

Abstracts of Urdu Articles**Textual Meaning of the Quran and its Interpretation**

Hafiz Abdullah

The textual implications of the Quran have been divided into four categories by Hanafi school of thought. The explicit meanings (*ibarah al-nass*) are based on the words and sentences of the text and these are the central and most authoritative meaning. These meanings are intended to be revealed and the words are aimed to convey these meanings. The explicit meaning (*ibarah al-nass*) is a tool to interpret the Quranic verses and it has played a vital role in the Quranic interpretation. The article deals with literal meanings and definition of *ibarah al-nass*. It also offers some examples to endorse the claim that it plays primary role in the Quranic interpretation.

**Ashraf al-Tafaseer and its determination of Meaning and argumentation from Arabic lexicon**

Hafiz Muhammad Shahbaz Hassan

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

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

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

Maulana Ashraf Ali Thanvi was a well known scholar of Muslims. He wrote many books about Islam. He is also Mufasssir of Quran. Positive patterns of premise of Arabic Language are applied in Ashraf al Tafaseer.

﴿وَاتَّخِذُوا لِلْيَامِ مِتَكُمْ﴾ (٥)

Tr. "And marry such of you who are unmarried".

The verse includes the word أَيَّامِي. It is a very comprehensive word.

أَيَّامِي is a plural of أَيَّام and أَيَّامِي is used for any single person i.e. unmarried one, whether a man or a woman. Singles are of two kinds:-

1. Who are not married yet.
2. Married once but now lost the spouse.

Those who stop the widows to remarry should think about what they are doing, because Quran has made it a responsibility of even the whole Islamic society to find out a way for the unmarried people to marry and not to create obstacles in their way.

Sabeea'a binte Al- Haris Al- aslamya was pregnant at the time of her husband's death. The time for delivery was forty days with some difference in traditions. After delivery when she decided to marry then it was supposed to be inappropriate. Then she asked the matter from Hazrat Muhammad and he said: If you want to remarry then do it, because your term (iddat) is completed with the delivery".(6) (It means that there is no need to complete the term for four months and ten days). Although in this tradition there is a difference of opinion in the determination of the term (iddat), however even it also shows that one should make a haste in remarrying.

The importance and virtue of marrying the widows can be seen from the fact that the first Nikkah which our Holy Prophet made was with a widow and even after her death, the marriages he made were mostly with widows.

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3. Ibid;235
4. Ibid;240
5. Al-Noor/32
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3. In *حَتَّى يَلْبِثَ الْكِتَابَ*, *كتاب* means the term (iddat) which is obligatory. It means that during the term (iddat) the widow cannot be proposed very clearly.

4. *وَلَا تَغْزِلُوا عُقْدَةَ الزَّكَاحِ* shows that the person who will propose is the man, i.e. why he is called a *زَاكٍ* while the woman a *مُتَزَوِّجَةٌ*.

Nikkah with a widow is not only a Sunnah but a social need also. It is a social need because it is more difficult and dangerous for a woman who had enjoyed the pleasures of marriage and the company of a man to live without man as compared to an unmarried woman. If a widow is not married again then the possibility of her being corrupted is greater than an unmarried girl. That is why in an Islamic society it is a command to marry with the widows. Even the widows are allowed to marry themselves so that they can choose a husband for themselves. So much so that if the late husband has written a will that after his death his wife will be provided with the food and clothing and shelter for one year, i.e. seven months and twenty days more than the term (iddat) she will get for her social needs from her late husband's property, even then she is permitted to find a new companion and settle with him after her term (iddat). However, in this case she will have to leave the food and clothing by her late husband's will.

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ

إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ﴾ (٢)

Tr. "And those among you who die and leave the women behind (then they should leave) a will for their women that they will be provided by their social needs for one year without leaving the home. However, if they leave the home (of their late husband) themselves then you have no burden of it, which they have done for themselves in their own betterment."

The above mentioned verse shows that this kind of will is ordered to be made according to the needs of the women in which the women enjoy the right to take the benefits of this will till one year. In this way the Quran has made it the responsibility of the heirs of the late husband to meet the financial needs of the widow till at least one year and during this period woman is also free to find another 'Kafil' i.e. husband for the rest of her life.

