

A.D.). The *Ulama* of the Indo-Pak subcontinent also contributed to this branch of the Quranic studies. Earlier, in the pages of the *Ulum al- Quran* (Maqalat-i Seminar "Qurani Ulum Biswin Sadi Mein" { Special Issue/Vols.19-20, Jan.2004-Dec.2005, pp.294-327), Dr. Jamshed Ahmad Nadvi has studied some of these works in his article entitled "*Chand Urdu Qurani Lughat: Eik Jaizah-Biswin Sadi Ke Hawale Se*".

The present article gives a critical account of Quranic dictionaries published in Pakistan. The Pakistani edition of the dictionaries of some Indian scholars was also taken into consideration. These include: *Lughaat al- Quran* (by Muhammad Abdur Rashid Noman), *Lughaat al- Quran* (Ghulam Ahmad Perwaiz), *Lughat al-Quran* (Aziz Ahmad), *Lisan al- Quran* (Muhammad Hanif Nadvi), *Anwar al- Biyan fi Hall-i- Lughaat al- Quran* (Ali Muhammad), *Qamus al-Alfaz al -Karim* (Abdullah Abbas Nadvi), *Qamus al-Quran* (Zainul Abidin Sajjad Merathi) and *Lughat al- Quran* (Mufti Muhammad Naim). After briefly introducing the compilers, the author has discussed the methodology of their compilation, arrangement of the contents, their sources and details of publication. Besides, the article also highlights the important aspects of each dictionary with examples from the text under discussion. The author also takes note of the fact that some compilers gave inroad to their personal views and beliefs while explaining certain Quranic words and thus they distorted and twisted the meaning of those words. In this regard, he has quoted several examples particularly from the dictionary of Chaudhury Ghulam Ahmad Perwaiz.

The Name of Haman- A Quranic Miracle

Oar Khan Muhammad Ali / Tr. M. R. K. Nadvi

One of the objections raised by the western scholars about the Quran is that Haman referred to in the Quran as a close associate of Pharaoh (Fir'aun) is not a historical figure of that Period as his name is neither mentioned in the Torah nor in any other old Greek historical source in the context of the story of Hazrat Musa (A.S.) and Pharaoh. They also claim on the strength of a tradition of Torah that Haman in fact belonged to Babylonia (not Egypt) and that he lived about one thousand years after the period of Hazrat Musa (A.S.).

The writer of the article seeks to prove using the evidence contained in Maurice Bucaille's work "*Moise Et Pharaon*" and some stone- inscriptions in old Egyptian language (Hieroglyphic) that the Quranic version of Haman is absolutely correct. It is true that this name (Haman) did not find mention in the text of any book or any where else. With the passage of time this language became extinct after 4th century A.D. and later no scholar could decipher and understand it. It was only in 1822 that a French scholar succeeded in deciphering the writings of this language found on Rosetta stone. In view of this evidence it became quite clear that in the times of Pharaoh (contemporary of Hazrat Musa) one of his close courtiers was Haman who was chief of the architectural works. Therefore, the reference to Haman in Quran in the same manner is nothing but a miracle.

appealing and acceptable. In this regard the best guidance is available in the Holy Quran in the form of details of the life and *Dawah* work of the Prophets (A.S.).

The article discusses in detail the characteristics of *dawah* particularly with reference to the *dawah* of the Prophets Hazrat Nuh (A.S.), Hazrat Ibrahim (A.S.), Hazrat Yunus (A.S.), Hazrat Shoaib (A.S.), Hazrat Musa (A.S.), Hazrat Hud (A.S.) and Hazrat Muhammad (S.A.W.) and rightly focuses on the role-model (*uswah*) of the last Prophet regarding the conducting of the *dawah* work. In the light of this model, the writer has pinpointed the following requisites for a *daai*:

- a). Engrossment with the *dawah* work and full devotion to one's duty as a *daai*.
- b). Preserving patience and forbearance and not doing any thing in haste.
- c). Projection of *daai* as a well-wisher of the invitees (*maduiin*).
- d). Selflessness and sincerity of purpose.
- e). Adopting kind behavior and gentleness towards the addressees

Devotion to the *dawah* work and not sparing any effort to make the *dawah* acceptable to the people is one of the basic qualities of a *daai*. He is required to exert himself to the possible extent to bring the people to the right path. But this is a very difficult task which demands extreme patience and forbearance. Irrespective of the attitude of the addressees, he must continue to perform his duty. Taking any step in haste would be harmful for his mission. All the prophets presented themselves as the well-wishers of the people and that they had no personal interest in it and did not seek any benefit for their exertions. They stressed that it is therefore in the interest of the people to accept the message. It is only natural that the people accept the advice of any one whom they consider as their well wisher. A *daai* should therefore present himself before the people as their sincere well-wisher.

