

my Lord, even if We brought like it for its aid.” (18: 109) ‘Words of Allah’ here actually stands for His wonderful signs and His qualities like Wisdom, Mercy, Knowledge, Power etc. which are so manifestly visible in all of His creation. The words used in the Quranic verse suggest a sense of continuity indicating that ocean after ocean may come and get exhausted but the Words of Allah will not come to an end.

The ocean is vast and it gives the impression of unlimited quantity and therefore when it is stated that ocean after ocean will not suffice to write the Words of Allah, human beings are likely to be unable to fully grasp its meaning and it would appear to be a hyperbolic or even merely a theoretical statement. With a view, therefore, to facilitate better understanding of the point, first of all it seeks to explain the great vastness of the ocean which was earlier considered to be absolutely unfathomable, quantitatively, and with the help of few simple examples it is shown that in spite of its great vastness it is very limited and can never suffice (if used as ink) to write the ‘Words of Allah.’ Out of many possible examples one is the pattern of various colours visible in beautiful creation of Allah around us. Another example could be the innumerable notes which can be generated from the combinations of selective bands of frequencies over the audible range. To make the explanations simpler the variables are taken in discrete form. The fact that is manifested through the examples is that if there are N variables each having m possible values then total number of possible combinations can be $(m)^N$. thus if there 28 variables, each having 10 possible values, the number of possible patterns which can formed with these variables come out to 10^{28} which is much more than the number of 1 mm^3 droplets formed out of ocean’s water. These examples are used just to explain the limit of the ocean. In the physical world around us, there are various bodies formed out of many variable (may be more than 28) which may have many possible (may be more than 10) values and so the possible shapes, patterns or characteristics these bodies may have, can be much more than the droplets in the ocean and hence beyond the capacity of the ocean (if used as ink) to write them.

In the same way it can be understood that there are many events around us (for example those stated in the Qur’an, 31/34) whose occurrence involves so many variables with many possible values that can only be fully comprehended by Allah with His unlimited capacity and Knowledge.

religion is a private affair of the man. Its scope does not extend beyond the confines of the churches. For them religion and religious laws have no role to play in socio-economic and political life of the people. The Glorious Qur'an rejects all these fallacies and accords religion a very high and active role in every walk of life. The Muslims therefore examine every aspect of western culture on the touch stone of the Qur'an and *Sunnah* and only then formulate their response towards them. This acts as a powerful irritant for the western people.

Adherents of other civilizations have either embraced the western culture and have proved to be soft targets for its influence. It is only the true followers of the Holy Qur'an who are resisting the influence of this civilization and warning the people of its devastating and negative consequences for the humanity and the peace of the world. One of the reasons of their dislike and opposition for the Holy Qur'an is the fact that it points to the deviations and distortions of Bani Israil from the right path and exposes evils of their social and moral life.

Obviously, the leaders of western civilization are alive to the challenge of the Qur'an and are very fearful of its increasing impact on the people. Therefore they make every effort to stop people from coming under the influence of this Glorious Book. For achieving this end they can go to any extent and stoop to any level. This is evident from the malicious propaganda unleashed by its scholars against the Qur'an.

The situation demands the Muslims to follow the teachings of the Qur'an faithfully and sincerely to practically demonstrate that this Book is really a Book of Mercy for the mankind. They are also duty bound as witness of *Haqq* to make the other fellow beings aware of the fact that western civilization is spoiling their social, religious and moral life and leading the mankind to anarchy, unrest and moral bankruptcy. It is only by establishing Quranic order (not the New World Order) that peace and prosperity of the humanity could be restored.

