

points out that the *qalb* or this small piece of flesh is quite effective in giving right or wrong direction to one's thought and action, as was stated in a *Hadith* that if one's heart is disordered, the functioning of the whole body is disturbed. If the heart is functioning properly the the system of the whole body works smoothly. For the same reason, it is desirable in view of the Quran and *Hadith* that one always must take care of the purification of his heart and reforming of inner life for the development of right thinking and performance of good deeds. It is also pointed out by him that *Islah-i-Qalb* means enlightenment of heart with the *noor* of *Iman* and *Yaqin*. In fact, this *noor* cultivates virtues within a person and enables the organs of his body to produce good deeds.

With reference to the Quranic verses, the author defines different categories of healthy or ordered hearts. Of them, two- *qalb-i-saleem* and *qalb-i-muneeb* (pure & healthy/turned to Allah in repentance and obedience) are more valuable ones (*Al-Shuara*:26/89; *Al-Saffaat*: 37/84). The characteristics of the *qalb-i-saleem* are stated to be as the heart which is free from false beliefs and inner negative feelings (*kufir*, *shirk*, *nifaq*, *bida'at*), the heart which does not nourish such evil or vain desires that leads a person to the Hell and the heart which is abode of only Allah Taala. It is further emphasized that the person who is endowed with the *qalb-i-saleem* will be fortunate enough to get salvation (*nijat*) in the Next World. Other kinds of hearts which are also considered of high quality in view of the Quran are God-fearing and full of contentment (*Al-Anfal*:8/2, *Al-Rad*:13/28; *Al-Hadid*:57/16). Moreover, the article brings out the symptoms of disordered or ailing hearts and these are ones which are afflicted by *qaswat*, *zaigh*, *nifaq*, *takabbur*, *ithm*, *rain* (*Al-Baqarah*:2/74; *Aal-i-Imran*:3/7, *Al-Anfal*:8/49), *Al-Taubah*:9/77, *Al-Momin*:40/35, *Al-Saff*:61/5, *Al-Mutaffifin*:83/14). It is also stressed by the author with reference to a *Hadith* that just as a sick body needs treatment, in the same way an ailing heart also requires cure and that heart's ailment demands more attention and care, as all human thought and actions are governed by this most vital organ.

At the end, the author draws attention of the readers to the fact that with full precaution and best treatment for an ailing heart, seeking supplication of Allah Almighty for the same is must. The Prophet (SAW) himself used to pray to Him in this way: O Controller of hearts (Allah)! turn our hearts to your sincere obedience; bring firmness in our hearts for your *Din-i-Haqq*.

for general studies until they have read the Quran. In most of the regions of Nigeria this practice still continues. In some regions, however, memorising some *surahs* of the Quran that could be sufficient for offering *Salat* is considered enough. Prescribed qualification for the teachers of these schools is that they should be familiar with the *tajwid* (science of the recitation of the Quran) and should have memorised at least one *hizb* (60th part) of the Quran. The second level of the system consists of the *Madrasahs* of *Tahfiz al-Quran*, where arrangements are made for the students to memorize the Quran. Some of these *Madrasahs* are state funded but mostly are not. These institutions have been producing *Hafizs* in large numbers and thereby strengthening the Islamic ethos of the society. During the month of Ramadan *Ulama* and Quranic scholars make the interpretation of Quranic verses main theme of their discourses and people attend these speeches very enthusiastically. These speeches are delivered both in local languages as well as English as the situation may demand. In spite of these efforts there is pressing need for such schools to be opened in different parts of the country as the influence of modern education is increasing rapidly and greatly affecting the society.

Before discussing the translations of the meaning of the Glorious Quran in various Nigerian languages, there is a discussion on the permissibility of the translation of the Holy Book. Briefly the opinions of both the opponents and proponents are given in some detail and it comes to the conclusion that without translating the Holy Book it will not be possible to convey its message to all as everybody would not be familiar with the language of the Quran. Coming to the translations, the article provides details of the translations in various languages of Nigeria. First of all it takes note of the translations in the most popular and prevalent language of the region i.e. Urba. There are 12 translations of the Holy Book in this language. These have been carried out both by Muslims and Non-Muslims. Details of these translations have been provided pointing out to some of the defects and problems involved in them. The Glorious Quran has also been translated in Husa language. Translation of the Holy Quran in Aghali language is also under way and hopefully it will be completed soon.