In verse 4 Surah Al-Nisa, Muslim men have been commanded to make widows their wives. In verse 141 & 235 of surah Al-Baqarah, the widows themselves have been made free for their own Nikah; and the verse 235 of surah Al-baqarah motivates the men to marry widows. Now see the verse in which the collective conscience of the society has been addressed to take care of the marriage of all the unmarried people of the society.

But the Quran gives a right to the widows to arrange their own matter and their guardians have been asked to provide favors to them. The Quran says:

﴿فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ﴾ (٢)

Tr. "And when the widows complete their term (Iddat) then they should decide about themselves whatever they want according to the customs. You have no burden of it."

'Deciding about themselves whatever they want' usually meant for Nikkah however it could mean to prepare themselves and beautifying themselves for second marriage. Anyway, a widow is free in her matters. In the perspective of the next verse, the first meaning seems more appropriate. The statement 'according to the customs' shows that her decision should be appreciable by the society according to the customs. The Quran has described the Nikah as with the word 'custom' or 'an appreciable act made' and hence it is clear that Nikah is a 'custom'.

It means that according to the Quran the Nikah of a widow is 'an appreciable custom'. Those who do not like it are against the Quran. Actually this disliking of the Nikkah with the widows entered in our culture by the influence of Hindu society. While in Islamic society it has been regarded as a custom.

The Quran has even motivated the men to marry the widows:

﴿وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْتُمْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْرَضُوا عَقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ-----﴾ (٣)

Tr. "You are not answerable if you make a reference of asking for marrying a widow or hiding it in your hearts. Allah knows that you will take care of them. But do not make a commitment with them secretly. However say the appreciable thing, and do not make the engagement of Nikkah too stronger, until the decided time reaches its limits."

This verse points out several things:-

1. A message for Nikkah could be referred to the widows during their term (Iddat). The purpose of this reference is to console the widows so that they would not kill themselves from the sorrow of their husband's death. Your proposal would fill them with a new energy and hope which could become a means of new life for the widow and her children.

Hindu society has a custom to burn the widow alive (sati) with her late husband. While Islamic society gives the hope of a new life through the proposal of Nikkah.

2. A secret commitment with the widows is forbidden. For it can lead them to a wrong path.

## The Problem of the Marriage of Widows

Muhammad Shakil Auj

In a society where unmarried girls are waiting for good matches, what could be the fate of widows. While unmarried girls have still an attraction of being virgin although dowry becomes a hindrance in it, the stigma of being a widow itself is enough to make them unattractive, except that if they are wealthy then this stigma could be hidden behind their wealth. But this is for those who are pretty, young and attractive also and have no child. Marrying a widow with children is not a common practice in our society.

It is true that the permission which the Quran gives to the men to marry for the second, third and fourth time is because of marrying widows. But surprisingly, the widows because of whom men were given this opportunity are actually lacking the companionship of men.

The Quran says:

﴿وَإِنْ خِفْتُمْ أَلَّا تُعْصِبُوا فِي الْيَتَامَىٰ فَاتَّخِذُوا مَا طَابَ لَكُمْ مِّنَ النِّسَاءِ مَتًىٰ وَثَلَاثَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تُعْصِبُوا فَوَاحِدَةً ۚ فَاِجْزُوا ۚ﴾ (١)

Tr. "If you fear that you will not do justice to the orphans then marry the mothers (of the orphans) whoever you like. Two, three, four ....and if you doubt that you will not do justice among them then be content with only one."

It means that marrying more than once is conditioned by justice and where this condition is not likely to be fulfilled then it has been commanded not to marry twice. It is because marriage is not only the name of paying the dowry money but also meeting all the social and economic requirements of the partner.

Widows are free to arrange their own Nikah and they do not depend on a guardian for their marriage. At this point, Widows are placed at a degree higher than the unmarried girls. In the matters of the marriage of the unmarried women, it has not been mentioned at any single point throughout the Quran that they are free to arrange their Nikah.

However their right of choice and consent is fully accepted in Nikah. But this consent is regarded as dependent on the permission of the guardian. This is the beauty of the system Islam maintained in family matters. But if the guardians of such a girl are doing mistake in arranging her Nikah and this beauty of Islamic system is going to be distorted then she is surly permitted to marry herself against the will of her guardians. But this is an exception and normally the things should be like mentioned above.

