

scholars in the area. He says that it is a fact that during the last century no specialized journal of the Quranic Studies was published anywhere in the world. However, during the last decade the situation has changed and a number of journals of Quranic Studies are now in circulation and the trend is fast growing. The writer states that the Journal of the Quranic Studies (published by SOAS, London) has the distinction of being the first specialized journal of Quranic Studies. This betrays grave lack of information on the subject as the Bi-annual *Majallah Ulum al- Quran* (published by Idarah Ulum al-Qur'an, Aligarh) was launched full fourteen years earlier in 1985. Therefore, the honour of being the first specialised journal of Quranic Studies rightfully goes to the *Ulum-al Quran*.

It is a triannual bilingual journal and publishes original articles on all aspects of the Quran both in English and Arabic though its Arabic component is much shorter than the English section and it is confined only to two articles in every issue. Still it is very important development as it provides a shared forum for both western as well as Muslim scholars since it is not restricted to any particular view point. The management has kept the possibility of opening it up for other languages in future. Among other things it focuses on the linguistic and stylistic aspects of the Quranic text. It combines an endeavour to discover and analyse the works in the field of Quranic Studies from the earliest times and present the results of these researches in the journal and at the same time tries to bridge the wide gulf between the Muslim and western scholars of the subject. It consists of following sections: (1) English articles. Names of more prominent contributors have been given along with brief discussion regarding some of their more significant contributions. This section occupies major part of the journal. (2) Book review (3) Report, news and correspondence. (3) Arabic section. As stated earlier, it is much shorter than the English section and is usually restricted to two articles. Names of prominent contributors are given and some of their more important contributions are briefly introduced and analysed.

The themes which are generally covered in the Journal include semantics and linguistic studies, history of exegesis and its more important trends, studies relating to the text, Quranic stories, juridical exegesis, translation of the Quran and the related issues, history of the preservation of the Quran and Quranic manuscripts, different theories of *tawil* etc.

heart in it and endeavour to do it in the best and finest way with complete personal involvement, it becomes *ihsan*. The Quran says: "Whoever submits himself completely to the obedience of Allah and does good will find his reward with his Lord" (*Al- Baqarah: 2/112*). To do good to others and to treat them with kindness, graciousness, courtesy and politeness becomes *ihsan*. The Quran enjoins to do good to kinsmen, parents, neighbours, travellers and calls it *ihsan*. It says: "Do good to your parents, to near or kin, to orphans, and to the needy, and to the neighbours who is a stranger, and to the companion by your side, and to the wayfarer, and to whom your right hand possesses, Allah does not love the arrogant and the boastful." (*Al- Nisa:4/36*). Spending in the way of Allah is a great virtue but doing it cheerfully, gladly and willingly improves its quality and upgrades it to the stage of *ihsan*. To fight in the way of Allah is extremely desirable but one who is keen to fight in the way of Allah and lay down his life but is unable to do so due to paucity of necessary resources is also classified by the Holy Book as *muhsin* because it is the quality of the intention and the condition of the heart that matters. The Quran says: "There is no blame on the weak nor on the sick nor on those who have nothing to enable them to join (the struggle in the way of Allah) if they stay behind, provided that they are sincere to Allah and to His Messenger." (*Al- Taubah:9/91*). In Short, in every walk of life and in every field of life whether it relates to personal aspect or social activity or religious realm *ihsan* is a virtue that needs to be cultivated with all seriousness and will complete engagement of the heart and mind. Whatever good one does, it would become *ihsan* if it is done with complete willingness of heart and if it is not done just for its name sake. It is because of this that even in *ibadah*, *ihsan* is considered to occupy the highest stage that a devout Muslim must strive to achieve it.

