

anybody and everybody can understand the Qur'an as it needs to be understood. According to him there are certain requirements and qualifications without which the Qur'an could not be understood and all the verses of the Qur'an are not equal as far as their understanding is concerned and they vastly differ from each other in this regard. According to the author there are four requisites without which the Qur'an could not be properly understood. These are as follow: i) command over Arabic language, ii) a taste for understanding the Qur'an, iii) piety and finally iv) one should not jump to derive a conclusion from one or two verses but one should first go thoroughly through the entire Qur'an and develop a kind of rapport with it. Among the many other aspects of the study of the Glorious Qur'an which have been covered in this book include the problem of *naskh*, difference between *tawil* and *tafsir*, mutual relationship of Qur'an and *Sunnah*, the problem of the authenticity of *hadith* and reasons for fabrication of *hadith*, interpretation of the Qur'an by Qur'an etc. At the end the article discusses the distinctive features of the book.

Translations of the Meanings of the Glorious Qur'an

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Presented by: Ishtiyag Ahmad Zilli

King Fahd Qur'an Printing Complex in Madinah Munawwarh was established in 1984. Besides setting a record of printing copies of the Glorious Qur'an, it has also undertaken publication of translations of the Meanings of the Holy Book into different languages of the world on a grand scale. The Complex has published a booklet in Arabic and English that provide necessary information about the translations that have been published from there. This article is essentially Urdu rendering of this booklet.

Till the end of 1425 AH/2004 CE the Complex had published translations of the Meanings of the Holy Qur'an into 47 languages including 24 Asian languages, 11 European languages and 12 African languages while the translation of the Meanings of the Glorious Qur'an into a number of other languages was in progress. Thirty three of these are complete translations, seven are translation of *Surah al fatihah* and *Juz' Amma* and one is translation of *Surah al Fatihah* and some selected *ayats*, and one is translation of *Surah al Fatihah* and the last three parts of the Holy Qur'an. All the translations except three are in accordance with the reading of Hafs. Translations into Tamashek and Fulani languages are according to the reading of Warsh. There are two versions of Spanish translations, one according to Hafs and the other according to Warsh. All the translations are accompanied with the Quranic text. Some of these, however, have an extra edition without the Quranic text. While all the translations are printed in normal size, some have an extra pocket size edition. The Oromo, Amharic and Malinka translations are oral translations. At the time of the compilation of this booklet, recording was in progress of the translations of *Surah al Fatihah* and *Juz' Amma* of all translation. These will be made available on cassettes and CDs.

Tafsir-i Qurtubi is predominantly a juridical *tafsir* of the glorious Qur'an and hence it is full of expositions and opinions of the jurists. Its compiler Muhammad bin Ahmad bin Abu Bakr Abu Abdullah al Qurtubi (died 671 H/ 1273 CE) was a distinguished scholar of Maliki jurisprudence and this is fully reflected in his *tafsir*. But this is not all. In fact it combines a very highly scholarly exposition of all those sciences which are needed in the task of explaining the text of the Glorious Qur'an. This is why, among other things, it has been considered an important book on the science of *qiraat* as well. About the methodology that Qurtubi adopted in his *tafsir*, he says that it takes particular care of linguistic problems, problems relating to diacritical marks (*i'rab*) and *qiraat*, refutation of those people who had gone astray, the circumstances in which particular regulations and *ayat* of the Holy Qur'an were revealed in the light of the relevant traditions of the Prophet (SAW).

The sources that Qurtubi has used in his *tafsir* are varied and many. It is only natural that these include earlier compilations on the Quranic sciences (*ulum al Qur'an*). It also includes a large number of books on *hadith*, *fiqh*, lexicography, grammar, history etc. There are many quotations where the names of the books have not been mentioned and the compiler had been content with mentioning the names of the authors. There are also quotations from scholars whose books are no more extant or they did not engage themselves in writing and compiling books. Obviously, these quotations have been taken from some other books but this fact has not been mentioned in the book.