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Her analysis needs attention from Muslim preferably to get restored their confidence in Islam and to uplift noble cause of peace. Maryam writes that before European imperialism arrived on the scene in 16<sup>th</sup> century, the civilization produced by Islam was the most cosmopolitan, international and extensive in area that had ever appeared in recorded history. For more than a thousand years, politically, and culturally. Islam realigned supreme over all of Northern Africa, Western Asia, Large areas of central Asia, spread rapidly to India, even into China, clear into the Pacific Ocean to Malaysia, Indonesia and the Philippines. Spain was under Islamic rule for seven centuries and due to the rising power of the Ottoman Turks, Islamic culture strongly influenced much of South Eastern Europe as well. Converts flocked to the fold of Islam from all races – black, brown, yellow, and yellow and white. Economically the Islamic world prospered by its intensive, long distance international trade and commerce. Muslim merchants and tradesmen who were often zealous missionaries, were the most adventurous and daring travelers and explorers. (17)

societies and states conflict between Islam and West was reduced. Islam is for all mankind as Quran says:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ﴾ (12)

Responsibility goes to Muslims in each corner of the globe to propagate it very positively that it is the only religion which was sent for all races, all nations and for people of all colours and social classes. Most of revelations of Quran are directed to all mankind to unify. Islam does not divide the world in East or West but focus on equality and grace of all human beings.

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ﴾ (13)

“Indeed we have created man with the best measurement.”

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ (14)

Mankind! Lo! We have created you male and female and have made you nations and tribes that you may know one another. Lo! The noblest of you in right of Allah is the best in conduct. Lo! Allah is knower, Aware:

Muslims should admit that they themselves have not always been able to present their case in a manner that is both understandable and acceptable to Western society. (15)

Of course scholars like Alvi have the right to indentify gaps but it is proved fact that Western media is promoting biased and prejudiced picture of Muslims. Western academicians and researchers need to approach basic sources of Islam to understand the both sides of the situation between Islam and West.

Alwi Further writes that Islam as vividly presented by Quran, is a universal teaching that does not limit itself to geographical boundaries or ethnic and racial backgrounds. (16)

Muslims living in my area of the globe are under on title of Ummah and this Ummah is not only for believers but disbelievers as well.

Therefore, Ummah is responsible to make Islam look good to the rest of the world by its dealing, societies and states. In this regard, misinformation through powerful media campaign is challenge of Muslim world.

Margaret Marcus born in 1934 in New York embraced Islam and her name was changed to Maryam Jameelah had exclusive study of all significant religions of the world and variety of civilizations.



Islamic Resurgence has given Muslim renewed confidence in the distinctive character and worth of their civilization and values compared to those of the West. Third the West's simultaneous efforts to universalize its values and institutions, to maintain its military and economic superiority and the intervene in conflicts in the Muslim world generate intense resentment among Muslims. Fourth, the collapse of communism removed a common enemy of the West and Islam left each the perceived major threat to the other. Fifth the increasing contact between and intermingling of Muslims and Westerners stimulate in each a new sense of their own identity and how it differs from that of the others. (10)

As we discussed the paramount technological change which introduced new subjects, issues, areas of research and points for discussion, our world has shrunked like a city and it is commonality said and understood that present world is global village. Despite all this development understanding of the winds and souls of different communities is missing. Mankind is lacking in peace and glory. In this perspective it is more important to analyse, measure and gage the role and impact of media, which is no doubt very strong tool of West and its irresponsible role claims universal agenda of globalization but actually promotes disharmony between West and Muslim world. Professor Khurshid identifies that for long time Islam has been misunderstood and misinterpreted in the West. It is one of the most queer facts of history that despite the annihilation of space and time, despite West's stupendous strides in quest of knowledge and learning, despite the centuries of contact between the world of Islam and the West, Islam is perhaps the least known and the most misunderstood religion in the West. (11)

The core message of West through media is a strong conviction that Muslims should must adopt uncritically all dimensions and aspects of modernization if they are to compete successfully with the West. This conviction convinced the rulers of Muslim states to promote Western Strategy and Media was the channel to make things happen successfully. Modern educated scholars, anchors and professionals spent no time to learn and understand Islam as a wonderful code of life but they chanted the slogans of the West and tried to reshape Muslim mind. Slogans are attractive like elimination of poverty, disease and illiteracy but time has proved that it is almost universally accepted delusion. On the other hand if true picture of Islam could be projected and showed through Muslim

professionals from Muslim communities are going wrong by considering that religion should not have any concern with liberal media strategy.

