

and he thinks that in fact it was moulded by Samiri in the shape of a calf from the gold that was melted for the purpose. There are many farfetched stories about the nature of the calf.

The third section consists of the lessons and benefits that could be derived from this Quranic story. These lessons have been discussed in some detail under as many as 34 heads. This clearly shows that for those who contemplate and ponder over the Ayat of the Noble Quran, the benefits and lessons that could be derived from them are limitless.

### ***Usul-i Tafsiir and Ulum-i Quran in the curricula of the Madaris – A Survey***

**Ashhad Rafiq Nadvi**

*Ulum-i Quran* and *Usul-i Tafsiir* are included among the most important constituents of the teaching of the Noble Quran. It is generally accepted that for the teaching of those branches of learning which are based on the study of text, it is imperative to acquaint the students with its history, style of writing as also the important aspects of the thinking and temperament of the author. This makes the task of the students much easier and helps them appreciate the text in much better way. It is because of this that scholars of Quran have also prescribed some subjects as compulsory reading for the students who engaged in the study of the Noble Quran. The author has divided these subjects into two broad categories. The first category includes Arabic language, its styles, diction, rhetoric, familiarity with the history of the compilation of *Hadith*, the principles of *rawayat* and *darayat*, knowledge of the fundamentals of the religion, familiarity with the history of the codification of *fiqh* and the related subjects. It is also necessary that the students should be aware about the conditions prevailing in the contemporary society. While the second category includes knowledge about *wahy*, the nature of revelation, history of the compilation of the Quran, *asbab-i nuzul*, *nasikh and mansukh*, *muhkam* and *mutashabih*, internal and external tools needed for understanding the Quran, *nazm-i Quran* and *aqsam-i Quran* etc. As the subjects covered under the first category are more or less taught in most of the *Madaris*, the focus in this article is on the subjects of the second category which are more directly concerned with the understanding of the text of Quran. Since practically it was not possible to include all the instructions relating to Quran spread throughout the

bent on following a course that will incur the displeasure of Allah then he should do his level best to prevent them from it. The example of wives of Hazrat Nuh and Hazrat Lut (peace be on both of them) and that of the Maryam and wife of Pharaoh clearly shows that in the eyes of Allah the relationship of a person does not carry any weight and the consideration is given only the kind of work that a person does.

### **The Story of Samiri in the light of *Surah Taha* – Events and Lessons**

**Ahmad Shukri**

**Trans. Masudur Rahman Khan Nadvi**

In the context of the story of Hazrat Musa (peace be upon him) reference occurs to Samiri in a number of *Surahs* but it has been dealt in greater detail in *Surah Taha*. As the story contains lessons for those engaged in *dawah* and as there is much difference of opinion on a number of points relating to the story among the scholars, salient features of the story have been discussed by the present writer under three heads:

- The first section recapitulates main aspects of the story of Samiri as described in *Surah Taha*.
- The second section is basically devoted to an investigation into the nature of the calf that was contrived by Samiri but before doing so the author tries to clarify two other important points relating to the story. Samiri seems to have come with Hazrat Musa (peace be on him) from Egypt but apparently he continued to harbour polytheistic ideas in his mind. From the way they followed him he would seem to have been a man of some consequence among the Israelites. There is much difference among the scholars about his name. It is possible that he belonged to the Samiriah faction of the Jews, which holds beliefs contrary to the beliefs of the orthodox Jews. In any case he does not belong to the city of Samirah near Nablus in Palestine as it was built many centuries after his time. The second point that he seeks to clarify relates to the calf. In this regard the author says that worship of cows and calf was quite prevalent among the Egyptians even before the time of Hazrat Musa (peace be on him) so much so that even the kings were depicted in the form of bulls. This would explain the choice of the calf for making an idol. There are a number of opinions about the calf and the way it was made. © the author most of these opinions are void of mark

