McGILL UNIVERSITY

Library School

A REFERENCE MANUAL FOR QURANIC STUDIES

by

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PREFACE

'Islamic librarianship' is a new attempt at specialization in library affairs related to one civilization and one culture of the Orient. The 'Oriental studies', in the recent past, gave way to their offshoot -- 'Islamic studies' -- to develop as an independent discipline in the West and (now) in the modern East. 'Oriental librarianship' itself is still in infancy, and therefore any sign of the independent development of the 'Islamic librarianship' is more than welcomed by students, scholars and librarians associated with Islamic literature: Eastern as well as Western.

Library literature related to the organization of Islamic materials emerged only during the last few years due to the closer inter-cultural contacts between the West and the Muslim world. The literature, consisting of books, articles and even short notes here and there, is so meagre that all the existing writings can be counted on fingers. The literature has not emerged due to any conscious efforts on the part of scholars or under any plan of the librarians associated with Islamics. The writings were created under compulsion and pressure to serve some accute demand. It is therefore heartening to find that McGill University has initiated a training course in 'Islamic research materials and methods'., as a joint project of its Library School and the Institute of Islamic Studies. The Institute has gone a few steps further and has embarked upon a plan to publish (very modestly) the results of their experiences and experiments in the field of 'Islamic librarianship'. The library of the

Institute serves as a well-equipped laboratory for the experiments. Numerous bulletins, hitherto unnoticed and unattended properly by library experts of East as well as West, have already provided preliminary guidance to some problems of Oriental cataloguing and organising the Islamic literature. However, these attempts are not sufficient even for a good beginning.

The director of the Institute of Islamic Studies, Prof. W. C. Smith, has been constantly in search for avenues where the attempts (similar to those carried out in his library) can be initiated and developed. He has been trying his best to create a consciousness among the active Western librarians in general and among library specialists in North America associated with the Oriental studies. This is one aspect of his endeavours in vitalising the newly developing branch of Oriental librarianship. Getting some experienced persons out of their dens in the East and puting them on one project or the other in a series, is the second aspect of his admirable attempts. The two-way development of Islamic librarianship will be a unique example of East-West cultural contacts.

The Institute has been desirous of producing some valuable reference aids for all those concerned with Islamic literature. 'A guide to reference materials for Islamic studies' was the project which was assigned to me in September 1959 when I joined McGill as a M. L. S. student. A preliminary survey revealed lack of real reference books in Islamics to justify their coverage under a reference manual. Partially reference works, therefore, had to be included in the guide. This opened the way for an influx of material and ultimately the topic became too unyielding to be covered in one manual. The multiplicity of languages, styles and techniques of the individual works forbade the compilation of such a gigantic library guide. The topic was immediately reduced to reference material on Quranic studies

and Ḥadīth literature. Later on it was decided to trim the subject further and only the basic discipline of Islamology, Quranic studies, were to be covered by the Manual. It was decided that the Manual should thorpughly analyse and bibliographically list all the material which is available in English language (and which is worth mentioning) on Quranic studies. Some of the outstanding works in other Western languages and a few in Arabic were also to be covered. A reference description of most of the works, on the lines of reference approaches to the holy book and to the material pertaining to it, was to be attempted in the Manual. The present work is just the same, in whatever form and shape it is.

If belonging to one faith would have been sufficient qualifications to embark upon such a project, I would have been more than happy to accept the assignment. Very reluctantly I agreed to endeavour to compile a manual as part of my training course and as final requirement for the degree of Master of Library Science. I must confess that I had no serious study and training in Islamics. As a library worker at the Muslim University, Aligarh (India) I was in close touch with the Islamic literature. But, my multifarious duties at the library rarely allowed me to acquire the training which is normally required in compiling a manual like the one under presentation. It took me more than one year, therefore, to complete the assignment due to the lack of previous training in the field. The progress has always been slow and my poor knowledge of certain languages involved in the compilation has been a hinderance in the rapid progress. These are the two limitations from which the Manual, I think, possibly suffers. But, it must be emphasised that the work is just a starting point in my career as a specialist-student of the Islamic librarianship. The Manual, likewise, is the first and by far

the only sample of its kind. It may not be an outstanding example but it definitely indicates the training and labour which has gone into this compilation. The training, in fact, is the basic purpose of a master's thesis.

My gratitude is due to many persons and my limitations have indeed widened the circle of helpers. First and foremost I owe every thing to Prof. W. C. Smith who initiated the plan of my visit to McGill and helped it on each step to its completion. In this respect I am indebted to the Canada Council who financed the inter-cultural training project in my case. Technically and academically I owe most to Mr. Wm. J. Watson, Librarian of the Institute of Islamic Studies, who directed this thesis from beginning to the end. He has been behind this Manual in divergent ways with all his amazing insight into problems (and their solutions) of Islamic literature. Prof. Fazlur-Rahman and Dr. J. A. Williams (who supervised my work in the brief absence of the director) have helped me from the Islamic side of this Manual. They were always ready to explain and point out any problem I was faced with. The other staff of the Institute has directly or indirectly helped me from time to time. The seminar on "Īmān and Islām" conducted by Prof. Smith and attended by the entire staff has been inspiring and directive in respect of scholarly approaches to the material pertaining to Quranic studies. Equally valuable have been, in this respect, the coffee-break conversations, lunch discourses and evening-tea talks at the Institute -- a unique and characteristic phenomenon of the little community of scholars.

At the Library School, I am immensely indebted to Prof. E. C. Astbury who very patiently read the Manual and suggested numerous valuable improve-

ments which have been incorporated in this final form. Her seminar on "Advanced reference methods and materials" and her lectures to the B. L. S. class (which I attended with her special permission) on Reference Service, helped me to shape this manual differently than it would have otherwise been. I shall be ungrateful on my part not to thank Prof. V. Ross, Prof. V. Murray and Prof. V. Coughlin. The latter's seminar on "Research methods in Library Science" has guided me much in my search for reserach material on Quranic studies and in its evaluation.

The staff of the libraries of the Institute, the Library School, Divinity Hall and Redpath have been unreservedly helpfull. In particular I like to thank Miss Maureen O'Shay of the Institute's library who often helped me with her knowledge of numerous Western languages.

I am sure that the joint project of Library School and the Institute will continue the work represented by this Manual and many other guides to various disciplines of Islamic studies will be covered and produced in the series.

I

INTRODUCTION

Qur'ān [= collected revelations in written form][1], the sacred book of the Muslims, containing the collected revelations of the Prophet Muḥammad, is the "core and inspiration"[2] of Muslim religious life. It has been the "sole source of wisdom"[3] to Muslim scholars and has given rise to "a great variety of studies"[4] in Islamic literature. A critical study of the book, therefore, is of paramount importance and basic to Islamic studies, because, as remarked by Goldziher - an undisputed authority on the Qur'ān:

> Every intellectual-spiritual movement that emerged during the history of Islam, endeavoured to find its justification in this sacred and fundamental text, and to prove its conformity to Islam and its identity with the Prophet's teachings on that basis.[5]

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[1]Al-Ḳur'ān. (In Shorter Encyclopaedia of Islam. Leiden, Brill, 1953. p.273)

[2]Gibb, Sir Hamilton A. R. Mohammedanism: an historical survey. 2d ed. N.Y., New American Library, 1955. p.48.

[3]Jeffery, Arthur. The Qur'ān. (In De Bary, W. T. ed. Approaches to the Oriental Classics. N.Y., Columbia, 1959. p.57)

[4]Margoliouth, D. S. Qur'ān. (In Encyclopaedia of Religion and Ethics. N.Y., Scribner, 1955. v.X, p.546)

[5]Goldziher, Ignaz. Die Richtungen der Islamischen Koranauslegung. Leiden, Brill, 1952. p.1.

The title of the holy book has been variedly transliterated, in Western editions and translations etc., from its Arabic form "al-Qur'ān " (conventionally synonymous to the word 'scripture') as: Coran: Coraan: Curan, Koran (which has been naturalised in English); Kuran; Qoran and Qoraan etc. Diacritical marks add more variations in the title and sometimes the definite article 'Al' or 'al' [= the][1] is prefixed to it. In the Oriental editions, on the other hand, the title is usually modified with an Arabic adjective in phrases such as: al-Qur'ān al-Ḥakīm [ḥakim = possessing knowledge][2]; al-Qur'ān al-Karīm [karīm = noble, highly esteemed][3]; al_Qur'ān al-Majīd [majīd = glorious, great, bountiful][4]; al-Qur'ān al-Sharīf [sharīf = exalted, high, eminent][5] etc. Moreover, in Islamic literature the scripture is often referred to by many alternative names such as al-Dhikr [= the admonition or warning][6]; al-Dhikr al-Ḥakīm[7]; al-Furqān [= the revelation, discrimination, salvation][8]; al-Ḥikmah [= the wisdom; the sacred and revealed book][9];

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[1]Lane, Edward William. Arabic-English lexicon. Lond., William & Norgate, 1863. Pt.I, p.74.

[2]Ibid., pt.II, p.816.

[3]Ibid., pt.VIII, p.2999.

[4]Ibid., pt.VII, p.2690.

[5]Ibid., pt.IV, p.1538.

[6]Buhl, F. Koran. (In Encyclopaedia of Islam. Leyden, Brill, 1913-1934. v.II, p.1063.

[7]Lane, op. cit. pt.II, p.618.

[8]Wensinck, A. J. Furḳān. (In Encyl. Islam, v.II, p.120)

[9]Huart, Cl. Ḥikmah. (Ibid., p.305)

al-Kitāb [= the book, the scripture][1]; and al-Kitāb al-'Azīz [= the mighty book][2]. Likewise, sometimes terms like: Kalām-ullah [= word of God][3]; al-Majīd [= the glorious][4]; al-Muṣḥaf [= the collection of leaves][5] and al-Tanzīl [= the revelation][6] too are used for the same purpose. In fact, it has been pointed out that "the Qurān is distinguished in the text of the book by fifty-five special titles".[7]

Approaches to the contents of the holy book are manifold from the angle of reference. The basic approach is purely textual: wherein, a reference to a word, term or phrase occurring in the Qur'ān is required. The identification of a quoted verse, or the location of a passage in the original text (or/and in translation) or the location of translations of the same passage, are all the different aspects of the same textual approach. Next to that is the linguistic approach which is concerned chiefly with the lexical interpretation of the Quranic vocabulary and identification of the words in the text.

The third type of approaches to the scripture are more or less

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[1]Krenkow, F. Kitāb. (Ibid., p.1044)

[2]Lane, op. cit. pt.VI, p.2032.

[3]Hughes, T. P. A Dictionary of Islam. Lond., Allen, 1895. p.482.

[4]Lane, op. cit. pt.VII, p.2690; "alone also occurs in a tradition as meaning of the Kuran."

[5]Wensinck, A. J. Muṣḥaf. (In Encyl. Islam, v.III, p.747)

[6]Bell, Richard. Introduction to the Qur'ān. Edinburgh, University Press, 1953. p.51.

[7]Margoliouth, op. cit. p.538. For a complete list of the various titles, see Hughes, Dictionary of Islam, p.484.

topical and subject-wise. These include researches such as: literary discussions of terms; evolution of concepts in successive Qur'ānic revelations in view of similarities, differences and contradictions (if any) as expressed in different Verses pertaining to the same topic; philosophical, sociological and legal backgrounds of doctrines; geographical and historical identification and explanation of events, places or persons referred to in the holy book; and the Quranic prescriptions on matters of social and of ethical concern.

Last, but not the least, are historical approaches to the scripture, which, it must be pointed out, are "not only meaningless but blasphemous in Muslim eyes."[1] These include: (1) attempts to trace sources of theological concepts of the Qur'ān; comparison of its contents with those of the other canonical scriptures from philosophic, linguistic and literary angles; and, (2) textual history of the revelations to the Prophet, together with a search for possible variations (in the form of revisions, additions, deletions and alterations etc.) in the text of some Verses of the Qur'ān as traceable from some earliest-existing codices.

This Manual on Quranic Studies, therefore, has been divided into four sections for convenience of listing and reference-description of the available material. Each section deals with one type of approaches and analyses it further, thereby discussing the works grouped under chapters and sub-chapters. The first section discusses compilation, structure and internal arrangement of the Quranic text with

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[1]Gibb, op. cit. p.37.

reference to the method and technique of reference employed in modern editions of the Qur'ān. An exhaustive bibliography and textual description of most of the English translations and selections of the Qur'ān are covered by the same section. The second section lists the Quranic concordances and elucidates method of consulting them easily and quickly. Important lexical works and some linguistic dictionaries are enumerated in that section. The third section mentions works which analyse contents of the Qur'ān either by providing quotations or by merely indexing the contents. Subject dictionaries and encyclopaedic works have been listed and described here. Important works dealing with the exegesis of the holy book and containing the theological expositions of its Verses, have also been included there. Fourth and the last section presents works on comparative study of the Qur'ān with the Jewish and Christian scriptures. Books on the history of the Quranic text are described separately in the same section.

The following works provide an introduction to the study of the Qur'ān in general, and represent different angles from which the scripture has been viewed by scholars of East as well as West:

[1878] Muir, Sir William. The Coran, its composition and teaching and testimony it bears to the holy scriptures. Lond., Society for Promoting Christian Knowledge, 1878. 239p.

[1938] Muḥammad 'Alī Maulānā. Introduction to the study of the holy Qurān. Lahore, Aḥmadiyyah Anjuman Isha'at Islām, 1938. 191p.

[1939] Kamāl al-Dīn, Khwājah. Introduction to the study of the holy Qurān. Woking (Surrey, England), Basheer Muslim Library, 1939. xvi, 137p.

[1947] Blachère, Régis. Introduction au Coran. Paris, Maisonneuve, 1947. lix, 273p.

[1947] Nizamat Jang, Sir. An approach to the study of the Qur'ān. Lahore, Ashraf, 1947. 76p.

[1949] Ahmad, Bashīruddīn Mahmud. Introduction to the study of the holy Quran. Wash., Ahmadiyah Movement in Islam, 1949. ix, 446p.

[1952] Jeffery, A. The Qur'ān as scripture. N.Y., Moore, 1952. 103p.

[1953] Bell, Richard. Introduction to the Qur'ān. Edinburgh, University Press, 1953. 190p.

SECTION A

TEXTUAL APPROACHES TO THE QUR'ĀN

II

ARABIC TEXT OF THE QUR'ĀN

The Qur'ān was revealed to the Prophet Muḥammad piece by piece during a period of twenty-three years (A.D. 610-632). "It is too well known that the Prophet never gave a book: he only preached and taught."[1] What the exact state of the Qur'ān was at the time of Prophet's death is a question that cannot be answered with absolute certainty. It is generally believed that at that time some revelations were inscribed on "pieces of paper, stones, palm-leaves, shoulder-blades, ribs, bits of leather"[2] and the major portion of the revealed passages were contained and preserved in the memories of certain Ṣaḥābah [= Companions of the Prophet; sing. saḥābī][3]. For many years the Muslim community in Arabia did not possess any authorised version of the collected revelations. Some traditions have indicated (and modern researches have confirmed) the existence of a few personal collections and compilations with some of

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[1]Abu'l Fazl, Mirza, tr. The Koran: a new translation from the original. New ed. (4th rev.) Bombay, Reform Society, 1955. p.xix.

[2]Bell, op. cit. p.39.

[3]Lane, op. cit. pt.IV, p.1653.

the Companions, but none of those (perhaps) contained all the revealed fragments. It is generally agreed that, for the first time, 'Umar ibn al-Khaṭṭāb (afterward the second Caliph, A.D. 634-644) felt a need for an official compilation, and (probably in the year A.D. 633),

> suggested to Abū Bakr (the Caliph) that the Qur'ān should be collected and written down. Abū Bakr at first refused to do what the Prophet himself had not done, but was finally persuaded. He commissioned Zayd b. Thābit, who had already acted as one of the Prophet's secretaries, to do what the 'Omar had suggested. [1]

The codex thus produced is not the present authorised text of the Qur'ān. Traditions differ as to what happened to the plan and to the codex. The text which is accepted as authentic by Muslims all over the world is the result of a later authorised recension carried out (in about A.D. 660) by a panel of experts under a directive from the third Caliph (A.D. 644-656) 'Uthmān ibn 'Affān. The "commission"[2] consisted of four persons: Zayd ibn Thābit; 'Abd Allah ibn al-Zubayr; Sa'īd ibn al-'Āṣ; and 'Abd al-Raḥmān ibn al-Ḥārith. The first two, it must be pointed out, possessed their own personal compilations too.[3] Modern researches, mainly by Western Islamicists, on textual history of the Qur'ān have traced the existence of many other codices like them, but Muslim scholars hesitate to accept them as independent editions of Qur'ān. They are regarded as codices embodying merely alternatives of reading and reciting from the original official compilation by the

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[1]Bell, op. cit. p.39.

[2]Buhl, op. cit. p.1070.

[3]Jeffery, A. Materials for the history of the text of the Qur'ān. Leiden, Brill, 1937. p.223 and 226.

commission. The commission "collected, arranged and collated"[1] the entire body of the revelations of the Prophet and a standardised codex of the Qur'ān was established as a heritage of the Prophet to the Muslim community. Copies of this canonised version were sent to all chief centers of the then Muslim empire.

This Uthmanic recension was an unpunctuated text of the Qur'ān. Orthographical signs "to prevent incorrect readings in the recitation of the sacred text"[2] were introduced later by another important statesman, Ḥajjāj ibn Yūsuf (A.D. 661-714). A discipline of "recitation, punctuation and vocalisation of the text of the Qur'ān"[3] called 'Qirā'at' originated from the varied readings of the official codices in different regions. These variations in reading have affected the text-structure of the Qur'ān so far as orthography and sub-division of the Chapters of the text are concerned. A brief discussion on this topic from the reference angle is given in a subsequent chapter of this Manual on 'Structural division of the Qur'ān'.

It is, as yet, uncertain (due to absence of authentic research) where and when the first printed edition of the Qur'ān appeared. Equally difficult is to enumerate all and even important printings of the holy book. The following references are of help in this direction and for identifying some specific editions:

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[1] Ibid., p.5.

[2] Lammens, H. Ḥadjdjādj. (In Encycl. Islam, v.II, p.203)

[3] Massignon, L. Ḳirā'a. (In Encycl. Islam, v.II, p.1023)

Al-Azhar. Maktabah. Fihris al-kutub al-mawjūdah bi-al-Maktabah al-Azharīyah. [Qāhirah], Maṭba'ah al-Azhar, 1952. v.I, p.1-31.

Chauvin, Victor. Bibliographie des ouvrages Arabes ou relatifs aux Arabes publies dan l' Europe Chrétienne de 1810 à 1885. Liège, Vaillant-Carmanne, 1892-1922. t.X, p.28-38.

Derenbourg, H. Bibliographie primitive du Coran par Michele Amari: extrait tirè de son mémoire inédit sur la chronologie et l'ancienne bibliographie du Coran. (In Centario della nascita di Michele Amari. Palermo, 1910. v.i, p.1-22)

Sarkīs, Yūsuf Ilyās. Mu'jam al-maṭbū'āt al-'Arabīyah wa al-Mu'arrabah. Miṣr, Maṭba'at Sarkīs, 1928. v.2, cl.1499-1501.

Woolworth, Wm. Sage. A bibliography of Koran texts and translations. (In Muslim World, v.17, p.279-289, July 1927)

Out of the innumerable editions of the Uthmanic compilation of the Qur'ān only two have been generally relied upon in Islamic studies in the West. One is edited by Gustavus Fluegel which appeared first in 1834 from Leipzig. On this edition are based nearly all works dealing with the Quranic text in Western languages until recently. This edition is now out of print and virtually unobtainable. It has now been replaced by another authenticated edition of the Qur'ān brought out in the year 1923 under the aegis of the Egyptian Government. Commonly referred to as 'Egyptian edition', 'Royal Egyptian edition', 'Egyptian text', or 'Amīrīyah edition', this edition is currently in use for all academic purposes in the East as well as in the West. For description from the reference view-point, therefore, only these two editions have been included in this chapter.

[1834] Corani textus Arabicus ad fidem librorum manu scriptorum et impressorum et ad praecipuorum interpretum lectiones et auctoritaem recensuit indicesque triginta sectionum et suratarum; [ed. by] Gustavus Fluegel. 3d. 'stero-typa' rev. ed. Lipsiae, Tauchnitii, 1858. x,[342]p.

[Title in Arabic at the end of the book, just before the Arabic text reads: "al-Qur'ān wa-huw al-Hudá wa al-Furqān".]

No other Quranic text has been so much in use by Western Orientalists as this edition ever since it first appeared in 1834. Although it is now out of print and there is no likelihood of its being reprinted (since the Royal Egyptian edition has completely replaced it), references to this edition can hardly be avoided in any type of work concerning Quranic studies.

There is no obvious difference between this text and texts of the other Oriental editions so far as the subject-matter of the Qur'ān, its structure and internal arrangement of the contents are concerned. The only difference, as pointed out by Bell, is: "the verse numbering of the Fluegel's edition . . . does not exactly correspond to that most generally adopted in the East, or in fact to that of any of the Oriental recensions"[1] of the Qur'ān. A difference in the division of the Suwar [= Chapters; singular Sūrah][2] of the Qur'ān into Āyāt

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[1]Bell, op. cit. p.58.

[2]Lane, op. cit. pt.III, p.1465.

[= Verses or signs; sing. Āyah][1] does exist in different Oriental editions too. But, the difference does not affect anything except the reckoning of the Verses in the traditional one hundred and fourteen Chapters of the holy text.[2] Fluegel, being an Arabicist himself, divided the Chapters into Verses according to his own views. Since this division does not correspond to any other text, it has been tiresome and tricky to locate Verse-references to his text in any other edition of the Qur'ān. Realising this difficulty, Bell in his Introduction to the Qur'ān has provided a 'table of differences between the verse numbers in Fluegel's edition and those in the official Egyptian edition'[3]. With the help of this table it is also possible to use some of the other editions of the text which, more or less, conform to the Egyptian version.

In his preface, Fluegel has stated that he scanned numerous manuscripts and printed editions of the Qur'ān published in different parts of the Islamic world, to bring out the edition under review. He also consulted many works on Quranic sciences, particularly on variant readings and exegesis of the Qur'ān, some of which he has specifically mentioned by name, in his preface.

The Arabic text begins in the usual style, from the right-hand end of the book as it is opened. Following closely the Oriental traditions, Fluegel has provided two lists [= fahāris; sing. fihris or

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[1] Ibid., pt.VI, p.2504.

[2] Fuller discussion on this topic has been provided in the third chapter of this section titled: 'Structural division of the Qur'ān.

[3] Bell, op. cit. p.ix-x.

fihrist = table of contents][1] as a sort of table of contents at the end of the Arabic text. One lists the thirty Parts [= ajzā'; sing. juz'][2] in numerical order with page references where the Parts begin in the sacred text. Only serial numbers of these Parts (in words) have been listed, although each of them has a specific name. The other list gives in serial order, number and names of the Chapters, together with page reference where each begins. In the text only Chapter numbers and their specific titles have been used as catch-words at the top of verso and recto pages respectively. Number of the Part has been noted on the margin wherever a new Part begins and a floral motif precedes the first word of the Part.

The text of each Chapter begins in the traditional way after (1) a heading, (2) a short note and (3) the opening Verse. The heading consists of the specific name of the Chapter(and serial number either in words or in numerals or in both is also provided at this place but Fluegel has not given them). The short note mentions the place where the Chapter is believed to have been revealed to the Prophet and states the total number of the Verses it contains. The Opening Verse, or the 'Basmala' formula[3] as it is generally called, follows this. Then commences the actual text of the Chapter. Each Verse of the Chapter is serially numbered, the number prefixing the Verse-text. In Oriental

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[1]Lane, op. cit. pt.VI, p.2454.

[2]Djuz'. (In Encycl. Islam, v,I, p.1070)

[3]The title which "occurs at the commencement of each chapter of the Qur'ān." Hughes, op. cit. p.629.

editions this serial number is given at the end of a Verse rather than at the beginning. Furthermore, the number is always encircled to mark the end of the Verse so numbered. Fluegel has deviated from normal traditions in this respect, but has suggested a helpful method to facilitate the use of the text for reference purposes.

There is no word-index provided with this edition. This absence of a basic reference tool is conventional to Quranic editions and is in line with tradition. Muslim scholars have always relied upon their memory for all references to the passages in the Qur'ān. No work of concordance type, therefore, has been, or is now very popular among them. Modern scholars in the West, on the other hand, rely mostly on concordances and for them Fluegel compiled one which was issued as a separate and independent volume in 1842 under the title: Concordantiae Corani Arabicae (Lipsiae, Tauchnitii)[1].

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[1923] Al-Qur'ān al-Karīm. [2d ed.] Miṣr, Maṭba'ah Dār-al-Kutub, 1952. 827, [30]p.

This edition of the Qur'ān is the result of a joint project of the Sheikhate [shaykh = chief, old man][2] of the Egyptian Qāri's or Qurrā', [qārī' = a reader or reciter of the Qur'ān][3], the Arabic Language

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[1]Described in detail in chap.IX, 'Concordances to the Qur'ān,' in this Manual.

[2]Shorter Oxford English Dictionary. 3d. ed. rev. Oxford, Clarendon, 1956. v.2, p.1870.

[3]Lane, op. cit. pt.VII, p.2504.

Division of the Egyptian Ministry of Education, and the Nāsirīyah Teachers Training College of Egypt. It was undertaken by Royal command of King Fu'ād I (1917-1936) of Egypt with a view to the standardisation of the holy scripture for publication and common use in the entire Muslim world.[1] The work was completed in 1918 and the printing was accomplished by 1923 under the supervision of the Al-Azhar University [= Jāmi'a al-Azhar][2]. The second edition, which is under description, was also brought out under surveillance of the Sheikhate of the University.

The text of this edition has been derived very carefully from different authentic sources which have been mentioned in detail in a thirteen-page descriptive note, appended to the text. A six-paged note added to the second edition supplements the details. Both the notes deal with: (1) the sources on which authenticity of this edition is based,[3] (2) script peculiarities and punctuation symbols used in this version,[4] (3) and signs for pauses which guide reading and recitation of the sacred text.[5] For identifying this edition among countless editions of the Quranic text, the following characteristics have to be noted; for complete details in this respect, however, a reference to the notes of the work itself will be essential:-

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[1]For details, see note on page [820], numbered as 'alif' in the text.

[2]Located at Cairo, Egypt.

[3]The note, p.[831-834, 848-849]

[4]Ibid., p.[835-842, 849-851]

[5]Ibid., p.[842-843]

1. In orthography, this text conforms to the Uthmanic recension of the Quranic text and to all the official codices (and their further copies) derived from the authorised version. On the whole, all letters in the words of this text agree with those of the canonised codices. Reliance in this matter has been placed on the work: Mawrid al-Ẓam'ān fī rasm al-Qur'ān[1] by al-Sharīshī al-Ḥarrāzī, and upon its commentary by Ibn 'Āshir al-Fāsī.[2] As regards a few letters on which the orthography of some of the codices differs, the compilers of the present edition have adopted the style favoured by a majority of the codices. Due consideration has, however, been given to style of recitation of the average reciter for whom the text has primarily been prepared. Also, some consideration has been given to principles of grammar deduced by scholars from different orthographical traditions as narrated in the works of the two scholars: Abū 'Umar al-Dānī[3] and Abū Da'ūd ibn Najjāḥ[4].

2. For transcription and punctuation, the traditions of Ḥafṣ ibn Sulaymān ibn al-Mughīrah al-Asadī al-Kūfī have been followed. The mode of punctuation has been derived from the book: al-Ṭirāz fī sharḥ ḍabt al-Kharrāz[5] by 'Abd al-Jalīl al-Tanasī, with certain substitutions which have been explained in the note.[6]

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[1]Brockelmann, Carl. Geschichte der arabischen Litteratur. Leiden, Brill, 1937-42. v.II, p.320.

[2]Sarkīs, op. cit. v.I, p.155.

[3]Brockelmann, op. cit. v.I, p.517.

[4]Ibid., suppl. II, p.349.

[5]Ibid., v.II, p.320.

[6]The note, p.[833, 835-842].

3. Out of the "seven systems"[1] of the variant readings of the Qur'ān, the one followed here is from 'Āṣim ibn abī al-Najūd al-Kūfī whose chain of transmission of the traditions goes back (in respect of the 'qir'ah') ultimately to the Prophet himself.[2]

4. The basis of classification of the Chapters (= sūwar) into those revealed at Makkah or at Madīnah, have been adopted primarily from the book Kitāb Abī al-Qāsim 'Umar ibn Muḥammad ibn 'Abd al-Kāfī[3].

5. The description of the division of the Qur'ān into thirty 'Parts' (= ajzā') and sixty 'Portions' [= aḥzāb, sing. ḥizb][4] and their subsequent sections has been taken from the book Ghayth al-nafa'a fī al-qir'āh al-saba'a[5] and from Nāẓimat al-zahr fī a'dād āyāt al-Qur'ān al-sharīf wa ikhtilāf ahl al-amṣār fīhā[6] of Riḍwān ibn Muḥammad al-mukhallilātī etc.

6. The reckoning of the Verses, totaling 6236 in this edition, conforms to the Kūfah style (out of the five styles) which has been transmitted by Abū 'Abd al-Raḥmān 'Abdullāh ibn Ḥabīb al-Sulamī. Traditions in this respect go to 'Alī ibn Abū Ṭālib, the fourth Caliph, and a description of it is contained in the book: Nāẓimat al-zahr referred to in the preceding paragraph.

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[1]Jeffery, Materials ., P.I.

[2]The note, p.[831].

[3]The note, p.[834].

[4]Lane, op. cit. pt.II, p.559.

[5]Sarkīs, op. cit. v.II, p.1873.

[6]Brockelmann, op. cit. Suppl.I, p.727.

The text, in accordance with the Oriental traditions, is not preceded by any table of contents. A list of the Chapters in traditional order provided at the very end of the book serves the same purpose. The text proper has been printed Chapter after Chapter, each separated by a short chapter heading. The two-lined heading is enclosed in decorated motif for identification. In the first line it contains, printed in very bold letters, (1) serial number of the Chapter, which is given in parentheses; (2) the specific title of the Chapter; and (3) name of the place where the main body of the Chapter was revealed to the Prophet. The second line gives total number (in words) of the Verses into which a Chapter has been divided in this edition. In the first edition of this version there was a third line added to this heading, which indicated: (1) a possible chronological order within the one hundred and fourteen Chapters of the Qur'ān, by naming the Chapter which preceded the other in the order of the revelation; and (2) serial numbers of the Verses which were not part of the main body of the Chapter originally, but were conjoined to make a unit at the time of the Uthmanic canonisation. In view of absence of an agreement between scholars on this chronological order in the text-matter, the information was withdrawn from subsequent issues of the Egyptian edition of the Qur'ān.[1]

The chapter heading is succeeded by an opening line called "Tasmīyah" or (very commonly) "Basmala" formula[2], which means "In the

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[1]See p.[852] for reasons of this deletion.

[2]See ch.III for details in this connection.

Name of God, the Merciful, the Compassionate"[1]. Immediately after this opening line, which is not considered as part of the Chapter, the text proper begins without any further distinction. In the text, each Verse is given a serial number (each Chapter uses a different set of numbers) which is enclosed in a decorated little circle and placed at the end of the Verse. The number, therefore, refers to the ending of a Verse so numbered and not to its beginning.

Besides the division of the Quranic text into Chapters, as explained above, two other divisions have been used and clearly indicated in the text and over the margins. The 'Part' division which gives thirty equal portions to the text has been indicated over the margin wherever a new Part begins. The indication is by means of serial number written in words enclosed in decorations at the margin where a Part begins: although in other editions of the Qur'ān it is specified by use of specific title which each such Part bears. At the top margins, on verso pages the Part division (in parentheses) and on recto pages the Chapter division has been indicated as running title. The second division of the text, "Ḥizb" [plural "aḥzāb"] as it is called and usually translated as 'Portion', divides it into sixty equal Portions. Two Portions, therefore, equal one Part and signify the same section of the text. The Portions have no specific names and are referred to only by their serial numbers, which in this text has been indicated in numbers followed by the word "Ḥizb", over the right or left

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[1]Arberry, A. The Koran Interpreted. Lond., Unwin, 1955. v.I, p.29.

margins only, and that too only at the place where a new Portion begins. This division is not indicated by means of a running title to facilitate their quick location. Quarters of these sixty Portions too are mentioned over margins by using Arabic phrases like: "rub' al-ḥizb" [= quarter portion], "niṣf al-ḥizb" [= half portion] and "thalāthah arbā' al-ḥizb" [= three-quarter portion]. Within the text a distinctly printed asterisk placed before the first word of a Verse marks beginning of the Part, Portion or its quarter etc. as specified over the adjacent margin.

Among the other reference marks used in this text is a catchword printed at the bottom of every recto page. The word refers to the first line of the succeeding page and is usually a traditional mark to check continuation of the text to the other page.

The pagination is indicated at the bottom-center of every page. Arabic numerals have been used for the text proper and for supplementary material Arabic letters in an arithmetical form called "Abjad" have been utilised.

This edition of Qur'ān is without any type of index. A concordance to it has been compiled by Muḥammad Fu'ād 'Abd al-Bāqī and issued as a separate work, under title Al-Mu'jam al-mufahris li-alfāẓ al-Qur'ān[1].

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[1]Cairo, Dār-al-Kutub, 1945. The work has been discussed in chap.IX, 'Concordances to the Qur'ān'.

III

STRUCTURAL DIVISIONS OF THE QUR'ĀN

There are numerous sets of divisions applied to the Quranic text, most of which are used simultaneously in many modern editions of the text. The majority of these divisions are classified as "external divisions" and have little or nothing to do with the "natural" or "real divisions" of the collected revelations. The term "natural division" stands for a subject-wise grouping of the text passages, but more commonly it is used to denote a chronological sequence in the passages. The following sets of divisions are traceable in the authorised version of the Qur'ān. The choice of using one set or the other depends mostly on purpose of references to the text. Regional traditions in methods of quoting references from the sacred text have also some connection with some of these divisions:-

a. Chapters, i.e. "Suwar":

Initially, the Quranic text is divided into 'Chapters', each referred to by the generic term "Sūrah" [= a mark or sign of glory; used to signify a chapter of the Qur'ān because each of what are thus called forms one degree, one step distinct from another, or leading

to another; pl. suwar][1]. "In the Ḳur'ān itself, the word means, in the Meccan as well as the Medinese parts, the separate revelations which were revealed to Muḥammad from time to time."[2] Traditionally there are one hundred and fourteen Chapters which complete the Uthmanic recension of the Qur'ān. A negligible section of Muslims holds the belief that a few Chapters are missing from the present version[3], ascribing this to an intentional deletion at the time of the official canonisation. The belief lacks academic proof and the great majority of Muslims, scholars and laymen alike, have absolutely no doubt whatsoever as to the completeness of the present version of the Qur'ān.

All the one hundred and fourteen Chapters of the Qur'ān have a traditionally fixed order among them, and each has a specific title. The Chapters are arranged in the order of their decreasing length; so that the longest come first and the shortest at the end of the book. There is, however, one exception to this style. The first Chapter, titled as "Sūrah al-Fātiḥah" [= the opening chapter], is a very short one and violates the order. But, since it is a prayer, it has been taken as an 'introduction' to the holy book. All other Chapters have specific names like this opening Chapter. The names have been derived from first words, catch-words in the first line, or from terms derived from the subject matter of the Chapters. These names are always given preference over serial numbers in use by Muslim scholars. In the West,

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[1]Lane, op. cit. pt.IV, p.1465.

[2]Buhl, F. Sūra. (In Encyl. Islam, v.IV, p.560)

[3]For details on this issue see: Mingana, A. Qur'ān. (In Encyl. Religion and Ethics, v.X, p.548-549) and Tisdall, W. St. C. Shi'ah additions to the Koran. (In Moslem World, v.III, p.227-241, July 1913)

however, both are valid for reference use. In this connection it should be noted that a few of these Chapters have a different name in different regions of the Islamic world. For example, the Royal Egyptian edition of the Qur'ān names the Chapters 40 and 41 as: "Sūrah ghāfir" and "Sūrah Fuṣilat" which are titled as "Sūrah al-mu'min" and "Sūrah Ḥā Mīm al-sajdah" respectively in the editions printed and used in the Indo-Pakistani sub-continent.

This division of Quranic text into Chapters belongs to the natural division group, implying that each of the Chapters was originally a single and independent revelation and thus, inherently, a natural unit. The implication may be misleading, since several of the original units or fragments of the revelations were later conjoined to form a composite whole. This act of combining differently revealed portions into Chapters was carried out at the time of official canonisation in about A.D. 660. Scholars, Eastern as well as Western, have not yet agreed upon specifying the fragments so combined, and most of the researches on this subject are no more than conjectures. The various editions of the Qur'ān, therefore, do not clearly point out the conjoined portions as the first edition of the Royal Egyptian edition had done.

It is a very common practice to print individual Chapters of the Qur'ān distinctly by providing a chapter heading to every Chapter for marking it off from the others. The heading usually consists of serial number of the Chapter, its specific title, name of the place where it was revealed, and total number of the Verses into which it has been divided. In exceptional cases, (as is the case in the Royal

Egyptian edition's first printing) the same note may contain a hint as to the right place which the Chapter has in a chronological sequence (as opposed to the present traditional sequence) of all the Chapters. The note may also single out the later additions to a Chapter of composite nature.