Journal of Quranic Studies (London)-An Introduction

Samer Rashwani

Trans. Abu Sa'ad Azmi

This article seeks to introduce triannual Journal of the Quranic Studies that is in circulation since October 1999 and by the time of the writing of this article fourteen issues of the journal have already come out. It is published by the Centre of Islamic Studies, School of African and Oriental Studies (SOAS), University of London under the editorship of Professor Abdul Haleem. The writer of the article rightly expresses surprise on the paucity of specialized journals on the subject of Quranic Studies even in European languages in spite of very rich tradition of studies of oriental

observed rightly that those who use water for all these works are quite negligent in paying gratitude to Allah Almighty Who bestows this very useful and precious thing. This is a matter of urgent attention and serious thinking for all persons, especially for the Believers.

Another important part of the discussion in the book is related to establish the fact that actions of human beings have an effect in abundance and scarcity of water. The author points out that we come to know from the Quran and *Hadith* that the people face the problem of scarcity of rain water or that of underground water when they are covered by sins. In different verses, the past Prophets (AS) are reported to have urged their people to turn to Allah Almighty and beg forgiveness for their sins from Him. Allah Almighty would then bless them with rain water and other bounties. This is also very much clear from the words of *Dua*, prescribed by the Prophet (SAW) for the *Namaz-i- Istisqa* (special prayer performed to beg for rain water).

The discussion by the author comes to an end with the earnest appeal to wealthy and resourceful persons to show generosity for solving a very acute problem faced by human being in the present times and that is scarcity of potable water. Horrible situation is that a large section of the population of the country is deprived of this precious and most essential thing for human life. He further observed that besides the government, NGOs and *Ahl-i- Khair* should also come forward with their God-gifted resources to solve this problem. In this regard, there is a shining example for the Muslims in the noble deed of Hazrat Usman (RA), who purchased the Romah Well of Madinah at the cost of 45000 *Dirhams* and made it *waqf* for the Muslims in general. Lastly, the author made a fervent appeal to the people that keeping in view of this great *nemat* in the form of water and its numerous beneficial uses, they should strictly take care of the principles and etiquettes of its use given in the Quran and *Hadith* and must abstain from misusing or unnecessary using it.

The Meaning and Scope of *Ihsan* in the Light of the Qur'an

Atiq Ahmad Shafiq Islahi

"*Ihsan*" is included among the terms used in the Quran. Its root is *hasinun*. *Husn*, *ihsan*, *muhsin* etc. are included among the words which are derived from it. It signifies goodness and beauty as well as doing something in the best possible way, in the most excellent way. The Quran says: "Allah, it is Who made the earth a dwelling place and made the sky a canopy, Who shaped you- and shaped you exceedingly well." (*Al-Mumin*: 40/64). It is contrary to gracelessness, wickedness and shamelessness. If you obey the commandments of Allah, it is a good deed but if you put your

concerned. The article contains an analytical study of the contents of this work.

The study in the work is concentrated mainly on two major problems relating to water- sources and uses. Explaining the basic concept given by the Quran about water, the learned author states with reference to the verse 10 of *Surah al-Nahl* that water is God-gifted and it is one of the most precious Divine benedictions for human being. So, remembering Him and His benediction is must at the time of its use. But it is distressing that the users, generally, are negligent in this regard.

Reminding the users of water for remembering Allah Almighty and for paying gratitude to Him for His boundless benedictions, the learned author draws their attention with reference to the verse 18 of *Surah al-Muminun* to the fact that after sending down water from sky to earth Allah has power to lodge it in earth or to take it away. So, the people should realise this fact and should never forget to pay gratitude to Him, otherwise they would have to face the scarcity of water and other problems of similar nature.

In discussion on the sources of water, author has mainly mentioned: rain, sea, river, canal, lake, fountain, pond (*pokhar*), well and watering place (*panghat*). He has attempted to prove all the above sources of water from the Quranic verses and has rightly given much importance to the first one (rain) which, of course, is the basic source of water. Referring to the relevant verses, the article defines the chief quality of the rain water as "*tahur, furat*" (clean, pure, purifier and sweet and pleasant). Discussing these qualities in detail, the author invites the people to think over the factual position that Allah Almighty, out of His bounties, sends down clean and pure water, it is human being who makes it dirty, filthy and unusable through his undesirable and harmful activities. In this reference he has mainly mentioned industrial waste and refuse & garbage which are thrown in seas, rivers, canals and drains connected with the water supply line. Moreover, he states that sometimes, the water becomes so much dirty, filthy, even poisonous that it cannot be used for irrigation and its use also becomes injurious and dangerous for fish.

