the Alf Sani
- c) It is a unique book written by an Indian scholar which has been rated highly by the scholars of other countries of the world.
- d) It is also one of the most esteemed and popular works in the circles of Sufis, many of whom have made it the principal book of study. Till to-day, neither its contents nor its literary style has grown stale with the passes of time. (8)

According to Mujaddid Curriculum and Content must emphasize students to pounder about their purpose of life in religious context at any stage of life. Quran is a complete science and this scientific knowledge must be given to every Muslim student. Quran, Fiqh, Hadith, and Sharia are the curriculum for a Muslim according to Mujaddid. He has written to LalaBaig: "May Allah boost the intelligence of honor of Islam in you and

Similarly, Pharaoh had told the chiefs of Egypt: "I know not an Allah for you except me". And threatened Moses (peace be upon him) in the words : "If you take an Allah other than me, I shall place you among the prisoners.(5)

Aims of Education:

According to the point of views of Shaikh Ahmad Sirhindi, education develops mind and give confidence to students to spot light on all belongings of enduring value. He supposed that the endeavor of education should be going toward the search for accurate ideas and natural growth because the search for truth demands individual discipline and resolute nature. He always had stressed the importance of mind over matter. The important thing is to arrive at truth, and truth cannot be ever-shifting. He thought that reality is everlasting and perfect; do consider that fact is considerable and moderately everlasting. His aim of education is to favor the studies of religion.

His highest aim of education is to search the truth through the study of religion and that truth will have over whelming spiritual implications. The investigation for truth is a seeking of God, and accurate education lead towards God. A close study of the life and works of the Mujaddids of Islam will bear proof to the fact, that the following should be the variety of aspects for the restoration of Islamic education. Analysis of the present illness: to scrutinize thoroughly the conditions and circumstances of the time and determine exactly where, how and to what degree lack of knowledge has creep in, where its root is and what location Islam occupy at the time.

System for improvement: to conclude exactly wherever to hit the blow so as to smash the Un-Islamic authority and allow Islam to take grasp of life as entire. Judgment of one's boundaries and assets: to approximation and gauge the power at one's discarding and settles on the row of accomplishment for bring out reforms. (6)

Academic revolution:

To correct the judgment, ethical view points and thinking of the public into the Islamic ways, improvement the organization of education and revitalize the Islamic approach and sciences in general.

Practical reforms:

To eliminate evil traditions, cleanse ethics, restart the spirit of enthusiastic the Shari' a, and arrange men fit for Islamic guidance.

Power of Ijtihad:

To understand the basic beliefs of religious conviction, judge fashionable civilization and its tendency from the point of view of Islam, and determine the changes to be effected in the existing patterns of

of separation between the distillation of self and also heart and clarify the cause for making a difference between the two.

He told that, one who support prophet hood from the core of his heart, really possesses sufficient causes for his assurance. Thus, recognition of prophetic knowledge, according to one's intelligence, actuality amounted to its refusal. He also enlightens that, not anything in the prophetic wisdom was in opposition to human reason or intellect. However, the knowledge of Infinite Being can be attained only from the messengers of Allah, who are invested with the responsibility, of prophecy and initiated into the secret of Allah's nature and attributes, and the kingdom of heavens and the earth. Allah communicates His commandments to them, tells them of His likes and dislikes, and makes them mediators between Him and other human beings.

They are, in truth and reality, the greatest blessing of Allah, as they make available that invaluable knowledge which cannot be acquired through years of philosophical deliberations or mystical meditations and penance and self-purification. In Al-Qur'an' it has been mentioned as grace of Allah: "This is of the reward of Allah unto us and unto mankind: but most men are not thankful." Shaikh Ahmad Sirhindi had a thorough knowledge of philosophy and mysticism. Moreover, he was aware of the worth and merit of prophetic attainments. He expounded the myth of philosophers and mystics by critically analyzing their mistaken proposition, which not only proved his deep knowledge of these disciplines, but also provided the base for his reformative endeavor. (4)

I quote here his a few Maktubs in which his views on the subject are clearly stated; Letter to Khwaja Ibrahim: "Thanks to Allah that He graciously led us to Islam and made us a follower of Muhammad (PBUH). The Prophets of Allah are a blessing of His to humanity. It was through these prophets that Allah instructed us, possessing a limited and imperfect intellect, about His nature and attributes. He acquainted us of His quit essence, taking due care of the inadequacy of our understanding and told us of His likes and dislikes along with the things detrimental or beneficial for us in this world and the world here after. Had these intermediaries not been there between us and Allah, human intellect would have failed to demonstrate the existence of the Creator of the world and had also been helpless in determining His competence and power.