Importance of *Islah-i-Qalb* and Its Imperative Necessity with reference to the Quran and *Hadith*

Maqsood Alam Rashadi

The heart, as is well-known, is the most vital organ of human body. Its proper functioning has utmost importance not only from physical point of view, but also spiritual one. The article highlights importance of heart from later angle mainly with reference to the Quran and *Hadith*. The author

take care of the home and they are not expected to earn for the maintenance of the household. It should not be seen as an insult to the women. On the contrary, it is due to special consideration in which the woman is held in Islam. But in exceptional situations when there is genuine reason for the woman to make an earning, she is permitted to do so with certain conditions in consonance with the general principles of Islam.

Bigamy has been permitted in Islam with certain stringent conditions. It should, however, be kept in mind that it is neither obligatory nor recommended but only permitted in particular situations with strict conditions. There could be a number of situations when if such provision is not available, it could lead to immoral practices. As a result, practice of bigamy is not prevalent among the Indian Muslims as the census record would reveal: it is much more common among the non-Muslims. Similar is the case of *Talaq* (divorce) which is in the present days under constant attack and is considered to be a weapon in the hands of men to harass and oppress women. There are situations in which there is no option left except *Talaq*. Unawareness about the actual provisions of *Talaq* and its rash use by reckless people is basically responsible for presenting it in such a horrible light. The procedure prescribed by the Quran for *Talaq* is very reasonable and a source of great relief for concerned people in particular conditions. Quran denounces infanticide in the strongest terms. It ensures a fair share for the women in the inheritance. It is clear that the Quran conferred rights and privileges on the women which still remain a distant dream for the modern women in spite of all claims of feminism and women emancipations.

Teaching of the Quran and Instruction in Its Meanings in Nigeria

Abd ul Salam Mustafa Abekan

Urdu Tr. & abridgement: Muhammad Sadiq Akhtar Nadvi

This article seeks to introduce to the readers various methods used in Nigeria for teaching of the Glorious Quran and dissemination of its meanings. First of all, it discusses at some length different ways in which Islam was introduced in the region and takes note of various agencies such as merchant missionaries, scholars and institutions that became instrumental in bringing the teachings of Islam to the notice of the local population. After that it discusses in detail the various kinds of institutions where Quran is taught at different levels. For very young children there are schools which are known as *Madrasat al-Lauh* (school of board) and for somewhat grown up boys there are *Madrasat al-Ulum*. Then it goes on to discuss the methods of teaching in both types of school. It is particularly to be noted that normally Nigerians do not send their children to schools

Teachings of the Quran Regarding Family Life

Muhammad Raziul Islam Nadvi

Family system of Islam has been subject of very harsh criticism. It is alleged that family system in Islam is nothing less than a prison for woman, who is rendered completely dependent and subservient to men. She has no right and freedom to act on her own. This horrible picture about the position of women in Islam mainly emanates from a total ignorance about Islam and the rights and privileges that it confers on women as mother, sister, wife and daughter. This article seeks to correct this misconception and present the true position of women in Islam. Family occupies pivotal position in the human society. It rests on a healthy and balanced relationship between men and women. Unfortunately, men's behavior regarding this crucial aspect of human relationship has been far from balanced. Either man has gone to one extreme and embraced celibacy and renounced all kind of relationship with women or has opted for complete permissiveness indulging in unabashed libertarianism. Islam does not countenance any of these extreme attitudes but strikes a healthy balance between the two. It provides a sound legal basis for this relationship by making it contingent on *Nikah*. Beyond *Nikah* it does not allow any kind of relationship. Within family Islam confers equal rights upon both men and women and promises equal recompense. This equality, however, does not mean the similarity of action rather it rests on the sound principle of the division of work keeping in view the particular capabilities and faculties of the men and women. Division of labour is considered as the most effective means of the success of any enterprise. Therefore, the kind of equality that the feminists demand and advocate is patently against the basic norms of nature and its consequences could be seen in the western societies where moral values have completely vanished. Men are charged with the task of protecting and maintaining the family and as such they enjoy a position which is a degree above the women but this does not signify their superiority over them but rather it puts on them a very grave responsibility. They are asked to treat them well. Islam does not permit any kind of domestic violence against women and its justification on the basis of verse No 34, *Surah al Nisa* where beating of women has been permitted is not correct. That permission has been given as a last resort in cases of open defiance and rebelliousness when all remedies fail and hope of reform is entirely lost. Once a case of beating of wives by some men was reported to the Prophet (SAW), he is reported to have said that those who have committed it are not the best men among you. The responsibly of providing for the household has been entrusted to the men and the women are supposed to