Maulana Said Ahmad Akbarabadi's Book '*Fahm-i Qur'an*' - A Study

Ziauddin Falahi

Maulana Said Akbarabadi (1908-1985) was included among those Muslim intellectuals and scholars who combined in themselves the best elements of old and new education. After completing his religious education at Madrasah Shahi, Moradabad and Dar al Ulum at Deoband, he joined Oriental College, Lahore and St. Stephens College, Delhi for the acquisition of modern education. He worked as the principal of *Madrasah 'Alia*, Calcutta and rose to be the head of Department of Sunni Theology and Dean, Faculty of Theology at Aligarh Muslim University, Aligarh. He was a scholar of eminence and had contributed in many areas of Islamics. '*Fahm-i Qur'an*' is included among his more important academic contributions. This paper seeks to introduce this book in some detail. The book consists of 128 subheadings besides a very detailed introduction that stretches over 84 pages and deals with the faulty concept of understanding the Glorious Qur'an and delineates the correct approach in this regard. It is followed with a rather longish chapter on the compilation of *Hadith*, evolution of the science of *Asma' al Rijal* and the problems relating to the fabrication of false traditions attributing them to the Prophet (PBUH). The book constitutes an attempt to understand what is exactly meant by the Quranic statement that the Qur'an has been made easy to understand, because many people make different assertion regarding it. The author does not agree with the view that it means that

of continuous thinking and pondering over the Glorious Qur'an and this finds its fullest reflection in it.

Self Education in the Light of the Teachings of the Glorious Qur'an

Khurram Murad

The process of training and education (*tarbiat*) of the human beings begins with the birth of the child. Some elements of this education are ingrained in the nature of child as having been vouchsafed by the Creator. Some other elements he acquires with his own effort. A similar word is *tazkiah* which means purification and growth. As the child grows physically, his other faculties which are needed in his future life also begin to grow and develop. The process of the acquisition of education and training is natural but one also learns from the observation of one's surroundings and the society as well as through the process of learning. It should however be remembered very clearly that the basic responsibility in this regards rests with the person himself as had been very clearly stipulated by the Glorious Qur'an that "That man can have nothing but what he strives for" (53/39) At another place the Holy Book says "He will prosper who purifies himself" (87/14) and "Truly he succeeds who purifies it". (91/9) It is therefore evident that it basically depends on oneself what one wants to become. If the capacity and will are lacking then other factors such as the company of the pious and virtuous people can not have much effect as happened in the case of the hypocrites and the infidels of the time of Holy Prophet (SAW)) who could not benefit from his company and exhortations. Similarly, study of the Holy Qur'an and perusal of good literature is not enough to mould a person into a particular type and by itself it will not lead to any real gain in this regard. No change will ever occur in the personality of a person unless there is a will and determination to achieve it. With the lack of will and want of determination no positive gain could be made in building the character and personality of a person in accordance with the requirements of the teachings of Holy Qur'an and Prophet's *Sunnah*. It is true that one does not have control over one's destiny and one can not by oneself become what one wants. There may be many a stumbling blocks in the way and in spite of his best efforts he may fail again and again. For example in spite of his best efforts a man may not achieve the kind of concentration in the prayers as desired. But even if he fails a hundred times he must continue his efforts and by the grace of Almighty Allah one day he will reach his goal and will succeed in achieving the desired effect. The only condition is that he should continue to strive and put in necessary efforts for the purpose. Allah never burdens any body beyond his ability and capacity. The Glorious Qur'an clearly stipulates: "On no soul Allah puts a burden greater than it can bear." (2/286) But at the same time it also lays down the principle that "it gets every good that it earns, and it suffers every ill that it earns." Therefore the man is answerable for his actions and deeds. However, it is also with actions and deeds that a personality is built and not simply by knowing something. One must continue to strive and exert himself with complete sincerity of purpose because sincerity is the bed rock on which the action stands and without which nothing is acceptable in the eyes of Allah.

was one of the most remarkable personalities of our times. He had left an enormous corpus of books and articles which are marked for their very high scholarly quality. Beside an exceptional expertise in many oriental languages, he was also skilled in a number of western languages such as English, French, German and Italian. In these languages he wrote many scholarly books on various aspects of Islamics. He was particularly adept in French language and one of the lasting monuments of his scholarship is his translation of the Glorious Qur'an into French entitled "LE SAINT CORAN." This article seeks to study this French translation in some detail.