Another distinguishing mark which precedes the text of a Chapter and is traditionally printed immediately after the above noted heading is the Basmala formula[1]. Technically called "Tasmīyah" [= giving a name][2], it is the opening Verse, "Bi-ism Allāh al-Raḥmān al-Raḥīm", meaning: "in the name of God, the Merciful, the Compassionate", which is significantly used by Muslims at the commencement of any undertaking. The Basmala is prefixed to all the Chapters in Qur'ān with the exception of the Chapter nine; and is (usually) not considered aspart of the text of the Chapters. It is, therefore, not (generally) serialised along with the Verses of the Chapters' text.

A table of contents for the Chapters is usually appended to the holy text. It is also common to specify over top margins either the specific name of a Chapter or its serial number (or both) as running title. Generally, top-central margins of verso pages are reserved for this indication. In case some other information too is noted over the top margins, the left side is normally given to the Chapter's name or number etc.

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[1]De Vaux, B. Carra. Basmala. (In Encyl. Islam, v.I, p.672)

[2]Hughes, op. cit. p.629.

b. Verses, i.e. "Āyāh" in the Chapters:

"Āyah [= a sign, token or mark by which a person or thing is known; a collection of words of the Book of God; pl. Āyāh][1] is a sub-division of a Chapter. This

> verse-division is not artificially imposed, as the verse-divisions of the Christian Bible frequently are. It belongs to the composition of the Qur'ān, and the verses are distinctly marked by the occurence of rhyme, or more strictly, assonance.[2]

The rhythm and cadence in the Arabic text determines this division of the Quranic Chapters into Verses. Sometimes a Verse contains many sentences; sometimes a sentence is divided by permissible breaks into many Verses; but almost always there is a change in meaning with every Verse.

> The length of verses, like the length of the Surahs [i.e. chapters], varied greatly. In some surahs, and these generally the longer ones, the verses are long and trailing; in others, especially the shorter ones near the end of the book, the verses are short and crisp.[3]

As a rule, if a generalisation is required, it can be remarked that Verses in the same Chapter or, at least, in the same Portion of a Chapter are of approximately the same length.

The Uthmanic recension of the Qur'ān, asmentioned before, had a fixed number of Chapters and a definite order among them; but, it had no clear sub-division of those Chapters into Verses. As a result, there has not been a uniform style of sub-dividing text of the Chapters.

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[1]Lane, op. cit. pt.I, p.135.

[2]Bell, op. cit. p.58.

[3]Ibid.

Consequently, there exists a considerable difference in the serial numbering of Verses in each Chapter and their total in the sacred book. This state of affairs creates a serious problem for reference usage of the book, since the division into Chapters and Verses is the one most dominantly used for reference purposes, in the modern Islamic world in general and in the Western hemisphere in particular. It is difficult or cumbersome, sometimes even impossible, to locate accurately a reference in the various editions of the Qur'ān. The method of numbering is so unreliable that one cannot always be certain that the exact portion of the text referred to has been found. One has to discover to which of the various schools of the verse-reckoning a particular text belongs, before relying completely on it for the division. Usually there is no clear help or indication in this respect anywhere inside those editions, which adds further to the difficulties. It has to be guessed to which of the following five schools[1] of the verse-reckoning a particular edition belongs:

1. "Kūfah"[2] style: ascribed to the fourth caliph (A.D. 656-661), 'Alīibn Abū Ṭālib, this school reckons a total of 6236 Verses in the holy text. This style is popular in the Indo-Pakistani sub-continent.

2. "Baṣrah" style: reckons a total of 6216 Verses in the Qur'ān. It is said to have been originated by 'Aṣim ibn Ḥajjāj.

3. "Shāmī" style was inaugurated by 'Abd Allah ibn 'Umar (d.693

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[1]Abu'l Fazl, op. cit. p.XX-XXI.

[2]Each of the schools in named after the place where it originated.

A.D.). This school divides the sacred text into 6250 Verses.

4. "Makkah" school: reckons 6211 Verses and there is no specific person quoted as authority for this enumeration. It is regarded as a tradition which goes back to the Companions of the Prophet.

5. "Madīnah" style: is also based on traditions only. A total of 6214 Verses is counted according to this school.

None of the five schools, it must be noted, count the Basmala formula as the first Verse of the Chapters.

Verses are marked off from each other by inserting a little circle in between them. The circle, it is generally held, is a developed form of the Arabic letter "Tā'" in its rounded form and is taken as an abbreviation for the term "Āyat" i.e. Verse. In modern editions, the serial number of a Verse is usually inserted within this circle. Since this circular symbol signifies the end of a Verse, the serial number too relates to the Verse which has ended immediately before it. Care, therefore, is required to trace a Verse accurately in the Oriental editions of the Qur'ān. In editions brought out in the West, sometimes this tradition is ignored (as Fluegel has done), but the serial number is usually provided to facilitate quick locating of a Verse. The numbering may or may not conform to any of the traditional schools of verse-reckoning.

c. Section i.e. "Rukū'" of the Chapters:

The term "Rukū'" [= bowed, prostrate] is generally used for a pose in prayer, in which the head is lowered in a particular style to

denote humility and self-abasement before God. But, when used in the context of the Quranic text, this term indicates a sub-division of some of the longer Chapters of the Qur'ān, which contains a number of Verses in it. Translated as "section" of a Chapter, this is the only subject division of the Quranic text available for reference purposes; at least it is claimed to be such, because:

> It is quite true that the Qur'ān does not classify the different subjects and treat them separately in each section or chapter. The reason for this is that the holy Qur'ān is not a book of laws, but essentially a book meant for the spiritual and moral advancement of man, and therefore the power, greatness, grandeur and glory of God is its chief theme, the principles of social laws enunciated therein being also meant to promote the moral and spiritual advancement of man.[1]

Longer Chapters, from the second to the seventy-ninth, are divided into Sections and each Section generally deals with one topic; of course, the different Sections of each Chapter are mutually related. The division can not, obviously, be uniform; some Sections are longer, some quite short; some larger Chapters have a lesser number of Sections and some smaller Chapters contain a larger number of Sections. So also, some Sections consist of many Verses and some have just a few in them. Moreover, use of this division of Chapters into Sections is not prevalent all over the Muslim world. Its use appears to be optional and therefore some modern editions may not indicate this division in the text at all. An Orthodox Muslim in some parts of the East will usually quote passages from the Qur'ān using the Chapter-Section division to indicate

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[1]Muḥammad 'Alī, op. cit. p.vi.

location of a textual reference. He will even assimilate the two divisions of the Chapter-Verses and the Chapter-Sections by citing the Chapter-Section-Verse location of a text reference. Another method in this series will be to cite a quotation with reference to Sections counted in relation to the Parts division. All these methods are still valid and very commonly used in many Muslim countries, but only a traditional view of orthodoxy recommends this Sectional division. A liberal modern Muslim may use the Sectional division for prayers and ritual purposes, but he will prefer the use of the Chapter-Verses division for all academic purposes. Anyhow, there is no possibility of confusion since it is rigidly customary to reckon and serialise the Verses in relation to the Chapters. No text enumerates Verses in relation to the Section-division of the holy text.

This division of the Chapters into Sections (along with the reckoning of the Sections in relation to the Parts) is usually indicated over the margins and it is very rarely shown within the text itself. There is a distinct style for the indication so that it may not be confused with any other division of the Quranic text. The letter "ayn" is taken as abbreviation for the term "Rukū'" and is placed at the margin or within the text over the circular Verse-symbol, to indicate the <u>end</u> of a Section. Within the text wherever this abbreviation is used it is never accompanied by any number to indicate the serialised position of the Section. But, when used at the margins

it is usually accompanied by three numbers which are placed over, within and under this symbol. The numerals placed above this sign mark the end of a Section which is numbered in relation to the Chapter to whose text it has been affixed. The numbers written within the symbol mention the total number of Verses the Section contains. As stated earlier, the Verses are never counted in relation to the division into the Sections. The numbers, therefore, are just a counting of the total Verses covered by the Section. The number given beneath the symbol provides a count of the Section falling within the Parts-division of the text. Thus the symbol:  will mean: end of the thirty-eighth Section of a Chapter (to whose text it is attached), the Section consists of eight Verses and it is the sixth Section falling within the Part-division of the Qur'ān. All these numbers are used relatively and their interpretation depends entirely on the place of location of the symbol "'ayn" within the text of the Qur'ān. For citation purposes, therefore, specific name or number of the Chapter and the Part will have to be added to these numbers and the symbol, in order to trace a reference accurately.

d. Parts i.e. "Ajzā'" of the text:

For convenience in completing the recitation of the Qur'ān within a month, the text is divided into thirty equal Parts each called a "Juz'" [= a part, or portion, or division of a thing; conventionally a constituent part of a thing; pl. ajzā'][1]. The Parts are serially numbered, and the numbers are referred to and written in numerals as well

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[1]Lane, op. cit. pt.I, p.418.

as in words: their use is, however, optional. Each Part has a specific title too, which is often the first word or group of words of the Verse which initiates the division. Traditionally, the specific title is given a preference over the serial number while referring to the Part-division. In most of the Oriental editions, therefore, the name of a Part is prominently given over the top margins as a running heading. Recto pages are very commonly utilised for this purpose. Sometimes the top margin at the right of every page is used too.

The Part-Division is regarded as external division. There is no specific method to indicate the beginning or the end of a Part within the Quranic text similar to the one used to show the Chapter-division. Usually, over right or left margins of a text page the specific title or the serial number or both are noted adjacent to the beginning of a Part. An asterisk within the text is sometimes used to show the first word which begins the new Part; or the initial word may be printed in bold letters for visual distinction. Beginning of a new Part is automatically taken as end of the previous one.

Sometimes each Part is further divided into four equal pieces. The quarters have no specific names but the first, the second, and the third quarters are very commonly indicated at their end by the use (over right or left margins) of such words as: "al-rub'a" [the quarter], "al-niṣf [= the half], and "al-thalāthah" [= the three-quarter]. These words can be used alone or may be combined with the word "juz'". So also, any symbol or visual distinction may or may not be used to single out the word or the place where the piece of the part begins.

Often a list of the Parts is provided as a table of contents, with exact page references. The list is, traditionally, affixed as end pages to the book and hardly ever in the beginning of the text of the Qur'ān.

e. Portions i.e. "Aḥzāb" of the text:

In some regions of the Islamic world another division of the Quranic text is sometimes used which brings sixty equal Portions to it. The word "Ḥizb" [= a party, portion, division or class; pl. aḥzāb][1] is used to designate each Portion. The Portion does not bear any specific name as do the Chapters or Parts discussed above. This division is probably used to complete the recitation of the Qur'ān within a month in two sittings a day: the morning and in the evening.

The Portion-division is noted over the textual margins exactly in the way in which the Part-division is marked. The serial number following the word "ḥizb" may be in words or written in numerals. The quarters of each Portion, likewise, may be clearly shown over the margins wherever a quarter ends. In that case the quarters of a Part are never indicated over the margins (to avoid any possible confusion) although the thirty Parts are distinctly shown along with the sixty Portions and their sub-divisions.

f. Stages or intervals i.e. "Manāzil" in the Qur'ān:

"Manzil" [= a place of alighting or descending and stopping or

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[1]Lane, op. cit. pt.I, p.559.

sojourning or abiding; pl. manāzil][1] is yet another external and ritual division of the Qur'ān which is used to bring out seven equal portions of the text. Traceable to the Prophet himself, this division is designed to help a reciter to complete the recitation of Qur'ān within a week's time.

> It was the custom of the Companions of the Prophet to recite four Juz every night. They were thus about seven or eight nights completing the whole task. The Khalífa 'Uthmán used to commence the Qur'án on Friday and finish it on the following Thursday.[2]

This division is mnemonically known by the phrase "famībi-shawq" [= my mouth with desire]. The phrase consists of seven Arabic letters: fā. mīm, yā, bā, shīn, wāw, and qāf; which are seven initial letters of the Chapters which start the Manzil-division. They are the Chapters titled as: Fātiḥah, Mā'idah, Yūnus, Banī Isrā'īl, Shu'arā, Ṣāffāt, and Qāf.

There is no special style for mentioning this division over the margins. In some editions the bottom-center of a page is utilised for this indication. In that case the word "Manzil" is followed by its serial number (sometimes in words, usually in numerals), as a running heading. At the beginning of a Manzil, the same heading is repeated at the left or right margin adjacent to the starting Verse.

There is no sub-division of the Manzil, and it is used without any relation to any or all the other structural divisions of the Qur'ān.

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[1]Lane, op. cit. pt.VIII, p.3031.

[2]Sell, Edward. The Faith of Islám. 3d ed. Lond., Society for Promoting Christian Knowledge, 1907. p.378.

g. "Makkīyah" and "Madīnīyah" segments of the Qur'ān:

Inherently, the Qur'ān divides itself into two distinct segments, based on geographical classification of the collected revelations. Associated with the revelations are only two places. Out of a period of twenty-three years over which the revelation of the sacred text extends, the Prophet had lived for thirteen years at the "Makkah" and for ten years at "Madīnah". Taking this as a characteristic for the division, ninety-three Chapters of the Qur'ān, out of one hundred and fourteen, have been classified as "Makkīyah" [i.e. having been revealed at the city of Makkah (Anglicised as 'Mecca')] and twenty-one Chapters as "Madīnīyah" [= having been revealed at Madīnah]. This classification, however, is applicable only to the Chapters as a whole and not to certain portions of some of the Chapters; because, geographically, some Chapters are of a composite nature but since their main body belongs to one place they have been classified accordingly. No attention has been paid to distinguishing the intermingled portions of those Chapters. The portions, though they were revealed at different places and on different times, were conjoined to form complete Chapters at the time of the official recension under the direction of the fourth Caliph.

"Some Meccan Surahs are interpolated with Medinese matter"[1], but in most of the Oriental editions this interpolation is always ignored and a Chapter is classified as a whole. The following references provide help in finding out details of the conjoined portions:

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[1]Margoliouth, op. cit. p.544.

[1898] Sell. The Historical development of the Qur'ān. Madras, S.P.C.K., 1898. vi,144p.

[1923] Qur'ān al-Karīm bi-rasm al-'Uthmānī. Miṣr, Muṣṭafá al-Bābī al-Ḥalabī, 1923.
[Like the Royal Egyptian Edition of the Qur'ān, this edition too mentions the serial number of verses conjoined to form a complete chapter. The numbers are mentioned in the chapter-heading note.]

[1937] Bell. The Qur'ān: translated with a critical re-arrangement of the Surahs. Edinburgh, Clark, 1937-39. 2v.
[By far the most authentic work on chronological arrangement of the text of the Qur'ān]

[1953] Bell. Introduction to the Qur'ān. Edinburgh, University Press, 1953. p.110-114.

The geographical classification of the Chapters of the Qur'ān is always mentioned by the two terms "Makkīyah" and "Madīnīyah", referred to above. The term normally is given immediately after the specific title of a Chapter as part of the chapter heading. In the table of contents for the Chapters and for other reference use, the terms are abbreviated: the letter "kāf" is used for the "Makkīyah" and "mīm" for "Madīnīyah".

IV

REFERENCE SYMBOLS USED IN THE QUR'AN

Symbols i.e. "'Alāmāt" [sing. 'alāmah = a mark, sign, or token by which a person or thing is known; a cognizance; an indication][1] used in the Qur'ān, and which are, more or less, of reference interest, are of three types. Firstly, there are textual punctuations which indicate the various types of pauses and which are used to guide proper reading and recitation of the book. They thus affect the intelligent use of the text-passages. Secondly, there are signs which mark the various structural divisions of the Quranic text and which have been explained in the preceding chapter of this Manual. Thirdly, there are marginal instructions demanding a typical reaction from the reader of the text. The Quranic science "'Ilm al-Tajwīd" deals exhaustively with these symbols. The discipline is also called "'Ilm al-Qirā'ah" [= the science of reading the Qur'ān correctly][2], and:

> includes a knowledge of the peculiarities of the spelling of many words in the Qur'ān, of its various readings, of the takbīrs and responses to be said at the close of certain appointed passages, of its various divisions, punctuation and marginal instructions, and the proper pronunciation of the Arabic words and correct intonation of different passages.[3]

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[1] Lane, op. cit. pt.V, p.2140.

[2] Hughes, op. cit. p.202.

[3] Sell, Faith of Islám, p.376.

The following sources have to be consulted for complete details on the subject:

Sell, Edward. 'Ilm-i-Tajwīd, or the art of reading the Qur'án; with an account of the rules for the Rasm-ul-Khat, and a list of the various readings of the last Sura. Madras, Keys, 1882.

_____. Faith of Islám. Lond., S.P.C.K., 1907. p.376-405.

Ben Cheneb, Mohamad. Tadjwīd. (In Encyl. Islam, v.IV, p.601)

a. THE MARGINAL SYMBOLS:

The symbols and contractions used over margins in the Quranic text, indicate mostly the structural division of the text. Not all of these signs appear in one and the same text. Their use is optional and the choice depends upon the purpose of their use. The preceding chapter discusses them in detail, and here they are listed for visual distinction and recognition only:

1. " ثلاثة ", Thalāthah [= three], also appearing as " الثلثة ", al-thalāthah, and " ثلاثة ارباع " thalāthah arbā'a, is used to denote the third quarter of a Part or Portion division of the text.

2. " جزء " or " الجزء ", al-Juz' refers to any of the thirty Parts into which the Quranic text has been divided. A number either in numerals or in words follows it to show the serial division.

3. " حزب ", Ḥizb usually followed by a serial number shows the serialised division of the text into sixty Portions.

4. " رُبع " or " الربع " [= the fourth, the fourth part] Ruba'a shows the first quarter of the Part or the Portion division. Usually this term is compounded with the words "Juz'" or "Ḥizb" to signify the structural division.

5. " سجدہ " or "السجدہ" Sajdah [= prostration] demands a bow, called "Sajdah al-Tilawat", from the reciter of the passages marked with this sign. There are fourteen Verses known as Ayāt al-sajdah, after which a prostration is made[1].

6. " سورۃ", Sūrah, meaning a Chapter, is generally suffixed by its specific name or number or both. Often it is used as a running heading for pages containing the text of the Chapter.

7. " ع " abbreviated for Rukū', shows a Section of the Chapter. Mostly it is used with three sets of numbers: the one at the top gives the serial number of the Section in the Chapter; the one at the bottom gives its serial number in relation to the Part-division; the number at the inner side of the letter provides the total number of the Verses covered by the Section. Sometimes within the text the same symbol appears over the Verse-ending circle, " ع ۝ ", to show the end of the text of a Section marked over the margin.

8. " منزل ", usually followed by a serial number, indicates one of the seven intervals into which the recitation of the Qur'ān is sometimes divided.

9. " نصف " or "النصف", Niṣf [= half], indicates the second quarter or half of the Part-division or the Portion-division.

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[1]Hughes, op. cit. p.517.

b. THE TEXTUAL PUNCTUATIONS:

The most important symbol in the text of the Qur'ān is a little circle"O", which (with certain conditions) is synonymous to a full stop. This symbol is referred to as "'Alāmah al-āyah" [= the symbol of the verse], "'Alāmah al-waqf" [= symbol of the pause], or "al-waqf al-tām" [= the complete stop.]. It is, in fact, the Arabic letter "Tā'" in its rounded form, and is used as abbreviation for the term "āyah". Customarily, it is placed at the end of every Verse to indicate the ending; visually, it separates one Verse from the other in a Chapter. A number enclosed in this circle refers to the serial number of a Verse in a Chapter whose text has ended just before this symbol. But, it must be noted that:

> the verses of the Ḳur'ān, although separated by a sign, are not to be recited with a stop at the end of each of them. The pause is only to be made if the sense of the verse or verses is complete and forms a homogeneous whole. As a rule, in good copies of the Ḳur'ān, the places where the pause is not allowed are indicated by لا (= no pause).[1]

The precautionary sign of 'no pause', "Waqf al-mamnū'" [= forbidden pause] as it is called, is not uniformly used in all the editions of the Qur'ān. Often two editions do not agree as to the places in the text where it has to be used. There are two ways in which it can appear in one and the same text: either within the text of a Verse (placed at half a space above the line), or over the verse-ending circle. It is a general agreement among scholars to

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[1]Tadjwīd. (In Shorter Encyl. Islam, p.557-558)

follow on a joined reading and to observe no stop at places wherever this sign appears within the text of a Verse, since a pause can alter the meaning. But, when this sign is placed over the circle at the end of a Verse, either a pause or continuous reading can be made; since there exists a difference of opinion[1] in its use in this style. In either case, it is claimed, the meanings are not likely to be affected.

Another cautionary symbol which is used mostly within the text of Verses is " قِف " [Qif = make a pause], is a counterpart of the one discussed above. It advises a reader to observe a pause in order to grasp the meanings clearly. It is placed only where there is a likelihood of continuous and conjoined reading of segments of a Verse so marked.

In fact, a hierarchy of such symbols are used in the text to guide proper reading, and in modern printed texts of the Qur'ān they appear in varied styles. The following signs have a traditional approval and authority to distinguish the five kinds of cautions which have to be observed if an intelligent use of the sacred text is desired:

1. " ۜ ", termed "al-Waqf al-lāzim", it demands an obligatory pause from the reciter; otherwise there is a chance for misunderstanding or misinterpreting the text. The letter "mīm", being superimposed over the Verse-ending circle is an abbreviation for the word "lāzim" [= compulsory].

2. " ۛ ", the sign of "Waqf al-muṭlaq" demands unconditional

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[1] 'AksīQur'ān Majīd: ma'a tarjumah Fatiḥ al-Ḥamīd. Lāhawr, Tāj Kampanī, 1935. [p.viii] .

pause, and signifies that there is more to be said on the topic and that the succeeding Verse contains it. The letter "ṭā'" is an abbreviation for the word "muṭlaq" [= unrestricted, absolute].

3. " ۚ ", the "Waqf al-jā'iz", signifies a preferred pause because it will clarify further the meanings of the Verses governed by this symbol. There is, however, a traditional permission for conjoining, if one desires a continuous reading. The word "Jā'iz" [= allowable, lawful][1] has been abbreviated as the letter "jīm".

4. " ۛ ", abbreviatedly signifies the "Waqf al-mujawwaz" [= a pause that has been suggested or allowed] and indicates a pause which has been suggested by some scholars, but one may continue the reading since all the Verses joined by this are related topically. The majority of scholars have preferred articulation.

5. " ۖ " is called "Waqf al-murakhkhaṣ" and demands a conjoined reading; a pause may be made which will not affect the continuation in meanings. The word "murakhkhaṣ" [= permitted] stands abbreviated as the letter "ṣād".

The most dominant style in use of the above symbols is to superimpose them over the Verse symbol as shown above. Sometimes two symbols are placed simultaneously over the circle. But all these symbols are often used within the text of Verses too. In some editions they may appear only within the text, in others in both the ways combined. There is, however, no difference in their connotation.

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[1]Lane, op. cit. pt.II, p.486.

In the majority of the modern texts of the Qur'ān, some of the following symbols too appear along with those noted above:

i. " س ", abbreviation for "saktah" meaning a stroke, indicates a faint pause in reading without loosing breath. It is sometimes written in full as: "سكتة".

ii. " صل ", abbreviated for "qad yūṣ.alu" [= sometimes joined], permits and prefers a pause.

iii. " صلے ", is the abbreviation for "al-waṣl al-awlá" [= joining is better], prescribes an articulated reading which is considered better than a pause here.

iv. " ق " stands for "qīla 'ilayhi al-waqf" [= it is said that there should be a stop here], indicates that traditionally a pause has been permitted here, but according to some scholars it is preferable not to stop.

v. " قلے ", is an abbreviation for the phrase "al-waqf al-awlá" [= pause is better] permits a pause which is better and should be given a preference.

vi. " ك " stands abbreviated for "Kadhālika" [= similarly] indicates a ditto for the foregoing symbols.

vii. " وقفة " i.e. "waqfah" [= stop] demands a prolonged stop from the reciter, longer than the pause observed at the sign of "saktah".

viii. " ∴ ∴ ", called "Ta'ānuq al-waqf" [= embracing of pauses], requires that if a pause is made at the place where the first part of this symbol (the triangular dots) appears, no pause should be

observed at the place where the second half is placed. The reader has the option of observing one pause in the text of a Verse out of the two indicated by the placement of this sign. Either of them may be used but not both.

ix. " ✻ ", an asterisk is used in some modern editions of the Qur'ān to indicate the beginning of the text of a Part, Portion, or Section or further divisions of the first two. It precedes the first word in the text which initiates the division. The structural division indicated by it is marked over the adjacent margins.

V

ARABIC TEXT OF THE QUR'AN WITH ENGLISH TRANSLATIONS

The Arabic language is intrinsically basic to the Qur'ān. "The Islamic orthodoxy believes the Koran to be literally the Speech of God, eternal and uncreated, committed in Arabic to Mohammed by the archangel Gabriel."[1] The scripture has referred to itself as the "Arabic Book", the "Arabic Verdict"[2], or the "Arabic Qur'ān":

> These are the Miraculous tokens of the perspicuous Scripture and We have sent them down as the Arabic Ḳur'ān.
> (xx, 113)

> We have made the perspicuous Scripture into an Arabic Ḳur'ān.
> (xliii,2)[3]

The language is unique and holy in the eyes of Muslims because as Von Grunebaum has pointed out:

> No language can match the dignity of Arabic, the chosen vehicle of God's ultimate message. But, it is not only its spiritual rank which transcends the potentialities of the other tongues, its pre-eminence is rooted equally firmly in its objective features--above all, in the unparalleled vastness of its

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[1]Arberry, A.J. The Holy Koran, an introduction with selections. Lond., Allen & Unwin, 1953. p.20.

[2]Wensinck, A.J. The Muslim creed: its genesis and historical development. Cambridge, University Press, 1932. p.6.

[3]Shorter Encyl. Islam, p.273.

> vocabulary. Where Greek frequently has but one word to denote many objects, Arabic offers many words to denote one. Phonetic beauty is added to its staggering richness in synonyms. Precision of expression adorn Arabic speech. While it is true that thoughts can also be rendered in foreign languages, Arabic will render them with greater exactitude and more briefly. Arabic is distinguished by its unrivaled possibilities in the use of figurative speech. Its innuendoes, tropes, and figures of speech lift it far above any other human language. There are many stylic and grammatical peculiarities in Arabic to which no corresponding features can be discovered elsewhere . . . . This situation makes satisfactory translation from and into Arabic impossible.[1]

This "eternal Arabic expression of God's final message to mankind," as Arberry has referred to the Qur'ān, is regarded by Muslims as inimitable in all respects. They, therefore, assent that "the Qur'ān cannot be translated"[2] into any other language.

For centuries, Muslim scholarship adhered to the orthodox tenet of the 'untranslatableness' of the Scripture in spite of the fact that the claim is not quite a prescribed article of the faith. It seems surprising that for a long time Muslim scholars did not seriously attend to the problem of bringing, by means of translations, the holy book intellectually nearer to an average non-Arab Muslim even when Islam spread far and wide to the regions of the Indo-European and other languages of Asia and Africa. A history of the Quranic translations (which has yet to attract attention of some Islamicist) consisting of a few articles and some isolated casual remarks, reveals the existence of some type of Quranic translations as early as the tenth century of the

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[1]Von Grunebaum, Gustave E. Medieval Islam: a study in cultural orientation. 2d ed. Chicago, University Press, 1953. p.37.

[2]Pickthall, Marmaduke. The Meaning of the glorious Qur'ān. Hyder-Abad-Decan, Govt. Central Press, 1938. p.i.

Christian era. But, as Professor Smith has remarked: "early Muslim versions of the Qur'ān in Persian (tenth century) and Turkish (probably eleventh ?) were later mostly neglected, and translating the Scripture was rejected in principle by orthodoxy."[1]

In the absence of any concrete research on this topic, it is difficult to explain the situation. From a cursory glance at the bibliographical sources in this respect, it can be ascertained that many centuries after the advent of Islam to non-Arabic speaking areas, there appeared a consciousness among scholars of the need to interpret the Qur'ān to local people. Some important and popular Arabic commentaries on the holy book were translated into regional Islamic languages. Those were followed by original commentaries in those languages and later Quranic dictionaries and vocabularies appeared as a help to the understanding of the scripture. Translation of the text of the Qur'ān was, however, still sacrilegious in the Orient when the first attempt was made in this direction in the West. It is generally accepted that:

> the first translation of the Koran was due to the missionary spirit of Petrus Venerabilis, Abbot of Clugny (died 1157 A.D.). He proposed the translation of the Koran into Latin, and the task was accomplished by an Englishman, Robert of Retina, and a German, Hermann of Dalmatia. Although the work was completed in 1143, it remained hidden for nearly four hundred years, till it was published at Basle in 1543 by Theodore Bibliander.[2]

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[1]W.C. Smith in an unpublished article "Qur'ān", p.8.

[2]Zwemer, S.M. Translations of the Koran. (In Moslem World, v.V, p.274, July 1915)

This Latin version;

> Bibliandrus, Theodorus. Machumetis Sarracenorum Principis vita ac doctrina omnis, quae ... Alcoranum dicitur, ex Arabica lingua ante cccc annos in Latinam translata. Basle. 1543.[1]

was translated and published into (i) Italian by Andrea Arrivabene;

> Arrivabene, Andrea. L'Alcorano di Macometto. Venice, 1547. 38, 100p.[2]

(ii) into German, by Salomon Schweigger;

> Schweigger, Salomon. Alcoranus Mahumeticus, das ist: der türken Alcoran, religion und aberglauben. Nürnberg, 1616.[3]

and (iii) into Dutch language

> Swigger, S. De Arabische Alkoran...int hoochduytsch getrauslateert. Hamburgh, Berentsma, 1641. 162p.[4]

The first English translation of the Qur'ān was an English version of the first French translation done in 1647 by Andre du Ryer:

> du Ryer, Le Sieur. L'Alcoran de Mahomet, translaté d'arabe en Francois. Paris, Antoine de Sommaville, 1649. 416p.[5]

The English translation done in the same year by Alexander Ross had a very conspicuous title:

> The Alcoran of Mahomet, translated out of the Arabick into French; by the Sieur du Ryer, Lord of Malezair, and Resident for the French King, at Alexandria. And Newly Englished, for the satisfaction of all that desire to look into the Turkish vanities. To which is

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[1] Woolworth, Wm. Sage. A bibliography of Koran texts and translations. (In Moslem World, v.XVII, p.286, July 1927)

[2] Encyl. Religion and Ethics, v.X, p.550.

[3] Woolworth, op. cit. p.284-285.

[4] Ibid., p.287.

[5] Woolworth, op. cit. p.284.

> prefixed, the life of Mahomet, the Prophet of the Turks, the Author of the Alcoran. With a needful caveat or admonition, for them who desire to know what use may be made of, or if there be danger in Reading the ALCORAN. [London, Randal & Taylor, 1649. 511p.][1]

The following excerpts from an unpublished article of Prof. W.C. Smith, on the Qur'ān[2], summarise the further developments in the Quranic translations:

> In the Middle Ages translations from the Arabic were made also in Hebrew, and from the fourteenth century in Spanish vernaculars. In early modern times an important version appeared in French (1647, du Ryer); this was translated into English 1649, Dutch 1658, Russian 1716. In 1737 a direct version in English was published (Sale; very influential); in the nineteenth century in all the chief languages of Europe, and including Polish, Greek, and Portuguese. In several Western languages there are now many translations, including some made by Muslims, missionaries and others. . . . Within the Muslim community modern translations have appeared, chiefly in interlinear form with Arabic; first in India with Persian (eighteenth century) and a half-dozen in the provincial languages (nineteenth); in the twentieth century translation activity has been brisk throughout the Muslim world, from Hausa to Indonesia (though Arabs still object).

Unless and until further researches disprove this, the first (extant and) printed translation of the Qur'ān into Oriental languages is credited to Andrea Acolutho of Bernstadt. He brought out the first (and probably the only) polyglot translation of parts of the Qur'ān in 1701. The edition contained along with the original Arabic, and its Latin translation, the translations into Persian and Turkish:

> Acoluthus, Andrea. (Tetrapla), sive specimen Alcorani quadrilinguis, Arabici, Persici, Turcici, Latini. Berlin, 1701.[3]

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[1] Arberry, Koran Interpreted, v.I, p.7.

[2] P.8.

[3] Woolworth, op. cit. p.280.

The religious sentiments and devotional attitude of Muslims and non-Muslims alike, has been an obstacle in the way of the Quranic translations; but the major hinderance has been the Arabic language with all its peculiarities and style in the holy text which has been described by Wensinck (quoted earlier) and as stated by Guillaume:

> The Qurān is one of the world's classics which cannot be translated without grave loss. It has a rhythm of peculiar beauty and cadence that charms the ear. Many Christian Arabs speak of its style with warm admiration, and most Arabists acknowledge it has an almost hypnotic effect that makes the listener indifferent to its sometimes strange syntax and sometimes, to us, repellent content. It is this quality it possesses of silencing criticism by the sweet music of its language that has given birth to the dogma of its inimitability; indeed it may be affirmed that within the literature of the Arabs, wide and fecund as it is both in poetry and in elevated prose, there is nothing to compare with it.[1]

Arberry who himself has done much work in respect of the translation of the Qur'ān, has asserted:

> Briefly, the rhetoric and rhythm of the Arabic of the Koran are so characteristic, so powerful, so highly emotive, that any version whatsoever is bound in the nature of things to be but a poor copy of the glittering splendour of the original.[2]

Translation from one language to the other is always difficult, but in translating the religious classics the difficulty reaches its peak; since a loss in the majesty, beauty and spiritual power of the original is possible and is feared. The presence of the original text side-by-side with its translation, is the near-best alternative. Muslim orthodoxy was forced to accept the translations of the Qur'ān into

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[1]Guillaume, Alfred. Islam. Harmondsworth (Middlesex), Penguin Books, 1954. p.73-74.

[2]Arberry, Koran interpreted, p.24.

regional Islamic languages; quite reluctantly the idea was accepted (some still resist the movement)[1] but the translators had to adhere to the method of interlinear arrangement of the text and the translation. The translation (with or without marginal notes) had to be published below the original Arabic text. It appears to be a genuine attempt to remove the difficulty which Margoliouth has pointed out: "our difficulty in appreciating the style of the Koran even moderately is, of course, increased if instead of the original we have a translation before us."[2]

The texts with English translations listed below, are traceable bibliographically from different sources. The list attempts to be an exhaustive one, but it can hardly claim to be all-inclusive:

[1911] Abu'l-Faḍl, Mirza. The Qur'ān: Arabic text and English translation: arranged chronologically with an abstract. Allahabad, Asghar, 1911-12. 2v.

S.M. Zwemer in a review on this work has pointed out:

> This book is another evidence that higher criticism of the Koran text has begun among Moslems themselves. It is advertised in the following terms: 'This work contains the pure textual translation of the Quran and is equal to the best translation in any language. All the extraneous matters which make the Quran the property of a sect are scrupulously avoided, and the Quran is here allowed to speak for itself with such aid as might appeal to the individual conscience of its readers.' In a prefatory note, the author states: 'In presenting the following translation of the Quran, I have endeavoured, besides arranging the Surahs in the chronological order hitherto accepted by all the learned

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[1]Muhammad Shakir. On the translation of the Koran into foreign languages; tr. by Sir T.W. Arnold. (In Moslem World, v.XVI, p.161-165, April 1926)

[2]Margoliouth, G. Introduction. (In Rodwell, J.M. The Koran. London, Dent, 1909. p.x)

doctors of Islam, also to render it as literal as possible, sometimes even at the risk of being hardly understood, though with reference to the subject treated of, there will be little difficulty in arriving at the true significance. In the meantime it should be carefully remembered that the Quran was never given as a book: it is a Prophet's cry to his people, with a purpose which is throughout stamped upon each verse as ineffaceably as anything.' . . . . In the admirable abstract of the contents of the Koran and in the chronological arrangement of its chapters, the author introduces his readers to the principles of textual criticism, and the book cannot therefore fail to produce war in the Camp. The chronological order adopted differs from that of Muir, Rodwell and Jalal-ud-Din, although most nearly approving the last named. The English translation is vigorous, independent, and although sometimes crude and too literal, will perhaps on this very account prove useful to students of the Arabic text. . . . The Arabic text teems with typographical errors. A peculiar sign is used for the Sukoon; the sign for the Waslah is omitted in nearly every case; the Dhammah is often printed inverted; the final Ya, even when doubled, is unpointed, and almost uniformly the Aliph is omitted from feminine plural forms. If one compares the opening chapter of the Koran (in this case, the fiftieth) with any standard text as published in Cairo or Constantinople, there are at least a score of slight variations. The English text, too, is not at all free from printers' mistakes. This is specially true of punctuation and the use of capitals.[1]

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[1915] Anjuman-i-Taraqqi Islam, Qadian.India. The holy Quran with English translation and explanatory notes... published under the auspices of Hadrat Mirza Bashir-ud-din Mahmud Ahmad, the second Successor of the Promised Messiah. Madras, Addison Press, 1915- (in progress).