significant. The article seeks to highlight this aspect of his contribution. It is evident from his works-*Tarikh-i- Arz al- Quran*, *Sirat al-Nabi*, articles on different subjects, collection of letters and speeches that he gave special consideration to bring forth Quranic thought and propagate the teachings of the Quran. This may be seen in his daily routines as well as in his academic life. His own statements and his disciples' observations give the impression that his special taste of the Quran was actually an impact of his teacher Allama Shibli and Maulana Hamiduddin Farahi with whom he had close association as a seeker of the Quranic knowledge and participant of his academic assemblies. The contents of *Tarikh-i- Arz al- Quran* and extensive references of the Quranic verses in the *Sirat al-Nabi* and other works, particularly editorials in the *Maarif* give ample proof of his in-depth study of the Quran and involvement with this basic source of guidance in his academic pursuits. Besides, *Dars-i- Quran* or delivering lectures on the Quran had been a part of his daily routines in Nadwah, Darul Musannefin, Desnah and Karachi. The beneficiaries of his *Dars* included Maulana Muhammad Uwais Nagrami Nadvi, Maulana Sayyid Abul Hasan Ali Nadvi, Maulana Mujibullah Nadvi and Dr. Ghulam Muhammad.

The article analyses the important parts of the contents of *Nikaat-i- Surah Fatiha*, based on the *Dars-i- Quran* of Sayyid Sulaiman Nadvi (which were explained by Maulana Uwais Nagrami in an academic gathering of Karachi and compiled by Dr. Ghulam Muhammad). The contents of this work show his insight into the exegeses of the earlier periods and also reflect his unique methodology of interpretation of the Quran by the Quran. Another important aspect of his contribution to the Quranic studies was his scholarly explanation of the terms (*istilahaat*), personalities, past nations (*aqwam*) and historical places (mentioned in the Quran) which are available in his works of varied nature. The author of the article gives specimen of his explanations (*tauzihaat*) with reference to *Hamd*, *Hikmah*, *Mauizah*, *Mujadalah*, *libas al- Taqwa*, *Majus*, *Imam-i- Mubin*. Moreover, the article also takes note of the fact that he used to respond to the queries of his disciples and close associates mainly with reference to the Quranic verses and provided solution to the day-today problems of his *muridin* under the Quranic guidelines.

The author concludes his discussion with emphasis on the fact that Maulana Sayyid Sulaiman Nadvi had actually made it his mission to propagate Quranic teachings, highlight the Quranic thought and develop people's understanding of the Quran through different means, and that for this purpose he fully utilized his best faculties of speaking and writing. His books, articles and speeches (*khutbaat*) give testimony to this fact. So, it is clearly established that the Quran was his specialized field of study and authorship.

discuss various ramifications of these very important aspects of the Quranic Studies. First of all, its literal meaning has been discussed: literally *Muhkam* means strong and solid while *Mutashabih* means ambiguous. Then its technical definition has been given. Something that could be easily understood by a person who is familiar with the general norms of the Arabic language is *Muhkam* and what stands contrary to it is *Mutshabih*. Taking their cue from the verse 1, *Surah Hud*: 'This is a Divine Command whose contents have been made firm and set forth in details from One Who is All-Wise,' some scholars hold the view that the Quran is entirely *Muhkam*, while others basing themselves on the verse 23 of *Surah al Zumar*: 'Allah has sent down the best statement, a Book(the Quran), its parts resembling each other' say that it is all *Mutshabih*. In fact, the Quran consists of both *Muhkam* and *Mutashabih* as verse 7, *Surah Aal-i Imran* clearly states: "He is Who has revealed the Book to you. Among them there are absolutely clear and lucid verses, and these are the core of the Book. Others are ambiguous. Those in whose hearts there is perversity, go about the part that is ambiguous, seeking mischief and seeking to arrive at its meaning arbitrarily, although none knows their true meaning but Allah. But those firmly rooted in knowledge say "We believe in it; it is all from our Lord alone." The article goes to discuss various aspects associated with the theme such as who are given the knowledge of *Mutashabih*, different kinds of *Mutashabih*, an attempt at the reconciliation of various points of view in this regard, various kinds of *Muhkam*, attributes of Almighty and the *Mutashabihaat*, different opinions about it, *Huruf-i Muqattaat* and *Mutashabihaat*, superiority of *Muhkam* over *Mutashabih*, advantages behind the revelation of *Mutashabihaat*, etc. Majority of the scholars is of the view that only Allah knows what is meant by *Mutashabihaat* and human beings have only so much knowledge about it that has been given to them.

