

emerge from a close scrutiny of the contents of this Bibliography. In view of the author, this Bibliography is more comprehensive and better one than the earlier published works of the same nature, including that of Adil Usmani and Fawzi M. Tadros. It contains 8812 entries of English, French, German, Spanish, Italian, Dutch and Latin works (books & articles) about the Quran. Besides, the Bibliography also furnishes necessary information about more than seven hundred translated works from European languages into Arabic, Persian, Turkish, Indonesian and Malay. The author considered this "textual travel" an important evidence of inter-civilizational relationship.

The Bibliography, as highlighted by the author, includes entries about the relevant books published in both the regions- west & east, while the bibliographical works published from the west give account of only the western publications. The work also brings out a pleasant finding that after 1980 the number of the Quranic studies produced by Muslims in English and other European languages increased and that most important factor of this development was growing interest of Muslims in English language and modern education. Secondly, entries of the Bibliography showed that the monopoly of Orientalists in producing Quranic works in European languages got broken after 1980 and that the contributions of Muslim scholars to the Quranic studies in western languages multiplied. In view of the author, this further resulted in a healthy change in the topic or subject matter of the English works on the Quran. Earlier, under the Orientalists' hegemony Quranic studies in the European languages mainly intended to malign this Greatest and Holiest Book and create doubt and confusion about the authenticity of its text and compilation of the same in *Mushaf* form. But in the changed situation, Quranic studies in English or other languages concentrated around following themes/ topics: Quranic system of education and training (*tarbiyah*) and its role in daily life, Quranic concept of unity of mankind, Quranic teachings as the basis for social reform, Quranic economics, Quranic concept of state, Quran and human rights, Quran and women's rights, Quran and science, Quran and peaceful coexistence, Quranic guidelines for a pluralistic society, etc. Lastly, this is also a finding of the study of the present Bibliography that those *mufasssin* and scholars of the Quranic sciences who achieved much popularity and acceptance under the modern Quranic studies were: Ibn Jarir Tabari, Razi, Ibn al-Arabi, Mulla Sadra, Sayeed Nurasi, Sayeed Qutub, Nasr Hamid Abu Zaid, John Wansbrough and Toshihiko Izutsu.

work (though apparently unbelievable) is free from enmity, hatred and negative approach towards Islam and Muslims. Moreover, he fully accepts the Quran as a Divine Book like *Torat* and *Injeel* and recognizes the universality of its message.

With reference to the chapter on "*Angrezi Tarajim-i- Quran- Jadid Rujhanaat ke Tanaazur mein*" (English Translations of the Quran in the Light of the New Trends), the author of the article gives focus on the observations of Prof.A.R.Kidwai about the earliest Muslims' English translations of the Quran rendered (particularly by Abul Fazi, Hairat Dehlawi and Ghulam Sarwar) in the first two or three decades of the 20th century. He considers their translations quite valuable, as these facilitated understanding of the Quran for the English knowing Muslims who wanted to study the English translations of Muslim scholars due to obvious reasons. Secondly, their translations posed a great challenge to those Orientalists who projected it as their monopoly to produce English works on the Islam and Quran. Prof.Kidwai also appreciates the contribution of new Muslim scholars to the English translation of the Quran and considered this a healthy and pleasant development. In his view, their works deserve to be appreciated and highlighted, but at the same time, *ulama* (well familiar with English language) and modern Muslim scholars of Islamic studies are required to make these new Muslims well aware of the fundamentals, characteristics and values of Islam, because their translations of the Quran do not fully reflect the Muslims' traditional line of thinking.

Concluding the article, the author observed that Prof. Kidwai's present book may be considered a continuation of the valuable works done by Edward Said, Dr. Mohammad Abdul Hakeem and Maulana Abdul Majid Daryabadi with regard to the refutation of the Orientalists' allegations, objections and maligning conjectures against Islam, Quran and the Prophet (S.A.W.). This work would be obviously helpful to understand the aims and objectives of orientalism and the biased and unjust attitude of Orientalists toward Islam and Muslims. Moreover, the materials of the work would provide effective tool to counter them.