The second part of the work is related to the uses of water (*Pani ke Istemalaat*). In view of the writer, apart from the most important use of water (for drinking), another important use (to which people pay less attention) is purifying or cleansing. The basic quality of the water, defined by the Quran in *Surah Al- Furqan* and other *Surahs*, is "*tahur*." With reference to *Tafsir-i- Jalalain*, the author stresses the point that it means pure as well as purifier. In his opinion, other uses included irrigation, preparing materials for building or in works relating to civil engineering. Moreover, in the present days, water has also become an important source for the production of electricity. In this discussion, the learned author again

the author that there are always exceptions and these may be also found with regard to abilities or capacities of men and women. In this regard, it was emphasised that the *Shariah* has entrusted the responsibilities of *kifalat* (providing maintenance) of family and of looking after its financial requirements to men, and women are kept free of the same. It means that man has more social and economic responsibilities than woman. This is actually main factor for according the status of *Qawwam* to man or giving him position of headship or guardianship of family. This aspect of position of men should be given due consideration by women in family life and the same is also required to be kept in mind by others while taking up the issue of rights and responsibilities of men and women.

Referring to the *Tafsir al-Manar* of Shaikh Muhammad Abduh, the writer also brings forth a very relevant and important point that *Qawwamiyat* of man does mean that woman has become subservient to him and that she has surrendered all her freedom and authority to him. She is actually free to carry on her works under his guidance or care. In the same context, it was also stressed that man is required by the Quran and *Sunnah* to take care of his authority or rights as *Qawwam* and to behave woman gently, sympathetically and respectfully. In no condition a man is permitted to misuse his position of the *Qawwamiyat*. In this reference, relevant Quranic verses and *Ahadith* are extensively quoted by the author.

Concluding the discussion, it was observed that Islam has fixed rights of men and women and their responsibilities in family and society keeping in view of their natural abilities/qualities. In fact, giving due regard to them ensures peace and happiness in family life and leads to the development of a healthy society.

Maulana Sultan Ahmad Islahi's Book "*Pani ka Masa'lah aur Quran*"- An Analytical Study

Zafarul Islam Islahi

In the present days, the serious problems faced by human beings included water problem, particularly potable water. As well- known, constant efforts are being made individually and at the government level to tackle this problem, but the desired goal is yet to be achieved. The Holy Quarn, the greatest Book of guidance, contains enough guidelines with regard to this problem, especially about its preservation and usage. The academic contribution of the distinguished scholar Maulana Sultan Ahmad Islahi *Marhum* (1952-2016) included an Urdu book-"*Pani ka Masa'lah aur Quran*" (Problem of Water and the Quran). The work, though in the form of a treatise, is very important and valuable on the subject

among them”; (*Al-Nisa*:4/35):”Surely the hypocrites shall be in the lowest depth of the Hell and you shall find none to come to their help, except those who repent and mend (*aslahu*) their ways and hold fast to Allah and devote their faith exclusively to Allah”(Al- Nisa: 4/145-146).

***Qawwamiyat* of Man- Meaning and Responsibilities (with reference to the verse 34 of *Surah al-Nisa*)**

Muhammad Raziul Islam Nadvi

The verse/34 of *Surah al-Nisa* has great importance from the point of view that it is related to the rights and responsibilities of men and women in family and social life. The issue of *Qawwamiyat* of man with reference to this verse is the much debated one among the Commentators of the Quran, jurists, *Ulama* and the present days’ scholars. This article discusses the issue in detail with reference the Quranic commentaries of classical and modern period, *Hadith* works and juridical compendiums. The contributor, first of all, takes note of objections being raised about the position of women in Islam and Islamic *Shariah* with reference to this verse of *Al-Nisa*. He points out that these objections are mainly based on the wrong interpretation of the verse or misunderstanding of the word “*Qawwamun*” used therein about men (*rijal*). The author further stresses the point that while trying to understand this verse one is required first to be aware of rights and responsibilities fixed by the Quran with regard to men and women. In this regard, it should be kept in mind that in Islam man is considered head of family and he has more responsibilities than woman. Accordingly, the former has been naturally gifted with some special abilities to discharge his responsibilities as head of the family.