The philosophers of antiquity prided in their wisdom, denied the existence of the Creator of this universe, and attributed the occurrence of everything to time, which shows their gross ignorance. The discourse about the Lord of heavens and the earth between Ibrahim (peace be upon him) and Nimrud, which finds a mention in the Qur'ān, is known to one and all."

and his military. He did not bow in front of Emperor so he has to face prison. But with the passage of time Jahangir felt his mistake and released him. Two years previous to his casualty he was permitted to go to his house at Sirhind and he pass away on the morning of 28th Safar 1034/10th 1624.

He is called Mujaddid because he purified Islam and re-establishes its traditional accepted belief. His bravery took stand against anti-Islamic practices produced in a religious rebirth in India.

Concept of Knowledge:

During the tenth/sixteenth century (A.D) Plato-Aristotelian philosophy, established supremacy throughout the world, especially in Iran and India. Shaikh Ahmed Sirhindl affirmed that, the existence of pure and unmixed intellect was beyond the bounds of possibility. He demonstrated that, the so-called pure intellect could not attain the knowledge of Truth in an objective manner, even if it was assisted by inner enlightenment and self-purification.

A huge accomplishment of Shaikh Ahmad Sirhindi as a Reformer of faith exist of his representative the ineffectiveness of knowledge increase through logical process, as well as religious insight. To break through the metaphysical facts, such as: the mystical knowledge of Allah, His characteristics, the definitive truth and actuality of existence, etc. He explained that the awareness gained throughout either of these bases was neither away from doubt nor free from fault. He emphasized that the accurate knowledge of Allah could be getting through exposure awarded to the prophet. It engaged a higher place in contrast to intelligence in the similar way as: intellect was better to sensory awareness. So, the understanding of Allah and the accurate way of great worship could be recognized from the prophets only. (2)

The great Mujaddid also sighted that the antique Greek philosophers had dedicated serious blunders in understanding the factual nature and qualities of Allah. This was for the reason that, there was nothing like wholesome intellect nor there be present any pure spiritual instinct or delighted motivation, free from all inherent and extrinsic persuade, He said that, the spiritualist and theosophists had mistakes like the philosophers, for the reason that they failed to recognize that intelligence and theosophy were together similarly useless to get at the knowledge pertaining to Allah. (3)

The Shaikh also acknowledged that the unpolluted intellect was a myth. Human intelligence was prejudiced by slanted factors, like one's thinking and concepts, external proceedings and circumstances. So, the stand-point of intelligence was for all time colored by one's subjective awareness and objective explanation. Thus, the Mujaddid established that, the intellect was a faulty medium to find out the final truth. Also draw a line

Educational Thoughts Emphasized by Sheikh Ahmad Sirhindi

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Introduction:

Sheikh Ahmed Sirhindi is recognized as **Mujaddid Alif saānī** Was son of Shaikh Abd-al-Ahad Makhdum, who was a truthful Muslim for all time worried to obtain spiritual illumination from saints. Shaikh Abd al-Ahad meet Shaikh Allah Dad at Ruhtas and Sayyid Ali Qawam at Jaunpur. He learn a lot of teachings from both and after that come back to Sirhind and live there till his death. He teaches many books on philosophy to his trainees. He was also a recognized power on jurisprudence. He qualified supremacy in philosophy and religious imminent, but he is not at all pursued him if he establishes him different from Sunnah. He was such a passionate and true devotee of the Holy Prophet (SAW) and his wisdom that he in no way left a Sunnah unpracticed. (1)

Sheikh Ahmad Sirhindi takes birth in 971/1563 at Sirhind. His name was Ahmad and last name was Badr al-Din. In his early childhood he was send to a school where he memorized the Holy Quran by heart. Then used for extensive times he was trained by his father. Afterward he goes to Sialkot and there learned a few more courses below the leadership of Kamal Kashmiri. He as well deliberate some works on Hadith from Yaqub Kashmiri. In childish age of seventeen he was mastered in Islamic science and began teaching to others. He went Agra and met abu al-Fadal and Faidi. On his path to home he was got married to the daughter of a dignified named Sheikh Sultan of Thanesar. On his comeback with the help of his father he developed spiritual relationships with the Qadriyya and Chishtiyya Schools of Mysticism. He learned fundamentals of Sufism from his father. He was very influenced by his father.