Moreover, for making the *dawah* effective it is also necessary that the *daai* did not demand any thing in return from his addressees. He must make it abundantly clear before them that he does not want any reward or return from them for his exertions and that he desires the same only from Allah Taala. He carries on his mission just in obedience to His command for the benefit of human beings. This declaration is found with regard to the message of every prophet. Lastly, in view of the Quran kind treatment and gentle behavior with the people is very much desirable from all those engaged in the field of *dawah*. A *daai* must make this behavior a pattern of his life, even though he had to face inimical behaviour and violent reaction from his addressees. This is absolutely clear from the *uswah* of the different prophets, especially Hazrat Ibrahim (A.S.) Hazrat Musa (A.S.) and the last Prophet Hazrat Muhammad (S.A.W.)

A Critical Study of the Quranic Dictionaries Published in Pakistan

Qari Muhammad Tahir

The tradition of compiling Quranic Dictionaries goes back to the 12th century A.D. The earliest Arabic Dictionary of the Quran is stated to be *Al-Mufradat fi Gharib al- Quran* of Imam Raghīb Isfahani (d.502 A.H./1108

and scholastic interpretations and mainly depends on the results of his personal thinking. Moreover, instead of literal translation, he attempts to convey the actual message of the Quran to the readers. With a view to bring forth the salient features of the translation, the writer has given several examples from the *Message of the Quran*. Comparing his interpretation with that of Muhammad Pkthal and Abdullah Yusuf Ali, he points out the excellence of the former's interpretation in many cases. For example, in the third verse of *Surah al- Baqarah* the word "*al- Ghaib*" was translated by both the earlier commentators as "the unseen" but it has been rendered by Muhammad Asad as "which is beyond the reach of human perception". In view of the writer this interpretation is definitely more reasonable and better succeeds in communicating the meaning of the word. Muhammad Asad further simplified his translation by adding explanatory words within bracket in between the text (of the translation). The explanatory notes are very useful for understanding the meaning of the relevant verses and this greatly adds to its value. These notes contain references to the old commentaries, works of *Hadith* and *Sirah* works and Arabic lexicons. He seems to be more impressed by the *Kalami mufasssirin*, particularly, Abu Muslim Isfahani and Al-Zimakhshari. Among the modern *mufasssirin*, Muhammad Abduh and Muhammad Rashid Riza are his favorites.

Critically evaluating the *Message of the Quran*, the writer has also drawn notice to the cases of Muhammad Asad's misinterpretation and distortion of facts. According to the writer, this was done either in deference to his immediate addresses (e.g. western people) or to conform to his personal views and whims. For example, he translated *Shiyatin* as "evil impulses"/rebellious forces" and the *jinn* as "unseen beings/invisible forces", because he did not believe in their separate existence. In the same way, he interprets the term *hijrah* of the Prophet (S.A.W) from Makkah to Madinah in technical sense (physical migration from one place to another for the sake of religion or in the way of Allah Taala. But with regard to other verses referring to the *hijrah*, he translates the word simply as 'forsaking evils and turning towards Allah', as he thought that physical migration from Makkah to Madinah ceased to be obligatory after the conquest of Makkah.

The writer came to the conclusion that the rational interpretation is the dominant factor in this work. Muhammad Asad, like other old and modern *mutakallimin*, in his desire to provide rational interpretation ends up in giving distorted and far -fetched interpretation particularly to the verses referring to the miracles and matters relating to the next world. Obviously, such interpretation can not be accepted as valid.