With reference to a number of the Arabic lexicons, Dr. Muhammad Raziul Islam Nadvi has explained that the word “*Qawwam*” means guardian, protector or caretaker and not ruler or master, as sometimes it is interpreted or misunderstood. He also stated that in the said verse the Quran also gives the reason for declaring man as “*Qawwam*” and that is his capacity for looking after the financial requirements of women and providing protection to them. The author examines the views of different *mufasssirin* about the reasons for *fazilat* of men over women inferred from the verse under discussion. He points out that this *fazilat*, considered to be from three aspects (physical, mental and practical), is divided into two categories: natural & self acquired (*wahbi and kasbi*). However, main factors of the *fazilat* of men are stated to be: physical strength, intellectual maturity, forbearance, power of judgement, ability of settlement of matters, capacity of governance, hard working for earning money. It was also clarified by

of individuals. When individuals' life is reformed their behaviour and actions leave healthy impact on the society. So, in the present days' social conditions, the Quranic guidelines for the reform of human life have become more relevant and important.

Quranic Concept of *Islah fi al-Arz*

Muhammad Umar Aslam Islahi

This article seeks to study the Quranic concept of *Islah fi al-Arz* (setting the world in order in accordance with the guidelines provided by the Quran). The human race is vicegerent of Allah on earth. While it has been given enormous authority to discharge its responsibilities as vicegerent but at the same time it is not free to act as it wishes. Rather it is bound to act within the limits set for it by its Creator and Lord. Those who abide by these rules and regulations and mould their lives in accordance with the guidelines and norms provided by the Holy Book are included among the *Muslihun* (the righteous) as they fulfil the purpose of their creation and their deputation on this planet. Those who fail to do so are guilty of negligence in discharge of their basic responsibility and purpose of their existence on earth and instead of setting it right, they cause mischief and perfidy. A careful look at the Quranic verses that define the concept of *Islah* and describe the attributes of those who could be considered righteous (*muslih*, plural *muslihun*) would reveal that discharging one's obligations as commanded by Allah *Subhanahu wa Taala* is *islah* and failing to do it is mischief. Human beings are prone by their nature to commit mistakes and sins but if they realise their mistake, repent and show willingness to make amends, this is always described as *islah* and setting the things in order. In this connection it needs also to be remembered that man's obligations and duties are not confined to Almighty Allah alone but these extend to His creatures as well. The man has duties and obligations toward his fellow beings and discharging these varied responsibilities entitles him to be considered as a righteous person. Inability and unwillingness to do it excludes him from this category and consigns him to the category of those who are described as perfidious causing mischief on earth and thereby defeating the very purpose of their sending down to the earth. The Quranic verses cited below belong to different situations but these describe the same eternal truth about righteousness and mischief mongering. "Allah knows the mischievous (*mufsid*) from the righteous (*muslih*) (*Al-Baqarah*:2/220); "If a woman fears either ill-treatment from her husband, it is not wrong for the husband and wife to bring about reconciliation among themselves for reconciliation is better" (*Al-Nisa*: 4/128); "If they both want to set things right (*islah*), Allah will bring about reconciliation

or speaking true) he would never tell lie, would always talk carefully, would never deceive any one and would not utter distressing or teasing words. Of course, such persons' worldly and other worldly both lives would be on the right track. This is also stressed by the writer that in a *Hadith* (recorded on the authority of Hazrat Abdullah Ibn Masud (RA), it is clearly stated that truth shows right path and guides to good deed, and that leads to *Jannat* (Paradise).