This translation was carried out by Dr Muhammad Hamidullah in collaboration with French scholar M. Leturmy who took care of the literary aspect of the translation. However Dr Hamidullah took enormous pains to ensure that in the process of improving the literary presentation the quality of the translation was not compromised and it was not affected in any way. The work was begun in August 1957 and it was published on November 1, 1959. The actual work of translation was completed in one year. It also contains explanatory notes but these are normally very short. The translation and notes covered 618 pages besides a detailed and useful introduction consisting of 89 pages. The introduction deals with some of the basic questions relating to the text of the Glorious Qur'an and translation of its meanings. Need for a new French translation was felt because earlier translations such as those of Savary, Kasimirski and Blachere etc. were defective in one way or the other. It is, however, obvious that it was not the first French translation of the Glorious Qur'an as some scholars have suggested. Dr Hamidullah himself has given a list of around 70 French translations of the Glorious Qur'an in an earlier book of his entitled "*al Qur'an fi Kull-i Lisan*". Similarly, his translation is not the first French translation of the Glorious Qur'an by a Muslim either as some other scholars have argued. Here also the bibliography of Dr Hamidullah itself shows that some Muslims had translated the Glorious Qur'an before the publication of his translation. It is, however, a fact that the translation of Dr Muhammad Hamidullah attracted much greater attention than any of the earlier translations both by Muslims and non-Muslims and it remains widely acclaimed throughout the French speaking world. It has become instrumental in guiding many to the right path of Islam and ultimately embracing it. Those who were attracted to the Qur'an and Islam through this translation include celebrated scholar, Maurice-Bucaille. Besides this complete French translation, he had also translated some parts of the Glorious Qur'an into German and English languages. Some parts of his English translation were serialised in the journal '*al Hadi al Amin*' published from Durban. It is unfortunate that these translations could not be completed. The article discusses the various unique features which distinguish this translation from other translations in French language with some detail. These include its literary quality, lucidity of the language, strict adherence to the actual meaning of the Arabic words, a great concern for translating the words relating to the attributes and position of Almighty and prophets, consideration for the opinions of the earlier great exegetes etc. This translation is in fact a result of many years

ABSTRACT

**Shah Waliullah's Call for Return to Quran and Sunnah
and Its Relevance to the Modern Times (Editorial)****Zafarul Islam Islahi**

The most important aspect of Shah Waliullah's reformation movement was his earnest call to the different sections of Muslims to return to the Quran and Sunnah and seek guidance from them in their day-to-day life. Closely observing the conditions of Muslims in the first half of 18th century, Shah Waliullah came to the conclusion that main cause for weakness in their religious belief and decay in their social and moral life was their deviation from the path of Quran and Sunnah. They showed no interest in the study and understanding of the Quran to find out the rules and principles required to be observed by them. He was pained to see that even the educated and literate Muslims were very fond of reading and listening to the poetic collections, mystic literature, works of old philosophers and story books but in their gathering seldom any attempt was made to understand the Quran or to spread its message among others.

In view of this situation, Shah Waliullah thought that the only way for reforming their life was by bringing Muslims closer to the Quran and Sunnah and facilitating their understanding of them. He also stressed the point that problems of the Muslims would be solved only through strict adherence to the teachings of Quran and Hadith in all spheres of life. In this connection, he also emphasized that each section of Muslim society (political authorities, *ulama*, *sufis*, craftsmen and common people) are required to bring drastic changes in their thinking and way of life in accordance with the commands of the Quran. Accordingly, in his discourses and writings Shah Waliullah addressed each section of Muslim society separately and called upon them to try to understand the message of Quran and Sunnah of the Prophet (SAW) and to adopt them faithfully in their daily life. This is also notable that translation of the Quran and *Muwatta Imam Malik*, the famous Hadith book into Persian by Shah Waliullah was not merely an academic work, it was actually done as an effective strategy of his reformatory movement, because these translations aimed at making possible for the average educated Muslims to study and understand these two basic and greatest sources of guidance.

The writer observed that it is true that today's situation is quite different from that of 18th century. But Muslims of this period are as indifferent towards the Quran and are negligent in acting upon the Sunnah of the prophet (SAW) as they were in the time of Shah Waliullah. Therefore, Shah Waliullah's repeated call to the Muslims of his period to return to the Quran and Sunnah and to develop their understanding is quite relevant to this period as well. This is the point which was given special focus in this editorial.

Dr Muhammad Hamidullah as Translator and Exegete**Muhammad Sultan Shah**

The great Islamic scholar and intellectual Dr Muhammad Hamidullah (1908-2002) was born at Hyderabad. He was educated at Jamia Osmania, Germany and Paris. After independence of the country he lived and worked at Paris. He