He started long appreciated pilgrimage after his father's death. On his arrival at Delhi he became the follower of Khawajah BaqiBillah. He completed his Naqshbandi training under the guidance of Khawajah BaqiBillah. During the period of 1028/1618 and 1032/1622 he spent one year in the jail of Gwalior and the further three with royal leader Jahangir

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مطبوعات شیخ زاید اسلامک سینٹر

اردو کتب :

- ☆ قرآن و سنت - چند مباحث (جلد اول و دوم)
- ☆ اختلاف قرأت اور نظریہ تحریف قرآن
- ☆ رسم عثمانی اور اس کی شرعی حیثیت
- ☆ قرأت شاذہ: شرعی حیثیت، تفسیر و فقہ پر اثرات
- ☆ امام ابن شہاب زہری اور ان پر اعتراضات کا تحقیقی جائزہ
- ☆ نبی کریم ﷺ بحیثیت مثالی شوہر
- ☆ عصر حاضر میں اجتہاد اور اس کی قابل عمل صورتیں
- ☆ عربی شاعری - ایک تعارف
- ☆ آئینہ کردار
- ☆ ہمزہ یات عشر
- ☆ مغربی تہذیب - ایک معاصرانہ جائزہ
- ☆ مقالات گیلانی
- ☆ پاکستان میں عربی زبان
- ☆ سجدۃ القلم
- ☆ قید و بند کا اسلامی تصور
- ☆ پاکستان میں اسلام اور لبرل ازم کی کشمکش
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- ☆ قلائد الجمان لابن الشعار
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- ☆ تحقیق و تعلق: خالد علوی
- ☆ تحقیق و تعلق: جمیلہ شوکت
- ☆ تحقیق و تعلق: جمیلہ شوکت

انگریزی کتب :

Ishtiaq Ahmed Gondal
Muhammad Ijaz

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- 22 Al-Nadwi , Dr. ‘Abdullāh Abas, Tarjumat Maani al-Qur’ān al-Karim wa Tature Fahmhu Endal Gharb, Islamic World League, Riyadh, 1417 A.H., p. 117
- 23 Yūsuf Alī, ‘Abdullāh, The Holy Qur’ān, Text, translation and commentary, New rev. ed., Brentwood, 1989, p. IX.

Yūsuf Alī's translation and concluded that it "represents the sense of original" and he commented on Arafat's criticism that "literally not one" out "of four hundred alleged incorrect equivalents" was "worthy of serious consideration.(21)

'Abdullāh 'Abās Al-Nadwī pointed in his review the unique translation of the first verse of Surah Baqarah as "This is the Book: In it is guidance sure without doubt to those who fear God;" i.e., Yūsuf Alī relates the lack of doubt to the existence of guidance in the Qur'ān, while all other known translators and interpreters of the Qur'ān relate the lack of doubt to the Book being from Allah.(22)

In 1981, Amana Corporation, U.S.A, a commercial publisher in cooperation with the International Institute of Islamic Thought (IIIT), U.S.A, appointed a selection committee comprised of highly reputable Muslim scholars to select the "most recognized and authentic available English translation" of the Qur'ān. The committee decided in favor of the work of Yūsuf Alī.(23) However the notes of the original edition were thoroughly checked, revised, and brought up-to-date. Changes were also made in the text so as to clarify all "doubtful or shady points." For example, the words God and Apostle in the original edition have been substituted by Allah and Rasul, respectively. Moreover, the majority of the Islamic and historical terms, such as Zakat, Tawrat have been retained in Arabic instead of translating them into English.

In short the most widely known and read commentary of A. Yūsuf Alī is a remarkable example of modern language and literary taste while having different point of views. The cause behind its popularity is its language and availability. The status of the Commentator is also an attraction that invites the modern generation while subsidy granted by Saudi government played an important role in promulgation of this commentary.

Mohsin Khan: Verily, Allāh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it.(15)

Here A. Yūsuf Alī translated the word **بَعُوضَةً** as lowest while others translated as Gnad and Mohsin Khan translated it as mosquito.

‘Abdullāh Yūsuf Alī followed a particular pattern in his commentary. In the beginning of a Surah he gives a comprehensive introduction to the following Surah and then translates the text. In the footnotes he gives explanation and also sometimes discussion about a word.

