

Zimakhshari- a Study of His Life and Works

Hilal Naji, Trans. Muhammad Rashid Islahi

Jar Allah Abul Qasim Muhammad bin Umar bin Muhammad Khwarizmi Zimakhshari (d. 534/1144) is one of the tallest names in the field of Arabic grammar, literature and *tafsir* etc. His *tafsir al Kashshaf* is a classic and oft-quoted book of reference. In spite of the fact that he was a staunch *Mu'tazili* and his views are fully reflected in his commentary of the Holy Quran, down the centuries it has received an acclaim and popularity which few books could equal. He made significant contributions in many fields and wrote a large number of books on a variety of subjects. He was an outstanding figure among those non-Arabs, who opposed the *Shaubiyyah* movement tooth and nail and strongly defended Arabic and Arabs. This article brings out these and many other important aspects of Zimakhshari's life and works in lucid and scholarly manner. It also contains a full list of his writings both published and unpublished.

Bibliography of Quranic Publications in Urdu

Abu Sufyan Islahi

Urdu language is one of the major Islamic languages with a very vast treasure of books on all branches of Islamics. Quranic studies has been a favourite subject with the Urdu writers from the very beginning; and large number of books have been published on various aspects of Quranic studies including translation and commentaries. Some bibliographies of Urdu translations and commentaries are available but no attempt has been made so far to cover Urdu publications on other aspects of Quranic studies. Dr. Abu Sufyan Islahi has sought to fill this vacuum by preparing a comprehensive bibliography of Quranic publications (books) in Urdu. The first instalment covers Quranic bibliographies, *usul al tafsir*, *I'jaz-i Quran* and *Tarikh-i-Nuzul wa Tadwin-i-Quran*.

Rabb (Lord) and *Malakut Allah* (Kingdom of God). Farahi's explanation of these words pinpointing the distortions, and the factors behind them have been discussed at length. It may be noted that Farahi's approach in the study of *Injil* is not polemical at all but that of a seeker of truth assigning it the place it deserves as a revealed book. It was with this view that he undertook to write a commentary on *Injil* entitled *Al Iklil fi Sharh al Injil* which he could not complete. The fact of its being distorted does not mean, as is generally belived, that it is totally devoid of truth. He believes that it still enshrines truth and the distortions could be traced and pinpointed through proper reflection in the *Quran*.

The Holy *Quran* and *Saja'*

Shaikh Abdur Rahman Taj

Trans: Faiyaz Ahmad Falahi

Saja' means language having *fawasil* (end) of verse or clause like the rhyme of the poetry without being measured and it consists in the agreement and resemblance of ending words. It has long been a much debated point among the scholars whether *Quran* contains *saja'* or not. Some scholars do not favour the application of this term to the *Quran* as *saja'* is considered to be highly artificial style of prose writing marked by a kind of rhythm as well as rhyme. Therefore they do not consider it proper to ascribe this kind of language to the *Qur'an*. Others, however, do not see any harm in characterizing the language of the *Qur'an* as *saja'* because in their opinion it is not necessary for *saja'* to be always highly artificial and laboured. It could be natural and effective and add to the beauty of the style. *Saja'* could be both good and bad. Shaikh Abdur Rahman Taj had gone into different aspects of the problem taking into consideration the views of protagonists, and antagonists of the *saja'*. In the first part of the article the author had mostly analysed views of the opponents of the *saja'*.

- iii) In case the *Taurah* contains something which is not found in the Quran, it will carry both the possibilities of being right or wrong.
- iv) The statements contained in the Quran but not found in the *Taurah* will be accepted as this does not imply its being wrong.

In the light of these principles, Maulana Islahi makes a detailed comparative study of the history of Prophet Yusuf as narrated in the Holy Quran and the *Taurah*. The Quranic description is more concise but at the same time covers all the essential aspects of the story while the version of the *Taurah* is much more detailed but it omits several important aspects. Moreover, the Quranic description is more rational and completely in keeping with the dignity and exciting moral standards expected of a Prophet which entirely lacks in the Biblical version.

Farahi's Views on *Injil*

Altaf Ahmad Azami

This paper seeks to study Farahi's views on the *Injil*. Before examining Farahi's views, the author had discussed the etymological roots of the word *Injil* and the difference of opinion among the scholars on this point as also regarding its literal meaning, its language and the problems relating to its historicity. After taking these issues into consideration, Farahi's views are discussed in some detail. Farahi's understanding of *Injil* was greatly facilitated by the fact that he was well versed in Hebrew language. Ulama have generally taken extreme position regarding *Injil*: while some are not prepared to give any credence to it, others accept it as a revealed book free from all blemishes. Farahi's is moderate and balanced view. He accepts *Injil* not as *asl* but as *fra'* like other revealed books. Like other Islamic scholars he also believes that *Injil* has been subjected to falsifications and distortions. Many people have been misled because of the style of the *Injil*. In Farahi's view most of the distortions relate to a few words such as *Ibn* (son), *Ab* (father),

ABSTRACT

Etymological Study of the Terms *Yahud* and *Nasara*

Maulana Hamiduddin Farahi

Trans: Maulana Amin Ahsan Islahi

In this article, Maulana Hamiduddin Farahi seeks to study etymology of the Quranic terms *Yahud* and *Nasara*. Refuting the allegation of the critics that these terms have been wrongly used in the Quran, he etymologically proves the correctness of the Quranic usage.

The History of Yusuf (A.S.) - A Comparative Study of the *Qur'an* and the *Taurah*

Abul Lais Islahi Nadvi

The author seeks to make a comparative study of the history of Yusuf (A.S.) as narrated in the *Quran* and the *Taurah*. In the beginning he had discussed at some length the main issues connected with the problem of authenticity and distortions in the text of the *Taurah* and Quran's position in this regard. These distortions are not confined to the fundamental points of faith and law but extend even to the description of historical events. As a result, many historical events described by the *Taurah* had assumed an altogether different hue and colour than the actual happenings as described by the Quran. In this regard, he lays down some basic principles which should always be kept in view while studying *Taurah*:

- i) In the event of difference between the statements of the Quran and the *Taurah*, the Quranic version will be accepted because its preservation is beyond question and distortion in *Taurah* are too well known.
- ii) In cases where exegists have expressed more opinions than one, the one in conformity with the statement of the *Taurah* will be accepted provided it is not against some established norms.