The article seeks to identify the sectarian slants in all these translations. Apart from isolating the Qadiyani ventures in the field, it categorizes the translations under the heads of Ahl al-Sunnah wa al-Jama'h, Shiah, Barelvis and pseudo-modernists. Their peculiar views have been substantiated. The paper cites also in the "Notes and References" publication details of the reviews on almost all of these translations and lists relevant literature on the translations and translators of the Quran in English. What started as a defensive move, to repudiate the charges hurled by the missionary/clergy from 17<sup>th</sup> to early 20<sup>th</sup> centuries, has blossomed into a positive, rewarding scholarly enterprise, thanks to the noble efforts of the Muslim translators of the Quran of the Indo-Pak stock. As a result, millions of English-speaking Muslims and many well-meaning, sincere non-Muslims have now access to the true meaning and message of the Quran.

### **The Reform of the Family Life and its Stability in the Light of *Surah Al Tahrir***

**Safdar Sultan Islahi**

In this *Surah* some basic guidelines have been provided for reform, organization and consolidation of the family and social fabric of the society. Other *Surahs*, besides *Surah al Tahrir*, in which such directives have been given, include *Surah Al Baqrah*, *Surah Al Nisa*, *Surah Al Nur*, *Surah Al Ahzab* and *Surah Al Talaq*. *Surah Al Tahrir* is the last such *Surah* that deals with the directives of this nature. It could be noted that these *Surahs* are evenly spread throughout the Quran from beginning to end. This would go to show the emphasis that Quran lays on the social relationship and obligations and rights of both men and women on each other. The article makes an in-depth study of the *Surah* and delineates the important guidelines that emerge from the *Surah* for the formation of the Muslim society. In the background of a discussion relating to the Prophet (SAWS) and his family, detailed instructions have been imparted to Muslims how to organise their own family and social affairs. Every member of this society acts strictly in accordance with the divine commandments and even the Prophet (SAWS) is not allowed to make something unlawful which Allah has made lawful. Every person has to strive to guard himself against the displeasure and chastisement of Allah. Besides that he has also to do all that he can to bring up those who are under his care as righteous people so that they can earn the pleasure of Allah. If they are

inheritance rights in different capacities. If the situation demands they can earn money to meet the requirements of the family, provided no male member of the family is able to earn money. It was also stated that whatever income is acquired by them, they are its sole owner. None is authorized to use it without their permission. At the last, it was stressed by the writer that the main responsibilities of women are to take care of the domestic works, to devote to the upbringing and educational development of their children and to look after comfort and safety of their husbands' belonging. But her economic rights are fully established and they can not be denied in any condition. This is the spirit of the Quranic teachings and *Sunnah* of the Prophet Muhammad (SAW).

### **English Translations and *tafasir* of the Quran in the Indo-Pak Subcontinent**

**Abdur Rahim Kidwai**

The earliest English translations of the Quran by Alexander Ross (1649), George Sale (1734) and others presented a garbled version of the Quran in order to deter English-speaking readers from forming any positive view about Islam/the Quran. This partly polemical, partly missionary exercise, mostly undertaken by the clergy, went unchecked until early twentieth century. Since then, however, Muslims from the Indo-Pak subcontinent have dominated the field, having produced, at least, 25 complete English translations, including some translated from Urdu into English. Their ventures, at times, however betray their sectarian predilections. Although many of these have been remarkably successful in presenting faithfully the authentic meaning and message of the Quran, some lack presentation qualities and leave much to be desired. The present paper critically examines the mindset, strengths and weaknesses and publication history of these translations/translators of the Indo-Pak origin.

The learned paper rigorously analyses, in particular, the major works in the field (with the publication year indicated against each) by Abdul Hakim Khan (1905) Muhammad Ali (1917), Abdullah Yusuf Ali (1934-1937), Sher Ali (1947), Abdul Majid Daryabadi (1957), S.V. Mir Ahmad Ali (1964), Ahmad Ali (1984), Ahmad Raza Khan Bareilvi (1988), Syed Abdul Ala Mawdudi (1967-1988), Mahmudul Hasan and Shabbir Ahmad Usmani (1993), and Hakim Nooruddin (2005). All other translators have also been discussed with a view to pointing out their dogmatic presuppositions and their merits and demerits.