Before the verses of a one continuous subject or story he puts in a brief summary of the event and then goes forward translating it. For example in Surah Ta’Ha (طه) before verse no. 9, he gave summary of verses 9-36 that is the story of the Prophet Mūsa A.H (Moses).(16)

Yūsuf Alī’s translation was for the first time critically examined by Marmaduke Pickthall who published his own work and was still working for his bilingual edition. As regards the English of the translation, Pickthall commented that it was "in better English than any previous English translation by an Indian." On the other hand, he warned that "it could not be mistaken ... for the writing of an Englishman:’ Translation of the Qur’ān, according to Pickthall, "requires a special kind of English." The Qur’ānic rhythm that is so impressive in the Arabic "cannot be transported into any other language." Therefore, according to him, it was a rash undertaking on the part of Yūsuf Alī to impose a new literary form that was not prose, "but broken into lines which look like meter but are neither metrical nor reasoned ... upon a language not his own.(17)

Pickthall also disapproved Yūsuf Alī’s "conveying the meaning of the sacred text in his own words. For example, "Most Gracious, Most Merciful" according to Pickthall, was not an improvement on "the Beneficent, the Merciful."The use of the word "Apostle" to refer to Prophet Mohammed (SAW) throughout, in his opinion was "quite a serious error for a Muslim writer.’ Although the Greek word **apostolos** was equivalent to **Rasul** in Arabic, in English this word was used for twelve messengers of Jesus Christ. But he commended his footnotes as "valuable for the faith which they reveal and for the frequent apt comparison with Christianity.(18)

T. B. Irving said: "Yūsuf Alī’s (translation) is more satisfactory as a commentary but his English is over-laden with extra words that neither explain the text nor embellish the meaning. True embellishment is a simple telling word that does not detract, but carries the mind directly to the meaning.(19)

Arafat scrutinized Yūsuf Alī’s English translation and discovered some 400 "incorrect equivalents" in it.(20) Abdul Rahim Kidwai reviewed

- Jaami' al-Bayaan fee Tafseer al-Qur'aan by Abu Jafar Muhammad ibn Jarir Al Tabari
- Al Mufradat, Abu Al Qasim Husayn Al Raghīb Al Isfahani
- Al Kashshaf by Abu Al Qasim Mahmud ibn Umar Al Zamakhshari
- Al Tafsīr Al Kabir by Abu Al Fadl Muhammad Fakhr Al Din Al Razi
- Anwar Al Tanzil by Quadi Nasir Al Din Abu Said Abd Allah ibn Umar Al Baydawi
- The Tafsīr of Abu Al Fida Ismail ibn Kathir
- Al Itqan fi Ulum Al Qur'ān by Jalal al Din Al Suyuti
- Tafsīr Al Jalalayn by Jalal Al Din Al Suyuti and Jalal Al Din Al Mahalli

In addition to these he also got inspiration from Tafsīr Rahmani by Shaykh Alī ibn Ahmad Mahaymi of Mahim near Bombay, Shah Walīullah, Shah Abd Al Qadir, Abd Al Aziz and Tafsīr Haqqani by Mawlvi Abd Al Haqq. (10)

'Abdullāh Yūsuf Alī got guidance from these works yet he was careful about the particular schools of thoughts of the commentators so his work is not so affected by the typical point of views yet he tried to give his own point of view.

In case of words he did not provide any grammatical comprehension. He tried to translate the word in literal meanings only. As in verse 104 of Al Baqarah: He translated the meaning of the word رَاعِنًا and انظُرْنَا in his own explanatory style:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنًا وَ قُولُوا انظُرْنَا وَ اسْمِعُوا ۗ وَ لِلْكَافِرِينَ عَذَابٌ أَلِيمٌ﴾ (11)

O ye of Faith! Say not (to the Messenger. words of ambiguous import, but words of respect; and hearken (to him): to those without Faith is a grievous punishment.

While most of the other commentators did not translate the word instead they used the same words as a term as we can see in the translation of Daryabadi,

O ye who believe! Say not: *Ra'ina*, but say: *Unzurna*, and hearken; and unto the infidel shall be a torment afflictive.(12)

And in Surah Al Baqrah Verse: 26

﴿إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةٌ فَمَا قَوْقَهَا﴾

A. Yūsuf Alī: Allah disdains not to use the similitude of things, lowest As well As highest.(13)

Daryabadi: Verily Allah is not ashamed to propound a similitude, be it of a Gnad or of aught above it.(14)

No doubt this translation and commentary both are widely known and popular among Muslims and English reader yet there is a lot of criticism also.