The volume is excellently printed and arranged, there being five horizontal columns, giving the Arabic text, a transliteration in English characters, the translation, explanatory notes, and a running note on the arrangement of the verses.[2]

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[1]Zwemer, S.M. [Review] In Moslem World, v.II, p.82-84, January 1912)

[2]McNeile, R.F. The Koran according to Ahmad. (In Moslem World, v.VI, p.170, April 1916)

> This work is published by the Anjuman-i-Tarriqi-i-Islám, Qadian, Punjab, and in its contents gives clear indications that its real object is to support the novel claim to the Messiahship of the late Mírzá Ghulám Ahmad of Qadian. . . . The need for a new English translation is based on the alleged incompetence of previous translators, of whom it is said that their ignorance of Arabic is great and their religious prejudice is strong. The present translator is, we believe, a non-Arab and is therefore a foreigner, and it is now his opportunity to show that even a foreigner can be an Arabic scholar, and that a commentator, with a good stock of religious prejudice, as this commentary shows him to possess, can do impartial and scholarly work. . . . The translation appears to be little more than an adaptation of previous translations. . . . On the whole, the commentary is very disappointing. The plan adopted, that of Christian commentaries, is good and a very valuable book might have been prepared, but its value is much depreciated by its dogmatic tone, its assumption of the ignorance of its readers, its depreciation of the views and work of other scholars and its fanciful interpretation of passages which it is assumed can lend themselves to the support of the claim of the Qadiani sect. Thus, instead of a scholarly commentary which all Oriental scholars would have welcomed with delight, we have a sectarian book, evidently composed to spread and enforce the claims of a modern sect which all good Muslims must repudiate.[1]

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[1917] Muḥammad ʻAlī, Maulānā. The holy Qur'ān: Arabic text, translation and commentary. 4th ed. rev. Lahore (Pakistan), Aḥmadiyyah Anjuman Ishāʻat Islam, 1951. lxxvi, 1254.

This work first appeared from Woking (England) in 1917, published by the Islamic Review. In 1920, the Aḥmadīyah Anjuman Ishāʻat-i-Islām whose president the translator was at that time, reissued it from Lahore. In 1927, the second edition appeared, both from Lahore and Woking. In 1935 the third edition appeared from Lahore, where the fourth

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[1]Sell. A Qadiani commentary on the Qur'an. (In Moslem World, v.IX, p.98-99, January 1919)

edition too has been published after a thorough revision.

The format, printing style and textual structure of this work is very fascinating from the reference angle. The thoroughly analysed tables of contents (one for the long introduction and the other for the translation) are of immense help in locating quickly passages from the holy text and comments upon them. The various catchwords on top-margins and other marginal symbols assist well in the task. Improvised subject-headings for the Quranic Sections in the Chapters are a novelty and aid in the subject approach to the translated text. Prefatory notes to the Chapters and the Sections, and copious footnotes provide further help in this respect. Two indexes, one for the Arabic terms explained in the footnotes and commented on elsewhere, and the other for translation proper, are the other reference features of this work.

A long introductory chapter discusses topics like: Qur'ān and its Divisions; its Spiritual Force; its comparison with earlier Scriptures; comparative study of the bookish religions; Life after Death; Status of Women in Islam; Purity of the Quranic text: its evolution in codex form; variations in readings; transliteration of Arabic terms and Biblical characters; and, hints for the proper reading of the Qur'ān. All these topics have been analytically listed in an independent table of contents. Another table of contents, as pointed out earlier, has been provided for the translated text including the prefatory notes for the individual Chapters and Sections. The table, being thoroughly analytical, serves as a guide to the three structural divisions, i.e. the Parts, the Chapters, and the Sections, which are

used concurrently in this work.

Each Chapter begins with a prefatory note, which comments upon its title, discusses briefly its subject-matter, mentions the time and place of its revelation (as a whole as well as on its constituents). An abstract of the various Sections constituting the Chapter, together with a discussion (in brief) of their relation with the other Chapters or their Sections, has also been provided in that note. After the note, the translated text is printed on one side and the original Arabic on the other side of the same page. On both sides, the Verses are listed and printed independently, the serial numbers (on the English side only) being provided for each Verse. In serialising the Verses the 'Kūfah' style of reckoning has been followed.

Brief comments on words and individual Verses have been provided in the form of footnotes. As claimed by the author, these notes are based upon works of famous Muslim commentators and lexicographers. References to them are often cited in this respect. These are given in abbreviation, a fuller and detailed form of them appears in preliminary pages (p.lx-lxi). References to the Quranic passages, in these footnotes, are made by mentioning serial number of the Chapters and number of Verses within them, both being separated by a colon. Similarly, references to the works of Ḥadīth are made by means of their short titles followed by (i) either number of the 'Kitāb' [= book] of that work, or (ii) by mentioning the number of their volume together with page references. The commentaries on the Qur'ān have been referred to by the number of the Chapters of the Qur'ān and the number of the Verses

in them; and, references to the lexicons are by means of the root of a word. All these footnotes have been numbered in one sequence throughout the book. The serial numbers have been used for the purpose of cross references within the footnotes, and they facilitate their use through the index.

This work has been equipped with two indexes. The first one lists Arabic 'words and phrases', in their transliterated form, which have been explained in the footnotes and prefatory notes of the translation. The second is a subject-index which is quite exhaustive in respect of certain topics. Those selected topics, for ready reference, are listed at the beginning of the index. The chief characteristic of the index is the use of English terms in preference to the Arabic terms. Names of the Biblical characters which occur in the Qur'ān are given in their Anglicised form. A conversion list from their Arabic form appears in the preliminary pages (p.lxiv). In the index, however, frequently references have been provided from Arabic terms not used, to the English terms used therein. In scope, the index covers not only the translated text but also the introductory chapter, prefatory notes to the Chapters, and the footnotes. For referring to the text different styles have been used: the two numbers separated by a colon refer to the Chapters and the Verses; single numbers stand for the continuously serialised footnotes; and numbers following the abbreviation 'p.' are meant for the prefatory notes given on that page.

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[1934] Yusuf Ali, Abdullah. The holy Qur-an: text, translation and commentary. 3d ed. Lahore, Ashraf, 1938. 3v.

Contents: v.I, introduction matter and Chapters I to IX (Parts I to X); v.II, Chapters IX to XXIX (Parts XI to XX); v.III, Chapters XXIX to CXIV, (Parts XXI to XXX), and index.

First published in 1934, this is the most widely used English translation of the Qur'ān by a modern Indian scholar who, in his own words, has

> explored Western lands, Western manners, and the depth of Western thoughts and Western learning, to an extent which has rarely fallen to the lot of an Eastern mortal. But [who has] never lost touch with [his] Eastern heritage.

In this work, the translator has endeavoured to accomplish the

> task of understanding the original and reproducing its nobility; its beauty; its poetry; its grandeur; and its sweet, practical, reasonable application to everyday experience.

Herein he desired, to quote his own words again,

> to present. . . .an English interpretation, side by side with the Arabic text. The English shall not be a mere substitution of one word for another, but the best expression I can give to the fullest meaning which I can understand from the Arabic text. The rhythm, music, and exalted tone of the original should be reflected in the English interpretation. It may be but a faint reflection, but such beauty and power as my pen can command shall be brought to its service.

S.M. Zwemer in his review of this version[1] has remarked: "the author appears to have a good knowledge of the English language and of Arabic."

The preliminary pages contain: brief account of the 'commentaries', 'translations' and 'divisions' of the Qur'ān; an Arabic-

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[1](In Moslem World, v.XXV, p.415, October 1935.

English transliteration schedule (as used in this work by the author); a note on 'punctuation marks in the Arabic text'; a list of 'abbreviations' used and a brief list of the 'useful works of reference'.

A long poetical 'introduction' in "rhythmic prose or free verse" is also provided at the beginning of the work. This introduction in poetical form is, in fact, part of the "rhythmic commentary" which the translator has provided to each and every Chapter of the Qur'ān. It is meant to provide an atmosphere before entering the text proper, and it sums up the devotional feelings of the translator towards God, His message, and the personality of the Prophet. Zwemer, however, finds no real value in this section which he says "has no particular merit."[1]

The text-page has been divided into two columns: the right-hand side contains Arabic text, the left the English translation. "The Arabic text is printed from photographic blocks and the calligraphy is excellent."[2] The Arabic text has been printed in the usual Oriental style and begins with a chapter heading consisting of serial number of the Chapter, its title, place of revelation, its chronological order, total number of Verses it consists of (reckoned in the Kūfah style) and total number of the Portions it contains. Every Verse is printed independently and its serial number appears before its text. Punctuation marks have been very carefully used in the text to guide proper reading. On the margins, at the right side, the structural divisions of the Parts and the Portions, have been marked in the usual style.

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[1] Ibid., p.416.

[2] Ibid., p.415.

The translation of a Chapter is always preceded by an introductory note, in which the author introduces topics covered in the Chapter, usually in relation to the other passages on the same topics. He summarises the philosophy and moral teachings of the Chapter too; the chronological sequence of the Chapter, and its place in the entire revealed literature is also discussed. Usually this introduction contains one or two paragraphs of the "rhythmic commentary", referred to earlier, to provide a reader with a feel of the 'atmosphere' and the 'mood' of the Chapter. In fact, the translator often inserts this type of poetical explanation wherever he wants to create a rhythmic mood. Every paragraph of this commentary is serialised so as to give all of them a sequence with the idea that they can be read independently before proceeding to study the book itself, "to get a general bird's eye view of the contents of the holy book." Wherever this type of commentary is added within the translation of a Verse, it has been printed in small type in order to distinguish it from the translated text, or as the author puts it: "to distinguish at a glance the substance from shadow."

The translation of every Verse is printed independently and every Verse is serialised for locational convenience. The inclusive numbers for a page appear at the top-margin of each page. The beginning of a new Portion within a Chapter has been marked clearly. Sub-division of those Portions, which are not normally part of the traditional divisions of the text, have also been used. The sub-divisions have been indicated by the use of florally decorated initial letters. The chief purpose of this sub-division is to bring to a

reader's notice the Verses related together on the basis of a subject.

Elaborate footnotes have been used to provide: "to the English reader, scholar as well as general reader, a fairly complete but concise view of what [the translator] understands to be the meaning of the text." The copious footnotes are numbered serially and all references to these footnotes and cross references within them are made by these numbers. These notes are further supplemented by lengthy appendices which relate to many Chapters independently. Being of comparative nature, these appendices discuss certain important concepts, historical events, and mythological characters which have often figured prominently in the Islamic literature.

The author contemplates an exhaustive index to be issued as an independent volume. The present index, therefore, is merely a tentative one and covers the supplementary material along with the text. References to the various sections of the work are distinguished by means of abbreviations: 'S' refers to the Sūrah and is followed by its serial number, a colon, and number of the Verse; 'C' refers to the serial number of the rhythmic commentary; 'Intro' refers to the introductory notes of the individual Chapters; 'n' followed by serial number stands for the serialised footnotes; 'app.' refers to appendices; and 'p' has been used for all other page references to the material not covered by any other abbreviation.

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[1935] Friends' Quran Society, Simla (India). Al-Quran: English interpretation with Arabic text, and brief explanatory notes, including a discourse on five glorious principles of Islam, a portrait of the life of prophet Abraham; with a foreword by S.N.A. Jafri. Simla, The Society, [1935].

[1938] Pickthall, Marmaduke. The meaning of the glorious Qur'ân: text and explanatory translation. Hyderabad--Deccan, Govt. Central Press, 1938. 2v.

Contents: v.I, Prefatory note by Sir Akbar Hydari; Translator's forewords to the present and original editions; Introduction by translator: Publisher's note; Note by the proof-readers; The Glorious Qur'ân p.1-378; List of Sûrahs; Appendix; v.II, The Glorious Qur'ân, p.379-826; List of Sûrahs; Appendix; General index.

"This is the first English translation of the Qur'ân", claims the translator in his foreword, "by an Englishman who is Muslim." It has, therefore, been presented primarily "with a view to the requirements of English Muslims."

The text published along with the translation is a reprint from the Royal Egyptian edition of the Qur'ān, whereas the translation (which was first printed independent of the Arabic text in 1930) has been based upon a Turkish edition of the Qur'ān published in 1246/1830.[1]

This work begins in the Arabic style from the right side of the

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[1]Lithographed in the calligraphic style of Sayyid Muḥammad, popularly known as Shakar Zādah; published from Istanbul. For its various editions see the catalogue of Al-Azhar University Library, v.I, p.13, 22, 23 and 27.

book, and pagination runs from right to left. Consequently preliminary material precedes the text at the right-end of the book, which is not a normal procedure in Arabic works having introductory material in English.

The preliminary pages contain: a seven-paged 'introduction' which provides a biographical sketch of the Prophet; a foreword by an official of the Nizam's government; and, a publisher's note pointing out differences in the titles of some Chapters, names of some Parts (which differ from the Egyptian edition), and on the place of revelation of certain passages. The table of contents, however, has not been provided at this place. It is given at the other end (i.e. left end) of the book and lists names of the Chapters in English as well as in Arabic. There, the table is followed by a note (in English and in Urdu) providing guidance on the punctuation used in the Arabic text to guide the proper recitation of the Qur'ān.

The text of a Chapter and its translation is usually preceded by a prefatory note in which the translator discusses briefly significance, subject-matter, and chronological order of the Chapter. Right-hand pages contain the Arabic text and the translation is printed on the opposite verses. The rectos are equipped with catch-words at the top which indicate the structural division into Parts, and the titles of the Chapters. Other divisions are indicated over the right-margins. Every Verse in the Arabic text is numbered in traditional style. On the translation side the number initiates the translation. The structural divisions: Parts, Chapters and title of the Chapters are mentioned over the margins on the translation side too.

Two indexes, very brief and limited in scope, are given at the end of the second volume. The 'general index' refers to the most common words and concepts discussed in the translation. The two-pages 'index of legislation' separates from the general index, topics related to daily practices of a Muslim's life. The references are to the Chapters and their Verse-division by means of their serial numbers, and not to the pages.

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[1947] Anjuman Ahmadiyya, Rabwah (West Pakistan)
The holy Quran with English translation and commentary; published under the auspices of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, second Successor of the Promised Messiah. 1947- (in progress). Qadian, The Anjuman, 1947-

Contents: v.I, books of references with their abbreviated titles; system of transliteration: general introduction; acknowledgement; Chapters I-IX. V.II, [published from Rabwah, Pakistan], pt.I, Chapters X-XVIII.

This gigantic work, consisting of the Arabic text side by side a new translation and commentary, by a body of scholars belonging to the Aḥmadīyah sect of Muslims, is still in progress. The first volume of this work was published from Qadian in India, in 1947. But the office of the Association was shifted to Pakistan in the same year and the second volume's first part was issued from that country in 1949. No further part has been issued since. Apparently the Association is not in a hurry to complete the work since the editors have emphasised that: "this is not a commercial enterprise."

It appears that the present attempt is to revitalise an earlier programme which began in 1915 by the Association but was abandoned due to some unspecified reasons. There is, however, no reference anywhere in the present work to the previous attempt, and the title page of the second volume specifically mentions that this is the 'first edition'.

The chief importance of this translation and commentary is that it has been "prepared by Arabic knowing scholars and [is] firmly based on a knowledge of the Arabic language, its canon and idiom." It is, therefore, characteristically strong in linguistic interpretation of the Qur'ān. The sole purpose, as claimed by the editors in the preface, is to "reveal the true meaning of the text" without any colouration from ancient, medieval or modern commentaries. The collaborating translators have expressed their belief that "a translation based on a commentary reflects an individual opinion and not the real meaning of the text." To avoid this, they have very carefully kept apart foreign elements from the text of the translation. All the words which are used in the translated text and which do not exist in the original Arabic have been printed in italics to show that they have been added either for grammatical requirements or for clarity in expression. So also all the supplementary material, the linguistic and commentary notes, have been printed (visually) separate from the translated text proper in order to avoid any possibility of their intermingling with the sacred text.

A lengthy 'general introduction', given by the Chief of the Aḥmadīyah sect, at the beginning of the first volume, serves as a preface to a "scientific study" of the entire revealed text. It discusses some important concepts from that angle.

The Arabic text is very well printed and occupies the right-half of a page. The usual Chapter heading contains information as regards to its title, sequence number, place of revelation, numbers of the Portions in it, and the total number of Verses it consists of. The Verses are printed individually, the serial number appearing at the end of their text in the traditional style. The serialisation of the Verses is different from usual methods: "the author considers that the Bismillah is a verse, not only at the beginning of the Fatiha, but at the beginning of other sūras as well, so he has a numbering of verses all of his own."[1] Care, therefore, is required to locate a Verse in this work from a given reference, or to cite a reference from it.

The translation, likewise, is printed verse by verse and the serial number of the Verse is given before its text. Larger type has been used to print the translated text to make it visually distinct from the other material.

A short introduction precedes the translated text of every Chapter. It provides a summary of the topics discussed in it, and comments upon the subject-matter in relation to other passages of the holy book on the same topics. It also contains some remarks about the chronological sequence of the Chapter and its segments, and the events associated with the revelation. The purpose of this discussion is not to establish any authentically chronological order within the Quranic passages, but, "to convince the reader that the Quran forms a thoroughly coherent and consistent reading."

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[1]From a review of this version by James Robson (In Moslem World, v.XXXIX, p.294, October 1949)

Within the translated text, frequent cross references have been provided in order to bring to the reader's notice all the possible passages pertaining to that topic or otherwise related to the Verse from which the references are being made. Superior letters have been used to mark these referential notes, which are listed just below the text of a Verse. The list is enclosed between two solid lines. The references are to the Chapters by means of their serial numbers and their Verses (as reckoned in this edition in a special way).

Notes attached to most of the Verses are of two types: (they have been serially numbered throughout the work) (i) the short notes under the caption 'important words', comment on different meanings of the Quranic terms. Often an illustrated comparison is made of the synonymous terms used elsewhere in the holy book. Roots of those terms are often pointed out and the other derivatives from them are enumerated and discussed briefly. Robson has pointed out:

> these notes often contain much irrelevant material, as all the possible meanings are usually mentioned. He frequently discusses deviations, but in these he should be followed by caution, as his derivations are liable to be determined by the light of intuition rather than by any scientific principle.[1]

(ii) The second type of footnote provided for every Verse is titled as "commentary". These lengthy notes discuss the concepts contained in the Verses in the theological, philosophical and historical background. Frequent references to Ḥadīth literature and Tafsīr works are made to elucidate the point of view. An attempt is made to interpret

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[1] Ibid., p.295.

the Verses to a Muslim mind which is under the impact of modern science and scientific thinking. Robson has remarked that:

> in the commentary allegorical interpretation is characteristic. Ahmadiya beliefs often appear, occasionally in connection with passages which seem unconnected with them. Here and there the commentator becomes almost lyrical in speaking the beauty of the Quranic teaching. He shows a strange mixture of thought in the way in which he can use critical and scientific jargon at one moment, and put forward uncritical and unscientific ideas at another. He is greatly lacking in a historical sense.[1]

Quotations from religious literature, Islamic as well as others, are frequently used in support of arguments. They are distinctly printed: within inverted commas when short, and in closer type when long. Quotations from the Qur'ān, however, are always italicised in the commentary for distinction. Original works, from which the quotations are made, are cited in abbreviation. Their complete detail appears in a classified list given in the preliminary pages.

In the notes the topics, particularly of controversial nature, are discussed in comparison with the other scriptures and their expositional works. The purpose chiefly is to refute the principal objections levied against the Islamic teachings and ideologies. It is an endeavour to remove religious bias and prejudice among the intelligent and thoughtful followers of the different religions of the book.

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[1955] Sher Ali. The holy Qur'ān, Arabic text and translation; by Maulawi Sher Ali. Washington, American Fazl Mosque, 1955. 639p., index.

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[1] Ibid.

Excerpts from Kenneth Cragg's review[1] of this version:

The production of this work is admirable and the publishers are to be congratulated on a clear type, fine format and excellent workmanship. The edition, with its long introduction, will also serve as a useful and convenient source book for the teaching of the Aḥmadiyyah Community, centred at Rabwah, West Pakistan. . . . It is just this second virtue which makes the problem for a reviewer, since it is very clear that the special doctrines and, in some senses, pleading of the Aḥmadiyyah interpretation of Islam have entered seriously into the rendering of the text. . . It may be noted that the verse numberings here in this translation are, with the exception of Surah ix, one verse ahead of the standard edition, owing to the fact that the publishers have accounted the Bismillah, at the head of every Surah save ix, as one verse. . . . There are numerous doubtful translations which suggest the English version should be treated with considerable caution. . . . Mistranslations, or renderings that mystify, will be found. . . in plenty. There are also a number of literalisms which do not read very intelligibly in English. . . This literalism obscures the sense. . . . Introduction to the translation covers familiar ground and summarises at length the main teachings of the Aḥmadiyyah Community, its attitude to the Biblical Scriptures and to the Qur'ān. While the section on 'Aḥmad, the Promised Messiah', is a very short conclusion to the Introduction, the whole approach is made from within the philosophy of his teachings. There is a depressing crudeness or superficiality about the discussion of those items of Christianity which call for treatment in the Introduction. . . Christianity and the Qur'ān cannot be fruitfully confronted with each other, save on the fullest basis of adequacy to each. Such a basis is not provided by this Introduction. . . . It represents an effort notable in its intention, but we could have wished it a more commensurate attainment.

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[1](In Muslim World; v.XLVII, p.341-42, October 1957)

VI

ENGLISH TRANSLATIONS OF THE QUR'AN

English translations of the Qur'ān are very many, perhaps more than in any other language of the West or the East. Most of the translators subscribed to the claim that the Qur'ān is a book whose power and beauty seem destined to remain locked up with the language in which it was delivered. No one, probably, has questioned the belief that the contents of the scripture are too fragile to endure transplanting into an alien speech and cadence. It is therefore natural that, in spite of his best efforts to be faithful in transplanting the religious ideas in a foreign language, a translator may fail here and there in his attempt. Consequently, it is understandable and (up to a certain extent) justified if the result is not approved by one or the other circle of the probable users of that translation. The dissatisfaction with a translation has often resulted in a new attempt in the same direction by someone else; at least that has been the history of the Quranic translations in the English language. But, sometimes the expression of that dissatisfaction and disapproval has been in a language which is unworthy of the scholarship and religious tolerance to which all the faiths aim at or at least preach; and which should not exist in the present era of co-existence.

In an attempt to analyse the basis of disapproval of one or the other Quranic translations, one finds two basic reasons for it; first is the (religious) attitude of the translator, and the second is the motive behind his attempt at the translation. The religious attitude of some of the famous translators is evident from the titles (or sub-titles) of their works: "The Alcoran of Mohammed" (Ross), "The speeches and table-talk of the Prophet Muhammad" (Lane-Poole), "The Koran interpreted" (Arberry), and "Meaning of the Glorious Koran" (Pickthall) are sufficient representatives of the critical or devotional attitude towards the scripture. "It may be reasonably claimed that no Holy Scripture can be fairly represented by one who disbelieves its inspiration and its message"[1] is a claim put forward by Pickthall. However logically valid this claim may be, it seems queer in this era of universalism in human knowledge.

As for the motives behind the attempts at translating the contents of the Qur'ān, they can be roughly classified into four types: a critical estimation; a comparison with other divine books; faithful representation in a foreign language; and, glorification of the scripture. All the works mentioned in this chapter along with those described in the previous one and the succeeding two, can be easily classified into these four categories of motives. Their translators belong definitely to a faith: Christianity or Islam; all of them are

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[1]This idea has been discussed in: Shellabear, W.G. Can a Moslem translate the Koran. (In Moslem World, v.XXI, p.287-303, July 1931)

non-Arabs; and, a majority of them are religious missionaries. Some are, unfortunately, extremists in their attitude, a number of them are liberals; but each one of them had a personal motive and definite purpose before him whether he has expressed it clearly or not. An unmotivated translation can be produced, probably, by the process termed as 'machine translation': precise, detached, impersonal, and unbiased. But, that type of paraphrasing can hardly be useful and justified for any religious classic like the Qur'ān. That will not serve the very purpose of the translation. The motive, therefore, is unavoidable and one has to choose his preferred motive before picking up any of the following translations:

[1649] Ross, Alexander. The Alcoran of Mahomet, translated out of Arabique into French, by the Sieur du Ryer. . . .and newly Englished, for the satisfaction of all that desire to look into the Turkish vanities. (The life and death of Mahomet, etc. A needful Caveat or Admonition for them who desire to know what use may be made of, or if there be danger in reading theAlcoran). Lond., [Rendal & Taylor], 1649.[1]

> The version is. . . .inaccurate, and contains frequent transpositions, omissions and even additions.[2]
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> Such was the somewhat inglorious beginning of the English interpretation of the Holy Book of Islam. . . .with which the English public had to be content for nearly a century;

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[1]The British Museum Catalogue of Printed Books mentions three subsequent editions in 1649, 1688, and 1718 from London; The Library of Congress Catalog mentions first American edition of the English translation of du Ryer's French version, without mentioning the name of the English translator, published in 1806 by Henry Brever, Springfield (Mass.)

[2]Zwemer, S.M., Translations of the Koran. (In Moslem World, v.V, p.248, July 1915)

and it is small wonder that they were not impressed.[1]

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[1734] Sale, George. The Koran: commonly called the Alkoran of Mohammed: translated into English from the original Arabic, with explanatory notes taken from the most approved commentators, to which is prefixed a preliminary discourse. Lond., Warne, [1877]. xv, 145, 470. (Chandos Classics).

No other English translation of the Qur'ān has been so much in use, so much criticised, or has so much influenced the subsequent translations as this version of Sale. Ever since it first appeared in 1734, it has been frequently printed, selectively reprinted, and variously published with supplementary material. Among the countless editions, the following are worth mentioning, since each has some special feature for users of Sale's translation:

1850: "A new edition with a memoir of the translator and with various readings and illustrative notes from Savary's version of the Koran." [Le Coran, traduit de l'Arabe. Paris, 1783.] Lond., Tegg, 1850. xvi,132, 516p. In America published by Moore, Philadelphia, in 1857.

1882: Titled as "A comprehensive commentary on the Quran, comprising Sale's translation and preliminary discourse, with additional notes and emendations, together with a complete index to the text, by E.M. Wherry;" published in Trübners Oriental Series in 1882.

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[1]Arberry, Koran Interpreted, p.10.

1900: With "explanatory notes selected by Frederic Mynon Cooper, to which is prefixed a life of Mohammed;" in Home Library, from New York, Burt, 1900.

1923: 9th ed. "With the character of Mohammed from Gibbon's Rome." Philadelphia and London, Lippincott, 1923.

1929: "With an introduction by Sir Edward Denison Ross." London, Warne. 608p.

It should be taken into account that Sale's version, very popular as it has been in the West, has been severely criticised by Muslim scholars particularly those who themselves attempted to translate the Qur'ān. Hafiz Ghulam Sarwar, as quoted by Shellabear[1], has very bitterly commented upon Sale:

> Sale has left no stone unturned to represent the Holy Qur'ân as preaching the very opposite of what it does. But he has not succeeded in his attempt. All scholars have now recognised his limitations and his bias. His translation is biased, wrong and antiquated. . . .He has distorted his authorities (the commentaries mentioned in his notes) far more extensively in the footnotes than he has done in his translation.

Sale has been accused of suffering from "prosecuting lawyer's bias"[2], by Sarwar. Arberry too has mildly referred to the partiality of Sale: "he was not troubled by motives of scholarly impartiality."[3]

Sale's translation is based very largely upon the text and notes in the Latin translation of theQur'ān by Lewis Marracci, entitled

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[1]Shellabear, W.G. Is Sale's Koran reiable? (In Moslem World, v.XXI, p.127, April 1931)

[2]Ibid.

[3]Arberry, Koran Interpreted, p.10.

Refutatio Alcorani (Padua, 1698), although he has not explicitly acknowledged it. Sir E.D. Ross, in his introduction to an edition of Sale's translation has remarked that:

> a comparison of the two versions [i.e. Marracci's and Sale's] shows that so much had been achieved by Marracci that Sale's work might almost have been performed with a knowledge of Latin alone, as far as regards the quotations from Arabic authors. I do not wish to imply that Sale did not know Arabic, but I do maintain that his work as it stands gives a misleading estimate of his original researches, and that his tribute to Marracci falls far short of his actual indebtedness.[1]

The introductory material by the translator is in two sections: first, a prefatory note addressed "to the reader", which discusses in brief the significance of the Qur'ān for Christians; attempts at the English and Latin translations of the book; plan of the present English translation; comparison of the Gospel and the Qur'ān; etc. The second section, "preliminary discourse", is a significant contribution of Sale and discusses in eight sections: Arabs before Mohammed; Christianity and Judaism at the time of the Prophet; Koranic structure; concepts of Koran; Koran in civil and social affairs; and, the Muslim sects. The purpose of all these sections, as indicated by the author, is to prepare a reader for "entering on the Koran itself" and to discuss matter which "could not so conveniently have been thrown into notes." This discussion has been supplemented by three visual charts and one plan. The genealogical charts show the genuine and "naturalised" Arab tribes and the tribe of the Quraysh. The plan shows the interior of the Makkah in

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[1]As quoted in the Review, (In Moslem World, v.XX, p.208, April 1930)

picture as well as in diagraminatic form.

The text is divided into chapters on the line of the Quranic Chapters, and each is dealt with individually. Only serial numbers of the Chapters have been indicated as running title over top marginal corners. Within the Chapters, the Verses have not been serialised so that it is difficult to arrive at a specific Verse if a prior reference is given; some space left in between two sentences does not always indicate an end or a beginning of a Verse.

Footnotes contain comments on words, phrases, and passages of the Quranic text. These comments, as claimed by the author, are based upon Muslim commentators' works. Lower case letters refer to the commentatory notes given in the footnotes, and numerals within those notes and footnotes refer to the authorities quoted in them. There is, however, no consolidated or detailed list of those authorities anywhere in the work. In respect of the medieval Islamic commentaries on which Sale has claimed to base his explanatory comments, the following remark of Ross is somewhat significant:

> I have therefore been forced to the conclusion that with the exception of al-Baidhawi, Sale's sources were all consulted at second hand; and an examination of Marracci's great work makes the whole matter perfectly clear.[1]

A short index covers text as well as notes, but only the "principal matters" have been listed in it. Biblical characters and terms, and theological terms in English have been used and their Arabic

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[1] Ibid., p.208.

equivalents ignored in the index.

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[1861] Rodwell, J.M. The Koran translated from the Arabic; [with an introduction by Rev. G. Margoliouth]. Lond., Dent, 1911. xvi, 506p. (Everyman's Library, [280]).

In 1861, when this version was first published from London (William & Norgate), it was titled as: The Koran, translated from the Arabic, with introduction, notes and index; the Suras arranged in chronological order.[1] A revised and 'amended' edition (2d) was published in 1876, also from London (Quaritch). With Margoliouth's introduction, it was first issued in 1909 in Everyman's Library series. The present edition is a reprint of the same edition.

This work of Rodwell marks the first attempt in English to rearrange the Quranic Chapters in a chronological order in the sequence in which they were supposedly revealed to the Prophet. In the traditionally arranged text of the Qur'ān, as remarked by Rodwell:

> late Medina Suras are often placed before early Meccan Suras; the short Suras at the end of the Koran are its earlier portions; while, verses of Meccan origin are to be found embedded in Medina Suras, and verses promulged at Medina scattered up and down in the Meccan Suras.[2]

Thus the traditional text, according to him:

> assumes the form of a most unreadable and incongruous patchwork. . . and conveys no idea whatsoever of the development

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[1] Ibid., p.282.

[2] Preface, p.2.

> and growth of any plan in the mind of the founder of Islam, or of the circumstances by which he was surrounded and influenced.[1]

To achieve this purpose, therefore, Rodwell has attempted here to present the holy text in its evolutionary order, basing his assumptions on: the science of revelation ['Ilm al-Nuzūl] as enunciated by Muslim scholars; researches of Theodor Nöldeke (Geschichte der Qorāns, Leipzig, 1909-38), Gustav Weil (Mohammed der Prophet, Stuttgart, 1843) and of Sir William Muir (Life of Mahomet, Lond., 1857-61).

This rearranged text of the Qur'ān in translation, it must be remembered, is only partially chronological. The translator has re-arranged all the one hundred and fourteen Chapters, but he has not separated (on a chronological basis) the differently revealed portions which were combined to form a unit, at the time of the Uthmanic canonisation, thirteen centuries ago. Some of these Chapters, as Rodwell himself has pointed out, contain passages which were revealed at different places and different times. He has not broken such mixed portions and has not rearranged them in a chronological order, which would have been an ideal in this case. He contented himself with pointing out those portions in the footnotes at the proper places.

Margoliouth, in his 'Introduction' has hinted at the style of Rodwell's translation:

> Rodwell's rendering is one of the best that have as yet been produced. It seems to a great extent to carry with it the atmosphere in which Muhammed lived, and its sentences are imbued with the flavour of the East. The quasi-verse form,

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[1] Ibid.

> with its unfettered and irregular rhythmic flow of lines, which has in suitable cases been adopted, helps to bring out much of the wild charm of the Arabic.[1]

There is no elaborate table of contents for the text; a single page "index to the Suras" provides serial order of the Chapters, as given to them in this work; their equivalent number as used by Fluegel in the Arabic text which he edited; and the page reference on which the translation of the Chapters begins in the work. A short addenda follows this list, and is itself followed by the author's preface; in which Rodwell gives a brief account of the original compilation of the Qur'ān, previous attempts in the chrono-analysis of the text, and motives behind his attempt to rearrange the text chronologically.

In the translated text of the Chapters, their traditional sequence numbers and the new serial numbers given by Rodwell, have both been indicated. To avoid confusion, the new serial numbers are given in Roman and are enclosed in brackets. The traditional sequence numbers are printed underneath them, and are followed by their translated titles, place of revelation and total number of Verses. The latter has been adopted from Fluegel's edition, but every Verse has not been numbered. The text of each Verse, however, has been printed independently: one line to one Verse and overflow of material printed with a hanging margin. In long Chapters, where Verses are quite long, every tenth Verse has been given the serial number.

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[1]Introduction, p.x.

Frequently, footnotes are added to comment upon: chronological order of the Chapter and its segments; the place of revelation; event associated with it; linguistic peculiarities of Quranic terms; alternative translation of words; synonymous terms from other religious literatures; and, ideological conflicts from a comparative religion angle. Reference notes are also provided to bring related material, textual or explanatory, together.

A short but useful and analytical index has been provided. References are: to the Chapters by means of their serial number (as given in this book) in Roman numerals; to the Verse by means of Arabic numbers followed by the Chapter numbers; and, to explanatory material by page numbers enclosed in parentheses.

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[1880] Palmer, E.H. The Koran (Qur'ân), translated by E.H. Palmer; with an introduction by R.A. Nicholson. Lond., Oxford University Press, 1951. xix, 551. (World's Classics, 328)

Palmer's translation first appeared in 1880, in two volumes, in the series Sacred Books of the East (Nos., vi, ix) edited by F. Max Müller. In U.S.A. it was issued in a single volume edition in 1900 in the same series (no.vi). In 1928 it appeared in the World's Classics series with an introduction by Nicholson and ever since it has been frequently reprinted. The edition under description is a handy volume "admirably adopted for the use of students."[1]

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[1]From a review of the version (In Moslem World, v.XIX, p.423, October 1929)

Palmer's own introduction in this edition, has been replaced by Nicholson's eleven-paged introductory note in which he discusses: the personality and life of the Prophet; nature of Quranic revelations; the process of the compilation of the Qur'ān; possible chronological order; value of the scripture in the life of a Muslim; and, background of a few topics covered in the holy book. He has not, however, commented on the value and contribution of Palmer's translation in the Quranic studies. And, he has failed to point out "a number of serious mistakes and oversights in the translation." A.R. Nykl in his Notes on Palmer's 'The Qur'ân[1] has stated:

> Nicholson tells me that, though asked to write an introduction, he was not required to correct the mistakes in the text.[2]

Nykl has suggested, in serial order of the Chapters and their Verses, corrections to Palmer's translation by quoting the suggested translation from Rodwell's version of the Qur'ān.

The translated text adheres to the traditional order among the Chapters of the Qur'ān, but their Verses have not been independently printed. They are usually joined in short paragraphs, specially when they relate to one and the same topic. Every fifth Verse, however, has been numbered, the number appearing in brackets. The number of an important Verse is indicated at the top margin along with the number of Chapter as a heading for quick location of passages.

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[1]Nykl, A.R. Notes on E.H. Palmer's "The Qur'ân" (In Jl. American Oriental Soc., v.LVI, p.77-84, 1936)

[2]Ibid., p.77.

Very brief footnotes added to the text explain meanings of some terms, comment on grammatical nature of the word, provide information about events, places, persons, and social customs; and often supplement the expressions used in the text. Comparison with the theological synonyms from Christian and Jewish scriptures are also provided in these footnotes. A short index covers selected theological terms, Biblical characters and historical places and persons. Besides the translated text, it refers to the footnotes too.

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[1905] Abdul-Hakim Khan, Muhammad. The Holy Qur'an. Patiala (India), Rajinder Press, 1905. 917p.

Published also from London by the author in the same year; this translation is said to be the first English version undertaken by a Muslim.

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[1911] Abu'l-Fazl, Mirza. The Koran: a new translation from the original. New ed. (4th rev.). Bombay, Reform Society, 1955. xxxi, 667p.

This translation first appeared in 1911, and the Chapters were arranged in a chronological order. It also contained the original Arabic text. A brief description of that edition can be found in the preceding chapter of this Manual. Subsequent editions, however, were published without the Arabic text, and this fourth edition is arranged with its text in the traditional order; the chronological one has been left out.

