

ulama and scholars of the Quranic studies have been pondering over its verses and this has led them to some important points and conclusion. This is well-known that *Huruf-i- Muqattaat* (unjoined letters used in the beginning of different *Surahs*) have been subject of debate and discussion since a long time and experts of Quranic sciences have been expressing their opinion about them. The article brings out the result of the author's thinking over the *Huruf-i- Muqattaat* and gives some new interpretation to these letters. Giving their total number, he interprets them in a different manner. First of all, he divides them into five categories in accordance with their no. /nos (1, 2, 3, 4, 5). According to his finding, the highest number of the *Huruf-i-Muqattaat* (given in 13 *Surahs*) are of three letters. The total number of letters used in the *Huruf-i- Muqattaat* is 78 and excluding the repeated ones it stands at 14. Showing the importance of these 14 letters, the author has formed several sentences out of them such as “صَحَّ طَرِيقُكَ مَعَ السَّنَةِ، صَرَّاطٌ عَلَى حَقِّ نَمْسِكَ”

The article critically examines the views of some well-known *mufasssirin* with regard to the meaning of these letters. This brings forth two approaches: (1) These are secrets of Allah Almighty and their meaning is known to Him alone. (2) There is no harm in thinking over these letters and trying to find out their meaning. The upholders of the second opinion give different interpretation to them. Some of the more well-known among them are: (a) name of *Surah*, (b) various names of the Quran (c) indicating the Name of Allah Taala, (d) symbol of closing and opening of a *Surah* (e) showing a miracle of the Quran and challenging the Arabs to produce a book like this. The last interpretation is supported by the author. In this reference, he cites those verses of the Quran which pose challenge to the opponents to present one *Surah* or few verses like that of the Quran. In view of the author, by these *Huruf* Allah Taala means to say that the Quran was revealed in the language of the Arabs. These letters are the same which they used in their poetry. So, if they have any doubt about its revelation by Allah Almighty, then they should produce any other book like this. And, of course, they could not do this.

propagate its message and teachings. It also appears from the article that in the publication of the Quranic works of the *ulama* and scholars of the Barelvi school of thought Ziaul Quran Publications, Lahore and Farid Book Stall, Lahore had played important role.

Consolidation of Family System and the Quranic Teachings

Muhammad Fahim Islahi

Family is the basic unit of society and it has key role in building up social life as well as its functioning. The Quran gives well-defined rules and regulations for setting up and consolidating the family system. With references to the Quranic verses, the article discusses these rules and regulations in detail. The author, first of all, explains basic differences between animal and human life and brings forth rationale for organization of family life in human society. He seeks to emphasize that cordial relationship between men and women are must for a pleasant family life and this is possible only by fulfilling one's own responsibilities and taking care of others' rights. While stressing this point, the Quran clearly defines the rights and responsibilities of each member of the family and calls upon them to strictly abide by its commands. In this reference, main focus is given to the rights of parents, children, wife, brother and sister. The writer first of all, describes main aspects their rights and then highlights their importance in the light of the Quranic verses. For example, he discusses the rights of parents under these headings: (a) Respect of parents (b) Paying gratitude to them (c) Gentle and kind behaviour with them (d) Obedience to them (e) Service to them (f) Giving financial assistance to them (g) Praying for them. In addition to the relevant Quranic verses, he also quotes the Traditions of Prophet Muhammad (SAW). The author draws attention of the readers to the fact that in view of the Quran, taking care of others' rights has more importance than demanding one's own rights.

The author concludes the article with the observation that if every member of the family takes care of the rights due upon him and fulfils his responsibilities sincerely there would be no tension and conflict in the family life and the family system would work efficiently and it would further lead to the rise of a healthy society.

The Quranic Miracle of *Huruf-i-Muqattaat*

Muhammad Sayyid Ali Balasi

Urdu tr: Masudur Rahman Khan Nadvi

The Quran is, of course, miracle from different aspects. This is full of points of wisdom and treasure of delicate meanings. In every period, the

translated by different commentators as greeneries, green plant, vegetable, green branch or green buds. Moreover, the author is of the view that the translation of the word “*qawwam*” (*Al- Nisa/24*) underwent perceptible change with the passage of time.

Previously, it was translated as ‘master, ruler, dominant’ and now it is interpreted as ‘protector, patron, guardian’. The author gives the impression that this change was apparently under the influence of feminist movement of modern period which makes strong plea for equality between men and women in all respect.