Death

This renowned Muslim Commentator died in London in December, 1953. He is buried in England at the Muslim cemetery at Brookwood, Surrey, near Woking, not far from the burial place of Pickthall.(7)

Features and Reviews:

The Holy Qur'ān: Text, Translation and Commentary written by 'Abdullāh Yūsuf Alī, is in traditional style. The Arabic text and English translation are printed in parallel columns, series of notes are arranged as commentary on the lower half of the page, and each individual Surah starts with a poetical summary. The book starts with a general introduction, poetical introduction and a table of contents. Each Surah is divided into sections (Ruḳu). Each section starts with an introduction in a verse style could be confused with the translation of the text of the Qur'ān. There is a brief subject index at the end. Both translation and commentary are devotional and practical. The translation is in blank verse. It is in biblical English. In fact he wanted to make English an Islamic language that's why he did this work. He himself knew that there is no possibility to substitute Arabic words so he tried to give the fullest meaning of the Arabic text as he expressed in the Preface to the First Edition,

“Gentle and discerning reader! What I wish to present to you is an English Interpretation, side by side with the Arabic Text. The English shall be, not a mere substitution of one word for another, but the best expression I can give to the fullest meaning which I can understand from the Arabic Text. The rhythm, music, and exalted tone of the original should be reflected in the English interpretation. It may be but a faint reflection, but such beauty and power as my pen can command shall be brought to its service. I want to make English itself an Islamic language, if such a person as I can do it, and I must give you all the accessory aid which I can.”(8)

No doubt he followed the traditional style and mentioned the old works for his exegesis yet in the case of contradiction among the early commentators he followed the most reasonable opinion according to his own state of mind as he mentioned in the preface to Lahore Edition.(9)

He did not follow any of the early commentators as authority. Despite he adopted general sense of accepted commentaries. The early works, he referred time and again in his commentary are:

Works

He had excellent abilities of writing. His first literary expression came with the publication of "A Monograph on Silk Fabrics Produced in the North Western Provinces and Oudh" The work contained cultural, technical and industrial information. It included a justification of Islamic position: 'A man in a warrior race has no business with effeminate luxuries such as silk or gold.' In this work he mentioned different Ahadith on the subject provided derived from Sunni and Shi'i sources.(4)

He concentrated his efforts on the Qur'ān and studied the Qur'ānic commentaries beginning with those written in the early days of Islamic history. Yūsuf Alī's best-known work is his book *The Holy Qur'ān: Text, Translation and Commentary*, begun in 1934 and published in 1938 by Sh. Muhammad Ashraf Publishers Lahore in India (later Pakistan). While on tour to promote his translation, Alī helped to open the Al-Rashid Mosque, the first mosque in North America, in Edmonton, Alberta, Canada, in December 1938.(5)

His translation is in blank verse. He used biblical language. He was well versed in English language yet he was not a religious scholar that is why there is a lot of criticism about his work. He used English word 'God' for Arabic word الله and 'Apostle' for the Arabic word رسول. Later on Saudi Govt. had arranged for the revision of his work. A committee was formed that looked into the translation and commentary and recommended some changes. Therefore modern editions of 'Abdullāh Yūsuf's work are revised accordingly and then published by Amana Publications USA and by King Fahd Holy Qur'ān Printing Complex. Dr. A.F.M. KhAlīd Hussain in his article "Profile of a Versatile Scholar" says,

"King Fahd Ibn Abdul Aziz of Saudi Arabia in 1400H had set out to produce a reliable translation and exegesis of the Holy Qur'ān in English language free from personal bias and prejudices and entrusted the General Presidency of the Department of Islamic Researches, Ifta, Call and Guidance to undertake the responsibility of revising a particular translation. Four high level committees were formed in order to accomplish this enormous task comprising well-qualified scholars both in Islamic Shari'ah and English language. Finally, Abdulla Yūsuf Alī's scholarly translation and commentary was selected because of its authenticity for the re-printing by King Fahd Holy Qur'ān Printing Complex of Saudi Arabia in 1405H, according to Royal Decree No. 12412. This Translation was finally published by the Ministry of Hajj and Auqaf of Saudi Arabia in 1401H and was distributed worldwide free of cost." (6)