

**Critical Analysis of Orientalists' Qur'anic Recitation****By: Taqi Sadiqi**

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*The orientalists have worked on different subjects like history, literature, translation, concepts & teachings of the Qur'an in their Qur'anic Studies. Because Orientalists' mind was just familiar with human-writing style, therefore, during the study of the Holy Qur'an, they felt that if it was committed a mistake during collecting the verses of Qur'an or some errors occurred in its composition. Here's why they worked on the history of Qur'an and -as per their own opinion- they tried to reach an original copy of the Qur'an in the light of historical studies and with the help of Sciences & Arts in Archaeology. Although they worked on Qur'anic literature, but the most of their work was a kind of footnotes. However, some of them like Gotthelf Bergstrasser, Otto Pretzl, Arthur Jeffery and Sprenger showed extraordinary activities in this respect. Several Orientalists translated the Holy Qur'an in European languages and this work was performed at two different steps. The first step consists of the translations of the nineteenth century, which is largely poor and lacks the necessary stability. The second step consists of translations of the twentieth century, which is reasonably stable. During the period, the Muslim translators also translated the Qur'an into European languages.*

*The broadest aspect of Qur'anic Studies by the Orientalist is to research and discuss on the Qur'anic teachings and concepts. Such a studies are divided into 'the descriptive and the comparative studies'. In the comparative studies, mostly the Qur'anic stories have been discussed and compared with the stories of the (old & new testaments) Bible.*

*As far as the goals and objectives of the Qur'anic Studies by the Orientalists are concerned, the same comments cannot be applied on all of them. The true motives of the work by some of them were of colonial nature. Some of them performed this work under the influence of missionary motives of the church. It is also said that some Orientalists performed the work on Qur'anic Studies purely under academic and research motives. During Qur'anic Studies, the Orientalists multiplied their knowledge of Archaeology, linguistics, book recognition, scripting and hermeneutics. And, the excellent methods used were positivism, repairing, literature and historical salvation.*

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## **The Study of Qur'anic Sciences in Light of the Nahjul Balagha**

**By: Roshan Ali**

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*The Holy Prophet (PBUH) left the world, leaving two valuable things for the guidance of His (S) followers. Amongst one is The Holy Qur'an and the other is Ahl-ul-bait (kindred). Whoever will remain associated with them will never be misled. The Qur'an is a Guiding Source that always quenches thirst of the 'The Reality Seekers' according to their capacities. Its Guidance is such a comprehensive, versatile and complete that there is no need for any other source of guidance. But we cannot get proper guidance from Qur'an until we learn the necessary Qur'anic Sciences. In this essay, it has been tried to present The Quranic Sciences in a brief and concise manner as narrated by Hazrat Ali (AS) in Nahjul Balagha. He (AS) narrates:*

*"The Prophet (PBUH) has left among you, namely the Book of your Creator (Al-Qur'an) clarifying its permissions and prohibitions, its obligations and discretions, its repealing injunctions and the repealed ones, its permissible matters and compulsory ones, its particulars and the general ones, its lessons and illustrations, its long and the short ones, its clear and obscure ones, detailing its abbreviations and clarifying its obscurities. In it there are some verses whose knowledge is obligatory and others whose ignorance by the people is permissible. It also contains what appears to be obligatory according to the Book but its repeal is signified by the Prophet's action (sunnah) or that which appears compulsory according to the Prophet's action but the Book allows not following it. Or there are those which are obligatory in a given time but not so after that time. Its prohibitions also differ. Some are major regarding which there exists the threat of fire (Hell), and others are minor for which there are prospects of forgiveness. There are also those of which a small portion is also acceptable (to Allah) but they are capable of being expanded".*

*Hazrat Imam Ali (AS) has summarized almost all areas of the Qur'anic Sciences in this sermon. The specialists of the Qur'anic Sciences have declared the teachings of the sermon as the key terms of the Quranic Sciences.*

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## **The Duty of Devotion to Aal-e-Muhammad (PBUH)**

**By Syed Rameez-al-Hassan**

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*The four types of verses had been befallen about the reward of The Holy Prophet (PBUH) in The Holy Quran. In one verse, the reward of The Holy Prophet (PBUH) has been negated at all. In the second verse, the reward is sought only from those, who follow the path of The Allah. The third verse, says: "whatever the reward I ask you is just for your benefit". And the fourth verse (The Verse of Devotion) says: "I do not ask you to pay, but to devote my kindred". According to the traditions, "The Verse of Devotion" had been befallen in the glory of The Kindred of prophet (S).*