Infiniteness of the Words of Allah and Limitation of Oceans

Wasim Ahmad

This article seeks to study those verses of the Noble Qur'an that speak about the infiniteness of the 'Words of Allah' (*Kalimat Allah*). In one such verse the Noble Qur'an says "Say if the ocean were ink for (writing) the Words of my Lord, sooner would the ocean be exhausted than would the Words of

last of the Prophets Muhammad (SAWS) in the form of the Constitution of Medina and later at the occasion of his farewell pilgrimage. Clearly modern man needs a world order but a world order that is capable of ensuring equality among the people without any consideration for the colour, race and language based on rationally acceptable principles, overriding all kinds of bias and discriminations, is only Islam.

Twentieth Century's First Urdu Quranic Dictionary - *Umdah Lughat-i Qur'an*

Jamshed Ahmad Nadvi

This article seeks to introduce *Umdah Lughat-i Qur'an*, the first Quranic dictionary compiled in Urdu language in the twentieth century. In an earlier article the author had held *Ajaib al Bayan fi Lughat al Qur'an* compiled by Haji Muhammad bin Abdullah (published in 1930) to be the first Quranic dictionary in Urdu to have been published in the twentieth century. Further research, however, showed that the distinction of being the first such dictionary is held by *Umdah Lughat-i Qur'an* compiled by Shahid ud din Ahmad in 1901 and published in 1911 from Kanpur. The article highlights the salient features of the dictionary and discusses in some detail the methodology followed by the compiler.

Qur'an - the Biggest Challenge to the Western Civilisation

Zafarul Islam Islahi

The Holy Qur'an is source of guidance for the entire mankind. It leads to the straight path (*Sirat-i Mustaqim*) which is the only guarantee of success in both the worlds. The Holy Qur'an calls upon the people to get rid from the slavery of other beings and accept the servitude of only Allah Taala. It reminds the people again and again their duties toward their Creator as well as their obligations to other people. It is a source of inspiration for the Muslims at every turn of life as well as strength at the time of trials. It exhorts its followers to sacrifice their energy, resources and valuables and even their life for the sake of their religion. It also develops quality of remaining always steadfast and truthful and never to succumb to any pressure.

Muslims' devotion to the Book of Allah and their efforts to spread its message is an anathema to the torch bearers of the western civilization. They consider Quranic values and teachings as a big challenge to their way of life. For them the

Fuad / Qalb is the seat of rational faculty (*ta'qqul*), and is also the Centre of peculiar Reception of God's multifaceted means of communication within human body including '*Wahy*' and '*Ilham*'.

Islam and Globalisation in the Light of the Teachings of the Qur'an

Abdur Rauf Zafar

Umar Hayat

Rapid advancement in the means of communication has turned the world into a global village. This has ignited the imagination of the super powers to establish a new world order under their aegis and thereby bring the entire world under their control. This has caused more harm than good and in fact represents the hegemonic and expansionist aspirations of the Super Powers. No doubt a world order is imperative for ensuring and safeguarding the well being of the mankind. But this world order should not be based on the exploitation of the weaker sections of the humanity by the strong and powerful by subjecting them to the status of abject servility and subservience. It should be able to guarantee impartial justice and equity to all and protect the rights of the small and weaker communities of the world. But these objectives could be achieved only by a system and order which is vouchsafed by Allah Taala because only the Creator knows the real needs of the man. This would mean that only the order that was sent down by Allah Taala through the Prophets would be able to fulfil this objective. This was the order that was sent down in its most developed and perfect form through the last of the Prophets, Muhammad (SAWS) as the last and final version of the religion chosen by Almighty Allah for the mankind. This religion, Islam, is the real world order that takes into consideration the legitimate aspirations and requirements and needs of every nation and community. There is a natural inherent unity among the different communities and nations and its finds its fullest expression only under the aegis of this system of life. The human kind does not need any new world order besides and beyond this. This is the only order that ensures equality among the comity of nations without any discrimination between the weak and the strong. Magna Carta was not the first charter of liberty that was declared by King John in 1215 AD. It was declared many centuries ago by the

definition, domain of knowledge extends from descriptive information to the understanding of the purpose of creation and ultimately to the realization of the self and Almighty Allah (S.W.T.). Sensory perceptions are the basic tools of acquiring knowledge, and according to the Holy Qur'an "*Qalb*" and "*Fuad*" are also included among the means and tools of achieving divine enlightenment. This article seeks to present a cursory overview of the usage of these means of perception and their derivatives as well as related terms in the Holy Qur'an. An attempt has also been made to discuss the merits and limitations of the five senses vis-à-vis their right application in the day to day life particularly in the matters related to the real success and failure of the man in this world and in the world to come (*falah-o-khusran*).