There are three tables of contents provided to this edition: one gives the present order of the Chapters with their titles in English and Arabic; the other, "a table showing appropriate chronological order"; lists titles of the Chapters in canonical order but gives in two parallel columns their numbers in a chronological sequence as established by Al-Suyūṭī and Nöldeke. The third table covers the entire book, its preliminary as well as end-pages material.

Preliminary pages contain: a dedication page in which the translator has dedicated his version to "all English-speaking people of the World"; the three tables of contents; corrigendum and addendum; a prefatory note; preface to the fourth revision; a list of transliteration and an introduction. In the prefatory note, the author informs us that in his translation he has conformed as closely to the original text as possible. Occasionally he has supplemented footnotes to the translation to bring out the various meanings that a word, phrase or passage may bear. In the introduction he discusses the term 'Qur'ān'; its official recension; its division; its characteristics and difficulties of the text; language and scripture; and subject-matter of the holy book.

The text has been printed Verse by Verse, each serially numbered. Basically, in the text, the Chapter division has been adopted, but the other two divisions of the Parts and Portions have also been indicated by the use of symbol "¶" (for Part) and "‖" (for Portion) over the margins to show their beginning. No serial number has been indicated in either case. On the top margins, however, serial number of the Part is noted side by side the Chapter number, as running heading.

Words added to the text in an attempt to bring out the meaning are enclosed in brackets. The rarely used footnotes provide an alternative term; a reference to some other place in the text for related material; or an explanation which could not conveniently be used within the text.

A seven-paged "Glossary" lists important Arabic terms (in Arabic script) alphabetically, and provides: their transliterated form, grammatical nature, meanings, and reference to the Verses and the Chapters wherein they occur. The two-paged "subject-index" in English supplements the glossary, but is highly selective, so much so that it is virtually useless.

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[1930] Ghulam Sarwar. Translation of the holy Qur-ân; from the original Arabic text, with critical essays, life of Muhammad, complete summary of contents, by Al-haj Hafiz Ghulam Sarwar. Singapore, 1930. cxix, 377p.[1]

Extracts from a review of this version by W.G. Shellabear:[2]

> Mr. Sarwar devotes thirty-five pages of his introduction to a discussion of the demerits and deficiencies of the previous English translations by Sale, Rodwell, Palmer and Muhammad Ali, and he is particularly violent in his denunciation of Sale's translation. . . . 'It is the habit of these translators (especially Sale and Palmer) to give the worst possible aspect to the verses of the Holy Qur-ân, i.e. to make them look harsh, unreasonable, or unintelligible. Having done that, they add

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[1]Library of Congress Catalog (suppl. 20) gives date as 1929. Also published from Surrey, England, by S.M.S. Faruque (probably) in 1930; and Probsthein, London, in 1933.

[2](In Moslem World, v.XXI, p.91-93, January 1931)

note pretending to clear up the mess they make in the translation, but with the intention of piling up further ridicule on Islam and the professors of Islam.'. . . . After having thus roughly disposed of the translations of his predecessors, Mr. Sarwar describes in two pages 'the main features of this translation', and in six more pages deals with 'some technical points'. Then follows two essays on the Life of the Prophet, after which forty-eight pages are devoted to a summary of each Sura.

The actual translation of the text occupies 377 pages. The verses are all marked, following the Indian verse numbers, and each verse (except the very short ones) is divided into several short phrases; as the translator says, 'wherever there was a natural stop in the recitation of the original I have closed my line and started a new one with a capital letter as is done in poetry'. This makes the translation more readable. The English is generally good, better than Muhammad Ali's translation, and the printing and the paper are far better. Another important distinction as compared with the translation of his compatriot is that Mr. Sarwar has given us no commentary on the text; in fact there are no notes or comments whatsoever except those contained in the introduction. Thereby the translator has avoided many difficulties, and has made it more difficult for a reviewer to appraise the real value of the translation.

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[1930] Muhammad Ali. Translation of the holy Quran (without Arabic text) with short notes and introduction. Lahore, Ahmadiyyah Anjuman-i-Isha'at-i-Islam, 1930. cxvi, 631p.[1]

[1930] Pickthall, Marmaduke William. The meaning of the glorious Koran: an explanatory translation by [Mohammad] Marmaduke Pickthall. Lond., Allen & Unwin, 1930. viii, 693p.[2]

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[1]Library of Congress Catalog (v.82, p.179) gives the date as 1928. This version has been fully discussed in the preceding chapter of this Manual.

[2]The translation alone has been frequently reprinted in various countries ever since it first came out in 1930. To this translation, Arabic text was added in 1938 and the edition was published by the government of Hyderabad-Deccan. The same has been described in the previous chapter of this Manual. An important and widely circulated edition of the translation was published in 1953 by the New American Library, New York in the Mentor Books series (No. MS 94) and in 1959 (No. MT 233)

[1931] Badshah Hussain, A.F. The Holy Koran with commentary, in English. [Lucknow, Madrasah al-Waezin, 1931- (in progress)]

[1934?] Bodamialisade, Nejmi Sagib. The Gouran versified; by Nejmi Sagib Bodamialisade, the Saviour promised by God, the Versifier of the Gouran, the grace of Divine justice, the defender of the martyrs. Nicosia (Cyprus), Shakespeare School, [1934?- (in progress)]

Excerpts from a review of the first part, by S.M. Zwemer:[1]

The title page indicates the bizarre character of this apparently honest effort to commend the Koran to English readers. We quote from the Foreword: 'The Sacred Poems published in this book are but a part of my versified Gouran which, when completely published, will occupy about two thousand pages. I intend to publish this Sacred Work gradually, and I do hereby request the active support of all the Moslems of the world, and of all the Friends of Truth in every part of the world, of whatever nationality, creed and birth. Although in this first part only twenty-three pages of the text of the Versified Gouran are published, they are quite sufficient to achieve the first purpose by which I am guided; that is, to prove by internal evidence, by superhuman literary merits, that the Koran is nothing but the Word of God.' The doggerel that follows is really not worth the pains of author and printer.

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[1937] Bell, Richard. The Qur'ān: translated, with a critical re-arrangement of the Surahs. 2v. Edinburgh, Clark, 1937-39.

Contents: v.I, preface; errata; contents; bibliography; translation of the Chapters I-XXIV. v.II, contents; translation of Chapters XXV-CXIV; table of the main events in Muhammad's life; note on dating; list of Arabic words, names andother phrases explained in the notes; subject index to passage headings, introduction and notes.

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[1](In Moslem World, v.XXV, p.99, January 1935)

"The main object", remarks Bell in the preface about his present attempt, "has been to understand the deliverances of Muhammad afresh, as far as possible in their historical setting, and therefore to get behind the traditional interpretation."[1] This is the second attempt in English critically to edit and reproduce the Quranic text in a chronological order. The first attempt by Rodwell (described earlier) arranges the traditional Chapters in a (supposedly) evolutionary order, without disturbing the internal arrangement of their contents. In this work Bell has conjectured at a chronological sequence within the contents of the Chapters and discussed his theory without changing the usual order among them. Both these attempts, in fact, are two aspects of the chrono-critical analysis of the holy text, but neither of them is complete in purpose. Because, any rearrangement of the holy text based upon the chrono-analysis must upset the existing traditional structure of the scripture in two ways. It would not only change the order among the one hundred and fourteen Chapters (as Rodwell has attempted); but also it brings about a split in the contents of nearly one-third of them (as Bell has tried to point out, but has not actually done it). The result will be an entirely different text from the traditional one, giving it a 'natural' or evolutionary character by bringing homogenous portions in mutually related order.

A chronologically arranged text of the Qur'ān, as yet, is an ideal of the Western scholarship. Bell has not attempted anything

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[1]Preface, v.I, p.v.

similar to that ideal. He has stated clearly:

> The thorough arrangement of the Qur'ān in chronological order remains a complicated problem which must be left to others to solve. . . My main object has been to unravel the composition of the separate Surahs and if it be found that this has contributed to the solution of the larger problem and to the understanding of the Qur'ān, I shall be content.[1]

It is, however, felt that he would have done better to attempt the ideal by actually rearranging the entire text in "historical setting" instead of just pointing out the chrono-composition of the revelations. N.A. Faris, in his review[2] of the first volume of Bell's work, had suggested:

> my. . . suggestion is that the translator should follow the logical conclusion of his researches and re-arrange the Sūrahs themselves. This, in reality, is a minor detail and involves very little work; but unless it is done, the re-arrangement of the verses themselves loses something of its value.

In his attempt to trace the development of religious ideas in the Qur'ān, Bell divides the entire period of the revelation of the text to the Prophet, into three major divisions and tries to correlate activities of the Prophet to the revealed passages in the historical setting. The three periods are termed by him as "Sign Period" (the early life at Makkah); the "Qur'ān Period" (later life at Makkah and early at Madīnah); and the "Book Period" (after the advent of Islamic society at Madīnah and its early expansion). The criteria for classifying the text-passages into these three categories are Bell's own, although he derives

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[1] Preface, v.I, p.vi.

[2] (In Muslim World, v.XXVIII, p.409, October 1938).

very largely from previous researches in the field. Basically he searches for a historical identity between subject-matter of the Quranic passages and known events in the life of the Prophet. Then he analyses the vocabulary of the Qur'ān into the period-division and seeks an evolutionary use or gradual development in the meaning of certain terms and phrases. He also singles out a possible variation in rhyme, in order to group similar units of literary composition. For internal evidences he searches for a unity as well as diversity in thoughts contained in the text-passages of mixed nature. In spite of these analytical angles (and many more which he has explained in his preface and in the 'Note on dating') Bell has often failed to link up many passages of the Chapters to any definite period. Phrases like: 'probably', 'perhaps not', 'possibly' etc. and the very frequent use of '(?)' evidently prove that any chronologically arranged text of the Qur'ān is still a mere conjecture. Bell has acknowledged that: "the dates assigned to the passages in the translation are tentative merely, and do not profess to be final solution of the problem of the chronology of the Qur'ān."[1]

The translated text of the Chapters begins with a short note of 'Introduction', which contains the chrono-analysis of the particular Chapter. General policies and principles, in this respect, have been laid down in the preface (as mentioned above) and in the "Note on dating" at the end of the second volume. The introductory note discusses:

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[1]Note on dating, v.II, p.689.

individual Chapter in the time order of the Qur'ān; portions of the Chapters too are analysed there. Historical events are referred to, subject matter analysed, and the rhymes of the segments as well as of the whole unit are compared.

After the individual note on dating for the Chapter, translated text begins with the usual chapter-heading; which in this case consists of only the specific title of the Chapter (both, in transliteration and translation) and the Basmala (in translation). Text of the Chapter is divided into sections and subsections in the way which has no relation to the traditional division of the text. It is Bell's own method of grouping (the traditionally specified) Verses into topical sections, which he calls "natural division" of the text aimed at the better "understanding of this religious document." He terms this process "reconstructing" the passages in order to bring out the natural divisions. Unfortunately the mass of explanatory notes which he had accumulated in the course of his research had to be suppressed by the publisher for economy reasons. "The reconstruction of passages. . . [are] thus presented without the arguments which support them."[1] The suppression has affected the utility of the work for scholars; Faris confesses: "the matter of re-arrangement of the verses within each Sūrah is much more difficult to appraise, especially because the translator's notes, owing to the cost of printing, have been suppressed."[2]

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[1]Preface, v.I, p.viii.

[2]Faris, op. cit., p.409.

However,

> the average reader will find the paragraph divisions and headings a great assistance, though in the nature of the case they, as well as the entire make-up of the page, are dictated by the critical hypotheses on which the re-arrangement of the Suras is based.[1]

Brief, but frequently used footnotes do help a bit and provide in condensed form arguments in support of the seemingly arbitrary division.

The sections and subsections are improvised with subject-headings (printed in italics). Divided into two parts, with a colon in between, the heading gives the topic of the section and the probable period and event connected with it. Related sections are brought together by serialised numbers, and the headings are indexed collectively at the end to give a bird's-eye view of topics covered in the Qur'ān.

Translation of the Verses, grouped within the sections and sub-sections, has been printed in an ingenious and unique typographic style which endeavours to indicate the compositional complexities faced by the early canonisers of the Qur'ān in compiling the authentic version from all the available sources and records pertaining to the revelations to the Prophet. These "all possibilities of confusion in written documents" have been enumerated by Bell as:

> corrections, interlinear additions, additions on the margin, deletions and substitutions, pieces cut off from a passage and wrongly placed, passages written on the back of others and then read continuously, front and back following each other.[2]

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[1]Merrill, John E. Dr. Bell's critical analysis of the Qur'ān. (In Muslim World, v.XXXVII, p.13, April 1947)

[2]Preface, v.I, p.vi.

The setting of the print on a page signifies the derangement of text in the following manner:

1. Material, though revealed but not existing in an original Chapter, and added later: either when the Qur'ān was being canonised or before this under instructions from the Prophet himself, has been printed in two ways to show its nature of addition: (a) When the addition is short and is only a word or a phrase or even a short sentence added within a Verse, it is printed after a space from the original; overflowing matter is spaced likewise from the normal margin. (b) Longer additions consisting of a few Verses are separated from the original by two spaces to the right from the normal margin. (Any word added by the translator to the text is printed in parentheses).

2. Passages which were meant to be substituted by later and fresh revelations but were incorporated with them to form a unit at the time of the canonisation, are printed in parallel columns on the same page; the text at the left margin contains the early passage and that at the right column are the later (intended substituting) revelations. But, whenever Bell is not sure of the substitution, he refers to their nature in a footnote and prints the text in its original order without affecting it by the typographical techniques.

3. Portions which were independently revealed but were written on the back of a piece of writing material over which earlier revelations were inscribed, and at the time of the compilation the new and the old were supposedly amalgamated to form a Chapter (or a part of it); or when material from different "scraps" were conjoined in a similar

style; the nature of the amalgamation has been shown by means of dotted lines in the following way:

(a) "When it seems fairly certain that the one was written on the back of the other, a line has been printed in between them."[1]

(b) "Where an addition has been made on the back of a scrap or scraps from elsewhere, these are separated from what precedes and follows by lines thus ..... "[2]

(c) "Where there is a presumption that one passage was written on the back of another but a doubt remains, they have been printed consecutively as they stand in the text, and the presumption indicated by a line between them and down the side, thus ..... or ..... according as the first is considered to be later or earlier than the second."[3]

Throughout the work, Bell has conformed to the verse-reckoning of Fluegel, and the Verse numbers are printed before their text with a hanging margin. But, Bell's own innovations within Fluegel's numbering have to be noticed for correct references. He sometimes breaks a Verse into several parts, but very cautiously suffixes small letters to its number to indicate the split. The reason for this division as stated by Bell is:

> Verses have sometimes been broken up in accordance with older divisions shown by the occurence of internal rhymes within the present verses.[4]

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[1]Preface, v.1, p.vii.

[2]Ibid.

[3]Ibid.

[4]Preface, v.I, p.vii.

Bell's second deviation from Fluegel is thus explained:

> Where his [Fluegel's] verse-divisions do not correspond to what appears to have been intended, the numbers have been printed in the text instead of on the margin, and the natural verse division retained.[1]

Verses printed without their serial numbers in a hanging margin, but adjacent to their text have to be taken as one unit to get Bell's natural division of a Chapter.

As for the significance of his translation Bell has clarified:

> I have not aimed at literary elegance, but have rather sought to keep as close to the Arabic as the difference in the structures of the two languages would allow. The sometimes awkward inversions are due to an attempt, not however consistently carried through, to bring the equivalent of the Arabic rhyme-word to the end of the verse.[2]

Faris has remarked: "Bell is entitled to his own preference in matters of diction and style. On the whole the rendition is accurate: in a few cases it misses the idiomatic meaning through too literal a translation."

As mentioned earlier, Bell's notes in support of his chronological analysis have been suppressed by the publisher. The material in the form of present footnotes is a condensation of them. The notes now contain: (besides comments on period, place, and event associated with the segments) variations in the text of the Qur'ān; explanation of words and phrases; cross references to places where a fuller or related explanation is given; alternatives for the terms used in the translation; and, supplementary phrases to elucidate textual matter.

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[1] Ibid.

[2] Ibid., p.viii.

A two-paged bibliography, contained in preliminary pages of the first volume, is not a complete bibliography on Qur'ān or a list of all the works which Bell has consulted during his research. It lists only those works which have been referred to in his present work. Faris assesses it differently:

> From the bibliography it would seem that the translator's sources are for the most part secondary. While al-Baydawi's commentary is quite useful, it is by no means sufficient. Al-Ṭabari's Jāmi'al-Bayān fī Tafsīr al-Qur'ān is, in this connection indispensable.

Two indexes, brief but quite useful, have been appended. One, "list of Arabic words, names and other phrases explained in the notes", uses Arabic terms (transliterated) printed in italics as well as their English equivalents. The second, "subject index to passage headings, introductions, and notes", gives a synoptic view of the topics dealt with in the Qur'ān.

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[1943] Abdul Majid Daryabadi. The Holy Qur'an; translated from the original Arabic with Lexical, Grammatical, Historical, Geographical, and Eschatological comments and explanations, and sidelights on Comparative Religion. Lahore, Taj, 1943- (in progress).

Extracts from a review on this version by Arthur Jeffery:[1]

> This is the first fascicule of a new version of the Qur'ān with Commentary by an Indian Muslim. One wonders whether it will ever

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[1](In Moslem World, v.XXXV, p.160-161, April 1945)

be completed, or like so many such ventures, remain but a fragment. . . . The translator seems a very able and liberal man, who has made use of an astonishing range of English works of reference (some good and some very poor), as well as of Urdu and a limited number of Arabic sources. He is disarmingly frank as to his consciousness of the meagreness of his acquaintance both with Arabic, the language from which he translates, and with English into which he translates. Obviously, he has no linguistic training, for in his Introduction he lauds as merits of the Arabic language what are really its sad defects as an instrument for the expression of thought, and is much exercised over the impossibility of translating literally from Arabic into English, which of course, is true of any two languages, as is even more of a problem, as every teacher knows, when you try to translate from English or German into Arabic. . . . His work, however, is the result of seven years of labour of love, and can be accepted as such. From what appears in the first fascicule it is not likely to contribute anything to our better understanding of the Qur'ān, but it does contribute a very great deal to our knowledge of how the Qur'ān is being interpreted by modern, forward-looking, liberal Muslims in India, and is very revealing as to the manner in which such Muslims are able to interpret their sacred Scripture so as to minister to the needs of piety in a world very different from that in which the book was first issued to the Muslim Community.

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[1948] Greenless, Duncan. Gospel of Islam; edited and newly translated from the Holy Qurán with explanatory notes and introduction. Madras, Theosophical Publishing House, 1948. xlii, 215p. (World Gospel Series, v.I)

[1953?] The Koran, an edition prepared for English readers; being an arrangement in chronological order from the translations of Edward W. Lane, Stanley Lane-Poole, and A.H.G. Sarwar; decorated by Vera Bock. De luxe ed. Mount Vernon (N.Y.), Pauper, [1953?]. 234p.

[1955] Dawood, N.J. The Koran; a new translation. Harmondsworth (Middlesex), Penguin, 1955. 427p. (The Penguin Classics, 152)

Quotations from a review of this edition by Eric F.F. Bishop:[1]

> If Bell is complicated by the quantity of brackets and parallel columns, and if Arberry might be better for a few more aids to picking the right verse at once, Dawood is almost prohibitive of a quick reference. . . . Paragraphs are not enough. Other arrangements with the Fātiḥah as a kind of foreword and the succinct footnotes, just where necessary, are all to the good (not, however, that we would agree with them all). If the order in which the Surahs are presented may seem as arbitrary as that of any of the translator's predecessors, he states he is deliberately poetical at the start and more topical towards the close in his choice of order. . . . Uninitiated reader must certainly read the Introduction. The initiated will perhaps not agree with all the statements. . . . Errors and small omissions have crept in. . . . We are grateful for some of the renderings.

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[1955] Arberry, Arthur J. The Koran interpreted. L$_o$nd., Allen & Unwin, 1955. 2v. (Spalding Library of Religion)

Contents: v.I, contents, preface, Suras I-XX; v.II, contents, preface, Suras XXI-CXIV, index.

"At last the Qur'ān has found a worthy translator," exclaims Guillaume in his review[2] of this translation. In fact, his statement is not very far from reality. There are many things characteristic to this rendering which are non-existent in many previous translations of the Qur'ān; although from the angle of reference this edition lags behind in attracting as many users as it should have done had there been a few reference aids added to it. This does not, however, limit its normal use.

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[1](In Muslim World, v.XLIX, p.55-56, January 1959)

[2](In Muslim World, v.XLVII, p.248-49, July 1957)

In his 'rapid review' of Quranic translations in English, Arberry has attempted to prove that "a certain uniformity and dull monotony"[1] characterises all these translations 'from the seventeenth down to the twentieth century'. Having thus disapproved the previous translations he justifies his latest attempt in these words:

> My chief reason for offering this new version of a book which has been 'translated' many times already is that in no previous rendering has a serious attempt been made to imitate, however imperfectly, those rhetorical and rhythmical patterns which are the glory and the sublimity of the Koran. I am breaking new ground here.[2]

Guillaume has acknowledged: "the great merit of his book is that it enables the reader to recapture some of the charm and rhythm of the original."

In the long preface to the first volume, Arberry reviews all major English translations of the Qur'ān. In the end he explains peculiarities of his own translation. In the preface to the second volume he continues with the same subject.

The translated text, arranged Chapter-wise in traditional style, begins with the sequence number and the title (also used as a running heading) of individual Chapter, followed by Basmala. The Verses have not been printed individually and every fifth Verse only has been numbered. It is, therefore, very difficult to single out the text of one Verse; since there is no typographical or other technique to identify

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[1]Preface, v.I, p.24.

[2]Preface, v.I, p.25.

it from the stanza-like paragraphs.

Arberry attempts to capture the 'hypnotic power of the Muslim Scripture', by means of its unique rhythm. He has remarked that the rhythm

> runs insistently through the entire Koran; but it is a changeful, fluctuating rhythm, ranging from the gentle, lulling music of the narrative and legislative passages, through the lively counterpoint of the hymns of praise, to the shattering drum-rolls of the apocalyptic movements.[1]

Arberry, therefore, arranges and prints his text in the following style, which is primarily based on the rhythmic characteristics of the individual Quranic verses:

> the verses into which the individual Sura is divided usually, but not always, represent rhetorical units, terminated and connected together by a rhyming word. A few bold spirits have ventured on occasion to show this feature by rhyming their translations; the resulting products have not been very impressive. For my own part I have preferred to indicate these terminations and connections by rounding off each succession of loose rhythms with a much shorter line. The function of rhyme in the Koran is quite different from the function of the rhyme in poetry; it therefore demands a different treatment in translation. That has been my method in interpreting narrative, argumentative and legislative passages. Where, however, the original, as often enough, interposes between these leisurely periods sudden outbursts of sharp rhetoric or shapely lyric, I have called attention to such changes of mood and tempo by making corresponding variations in my own rhythmical patterns. In this fashion I have also striven to isolate and then to integrate the diverse sections of which each Sura is composed.[2]

The entire work is without any type of notes: introductory, explanatory, or footnotes.. Guillaume has pointed out:

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[1]Preface, v.II, p.9.

[2]Preface, v.I, p.25-26.

> with such a splendid work in one's hands it may seem a little ungracious to regret the lack of notes on various readings, rival interpretation of Arab commentators, and so on. As none is better qualified than Prof. Arberry to supply them one could wish that he promised us a third volume devoted to that end. However, a writer has the indisputable right to confine his treatment of a subject within self-set bounds, and it can not be denied that footnotes and critical comments would have ruined the music and broken the spell of the Qur'ān's inimitable cadences. One does not interrupt a sonata to explain that the last movement was written x years later, or that in some early copies one bar was somewhat differently phrased![1]

A four-paged simple index refers from selected theological terms, and names of places and persons to the text by means of verse numbers preceded by sequence number of their Chapters. The Chapter-numbers are in Roman numerals and the Verse numbers in Arabic.

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[1957] Yusuf'Alī, A. The meaning of the illustrious Qur'an; being the textless edition of the English translation of the holy Qur'an, by 'Allama 'Abdullah Yusuf 'Alī. Lahore, Ashraf, 1957. a-z, zi-zx, xxvi, 845p.

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[1]Guillaume, op. cit. p.249.

VII

SELECTIONS FROM THE QUR'ĀN WITH ENGLISH TRANSLATIONS

The following translations of Quranic selections along with their original passages are the only ones which are bibliographically or otherwise traceable:

[1855] Muir, William. The testimony borne by the Corân to the Jewish and Christian Scriptures. (A collection of passages from the Koran, with an introduction, translation, and commentary, by W.M. i.e. Sir William Muir.) 2d ed. Allahabad, [S.P.C.K.], 1860. ix, 127p.

This work was first published in 1855 from Agra (India). In 1878 it was re-issued as 'second part' of the work:

> Muir, William. The Corân, its composition and teaching: and the testimony it bears to the Holy Scriptures; by Sir William Muir. Lond., S.P.C.K., [1878]. 239p. (Non-Christian Religious Systems).

In the preface to this later work, the author has stated:

> The second edition of this treatise (Allahabad, 1860) being out of print, the author was asked to bring out a third, and in doing so to preface it with some account of the Corân itself, and the system founded thereon. What has now been attempted will, it is hoped, prove of some service by way of introduction

> to the study of the Corân. . . . The Testimony of the Corân, above noticed, has been translated and published in various oriental languages.[1]

In his introduction to the second part of this later work which contains the testimony, the author informs his readers:

> it is my intention, in the following pages, to bring together all passages from the Corân in which reference of any description is made to the Jewish and Christian Scriptures as extant in the time of Mahomet, in order that Mahometans may perceive that the books of the Old and New Testaments are never mentioned in the Corân otherwise than with profound veneration, and may thus have their attention drawn to their Divine origin, and the inestimable value of their teaching.[2]

Regarding the structure of the work, he states:

> arrangement of the passages will be, as far as possible, chronological. . . . The writer, after consulting the chronological lists of the Suras as given by Mahometan authors and others, has arranged the passages in chronological sequence, to the best of his ability. It is still possible that some minor discrepancies may be found in the order here observed, but this will not affect the value of the collection; because the passages extend over every stage of the Prophet's mission, and give evidence of an unchanging opinion regarding the Jewish and Christian Scriptures, throughout the whole period.[3]

The Arabic text, printed in type, contains very few diacritical marks. Citation for the Quranic passages is given by means of Chapter number (in Roman numerals), Verse(s) number(s) in Arabic numerals, and title of the Chapter in the Arabic script. English translation of the passages is given below the original Arabic, and is printed in small letters to distinguish it from the commentary. The commentatory material

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[1]Muir, Corân; preface, p.3.

[2]Ibid., introduction, p.69.

[3]Ibid., p.70.

is the essence of the work and is often supported by quotations (in original together with English translation) from the famous commentaries on the Qur'ān written by Muslim scholars.

The text of this part consists of three sections: the first contains passages which were revealed to the Prophet at Makkah; the second part contains those revealed at Madīnah; and, the third section contains "conclusion" of the critical study of the passages from the comparative-religion angle.

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[1880] Muir, William. Extracts from the Coran, in the original, with English rendering; compiled by Sir William Muir. Lond., Trübner, 1880. viii, 63p.

[1893] Thornton, F. du Pré. Elementary Arabic text (extracted from the Corân) and glossary. Lond., Allen, 1893. viii, 78p.

[1939] Muhammad Ali. The Muslim prayer-book; by Maulana Muhammad Ali. 2d ed. Lahore, Dar-ul-Kutub Islamia, 1950. 72p.

In his preface to the first edition, the author had stated:

> A Muslim Prayer-Book has been a long-felt want. Details of the Islamic institution of prayer were first given to me in the preface to my translation of the Holy Quran as long ago as 1917, and they have since been published in many booklets. The treatise I am now placing before the Muslim public, however, contains not only a detailed account of that unique institution of Islam, supplementing the five daily prayers with other congregational services such as Friday and 'Id prayers, but also adds thereto what a Muslim ought to know regarding the most

important occasions in his life, such as birth, marriage and death. To this are further added the most important prayers contained in the Holy Quran and prayers for different occasions as taught in Hadith.

A short introduction provides the theological background of the rituals in simple language and charming style. The prayers, then, are printed in Arabic, in transliteration, and in translation in their proper sequence. The prayers are divided for their description in the order of their importance. First are listed the compulsory prayers; then optional; after them the special prayers for different occasions. Two interesting and useful sections deal with Quranic prayers and Hadith prayers and contain passages of a prayerful nature from the scriptures. Most of the quotations, probably, have no authority for their prescription as prayers; but a common and pious Muslim has to treat these as prayers on suitable occasions.

There is no index, but the table of contents is satisfactorily analysed to help one to pick out a desired prayer for this work.

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[1948] Muḥammad ʻAli. Panjsura: or, the five Chapters of the holy Quran; being English translation of the five Chapters of the holy Quran, with Arabic text and transliteration; by Maulawi Muhammad ʻAli. Lahore, Ahmadiyyah Anjuman, 1948. 98p.

[1956] Mercier, Henry. Koran; a new translation and presentation, by Henry Mercier; translated from the French language by Lucien Tremlett; illustrated by Si Abdel Krim Wezzani. Lond., Luzac, 1956. xvi, 332p.

[Printed in Rabat (Morocco) at Agdal Press]

Following are excerpts from a review of this version by Erich W. Bethmann:[1]

> This is a new translation of the Qur'ān and constitutes a completely new approach. In fact, the title of the book is somewhat misleading. It should not be called 'The Koran,', but rather 'Basic Teachings of the Koran.' It is an attempt to make the contents of the Qur'ān available in a systematic and comprehensive form to the non-Muslim reader inquirer. . . . Prof. Henry Mercier has come to the rescue in arranging the subject matter of the Qur'ān under the following headings: I -- Dogmatic Prescriptions; II -- Worship and Ritual; III -- Moral Prescriptions; IV -- Legal Prescriptions; V -- Sacred History. He cites the most essential verses pertaining to each subject, first in Arabic with a transliteration, and then in English translation. No comments or remarks are made, thus allowing the text to exercise its full force upon the reader. Seen in what appears to the non-Muslim to be its essential teaching, the Qur'ān reveals its great wealth of spiritual truth, wisdom and guidance. It begins to glimmer and to shine in a new light, formerly only dimly perceived. . . . The verses selected in this presentation are, in general, well chosen. Critics will be found who will say that, in certain cases, some other verses would have been more representative or that some passages should have been quoted at greater length. This kind of criticism, however, is hardly avoidable under the circumstances. The English translation is generally good; in a number of instances it could have been closer to the original, but only in very few cases does it vary to an extent which could possibly lead the reader to a conclusion not inherent in the Arabic text. . . . The compiler must be congratulated for the fine work he has done. Undoubtedly this work will introduce many western readers to the richness and beauty of the Qur'ān and, we hope, be an incentive to them to reach for the regular edition which they will then be able to appreciate more fully than heretofore. This version can also be used as a quick reference work for the basic teachings of the Qur'ān.

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[1](In Muslim World, v.XLVII, p.250, July 1958)

VIII

SELECTIONS FROM THE QUR'ĀN IN ENGLISH TRANSLATION

Presenting the contents of the Qur'ān in a selected or an abridged form is not in line with the thinking and devotional attitude of most Muslims. The orthodoxy in Islam requires the acceptance of the book as a whole, in toto and not in parts. The book is accepted as indivisible, although in structure it consists of divisions and subdivisions which are used for ritual purposes. There is no distinction, so far as reverence is concerned, between one passage and the other and therefore there is no first or last, no minor or major, and likewise no good or less-good in the contents of the Qur'ān. Among the Islamic people the concensus has always opposed vehemently any attempt to evaluate passages of the scripture with a view to selection or rejection. In the past there were attempts in this direction by some sections of the community. For example, "Some of the puritanically-minded Khāridjīs are said to have rejected Sūra xii, as a love-story unworthy of the Kur'ān."[1] But they, like many others, were not successful in changing permanently the sacred text. Therefore, Muslims still look with suspicion on any

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[1]Buhl, A. al-Ḳur'ān. (In Shorter Encyl. Islam, p.280)

attempt to select Quranic passages for publication, and they are keenly desirous to know the motive behind such selection.

At this stage of human civilization, however, selective studies are unavoidable. Knowledge has to be condensed, abbreviated and selected for one reason or another. The selector, though, is always in a precarious position and is open to attack. He can, to a certain extent, save himself from adverse criticism by clearly announcing his principles for selection. The user of the selection, likewise, is expected to exercise his own judgement in picking a particular selection for his use, after appraising himself of the stated principles on which the selection is based.

Collections of selections from the Qur'ān, in English translation, are quite numerous. Most of them are in the form of a chapter or section of a book on Islam. Works on comparative religion usually contain selection of texts from the Qur'ān. Some of the collections of selections, however, have been published as independent works. Only those selections having an independent status in the world of books, have been listed and described here.

[1718] The life of Mahomet, together with the Alcoran at large, translated out of Arabick into French by the Sieur du Ryer; now faithfully Englished. Lond., Sprint, 1718. 450p.

[1766] Tela, Josephus. The morality of the East: extracted from the Koran of Mohammed; digested under alphabetical heads, with an introduction,

and occasional remarks; to which is prefixed an abstract of his life, not in the former edition. Reprinted from the edition of 1766 and edited by Josephus Tela [Pseud.]. Lond., Souter, 1818. 96p. (The Philosophical Library, edited by Joseph Webb, 1)

[1843] Lane, Edward William. Selections from the Ḳur-án commonly called in England, the Koran; with an interwoven commentary; translated from the Arabic, methodically arranged and illustrated by notes, chiefly from Sale's edition; to which is prefixed an introduction taken from Sale's Preliminary Discourse, with corrections and additions; by E.W. Lane. Lond., Madden, 1843. vii, 317p.[1]

[1882] Lane-Poole, Stanley. The Speeches and Table-talk of the Prophet Mohammad; chosen and translated, with introduction and notes. Lond., Macmillan, 1882. lxviii, 196p. (The Golden Treasury Series)

"If I were a Mohammadan, I think I could accept the present collection as a sufficient representative of what the Koran teaches.", thus has the author summed up his aim of presenting this selection from the Qur'ān and from the Ḥadīth [= Traditions; Sayings of the Prophet Muḥammad]. He has explained further in the long introduction:

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[1] A new, revised and enlarged edition with an introduction by Stanley Lane-Poole waspublished in 1879 (Lond., Trübner; cxii, 173p.), in the Trübner's Oriental series (as part vii). Woolworth gives the imprint as "Boston, Houghton, Osgood, 1879; the English and Foreign Philosophical Library, vol. XVI: cxii, 173p."

> The aim of this little volume is to present all that is most enduring and memorable in the public orations and private sayings of the prophet Mohammad in such a form that the general reader may be tempted to learn a little of what a great man he was and of what made him great. . . . What I wish to do is to enable any one, at the cost of least possible exertion, to put himself into a position to judge of popular fallacies about Mohammad and his creed as surely and certainly as he can judge of errors in ordinary education and scholarship.[1]

The title of this work is representative of the attitude of Lane-Poole towards the Muslim Scripture. It also shows the scope of the present selection. Defining the two striking terms used in the title, which are somewhat offensive if viewed from the devotional attitude of common Muslims, he states:

> Besides the public speeches which were held to be directly inspired by God, and indeed copied from a book supposed to exist in the handwriting of God, -- the Chapters of the Korān -- there were many sayings of Mohammad which were said in a private unofficial way in his circle of intimate friends, and which were almost as carefully treasured up as the others. These are the traditions, or as I may call them, the Table-Talk of Mohammad, for they correspond more nearly to what we mean by table-talk than any other form of composition. The Table-Talks of Mohammad deal with the most minute and delicate circumstances of life, and is much more serviceable to the lawyer than the Korān itself.[2]

Lane-Poole has divided his work in five parts: 'introduction', 'speeches at Mekka', 'speeches at Medina', 'the law given at Medina', and 'the table-talk of Mohammad'. Some of these parts have been sub-divided into sections; and, the text of each section is printed in short chapters. The table of contents, given after the lengthy introductory

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[1]Introduction, p.V-VI.

[2]Ibid., p.liii.

chapter, lists analytically all those short chapters. In fact, this is the only reference aid available in this work which provides quick access to the contents.

In the introduction the author traces the emergence and evolution of the Islamic Society in Arabia in the background of the personal life of the Prophet. He also discusses the message which the Prophet brought for the society and comments on the Prophet's sayings. He, in this way, prepares a reader to understand and perceive clearly the dogmas and the law which the community received from the Prophet. The approach of Lane-Poole is emphatically legal and he tries to present the subject-matter in his work in a chronological sequence.

The part dealing with the Quranic passages revealed at Makkah has been divided into three sections: (i) The Poetic Period (A.D. 609-613); (ii) Rhetorical Period (A.D. 613-615); and, (iii) the Argumentative Period (A.D. 615-622). Selections from the revelations at Madīnah have been grouped under one section 'Period of Harangue' (A.D. 622-632). Within these sections, the translated text of the selected Quranic passages has been printed Chapter-wise. The specific title of each Chapter appears at the beginning of the text and continues as running heading. The sequence number of the Chapter appears only at the end of the text, enclosed in brackets.

Unlike the above three parts (where the text of the selected Chapters is given in full), the part on 'law given at Medina' gives only fragments of the Chapters. The part has been divided into two sections: 'religious law', and 'civil and criminal law'; within which the fragments

are printed without any further heading; although the table of contents shows that these sections are divided in numerous paragraphs each dealing with a specific topic of the law. The Chapter sequence and the Verse numbers are given with each paragraph.