### **Modern Trends of the Quranic Studies in English in the Light of a Recent Bibliography**

**Abdur Raheem Kidwai**

The article gives a detailed introduction of a bibliographical work about Quranic literature in European languages – **Bibliography of Quranic Studies in European Languages**, compiled by Morteza Karimi Nia and published by the Centre for Translation of Holy Quran, Qum ( Iran). Evaluating the work from the bibliographical point of view, the author also brings out his findings about the new trends of Quranic studies that

A Study of Prof. Abdur Raheem Kidwai's Work-  
*"Mustashriqin aur Angrezi Tarajim -i- Quran"*

Tawqeer Alam Falahi

The article contains an analytical study of Prof. A.R.Kidwai's Urdu work on the English translations of the Quran by Orientalists. In the beginning, the author gives a brief introduction of Prof. A.R.Kidwai's contribution to Quranic studies, particularly his critical evaluation of the Orientalists' works about the Quran. Getting higher education in English literature from the Aligarh Muslim University and working as professor in the Dept. of English, A.M.U., he developed special interest in the Quranic studies and was mainly occupied with the study and evaluation of English translations and commentaries of Muslim and non-Muslim scholars. He contributed (in addition to books) a number of articles on the subject, which were published in reputed Urdu and English journals of India and abroad. The work under study is a collection of Urdu articles compiled in book form by the famous scholar of Islamic Studies Prof. Akhtarul Wasey and published by Al-Balagh Publications (New Delhi).

Giving details of the main chapters of the work, the contributor of the article has analyzed the contents of each chapter briefly and has brought out important aspects of the same. In the first chapter of the work, Prof. A.R.Kidwai (in addition to the study of the earliest Muslim translations and observations about the need of a standard English translation) has critically examined the English translations of the Quran by prominent Muslims, Orientalists, Qadiyani and *Shia* scholars. This chapter contains critical evaluation of eight Orientalists' translations. The author of the article gives special focus on Prof. Kidwai's observations about the translations of G.Sale and A.J.Arberry. The contributor of the article is of the opinion that his discussion about the desirable English translations and their characteristics are quite useful and meaningful for perspective translators of the Quran. He has also appreciated the objectivity in the study of the Orientalists' translations by Prof. A.R.Kidwai, as he not only pinpoints shortcomings and defects found in these translations, but also brings forth their positive aspects and merits. According to the contributor, the chapter- "*Yek Mustashriq ka Khushgawar Angrezi Tarjumah-i- Quran Majeed*" is also a worthy part of the work under study. This is a special study of the American origin Orientalist Thomas Cleary's works about the Quran, particularly "*The Essential Quran- The Heart of Islam*" & "*The Quran- A New Translation*". In his study of the first work, Prof. Kidwai observed that T. Cleary had distinction among the Orientalists for his non-biased attitude towards Islam, relatively just approach towards the followers of Islam and showing (to a large extent) objectivity in his studies on the Quran. In view of Prof. Kidwai, as quoted by the author of the article, his

The significant contribution of Maulana Sayyid Abul A'la Maududi to the Quranic studies is quite well-known. His translation and commentary of the Quran (*Tafhim al-Quran*) is the most important part of the same. The article evaluates the characteristics of his translation and particularly shows that in what way it is different from other Urdu translations. Giving a brief history of the Urdu translation of the Quran, the author examines merits and demerits of some famous Urdu translations including that of Maulana Mahmud Hasan, Maulana Ashraf Ali Thanwi, Maulana Fatah Muhammad Jalandhari, Maulana Abdul Majid Daryabadi and Maulana Abul Kalam Azad. A very pertinent question that has been addressed in the article is what is the rationale for new translation of the Quran in every period? In view of the author, usage of words and terms of every language gets changed with the passage of time. Secondly, translators of the Quran in every period attempted to prepare translation of the Quran, keeping in view the current thought and prevailing philosophical ideas. Thirdly, every translator has his own methodology of translation and bent of mind (which reflects in his translation).