Qur'an exhorts man to use these unique attributes with sincerity and utmost care to the extent of objective reasoning rather than applying them in a biased way or using them superficially like animals. It urges them to try to unveil the Ultimate Realities behind the visible phenomena of the physical world. With the help of actual data, it has been shown that sense of sight in the Holy Qur'an is referred to maximally followed by the terms related to hearing. In exact terms, *Basura*, *Yabsuru*, *Nazara*, *Yanzuru*, *Raa*, *Yara*, *Ain*, *Aayun* and related terms are used in 557 verses whereas *Samia-Yasmau*, *Uzun*, *aazan* etc have been used 168 times. Mention of other senses is not so common. '*Qalb*' and '*Fuad*' are found in 135 places in the Holy Qur'an and seem to have a distinct position because of the immense diversity of their presentation.

The Holy Qur'an wants the man to apply the power of these senses of perception to understand the mysteries of creation at all levels of abstraction right from the Material Truths i.e. the domain of the contemporary natural sciences up to the level of super mundane and spiritual Truths. Moreover, the three means of perception i.e. sight, hearing and *Fuad* are bestowed to impart three distinct functions:

The sense of sight has been given to human beings in order to develop a proper reasoning acumen and derive the right conclusions from the signs in the physical world (*Ayat-i Afaq-o-anfus*).

The sense of hearing has been gifted especially for acquiring the knowledge preached by the messengers of Almighty Allah.

unsurpassed among the *Tafsirs* even those written in Arabic. 10. Finally the literary presentation of the *Tadabbur-i Qur'an* is of highest order and it excellently fits the contents of this extraordinary *tafsir*. Its style and diction has all the attributes and qualities of a classical piece of literature.

Urdu Tafsirs - A Survey

Ziauddin Islahi

As the Qur'an was in their language, the companions of the Prophet would understand its teachings easily. Still there were places where they found themselves unequal to the task of understanding its meanings and they approached the Prophet for an explanation. The need for explanation and elucidation of difficult places in the Qur'an, therefore, was felt in the earliest period of Islamic history. Clearly the science of *tafsir* began in the period of the *Sahabah*. By third century of *Hijra* it became a fully developed science and large number of *Tafsirs* was compiled representing almost every possible shade of opinion.

When Islam spread outside Arabia and many of the people who embraced it were not familiar with Arabic and hence they could not directly benefit from the teachings of the Qur'an, need was felt to translate its meanings into their languages. The first language in which meanings of the Qur'an were translated was Persian. Later same tradition was followed in Urdu in which language a very large number of translations and *Tafsirs* were compiled.

This article seeks to present a survey of the *Tafsirs* written in Urdu. After taking note of some of the earliest *tafsirs*, it discusses *Muzih-i Qur'an* of Shah Abdul Qadir, *Bayan ul Qur'an* of Maulana Ashraf Ali Thanavi, *Tarjuman ul Qur'an* of Maulana Abul Kalam Azad and *Tafsir-i Majidi* of Maulana Abdul Majid Daryabadi in some detail. There are a number of very important contributions in the field but due to the paucity of space these could not be discussed here.