The part 'Table-Talk of Mohammad', containing quotations from the Traditions, arranges the extracts group-wise on specific topics which are indicated by the heading provided to each group of the sayings. The chronological order, used in previous parts has not been maintained and utilised here. The quotations are printed without any citation which is a serious omission in a work such as this.

In his section 'Notes', given at the end of the work, the author presents his additional remarks by numbering them according to the pages of the text to which they relate. The author would have done better to print them as footnotes on relevant pages, instead of collecting them as an appendix without any type of indication from the text to their existence at the end. The section, however, contains a useful list of 'Chapters of the Korān translated in this volume', and another one 'Portions of Chapters', at the very end of the book.

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[1896] Christian Literature Society. Selections from the Koran with an introduction. Madras, The Society, 1896. p.232.

[1902] Murdoch, John. Selections from the Koran with introductory and explanatory notes. Lond., Christian Literature Society, 1902. 188p. (The Sacred Books of the East described and examined).

[1904] Sale, George. Selections from the Koran of Mohammed, translated by George Sale. Doric ed. Boston, Dole, 1904. 211, (1)p. (Breviary Treasures, [Delphic edition]).

[1904] Wollaston, Arthur N. The religion of the Koran; by [Sir] Arthur N. Wollaston. Lond., Orient, 1904. 70p. (Wisdom of the East Series).

A note before the introduction states: "the accompanying Extracts from the Koran are taken from the Translation by the late Professor E.H. Palmer, published in the Sacred Books of the East Series."[1]

In the 'editorial preface' the two editors of the series proclaim that:

> These books shall be an ambassador of good-will and understanding between East and West, the old world of Thought, and the new of Action. . . . No pains have been spared to secure the best Specialists for the treatment of the various subjects at hand.[2]

But, the very approach of the selector to the scripture defeats, in a way, the purpose of the series, to bring Islam nearer to the Western reader, for at the very outset, Wollaston declares:

> That the Koran was really the work of the Prophet of Arabia is beyond dispute, though it must be left to conjecture whether, and to what extent, others participated in his design.[3]

Obviously, this type of approach to the Qur'ān is hardly congenial to the religious feelings of the followers of the book who have no doubt in

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[1] p.9.

[2] p.2.

[3] p.11.

the divineness of the scripture. It indicates, therefore, very clearly that the selection will have been made in a biased way.

The lengthy introduction by the selector begins with a brief discussion of the emergence of the Qur'ān as the book for the Muslim community. He then picks out the fundamentals of the Islamic beliefs and explains them one by one in such a way that the explanation helps the reader to view correctly the selected passages from the Qur'ān on the same topics, given in the main body of this work. After this, some basic concepts in the scripture are discussed and introduced in a similar way.

The translated text of the selected passages is grouped into numerous short chapters, each dealing with one topic. The chapter-heading helps in identifying the subject of the passage, which, as stated before, has been explained by the selector in his introduction. The citations for the quotations from the Qur'ān precede their text and are given in the form of the Chapter and Verse numbers as used by Palmer in his translation of the Qur'ān.

A single-paged table of contents lists the headings of the short chapters and is the only reference aid available for this selection.

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[1907] Thornton, F. du Pré. Elementary Arabic; by F. du Pré Thornton and Reynold A. Nicholson. Cambridge, 1907-09.
Contents: First Reading Book, 1907. Second Reading Book, 1909.

[1910] Abu'l-Faḍl, Mirza. Selections from the Koran. Allahabad, Asghar, 1910. 342p.

[1922]. Abdullah Allahdin. Extracts from the holy Quran, with sayings of the holy Prophet Mohammad; compiled and published by Abdullah Allahdin. [3d ed. ?]. Secundarabad (India), Ahmedia Press, 1922. vii, 195p.

It appears that the first edition of this work was published earlier than 1922, since the catalog of the Library of Congress refers to the third edition with imprint date as 1922. Woolworth does not refer to any specific edition along with that year, and treats it as first edition.

A brief review of this publication appearing in the Moslem World (v.XV, p.98, January 1925) states:

> This book was compiled, according to the preface, 'to bring to the knowledge of the English reader the beauties of the Koran.' The contents are arranged according to subject matter, and the selections are well chosen. The attitude toward Moslem tradition is that of the Ahmadia school, and although a number of the traditions are recorded, the author states that, 'The holy Koran is fountain head of all the Divine teachings; whereas traditions tend to serve as examples and explanations, and no tradition can hold water unless in perfect harmony with the verses of the Holy Koran; this is the only test of a tradition being right.' We may judge the syncretism of this movement by the statement at the close of the volume concerning the promised Messiah: 'He is the Promised Saviour for the Christians and Jews. He is the Kalki Avtavara or incarnation of Krishna for the Hindus. He is the Promised Saoshyant for Zoroastrians. In short he is the most anxiously awaited and long looked for Divine Messenger, having the embodiment of spirit and power of prophets of all the previous nations of the world.[1]

In its subsequent editions, it appears that, this work was revised and enlarged. The eighth edition published in 1935 (Secundarabad; xii, 408p.) was titled as: Extracts from the Holy Quran

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[1] p.98.

and Sayings of the Holy Prophet Mohammad, also tenets from the Scriptures of other religions. The edition was reviewed by Zwemer in Moslem World (v.XXVI, p.319, July 1936). He remarked:

> The book consists of classified verses from the Koran under different topics followed by selections from the traditions similarly arranged. Pages 212-408 are of less importance as regards authority. They consist of sayings of Ali, of supposed Bible prophecies regarding Islam, and other controversial matter which we expect from the Ahmadi Sect.[1]

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[1922] Stanton, H.U. Weitbrecht. Selections from the Qur'án (Rodwell's translation); arranged by the Rev. H.U. Weitbrecht Stanton. Lond., S.P.C.K., 1922, 76p. (Texts for Students Series, 28)

[1933]' Shah, Ikbal Ali. Extracts from the Koran; by Sirdar Ikbal Ali Shah. Lond., Blackie, 1933. xv, 90p.

> The present selection includes a preface, extensive notes, and eight photographic plates. The translation from which the selections are made is that of Mohammad Ali. . . . In the preface and in the notes we find some extraordinary statements which scarcely need refutation.[2]

The selections have not been arranged in any subject-order; they follow the traditional sequence of the Chapters and serialisation of their Verses as is in the Qur'ān. But, within the Chapters the Verses have been grouped in sections and the sections are provided with subject-headings. The headings have been analytically listed on the three-paged

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[1] p.319.

[2] Review (In Moslem World, v.XXIII, p.419, October 1933)

table of contents, which is the only aid for quick access to the contents available in this work.

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[1934] Burney, M.B. Islam, The message of the Qurān. 2d ed. Saifabad (Hyderabad-India), 1953. p.260.

A brief review, in the Muslim World (v.X Piv, p.150 April 1954) states:

> This is a second edition of a small book published in 1934, now enlarged. It lists Quranic prayers, from several translations on the central topics of religious concern. There is an appendix of some length dealing mainly with the Aḥmadiyya 'heresy' whose strong adversary the author has been. He mentions his own literary crusade against them and adds: "Under the stress of intensive and extensive study, the booklet had a rapid growth, widely distributed gratis in early editions, till the current editions (vi) rose to fine print on one thousand pages of large royal size, cloth bound, to be had of Shaikh Muhammad Ashraf, Publisher.

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[1936] Benett. What an unlettered Arab uttered in his trances; by Benett [pseud.] and Browne [Pseud.]. Aligarh (India), Owais, 1936. 261p.

[1937] Muḫtār-Kātircioglū, Maḥmūd. The Wisdom of the Qur'ān, set forth in selected verses conveying the moral, religious and social philosophy of Islam; preceded by an introduction expounding the teachings of the Qur'ān; the English translation by John Naish. Oxford, University Press, 1937. lx, 146p.

N.A. Faris while reviewing this selection in Moslem World (v.XXVIII, p.403-404, October 1938) has remarked:

> To set forth the wisdom of the Koran and convey the moral, religious, and social philosophy of Islam, Maḥmūd Kātīrcioglū, better known to the Arabic-speaking world under the name Maḥmūd Mukhtār Pasha, decided to let the Koran speak for itself, and, therefore, selected for that purpose some of its best verses. Under the title La Sagesse Coranique, a French translation of these selections appeared in 1935. At the death of the author in the spring of the same year, his widow invited Dr. John Naish, chief Oriental reader, the University Press, Oxford, to render the work into English, and requested him 'at the same time not to attempt any reinterpretation of the author's thought by comparison with the Arabic original of the Sacred Text.' The result, despite the assurance of the English translator, is far from satisfactory. . . . Any translation, no matter how excellent, will inevitably differ from the original in form and quality; while a translation of a translation accentuates the disparity. In this particular case the English translation of the French translation is so far removed from the Original Arabic that it can hardly be recognized. It, therefore, fails to accomplish its purpose.

Louis Massignon, the famous French Islamicist, in his 'note' to this work, expresses his ideas as:

> These pages. . . are really his spiritual last will and testament: the dying message of this Turkish statesman addressed not only to his intimate friends, but to all the youth of his country today.[1]

The author himself has stated in the preface:

> This collection presents to the reader the essential parts of the Qur'ān, those namely which will always retain their religious, moral, philosophic, and social value. It contains about one-fifth of the Verses in the Qur'ān. . . . After most carefully weighing and pondering on the whole of the Book we have chosen a selection which will, we hope, serve to make plain the essential spirit of Islamic teaching. And if we have not been able wholly to avoid that repetition which is such a feature of the original, it may yet well turn out that the reiteration will not be entirely without value in that it will tend to maintain the harmony of the original text and to emphasize the relations between its various parts, and will also prove useful by increasing the stress on the main directive lines of thought. . . . We have here made an entirely fresh and independent rendering of the Verses which we have

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[1] p.v.

> selected, hoping in this way to present more accurately and vividly the actual thought of Islam. . . . The imaginative expressions and the metaphorical language in which numbers of Suras (or Chapters) abound so luxuriantly, have necessarily been rendered with circumspection and care, but also with the continual thought of how best the essential idea or emotion might be conveyed to the alien reader. In order to give the requisite precision to the French text, the introduction of peri-phrases has been unavoidable. It has sometimes been necessary to sacrifice the sequences of the original Arabic and to make adjustments in the arrangement of the sentences so that the rhythm and balance of the rendition might be preserved; for in making a literary translation it is indispensable -- since this is in itself a complete composition in a different milieu -- that the phraseology should conform to the idiom and the genius of the new tongue. This is no less important than is the exact transmission of the original thought.[1]

The lengthy 'introduction' by the author provides a general exposition of the teachings of the Qur'ān for a Muslim who in his outlook belongs to the twentieth century. It is not an apologetic explanation of the bases of the faith. In fact, the introduction is a rare piece of writing by a modern Muslim who is conscious of and actually feels the impact of science in his thought and actions. There is an 'index to references' to the passages from the Qur'ān which have been cited and referred to in the introduction.

The translated text of the Quranic selections is printed in the order of the traditional sequence of the Chapters; the number, in Roman numerals, is used to group the Verses as one section of the work. The verse numbers are given at the end of their text and the numeration follows the Turkish reckoning of the Quranic Verses.

A two-paged section 'Notes on the selected verses', explains the meanings of some Verses, words, and phrases. A reference to these

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[1]Preface, p.vii-ix.

brief notes is made from the text by means of superior letters.

This work lacks reference aids. There is no index provided for it. Even the table of contents does not specify and analyse the contents by means of subject-headings or otherwise. One wishes at least for an analytical table of contents if a simple index cannot be provided to this valuable selection.

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[1940] Muhammad 'Ali. Prayers of the holy Quran. Lahore, Ahmadiyyah Anjuman, 1940. 40p.

[1949] Lamsa, George M. The short Koran: designed for easy reading; edited by George M. Lamsa. Chicago, Ziff-Davis, 1949. xx, 377p.

Extracts from a review of this book by John E. Merrill, which appeared in Muslim World (v.XL, p.135-36, April 1950):

> This book consists of Quranic passages selected by the editor, and arranged in sections under ninety-one headings, all in a praiseworthy attempt to increase popular knowledge of the religion of the Muslim peoples, Western contacts with whom multiply year by year. . . . Though a native of the Near East, who grew up among Muslim companions, the editor says he knew nothing of the religion of the Muslims except the prejudiced misconceptions current among the Christian minorities, till the kindness shown him by an elderly Muslim, when he was in distress, started him on a search for the truth about Islam. A Foreword gives us this story. There follows an Introduction, telling of Muhammad and his times, and of the Qur'ān. This Introduction is unusual, because it is written from the point of view of a Nestorian Christian. The editor holds that Christians of the lands where Christianity had its birth have been better qualified to understand Christ than the Western thinkers of a different culture, and he cites Professor Toynbee in support of the thesis

that the Nestorian Church and Islam represent two protests of Syriac Society against Hellenic intrusion into the Orient. . . .! Thousands of the members of the Church of the East and Assyrians. . . became converts to Islam. They looked on Muhammad as a reformer and a bearer of warning against image worship. They found that Mohammed's teaching about the Unity of God, prayer, and worship were closer to the teaching of Jesus than the Greek and the Egyptian forms of Christianity which were forced on them by the Byzantine emperors.' To the Nestorians of today Islam appears as the torch bearer of Syriac civilization. So we come to the Short Koran. . . . The worth of an anthology of the Qur'ān will depend on the essentialness of the subjects chosen for treatment, the adequacy of the passages selected for quotation, and the reliability of translation of which use is made. Somewhat less than half of this collection is made up of passages about the prophets from Adam to Muhammad. Seven sections of varying lengths, with individual headings, treat of Jesus, though only a single section is devoted to each of the others, including Muhammad. The remainder of the book treats of Muslim belief and practise. Here, instead of the standard outline of Muslim teaching, there is an arbitrary selection of subjects of quite unequal importance, chosen perhaps because of their presumable interest to the reader. . . . The plan of the book involves omission of much of the text of the Qur'ān. The portions used must be those selected by the editor; another editor might make a different choice. . . . The translation used is that of Sale, 'which has never been excelled for its English style and beauty of expression', 'has the flavour of Elizabethan English', and 'reads like the Bible.' However, Sale's paraphrasings are sometimes deleted, and other liberties are taken with his renderings. . . The net result is that in reading this anthology one can not be sure whether he is reading the phraseology of Sale or an emendation without consulting Sale's translation, or whether he is reading a literal translation or a paraphrase without consulting the Arabic original. . . . The editor has undertaken a difficult task, one regarding which opinions may differ in many respects. Granted that the anthology is intended for popular use, one still could wish that it might meet with critical approval as well.

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[1953] Arberry, Arthur John. The Holy Koran: an introduction with selections. Lond., Allen & Unwin, 1953. 141p. (Ethical and Religious Classics of East and West, 9).

> Professor Arberry sets himself the task of reconciling Carlyle's dictum that the Qur'ān 'is as toilsome reading as I ever undertook, a wearisome, confused jumble, crude, incondite' with Pickthall's eulogy of 'that inimitable symphony, the very sounds of which move men to tears and ecstasy'. In an introduction of unusual interest he gives a short account of earlier translators and their comments on the Qur'ān. . . . When he deals with the oft repeated assertion that the Medinan Surahs betray deterioration in style and are wearisome and prosaic when contrasted with the vivid emotional style of the Meccan Oracles, the author makes the important point the basic rhythm throughout the Qur'ān is that of drumming: 'the basic elements are always the iambic and the dactyl, with an occasional anapaest'. It is to be hoped that he will pursue this subject further when his eagerly awaited translation of the whole of the Qur'ān is published. . . . Prof. Arberry modestly disclaims any intention to write for scholars; but scholars will appreciate his success in imitating the rhythm and rhetoric of the original in his translation. Obviously it is impossible in a short review to do justice to the writer's translation as a whole, but in my opinion it is by far the best translation which has been made in the English language. . . . Of all the books in the Arabic language, the Qur'ān is the most difficult to translate, especially when footnotes are barred. Therefore, if Prof. Arberry can do for the Surahs of Medina what he has done in his anthology of the devotional and parenetic teaching of the Qur'ān, he will have filled a gap which generations of Arabists have failed to close.[1]

The following quotations from Arberry's long and very valuable introduction (which primarily deals with the beauties and rhythmic style of the holy book) explain the structure of the selection and his style in their translation into English:

> In making the present selection I have planned the material under a number of heads. I begin with Sura I, 'The Opening Prayer', not because it is by any means earliest revelations; but it stands first in the Koran, despite its brevity, and it is recited at the beginning of all public ceremonies and private occasions in the Islamic world; it therefore seems to me most suitable for opening the selection. . . . The first section represents the Koranic teachings on God; His unity,

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[1]Guillaume, Alfred. [Review] (In Muslim World, v.XLVI, p.71-72, January 1956).

His attributes, and the evidences of His existence to be seen in nature. . . ✗This section terminates with 'the Creation of Man', in which the reader has his first taste of Koranic narrative. 'The Bounties of God', Sura LV, introduces him to the refrain, a feature not infrequently found in the Koran. . . . The second group collects together some of the personal experiences of the Prophet, and offers fine examples of rhetorical artistry. . . . The third and the longest section comprises those parts, or rather a few of those parts of the Koran which recount the experiences of earlier prophets.[1]

In making the translations I have endeavoured to indicate something of the rhythmic qualities of the original, and also, by varying the indention of the lines, to suggest the patterns of thought and expression. Though aware that there is a considerable subjective element about this interpretation, I feel confident to have demonstrated, in some instances for the first time, something of the artistry of the Koranic rhetoric, and to have sketched the broad lines on which a fuller investigation could be conducted. . . . In making these translations I have experimented very freely with various possibilities of treatment, from literal unemotional prose to different sorts of stress verse. Though, I would willingly get away as far as possible from 'Biblical' style, being aware of its inappropriateness especially when taken to excess, in actual fact the Arabic original, being Semitic speech like the Hebrew Testament, dictates to the translator to no small extent how he shall go to work; and there is also no doubt that the English mind has during these centuries become so conditioned as to what constitutes the religious style, that one appears more eccentric in writing deliberately otherwise than by conceding at least a minimal obedience to tradition.[2]

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[1958] Jeffery, Arthur. Koran, selected Suras; translated from the Arabic by Arthur Jeffery and decorated by Valenti Angelo. N.Y., Heritage, [1958]. 231p.

[1959] Szynkiewicz, Yacoub. The teaching of Islam in verses from the Koran. [Cairo], Islamic Congress, [1959?]. 220p.

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[1]Introduction, p.29-30.

[2]Ibid., p.31.

[1959] Hashim Amir Ali. The student's Qurān: an introduction. Hyderabad, Shalimar, 1959. xxx, 154p.

The striking word 'student' in the title of this work creates an impression that this is a text-book prepared for some school or college. A few blank pages with wide lines, left in between the text strengthen the impression of an exercise book. In fact, the word has been used here in the sense of a 'beginner': one who is "interested in understanding the Qurān." In scope it includes: "a believer or a pagan, a non-Muslim or a Muslim, one who is learned in Arabic or one who is an entire stranger to that language." (p.xxii)

In an 'acknowledgement', the author lists all important English translations of the Qur'ān from which he has derived largely for this work. He also gives brief comments on the merits of those translations, which clearly indicate his bias and his feelings towards the previous translators. In a 'prologue', he explains the value of the Qur'ān; its divineness in comparison with other scriptures of all major religions of the world; the background and personality of the Prophet; the three stages of the Quranic revelation, namely: 'Al-qurān' (Annunciation; Principles), 'Al-furqān' (Clarification; Precedents), and 'Al-kitāb' (Legislation; Precepts). He also points out the difficulties encountered in understanding the Quranic message by a common man. He states:

> Fortunate are those who can read and understand the original Arabic of the Qurān. For they need neither translation nor commentary. . . . But such are few. . . . The vast majority of mankind is unfamiliar with the Arabic language. Islam with its original basis in the Qurān, has spread far beyond the geographical limits of the Arabic language. When countries like

> Indonesia, Pakistan, India, Iran, Turkey, China and parts of Russia and south eastern Europe are taken into account, the Arabs constitute less than a fifth of the World's Muslim population. For all these others the message of the Qurān can only be carried either by teaching them the Arabic language or by presenting to them the Qurān in a language which they can understand. . . . There are, unfortunately, difficulties in both alternatives. Learning Arabic may be a relatively easy process if only acquaintance with its speech and writing are aimed at. But mastering Arabic to the extent of being able to understand the Qurān is no easy task. Even twenty years' effort on the part of a non-Arab is not considered enough to justify a man claiming to understand all the niceties of the Qurān. He cannot be expected to have the capacity of seeing through the sheaths of metaphor and allegory and thus reaching the essence or kernel of the divine teaching. . . . On the other hand all translations into other languages are inadequate. The most candid of those who have made the attempt confess that the Qurān cannot really be translated. . . . But against this two-way difficulty of reaching the essence of the Qurān either through learning Arabic or through translations, stands the colossal urge to reach this essence however difficult the way. Never before have the millions of Muslims, scattered over all Asia and in other continents, been more anxious to know the basic tenets of the religion of their fathers. Never before have so many non-Muslims been anxious to understand the fundamentals of Islam along with those of other religions. The entire world of today, faced with the successes and dangers of science, is yearning to reconcile the materialistic aspect of life with the spiritual. Man everywhere is groping for the essential truth amidst the plethora of Scriptures. Unless he can reconcile the physical sciences with spiritual truths he is doomed. Unless he can add reverence to his knowledge he is lost. . . . The adequate presentation of the Qurān thus brings us face to face not with a dilemma but a TRILEMMA. (p.ix-xi)

To the author the only method of facing this trilemma is a translation by countless minds joined together by means of communication and printing. He says that

> During the past one thousand years, hundreds of people have tried to convey the message of the Qurān by translating it into numerous languages; but, strangely enough, there is not a single instance of more than one person having attempted a joint translation! . . . No translation into any other language and no commentary even in Arabic claims, or could claim, to be anything but an individual interpretation not to be accepted as anything more authoritative. (p.xii)

The author therefore presents the first draft introduction to the three-volumed work comprising the complete translation of the Qur'ān, as a joint project by all those who are interested in understanding the holy book and subscribe to the objectives of the author. The blank spaces are meant for jotting down personal reactions of the individual reader in respect of the sample translation and commentary over the selected passages of the Qur'ān. In the end, it is proposed to accumulate all the comments and amend the text of later editions of the work.

The text contains translation and comments of the first twenty-five Chapters of theQur'ān, which are arranged here in a chronological order. A table (p.xxiii) lists these Chapters in 'chronological placement' according to the various scholars who have attempted to establish an evolutionary order within the Quranic text.

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SECTION B

LINGUISTIC APPROACHES TO THE QUR'ĀN

IX

CONCORDANCES TO THE QUR'AN

Concordantial works for the Qur'ān have not been very popular among Muslims. Muslim scholarship hardly needed any work of that type (probably) because memorising the holy book has been part of a child's primary education from the very beginning of Islamic society.[1] A learned Muslim is expected to quote passages from the sacred text out of his memory with exact references to the context and the text. Modern academic requirements, however, have demanded greater use of and reliance on these reference helps. Increasingly the Quranic concordances are in use in the Islamic world.

There are not very many concordances to the Qur'ān, and most of them are far from perfect when viewed from the reference angle, at least so far as an average student of Islamic studies is concerned. Nearly all of the existing concordances, whether compiled in the East or in the West, are based on one or the other specific edition of the Qur'ān. All citations for places in the text of the scripture, therefore, are based upon the verse-divisions of the Chapters which have been followed

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[1] "The Koran. . . is learned by every Moslem when he first goes to school, is repeated in his daily prayers, and influences the whole course of his life to an extent which the ordinary Christian can hardly realise". Nicholson, Reynold A. A literary history of the Arabs. Cambridge, University Press, 1953. p.xxv.

in those particular editions. This feature, in a sense, restricts the universal applicability of a concordance because it can profitably be used only in conjunction with the specific edition of the Qur'ān on which it has been based originally. For easy and expeditious use no other edition will serve the purpose, although with some difficulty and after trial and error the references can be traced in other editions of the Qur'ān too.

A few concordances which provide actual quotations in addition to the locational references are, obviously, more useful from the angle referred to above. But, the quotations are usually given in parts and are rarely complete. A reference to the full text is unavoidable in the majority of the cases. The situation then is the same, although a user is now in a better position since he has a visual aid in the form of a quotation over and above the numeral reference.

Limitations in the scope of a concordance is another obstacle in its use. Hardly any of the existing Quranic concordances covers all the words of the sacred text. Most of the concordances are limited to the essential, oft-used, and selected words; personal choice being the only criterion for selecting or rejecting a term for inclusion in the work. Most of them cover only substantives, only a few include the particles of Arabic along with them. In that case too the ideal is not to cover each and every particle, but a selected few which have some significance in the views of the compiler are picked up.

The real problem in the reference use of the concordances lies

in their unique internal structure and the arrangement of the entry-words adopted by them. There are, probably, as many methods of internal arrangement as there are concordances. Search for a common mode of internal arrangement of the contents is difficult if not impossible. It may fail when a precise detail is desired. Up till now the best arrangement in a concordance for a beginner in Quranic studies, is the one adopted by Rev. Aḥmad Shāh in his concordance: Miftahul Qûrán.[1] He has referred to the difficulty in reference use of the existing concordances in his preface:

> A personal experience of many years in studying Moslem literature has convinced me of the necessity for devising. . . means of ready reference to the Qûrán, and has at the same time shown me that the need is not supplied by any book commonly in use. The only concordance which is worthy of the name is by the well-known German writer, Flûgel, but the principle on which it is based restricts its use to those who can claim a minute knowledge of Arabic. For the arrangement adopted by Flûgel is according to the Verbal Root of each word treated, all the forms or derivatives being classified under such roots. Without therefore a knowledge of these Arabic roots, a search for any derivatives in the Flûgel's Concordance must remain a matter of considerable difficulty.[2]

Aḥmad Shāh has altogether ignored the grammatical relation between the root and the words derived from it, and also the relation between the derivatives themselves. He has listed all words in the straight alphabetic order to facilitate quick access to the contents of the Qur'ān. But, other concordances are not so easy to use, although

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[1]Ahmad Shah. Miftahul Qûrán. Benares, Lazarus, 1906. [viii], 266p.

[2]Ibid., p.[iii]

the completeness of some of them has far exceeded that of the Miftáhul Qûrán.

The most common internal arrangement and structural style used in the concordances is: (i) to group words derived from one and the same root in some sort of a grammatical order. (ii) For entering or filing purposes, the entire group is equipped with a heading which consists of the triliteral (in a few cases quadriliteral) root. (iii) The roots, containing the hierarchy of their derivatives, are then arranged in an alphabetic order to provide the basic structure to a concordantial work. For reference searches, therefore, a user is expected to know first of all the radical from which the word under search has been derived. A knowledge of those roots and formulation of derivatives from them is quite essential since no reference work, not even a modern Arabic dictionary, provides any direct help in this respect. The work of Rev. Aḥmad Shāh does help a bit at this point, and that is why it provides a quick and easy approach for a lay user. After ascertaining the root of the word under search, the user of the concordances has to know the grammatical form of that word as a derivative. Next, he should know the place value of that formulated word in the grammatical word-order which is (so called) "usual" to Arabic lexicographic works. Equipped with this information, a user can succeed in his search, otherwise all the concordances remain inaccessible to him.

The following paragraphs are devoted to an attempt at explaining briefly the most common style of the internal structure and arrangement

of subject-matter in a concordance:

a. There are two well-known styles in arranging alphabetically the triliteral roots from which all the Arabic words have been derived. The modern and very commonly used style is to arrange the roots in straight alphabets, beginning from the first letter then taking the second and then the third letter in the order of the Arabic alphabet. It is a letter-by-letter dictionary order and easy (rather natural) to use. But, the traditional alphabetic order referred to as "Rhyme order" is altogether different and many lexicons, particularly the older ones, follow that unique arrangement. It begins, in the order of the Arabic alphabet, from the third letter of the triliteral root instead of the first letter. All the roots (containing under them the hierarchy of their derivatives) which have their third letter in common are brought together to form one chapter of the work. The term "Bāb" [= door, a place of entrance; pl. abwāb][1] is used to designate the chapter containing the totality of those roots. There are, usually, as many "Abwāb" in a concordantial or lexicographic work as there are letters in the Arabic alphabet.

All the roots, which share the third letter as a common letter, are sub-arranged into alphabetical groups; this time the first letter of the triliteral roots is utilised to provide the dictionary order for formulating the groups. This type of a group (which, now, has the third as well as the first letter common in all the roots constituting

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[1]Lane, op. cit. pt.I, p.272.

the group) is termed as a "Faṣl" [= a separation, division, partition; pl. fuṣūl][1]. Each "Bāb", therefore, is usually divided and consists of as many "Fuṣūl" as there are letters in Arabic.

For further alphabetic arrangement within these groups i.e. "fuṣūl", the second letter of the triliteral roots is utilised. That completes the method of arranging the roots, a mode which is typical to Arabic lexicographic works and encyclopaedic dictionaries of the medieval period (originally intended to help poets with their rhymes)[2] and which has to be known before approaching some modern works as well. To use any work based on this classical style, the approach begins from the third letter, passes through the first and ends with the second letter of a root. Under those roots, then, their derivatives are listed in a grammatical order.

b. The grammatical order used to list all the derivatives from one and the same root is ascribed to Abū al-Qāsim Maḥmūd ibn 'Umar al-Zamakhsharī (A.D. 1075-1144)[3] who if he did not ~~organise~~ originate it, at least used it for the first time of which we know in his works. One often comes across deviations from this order; but when it follows the convention al arrangement, the order will usually be like this:

1. The ten forms of the verbal derivatives [= mushtaqqāt al-fi'l] (along with their sub-forms and further derivatives) from a root or

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[1]Lane, op. cit. pt.IV, p.2406.

[2]Haywood, John A. Arabic lexicography. Leiden, Brill, 1960. p.68.

[3]Brockelmann, op. cit. suppl.I, p.507.

radical [= māddah or kalīmah] are listed one after the other in their usual grammatico-numeral order; and are followed by (i) the infinitive [= al-maṣdar], (ii) active participle [= ism al-fā'il], (iii) passive participle [= ism al-maf'ūl], (iv) and other nouns [al-asmā'] derived from the same root: to provide the basic structure by listing the derivatives in the groups.

2. The order, within each of the above fourteen grammatical groups, which is used to list the derived words is that the active [= ma'lūm or ma'rūf] are enumerated first and the passive [= majhūl] derivatives are listed after them.

3. Within the actives and the passives, further classificatory order is: first the past [= māḍī], then the imperfect [= muḍāri'], and last the imperative [= amr].

4. Within each of the three i.e. past, imperfect and imperative: the third person masculine singular form is listed first and its feminine form follows it. The dual and the plural of them are next in the list. The second person and first person come after that.

5. The grammatical order among the nouns derived from the same root, is: (i) nominative, (ii) accusative, (iii) genitive.

Nearly all the concordances described in this chapter follow the modern alphabetic style of letter by letter filing for arranging the roots. Most of them follow the above noted grammatical order for enumerating derivatives from those roots. There are, however, deviations traceable in some of them but they rarely affect the basic order and influence the details only. The only exception in both the

cases is the Miftáhul Qûrán of Rev. Aḥmad Shāh, which can be used as a key for using other concordances.

[1811] Muqarrib Khān, Muṣtafá ibn Muḥammad Sa'īd. Nujūm al-Furqān. Calcutta, 1811. vii, 313p.

[The chrono-grammatical title of this work is 'Alāmāti Nujūm al-Furqān and the work was dedicated to VIth Mughal Emperor of India (A.D. 1658-1707), Awrangzīb 'Alamgīr.]

[1842] Flügel, Gustavus. Nujūm al-Furqān fī aṭrāf al-Qur'ān; Concordantiae Corani Arabicae, ad literarum ordinem et verborum radices. 'Stereotypa' ed. Lipsiae, Tauchnittii, 1842. x, 219p.

Like the specific edition of the Qur'ān[1] edited by Fluegel, this concordance compiled by him is also the most widely used work in the West. Both of his works, in fact, are interrelated; because references in the concordances are based on the verse-division adopted by the compiler in his own edition of the Quranic text: Corani textus Arabicus. Other editions of the Qur'ān, therefore, cannot be used along with this concordance. The 'Table of difference between the verse-number in Fluegel's edition and those in the Official Egyptian edition' prepared by Bell and given in his work: Introduction to the Qur'ān, (p.ix-x) offers quick conversion of the verse-division so as to use the Egyptian text along with this concordance.

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[1]Described in ch.II, 'Arabic Text of the Qur'ān', in this Manual.

In scope, this work attempts to cover nearly all words occurring in the Qur'ān: substantives as well as particles; all of which are arranged within their roots in a grammatical order. The roots are listed alphabetically in the letter-by-letter filing method and are grouped into independent alphabetic chapters. The roots, whose derivatives are listed collectively at one place, are noted at the top margin of a page as catchwords. In the text, they are printed as bold letters for visual distinction.

The text proceeds from the left side of the book in the normal Western style and does not follow the typical Arabic format wherein the text begins from the other end of the book and pages are numbered from right side to the left. A page of the text is divided by solid lines into five columns. The Quranic words are printed in the Arabic script, with proper diacritical marks, and the citations are given in the Romanised Arabic numerals. There is no quotation from the passages given for ready reference in the Qur'ān. The numbers in bold type refer to the Chapter's serial numbers and those in small print refer to their Verses as reckoned by Fluegel. A comma separates the two numbers and a full stop separates the sets of Verse numbers when there is more than one citation to the same Chapter.

The grammatical order followed in enumerating the derivatives from the same root has been mentioned in detail in the preface which is in Latin. In synopsis the order is: nouns and verbs in the nominative case are listed first and are followed by their genitive

forms. Proper names have been listed without any recognition of their grammatical form, in straight alphabetic order; but the common nouns are uniformly entered in the nominative case only and no attention is paid to their other cases. Composite proper names are to be traced under the second element of the compound only. Personal and possessive pronouns precede the other types; pronouns prefixing nouns or verbs are not listed in their alphabetic order and their listing depends upon the case position of the nouns or verbs which contain them. Verbs in their third personal forms precede the other forms. Separable prepositions are entered independently in the general alphabetic order and they are not given along with the words to which they are prefixed in the Quranic text. Inseparable prepositions, however, have been listed along with their suffixed words.

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[1859] Kāẓim Bik, Mīrzā A. Miftāh kunūz al-Qur'ān fī al-kashf 'an kalimāt al-Qur'ān. St. Petersburg, 1859.

[1867] Wardārī, (Hāfiz) Maḥmūd. Tartīb zaybā. Istanbūl, [1867]. iv, 143p.

[This work has an alternative title: Dalīl al-ḥayrān fī al-kashf 'an āyāt al-Qur'ān]

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[1881] Martens, J.L. Concordantie op den Koran, naar de vertaling van L.J.A. Tollens. Batavia, Bruining, 1881. 264p.

[1905] 'Almī Zādah, Sayḍ Allah al-Ḥasanī al-Muqaddasī. Fatḥ al-raḥmān li-ṭālibi āyāt al-Qur'ān. Bayrūt, Maṭba'ah al-Ahlīyah, [1905]. xii,484, 10p.

This last work is based on the Wardārī concordance noted above. As is the Wardārī's work, the 'Almī Zādah's concordance too has been based upon an unspecified edition of the Qur'ān which was lithographed in the calligraphic style of Ḥafiẓ 'Uthmān al-Shahīr, once a popular stylist in Turkey. The verse-division as used in the concordance is based upon the one used by the said calligrapher.[1] The same also conforms to the style used in editions of Qur'ān lithographed in the scriptorial style of al-Sayyid Muṣṭafá Naẓīf popularly known as 'Baqadraghaq' in Turkey.[2] A note published in the second edition[3] of the concordance claims that any modern edition of the Qur'ān can be used with this concordance with minimum of the difficulties which arise from variation in serialisation. The partial quotations provided with the citations offer visual help in tracing the passage in the Quranic text.

This concordance is quite selective. Only important words have been selected for inclusion; their popularity among "average users" is the only criterion for selection which the compiler had in view. Names of places, times and instrumental nouns have been left out; likewise

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[1]An exhaustive list of the editions of Qur'ān based on his style are given in the Arabic catalogue of the Al-Azhar University: Fihris al-kutub al-mawjūdah bi al-maktabah al-Azharīyah, v.I, p.18, 22, 25, 26, 28, 31.

[2]Ibid., v.I, p.18, 26.

[3]2d ed. Miṣr, Muṣṭafá al-Bābī al-Ḥalabi, 1927. p.11

pronouns and prepositions prefixing the nouns have been excluded. A few nouns, verbs and their derivatives, which were not to the "liking" of the compiler have been ignored purposely; a partial list of those "undesirable" words and roots appears in the preliminary pages.[1]

The main work has been divided, in the usual style, into alphabetical chapters. The text page, divided into three columns, enumerates words under their roots which themselves are arranged in normal alphabetic order. The roots are distinctly printed at the center of the column and precede the list of their derivatives; they are enclosed in decorated parentheses for visual distinction. The catch-words given at the top of every column provide clues to the continuous enumeration of the derivatives from one and the same root.