With a brief account of the process of beginning and completion of the *Tafhim al-Quran*, the author examines the salient features of Maulana Maududi's translation of the Quran and these are: His translation is not *tarjumah* in literal sense of the word; rather, it is "*azaad tarjuman*" (interpretation of the verses and not totally binding to the words of the verses). This methodology, though a departure from the earlier trend of literal or verbal translation of the Quran, is more effective in transmitting the message of the Quran. In view of the author, in spite of adopting the methodology of *azaad tarjuman*, the learned translator took full care of the sacredness and greatness of the "Words of Allah" and that of accuracy of the translation. Secondly, this Translation is very appealing to the modern mind, as the learned translator employed modern style and new terminology and current idioms in the translation and resorted to the rational approach as well. Thirdly, the translation of Maulana Maududi has obvious distinction from the point of view of eloquence and forcefulness of the Urdu language in the translation. Fourthly, the paragraphing of the text of the translation is another unique feature of this work. This system not only facilitates the understanding of the meaning of the verses of the Quran, but also helps to perceive the relationship of one part of the directives of Allah with another one. To further highlight the distinctive aspects of Maulana Maududi's translation of the Quran, the author has given specimen of the translation of various Urdu *Tarajim-i-Quran* with reference to *Surah Al-Zuha*. Comparing Maulana Maududi's translation with the translation of other Urdu translators, the author comes to the conclusion that the former translation is better than the latter ones from different aspects including literary taste, eloquence, fluency, forcefulness, modern touch and leaving great impact on the readers.

While addressing his people, Hazrat Nuh (A.S.) expressed closeness and affection for them and did not say anything which may alienate them. He used to address them as "*Ya Qaumi*" (O. my people!). In fact, this is an effective way of winning heart of addressees. Secondly, the addressee should be provoked for thinking over the matter under discussion and the best means of the same is to use interrogative sentences in address, as was done by Hazrat Nuh (A.S.). Thirdly, Hazrat Nuh (A.S.) did not hit them directly calling them misguided, but he used passive voice for indicating towards their ignorance, wrongness or bad practices. He, as recorded in the Quran, said to them: "and Mercy (prophethood) has come to me from Him, but that Mercy has been obscured from your sight". Thus Hazrat Nuh (A.S.) intended to say to his people ( *qaum* ) : I do not blame you for non comprehension of my prophethood, but that thing is blamable which became obstacle between you and the prophethood. And you could not perceive it. In this connection, the author has quoted a tradition that goes to state that whenever the Prophet Muhammad (S.A.W.) came to know about mistake of any *Sahabi*, he did not disclose the name of that *Sahabi*. While informing about the mistake and correcting the same, he used to address *Sahabah* (R.A.) in this manner: "what happened to people who did this or that thing".

Adopting logical way or argumentation is also an important principle of dialogue that comes out from the story of Nuh (A.S.). In view of the author, arguments should be simple and understandable by the addressee, as seen in his dialogue. Arguing with his people, Hazrat Nuh (A.S.) said: "I ask of you no monetary return for it (my work of *dawah* ). My reward is from none but Allah". It means he wanted to tell them that every human work (as known to you also) brings return/ reward. According to you, if I am not a prophet and I am doing this work of *dawah* for my benefit. Tell me, whether I demanded anything from you? You know and accept that I never made a demand. So, you should have belief in my prophethood. Moreover, giving satisfactory answers to the questions of the addressee and eliminating his doubts is also necessary for a successful dialogue, as this is evident from Hazrat Nuh's dialogue. When his people said: "we do not see in you any merit/ special favor (*fazl*)". Since they thought that *fazl* meant any material boon or super-natural power, the Prophet countered them by saying: I do not claim that I am owner of a huge treasure, nor I know the "*ghaib*" (unforeseen) or claim to be an angel. I am a human like you, but, of course, Allah selected me for prophethood (which you could not comprehend). This is important that the people of Nuh(A.S.) themselves accepted his qualities of argumentation as they said to him: "you have disputed with us and have much disputation with us". At the end of the article, the author gives the important findings of his study on the subject which may serve as the guidelines for dialogue and discussion in view of the Quran.

