

1986-1998) from Idarah al- Quran wa al- Ulum al- Islamiyah, Karachi and Idarah Ashraf al -Tahqiq wa al- Bahus al- Islamiyah, Lahore. Each part of the work consisted of two or three volumes. Moreover; the writer has also given a brief account of life and works of each compiler of the *Ahkam al- Quran* along with details of completion and publication of each part of the work. It has great importance from the point of view that this is first comprehensive and voluminous Urdu *Tafsir* under the title of *Ahkam al- Quran*.

### **Role of Urdu Journals in the Promotion of Quranic Sciences and Thoughts**

**Jamshed Ahmad Nadwi**

The article seeks to examine the role of Urdu journals in publishing material on the Quranic subjects which obviously contribute to promote the Quranic sciences and propagate the message of the Quran. It gives special focus on the journals containing the word Quran in their title such as *Ulum al Quran* (Aligarh), *Tarjuman al Quran* (Lahore) and *Nizam al- Quran* (Sarai Mir, Azamgarh). The writer has gone through the well-known journals of Indo-Pak subcontinent and had divided them into four categories in view of the quantum of the articles published by them on the Quranics: (1) Those which are specialized in the Quranic subjects. (2) Those publishing the Quranic articles frequently. (3) Those publishing them occasionally. (4) Those journals which have published special issues on the Quran. Under the first category comes only one journal-Bi annual *Ulum al- Quran*, Aligarh (Al- Hamd-o- Li Allah Ala Zalika). The writer has highlighted the specialties of the *Ulum al- Quran* as a Quranic journal from different angles. The second category, according to the writer, included *Al- Islah* (SaraiMir, Azamgarh), *Hikmah al- Quran* (Lahore), *Mithaq* (Lahore), *Maarif* (Azamgarh), *Burhan* (Delhi), *Tahqiqat-i- Islami* (Aligarh), *Tarjuman al- Quran* (Lahore), *Nizam al- Quran* (Sarai Mir, Azamgarh) & *Al-Tajwid* (Faisalabad, Pakistan). The third category lists 21 journals. Under the fourth category, special issues of different journals are referred to along with year of their publication.

The writer also took into account the main subjects of the Quranic studies on which articles were published in the different categories of journals and gave his finding about the quantum of such publication with regard to each journal. The topics mainly covered in the listed journals are: Introduction, revelation and compilation of the Quran, translations and commentaries of the Quran and their compilers, *Ilm-i- Tafsir* and related sciences, *Ahkam al- Quran*, Quranic teachings and thoughts, Quran and other Divine Books, Quran and Prophets of different periods, Quran and history of the World, Quran and Arabic literature, Quran and science and Quran and non-Muslims. Besides these details, the article contains a brief introduction of the journals examined for the present study.

- IV Confirming truthfulness of the *risalah* of the last Prophet (SAW) and gracing him and his followers with contentment of heart in relation to the *Din-i- Islam* and its teachings.
- V Exposing misdeeds, heinous crimes and distortion of facts committed by *Ahl-i-Kitab* in different periods and inviting them to accept the message of the Quran and *dawah* of the last Prophet (SAW).

The writer also highlights special style of the *Qisas al- Quran* and points out that in a *Surah* only that part of the story of a prophet or prophets is given which is more relevant to the central theme of that *Surah*. Secondly, story of a prophet is given in different *Surahs*, but in every *Surah* some special point of the same story is focused upon. Thirdly, a historical event is described at some place in brief and the same is given in detail at another one. This is actually a distinctive feature of the Quranic stories which has *hikmah*. Concluding the article, the writer emphasizes the significance of the Quranic stories of the Prophets (AS) as source of seeking good advice for the Muslims of every period and explains their relevance to the *dawah* work in the present days.

#### **“Tafsir-i- Ahkam al- Quran” - An Introduction**

**Abdul Ali Achkazai**

Compilation of *Tafsir* works in different languages is going on since a long time. Giving main focus on juridical interpretation of the verses is a special feature of some Arabic commentaries of the classical period like *Ahkam al- Quran* by Muhammad Ibn Ahmad al- Qurtabi and Abu Bakr al- Jassas. A few Urdu commentaries (including *Maarif al- Quran* by Maulana Mufti Muhammad Shafi) also give special focus on this aspect. The present article introduces an Urdu work (*Tafsir-i-Ahkam al- Quran*) which was compiled particularly from this point of view. The work was produced at the instance of Maulana Ashraf Ali Thanwi jointly by Maulana Zafar Ahmad Usmani, Mufti Jamil Ahmad Thanwi, Mufti Muhammad Shafi and Maulana Muhammad Idris Kandhalwi. Actually, Maulana Thanwi himself, as pointed out by the writer, wanted to prepare a commentary of the Quran giving juridical interpretation in detail with main focus on the Hanafi point of view, but he could not do so due to old age and pressure of other works. So he entrusted this task to the above four scholars who had been his close disciples. As per his arrangement the whole text of the Quran was divided into four parts and each scholar was required to compile *tafsir* of a particular part under his guidelines. It was clarified by the writer that Maulana Zafar Ahmad Usmani passed away before completion of the commentary of the respective part. Later on, it was completed by Mufti Sayyed Abd al- Shakur Tirmezi. All four parts of *Ahkam al- Quran* were not published simultaneously these were published separately in different years (between