The order within the derivatives has been briefly explained by the compiler in his preface. It is more or less the normal lexicographic one which has been outlined in the introductory note of this chapter. The words which belong to the same grammatical form are often listed collectively at the head of their citations, the brief quotation given along the citations is the only means to detect which reference belongs to which word. The citation consists of: (i) abbreviated name of the Chapter of the Qur'ān (their fuller forms have been listed in the preliminary pages under the title "Rumūz al-suwar")[2]; (ii) serial

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[1] See "Jadwal" on p.8

[2] p.10. This section also contains references to the pagination of the editions based on Ḥafiẓ 'Uthmān's style.

number of the Verse of the Chapter wherein the word occurs; and (iii) a quotation from the text in brief, but sufficient to reveal the context in which the word has been used in the holy book.

Every citation begins from a new line: a dash beneath the abbreviated name of the Chapter means ditto, and is used where more than one reference to the same Chapter have to be listed. Wherever in the different citations for the same word, the Quranic text is exactly similar, the text has not been repeated. The short title of the Chapter and its Verse number has been considered enough in that case. Both of these are enclosed in curved brackets and are printed with a hanging margin under the first example of text-quotation. Several such references are collected together for brevity.

At the end of the main work, a ten-paged section titled as: 'Qāmūs al-a'lām' lists some proper names which occur in the Qur'ān. The method of citation in this section is similar to that of the main concordance.

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[1906] Ahmad Shah. **Miftáhul Qûrán**: part I, Concordance of the Qûrán. Benares, Lazarus, 1906. [viii], 266p.

"The name Miftáhul Qûrán (key to the Qûrán)", remarks the compiler in his preface,

> has been adopted for this work in order to indicate that by using it a large amount of information regarding the text of the Qûrán may be readily acquired. The book is composed of two parts; the

first is the Concordance and the second contains the Glossary of the Qûrán.

But, it appears that the second part was never completed and published, since no trace of it could be found nor any mention in a bibliography.

This concordance has many interesting reference features: firstly, it enters and arranges words occurring in the Qur'ān in a single alphabetic sequence irrespective of their grammatical formulation and their derivation from the various roots. As pointed out in the introductory note of this chapter, all other concordances list the Quranic terms in a classified order under their roots and only those roots are entered alphabetically. Ahmad Shāh's arrangement makes it quite easy for a person, who is not well-versed in Arabic grammar, to use his concordance. Secondly, it gives roots of nearly all the Arabic words listed in it, so that if one is not satisfied with the information found in this work all the other concordances can be approached easily once the root of a term is known. This concordance, in other words, can be used as key to other exhaustive works. Thirdly, every entry word is given in its Arabic form and is also transliterated into English. Any one not very well acquainted with the Arabic script, therefore, can also use this work for locating a desired reference by using the transliterated form of the original Arabic terms. Fourthly, this concordance uses for citation two styles of textual division of the Qur'ān. Any one who prefers the use of Chapter-Section-Verse division, as is the case in many parts of the Islamic world and among orthodox Muslims, can use this work profitably since it gives reference on the

basis of this structural division along with the normal Chapter-Verse division.

The text has been distributed into chapters, one for each letter of the Arabic alphabet, and the text-matter is printed in three columns per page. Entry-words are given in bold letters with diacritical marks. The Quranic words are listed in straight alphabetical order. Words compounded with prepositions, conjunctions and articles are excluded from the list. They have to be searched without their prefixes.

The entry word in Arabic is immediately followed by its English transliteration. A chart, contained in the article by Rev. Grahame Bailey on 'Pronunciation of Arabic' and published in the preliminary pages,[1] provides a key to the system of transliteration followed by Aḥmad Shāh. The transliteration too is equipped with diacritical marks.

As a third section of the entry in the concordance, sometimes, the root of the entry words is given in parentheses. The triliteral roots are given in Arabic and are succeeded by citations for the Quranic text for the entry words. Fluegel's edition of the Qur'ān has been used for this purpose. Out of the two structural divisions of the Qur'ān used in this concordance, only the Chapter-Verse division refers to the edition edited by Fluegel. The second division of the Chapter-Section-Verse has not been followed by Fluegel. In the present work, therefore, it does not refer to any specific edition of the Qur'ān. For that purpose any Oriental edition can probably be used without any

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[1] p.[V-VI]

inconvenience.

Both the divisions are distinctly printed one over the other and are separated by a solid line. The numbers above the line refer to the Chapter-Verse division of Fluegel's reckoning of the text of a Chapter; the Chapter number is printed in black-faced bold letters and is followed by Verse number in small print. References to many Verses in one and the same Chapter are collected together as one set, each number is separated from the other by a period. Sets of references to different Chapters for the same words are printed with space in between them to avoid any possible confusion. The citation printed beneath the line contains specific title of the Chapter in Arabic, in abbreviated form, and is succeeded by serial number of the sections of that Chapter. The Section numbers are printed in bold letter, and are separated from each other by a point.

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[1945] ʻAbd al-Bāqī, Muḥammad Fu'ād. Al-Mu'jam al-mufahras li'alfāẓ al-Qur'ān al-karīm. Al-Qāhirah, Dār al-Kutub al-Miṣrīyah, [1945] [xvi], 782p.

This concordance is based upon the Royal Egyptian edition of the Qur'ān and is considered to be the most exhaustive of all the existing concordantial works. It is, in reality, exhaustive only in respect of substantive words and is somewhat selective so far as some prepositions, conjunctions and similar dependent words are concerned. Its chief features are the sufficiently long quotations from the Quranic

passages and its method of citing references to those passages.

The preliminary pages of this work contain many valuable lists which consist of reference aids. The compiler, in his long preface, has commented upon Fluegel's concordance and has given a two-paged list[1] of certain words and their roots in which Fluegel is alleged to have committed grammatical mistakes. In the same preface, the compiler lists[2] fifteen words (together with quotations and references for them) which Fluegel failed to include in the proper text of his concordance. 'Abd al-Bāqi has also given a list[3] of some difficult words, along with references for their quotations and citations in the main text, which are likely to be searched under wrong roots and at wrong places due to their being grammatically different and difficult. A section titled: 'Miftāḥ al-Kitāb'[4], describes in brief the grammatical order which has been followed to list the derivatives under the roots in this concordance. The order corresponds to the one explained in outline in the introductory note of this chapter. The preliminary pages also contain a two-paged corrigenda.[5]

The concordance is basically divided into chapters, one for each letter of the Arabic alphabet, within which the roots (containing the sets of their derivatives) are listed in normal alphabetic order. A

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[1] p.6-7.

[2] p.8.

[3] p.9.

[4] p.11.

[5] p.12-13.

root or roots whose derivatives are listed on a two-columned page are indicated only at the top-central margin of a page in disjoined letters. They are enclosed in parentheses and are not repeated at the head of the list of their derivatives. Three asterisks placed in triangular position separate the derivatives of one root from those of the other. The catchwords, at the right and the left of the enclosed roots, over the top-marginal corners indicate the first and the last derived word listed on a column.

Under the roots, the derived words are printed in bold letters for distinction and are separated by a colon from the textual quotations wherein they have been used in the Qur'ān. The quotations have been printed individually, Verse by Verse (in the serial order of Verses within a Chapter and according to the serialised order of those Chapters) one after the other, each quotation beginning from a new line and all continuations printed with hanging indentions. Total number of quotations pertaining to an individual word is printed underneath the words in brackets.

The quotations, sometimes, consist of complete Verses (when they are short) but most often they are given in parts in order to provide a sufficient clue to the context in which those words have been used in the sacred text. The text of the quotations has been printed in modern Arabic type and lacks full diacritical marks.

The quotation is followed by: (i) the number of the Verse to which it belongs reckoned on the style of the Royal Egyptian edition;

(ii) the name of the place of revelation of the Verse which is given in abbreviation by using " ك " [the letter 'kāf'] for the Makkīyah segments and " م " [the letter 'mīm'] for Madīnīyah; (iii) The specific title of the Chapter which contains that Verse is given next, and (iv) is followed by its serial number. The symbol " » " below the name of the Chapter means ditto for the title in the succeeding references.

X

QURANIC LEXICONS AND LANGUAGE DICTIONARIES

The language of the Qur'ān has been accepted as the most perfect form of classical Arabic. Just as the scripture has been the inspirational and intellectual source for all the various academic activities of Muslim scholars throughout the literary history of Islam, the divine language too has been the subject of intensive studies by Muslim linguists. The Qur'ānic language, however, is not the earliest form of Arabic or the earliest record of the classical Arabic speech. Modern researches[1] have revealed the existence of Arabic proper names (many of which are still in use throughout the Arabic world) in the war records of the Assyrians dating as far back as 853 B.C. Then, there exist some inscriptions (in a few early semitic scripts) whose date has been fixed as 267 A.D. The oldest specimens of the Arabic script (dating about 300 A.D.) which are extant till today, are found on the wall of a temple in Sinai. Excerpts from the Biblical translations in Arabic language and script were in existence around 600 A.D. But, that which is called 'classical Arabic language' and which is the

[1]These points have been further developed and detailed in: Rabin, C. 'Arabiyya: Section A(i) (1 to 3) and A (ii) (1). (In Encyl. Islam. New ed., V.I, p.561-567).

language of the Qur'ān, emerges only in about 500 A.D. in the form of poetry. It is universally accepted that the language of the Qur'ān is the most developed and perfect form of that classical Arabic.

The role and influence of the Quranic language in early Islamic society has been described by Khalafallah in the following interesting passage:

> During the Prophet's life-time and some time after, poetical activities among the Arabs gave way to the propagation of the new faith by word and sword. Some devout Muslims found better occupation in learning the Ḳur'ān and pondering on the beauty of its style, others joined the invading Muslim armies in Syria, 'Irāḳ and Persia. The art of public speaking, for a period, took the place of the art of poetry. The literary language now was turning more and more into a language of religious guidance, moral uplifting and legislation for the new order. New shades of meaning and literary usage began to develop within the frame work of the pre-Islamic literary language. 'The Arabs in their djāhiliyya days', says Ibn Faris, 'had inherited from their ancestors a heritage of dialects, literature, rituals and sacrificial practices. But when Islam came conditions changed, religious beliefs were discarded, practices abolished, some linguistic terms were shifted from one usage to another, because of matters added, commandments imposed and rules abolished'.[1]

The Arabic literary language was later on academically standardised. The activities in this field reached their height during the third and fourth centuries of the Hijra era (9th and 10th century A.D.). Khalafallah has remarked:

> Its grammar, syntax, vocabulary and literary usages were clearly defined after systematic and laborious research. Since that time and down to the present it had a continuous and uninterrupted existence. Although every Arabic-speaking country has developed its own colloquial language for every-day life, they have all continued to use the standard literary language for purposes of writing.[2]

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[1]Khalafallah, M. 'Arabiyya: Section A (ii) (2). (In Encycl. Islam. New ed. v.1, p.568)

[2]Ibid., p.567

Lexicography was one of the linguistic studies concerning the Qur'ān, to which the early Muslim scholars devoted their attention. There, they excelled all the previous attempts in the various languages of the then civilized world and contributed substantially to the development of the art of lexicography. Haywood, in his research work entitled Arabic lexicography, has praised their contribution in the following words:

> In the compilation of dictionaries, and other lexicographic works, the Arabs -- or rather, those who wrote Arabic -- were second to none until the Renaissance, with the possible exception of the Chinese. A dozen or more major dictionaries, besides many vocabularies, both general and specialised, bear witness to their pre-eminence in this field, at a time when such works were almost unknown in Western Europe. . . . The truth is that in lexicography -- as in many other fields -- the Arabs occupy a central position both in time and space; between the Ancient World and the Modern, between the East and the West.[1]

The chief contribution of the Arabic lexicographers and the principal characteristic of the Arabic lexicons has been expressed by Haywood in these words:

> It is a remarkable fact that, almost from the start, the compilers of Arabic dictionaries aimed at registering the complete vocabulary material of the language. Indeed, they were almost obsessed by the copiousness of the language, and were very mathematically-minded in this matter. In this, they differed from the earlier lexicographers of other nations, whose chief aim was to explain rare and difficult words.[2]

There are numerous Arabic lexicons compiled by Muslim scholars of the Arab and non-Arab (i.e. 'Ajam) regions of the Islamic world. To list them all with proper evaluative description will itself be a piece

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[1]Haywood, John A. Arabic lexicography: its history, and its place in the general history of lexicography. Leiden, Brill, 1960. p.2.

[2]Ibid.

of original research. If the non-Arabic languages have to be covered by the list of the Quranic lexicons, the list will be prohibitive. Such an attempt is beyond the means and scope of this Manual. In this Chapter an attempt is made to mention some of the more important and oft-used Arabic lexicons pertaining to the Qur'ān. It is also endeavoured to suggest a list of modern Arabic-English dictionaries which can be utilised as aids in Quranic studies by an average student of Islamology.

The following Arabic lexicons, available in print, have been generally recommended by scholars for the better understanding of the Qur'ān, its linguistic peculiarities and literary style:

[d.941][1] Sijistānī (Abū Bakr Muḥammad ibn 'Umar ibn Aḥmad ibn 'Uzayr al-'Uzayrī al-Sijistānī Nuzhat al-qulūb fī gharīb al-Qur'ān. Miṣr, 1325/1907.

[d.1108] Rāghib al-Iṣfahānī (Abū al-Qāsim al-Ḥusayn ibn Muḥammad ibn al-Mufaḍḍal al-Rāghib al-Iṣfahānī Mufradāt alfāẓ al-Qur'ān. Qāhirah, 1324/1906.

[1075-1144] Zamakhsharī (Abū al-Qāsim Maḥmūd ibn 'Umar al-Zamakhsharī. Asās al-Balāghah; [ed. by Amīn Khūlī]. Qāhirah, 1953.

[1232-1311] Ibn Manẓūr (Jamāl al-Dīn Abū al-Faḍl Muḥammad ibn Mukarram ibn 'Alī ibn Manẓūr al-Anṣārī al-Khazarājī al-Ifrīqī. Lisān al-'Arab. Bayrūt, Dār Ṣādir, 1374/1955 - 1376/1956. 15v.

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[1]These dates refer to authors and not to the works in this list.

[1329-1415] Fīrūzābādī (Abū al-Ṭāhir Muḥammad ibn Ya'qūb ibn Muḥammad ibn Ibrāhīm Majaddadīn al-Shīrāzī al-Fīrūzābādī. Al-Qāmūs al-Muḥīt wa al-Qābūs al-Wasīṭ al-Jāmi' limā dhahab min lughat al-'Arab shamāṭīṭ. . Miṣr, Maktabah al-Ḥusaynīyah, 1344/1925. 4v. in 2.

[1732-1791] Murtuḍá al-Zabīdī (Abū al-Fayḍ Muḥammad Murtuḍá ibn Muḥammad ibn Muḥammad ibn 'Abd al-Razzāq al-Ḥusaynī al-Zabīdī al-Ḥanafī. Tāj al-'Arūs min sharḥ jawāhar al-Qāmūs. Miṣr, Maṭba'ah al-Khayrīyah, 1306/1888. 10v.

The major work pertaining to Arabic language available to English knowing students of Islamic studies, is the lexicon compiled by Edward William Lane of which the last three parts were edited by Stanley Lane-Poole:

> Lane, Edward William. An Arabic-English lexicon, derived from the best and the most copious Eastern sources; comprising a very large collection of words and significations omitted in the Kámoos, with supplements to its abridged and defective explanations, ample grammatical and critical comments, and examples in prose and verse: . . . in two books, the first containing all the classical words and significations commonly known to the learned among the Arabs; the second, those that are of rare occurrence and not commonly known. Lond., Williams and Norgate, 1863-1893. Bk. 1, 8pts.

The following two lexical works specifically deal with Quranic vocabulary:

[1873] Penrice, John. A dictionary and glossary of the Ḳor-ân, with copious grammatical references and explanations of the text. Lond., King, 1873. viii, 167p.

The Arabic title given to this dictionary by the compiler reads:

Silk al-Bayān fī manāqib al-Qur'ān; which he translates as "a clue to elucidation to the intricate passages of the Ḳor-ân".

The Quranic terms are not enumerated in the normal order of the Arabic alphabet in this dictionary. The root and derivatives' classified order, which is typical of Arabic works of reference, has been followed here. There are, however, two exceptions in this case from the traditional style of alphabetisation. Firstly, the alphabetic order within the roots is of the modern style, i.e. the triliteral roots are arranged from the first letter to the second and then to the third one, (i.e., the medieval style of first, then third and second in the end, has been ignored). Secondly, many difficult terms have been listed at two places; once under their roots (of which they are the derivatives) and again under their natural place in the general alphabetical order of the book, in between the alphabetised roots. The compiler has explained this method:

> Each word will be found under its verbal root; where none exists it must be looked for in its alphabetical place; so also in the case of words which have seemed likely to puzzle the beginner, many of these have been separately arranged in their alphabetical order, but withdrawn a little within the marginal line; thus for example the word كَبَيْنَكَ may be looked for either under ك or under its root بَيْنَ.[1]

The verbal roots have been printed in Arabic script (with full vowels and other diacritical marks) with a hanging margin. Some of the roots have also been noted as catchwords at the top of the two-columned pages as an aid to quick location. Transliteration of these roots

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[1]Preface, p.vii.

together with those of their derivatives has not been given. This would have enhanced the value of this work.

Description of the Quranic terms, under their roots, consists of not only their meanings but also of their grammatical nature, and contains references to the Quranic Verses wherein they have been used in the narrated context. The compiler has claimed that, "I have generally added the original meaning, and where such meaning is not to be found in the Ḳor-ân the words are printed in Italics."[1]

Occasionally, the difference in connotation of certain terms has been pointed out and the Verses which contain them in the different meanings have been referred to by means of the Chapter-Verse numbers. The numbers are meant for the Arabic edition of the Qur'ān edited by Fluegel. The grammatical nature of the term and formulation of other terms from the same root is usually indicated. If a term is generally accompanied by a prefix or suffix, the same has been noted and its Quranic use described briefly.

'See' references are frequently used, particularly from terms listed irrespective of their root-affiliations, i.e. under the general alphabetic structure, where reference is made to fuller discussion under their roots.

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[1938] Jeffery, Arthur. The Foreign vocabulary of the Qur'ān. Baroda (India), Oriental Institute, 1938. xv, 311. (Gaekwad's Oriental Series, LXXIX).

This lexical work dealing with the non-Arabic elements in the

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[1]Preface, p.VIII.

Quranic vocabulary, is the condensed form of the author's original research completed in 1926. "It would have been ideal", says the author, "to have published it in that form, but the publishing costs of such a work with full discussion and illustrative quotations, would have been prohibitive."[1] He continues:

> The essential thing was to place in the hands of students a list of these foreign words which are recognised as such by our modern scholarship, with an indication of their probable origin, and of the sources to which the student may turn for fuller discussion. Our own discussion has therefore been cut down to the minimum consistent with intelligibility.

The controversial term 'foreign' has been explained by the author in the following words:

> Arabia at the time of Muḥammad was not isolated from the rest of the world, as Muslim authors would have us to believe. There was at that time, as indeed for long before, full and constant contact with the surrounding peoples of Syria, Persia, and Abyssinia, and through intercourse there was a natural interchange of vocabulary. Where the Arabs came in contact with higher religion and higher civilization, they borrowed religious and cultural terms. This fact was fully recognised by the earliest circle of Muslim exegetis, who show no hesitation in noting words as of Jewish, Christian, or Iranian origin. Later, under the influence of great divines, especially of As-Shāfi'ī, this was pushed into the background, and an orthodox doctrine was elaborated to the effect that the Qur'ān was a unique production of the Arabic language. The modern Muslim savant, indeed, is as a rule seriously distressed by any discussion of the foreign origin of words in the Qur'ān. . . . To the Western student, the Jewish or Christian origin of many of the technical terms in the Qur'ān is obvious at the first glance, and a little investigation makes it possible to identify many others. These identifications have been made by many scholars whose work is scattered in many periodicals in many languages. The present Essay is an attempt to gather them up and present them in a form convenient for the study of interested scholars both in the East and the West.[2]

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[1] Foreword, p.viii.

[2] Ibid.

The words are listed in the order of the Arabic alphabet and are given in Arabic script with their transliteration (given in parentheses). The compiler begins his lexical description of the words with their literal meanings and gives references to the Quranic Verses wherein they occur. Then, he narrates their grammatical nature and points out their different forms as used in the Arabic language, together with some ideas about their connotations. Next, he shows the use and interpretation of the terms as represented in Muslim lexicographic and exegetical works. This is followed by a comparative linguistic study with the synonyms and similar terms occurring in other languages: Akkadian; Aramaic; Armenian; Ethiopic; Greek; Hebrew; old, medieval and modern Persian; Pheonician; Sanskrit; and Syriac, etc. The terms in those languages have been given in their original script and their possible relation, in form or meaning, with the Arabic terms has been discussed briefly or quoted from other researches on the comparative studies. At the end, the author surveys and incorporates the previous researches in summing up the contentions and conjectures in respect of the Arabic terms.

References to the text of the Qur'ān, wherein those terms occur, are made by means of Chapter-Verse numbers taken from Fluegel's edition. Other scripture and authorities mentioned in the text have been referred to in abbreviations, a fuller form of which appears in the preliminary pages; some of them have been listed in the bibliography. Footnotes, which have been used very frequently, also refer to the authorities in similar manner.

An introduction of some forty pages deals mainly with the treatment of the foreign words, known or supposed to be such,

> by the Muslim scholars. A very full bibliography lists the literature, both oriental and occidental, bearing upon the subject; a very helpful feature of the book, as the material is so widely scattered.[1]

A large index is provided for all the words, in the various languages, with the exception of Arabic, mentioned in the text. The index lists those words in their original script and in the order of their own alphabets. References to the pages inside the text, where they have been compared with the Arabic terms, have been mentioned along with them.

A single page 'addenda' is given before the text, and the following reference should be consulted for further additions to this vocabulary:

> Margoliouth, D.S. Some additions to Professor Jeffery's 'Foreign vocabulary to the Qur'ān'. (In Journal of the Royal Asiatic Society, 1939. p.53-61).

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The following Arabic-English dictionaries can be used in the linguistic approach to the Qur'ān:

> Catafago, Joseph. An English and Arabic dictionary . . . in two parts; Arabic and English, and English and Arabic in which the Arabic words are represented in Oriental character, as well as their correct pronunciation and accentuation shown in English letters. 2d ed. Lond., Quaritch, 1873. 1096p.

> Elias, E.A. Modern dictionary: Arabic-English. 6th ed. Lond., Luzac, 1953. 837p.

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[1]Torrey, C.C. Jeffery's Foreign Vocabulary of the Qur'ān. (In Moslem World, v.XXIX, p.359-363, October 1939).

Hava, J.G. Arabic-English dictionary for the use of students. New ed. Leiden, Brill, 1948. 800p.

Hindie, Alfred. The students' dictionary, English-Arabic and Arabic-English, of the Classical Arabic, for the use of the students of the English language, revised by Socrates Spiro Bey. Cairo, Hindie Press, 1927. 480; 476p.

Steingass, Francis Joseph. The students' Arabic-English dictionary: a companion volume to the author's English-Arabic dictionary. Lond., Allen, 1884. xvi, 1242p.

Wortabet, John. English-Arabic and Arabic-English dictionary; by J. Wortabet and H. Porter; with a supplement of modern words and new meanings by John L. Mish. N.Y., Ungar, 1954. 455; 423p.

SECTION C

SUBJECT APPROACHES TO THE QUR'ĀN

XI

CONTENTS ANALYSIS OF THE QURANIC TEXT

The collected revelations to the Prophet, as preserved in the form of the present Qur'ān, have not been arranged on the basis of any natural characteristic. Neither a chronological nor a subject arrangement of the contents of the revelations was aimed at by those who compiled the scripture during the reign of Caliph 'Uthmān. The only criterion, utilised to establish a sequence among the different revelations (as we are told) was the length of the Chapters. We, therefore, find in the Qur'ā n the longest Chapters at the beginning and the shortest Chapters at the end, with those in between arranged in the decreasing order of their length.

A chronological order among the Chapters, however, has been attempted in the past by many Muslim scholars and in recent times this has been a very popular topic in Western researches on the Qur'ān. Islamicists like Noeldeke, Muir, Rodwell and (quite recently) Bell are famous for their contributions in this connection. Rodwell, as explained earlier, attempted to present the Quranic text in a chronological order. Bell and a few others (including some Muslims) endeavoured to present the entire text or selections from it in an

evolutionary order. But, the subject arrangement of the sacred text has received very little attention from scholars, in either the East or the West.

Traditionally, there exists a pseudo-subject division of the Quranic text. The structural division of the Chapters into Rukū' (i.e. Sections) groups the Verses of the larger Chapters on the basis of their subject affiliation. The topics of these Sections, however, are never indicated in any manner in the Quranic text. Muḥammad 'Alī, and 'Abdullāh Yūsuf 'Alī, in their translations of the Qur'ān, have provided subject-headings to those Sections. Bell in his version has deviated from the traditional division into Sections, and has carried on the subdivision further minutely. Along the lines of those two earlier scholars, Bell has improvised headings to all the sections and sub-sections of which he has made use (also on the basis of subjects) and all those headings have been covered by a special index given at the end of his work. Other than this index, there has been no other attempt in this direction and the field of subject-analysis of the Quranic text is still without proper attention from Islamicists.

Some of the selections of the Qur'ān, described in the two preceding chapters, select and arrange the contents of the scripture under specified headings. The selections by Lamsa, Abdullah Allahdin, Wollaston, and Mercier are the important examples of this type of arrangement. But the most interesting and useful selection from the reference angle seems to be the one by Josephus Tela, which arranges the selected passages in translation 'under alphabetical heads'. One

wishes that someone would revive the attempt and cover the entire text of the Qur'ān in order to provide a handy and useful work of reference.

There are a few works related to the Quranic studies which contain selectively analysed contents of the Qur'ān as a subsidiary material to their texts. The following are representative of that group of works which partially satisfy the requirements of contents analysis of the Qur'ān:

[1925] Roberts, Robert. The social laws of the Qorân: considered, and compared with those of the Hebrew and other ancient codes. Lond., William and Norgate, 1925. x, 126p.

This is the English translation (with revision and additions) of the author's Ph. D. thesis in German which was submitted to the University of Leipzig. As one would expect, it is very strongly based upon German sources on Quranic studies. The research primarily deals with the "social laws of Islâm as they are given in the Qorân, with regards to their character, and, as far as possible and desirable, as to their sources."[1] The background sources consist of the Hammurabi Code, the Old Testament, and the Arab customs before Islam, which completes the chain of the Semitic social traditions. "Dr. Roberts has given us a convenient synopsis of his subject, illustrating its meaning here and there from Moslem jurists and discussing its ethical value in a broad-minded spirit."[2]

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[1]Introduction, p.1.

[2]Stanton, H.U.W. [Review]. (In Moslem World, v.XVI, p.209, April 1926).

Nearly half of the book is devoted to the "laws concerning marital relations". This chapter has been divided into four sections, each dealing with: 'marriage', 'divorce', 'adultery and fornication', and 'enactments relating to children'. The other six chapters deal with laws concerning: 'slaves', 'inheritance', 'charity', 'murder and theft', 'commercial matters', and 'food'. Each chapter is further divided into sections and there the Quranic passages are given with introductory notes, explanations, and occasional footnotes. The citations for the passages precede their text which is always printed distinct from the other matter and is enclosed in inverted commas.

Unfortunately there is no index provided for this work and the table of contents is the only help available for access to its contents.

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[1935] Muḥammad ʿAlī. The religion of Islām: a comprehensive discussion of the sources, principles and practices of Islām; by Maulānā Muḥammad ʿAlī. 2d ed. Lahore, Aḥmadiyyah Anjuman, 1950. xxvii, 784p.

The first edition of this compendium was issued by the Anjuman in 1935. This second edition has been published with, as the author has put it, "very insignificant changes only." The following two paragraphs from the preface sufficiently reveal the essential features of this work:

> Islam . . .is a religion which deals not only with the ways of devotion and the means which make man attain communion with God, but also with a vast variety of problems relating to the world

> around us and questions that pertain to the social and political life of man. In a treatise which aims at giving a true picture of Islām, it was necessary not only to discuss all the laws and regulations of the system but also to throw full light on the principles on which it is based, and even upon the sources from which its teachings, principles and laws are derived. I have, therefore, divided this book into three parts. The first part deals with the sources from which the teachings of Islām are drawn, and which can serve the purpose of guiding the Muslim world in its present and future needs; the second with the creed of Islām or the fundamental doctrines of the religion; while the third treats of the laws and regulations of Islām which govern not only a Muslim's domestic, social and international relations but also his relations with God, which are the mainspring of the development of his faculties.[1]

> A work of this nature would have carried little weight if it did not give full references to original authorities, and this has made the work laborious, for it contains over 2500 references and quotations. The Holy Qur'ān being the original source on which all principles and laws of Islām are based, occupies the first place in this list, and next to it comes Bukhārī, the most reliable book of Ḥadīth. It is on these two authorities that the present work is chiefly based, but others, besides these, have been freely quoted and referred to where necessary.[2]

The nine-paged table of contents analyses in exhaustive detail the topics dealt with and the twenty-paged 'general index' supplements it for reference use. But, the four-paged 'index of Arabic words and phrases' is the specific aid provided for the contents analysis of the Quranic passages quoted and referred to in this work.

Quotations from the Qur'ān are always enclosed in inverted commas and their citations are given in parentheses immediately after the text. The references in the citations are to the Chapters and the Verses as reckoned in the author's own English translation of the Qur'ān.

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[1]Preface, p.vii.

[2]Ibid., p.viii.

[1947] Merchant, Muhammad Valibhai. A book of Quranic laws: an exhaustive treatise with full Quranic text on: (1) the doctrine of the unity of God; (2) prayers and alms; (3) fasts; (4) Hajj; (5) food, drinks and games--lawful and unlawful; (6) marriage; (7) divorce; (8) inheritance; (9) usury; and, (10) Pardah; compiled by Muhammad Valibhai Merchant. Lahore, Ashraf, 1947. vi, 233p.

The following excerpts from the preface of the author tell the story of this "practical compend of religious instruction"[1]:

> When I first read the Holy Qurân, it struck me that if all the verses on some fundamental principles of Islam, which are dispersed in the sacred volume, were collected together under their respective heads and published separately, it would serve a very useful purpose. . . . Fluegel's concordance of the Qurân has considerably helped me in making out an exhaustive collection of all the Qurânic verses which have been reproduced as appendices to the several chapters of this book. . . . I have adopted [Rev. Rodwell's] translation because the numbering of the Qurânic verses given therein, corresponds to that given in Fluegel's Qurân which I have followed.[2]

The text of this book has been divided into ten chapters to discuss the ten topics mentioned in the title. Each chapter is divided into two sections: (1) the introductory note, usually brief, provides a background knowledge and prepares a reader to understand the selected and quoted passages from the Qur'ān. This is an exposition of the religious dogmas and laws pertaining to the subject under discussion. (2) The quotations used to support the arguments form the second section of the chapter. The passages are printed Verse by Verse, the sequence number of the Chapter and serial number of the Verse preceding the text.

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[1]Merrill, John E. [Review] (In Muslim World, v.XXXIX, p.70, January 1949).

[2]Preface, p.v,vi.

Both the numbers have been adopted from the Arabic version edited by Fluegel. The English translation of the Quranic passages has been taken from the version of Rodwell; but, the Chapter and Verse numbers which Rodwell has utilised have not been followed by Merchant. Instead, he has used the traditional order which Fluegel has (with certain modifications) adopted in his text.

As an appendix, there is given a 'statement of Quranic Chapters and Verses' which contains a conversion table from the chronological order of the Chapters to the traditional sequence of them.

[1952] S.M.A. Muhammad in the Quraan and other Quranic studies. Allahabad, Abbas Menzil Library, 1952. 323p. (Islamic Series, 1).

This collection of essays containing: "correct quotations in English from the Quraan, giving the essential message of Islam clearly in the translated words of the Quraan, with very brief and clearly illustrative notes"[1] is by a writer who insists on being anonymous.

The text is divided into eleven chapters discussing and profusely quoting the Qur'ān on the following topics: Muhammad; Law of Crime; Manners and Morals; Civil Law; Religious Duties; Idea of God; Man; Prophets; Science; Bible; and, Precepts and Maxims. The quotations from the Qur'ān (and sometimes, from the scriptures of other religions too) are printed in small print in between the text of the introduction, explanation and commentary of the author. The quoted passages

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[1]Apologia, p.2.

are enclosed in quotation marks and are provided with their citations at their end.

There is no index and the table of contents does not analytically list the contents of the book. The section-headings, so frequently used in the text, have not been listed on the table of contents.

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A dictionary of quotations is the simplest form of contents analysis of a work or works. As yet there has been no dictionary of quotations devoted exclusively to the Qur'ān. The following work is the only reference aid of this type. It contains quotations from the Qur'ān in the original (in their transliterated form) together with their translation. It also supplements, in a way, the passages by quoting from other Islamic literary works in the Arabic and Persian languages:

> Field, Claud. A dictionary of Oriental quotations (Arabic and Persian). Lond., Sonnenschein, 1911. 351p.

The term 'Oriental' in this book is used for Arabic and Persian literatures only. All the works (with the exception of sources of ancient and medieval proverbs) which have been analysed in this book, are predominantly Islamic in character. The non-Quranic quotations, therefore, can be utilised as a sort of exposition of the Quranic concepts. The subject index helps in this task by bringing together topically all the quotations from the Qur'ān and the other literary works which have

been analysed for this dictionary. There is, however, no cumulated bibliography of those works anywhere in the book, and it is very difficult to find out the edition and other details of the original sources for any further reference.

The original text (in transliteration) of the quoted passages has been printed in black face and passages are arranged alphabetically by the first words of the quotations. Citations given in brackets include the author's name, short title of the work, and chapter or section numbers. Exact page references are always avoided, and this complicates the problem of references to the original sources.

The translation of the quotations is printed under the transliterated original. Passages from the Qur'ān are cited with reference to the Chapter and Verse numbers as used by Rodwell in his English version of the Qur'ān. The translation from the Rodwell's work has been used for the Quranic passages. The alphabetical arrangement of the quotations, by the first word of the original passages, does not seem quite satisfactory from the reference point of view. The first word is not most often a catchword or a term which may suggest the subject-matter of the quotation. Use of the subject-index, therefore, is unavoidable. In spite of being sufficiently exhaustive, the index causes considerable delay in its reference use since it refers only to the page and not to the part of the page. It takes time to locate a reference since the quotations have not been serialised or pages have not been sub-divided. A brief 'index of authors' also assists in the reference use of this work.

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The only book which analyses the contents of the Qur'ān thoroughly is the work Le Koran Analysé by Jules La Beaume. It "was compiled by the French official for the information of foreign administrators in circumstances where Islamic law might be involved."[1] Less comprehensive but (in a way) more useful is the work Le Coran (Traduction et présentation nouvelles) by Henry Mercier. The latter has recently been translated and published in English. There is as yet no other work in English which basically analyses the contents of the Qur'ān. The two French works are briefly described below since they are indispensable for the contents analysis of the scripture:

[1878] La Beaume, Jules. Le Koran analysé: d'après la traduction de M. Kasimirski et les observations de plusieurs autres savants Orientalistes. Paris, Maisonneuve, 1878. xxiii, 793p. (Bibliothèque Orientale, v.IV).

La Beaume, in this work, has extensively analysed the French translation of the Qur'ān by Kasimirski:[2]

La Beaume classifies the Verses of the Qur'ān in over three hundred and fifty specific subjects and then groups those sections into eighteen broad divisions, each designated by a subject-heading of wider extension. The eighteen broad subjects are= History; Muhammed; Preachings; Jews; Bible; Christians; Metaphysics; Theodicy; Qur'ān;

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[1]Merrill, J.E. (In Muslim World, v.XXXIX, p.70, January 1949).

[2]Kasimirski, M. Le Koran, traduction nouvelle, faite sur le texte arabe, par M. Kasimirski, interprète de la légation française en Perse; revue et précédée d'une introduction par M.G. Panthier. Paris, Charpentier, 1840. xvi, 576p.

Religion; Dogma; Worship; Law; Social Organisation; Arts and Sciences; Commerce; Ethics; and, Progress. Under each of these divisions the sections containing the analysed Verses have been printed in (more or less) alphabetical order of the section-headings. A classified list of the divisional and sectional subject-headings has been given at the beginning of the book in the Index des matières[1]. An alphabetic list of them has been appended at the end.[2] For ready reference, a list of the Chapters of the Qur'ān has been provided in the preliminary pages. The table lists the Chapters in their traditional order but in a classified form based upon the places of the revelations. The table mentions the total number of the Verses into which the Chapters have been divided.

The text of the analysed passages from the Qur'ān has been printed Verse by Verse, each piece preceded by the sequence number of the Chapter and serial number of the Verse. The total number of Verses covered by a section has been noted after the section-heading and is enclosed in parentheses. Likewise, the total number of Verses covered by all the sections in a division has been marked along with the divisional subject-heading.

Sometimes, the division or the section is introduced by means of a brief note which precedes the text of the Verses. Similarly explanations are infrequently provided in the form of footnotes. Any word, phrase or sentence supplied by the compiler has been printed in

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[1] p.xix-xxiii.

[2] p.789-793.

italics. The material added by the translator to the original text has been placed in parentheses.

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[1956] Mercier, Henry. Le Coran (traduction et présentation nouvelles); miniatures de Si Abdelkrim Wezzani. Rabat, E. T. N. A., 1956. xx, 333p.