The writer further emphasizes that the wife also has rights in the income of her husband and she is even entitled to utilize it for her as well as for their children. Significantly enough, if the husband does not take care of their maintenance the wife is entitled to use the income of her husband even without his knowledge or permission. She is also allowed to spend the amount of her husband in charity or for noble cause. In fact, fulfilling the daily requirements of wife and children is obligatory on the husband. He can not force his wife to spend her own income for this purpose. The economic empowerment of the women is further established by their rights of inheritance in the property of parents and close relatives. This is proclaimed in the Holy Quran that for men is share in the property of (the deceased) parents and other relatives and (in the same way) women have share in the property of their parents and relatives ( *Al-Nisa/7*). It is notable that the Quran has not only accorded share to the women in the property of the deceased relatives, but also fixed their share as given in detail in the *Surah Al-Nisa* and other *Surahs*. As a matter of fact, the inheritance right given by the Quran to women has much importance in a society where the women were themselves considered a part of inherited property. Moreover, according to the Quran a woman is not only entitled to get share in the property of the deceased relatives, but she is also empowered to use and manage it without any interference from her husband or any other person.

This is also a debatable issue among Ulama and scholars that whether women are allowed to take up job or join any profession for earning money, or she is entitled to utilize her faculties for building up her economic resources. With reference to the Quranic verses and some traditions of the Prophet (SAW) the writer observes that she is permitted for the same in case of necessity under the *Shariat's* limitations. But some modern scholars are of the opinion that there is no harm for the women (even in normal condition) to join any job or take up any profession to develop their economic status. It means that she can take part in economic activities like trade, agriculture, craft or any other professional works. But this is a controversial issue rejected by many *ulama*.

Summing up the discussion, the editor observes that the Holy Quran ensures many economic rights for the women. They have proprietary rights over their valuables and belongings and are fully authorized to use them following the *Shariat's* guidelines. Besides, they have

By the Name of Allah Taala

Abstract

**Economic Empowerment of Women in View of the Holy Quran  
(Editorial)**

**Zafarul Islam Islahi**

Empowerment of the women is one of the much-debated issues in the present days. This is being discussed frequently in the seminars, conferences and symposia. The article seeks to examine this issue particularly in the economic context with reference to the Quranic verses. This is general misconception that Islam gives no socio-economic rights to the women and that their condition is more deplorable in terms of economic life. In view of the Quranic verses the writer stresses the point that like men women have also rights including economic ones, as it was clearly stated in the verse 228 of *Surah al Baqarah*. This is also evident from the Holy Quran that the women have not only ownership rights, but are also empowered to manage their property and spend their income at their will under, of course, the *Shariat*'s limitations. With reference to the Quranic verses, the writer explains that whatever is earned by women they become sole owner of it. None (even husband) is authorized to take or use it. This is stated in verse 32 of *Surah al- Nisa* that "for men is what they have earned. Like wise, for women is that what they have earned." Arguing the ownership rights of women, the writer points out that the Quran commands the believers for the payment of *Zakah* and *Sadqah* without any discrimination between men and women. The question arises that if women would not have proprietary rights how they would be required to pay *Zakah* or spend their money in the way of Allah (*Infaq fi Sabilillah*). Supporting his findings by the traditions of the Prophet (SAW), the editor states that in the days of the Prophet (SAW) *Sahabiyat* (RA) used to adopt certain means of livelihood and spent their earnings for family works as well as in charity. In this connection the cases of Hazrat Umme Salmah (RA) and that of Zainab bint Jahsh were cited.

The editorial also brings forth the point that the right of a wife over dower is fully established and that the husband has no right to interfere in it. If it was not paid at the time of marriage she is entitled to demand the same from him any time and in case of delay or denial of the payment she is fully authorized to appeal to the *qazi* or to the court.

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