Basic Characteristics of the *Dawah* of the Prophets (A.S.) in the Light of the Quran

Muhammad Raziul Islam Nadvi

The article seeks to emphasize the fact that there are some well- defined rules for the *Dawah* work in Islam and a *daai* could not get success in his work without adhering to them. In fact, *dawah* would not be effective and fruitful if the *daai* does not take into consideration as to how and in what language and style the message is to be conveyed to the people, what kind of attitude should be adopted towards the addressees and what strategy should be employed to make his *dawah*

Panipati, Sayyed Abul Ala Maududi, Mufti Maulana Muhammad Shafi, Maulana Amin Ahsan Islahi, Maulana Abul Kalam Azad and Pir Muhammad Karam Shah

The author further goes on to say that if a study of the objections expressed by modern day antagonists in the background of the objections of the people of the Prophet's time is made, it would clearly emerge that their nature was identical. Both are unwarranted, gratuitous and absurd. The writer rightly observes that the nature of old and modern "*jahiliyyah*" is the same. He also stresses the point that at both points of time the objections did not aim at understanding the truth. In fact, the only objective of the opponents was either to malign the Quran and the Prophet (S.A.W.) or to create doubt and confusion about this basic source of guidance and hopelessly make an attempt to resist the irresistible impact of the Divine Book. In fact sentiments of enmity, envy and hatred towards the most glorious Book and the last Prophet (S.A.W.) motivated them to raise unsound, unnecessary and childish objections about them.

Muhammad Asad's Translation and Commentary of the Quran (The Message of the Quran)- An Analytical Study

Muhammad Arshad

The history of English translations of the Holy Quran is very old but the tradition of English translation of the Quran by a Muslim did not begin before the 20th century. Abdul Hakim Khan is considered to be the first Muslim translator of the Quran. Muhammad Asad's *The Message of the Quran* is the well known English translation and commentary of the Quran which was first published in 1980 from Dar al-Andalus, Jibraltar, Spain. The present article seeks to study in some detail the contents of this translation and commentary and critically evaluates them. Highlighting the main characteristics of this work, it also brings to the notice of the readers its weak aspects and controversial points as well.

Muhammad Asad considered all the earlier translations as defective. As a result they failed to appeal to the mind of the people specially those of west. He, therefore, felt the need for a new translation, in which religious and social background of people as well as their psychological bent of mind also should be taken into consideration. He claimed his translation to be the first attempt to present the Quran in any European language in a manner that would be fully comprehensible to the people of the west. The principles of the translation and commentary of the Quran as discussed by the compiler are also examined in the article and two points are particularly made out: (a) requirement of explanatory translation (instead of literal one) into any western language. (b) giving more importance (while compiling the commentary) to the results of personal thinking and ponderings over the verses without taking recourse to the old commentaries. In his opinion it would not be correct to say that the old commentators had succeeded in fully and completely comprehending and grasping the meanings of the Quran. In fact, in view of the development of modern sciences and advancement in the study of history and culture, the modern commentators are in a much better position to understand the Quran.

It is therefore only natural that Muhammad Asad has tried to interpret the verses of the Holy Quran in accordance with the principles enunciated by him. As a result, he does not take into consideration weak *Ahadith*, *Israili riwayat*

The editorial further stresses the point that the prayer and *amal-i- salih* would be fruitful and prove to be a source of Divine blessing only if it is performed with the only intention of seeking the pleasure of Allah Taala and no other purpose is allowed to dilute it. Many verses in the Quran command the people to worship Allah or render *Ibadah* only for the sake of Almighty Allah, because this is due to only Allah, no one else is worthy of it (*Al- Zumar/2-3*).

At the end, the writer focuses on the painful fact that we have generally narrowed the meaning of *Ibadah* to the obligatory prayers and confined the concept of religiosity to the performance of *Salah* and *Saum*. We tend to forget that adherence to the Divine commands in our behaviour with fellow-beings, following His directives in the field of other activities such as agriculture, commerce and professional matters and practicing honesty and truthfulness in financial transactions is also included in *Ibadah* as much as the obligatory daily prayers. In fact, the Quranic concept of *Ibadah* demands drastic change in this attitude and requires from the people to remember that keeping one's word, adopting lawful means of livelihood, practicing honesty in financial matters, doing justice to all and taking care of the rights of have-nots, servants and other weaker sections are also required from them in the same way as five times obligatory prayers.