book called "*Dalail al- Nizam*. Moreover, Maulana Farahi fully applied this principle in his incomplete Arabic commentary known as *Nizam al- Quran wa Tawil al- Furqan bil Furqan*. It was a great contribution of his worthy disciple Maulana Amin Ahsan Islahi that he compiled a voluminous commentary in Urdu (*Tadabbur-i- Quran*) in accordance with the methodology of the *Nazm-i- Quran* as propounded by his teacher. Though Maulana Islahi differed with his teacher at some places in his *Tafsir*, but it is quite helpful to understand Maulana Farahi's vision of the *Nazm-i- Quran*.

At the end, the writer briefly evaluates the views of the well- known scholars of the Quranic studies of earlier and later periods about the concept and principles of application of the *Nazm-i- Quran* as well as its importance for understanding of the Quran (*fahm-i- Quran*).

### **Quranic Stories (*Qisas-i- Qurani*)- Methodologies and Objectives** Safdar Sultan Islahi

*Qisas al- Quran* (Stories of the Prophets) form an important part of the contents of the Quran. Obviously, these do not aim at giving historical account of the Prophets (AS) or details of their life and times. As a matter of fact, their main objective was giving lesson or good advice to the people to be used for their reform in daily life as pointed out in the Quran. (*Hud/ 120, Yusuf/111*). The article discusses in detail methodologies of their description and characteristics of their style. In view of the writer, these stories ,broadly speaking, may be divided into three categories:

- Those giving details about the *dawah* of the Prophets (AS), its different stages, response of the addressees, tussle between truth and falsehood and victory of the former over latter.
- Those events of the period of the past Prophets (AS) which are mentioned only in the Quran. Their details are not available in any authentic source- scriptural or historical.
- The events which are related to the important stages of the prophetic mission of the last Prophet( SAW), revelation of the Quran and major aspects of his Makkan and Madinian life.

The article also examines the main objectives of the stories of the Prophets (AS) narrated in the different *Surahs* of Quran. These may be summarized as:

- I. Explanation of the fundamentals of *dawah* propagated by the Prophets (AS) and Commands of Allah Taala revealed on them.
- II. Calling upon the people to seek lesson/admonition from the events of the times of the past Prophets(AS), particularly from rewards and punishments given to obedient and disobedient people.
- III Showing proof of blessing the believers or followers of Allah's Commands with Divine assistance.

*Munasabah*, the writer, first of all, highlights the importance of *Nazm-i-Quran* for understanding the meaning of the Quran. He has attempted to prove with reference to some traditions that this principle was applied to interpret certain verses in the days of the *Sahabah*(RA) themselves. In the early period of the development of this concept it was mainly discussed in reference to *Ijaz al- Quran*. It goes to the credit of Al- Jahiz, a Mutazili scholar of 3rd century of Hijra era that he compiled a special book on this subject known as *Nizam al- Quran*. He emphasized that *Nazm-i- Quran* was the main factor of the Quran being a miracle. Ibn Qutaibah was another scholar of the same period who contributed to popularize the concept of *Nazm-i- Quran*. While making a historical survey of the development of concept of *Nazm-i- Quran*, the writer has evaluated the contribution of the *ulama* of each century with reference to their respective works. In this regard, he has given assessment of the works of Abdul Qadir Jurjani, Zamakhshari, Raghil Asfahani, Burhanuddin al- Zarkashi, Ali al-Mahaimi (an Indian scholar of the 14th century A.D.), Burhanuddin Baqaii, Jalaluddin Suyuti, Hasan Muhammad Gujarati, Shaikh Muhammad Abduh and Rashid Riza. Special focus is given to the works of Ibn Zubair al- Thaqafi, Burhanuddin Baqaii, Al- al- Mahaimi and Jalaluddin Suyuti who were authors of *Al- Burhan fi Tanasub-i-Suwar al- Quran*, *Nazm al- Durar fi Tanasub al- Aayat wa al- Suwar*, *Tabsir al Rahman wa Taisir al- Mannan* and *Asrar al- Tanzil* respectively.

Discussing the contribution of the Egyptian *ulama* of modern period to *Nazm-i- Quran*, the writer has referred to the coining of a new term (*mauzui wahdat/* themical unity) by them. He further pointed out that *tafsir* was taught in the Jami Azhar( Cairo) in accordance with this concept. Some of the scholars of the period adopted this as the main theme of discussion in their works. Of them, *Al- Naba al-Azim* ( by Abdullah Daraz), *Kitab al- Wahdat al- Mauziah fi al-Quran* (Mahmud Muhammad al- Hijazi) and *Mabahith fi al- Tafsir al- Mauzui* ( Mustafa Muslim ) are noteworthy.

