

was published in 1986 under the title-*World Bibliography of Translations of the Meanings of the Holy Qur'an: Printed Translations 1515-1980*". Second stage of the project was envisaged to cover unpublished translations scattered throughout the world. During the period extending from 1986 to 1991, in spite of many serious problems that naturally beset such an enterprise, over 4000 manuscripts were identified covering 30 languages. This number is expected to substantially increase by the time project is completed. This article provides details about the project and the manuscript that have been already identified. Dr. Jamshed Ahmad Nadvi has rendered it into Urdu.

### **Translations of the Holy Qur'an-Proceedings of the Three-Day Seminar held at Madinah Munawwarah**

*Ahmad Khan*

A three-day international seminar was held at Madinah Munawwarah from 23 to 25 April 2002 under the auspices of King Fahd Holy Qur'an Printing Complex on the theme "Translation of the Holy Quran : Focus on the Past and Plan for the Future." As is well known, this Complex was established by the Saudi Government in 1982. The Complex has made great contribution to the service of the Holy Quran. Besides publication and distribution of very large number of copies of the Holy Book, it has also published 55 translations of the meanings of the Holy Qur'an into forty languages of the world. It is, therefore, not only engaged in the distribution of the copies of the Holy Qur'an which in itself is an important work, but it is also making significant contribution towards the dissemination of its teachings through the publication of its translations. An idea about the work of the Complex could be formed from the fact that it annually publishes and distributes an average of 10 million copies of the Holy Book. So far it has published as many as 180 million copies. It has also organised two very successful international seminars on some important aspects of Quranic Studies, which were attended by eminent scholars working in the field from all over the world. This article contains the proceedings of the second seminar. The author participated in this seminar and penned down its proceedings for the benefit of the readers. 63 learned papers were presented in the seminar spread over 16 sessions by eminent scholars in the field. The papers were beautifully printed and produced by the Complex for distribution among the scholars.

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knocked the bottom out of the false claim of the Jinn that they had the ability to know the unseen and those who believed in this power of theirs, realised that it was not the case

### **Suyuti on the Use of *Wajuh* and *Nazair* in the Qur'an**

*Hatim Salih al-Zamin*

*Trans. Masudur Rahman Khan Nadvi*

The Qur'an contains large number of words with similar meanings as also words with a number of possible meanings. *Wajuh*, *Nazair*, *Ashbah*, *Mushtarak-i lafzi* are some of the terms that are used to denote different categories of these words. As the correct understanding of the various nuances of the words used in the Qur'an is necessary for the proper comprehension of the meaning of the Holy Book, scholars have devoted much attention to this aspect and many works have been written on the subject. One of the tallest names in the field of Quranic Studies is that of Imam Suyuti whose '*al Itaqan fi Uhum al Qura'an*' is considered as a classic book of reference on the subject. This article seeks to study the ideas of Suyuti regarding *Wajuh* and *Nazair* in the light of his book '*Mu'tarak al-Aqran fi I'jaz al-Quran*'. But before discussing Suyuti's views on the subject, the author has very appropriately taken note of other published books on the subject. Those books have also been taken note of which contain sections and chapters on the subject. Thereafter Suyuti's views and researches on the subject have been discussed in some detail. This scholarly article was translated into Urdu by Prof. Masudur Rahman Khan Nadvi.

### **Manuscripts of the Translations of the Holy Qur'an-A Survey**

*Ekmeleddin Ihsanoglu*

*Trans. Jamshed Ahmad Nadvi*

Attempts to translate the meanings of the Holy Qur'an for the benefit of those who are not familiar with the Arabic language can be traced to the very beginning of the history of Islam. As a result, over the centuries meanings of the Holy Qur'an were translated into many languages spoken throughout the length and breadth of the world. In spite of many difficulties attendant on such endeavours, the trend gathered momentum with the passage of time. Recognising the great importance of these translations, IRCICA (Istanbul) in 1980 undertook the publication of a comprehensive bibliography on the subject. In pursuance of the this project, a volume containing information about published translations of the Holy Qur'an