The Quranic Methodology of Responding to the Objections on the Quran in the Period of the Prophet (S.A.W)

Humayun Abbas Shams

There could be no doubt that the Holy Quran is the greatest Book of guidance. It is mercy for the whole mankind as it leads to the way of ultimate success and eternal bliss in the Life to come. It is a living miracle from every possible angle including language, eloquence and contents. Its message is explicitly clear without any kind of ambiguity and its arguments in support of its assertions are convincing and appealing to the heart and mind. But there had been a section of people from the days of revelation of the Quran to the present time that had continued to raise objections on this book of guidance with the nefarious design of creating doubt and misunderstanding about its authenticity and its divinely revealed status. In fact, the leaders of the unbelievers feared the impact of the Quran on the mind of the people and the consequent rise in the number of the Muslims. This situation was bound to affect their leadership and undermine their position among the Makkans. In their desperation they tried to raise objections on the Quran and try to create confusion about it in the minds of the people. In this article the author studies the verses containing objections of the opponents and analyses the answers given by the Quran. The objections critically examined in the light of the Quran include: The Quran contains fables of ancient times; it is a fabricated book compiled by the Prophet with the help of other people; why the whole Quran was not revealed in one time and why it was revealed in the Arabic language?

While analysing the Quranic response to these objections, the writer also studies the interpretations of some of the commentators and highlights their assertions about the convincing nature of the Quranic line of arguments in this regard. In this reference he has mainly studied the commentaries of Qazi Sanaulah

By the Name of Allah Taala

ABSTRACT

Quranic Concept of *Ibadah* and We (Editorial)

Zafarul Islam Islahi

The most important quality of the Holy Quran, as defined by itself, is that it is the basic source of guidance for mankind in every walk of life. The Quran shows man the path that leads to the ultimate success and reminds him again and again the main objective of his creation in this world, which is *Ibadah*, as clearly given in 'Surah al-Zariyat/55: "I have not created *jinn* and man but that they worship me". What is meant by the term *Ibadah* and to what kinds of works it could be applied according to the Quran and how we use this term in our practical life? The Editorial attempts to explain these points with reference to the relevant verses. *Ibadah* is generally defined as worship of Allah, performing prayers and other formal obligations of Islam. But in the wider sense, it goes much beyond and could be interpreted as obedience of Allah or adhering to His Commands in daily life.

It is well-known fact that Islam provides a comprehensive code of life and demands from its followers to adopt this code in each and every aspect of their life. This (*Itaat-i-Ilahi*) is the real meaning of *Ibadah*. It means that *Itaat-i-Ilahi* or obedience of Allah can not be confined to any particular aspect of life. As performance of *Salat*, keeping fast, payment of *Zakat* and going for *Hajj* are obligatory for a believer, in the same way fulfilling the rights of others, kind and just treatment of the fellow-beings and dealing honestly and truthfully in financial matters is also part of obligations of a Muslim. Muslims are directed to be very careful about all these matters. Further elaborating the point, the author states that the word *Ibadah* is derived from "*abd*" which means servant or slave. Therefore, being "*Abdullah*" (servant of Allah) and putting oneself in His servitude obviously demands following His commands in all matters without any reservation and sacrificing one's wishes for the sake of His pleasure. Therefore if any one performs prayers, keeps fast, but does not take care of the rights of parents, neighbours, relatives and poor and resorts to dishonest means in earning money or commits injustice in deciding cases, he would not be considered sincere and faithful in his *Ibadah*, as he performs only one part of *Ibadah* and neglects the other one-*Huquq al-Ibad*. Quran does not differentiate between the two segments of *Ibadah* and enjoins upon the believers to surrender to the Commands of Allah Taala in totality in every sphere of life; religious, social and political. According to the Quran there is no scope for "pick and choose" in obeying the Divine commands. Addressing the *Muminin*, Almighty Allah commands them: "Oh believers enter into the fold of Islam in toto" (*Al-Baqarah/208*). It means a believer is required to obey Allah and His Prophet in all matters till the very last breath of his life. This is the essence of *Ibadah* which may be also interpreted as *amal-i-salih*. This Quranic term has a very wide connotation. It includes performance of obligatory prayers as well as fulfilling the requirements of *Din* and *Shariah* in social, moral, economic and political aspects of life. In fact, it is in this sense that the term *amal-i-salih* repeatedly occurs in the Holy Quran as the means of success in the Next World.