The article also examines the works of some prominent *ulama* of Indo-Pak subcontinent who discussed the issue of the *Nzm-i- Quran* or *Munasabah* in detail in their writings or applied this principle in their commentaries of the Quran. These are: Maulana Hamiduddin Farahi, Maulana Ashraf Ali Thanwi, Mufti Muhammad Shafi, Maulana Muhammad Idris Kandhalwi, Maulana Amin Ahsan Islahi and Maulana Inayatullah Subhani. Of them, the most eminent is Maulana Hamiduddin Farahi(d.1930) It goes to his credit that he developed the *Nazm-i- Quran* as a distinct principle of *Ilm-i- Tafsir* and thoroughly discussed this methodology of *tafsir* and principles of its application in a separate Arabic

importance in view of the Quran, as it is related to the greatest Book of guidance which shows the right path ensuring success in both the worlds. For this reason endowing mankind with this knowledge was stated to be a manifestation of Divine Mercy (*Al- Rahman/ 1-2*). In the same way, all those categories of knowledge may be considered more beneficial or useful from the Quranic point of view which makes one aware of likes and dislikes of Allah Taala and helps him to realize his duties towards his Master and His creatures. *Ilm-i- Hadith* certainly holds a high position among such categories of knowledge.

The main objectives of seeking knowledge in view of the Quran may be also understood in the light the characteristics of *ahl-i- ilm* defined therein. These are:

- cultivating the quality of *khashiyah* (fearfulness of Allah) in the heart ( *Fatir/28*)
- seeking advice from Divine signs (*Aayat Allah*) or wonders of His creation( *Al- Anaam/97, Yunus/5, Al- Rum/22*)
- accepting truth without any reservation after it becomes clear (*Al- Hajj/54*)

In fact, the above verses clearly convey the message that only those *ahl-i- ilm* would be able to have such characteristics who use their knowledge rightly and honestly.

At the end, the editorial brings forth one more aspect of the Quranic concept of knowledge that human knowledge is very limited (*Yusuf/76*) and that it is bestowed by Allah to a person merely as *amanah* (trust) for his benefit and it may taken back by Him whenever He wishes. This is sometimes actually shown by Him in case of those persons who reach very old stage of their life, as they lose all their faculties of knowledge and become just as they knew nothing (*Al-Nahl/70*). All these points give a great lesson: The educated or learned persons should be modest in their behaviour. They should not claim to be knowing all things or every thing in a perfect way. They should not feel pride over their knowledge, nor should they consider themselves superior to others. Instead, they must always keep in their mind that whatever knowledge they possess that is God-gifted. So there is no sense of feeling pride.

### ***Nazm-i Quran- Analytical Study of its Historical Evolution***

**Nasim Zaheer Islahi**

The article discusses in detail the origin and development of the concept of *Nazm-i- Quran* (Coherence in the Quran), an important part of the principles of *Qasid* through different ages. Defining *Nazm*, *Nizam* and

## By the Name of Allah Taala

## ABSTRACT

## Quranic Concept of Knowledge (Editorial)

Zafarul Islam Islahi

The Quran and knowledge (*ilm*) are inseparable. The very first verses of the Holy Quran refer to the basic modes (reading and writing) of seeking and transmitting knowledge. Those who are endowed with knowledge are exalted in view of Allah Taala as stated in the Quran (*Al-Mujadalah* /11). Knowledge was stated to be a great bounty of Allah Almighty and mankind was reminded that while coming to this world they knew nothing and it was only after employing the faculties bestowed by Allah Taala that they were able to acquire knowledge about different things (*Al-Nisa* /78). This not only highlights the significance of knowledge, but also urges mankind to remember Allah and express deep sense of gratitude towards Him while seeking or using knowledge. This in fact makes us aware of the basic point of the Quranic concept of knowledge and that is cementing the bond of relationship between knowledge and its Bestower- Allah Taala, and reminding the people of knowledge their duties towards Him. This also helps us to understand the main objective of acquisition of knowledge- gnosis of Allah Almighty. This gives sanctity and objectivity to knowledge and makes seekers of knowledge more responsible with regard to their duties as a learned person. Another important aspect of the Quranic concept of knowledge is that only that knowledge is worthy or reliable which is based on solid evidence or firm proof. This is evident from the fact the Quran uses knowledge (*ilm*) as synonymous of evidence or argument (*Al-Anaam* /143,148) and does not treat something as knowledge which has no basis (*Al-Nisa* /157-158). Moreover, this Divine Book disapproves of those people who hanker after unfounded things or rely on unconfirmed source of knowledge (*Bani Israil* /36).

The editorial seeks to further emphasize that in view of the Quran it is desirable to make one's knowledge beneficial for oneself as well for others. While declaring knowledge a great benediction of Allah Taala, the Quran exhorts the people of knowledge (*ahl al-ilm*) to be grateful to Allah Taala on being blessed with this benediction. It would be, of course, a way of rendering gratitude to give opportunity to others to avail their knowledge. Development of knowledge, which is also desired by the Quran, is not possible without transmission of knowledge which obviously brings its benefit to others. The Quran gives a very wide concept of knowledge and does not confine its acquisition to any particular branch or discipline. But a study of the relevant verses shows that *ilm-i-Quran* occupies prime