Role of Sensory Perceptions in the Acquisition of Knowledge – the Quranic Perspective

Saiyid Masud Ahmad

Knowledge is a unique gift of Almighty Allah (S.W.T.) bestowed upon man by Him. Unlike the limited sense of the meanings of the word in English language, Islamic scholars seem to be much more liberal in its usage. According to their

understanding the Book of Allah and delving deep into its meanings and subtleties with an entirely free mind and absolutely unconcerned with any other consideration. As a result, sometimes we find him holding an opinion in which he is alone but he is not afraid of being alone if he is convinced in the light of firm evidence about the correctness of his opinion. In this regard he does not hesitate to differ even from his own teacher. Consequently he had come up with a number of interpretations which are refreshingly new and eminently succeed in solving some very knotty problems that had defied the commentators so far. These interpretations are in consonance with the general spirit of the Qur'an.

7. It demonstrates exceptional sensitivity regarding the dignity of the Prophetic office. He is very sensitive to any situation that can in any way compromise the dignity of this office. As a result, he vehemently disagrees with the conventional interpretation of a number of verses where this principle is not maintained. As an example his explanations of verses of *Surah al Anfal* (67), *Surah al Falaq* (4), *Surah al Hajj* (52) etc. can be cited. In all these verses the conventional explanations tend to reflect adversely on the dignity of the Prophetic office. But he and his teacher, Maulana Farahi, exhibit deepest concern in this regard. There could be nothing farther from truth than to say that they don't pay proper regard to the *Hadith* or the traditions of the Prophet.

8. It exhibits great concern for maintaining the dignity of the companions of the Prophet. A number of instances have been cited in this regard to illustrate the point. For example, the verse No 4 of *Surah al Tahrīm* has been invariably translated and explained in such a way that reflects adversely on Hazrat Aishah and Hazrat Hafsa. But Maulana Islahi explains it in such a way which is fully in consonance with the high dignity and status of the Mothers of the Muslims. Similarly, there is the case of a number other such verses where he differs from conventional interpretation on very strong and convincing grounds and effectively vindicates the position of the *Sahabah*.

9. He is not content with explaining the verses and commenting upon them but also takes note of the literary aspects of the Quranic presentation and beauty, niceties and subtleties of the Quranic diction. Some other *Tafsirs* like *al Kashshaf* are known for taking this aspect into special consideration but the depths to which he goes; remains

ABSTRACT

Quranic Research Journal of Imam al Shatibi Institute
(Editorial)

Ishtiyah Ahmad Zilli

In the last issue of the Journal we introduced the first specialised journal of Quranic studies published in Arabic language from the King Fahd Complex for printing Holy Qur'an, Madinah Munawwarh. We are happy to inform our readers about the publication of a second specialised Quranic journal from Saudi Arabia. *Quranic Research Journal of Imam al Shatibi Institute* is published from Imam al Shatibi Institute of Quranic studies, Jeddah. It is published twice in the year and contains abstracts of the articles in English at the end. The first issue bears the date of *Rabi al Akhir*, 1427 H. /May, 2006 and consists of 490 + 14 pages. It aims at encouraging research in the field of Quranic studies, recovering manuscripts relating to the subject and their publication after critical editing, establishing contact among those working in the field and disseminating teachings of the Holy Book through modern means of communication such as internet.

Tadabbur-i Qur'an – An Exceptional Tafsir

(II)

Muhammad Inayatullah Subhani

Among the many distinctive features of *Tadabbur-i Qur'an*, Maulana Subhani has chosen ten characteristics that in his view contain the essence of its uniqueness as a great work of *tafsir* and put it apart from other works on the subject. Four of these were discussed in the first instalment, the rest are discussed below.

5. The fifth characteristic that distinguishes *Tadabbur-i Qur'an* from other *Tafsirs* is Islahi's particular emphasis on the study of the attributes of Almighty Allah (S.W.T.) that occur in the mid of the verses or at the end. This he does in the light of the principle of *Nazm* and succeeds in unravelling many subtleties and intricacies of the Quranic diction and style of presentation. The results are highly illuminating.

6. It is totally free from sectarian bias and other extraneous considerations and influences. The writer does not hold any particular view point and seeks to garner support from the Holy Book for his stand. Every effort is directed towards