Highlighting the impact of truth on human life, the Editorial further stresses the point that in *Suarh al- Baqarah*/177 the qualities of those believers are given who may attain the highest stage of good deed (*al-Birr*). These included firmness in belief and sincerely taking care of the rights of Allah and that of His servants (*ibaa*). In the last part of the verse, it was also clarified that those qualities (which enable a person to get the righteous path) are actually held by those believers who are truthful in their faith as well as in their actions. The important role of truth in building up life and character of a person is further established from the fact that Allah Almighty commands the believers to be in company of truthful or righteous persons and to support them. This is quite clear from the verse/119 of *Surah al- Taubah* which says: "O you who believe! Be afraid of Allah and be with those who are true (in words and deeds)". This verse further shows that the truth leads to the right path, it develops the quality of piety (*taqwa*) and this also confirms the fact that the truth and truthful persons have great impact on the life of the people.

With reference to the Quranic verses, it was also made clear in the Editorial that just as truth guides to noble works or results in good deeds, in the same way "*kizb*" (telling lie) produces or causes many evils. Of the evils produced or caused by *kizb*, hypocrisy (*nifaa*) is first and foremost one. This is evident from the Quran and *Ahadith* that *sidq* and *nifaa* is pole apart. Whatever is in one's heart, if declared by tongue and put into practice also, that is truth. But, if the opposite comes out that would be, of course, called *nifaa* or lie. The Quran has clearly declared about *Munafiqin* that "they say with their mouths what was not in their heart and Allah has full knowledge of what they conceal" (*Aal Imran*: 3/167). In the first verse of *Surah al-Munafiqin*, it is stated about them: "And Allah bears witness that hypocrites are liars indeed". Moreover, other evils caused by *kizb* (lie) are dishonesty, deceit, unfaithfulness, false allegation, breaking promise, violating agreement, injustice, etc.

At the end, it was stressed in the Editorial that truth brings contentment of heart and satisfaction. The truthful persons say whatever they say with conviction and confidence. Secondly, this virtue brings healthy changes and reform not only in the life of a truthful person; it brings good results for the whole society also. This is well-known that society is formed out

ABSTRACT

**Role of Truthfulness in Shaping and Reform of
Human Life with reference to the Quran
(Editorial)**

Zafarul Islam Islahi

The Editorial seeks to emphasise with reference to the Quranic verses the role of truthfulness in the shaping and reform of human life. As a matter of fact, the issue of the reform of human life is being discussed from different angles. But the fact is that the Quranic guidance about this problem is of utmost importance. In this regard, the Quran gives much importance to *sidq* (truth or truthfulness). It was stressed by the writer that the truth is related to heart, tongue and action. Truthfulness of heart leads to right thinking and truthfulness of tongue results in right action. In fact, the Quran demands from the believers to be truthful in thinking, saying and doing. It means that they are required to cultivate and develop all these aspects of truthfulness. In verse/ 15 of *Surah al-Hujurat*, this is stated: "Only those are (true) believers who have believed in Allah and His Messenger and afterward doubt not, but strive with their wealth and their lives for the cause of Allah. They are *Al-Sadiqun*" (truthful). This is evident from the verse that only those believers deserve to be called "*Sadiqun*" who have firm belief in Allah and His Prophet (SAW) and then do not have any doubt in their belief and do utmost effort with their wealth and lives in the way of Allah. It means that whatever they had in their heart and said that, they made it really true through their actions. Explaining the meaning and connotation of *sidq* with reference to the Quran and *Sunnah* in the third volume of *Sirat al-Nabi*, the noted scholar Maulana Sayyed Sulaiman Nadvi observed that the word (*sidq*) comprehends truthfulness from all the three aspects (i-e in thinking, saying and doing).

The verses /70-71 of *Surah al-Ahzab* give basic guideline about the reform of human life. Addressing the believers, the Quran says: "O you who believe! Be fearful of Allah and speak (always) the truth. He will set your deeds right for you and will forgive you your sins and whoever obeys Allah and His Prophet (SAW), he has indeed secured a great achievement". With reference to Mufti Muhammad Shafi's *Maarif al- Quran*, it was explained that the reform of human behaviour as a result of truthfulness did not confine to the religious works, it also included worldly works. In fact, whosoever would become habitual of "*qaul-i-sadid*" (right statement