is a very significant principle of dialogue or discussion. In the verse 83 of *Al-Baqarah* and verse 53 of *Bani Israyil*, Allah commands His servants through His prophets that they should say good to people and that they should utter (only) those words (in conversation) which are best. Another significant principle of conversation/ dialogue is to listen to the talk of the addressee attentively. Good hearing can not be done without silently paying attention to speaker, as the Quran says: when the Quran is read, hear it (attentively) and be silent, so that Allah may bless you with His Mercy (*Al-Aaraf* 7/204). This is also supported by the *Sunnah* of the Prophet (S.A.W) that he used to be very attentive to all those who talked to him, irrespective of the fact that speaker is Muslim or non-Muslim, supporter or opponent. Modesty and humbleness (*tawazu/inkisaar*) is also desirable in conversation/ talking. Boasting of the achievements of one's own or family creates negative impression in the mind of the addressee and reduces his interest in talking. The Quran forbids boasting of one's own piety: "So ascribe not piety to yourselves,(as) He (Allah Almighty) knows best who fears Allah( and perform his duties towards Him)(*Al- Najm* 53/32). It means, as stated by Ibn Kathir in the interpretation of this verse: "Do not indulge in self-praise". The Prophet (S.A.W.) is also reported to have said: "be modest and humble in behavior and keep away from vanity and show off". In view of the author, this is also a Quranic etiquette of dialogue that one should take care of the dignity and honour of his addressee and not to say anything which may hurt his sentiments. Moreover, he should call him with the name or title which is liked by him. This is well- known that Hazrat Musa (A.S.) has addressed Pharaoh as "*Ya Firaun*" (*Al- Aaraf* 7/104), a title which was very much liked by Pharaoh. The same Quranic principle was truly followed by the Prophet (S.A.W), when he addressed the Roman emperor (*Qaiser/ Kaiser*) in his letter as "*Azim al- Rum*". This is also evident from the Quran (*Al-Baqarah*/260) that while talking or putting his opinion before any one, use of intellect or giving rational arguments is highly desirable, as this would help to strengthen his point of view and convince his addressee.

In the last part of the article, the author has analyzed the contents of the story of Hazrat Nuh (A.S.) with reference to the relevant verses (25-40) of *Surah Hud* to give further details on the principles/ etiquettes of dialogue and discussion. The important points that are brought out from this analytical study are: The introduction of the talk should be clear and impressive, as Hazrat Nuh (A.S.) put in these words: "I have come to you as a plain warner". The main subject matter of the dialogue should be presented forcefully in simple and clear terms, as, giving gist of the message of *Tauhid*, the Prophet proclaimed: "worship none but Allah". After introductory points one should present main points of his talk in detail, as was done by Hazrat Nuh (A.S.). In the light of the detailed conversation between Hazrat Nuh (A.S.) and his people, the author brings forth the following etiquettes of dialogue.

Summing up the article, the author stressed the point that *Ummat-i-Muslimah* has been endowed with the unique position of the best of communities (*Khair- Ummat*) whose members are directed to invite the whole humanity towards Allah Almighty, propagate His chosen *Din* and enjoin the acts of righteousness and piety. In this way, every Muslim as individual is '*Dayee Ila Allah*', '*Dayee-Ila al-Haque*' and '*Dayee-Ila al-Khair*', as the Quran clearly states in *Surah Hammim al-Sajdah* (41:33): "Who is better in speech than one who invites (others) to Allah, practices righteousness, and says: 'I am one of those who surrendered before Allah (the Lord of universe)'. Nor can goodness and evil be equal. Repel (evil) with what is best".