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Unfortunately, this is not the case. *Usul-i Tafsir* somehow could not be codified as was done in the case of *Fiqh* and *Hadith*. *Muquaddimah fi Usul al-Tafsir* of Ibn Taimiya (1263-1328) is generally considered to be the first book on the subject. It was long after it that Shah Waliullah Dehlavi (1703-1763) wrote *al Fauz al-kabir fi Usul al-Tafsir* that can be recognised as the first complete book in the field. This situation was indeed unfortunate as it left the field wide open for those who wanted to interpret the Holy Quran with a view to serve their own ends. The need to develop this important branch of the *Ulum-i Quran* was indeed urgent and pressing. Maulana Hamiduddin Farahi (1863-1930) sought to fill this wide lacuna in the Quranic Studies. Consequently, among his writings *Usul-i Tafsir* occupies an important place. But since most of his writings remained unpublished and hence inaccessible to the scholars at large; it developed on his disciple Maulana Amin Ahsan Islahi (1904-1997) to bring his exegetic ideas and methodology to the notice of the scholarly world. For this purpose he wrote a series of articles in the monthly '*Al-Islah*' (Madrasatul Islah. Sarai Mir) that was later published in book form under the title "*Tadabbur-i Qur'an*." Its revised edition has been published as "*Mabadi-i Tadabbur-i Qur'an*." This book marks an important stage in the development of *Usul-i Tafsir*. It has considerably broadened the scope of the subject. Besides covering conventional themes, it breaks entirely fresh ground and introduces new concepts and ideas, which are calculated to create true consciousness and inspire correct motivation towards the grave task of approaching the Holy Book. Undoubtedly, it constitutes a very significant advancement in the field of *Usul-i Tafsir*. The article seeks to study the science of *Usul-i Tafsir* in the light of this book.

### **Interpreting an Ayah of Surah Saba**

**Muhammad Umar Aslam Islahi**

The *ayah* in *Surah Saba* (34:14) describing the death of Hazrat Sulaiman (A.S.) reads as follows: "Then, when We decreed (Solomon's) death, nothing showed them his death except a little work of the earth, which kept (slowly) gnawing away at his staff: so when he fell down, *the Jinns saw plainly that if they had known the unseen, they would not have tarried in the humiliating Chastisement (of their Task).*"

Generally, the last portion this *ayah* (italicised here in the translation) is interpreted as the above translation taken from Abdullah Yusuf Ali also shows, that after this event the Jinn realised that they did not have the ability to know the unseen. The author offers an alternative interpretation, which though not generally accepted, had been mentioned by some exegetes. According to this interpretation this event actually

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**The Subject Matter of the Qur'an***Mahmud Ahmad Ghazi*

Every book has a subject matter, a theme around which it revolves and which it seeks to explain. The Holy Qur'an could not be an exception. But then what is its subject matter? Qur'an deals with the problems of many sciences such as philosophy, economics, politics and law etc. and provides answers to many vexed issues relating to these subjects but it could not be described to be a book of any one of these subjects. A closer look on the contents of the Qur'an would reveal the fact that its subject matter is the role of the man in this world and his goal in the Life hereafter. It seeks to explain the role and responsibility of the man in this life and his destination and objective in the life to come. From the beginning to the end it addresses the basic questions relating to the man; what his existence signifies, from where, why and how he has come, what is his destination and what he is expected to do and what kind of life he ought to lead? Directly or indirectly, the Qur'an seeks to provide answers to these questions. As such it encompasses every aspect of life and hence deals with almost every branch of knowledge that deals with human life. But it is future-oriented, focus of its teachings is on the life to come where his real and eternal abode is.

The subject matter of the Qur'an could be, therefore, conveniently divided under five heads. Anyone who will ponder over the teachings of the Qur'an will find that these five themes run throughout the Book as a thread and it is basically around these heads that it revolves. These relate to *Aqaid* (beliefs), *Ahkam* (regulations), *Akhlaqiat* (ethics), *Ayyam Allah* (rise and fall) and Life hereafter. The article very cogently discusses these aspects in some detail.

***Usul-i Tafsir as expounded in the******"Mabadi-i Tadabbur-i Quran"****Ashhad Rafiq Nadvi*

*Usul-i tafsir* (Principles of Exegesis) is an important branch of *Ulum-i Qur'an*. It signifies the set of rules evolved by the exegetes (*Mufasssirun*) for the guidance of those who undertake the grave responsibility of explaining the meanings of the Holy Qur'an. In view of the great importance of this science for the correct comprehension of the meanings of the Holy Qur'an, it was rightly expected that the scholars of the Quranic Studies would have left an enormous corpus of literature on the subject.

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