Contribution of Maulana Sayyid Sulaiman Nadvi to the Dissemination of the Quranic Thought and Teachings

Zafarul Islam Islahi

Maulana Sayyid Sulaiman Nadvi, an eminent scholar and distinguished author, is quite well-known for his significant contribution to *Sirah*, history, biography and literature. But a thorough study of his books, articles, other writings and observations of his close disciples shows that he had special interest in the Quranic studies and that his contribution to the development of the Quranic thought and spread of the Quranic teachings was no less

totally opposed to the principle of *Itedal*) on the ground that it is loss one's own resources, depriving poor and needy of their rights and ingratitude towards divine benediction. It is also stressed in the Editorial that in the view of the Quran *Itedal* is required to be maintained in other aspects of daily life including eating, drinking, walking, speaking. No doubt, in giving prohibitive command for *Israf* the Quran specifically mentions eating and drinking (*akl wa shurb*), but the fact is that this command is to be applied to everything which is used by a person in his day-to-day life. It is important to point out that the Quran enjoins upon its followers to be moderate even in walking and speaking or raising voice (*Luqman*: 31/19). Other aspects of human behavior in which also moderate behaviour is required include occasions of expression of sentiments, feelings of joy and grief, condition of anger, friendly and inimical relations. As a matter of fact, in all these situations people very easily loose the sense of *Itedal* and resort to the extreme, which ultimately results in the violation of human rights, denial of justice and destructive activities. Of all these, anger (*gaize/ghussah*) is more prone to extremism and violence. In view of the Quran, overcoming anger is one of the best qualities of the believers and they are very much liked by Allah Almighty for cultivation of this quality (*Aal-i-Imran*: 3/133-134). This is a well-known tradition of the Prophet (SAW) that the greatest wrestler or most brave person is one who is capable of controlling his anger. In the same way, in case of achieving success, getting enormous wealth or post or position of authority, a person becomes overwhelmed with joy. If in expressing happiness one does not show restraint and moderation, he becomes arrogant, proud and indulges in activities which are distressing, humiliating and harmful for others. For the same reason, the Quran requires the believers to control their sentiments in these situations and remain *mutadil* (moderate) in behavior.

Lastly, it is pointed out that the best way for ensuring *Itedal* in daily life is upholding the principle of justice in every condition which is the most effective means for the protection of human rights and ensuring rights of a person/thing which is due to him/ it, and no doubt this is the hall mark of *Itedal*.

Muhkam and Mutashabih – A Critical Study of Different Points of View Points

Numana Khalid

Muhkam and Mutashabih constitute important aspect of Quranic Sciences and scholars like Imam Burhan al Din Zarkashi, Imam Suyuti and Allama Zurqani have discussed it in great detail. This article seeks to

By the Name of Allah Taala

ABSTRACT

***Itedal* (Moderation) in the Light of the Quran and *Sunnah*
(Editorial)**

Zafarul Islam Islahi

The editorial seeks to discuss various aspects of *Itedal* as one of the basic characteristics of Islam with reference to the Quran and *Sunnah*. Tracing the root of the word *Itedal* to the word *Adl*, it is pointed out that *Itedal* signifies giving every person / thing what is due to him/it and not crossing the limits laid down for every work. In fact, *Itedal* is a kind of behavior, based on moderation and balance, which is required to be adopted in every aspect of life. The Quran enjoins upon its followers to stand up firmly for justice (*Al-Maidah*: 5/8) and not transgress the limits as Allah does not like transgressors (*Al-Baqarah*: 2/190). It is emphasized by the writer that Islam demands from its followers to undertake the path of *Itedal* in all aspects of daily life including *Ibadaat*. The believers are required by the Quran and *Sunnah* to take care of both kinds of rights: rights of Allah and those of His servants (*Huquq Allah* and *Huquq al-Ibad*) and not to give undue emphasis to any of them. It means that they have to maintain balance between spiritual and material life. This is quite clear from the Prophet' disapproval of proposals of those companions who intended to keep fasting perpetually, pray whole night and to keep away from marriage entire life. He is reported to have told them: see me, I am more pious than you, I keep fast and also break, I pray in the night and also sleep and I have also wives. Dismissing the similar intention of another Companion, the Prophet (SAW) is reported to have told him: your body, your wife, your family, your guests have also their rights. For the same reason giving charity at the cost of rights of family members or crossing the limits is not allowed. The Prophet (SAW) is reported to have dissuaded a Companion from giving his entire wealth in charity, while he had some family members to look after.

The Editorial further emphasizes that the Quran strictly prohibits *Israf* (*Araf*: 7/31), which means extravagance, undue expenditure or crossing limits in spending money/resources. On the other hand, the Quran is also deadly against *bukhl* (miserliness/ niggardliness or not spending money even when it is necessary or for a work which is due (*Bani Israil*: 17/29)). Instead, it is demanded from the believers to undertake a middle path between two extremes (*Israf* and *Bukhl*) (*Al-Furqan*: 25/67). In fact, the Quran builds up a mind set among the people against the *Israf* (which is