### **The Etiquettes of Dialogue and Discussion in the Light of the Quranic Stories with Special to the Story of Nuh (A.S.)**

**Audah Abd Audah Abdullah**  
**Urdu Tr. Muhammad Ismail Islahi**

Dialogue and discussion/debate have always been considered important for the explanation and understanding of any point or matter. Islam also gives much importance to the same even on religious issues and encourages its followers to seek and put forward evidence and arguments for understanding Islamic beliefs, rules and values. The present article (translated from Arabic) discusses in detail the principles, etiquettes and styles of dialogue and discussion in the light of the Quranic verses, particularly the story of Hazrat Nuh (A.S.). Highlighting the importance and relevance of talking and discussing in daily light, the author states that *hiwaar/mukalamah* means conversation between two people in which a person presents his opinion and another gives his point of view on the same with arguments. This is actually an important quality of human which enables him to understand anything or convince other (i-e addressee) by his view. Obviously, dialogue and interaction develops one's knowledge and also opens door for further study and enquiry about the matter concerned. In fact, dialogue is very effective tool for the *dawah* work or propagation of Islam, which was employed by every prophet in course of carrying on his mission. So, the stories of the prophets (*Qisas al-Anbiya*) contain very rich material about the principles of dialogue and discussion (*mukalamah* and *mubahathah*). With reference to the Quranic verses, the article brings forth many important and relevant principles of dialogue and debate.

In view of the author, the main purpose of talk and discussion is to make one's point of view clear or to present one's opinion in an convincing way, and this can be achieved by taking care of five etiquettes. (a) talking to the point (b) using simple language and easy style (c) explaining ideas in a good manner (d) showing confidence in presenting one's view and giving literary taste to the talk (e) sticking to brevity in talking and avoiding repetition. In view of the author, talk or dialogue in a nice and pleasant way



## The Quranic Principles for Relations and Cooperation among Human Beings

S. Masood Ahmad

The article discusses in detail the basic principles for relations among human beings, as given in the Quran. The basic principle for the desired relationship among human communities, according to author, has been derived from the verse 2 of *Surah Al-Maidah*, wherein Allah (SWT) directs his servants: "Help one another in righteousness and good deeds; don't help one another in sin and transgression". This verse actually focuses on the acts and deeds rather than on the persons. Therefore, whosoever does the job of virtue and righteousness is eligible for help and cooperation. Moreover, this is duty of the Muslim community to practice as well as propagate goodness and virtue, and shun the acts of sin and evil. That is to say that we, the Muslims, should not only be the well-wishers of our own community rather take the task of well being for the whole humanity. According to the Noble Quran, we are answerable for all our acts on the Day of Judgment and may be convicted for ignoring the evils existing and perpetuating before our eyes in this world.

The author also dealt with the categorization of different kinds of people of haves and have-nots, in terms of wealth, resources, abilities, faiths etc. These categories are real, since varieties of people exist and live in this world. Every individual in this variety has to be treated in a just and humane manner. For all those who are materially, intellectually, or otherwise deprived, our duty is to help them in living peacefully and comfortably. The Noble Quran has provided the guiding principles which have been elaborated by Islamic scholars in the following three terms: (1). *Muwalaat* (extending ideological patronage), (2). *Mudaraat* (expression of hospitality), and (3). *Muwasat* (expression of kindness). These three kinds of relationships cover the whole humanity; hence, the Muslims have to display true Islamic brotherhood with the fellow believers. This special bond is *Muwalaat*. Moreover, they have to express courtesy and hospitality with all human beings irrespective of their caste, creed, religion and gender. This is *Mudaraat*. The third relation ( *Muwasat* ) is the expression of kindness and mercy with all, who need our help in their day to day life. Among the three above mentioned relationships of Muslims with all other human communities, the Noble Quran bars the Muslims from *Muwalaat* with non-Muslims. The rest are open to all. Cooperation in all good endeavors, even with non-Muslims, is not forbidden; rather it is the duty of all Muslims as has been elaborated earlier. Why *Muwalaat* with non-Muslims is forbidden? In fact, it is to avoid the misunderstanding bound to happen because of the misrepresentation of some delicate Islamic matters.