*The combination of all these verses reveal that the reward, The Holy Prophet (PBUH) asked for does not benefit Himself (S), but the followers. And, the deed shall help Muslims to reach their destinations and to get near to The Allah. Consequently, whatever the reward He (S) required for teaching shall not benefit Him (S) but the followers. In other words, the only way to follow the Prophet (S) is the firm devotion to His (s) kindred. Because it is human nature that whom he loves, he tries to adapt his every play. In view of this natural tendency of mankind, The Almighty Allah has deputed us to make devotion with His (S) kindred. So, by adapting their character, we can reach the destinations near to Allah.*

*The word "kindred" has been used fifteen times in The Holy Qur'an excluding "The Verse of Devotion". And, all this means very close and near kindreds. As such, some people insist that the word "devotion" used in "The Verse of Devotion" means "Nearness to Allah". Also, this point is noteworthy that it is said in the end of the verse that "So Allah will increase reward to those, who do good deeds. No doubt, Allah is forgiving and grateful". Surely, this is the best that the humans always remain devoted with His (S) kindred and embrace their role and character. Wherever, if in doubt, they may seek the guidance from them and their essence be followed as a role-model.*

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## **The Purpose of Sending of the Prophets**

**By: Saqib Akbar**

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*The Western Society has adopted the approach in practice that the human beings have to make decisions of the collective life of humanity themselves and they do not need the teachings of any prophet. Therefore, a very basic question arises: whether we need a prophet to get guidance in terms of the Hereafter or in terms of worldly and material life? The answer is: since religion (particularly Islam) concerns with both of our individual and collective lives and provides regulations in all spheres of life, so we need the guidance of prophets.*

*We should also note the point that The Allah has created all the humans on the same nature and the whole humanity is a single nation. But if they give-up the guidance of prophets and follow their own ways, different nations will arise with their own rules & regulations. And, naturally there will be a clash between different civilizations. In this aspect, an important purpose of the Prophet-hood is to eliminate these differences, to format a single nation and to remind the humanity of the nature's pledge. So, the humankind received a major benefit of the arrival of the prophets that they became brothers by giving-up murders, cruelties and wars and hence became a single nation.*

*Another most important purpose of the sending of the prophets was to preach the peoples to worship The Allah. In fact, the worship only to The Allah can be the source of the unity of mankind. Another purpose of sending of the prophets is to invite the humanity to save themselves from the punishment of the Hell Hereafter. It is also a part of the struggle of the prophets to make efforts to educate and invite the humanity to establish the rule of justice. The truth is that if there were not prophets, then the humans and the humanity were not to exist.*

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**The Issue of Cleanliness and Uncleanliness of Disbelievers**

**By: Syed Muzammil Hussain Naqvi**

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*An evidence on uncleanliness of the People of the Book is told as unanimity of jurists. Adversely, the verdict of cleanliness of infidels is again based on unanimity. According to the essayist, the unanimity cannot be taken as an evidence of the uncleanliness of the infidels, because "unanimity" mentioned as the evidence of uncleanliness of infidels do not fulfil all the terms & condition of its authentication. In addition, if unanimity is originated in The Holy Qur'an or the Sunnah, it could not be accepted as a certificate. Now, as such the uncleanliness of the People of the Book has been proofed from The Qur'an and the Sunnah, therefore, the unanimity cannot be authentic.*

*In comparison, there are also some evidences mentioned about the cleanliness of The People of The Book, as The Holy Qur'an says: "This day good and pure things have been made lawful for you and the Ta'am (meal) of the People of the Book is lawful for you and your Ta'am (meal) is also lawful for them..." The reasoning may only be correct, if Ta'am means meal. But, if it means dry food, then the reasoning may not be correct. Now as some traditions mention vegetables, some beans and others wheat, so these things are just examples.*

*When, it was asked about eating meals of The People of The Book, Imam Sadiq (AS) said: "Don't eat." After remaining silent for a while, again said: "Don't eat." Then, remaining silent a while, again said: "Don't eat and do not give-up, saying that it is forbidden; but the reason of avoidance is that their vessels are contaminated by beer and pork of the pig." Almost all the jurists confess that traditions, indicating the cleanliness of The People of the Book are too much and some of them are accurate and reliable in proving the cleanliness of the People of the Book.*