This book is not as comprehensive as the one by La Beaume, since it selects and lists only those passages from the Qur'ān which the compiler considers as truly representative of the divine message contained in the scripture. The chief characteristic of this work is the inclusion of the original Arabic side by side with its French translation. The transliteration of the original in Roman script and interpolation of miniatures representing the devotional thoughts are the other interesting features. The latter, in particular, is a rare phenomenon in Quranic literature.

Like La Beaume, Mercier too analyses the sacred text in sections and groups the sections into broad divisions. Nearly fifty sections have been used to group the selections from the Qur'ān. These have been divided to cover the five subjects: Dogmas; Culture; Morals; Law; and Sacred history. A summary of the classification has been supplemented by an alphabetical table on the lines of La Beaume's work.

Besides a note by the editors and a general introduction for the entire work by the compiler-translator, no other introductory or explanatory notes have been provided to the divisions or the sections.

Occasionally, footnotes have been used to add remarks to the translated text.

The left-hand pages contain the original Arabic text in Arabic script in type with complete diacritical marks. There are improvised headings to the sections in Arabic, which are the Arabic translations of the French subject-headings used in this translation and contents analyses of the Qur'ān. Underneath the Arabic text, its transliteration has been printed in italics. The purpose of this transliteration is to guide proper recitation of the Qur'ān and an explanatory note for this purpose has been provided in the preliminary pages.

On right-hand pages the French translation has been printed, Verse by Verse, under the section-headings. Each quotation is preceded by its citation.

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The two works discussed above which attempt to analyse the contents of the Qur'ān suffer from two fundamental defects. Firstly, they use comparatively broad headings for classifying and grouping the Quranic Verses. The headings lack that which in the classificatory language is called 'intension'. They are capable of further analysis into less extensive and more specific topics. Secondly, the Verses in these works have been listed just once, even if they are multi-focal and deal directly or indirectly with many other topics. The technique of cross reference, a handy and relatively simple method for covering such a situation, has not been utilised. To overcome these shortcomings

and to assist Islamicists in their multifarious approaches to the Quranic text, experiments are being conducted in France on the mechanical sorting of the Quranic concepts by means of punched-cards. The Centre d'Analyse Documentaire pour l'Archéologie (Palais du Louvre, Paris 1), of the French National Scientific Research Center, is presently engaged in preparing a mechanical device for the "Conceptual analysis of the Qur'ān". In a recent brochure issued by the Center, the enterprise has been described in the following two paragraphs:

> The study of ideas expressed by a religious text, presupposes an extremely fine analysis of the text, from the conceptual point of view; ideally, the exegesist should try to discover not only the elementary ideas which manifest themselves easily, but also all the expressions of the complex phenomena which are equivalent to the combinations of those ideas. To arrive at this result, the customary indexes, even the religious encyclopaedias, are often insufficient. In 1956, an Orientalist, Rev. Hours, had the idea that a mechanical card index would serve, perhaps better, for the needs of this type of research. At his request and with his collaboration, the Center for Documentary Analysis for Archaeology undertook in 1957 a preliminary study of the Qur'ān; with the object of formulating principles for such an exact analysis that one could express, by the combination of several extremely subtle ideas, the most complex aspects of the Quranic thought. . . .
>
> The methods concurrently elaborated [in the brochure] for the analysis of the text, in general, determine the initial framework of this enterprise; it was necessary, nevertheless, to modify it, by reason of its character and much more precise nature of the specialised analysis which was not evident in the beginning. At the end of the year, the basic rules of the code were determined, and the actual task of putting those rules into practice by applying them over the Arabic text, was entrusted to a team of Orientalists; a subsidy accorded by the sixth section of the École Pratique des Hautes-Études will assist in carrying this task rapidly to its termination, and soon will put at the disposal of specialists of Islamology or the history of religions, the mechanized index of the Qur'ān, which will be an equivalent to a condensed encyclopaedia of all the conceptual contents of the text.[1]

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[1]Centre National de la Recherche Scientifique. Centre d'Analyse Documentaire pour l'Archéologie. Paris, Imprimerie Lahure, [n.d.]. p.30.

The finalisation of the mechanized apparatus is anxiously awaited. The set of punched cards and the accessories, it is presumed and hoped, will be produced on a mass scale so that the device will be within the means of an average library and students and scholars of Islamic studies.

XII

SUBJECT INDEXES TO THE QUR'ĀN

The original Arabic text of the Qur'ān, perhaps, has never been provided with a subject-index in the proper sense of the term. Arabists and Islamicists have been using the Quranic concordances for their subject approaches as well as their word and phrase approaches to the text. The internal arrangement of the concordances, where the Quranic words are usually listed under their roots so that all the derivatives from one and the same root are collected and enumerated at one place, have provided enough help to those scholars in respect of their subject approaches. The lexicographic works, using the same pattern for their internal structure, have been the second type of reference aids for those specialists. To the average student and beginner in Islamology, the Encyclopaedia of Islam; the Shorter Encyclopaedia of Islam; and, Hughes' Dictionary of Islam have been sufficiently helpful. But, an exhaustive subject-index to the scripture has been needed by all concerned with Quranic studies.

Most translations of the Qur'ān in Western languages, contain indexes to the translation of the text. In the Oriental translations, however, such an index is still taboo. In the West, if the original Arabic text is accompanied with the translation, the original is not

usually provided with any type of index. The only exceptional case which I have been able to trace is the version of Abu'l Fazl, whose English translation (once published with the Arabic text, but now is without it) still contains a "glossary" for Arabic terms which refers to the places in the Arabic text where those terms have been used.

The indexes appended to most of the English translations of the Qur'ān can be classified into three groups in terms of subject approaches. It should be pointed out at the outset, that none of the existing indexes is thorough and exhaustive. Muḥammad 'Alī and A. Yusuf Ali have provided their translations with comparatively long and full indexes. Neither of them, however, has been satisfied with his index, and Yusuf Ali had a plan to compile and publish another index, more detailed and more useful, for his translation as an independent volume.

First and the most useful index from the subject angle may be the one which uses the original Quranic terms. The terms can be used in the original script or can be given in transliterated form. There can be a separate index for the terms in Arabic (or in transliteration) or they can be amalgamated into a single general-index. The "Glossary" given by Abu'l Fazl, as pointed out above, is the only example of its kind. It uses the Arabic terms in original script and is independent of the general-index provided in his work.

Special indexes for the original Quranic terms (in transliteration) have been provided in the following translations:

1. Muḥammad 'Alī, gives a special index "Arabic words and phrases".
2. Richard Bell, has given "list of Arabic words, names and other phrases explained in the notes".

The second type of indexes which use Arabic terms (in transliteration) along their English counterparts are available in the translations of: Yusuf Ali and Pickthall. The translations of Sale, Palmer, Bell and Arberry contain the third type of indexes which use English theological terms, and only Quranic proper nouns are given, in transliterated form, of the original if their Biblical equivalents are not available.

Some of the indexes referred to above, have been specifically prepared with emphasis on subjects of the Qur'ān. Though they are very sketchy, they assist in the subject approaches to the scripture. The versions falling in this category are: Abu'l Fazl's ("Subject index"), Pickthall's ("Index of legislation"), and Bell's ("Subject index").

There is, as yet, no independently published subject-index to any Quranic translation or translations in English. The absence of a uniform style in the serialised reckoning of the Verses of the Quranic Chapters is, probably, the major hinderance. The use of different terms to convey the same Quranic conception may be another. One has, therefore, to be contented with whatever is available. Besides the sources mentioned above, there is one more work which can be utilised with benefit and needs specific mention in this connection:

> Winternitz, M. A concise dictionary of Eastern religion: being the Index Volume to the Sacred Books of the East; compiled by M. Winternitz. Oxford, Clarendon, 1910. xvi, 683p.

Palmer's English translation of the Qur'ān, which was issued in 1880 in the series: the Sacred Books of the East, edited by F. Max Müller

(v. VI, IX), contained a short index. The same index was revised and enlarged by Winternitz while he was trying to bring out a collective index to all the volumes of the various scriptures issued in the same series. This work has been issued as an independent volume. In his preface, A.A. Macdonell has conclusively remarked that "if I were asked to select any one of the fifty volumes of the Sacred Books of the East, as specially useful, I should certainly choose the last". This view, up to a certain extent, will be shared by anyone engaged in Islamics since this work in spite of limitations is the only available means for comparative religion. The headings and sub-headings, indicating subject analysis, refer to the specific edition of Palmer's translation of the Qur'ān by volume number and page references. It is to be regretted that the compiler preferred volume and page references instead of the Chapter and Verse division of the Quranic text (although technically that method seems needless for an index to a specific work), because if he had used the latter system nearly any other translation of the Qur'ān would have been accessible through this index. However, the "verbal quotations" from the scripture which have been frequently provided (printed in italics) along with the subject references discussed above, can still be used without any further references to the specific volumes of Palmer's work. They are the type of quotations which are normally found in the dictionary of quotations; and since the quotations are from different religious texts, this index can be used (as the compiler has called it) "as a Manual of the History of Eastern Religions".

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From different sources, one gathers that the following works also contain unusual subject-indexes to the Qur'ān:

[1911] Stanton, H.U. Weitbrecht. Teaching of the Qur'ān. Lond., 1919. [Contains a useful subject index][1]

[1926] Horovitz, Joseph. Koranische Untersuchungen. Berlin, Gruyter, 1926. 171p. [The second part contains a descriptive dictionary of Quranic proper names with their description based on new researches][2]

[1948] Pesle, Octave. Le Coran, traduction par O. Pesle et Ahmed Tidjani. 2d ed. Paris, Larose, 1948. xvi, 458p. [Contains two indexes: 'dictionnaire juridique', and 'dictionnaire historique et géographique'][3]

[1956] Kramers, J.H. De Koran: uit het Arabisch vertaald. Amsterdam, Elsevier, 1956. xx, 728 ["Contains a very useful subject-index of some eighty pages"][4]

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[1]De Bary, W.T. ed. Approaches to the Oriental classics. N.Y., Columbia University Press, 1959. p.262.

[2]Zwemer, S.M. [Review]. (In Moslem World, v.XVII, p.318, July 1927)

[3]Jeffery, A. [Review]. (Ibid., v.XLI, p.210, July 1951)

[4]_____. Present status of Qur'ānic studies. (In Middle East Institute. Report on current research, Spring 1957. The Institute, 1957. p.3)

XIII

SUBJECT DICTIONARIES AND ENCYCLOPAEDIC WORKS PERTAINING TO THE QUR'AN

This chapter lists and describes modern dictionary-type works concerning the Qur'ān either directly or indirectly, and which are essential in the subject approaches to the scripture. With the exception of the first, all the works of an encyclopaedic nature mentioned and briefly described below, are in English. These works will fall in three classes. First are the special dictionaries which deal with the Quranic terms on one subject or group of subjects. Some of these discuss Quranic terminology from one or another angle. Secondly, there are works which are not structurally dictionarical but since they deal with Quranic terminology, they have to be utilised with the reference aids available in them. Thirdly, are the works of an encyclopaedic nature, which, although being very extensive in scope and coverage of subject-matter, are the best and the first choice for satisfying the needs related to the topical treatment of the Quranic contents and conceptions.

All the three classes of the works have been discussed here in an unclassified order; but a chronological sequence has been maintained

in order to single out their uptodateness:

[1745] Al-Thānawī (Muḥammad A'lá ibn 'Alī Qāḍī Muḥammad Ḥāmid ibn Muḥammad Ṣābir al-Fārūqī al-Thānawī). Kashshāf iṣṭilāḥāt al-Funūn: a dictionary of the technical terms used in the sciences of the Musalmans. . . . ed. by. . . Mohammad Wajih, Abd Al-Haqq and Gholam Kadir, under the superintendence of. . . **Aloys Sprenger**. . . and. . . W. Nassau Lees. Calcutta, Lees' Press, 1862. 2pts.

This Arabic work, with frequent quotations in Persian, is the most popular Arabic encyclopaedic dictionary pertaining to Islam and the Islamic Sciences. In his preface, A. Sprenger, the editor-supervisor has remarked:

> The compiler of this work has in most instances copied the definitions and explanations of technical terms verbatim from the most approved authorities, and this constitutes its principal value. The object in editing. . . a compilation cannot be to render faithfully the text right or wrong as it has been written by the author, but to supply correct information to the reader. The editors have therefore, whenever they had access to the books which had been used by the author, referred to them, and they were thereby in many instances enabled to amend the text. They even went farther and added new articles, but they have not ventured to give explanations of their own -- they like the author copied them from standard works. They have everywhere marked the new additions, and quoted their authority.

The user who is not familiar with the alphabetic structure of the medieval-style Arabic encyclopaedic works, will have to use the long index appended to the second part of this work. The index lists in straight alphabetical arrangement all the major topics covered by this encyclopaedic dictionary; and thus it supplements the special alphabetical order used for the subject-matter of the dictionary.[1]

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[1]The order has been elaborated in the introductory note of the previous chapter in this Manual entitled 'Concordances to the Qur'ān'.

The text of this dictionary has been divided into chapters, each called "Bāb", and further subdivided into sections, each called "Faṣl". The chapters contain all the technical terms derived from different roots which share the same Arabic letter as first radical of the tri-literal Arabic roots. For further alphabetical grouping of those terms, the last letter of the basic roots is used; a group of terms thus derived is called "Faṣl", and contains those terms whose roots commonly share the first as well as the last letter. The sub-groups of the roots (along with their derivatives) are further arranged alphabetically according to the middle i.e. second letter. To a modern mind, unacquainted with the medieval rhyme style of alphabetising the roots and grammatically listing their derivatives under them, the subject index is the easiest approach to the contents of this dictionary.

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[1882] Arnold, Sir Edwin. Pearls of the Faith or Islam's Rosary: being the ninety-nine beautiful names of Allah (Asmā-al-Ḥusnā) with comments in verse from various Oriental sources (as made by an Indian Mussalman). Lahore, Orientalia, 1954. xv, 190p.

"I have tried to present here, in the simple, familiar, and credulous, but earnest spirit and manner of Islām -- and from its own points of view -- some of the thoughts and beliefs of the followers of the notable Prophet of Arabia", remarks Sir Edwin Arnold in his preface.[1]

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[1]Preface, p.vii.

He selected the various names of the God, as they occur in the Qur'ān, for this purpose. In an unclassified order, he has listed all the ninety-nine names of God on the table of contents, in transliteration, translation and with a phrase which indicates the context. In the text they have been described under the headings in Arabic script. Arnold has described the scope of this booklet:

> It is a custom of many pious Muslims to employ in their devotions a three-stringed chaplet, each string containing thirty-three beads, and each bead representing one of the 'ninety-nine beautiful names of Allah', whenever this use -- among many other religious uses -- is made of it. The Korān bids them 'celebrate Allah with an abundant celebration', and on certain occasions -- such as during the intervals of the Tarwīh night service in Ramadhān -- the Faithful pass these ninety-nine beads of the rosary through their fingers, repeating with each 'Name of God' an ejaculation of praise and worship. Such an exercise is called Zikr, or 'remembrance', and the rosary Masba'hah. . . . In the following pages of varied verse I have enumerated these ninety-nine 'beautiful names', and appended to each -- from the point of view of an Indian Mussalman -- some illustrative legend, tradition, record, or comment, drawn from diverse Oriental sources; occasionally paraphrasing (as closely as possible) from the text of the Korān itself, any particular passage containing the sacred Title, or casting light upon it. In this way it seemed possible to present the general spirit of Islām under a new and not unacceptable form; since almost every religious idea of the Korān comes up in the long catalogue of attributives.[1]

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[1885] Hughes, Thomas Patrick. A dictionary of Islam: being a cyclopaedia of the doctrines, rites, ceremonies and customs, together with the technical and theological terms: of the Muhammadan religion. . . . with numerous illustrations. London., Allen, 1895. viii, 751p.

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[1]Preface, p.v-vi.

This handy volume was specially designed, as the author has mentioned in the preface:

> To place before the English-speaking people of the world a systematic exposition of the doctrines of the Muslim Faith. . . intended to supply this want, by giving in a tabulated form, a concise account of the doctrines, rites, ceremonies and customs together with the technical and theological terms, of the Muhammadan religion. . . . The 'Dictionary of Islam' has been compiled with very considerable study and labour, in the hope that it will be useful to many; -- to the Government official called to administer justice to Muslim peoples; to the Christian missionary engaged in controversy with Muslim scholars; to the Oriental traveller seeking hospitality amongst Muslim peoples; to the student of comparative religion anxious to learn the true teachings of Islam; -- to all, indeed, who care to know what are those leading principles of thought which move and guide. . . millions of the great human family.[1]

With the passage of time, this work has not declined in usefulness. No other reference work in English has been so handy, so easy to use, and so full of digested knowledge. Its use is still recommended to the students of Islamology.

In scope, it suffers from two limitations. It deals with the Islamic religious beliefs and practices as viewed by the majority of Muslims, those of the Sunnī faith, and ignores material on other minor sects like the Shī'ī. Secondly it is biased in favour of Indian Islam. The author had been in India for years and based his work on Indian Islamic sources. However, neither of these limitations greatly affects the utility and comprehensiveness of this dictionary.

The following extract from the preface, explains the internal structure of this reference work:

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[1]Preface, p.vii.

> The whole structure of the work is intended to be such as will make it available to English scholars unacquainted with the Arabic language; and, consequently, most of the information given will be found under English words rather than under their Arabic equivalents. For example, for information regarding the attributes of the Divine Being, the reader must refer to the English 'GOD', and not to the Arabic 'ALLAH'; for all the ritual and laws regarding the liturgical service, to the English 'PRAYER' and not to the Arabic 'SALAT'; for the marriage laws and ceremonies, to the English 'MARRIAGE', and not to the Arabic 'NIKAH'. It is hoped that, in this way, the information given will be available to those who are entirely unacquainted with Oriental languages, or, indeed, with Eastern life.[1]

Quranic terms, however, have been retained in their transliterated form followed by their Arabic original in parentheses and are usually given immediately after the English entry words. The description and explanation of those terms includes comparison with Biblical terms. In case a Biblical or modern theological term has been used as entry, there is always a reference to it from the Arabic term. Similarly, references from the English terms are made where the material is given under Arabic terms. This idea of 'see' reference has been indicated by the use of square brackets, in which the term referred to is enclosed. 'See also' references to similar and synonymous terms and topics are also frequently provided.

A long index at the end lists Arabic terms in their transliteration as well as in Arabic script and provides page references to the text. It is an alphabetic list of topics discussed under their Islamic subject-headings.

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[1] Ibid.

[1892] Torrey, Charles C. The Commercial-theological terms in the Koran; a dissertation presented for the degree of Doctor of Philosophy at the University of Strasburg. Leyden, Brill, 1892. 51p.

> It is a familiar fact that the theological terminology of the Koran contains a number of words which are primarily used to express some commercial relation. . . . The variety of these expressions and the frequency with which they recur may perhaps entitle them to consideration as a class by themselves. . . . It is the object of the present paper to collect and arrange these terms and passages in which they occur. . . . I have endeavoured to bring together the Koran passages in which Mohammed employs current commercial terms in a theological significance.[1]

The author discusses the terms in a two-way classified order. He first groups all those terms under the **roots** from which they have been derived and which are just twenty-two in number. He then classifies the roots (containing the hierarchy of their derivative-terms under them) into five classes. The classes are: Reckoning, Weight and Measures; Payment and Wages; Loss and Fraud; Buying; Selling and Profit; and, Loans and Security. The description of the commercial-theological terms is according to this classified order of their roots, which are listed (on page 8), and this list is the only reference aid for the contents of this booklet.

The terms, printed in Arabic script, are discussed in English with frequent references from the Qur'ān and with excerpts from other Islamic religious literature. The quotations, in the original along with their translation, have been provided also from other scriptures

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[1]Preface, p.1-6.

particularly those of Hebrew origin. The references are given in abbreviation, a fuller form of them appears in the preliminary pages.

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[1913-1938] The Encyclopaedia of Islām: a dictionary of the geography, ethnography and biography of the Muhammadan peoples; prepared by a number of leading Orientalists;. . . .published under the patronage of the International Association of Academies. Leyden, Brill, 1913-1938. 4v. and a suppl.

This fruit of the cooperative efforts of the scholars of the East and the West, still remains unparalleled in the history of Islamic Studies. Here, the Islamicists endeavoured to present, in digested form, nearly all essential information connected with Islam; its ideology; its people; its history and its geography. Each article contained in this encyclopaedia has been contributed by a specialist in the field and incorporates nearly all the researches done on the topic with which it deals. Scholars and laymen alike have been using this magnificent reference work for years. The recent attempt to produce a revised edition of this work does not affect the current use of the old edition because the new edition is still far from being completed.

This work, naturally, should be the first place to be consulted in embarking upon the search for description and explanation of the Quranic concepts. But, one has to be aware of two characteristics of this encyclopaedia before he uses it for that purpose. Firstly, it should be borne in mind that the Arabic terms -- the Islamic terms, to be precise -- have been used for entry-words and subject-headings;

their English equivalents are absent, so much so that one who is not familiar with Islamic terminology will not be able to use this work profitably. Secondly, the transliteration of the Islamic terms is different from the usual or the most commonly used English form. So that one has to verify the transliteration of a given term before searching through the volumes of this Encyclopaedia. Unfortunately there is no schedule given for this purpose. Even the article under Arabic language does not help in this respect. The following table is, therefore, provided as a help to all the beginners in Islamic studies who are not familiar with the complex problem of transliteration:

a ا	dh ذ	ḥ ح	n ن	t ت	ẓ ظ
ʿa ع	dj ج	k ک	p پ	ṭ ط	
b ب	f ف	ḳ ق	r ر	th ث	
č چ	g گ	kh خ	s س	w و	
d د	gh غ	l ل	ṣ ص	y ی	
ḍ ض	h ه	m م	sh ش	z ز	

The description of the Quranic terms in this work usually consists of their literal meanings; origin of the terms and their varied forms including synonyms; Biblical and other English equivalents; evolution and development of their meanings in the various periods, regions and sects of Islamic society; and, an exposition of the concepts which they convey. Frequently, references are made and passages quoted from Quranic and other Islamic literature. At the end of each Chapter there is usually a bibliography suggesting sources and further readings on the topic.

The supplementary volume is essential not only because it adds new material to the main work and fills up gaps; but also because it contains a list of errata to rectify misprints and misstatements that crept through the basic volumes.

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[1931] Walker, John. Bible characters in the Koran. Paisley (England), Gardner, 1931. 136p.

This directory of Biblical characters occurring in the Qur'ān, directly or indirectly, lacks historical accuracy in some of the statements. As Zwemer has indicated: "the identification of some of the Koran references with Biblical characters is, in cases, fanciful or conjectural".[1] Yet, it is a unique reference aid to the students of comparative religion.

Names of the characters have been alphabetically listed in their Anglicised form, "but, it is unfortunate that there is no cross-reference index to the form of these names as found in the Koran". However, within the text of the descriptive notes for the characters, their Islamic equivalents have been mentioned in italics. References have been made quite frequently to the Qur'ān and Bible and sometimes to other scriptures too, and passages are profusely quoted from them to support the arguments. A collective list of these references has been provided

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[1]Zwemer, S.M. [Review] (In Moslem World, v.xxiv, p.89-90, January 1932).

at the end under the title: 'Index to Koran references' and 'Index to Bible references'.

The author, in his preface, has explained:

> The purpose of this little book is to present in an accessible form all the Biblical personages who are mentioned either directly or indirectly by Mohammed in his Koranic utterances. . . . The author has consulted the original Arabic of the texts quoted from the Koran, and the translation has been compared chiefly with the versions of Sale and Rodwell. The English, so far as possible, is made to conform with the Arabic construction. Words which are not to be found in the original are usually denoted by being enclosed within brackets. The book itself arose out of the need for such a handy work of reference of a popular nature experienced by the compiler during certain of his Koranic studies. Thus, although it is more or less a straightforward compilation made from the Arabic text, it incidentally expresses opinions and conclusions for which the author holds himself alone responsible.

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[1953] Shorter Encyclopaedia of Islam; edited on behalf of the Royal Netherlands' Academy; by H.A.R. Gibb and J.H. Kramers. Leiden, Brill, 1953. vii, 671p.

A brief note on the half-title page reads:

> The 'Shorter Encyclopaedia of Islam' includes all the articles contained in the first edition and supplement of the Encyclopaedia of Islam which relate particularly to the religion and law of Islam. . . . The majority of the original articles have been reproduced without material alteration. A number of articles have been shortened or revised, and a few new articles have been added. In most cases, additional entries have been made in bibliographies to bring them up to date.

A three-paged "Register of Subjects" appended to this work provides the Arabic equivalents (transliterated with proper diacritical marks) for subject terms in English used in this encyclopaedia as

entry-words. The register, in a way, serves as a subject-index to the encyclopaedia by mentioning nearly all the Arabic headings under which the material may be traced.

Following the Register, there is a five-paged section entitled "Origin of the articles", which lists alphabetically by title all the article-headings and mentions (in parentheses) the names of their authors. This section can serve as a table of contents for the encyclopaedia.

The Arabic and other Islamic terms have been used as subject-headings for the material in the text; but, frequently cross references are made: from Biblical proper names to their Arabic counterparts; from less-used terms to the standardised and popular ones which have been adopted; and, from one transliterated form to the style used in this work.

References to authorities are always provided, in abbreviation, and the two lists appearing in the preliminary pages provide details for those bibliographical references.

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[1954-] The Encyclopaedia of Islam, new edition: prepared by a number of leading Orientalists, edited by an Editorial Committee. . . under the patronage of the International Union of Academies. Leiden, Brill, 1960-(in progress) v.I - .

The essential features of this gigantic work, which has been in progress since 1954 when the first fascicule was issued, have been summed

up in the 'Prefatory Note' by the Editorial Committee, thus:

> Since the first edition of the Encyclopaedia of Islam went out of print some years ago, the need has been felt for a re-edition of this collective enterprise on the part of Oriental scholars, conceived, however, on a broader plan than the earlier work, and taking into consideration the later results of scientific investigation into the history, geography and culture of the Islamic world. . . . This new edition of the Encyclopaedia of Islam will require several years for its completion, and it is hoped to maintain a regular issue of six fasciculi of 64 pages each in each year. The whole work will form five volumes of about 1,280 pages, of the same size and presentation as those of the first edition. . . . The general plan of the first edition has also been retained, but more space is given to economic and social topics and to artistic reproduction. Many more cross-references and headings in English or French have been introduced in their alphabetical place, in order to facilitate the use of the work by non-orientalists also. It is intended to publish a general index and an atlas of the Islamic world on the completion of this new edition.

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[1959] Izutsu, Toshihiko. The structure of the ethical terms in the Koran: a study in Semantics. Tokyo, Keio Institute of Philological Studies, 1959. 275p. (Keio University, Studies in the Humanities and Social Relations, v.II).

The author in his preface has remarked that: "this book is designed to be a preliminary to a larger study on the nature and development of the moral consciousness among the Arabs as mirrored in the history of their language." Outlining the scope and focus of this study, he states:

> The purpose of this book, as a whole, is to make a detailed study of the ethical language of ancient Arabia in so far as it is reflected in the Sacred Book of the Muslims. It intends to investigate by method of semantic analyses the way the principal value-words are used in the Koran in specifically ethical

> contexts, that is, in sentences commenting upon human conduct or character. . . . My immediate task is, I repeat, to give a detailed account of the key ethical terms of the Koran so as to bring out the truly characteristic traits of the Koranic moral conceptions as compared with those that were prevalent among the Arab tribes in the days of nomadic paganism.[1]

It remains to be assessed how Muslim scholarship (and the orthodoxy) reacts to this first scientific and analytic approach to the sacred language and the divine concepts, conveyed to the Prophet. Muslim orthodoxy, and perhaps a few liberals among Muslim scholars too, can hardly agree to any direct link between the Creator of the Quranic ethical concepts, and the pre-Islamic moral precepts so far as an attempt to trace any development in the original principles and their transformation or sublimation into the new (i.e. Islamic) garb or form is concerned. There can hardly be any question on the validity and usefulness of the semantic approach to any language or any literary piece. But, an application of the semantic techniques over a religious scripture (which is considered as divine in its origin and in all other respects ardently by the followers) does amount to striking at the very basis of it. To the orthodox Muslim mind, therefore, this book will convey nothing but a feeling of misrepresentation and even mutilation of the holy Qur'ān; but, to students of Quranic studies who believe in the social aspects of religion and agree to the gradual evolution and development of the religious philosophy, this book will not only convey many new points it will (in fact) clarify the real concepts behind some

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[1]Preface, p.1.

of the terms discussed here.

This work has not been presented in a form which will facilitate its use as a handy reference book for the theological terms of the Qur'ān. In different chapters, it discusses some of the terms in a semi-classified order. One has to use the index if explanation of a specific term is required. The index lists, in the order of Arabic alphabet, the terms (in their transliterated form) and refers to the chapters and pages wherein the terms have been discussed in the book.

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[1959] Concise Encyclopaedia of Arabic Civilization: The Arab east; by Stephen and Nandy Ronart. Amsterdam, Djambatan, 1959. ix, 589p.

This short work of reference does not specifically deal with the Quranic concepts. In fact questions of a rather "theoretical bearing", as stated by the compilers, "have been only slightly mentioned or omitted". But, it does discuss many topics concerning the Qur'ān "from different angles", particularly from the angle of modernist Muslims. Proper names, historical events and many important topics occurring in the Qur'ān, have been briefly elucidated in this short encyclopaedia, from the aspects of their importance and significance in the modern Islamic world in general and the Arab region in particular. Often the latest researches and views have been incorporated in the short articles.

It should be noted, as the authors have stated:

> This book is not a scholarly work by an Orientalist. What we aimed at was to serve all those who wish to understand the conviction, attitudes and reactions of the Arab people. We have tried to give an unbiased outline of social, economic, political and religious structure of their world; of the manifestations of their intellectual and artistic life; of their attainments, their errors and their efforts towards the development of their human and natural resources.[1]

A list of maps and a selected bibliography of books and periodicals as 'reading suggestions' appears at the end of the encyclopaedia.

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[1]Preface, p.vi.

XIV

EXEGETICAL WORKS

One of the epithets of the Prophet Muḥammad is "Ummī". This word has been accepted by Muslims as meaning the 'illiterate', 'untaught', or 'one who could not read or write'[1]. It has led to the common belief, which still persists among some Muslims, that the Arabic Qur'ān expresses the divine orders to the community clearly and simply. The Book itself has claimed:

> And We have indeed
> Made the Qur'ān easy
> To understand and remember:
> Then is there any that
> Will receive admonition?
> (Ch. LIV, Verse 17)

This strengthens the belief that the holy book can easily be grasped by an average Muslim: literate or illiterate. The belief, however, is in direct contradiction to the historical facts. A cursory glance at the number of books written by Muslims throughout the literary history of Islam in explanation of the divine message will be sufficient to convince of the weak foundation of the belief. Such expositional works pertaining to the Qur'ān, are referred to by the term "Tafsīr": which according to

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[1]Shorter Encycl. Islam, p.604.

Lane "signifies the expounding, explaining, or interpreting the narratives that occur collected without discrimination in the Ḳur-án, and making known the significations of the strange words or expressions, and explaining the occasions on which the verses were revealed."[1] In English, the terms "commentary" or "exegesis" are generally used for such interpretative works.

Another passage in the scripture addresses the Prophet thus:

> So have We made
> The (Qur'ān) easy
> In thine own tongue,
> That with it thou mayst give
> Glad tidings to the righteous,
> And warnings to the people
> Given to contention.
> (Ch. XIX, Verse 97)

This led to the belief that the Prophet is not only the Messenger of God, but he is also the potential interpreter of that divine message. The sayings of the Apostle, therefore, were taken by the community as having direct bearings upon the Quranic verses. Edward Sell had pointed out:

> The fragmentary way in which the Qur'án was given was not without its difficulties. Some passages contradicted others; some were difficult to understand. To the Prophet alone was the solution known. The knowledge he communicated to his immediate followers, the Companions as they were called, thus: 'To thee have we sent down this book of monitions, that thou mayest make clear to men what hath been sent down to them.' (xvi, 46). . . . Ibn Khaldún says: 'The Prophet unfolded the meaning, distinguished between abrogated and abrogating verses, and communicated this knowledge to his Companions. It was from his mouth that they knew the meaning of the verses and the circumstances which led to each distinct revelation being made.' The Companions thus instructed became perfectly familiar with the whole revelation. This

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[1]Lane, op. cit., pt.vi, p.2397.

> knowledge they handed down by word of mouth to their followers, Tábi'ún, who in their turn passed it on to their followers, the Taba'u't-Tábi'in. The art of writing then became common. The business of the Commentator henceforth was to collect together the sayings of the Companions thus handed down. Criticism of a passage in the Qur'ān was not his duty, criticism of a comment on it by a Companion was quite beyond his province: the first was too sacred to be touched, the second must be accepted if only the chain of narrators of the statement were perfect. Thus early in the history of Islám were the principles of the exegesis fixed and settled. Every word, every sentence, has now its place and class. The Commentator has now only to reproduce what was written before, though he may, in elucidation of the point, bring forth some Tradition hitherto unnoticed, which would, however, be a difficult thing to do.[1]

The way in which the science of Tafsīr originated and developed in the Islamic religious literature, has been commented on by A. Yūsuf 'Alī in the following passage:

> The need for an explanation of the verses of the Qur-ān arose quite early. Even before the whole of the Qur-ān was revealed, people used to ask the Apostle all sorts of questions as to the meaning of certain words in the verses revealed or of their bearing on problems as they arose, or details of certain historical or spiritual matters on which they sought more light. The Apostle's answers were carefully stored in the memory of the Companions (aṣ-ḥāb) and were afterwards written down. . . . The Ḥadith literature dealt with all sorts of matters, including Theology, Ethics, and Exegesis (explanation of the Qur'ān). Exegesis soon became an independent science by itself and was called Tafsīr, and the sphere of Tafsīr itself began to widen as the experience and knowledge of the Arabs and Arabic writers began to increase. Besides the examination of correct traditions from various kinds and grades of authorities, it began to examine the meaning of words philologically, collecting a vast amount of learning as to root meanings, the usage of the Quraish tribe of Arabs, to which the Apostle belonged, the usage and meaning of words in the purest original Arabic before it became mixed up with foreign idioms and usages by the use of the Arabic language by non-Arabs in Islam, and by the influence of the enormous geographical expansion of the Arab race in the first few centuries of Islam. The increasing

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[1]Sell, Faith of Islám, [illegible], p.68-70.

> knowledge of history and of Jewish and Christian legends enabled the Commentators to illustrate the text of the Holy Book with reference to these. . . . Then came philosophy and the mystic doctrine of the Ṣūfī schools. The development of the science of Kalām (built on formal logic), and its further off-shoot the 'Ilm-ul-'Aqāid (the philosophical exposition of the grounds of our beliefs) introduced further elements on the intellectual side, while Tāawīl (esoteric exposition of the hidden or inner meaning) introduced elements on the spiritual side, based on a sort of transcendental intuition of the expositor.[1]

Commentaries after commentaries, and commentaries on previous works of Tafsīr have been written by Muslim scholars ever since the discipline of the exegesis was inaugurated by 'Abd Allah ibn al-'Abbās, commonly known as Ibn 'Abbās (died 687 A.D.). He is considered as "the father of the Ḳur'ānic exegesis"[2] and his titles are 'al-Ḥibr' (the doctor) and 'al-Baḥr' (the sea of knowledge). It is very difficult now to assess the total number of such exegetical works. Dr. M. Arnold is said to have estimated over 20,000 Tafsīr works existing in the libraries of Ṭarābulus (Tripolis) in Syria, at the end of the last century.[3] The following brief list of bibliographies can be an aid in selecting or identifying most of the extant exegetical works:

> Abdul Muqtadir. Commentaries on the Qurân, Hadīs, Law, Theology and controversial works: catalogue of Arabic and Persian manuscripts in the Oriental Library at Bankipore. Patna, 1928. xi, 182p.

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[1] Yusuf Ali, Holy Quran, p.ix-x.

[2] Encycl. Islam, new ed., v.1, p.40.

[3] Hughes, op. cit., p.502.

Al-Azhar. Al-Maktabah. Fihris al-Kutub al-mawjūdah bi al-Maktabah al-Azharīyyah ilá 1341/1952. Cairo, Maṭba'ah al-Azhar, 1952. v.I, p.200-306.

Chauvin, V. Bibliographie des ouvrages Arabes. Liége, Vaillant-Carmanne, 1892-1922. v.X, p.107-116.

Kātib Chalabī (Muṣtufá ibn 'Abd Allah). Kashf al-Zunūn 'an asāmī al-Kutub wa al-Funūn. [Ankara, Turkish Ministry of Education, 1941] v.I, p.427-463.

Pfannmüller, D.G. Handbuch der Islam-Literatur. Berlin, Gruyter, 1923. p.224-229.

Storey, C.A. Persian literature: a bio-bibliographical survey; [v.I] Section I, Qur'ānic literature. Lond., Luzac, 1927- p.1-58.

The following Arabic commentaries are generally considered as landmarks in the history of the Quranic exegesis. Each of them still enjoys a unique position in the traditional expositional literature for the scripture. They have been very frequently printed (sometimes in translation too) in the various regions of the Muslim world:

[839-922][1] Ṭabarī (Abū Ja'far Muḥammad ibn Jarīr al-Ṭabarī). Jāmi' al-Bayān fī tafsīr al-Qur'ān. Qāhirah, Maṭba'ah al-Maymanīyah, 1912.