numbers of possible meanings and that meaning is determined in the light of the context. If that is used in another meaning, the first meaning becomes out of context. But it is a miracle of the Holy Quran that a number of the *Mushtarak* words are used therein and different meanings of the same are taken simultaneously. Significantly, at all these places neither any flaw/inaccuracy (*khalal*) occurs in the meaning of the concerned words, nor any confusion is created in their meaning. Instead, usage of these *Mushtarak* words into varied meanings renders the interpretation of the verse more extensive and forceful. The author has selected eight *Mushtarak* words (*farizat, nahlat, atiq, ummat, as'asa, amr, utlu, jahilin,*) from different parts of the Quran to highlight his contention.

Giving the example, the author stated that the word "*farizat*" has been used in the last part of verse-60 of *Surah Al- Taubah* in reference to the heads of expenditure under the *Zakat*. According to the lexicographers, this word has two meanings: obligatory work / fixed share. It is important that the word in the above verse may be interpreted under both the meanings and both are correct and relevant, as evident from explanatory notes of different commentators. For example, interpreting the above verse, the famous commentator al-Tabari writes that "*Farizatan min Allah*" means that Allah has prescribed a fixed share ( in *Sadaqaat* and *Zakat*) for needy and poor and then Allah made it obligatory for the wealthy people to give ( this share) to these deserving persons out of their wealth( in the form of *Zakat*). Drawing the attention of readers to this point, the author states: think over that the *farizat* has two different meanings, but the Quran used it in such a suitable and fine way that both the meanings of the same word became desirable and fit. Citing the usage of another *Mushtarak* word in the Quran, the author refers to the word "*ummat*", given in verse 120 of *Surah Al-Nahl*. This word, as explained in the Arabic lexicons, is used in different meanings including group of people, nation, and religion/creed, span of time, benediction/bounty and leader/guide. What is important to point out here is that the famous commentators have explained the *ummat* (in the above verse) under various meanings, such as "Hazrat Ibrahim (A.S.) was *Imam* or *Muqtadu* (leader/guide) for people; he had qualities of a group or *jama'ah* due to his continuous and self-less *dawah* work, high morals and great sacrifices; he was alone firm in belief in *Tauhid*, while others were on the path of *kufri* and *shirk*. The author, further, clarifies that the context of the verse shows that the Quran wanted to highlight the importance, greatness and high position of Hazrat Ibrahim (A.S.), so it is quite reasonable to interpret the verse containing *ummat* in all the above manners. In this way, examining all the above-mentioned *Mushtarak* words of the Quran, the author comes to the conclusion that usage of the *Mushtarak* words in the Quran is also a very clear proof of this Greatest Book being *Jawami al-Kilam* as well as a miracle in itself.