Contribution of the *Ulama* of Barelvi School of Thought to the Quranic Studies

Muhammad Humayun Abbas

This is also a miraculous aspect of the Quran that people’s interest in its study, understanding and dissemination of its message is going on without any break since the days of its revelation. The *ulama* and scholars of different parts of the world and various schools of thought have been contributing to the Quranic studies. This article provides a detailed account of the works of *ulama* of the Barelvi school of thought on the Quranic studies. For the sake of convenience their Quranic contributions have been divided into four parts. (a) Urdu Translations of the Quran (b) Explanatory notes (*tafsiri hawashi*) (c) Commentaries of the Quran (d) Other Quranic works. In relation to each book listed under the above parts, the author provides necessary information about their publication and briefly introduces it. In case of important works, he highlights the main aspects of their contents. Giving account of these works, the writer also refers to their sources in many cases. The article contains study of 13 Translations and 8 commentaries of the Quran compiled by the *ulama* of the Barelvi school of thought. The section on *tafsir* takes into account three kinds of works: (a) Complete commentaries (b) Incomplete commentaries (c) Urdu translations of the well- known Arabic and Persian commentaries. These included: *Tafsir-i- Ibn Kathir*, *Tafsir-i- Kabir*, *Tafsir-i- Khazin*, *Tafsir-i- Shaikh Yaqub Sarfi*, *Tafsir-i- Mulla Jiwan* and *Tafsir-i- Mazhari*

The article shows that the *ulama* of the Barelvi school of thought contributed to the Quranic Studies in different ways. Most of the commentators and translators were inspired by *Kanz al Iman fi Tarjumat al- Quran*, the well- known Urdu translation of the Quran by Maulana Ahmad Raza Khan. The Quranic works of the *ulama* of this school of thought had helped to develop the understanding of the Quran and

stage, a simple way of explanation or commentary was adopted and that was called *tafsir bi al-riwayat* (explaining the meaning of the Quran mainly in the light of traditions relating to the commentary of the Quran). This method was free from external influence and personal likes and dislikes of the commentators. But later, different branches of learning were developed and there was rise of specialized scholars of various sciences. It was only natural in this situation that when an expert of a particular science attempted to interpret the Quranic verses or compile a *tafsir* work, he gave main focus to his subject of specialization or interest. Besides, emergence of different schools of thought and religious sects was also a development of later period and this obviously influenced translation and commentary of the Quran and consequently translation could not remain free from the imprint of ideology, school of thought and sectarian approach of the translator. The author of the article examines this external impact in detail through comparative study and analysis of some well-known Urdu Translations of the Quran. For this purpose, he has evaluated 15 *Tarajim-i-Quran* rendered by *ulama* and scholars of different schools of thought. Among them, more famous are: Shah Abdul Qadir, Sir Sayyid Ahmad, Deputy Nazir Ahmad, Maulana Ahmad Raza Khan, Maulana Ashraf Ali Thanvi, Maulana Muhammad Junagarhi, Maulana Abul Kalam Azad, Maulana Abul A'la Mududi, Maulana Amin Ahsan Islahi and Sayyid Ali Naqi Naqvi.

Through a comparative study of different translations of the Quran, the author has attempted to show how far these translators differed from each other in the interpretation of certain verses and how their translation was influenced by their particular school of thought or the views of their religious sect or the subject of their specialization. Illustrating this point, he states that Sir Syed Ahmad Khan translated "*Al-Ins wa al-Jinn*" (in verse-Bani Israil/88) as two categories of human being (city dwellers and Bedouins), as he did not believe in separate existence of *Jinn* as a creature. Translation of the last part of verse-24 of *Surah Al-Nisa* was given by Maulana Sayyid Ali Naqi Naqvi as "those with whom you have solemnized *mut'ah* marriage pay them their *mahr*". The Verses-3-4 of *Surah Al-Rahman* were translated by Maulana Ahmad Raza Khan as "*Rahman* created "*Insaniyat ki Jan*" Hazrat Muhammad (SAW) and taught him what happened and what will happen (*ma kan wa ma yakuno*). The other translators simply interpreted these verses as "He created human being and taught him speaking or blessed him with power of speech". The word *khaziran* in the verse (*Al-Anaam* / 99) was translated by a modern scholar of scientific orientation as "chlorophyll". This word was generally

miserliness (*bukhl*), the Quran prescribes the middle path in spending money for oneself or others (*Bani Israil/29, Al- Furqan/67*). This is also an important Quranic principle for spending money or extending financial assistance to any person that whatever is given to anyone in the form of cash or kind that should be in good condition and worthy of use. Moreover, the Quran is very sensitive with regard to human dignity of poor and needy persons. Its clear directive is that they should not be teased and subjected to humiliating treatment. Instead, they deserve gentle, just and dignified behaviour (*Al- Baqarah/263-264, Al-Zuha/10*).