As a result media represent information more as a commodity than as a social good it is the result of consumerism and commercialism of West.

Media is fashioning the life – pattern of the individuals and society but all the society fabrics are based on materialism. Syed Maududi has discussed the nature of problems and issues caused by West exclusively in his writings and he is of the view that it is obvious that social evils make their appearance on a vast scale when moral degradation of the individuals is steep, when the grip of moral values becomes lax and when fidelity to the standards of discipline is shattered. You can not conceive of a society possessing a majority of morally robust individuals and collectively exhibiting signs of moral corruption. It is unconceivable that a community of virtuous people should entrust its leadership to a group of unscrupulous personas and remain passive spectators when their commercial, national and international affairs are conducted in flagrant violation of moral principles. Therefore, if the people of the world are exhibiting on a large scale the seamy side of human nature through their collective institutions and policies that can only lead us to the view that, in spite of all its intellectual and material progress, mankind is passing through a period of intense moral decadence which has gripped by for the greatest majority of human beings.(8)

Professor Khurshid Ahmad has very rightly pointed out that our complain is not that the Western Scholars have adopted a critical approach- this they have every right to adopt. Our complaint is that their approach has mostly been prejudiced, partial, coloured and unscientific; their informations, wrong, inaccurate and exaggerated, sometimes even imaginary and fabricated; their attitude, dogmatic, unsympathetic and even hostile. Certainly they have every right to criticize Islam – but in a decent, sober way.(9)

Samuel P. Huntington mentioned key factors which caused conflict between Islam and West in his famous book “The Clash of Civilizations”. His book provides food for thought and makes media war against Muslims understandable samual wrote that a comparable mix of factors has increased the conflict between Islam and West in the late twentieth century. First, Muslim population growth has generated large numbers of unemployed and disaffected young people who become recruits to Islamist causes, exert pressure on neighboring societies and migrate to the West. Second, the

in most of the cases media fails to present true and right picture of the issues, events and day to day problems.

Facts are under reported and events are misreported. Muslims have to spend lot of energy to clarify and defend their image presented by global media. Distorted image of Islam is burning issue of 1.6 billion Muslims. Muslims have spent almost two decades to prove that they are not intolerant and trouble creators but mutual distrust between the Muslims and the non-Muslim world is at its highest level. Though other walks of life and relevant issues are important but media has played leading role in presenting negative image of Islam. The Western press day and night reflected hostility and unfair discrimination against Muslim societies, individuals and groups. Unfortunately in countries like Pakistan print and electronic media is playing its role under the command and influence of Western powers. Shaukat M. Zafar recently wrote an eye opening essay and he identified that power of the media can transform the whole society or it can be used as a weapon of mass destruction. The media in Pakistan is playing negatively. It should have been the mirror of the society it is operating in but our media has become the mirror of U.S, India and the West. Working on American agenda, for few dollars corrupt anchors and TV channels are propagating the negative image of country in front of other world.

Our media anchors often divert the attention of the people from the real issues to non- issues behest of the people they are working for. The media is focusing more on sensationalism than truth creating a negative world view and only highlights the individual sort of issues that disrepute the society.(7)

Pakistan is an ideological state established to uplift Islamic cause infant of rest of the world by developing peaceful society but unfortunately situation is very disappointing. Though Pakistan was supposed to uplift torch of peace and harmony but its society particularly youth itself is under the impact of digital technology. Aggressive role of digital technology can not be stopped by slogans and emotional criticism but it needs serious attention at state level because state is the only power which can be effective. It is not difficult to notice that people learn, communicate, relate, work and spend their leisure time with digital media therefore a wide range of negative social impact can be easily observed including internet addiction, cyber bullying, privacy risk and cyber crimes. As the roots of technology and media tools are in Western thought so media leaders and