(even those who translated “*wali*” as *dost* or *rafiq* (friend/associate) pointed out ( correctly) in their explanation of this verse that what is prohibited in this verse is very close relationship with Jews and Christians due to their inimical behavior and treacherous activities against Muslims. These included Maulana Abdul Haq Haqqani, Maulana Sanaullah Amritsari, Maulana Mufti Muhammad Shafi, Maulana Amin Ahsan Islahi and Maulana Salahuddin Yusuf. As a matter of fact, this interpretation of *wali* may be further supported by the verse, given just after 4 verses of the verse under discussion, wherein this is proclaimed by Allah Taala (addressing the believers) that:” your *wali* are Allah, His Prophet and all those who are *Momins*. Thirdly, this was also made clear to the Believers in verse/82 of the same *Surah* that you would find Jews and polytheists hardest in enmity (with you). It, obviously, means that they would not leave any stone unturned in causing harm or giving trouble to Muslims. Thirdly, the *maslihah* or rationale behind the Quranic prohibition of maintaining close relationship with Jews and Christians becomes more clear in view of exposition of their ideological, moral and practical deviations (*inhirafaat*), particularly concealing truth, hypocrisy, breach of faith, break of covenant and pacts, greed for wealth, habit of using unlawful sources of income without any hesitation and taking interest in creating disturbance (*fasad*). In fact, it was in this situation that the Muslims were barred from maintaining very close contact with or consider Jews and Christians their confidant and supporters, because they never can be faithful or well wishers of Muslims. But, it must be made clear here that the directive of the verse concerned does not mean that the Muslims should keep themselves away from maintaining normal socio-economic relationship with them in daily life or showing brotherly, kind and just treatment towards them, as the Quran clearly directs the Believers to have such relationship even with their opponents and hardest enemies (*Al-Maidah* 5/ 2, 8; *Al-Mumtahanah* 60/8). It was also clarified in the Editorial that in course of interpretation of the concerned verse, this point was emphasized by almost all the commentators.

## The Quranic Usage of Some Words with Varying Meanings

Naseem Zaheer Islahi

Commonly used Arabic words, are divided by lexicographers into three categories (*Mutbainah*, *Mutaradifah* and *Mushtarakah*) from the point of being opposite, synonym or varied in meaning. The article examines the words of the last category (words having varying meanings) in the context of the Quranic usage. First of all, it is pointed out by the author that when lexicographers, poets, speakers, litterateurs and essayists (*inshapardaz*) use the *Mushtarak* words they take only one meaning of a

By the Name of Allah Taala

## ABSTRACT

**Relations with Jews and Christians with  
Reference to the Verse 51 of Surah al-Maidah  
(Editorial)**

Zafarul Islam Islahi

In the present scenario of the world, Muslim and non-Muslim relations have become an interesting subject of discussion in the academic circle and this issue is being examined from different angles. The Editorial seeks to discuss the Muslims' relations with Jews and Christians in the light of the Quran with special reference to the verse 51 of *Surah al-Maidah* which is interpreted as: "O You who believe! Take not the Jews and Christians as *Auliya*' (friends, protectors, helpers)". They are but *Auliya* of each other. And if any one amongst you takes them as *Auliya*, then surely he is one of them. Verily, Allah guides not those people who are the *Zalimin* (polytheists and wrong doers and unjust)". This is one of the oft-quoted verses in discussion on the Quranic guidelines for Muslims' relations with Jews and Christians. With reference to this verse, sometimes it is assumed that Allah forbids the Muslims to have any kind of relationship with Jews and Christians in daily life. Actually, this is a misunderstanding which emerged out of wrong interpretation of the word "*Wali*" (pl. *Auliya*). In fact, ruling of the verse is based on the literal and technical interpretation of the word *Wali*. The Editorial examines the literal and technical explanation of the word (in the context of the interpretation of the above verse) by the well-known Urdu *mufasssirin* of the subcontinent.

It is a distinctive aspect of the Arabic language that many of its words have varied meanings and these included *Wali/Auliya*, which was translated into Urdu as "*rafiq, dost, habib, halif, hami, sarparast, mutamad, mahram-i- raz and karsaaz*". A glance through a number of Urdu translations and commentaries of the Quran brought the surprising finding that in most of them "*wali*" was translated simply as *dost* or *rafiq*, which means friend, companion or associate. No doubt, this meaning may be considered literally right. But keeping in view, the background of the above strict prohibitive command of the Quran and inimical activities and nefarious designs and conspiracies of Jews and Christians of that period, rendering *wali* simply as *dost* or *rafiq* seems to be incorrect. In fact, it was not the matter of normal or usual relationship that was in question, but that of close relationship /intimacy with them or considering them Muslims' supporter, helper, confidant which was, of course, not in the interest of Muslims and so it was prohibited. This is interesting that many of the commentators and translators of the Quran