The editorial also highlights the Quran's earnest call for taking care of rights of others in one's wealth, particularly parents, wife, children, relatives and needy persons. In this regard, the Quran draws special attention towards the people of weaker sections of society specially orphans as they become easy target of exploitation and denial of economic rights. In the same way, the Quran also demands that all legal heirs should be given share, as fixed by Allah Taala, in the inheritance of a dead person and that in the distribution of inheritance no human logic or reasoning should be allowed (*Al- Nisa/7, 11*).

At the end, the editorial stresses one more Quranic directive about financial matters and that is keeping promise or honoring agreement concluded with regard to any financial transaction. The Quran wants adherence to this principle in every matter, but lays great emphasis on the same in financial dealings (*Al-Baqarah/177, Al- Maidah/1, Bani Israil/34*). Besides, to bring fairness in these transactions and to resolve dispute (in case it arises in future) the Quran directs that the written record of the financial matters should be accurately prepared in the presence of two witnesses and the latter are required to give true witness without any fear (whenever called for the same). Furthermore, the parties involved are strictly prohibited to intimidate or cause any harm to the witnesses (*Al-Baqarah/282-283*). Though the Quranic directives are mainly related to the matters of debt (*dain*), but these may be rightly applied to all important financial dealings. As a matter of fact, the Quran wants honesty, transparency and fair dealing in financial transactions and no doubt adherence to the Quranic directives about them ensures the same and relieves the people from deception and disputes in such matters.

Influence of Trends and Schools of Thought on Translation of the Quran

Muhammad Raziul Islam Nadvi

Interpretation and explanation of the meaning of the Holy Quran is going on since a long time in the form of *tarjumah* and *tafsir*. In the early

By the Name of Allah Taala

ABSTRACT

What the Quran demands from us in the Financial Matters? (Editorial)

Zafarul Islam Islahi

This is well-known fact that the Quran is the greatest Book of Guidance for mankind in every sphere of life. In fact, the main purpose of its revelation is to provide this much-required guidance to human beings. For obvious reasons, economic or financial matters have great importance for every individual in his daily life. The editorial seeks to discuss in detail the Quranic directives about them. Explaining these directives has more relevance in a situation, where negligence with regard to them is prevalent in the society. It is stressed in the editorial that the Quran gives detailed rules and regulations about earning and spending money, taking care of financial needs of one's family (especially parent, children and wife), relatives and other deserving persons, giving fixed share to heirs in inheritance and doing financial transactions of different nature in an honest way. Exhorting its followers to make necessary effort for procuring resources in term of *Ibtigha-i- Fazl Allah* (seeking the bounty of Allah), the Quran calls upon them to adopt only lawful means for earning livelihood and keep themselves away from using the prohibited ones and acquiring impure things ((*Al- Baqarah*/168, *Al-Maidah*/88, *Al- Nahl*/114). Besides, forbidding to take or use any thing by the way of *batil*(*Al- Baqarah*/188), the Quran has put a blanket ban on all the unlawful means of earning money or acquiring any thing. These, obviously included dishonesty, telling lie, false witness, treachery, deception, theft, robbery, plunder, gambling, usuary, bribery, etc. In this context, it is also pointed out in the editorial that all unlawful means are actually rooted in *khiyanah* (dishonesty). In view of the Quran, *khiyanah* is disliked by Allah very much and that those who indulge in this illegal practice are not to be supported in any condition (*Al-Nisa*/105, 107, *Al- Hajj*/38).

On the other hand, the Quran is totally opposed to extravagance and spending money for pomp and show and calls extravagants as brothers of devil (*Al-Aaraf*/31, *Bani Israil*/26-27). Because, unnecessary expenditure (*Israf*) is wastage of money, one's own loss and denial of rights of poor and needy persons. The fact is that devil is always fond of destructive and harmful activities and likes the people to do the same. Besides, disapproving