[1075-1144] Zamakhsharī (Abū al-Qāsim Maḥmūd ibn 'Umar al-Zamakhsharī) Al-Kashshāf 'an ḥaqā'iq al-Tanzīl. Qāhirah, Muḥammad Muṣṭafá, 1890.

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[1]These are the dates of birth and death of the authors.

[1148-1209] Rāzī (Fakhr al-Dīn abū 'Abd Allāh Muḥammad ibn 'Umar ibn al-Ḥusayn ibn al-Khaṭīb al-Rāzī) Mafāṭīḥ al-Ghayb; al-Mashhūr bi Tafsīr al-Kabīr. Qāhirah, Maṭba'ah al-Khayrīyyah, 1911.

[d. 1286] Bayḍāwī (Abū Sa'ad 'Abd Allah ibn 'Umar ibn Muḥammad ibn 'Alī abū al-Khayr Nāṣir al-Dīn al-Bayḍāwī). Anwār al-Tanzīl wa Isrār al-Tāwīl. Qāhirah, 1911.

[Also edited by H.O. Fleisher; Leipzig, 1846-48. 2v.]

[1256-1345] Andalusī (Abū Ḥayyān Muḥammad ibn Yūsuf ibn 'Alī ibn Yūsuf ibn Ḥayyān al-Gharnāṭī al-Ghayyānī al-Nafzī Athir al-Dīn). Al-Bahr al-Muḥīt fī tafsīr al-Qur'ān. Miṣr, Dār al-Kutub al-Miṣrīyyah, 1910.

[1301-1373] Ibn Kathīr (Abū al-Fidā' Ismā'īl ibn 'Umar ibn Kathīr 'Imad al-Dīn ibn al-Khaṭīb al-Qurashī al-Baṣrī al-Shāfi'ī). Tafsīr al-Qur'ān. Qāhirah, Maṭba'ah al-Manār, 1928.

[1389-1459) Maḥallī (Muḥammad ibn Aḥmad ibn Muḥammad ibn Ibrāhīm abū 'Abd Allāh al-Anṣārī al-Maḥallī al-Shāfi'ī Jalāl al-Dīn). Tafsīr al-Jalālayn. Qāhirah, Muṣṭafá al-Bābī al-Ḥalabī, 1910.

The following reference work needs special mention since it is a unique and unparalleled work in the field of indexes to the exegetical works. It covers a few of the above noted standard Tafsīr works along with a few others of lesser importance but of sectarian or

regional value. It is a collective index to nine works of Tafsīr which are very commonly used by the Shī'ī sect of Muslims in Iran. It is intended to assist in quick references to the exegetical works from the various Verses of the Qur'ān:

[1953] Ma'ṣūmī al-Lārī, al-Saīyyid Ḥusayn. Kashf al-āyāt 'an al-Qur'ān al-Karīm wa al-Tafsīr. Ṭihrān, Maktabah al-Būḍhar, 1953. 659p.

This work has arranged all the Verses of the Qur'ān in an alphabetical order according to the initial letter of the first word of the Verses. The text of those Verses so arranged, has been printed in the first column of the right-hand pages. Their alphabetical order has been indicated by the chapter-headings used as catch-words at the top of every recto page. The succeeding three columns on the same page provide identification of those Verses by mentioning against the text, their serial numbers, specific titles of the Chapters to which they belong in the Qur'ān, and the Part-division numbers. Following this information, there are nine columns, extending to the left-hand pages too, which indicate the volume and page numbers of the respective nine exegetical works in which the Verse has been discussed and explained. The nine works are noted in abbreviation at the top of the columns, and the preface of the work points out the bibliographical details of the specific editions of those exegetical works on which this index is based and to whose pagination it refers.

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None of the above-noted famous exegetical works represent views of modern Muslim thinkers. There are many modern commentaries produced during the present century and in the second half of the last century; but most of them are not universal in appeal and in approach, as the traditional works have been to the entire Islamic world. Most of them are biased towards one Islamic region or the other; or reflect the point of view of one school of thinkers and followers or the other. A comprehensive survey of those commentaries and special studies in Quranic exegesis has been made in the following research work:

> Baljon, J.M.S. Modern Muslim Koran Interpretation (1880-1960). Leiden, Brill, 1961. x, 135p.

The one which has been all-pervasive and has been generally acknowledged as representative of the modern era is the one to which A. Yūsuf ʿAlī has referred in these words:

> The modernist school in Egypt got a wise lead from the late Shaikh Muḥammad ʿAbduh (d.1323 H. = 1905 A.D.), whose unfinished commentary is being compiled by Muḥammad Rashīd Riḍhā, the talented editor of the Manār newspaper.[1]

[1849-1905] ʿAbduh Al-Shaykh Muḥammad. Tafsīr al-Qur'ān al-Ḥakīm: al-mushtahir bi-ism Tafsīr al-Manār; talīf al-Sayyid Muḥammad Rashīd Riḍā. Miṣr, Dār al-Manār, 1953. 12v.

Arthur Jeffery, however, does not agree with the view of Yūsuf

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[1]Yusuf ʿAlī, A. The holy Qur-an. p.xiii.

'Alī. In his article entitled 'The present status of Qur'anic studies', he has remarked:

> The Tafsīr al-Manār, available again in twelve volumes, is a somewhat different kind of modern commentary. It supposedly reproduces the interpretation of the famous Egyptian modernist, Muḥammad 'Abdu, who died in 1905, and whose lectures on the exegesis of the Qur'ān had delighted large groups of students. The work, however, is largely the product of his disciple Rashīd Riḍā, editor of the journal al-Manar, who, though very much aware of modern problems and vigorous in his polemic, is a mind of lesser calibre than his teacher and is far more conservative.[1]

In the same essay, Jeffery has summed up the present position and value of the exegetical studies of the Qur'ān in the following words:

> In the area of exegesis it is perhaps needless to say that no critical commentary on the Qur'ān has yet been written, or seems likely to be written for some time. Works of an exegetical nature, however, both commentaries and special studies, continue to appear.[2]

Literature of an exegetical nature pertaining to the Qur'ān is not abundantly available in the English language. However, whatever material is traceable, falls into three distinct groups. Firstly, there are just a few sections of the traditional Islamic commentaries rendered in English, with or without further comments. Of this type the following could be traced:

> Bishop, Eric F.F. Chrestomathia Baidawiana: 'the light of inspiration and secret of interpretation'; being a translation of the Chapter

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[1]Jeffery, Present status of Quranic studies, p.10. For further comments on this work see: Jomier, J. Le Commentaire Coranique du Manâr: tendances modernes de l'exégèse Coranique en Égypte. Paris, Maisonneuve, 1954. xvi, 362p.

[2]Ibid., p.9.

of Joseph (Sūrat Yūsuf) with the commentary of Nasir Id-Din Al-Baidāwī; by Eric F.F. Bishop, with the help of Mohamed Kaddal. Glasgow, Jackson, 1957. 60p.

Margoliouth, D.S. Chrestomathia Baidawiana: the commentary of El-Baiḍāwī on Sura III:, translated and explained for the use of students of Arabic. Lond., Luzac, 1894. xv, 216.

The second group consists of original commentaries in English. Most of such commentaries accompany the English translations of the Qur'ān (which have been described in Chapt.V and VI in this Manual); others are basically exegetical. The following could be discovered:

Anjuman Ahmadīyya, Rabwah (Pakistan). The holy Quran with English translation and commentary. Qādian, Ahmadīyah, 1947- .

Badshah Hussain, A.F. The Holy Koran with commentary in English. Lucknow, Madrasat-ul-Waezin, 1931- [in progress][1]

Birkeland, Harris. The Lord guideth: studies on primitive Islam. Oslo, Aschehoug, 1956. 140p.

Foster, Frank Hugh. Brief doctrinal commentary on the Arabic Koran, with constant references to the historical sequence of the Suras. N.Y., Macmillan, 1952. vi, 83p.

Kamal-ud-Din, Al-Hajj Khwaja. The running commentary on the Holy Quran. Woking (England), Woking Muslim Mission, [n.d.]. iv, 141p.

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[1]In the words of Jeffery, this is worthy of speial note because it attempts to give the Shī'a interpretation of the Sūras.

Muḥammad ʿAlī, Maulānā. The holy Qur'ān: Arabic text, translation and commentary. 4th ed. Lahore, Aḥmadīyah, 1951. lxxvi, 1254p.

Wherry, E.M. A comprehensive commentary on the Quran: comprising Sale's translation and preliminary discourse, with additional notes and emendations; together with a complete index to the text, preliminary discourse, and notes, edited by E.M. Wherry. Lond., Trübner, 1882. (Trübner Oriental Series).

Yusuf Alī, Abdullah. The holy Qur-ān: text, translation and commentary. 3d ed. Lahore, Ashraf, 1938. 3v.

Last but not least, are the works of an expositional nature which deal with one or the other topic of the scripture. Most of these critical works incorporate views of the classical and medieval exegetical writers and Islamic theologians and philosophers. The list is not exhaustive and is limited to the sources available to the present writer at the time it was compiled:

Donaldson, D.M. Studies in Muslim ethics. Lond., S.P.C.K., 1953. 304p.

Gardner, W.R.W. The Qur'ānic doctrine of Man. Madras, S.P.C.K., 1913.

_____. The Qur'ānic doctrine of Salvation. Madras, S.P.C.K., 1914.

_____. The Qur'ānic doctrine of Sin. Madras, S.P.C.K., 1914.

Kamāl al-Dīn, Khwaja. Women in Islam. Woking (England), Basheer Muslim Library, 1936.

Khadduri, Majid. War and peace in the law of Islam. Lond., Oxford, 1956. 321p.

Khan, Sir M.Y. God, soul and universe in science and Islam. Lahore, Ashraf, 1945. 139p.

Nadvi, Muzaffar-ud-Din. Geographical history of the Qur'ān. Lond., Luzac, 1935- . v.I- .

O'Shaughnessy, T. The Koranic concept of the word of God. Roma, Pontificio Instituto Biblico, 1948. 69p.

Qureshi, A.I. Islam and the theory of interest. Lahore, Ashraf, 1946. xxiv, 223p.

Rahbar, Daud. God of justice: a study in the ethical doctrine of the Qur'ān. Leiden, Brill, 1960. xxii, 466p.

Rahman, F. Prophecy in Islam: philosophy and orthodoxy. N.Y., Macmillan, 1958. 118p. (Ethical and religious classics of East and West, 21).

Rosenthal, F. The Muslim concept of freedom: prior to the 19th century. Leiden, Brill, 1960. 133p.

Quṭb, Sayyid. Social justice in Islam translated from the Arabic by John B. Hardie. Wash., American Council of Learned Societies, 1953. 298p. (Near Eastern Translation Program, 1).

Samaha, A.H. Notes as to cosmological ideas in the Al-Quran. Lund, Lund University, 1938.

Sarwar, Hafiz Ghulam. Philosophy of the Quran. Lahore, Ashraf, [1950?]. xvi, 254p.

Soorma, C.A. Islam's attitude towards women and orphans. Woking (England), Basheer Muslim Library, 1936.

Tajammul Khan. Women in Islam and their non-Muslim sisters. Lahore, Sirat Committee, 1934. 112p.

Watt, W.M. Free will and predestination in early Islam. Lond., Luzac, 1948. x, 181p.

Yusuf 'Alī, A. Idea of salvation in Islam. Lond., Luzac, 1939. 15p.

Zuhuru'd-din Ahmad, M.M. Examination of the mystic tendencies in Islam in the light of the Qur'an traditions. Lond., Luzac, 1932. 13, 248p.

Any bibliographic discussion and survey of the exegetical works dealing with the Qur'ān will hardly be complete without a reference to the vast amount of periodical articles in the Western languages including English. Besides the bibliographical references in books of an expositional nature like the ones listed above, and besides the references in the articles on specific topics in the old and the new Encyclopaedia of Islam, the best source in this respect is the Index Islamicus:

Pearson, J.D. Index Islamicus: 1906-1955, a catalogue of articles on Islamic subjects in periodicals and other collective publications; compiled by J.D. Pearson with the assistance of Julia F. Ashton. Cambridge, Heffer, 1958. xxxvi, 897p.

The following works in Western languages have been recommended[1] for an exegetical study of the Qur'ān:

Cohn, Emil. Die Wucher im Quran. Berlin, 1903.

Eichler, Die Dschinn, Teufel und Engel im Koran. Leipzig, Rlein, 1928. 135p.

Eickmann, W. Die Angelologie und Dämonologie des Korans. Leipzig, Eger, 1908. iv, 62p.

Frankl, Th. Die Entstehung des Menschen nach dem Koran. Prague, 1930.

Horovitz, J. Das koranische Paradies. Jerusalem, 1923.

Kohn, Sara. Die Eheschliessung im Koran. Lond., Austin, 1934. 94p.

Krehl, Ludolf. Über die koranische Lehre von der Prädestination. Leipzig, 1870.

Niekrens, Die Engel und Geistesvorstellungen des Korans. Rostock, 1906.

Rivlin, Joseph J. Gesetz im Koran: Kultus und Ritus. Jerusalem, Bamberger & Wahrmann, 1934. vii, 127p.

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[1]Jeffery, Present status of Qurānic studies, p.7-8.

Talaat, Sia. Die Seelenlehre des Korans mit besonderer Berücksichtigung der Terminologie. Halle, 1929.

SECTION D

HISTORICAL APPROACHES TO THE QUR'ĀN

XV

CONCEPTUAL AND LINGUISTIC SOURCES OF THE QUR'AN

There exists in heaven a 'safely-preserved (or well-guarded) Tablet', "al-Lawḥ al-Maḥfūẓ", upon which God Himself has inscribed all that has happened in the universe and all that is to happen in future. The heavenly book, "Umm al-Kitāb", i.e. Mother-Book as it has been called in the Qur'ān, also contains instructions and guidance for mankind on this earth. Earlier prophets received revelations from that book, and the holy scriptures of the Jews and the Christians are exclusively based upon the Mother-Book. The Qur'ān itself consists entirely of certain sections from the same book, in the Arabic version, which have been revealed to the Prophet Muḥammad through Jabrā'īl (Gabriel). The collected revelations forming the Qur'ān, therefore, are the literal words of God mediated to the Prophet through the archangel. This is, in brief, the Islamic dogma of the sources of the Qur'ān.

To Muslims the source of the Qur'ān is divine, in every sense of the term 'divine', and there is no earthly or circumstantial origin of the ideas contained in the scripture. All sections of believers, from the earliest till modern times, have unequivocally accepted this tenet.

To Muslims, therefore, any idea of tracing the sources of Quranic concepts in any other way is unacceptable and any attempt at searching for an evolution or development in the dogmas is sacrilegious and blasphemous.

The Islamic belief in the existence of the Mother-Book in heaven with God, outlined above, clearly implies a continuity in the religious guidance and messages from God to mankind by means of countless prophets throughout the human history on this earth. The Qur'ān proclaims that there has been a "Guide" to every nation in the past, and Muslims account 124,000 prophets and 315 messengers from God.[1] Among the latter, nine have been prominently mentioned in the Qur'ān and Muḥammad is declared as the last messenger, thus ending the communication (by means of revelations) between God and mankind. The Qur'ān, therefore, culminates the transfer of matter from the Mother-Book, and is thus the latest and final divine message to human beings.

A direct link between Judaism, Christianity, and Islam is a corollary of the Islamic belief discussed above. But, according to Muslims' beliefs and views, that link does not in any way affect the status of the Prophet Muḥammad as a mere messenger of God; it does not alter the divineness of the Quranic revelations. The Prophet does not assume the role of a writer or creator of the Qur'ān, as many Western Islamicists try to establish and prove. Any link between the contents of the Jewish and the Christian scriptures, whatsoever it may be, is purely

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[1]Hughes, Dictionary of Islam, p.475.

in the mind of God; it is due to the common sources of all the scriptures, i.e. the Mother-Book; and, the Prophet Muḥammad has absolutely no role in formulating the contents of the Arabic version of the messages from the heavenly scripture, i.e. the Qur'ān.

All the researches done by the Western scholars on the sources of the Quranic revelations, whether conceptual or linguistic, are based upon the negation of the fundamental Islamic belief described in the preceding paragraphs. The Western scholars start with some clearly laid out assumptions, and try to establish direct connections between the Qur'ān and the religious traditions and social circumstances which were in existence at the time the Prophet delivered (or formulated, as most of those scholars contend) the divine revelations to the community. The basic assumptions are: (a) that the Qur'ān is the creation of the social circumstances which prevailed in Arabia in the seventh century of the Christian era; and, therefore there is an obvious link and direct connection between the concepts and terminology of the Qur'ān and that of (i) the Pagan Arab's religious practices, and, (ii) Jewish, and (iii) Christian scriptures; at least so far as the latter reached to Muḥammad's part of Arabia in his period. (b) That Muḥammad imposed his own thoughts upon the community, deliberately using the idea (or the garb) of revelations from the super-human authority as a device to impress his audience; and, there is a cause-and-effect relation between the contents and topics of the Qur'ān and the personal and social life of the Prophet, at Makkah and Madīnah.

There is a dearth of reference works on the conceptual and linguistic sources of the Qur'ān. The Encyclopaedia of Islam (both the old and the new edition) and the Dictionary of Islam, like most of the other general and reference works related to Quranic studies in Western languages, discuss a Quranic term or an idea in the historical and social perspective, and usually contain comments from a comparative angle. The Encyclopaedia of Religion and Ethics in particular provides a comparative study of some of the concepts and dogmas of the Islamic faith, with equal emphasis on their counterparts in various other religions. For advanced and detailed studies, however, reference to other special sources will be essential. In English, again, there are not very many works dealing with this historical aspect of the Qur'ān. In other Western languages, particularly in German, much research work has been done by many outstanding Islamicists. An exhaustive survey, howsoever desirable, will be out of place here. In this chapter, therefore, an attempt is made to list only important works and some selected periodical articles (in the English language) on the topics under purview, in English and in other Western languages, which are essential for studies on those topics. The list is a classified one dealing with the various aspects of the historical approach to the scripture:

a. CONCEPTUAL SOURCES

1. Social and religious conditions affecting the origin of Islam

"One of the features of recent decades has been the increasing interest of historians in the economic and social background of the events

they study", remarked W.M. Watt in a lecture on 'economic and social aspects of the origin of Islam'.[1] He started with the premise that "Islam was specially relevant to the total situation of early seventh-century Mecca", and concluded that:

> As one reflects on the origin of Islam, it becomes clear that there was nothing inevitable about the development of a world religion from the economic and social circumstances of the early-seventh-century Mecca.[2]

In another essay, Watt has stated in explanation of his above statement:

> The Qur'ān was addressed in the first place to Arabs of a particular age, and therefore had not merely to be in the Arabic language, but to be expressed in terms of conceptions familiar to the Arabs, or at least within measurable distance of what was familiar to them. If the Qur'ān had merely repeated current ideas, there would have been no creative novelty. On the other hand, sheer novelty would be unintelligible. What the Qur'ān does, therefore, is to start from familiar conceptions and to transmute them into something new and original. . . . In this way the Qur'ān was able to release the energies associated with the images, and to inaugurate a vigorous new religion. . . . Qur'ānic conceptions. . . . did more than provide a satisfactory intellectual basis for the unification of Arabs. Because they took up into themselves important elements of older conceptions, they acquired something of the power of the older conceptions to release psychical energy; and this energy was directed among other things, to the establishment of the Islamic state, and so to the unification of Arabia. . . . The ideal basis for the unification of the Arabs, which was thus absent from the thought of Pre-Islamic Arabia, was provided by the Qur'ān. So far as we are able to judge, this was not the primary purpose of the Qur'ānic revelation, but only a secondary or incidental result.[3]

The sociological view of historical analysis is very new to the Quranic Studies. There is no other specific reference in English, besides what

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[1](In Islamic Quarterly, v.I, p.90-103, July 1954).

[2]Ibid., p.104.

[3]Watt, W.M. Ideal factors in the origin of Islam. (In the Islamic Quarterly, v.II, p.160-174, October 1955).

has been penned by Watt. The following sources, however, provide substantial insight into the pre-Islamic basis, and conditions in the Arab world at the beginning of the seventh century of the Christian era. The following references are of general and mixed nature. The subsequent sections of this chapter, however, list specific sources on the specified aspects of the conceptual sources of the Qur'ān.

a. Books:

Becker, Carl H. Islam studien. Leipzig, Quelle & Meyer 1924-32. 2v.

Cheikho, P.L. Quelques légendes Islamiques apocryphes. Beyrout. 1910.

Clemen, Carl. Harnack Ehrung. Leipzig, 1921.

Curtis, S.J. Primitive semitic religion today. 1902.

Della Vida, G.L. Les Sémites et leur rôle dans l'histoire religieuse. Paris. 1938.

Farès, B. L'Honneur chez les Arabes avant l'Islam: étude de sociologie. Paris, Librairie d'Amérique et d'Orient, 1932. xiv, 226p.

Faris, N.A. The Arab heritage; edited by Nabih Amin Faris. Princeton, University Press, 1946. x. 279p.

Goldziher, I. Die Richtungen der islamischen Koranauslegung. Leiden, Brill, 1952. x, 392p.

Guidi, I. L'Arabie anté islamique. Paris, Geuthner, 1921. 89p.

Hirschfeld, H. Beiträge zur Erklärung des Korans. Leipzig, 1886.

Horovitz, J. Koranische Untersuchungen. Berlin, Gruyter, 1926. 171p.

Hurgronje, C.S. Mohammedanism: lectures on its origin, its religious and political growth, and its present state. N.Y., Putnam, 1916. xi, 184p. (American Lectures on the History of Religions, series 1914-1915).

Krehl, L. Über die Religion der vorislam Araber. Leipzig, Serig, 1863. 92p.

Lammens, H. L'Arabie occidentale à la veille de L'Hégire. Berut, Imprimerie Catholique, 1928. 343p.

_____. Le berceau d'Islam: l'Arabie occidentale à la veille de L'Hégire. Rome, Instituti Biblici, 1914. xxiii, 371p.

Legrange, M.J. Etudes sur les religions séméitiques. 1905.

Lyall, Sir. C.J. Translations of Ancient Arabian poetry. London, Williams and Morgate, 1885. iii, 142p. Chiefly pre-Islamic, with an introduction and notes.

Müller, A. Der Islam im Morgen und Abendland. Berlin, 1885.

Neilson, D. Handbuch der alterarabischen Altertumskunde. Leipzig, 1927.

Nöldeke, Th. Geschichte der Perser und Araber zur Zeit der Sasaniden. Leiden, Brill, 1879.

O'Leary, De Lacy. Arabia before Muhammad. Lond., Trubner, 1927. ix, 234p. (Trubner Oriental Series).

Perceval, C. de Essai sur l'histoire des arabes avant l'Islamisme. Paris, Didot, 1847-48. 3v.

Smith, W.R. Kinship and marriage in early Arabia. Cambridge, University Press, 1885. xiv, 322p. [New ed. with additional notes by the author and by I. Goldziher; ed. by Stanley A. Cook; Lond., Black, 1903; xxii, 324p.]

_____. Lectures on the religion of the Semites. Edinburgh, Black, 1889. xii, 488p. (Burnett Lectures, Aberdeen University, 1888-89)

Tisdall, W. St. Clair. The religion of the crescent or Islâm: its strength, its weakness, its origin, its influences. Lond., S.P.C.K., 1895. xvi, 251p. (James Long Lectures on Muhammadanism, 1891-1892).

_____. The sources of Islam: a Persian treatise; translated and abridged by Sir William Muir. Edinburgh, Clark, 1901. xiii, 102p.

Wellhausen, J. Reste Arabischen Heidentums, gesammelt und erläutert. 2d ed. Berlin, Gruyter, 1897. viii, 250p.

b. Articles in periodicals and parts of books (English only):

Albright, F.W. Islam and the religion of ancient Orient. (In Journal of the American Oriental Society, v.60, p.283-301, 1940).

Bravmann, M.M. On the spiritual background of early Islam and history of its principal concepts. (In Le Muséon, n.s. 64, p.317/365, 1951).

Calverly, E.E. Sources of the Koran. (In Moslem World, v.XXII, p.64-68, January 1932).

Hitti, P.K. Pre-Islamic age. (In his History of the Arabs. Lond., Macmillan, 1953. p.3-110).

Nöldeke, Th. Arabs (ancient). (In Encyclopedia of Religion and Ethics. N.Y., Scribner, 1955. v.I, p.659-673).

Sale, G. Preliminary discourse. (In his The Koran. Lond., Warne, 1877. p.1-145).

Thomson, W. Islam and the early semitic world. (In Moslem World, v.XXXIX, p.36-63, January 1949).

Watt. W.M. Early discussion about the Qur'ān. (In Moslem World, v.XL, p.27-40 and 96-105, January and April 1950).

_____. Economic and social aspects of the origin of Islam. (In Islamic Quarterly, v.I, p.90-103, July 1954).

_____. Ideal factors in the origin of Islam. (In Islamic Quarterly, v.II, p.160-174, October 1955).

Wolf, Eric R. The social organization of Mecca and the origins of Islam. (In South Western Jl. of Anthropology, v.VII:4, p.329-356, Winter 1951).

2. Pagan Arabic traditions in the Qur'ān:

We have to take into consideration the fact that

> Muhammad incorporated in his religion a number of heathen practices and beliefs, with little or no modification, and also that various relics of heathenism, which are alien to orthodox Islam, have been retained by the Arabs down to the present day.[1]

> The Qur'ān itself contains a number of references to extra-biblical figures of Arab traditions, figures which have frequently been traced back to hoary antiquity. . . . [But], religiously Islam is an integral part of the Judaeo-Christian traditions and owes very little directly to the religions of the Ancient Orient.[2]

The references mentioned in the preceding section of this chapter also deal with the pagan Arabic traditions in Islam and in the Qur'ān. The only one which specifically and exclusively deals with this aspect of the historical study is the following:

> Westermarck, E.A. Pagan survivals in Mohammedan civilisation. N.Y., Macmillan, 1933. viii, 192p.

The reasons for the paucity of material on this aspect has been explained by G.L. Della Vida, in his article entitled 'Pre-Islamic Arabia':

> Our most valuable help in the attempt to attain an understanding of pre-Islamic Arabia is epigraphical evidence, but by its very nature it is one-sided and obscure. Archaeological evidence is missing entirely, since regular excavations have never taken place in any part of Arabia.[3]

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[1]Nöldeke, Th. Arabs. (In Encyl. Religion and Ethics, v.I, p.659).

[2]Albright, F.W. Islam and the religion of ancient Orient. (In Jl. Amer. Orien. Soc., v.60, p.301).

[3]Faris, Arab heritage, p.27.

3. Judaeo-Christian religious traditions in the Quranic conceptions:

H.A.R. Gibb, who is looked upon with reverence by many modern Muslim scholars for his appreciative approach to Islam, writes in his book entitled Mohammedanism: an historical survey:[1]

> In trying to trace the sources and development of the religious ideas expounded in the Koran, . . .we are still confronted with many unsolved problems. Earlier scholars postulated a Jewish source with some Christian additions. More recent research has conclusively proved that the main external influences (including the Old Testament materials) can be traced back to Syriac Christianity. . . . It is now well known that there were organised Jewish and Christian churches among the settled communities in the north, the south, and the east of Arabia. The Arab town Hīra on the Euphrates was the seat of a Nestorian bishopric which almost certainly conducted some kind of missionary activity in Arabia, andthere are many references in the old Arabic poetry to hermits living in lonely cells in the wilderness. In the Yemen, a Jewish or Judaizing movement supported by the local dynasty was overthrown by the Yemenite Christians with Abyssinian aid in A.D. 525. In view of the close commercial relations between Mecca and Yemen it would be natural to assume that some religious ideas were carried to Mecca with the caravans of spices and woven stoffs, and there are details of vocabulary in the Koran which give colour to this assumption.

The following works deal with the common Judaeo-Christian traces in the Qur'ān:

Hirschberg, J.W. Jüdische und Christliche Lehren im vor und frühislamischen Arabien. Krakow, 1939.

Jung, L. Fallen angels in Jewish, Christian and Mohammedan literature. Philadelphia, Dropsie, 1930. 165p.

Masson, D. Le Coran et la révélation Judéo-Chréstienne: études comparées. Paris, Maisonneuve, 1958. 2v.

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[1]Lond., Oxford, 1953. p.37-38.

Moubarac, Y. Abraham dans le Coran: l'histoire d'Abraham dans le Coran et la naissance de l'Islam. Paris, Librairie Philosophique, 1958. 205p.

Muir, Sir William. The testimony borne by the Coran to the Jewish and Christian scriptures. 2d ed. Allahabad, S.P.C.K., 1860, 267p.

Rudolph, W. Die Abhängigkeit des Qorans von Judentum und Christentum. Stuttgart, 1922.

Weil, S. The Bible, the Koran and the Talmud; or biblical legends of the Mussulmanas; compiled from Arabic sources and compared with Jewish traditions. N.Y., Harper, 1863. xvi, 264p.

4. Judaism and the Qur'ān:

Jewish scholars usually oppose the idea of Christianity's being the basic source influencing the Quranic conceptions. C. Torrey, the famous Islamicist, claims that:

> The doctrine that the foundation of Islam was mainly Christian has held the field for nearly half a century. It is completely refuted, however (as I think will appear), partly by evidence which the Koran furnishes, partly also by material gathered from pre-Mohammedan Arabia.[1]

In his book, Jewish foundation of Islam, consisting of a series of lectures, the author endeavours to prove that the more important influence on Islam was Judaism, not Christianity. He attempts to show that "all through the Koran there is evidence of a Jewish culture, which Mohammed greatly admired, and of Jewish learning, which he very imperfectly assimilated".[2] He has elaborated his theory thus:

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[1]Torrey, C.C. The Jewish foundation of Islam. N.Y., Jewish Institute, 1933. p.vi.

[2]Ibid., p.27.

> The lessons which Mohammed learned, in one way or another, from the Israelites of Mekka gave him a new horizon. The idea of the prophet and his mission and authority, and the picture of the chosen people holding the religious leadership of the nations of the earth, illustrated in the written records of the past from the very beginning, meant more to the Mekkan tradesman than any other of his acquisitions. He not only gained a new conception of human history, but began to see that it is all religious history, directed in its successive periods by Allah and his prophets. The choice of the Arabs was one link in a continuous chain, and the revelation given to them through their prophet was the last stage in a process which began with Adam. Moreover, the thought of 'Islam' (whenever this took shape in Mohammed's mind) must take in not only the Arabs, but also the other peoples of the earth.[1]

and has concluded that:

> . . . . The very foundations of Mohammedenism were laid deep in an Arabian Judaism which was both learned and authoritative, altogether worthy of its Palestinian and Babylonian ancestry.[2]

The following works deal specifically with the Judaeo-Islamic relations in the pre-Islamic and early Islamic periods:

Bevan. A. The legacy of Israel; ed. by A. Bevan and C. Singer. Oxford, University Press, 1928.

Bialoblocki, S. Materialien zum Islamischen und Jüdischen Eherecht. Giessen, Töpalmann, 1928. 54p.

Dozy, R. Die Israeliten zu Mekka. Leipzig, Engelmann, 1864. p.vi, 196p.

Gastfreund, I. Mohammed nach Talmud und Midrasch. Berlin, 1875.

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[1] Ibid., p.62.

[2] Ibid., p.154.

Geiger, A. Was hat Mohammed aus dem Judenthume aufgenommen? Bonn, Baaden, 1833. vi, 215p. [translated by F.M. Young as Judaism and Islam, Madras, 1898]

Goitein, S.D. Jews and Arabs: their contacts through the ages. N.Y., Schocken, 1955. 275p.

Grünbaum, M. Neue Beiträge zur semitischen Sagen-Kunde. Leiden, Brill, 1893. 291p.

Hirschfeld, H. Judische Elemente im Koran. Berlin, Gruyter, 1878.

Horovitz, J. Koranische Untersuchungen. Berlin, Gruyter, 1926. 171p.

Katsh, A.I. Judaism in Islām: Biblical and Talmudic background of the Koran and its commentaries; Sura 2 and 3. N.Y., Bloch, 1954. xx, 265p.

Leszynsky, R. Die Juden in Arabien zur Zeit Mohammeds. Berlin, Mayer & Müller, 1910. 116p.

--------. Mohammedanische Tradition über das Jüngste Gericht. Berlin, 1909.

Margoliouth, D.S. The relations between Arabs and Israelites prior to the rise of Islam. Lond, British Academy; 1924. 36p. (Schweich Lectures for 1921).

Moore, G.F. Judaism in the first centuries of the Christian era. Cambridge, Harvard University Press, 1927-30. 2v.

Shhapiro, I. Die Haggadischen Elemente im Erzählenden teil des Korans. Leipzig, Fock, 1907.

Sidersky, D. Les origines des légendes Musulmanes dans le Coran et dans les vies des prophètes. Paris, Geuthner, 1933. vi, 161p.

Torrey, C. The Jewish foundation of Islam. N.Y., Jewish Institute of Religion, 1933. vi, 164p. (The Hilda Stich Stroock Lectures at the Jewish Institute of Religion, 1933).

Wensinck, A.J. Mohammed en de Joden et Medina. Leyde, 1908.

5. Christianity and the contents of the Qur'ān:

Some Western Islamicists have been attempting to establish that Christianity was the most important source which intellectually affected the Quranic concepts. Some hold the opinion that the Eastern Churches in particular have been effective in this respect. The following passage explains this view:

> Muhammad favoured the Christians, and especially in his later life when he turned against the Jews he felt that the Christians were those with whom Muslims had most in common. This is surely an indication that he had learned more from Christianity than from any other source[1] . . .

He continues:

> The conclusion to which we seem to be forced is that the main religious influence acting upon Muhammed was what passed for orthodox Christianity in his day. That is not to say that he had any clear or full idea of the life and teaching of contemporary Christians, but rather that, living and moving in places where Christians were frequently coming and going, he assimilated such Christian ideas as distilled over into the outward daily life and common thought of Christians. He was not accurately informed by experts in Christianity, but got his ideas from the common people. Even allowing for the misunderstandings that must have arisen through his hesitating to ask for correct information, and for his

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[1]Browne, L.E. The eclipse of Christianity in Asia: from the time of Muhammed till the Fourteenth Century. Cambridge, University Press, 1933. p.22.

refusal to entertain some of the ideas held by all Christians, the general religious outlook he obtained is illustrative of the Christian outlook of the day.[1]

The following works have been recommended by various scholars for the study of inter-relation of Islam and Christianity, concerning the Qur'ān against the background of the surrounding Christianity:

Addison, J.T. Christian approach to the Moslem: a historical study. N.Y., Columbia University Press, 1942. x, 365p.

Andrae, T. Der Ursprung des Islams und das Christentum. Uppsala, 1926.

Aptowitzer, V. Kain und Abel in der Aggada der Apokryphen, der Hellenistcschen, Christlischen und Mohammedanischen Literatur. Leipzig, Löwit, 1922. 184p.

Becker, C.H. Christentum und Islam. Tübingen, Mohr, 1907. 56p.

Bell, R. Origin of Islam in its Christian environment. Lond., Macmillan, 1926. vii, 221p. (The Gunning Lectures, Edinburgh University, 1925).

Cash, W.W. Christendom and Islam: their contacts and cultures down the centuries. N.Y., Harper, 1937. xiii, 205p. (Oberlin College Graduate School of Theology, Haskel Lectures, 1936-37).

Fritsch, E. Islam und Christenthum im Mittelalter. Breslau, Müller & Seiffert, 1930. 157p.

Gerock, C.F. Versuch einer Darstellung der Christologie des Koran. Hamburg, 1839.

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[1] Ibid., p.33.

Headley, R.G.A.A. The affinity between the original Church of Jesus Christ and Islam. Woking (England), Basheer Library, 1927. 156p.

Herminger, J. Spuren christlicher Glaubenswahrheiten im Koran. Schöneck, Missionswissenschaft, 1951. 135p.

Levonian, L. Studies in relationship of Islam and Christianity: psychological and historical. Lond., Allen, 1940. 158p.

Maas, M. Bibel und Koran. Leipzig, 1893.

Manneval, M. La Christologie du Coran. Toulouse, 1867.

Moberg, A. Über eine Christliche Legende in der Islamischen Tradition. Lund, 1930.

Montgomery, J.A. Arabia and the Bible. Philadelphia, The University Press, 1934. ix, 207p.

Muehleisen-Arnold, J. The Koran and the Bible or, Islam and Christianity. 2d ed. Lond., Longman, 1866. 496p.

Rivlin, J.J. Gesetz im Koran. Jerusalem, Bamberger & Wahrmann, 1934. vii, 127p.

Sayous, E. Jésus Christ d'après Mahomet. 1880.

Shedd, William Ambrose. Islam and the Oriental Churches: their historical relations. Philadelphia, Presbyterian Board, 1904. vii, 251p.

Smith, H.P. The Bible and Islam, or the influence of the Old and New Testament on the religion of Mahammad. N.Y., Scribner, 1897. 319p.

Speyer, H. Die biblischen Erzählungen im Qoran. Gräfenhainischen, 1932.

Stephens, W.R.W. Christianity and Islam: the Bible and the Koran; four lectures. Lond., 1877.

Sweetman, J.Windrow. Islam and Christian theology: a study of the interpretation of theological ideas in the two religions. Lond., Lutherworth, 1945. 3 pts.

Sycz, S. Ursprung und Wedergabe der biblischen Eigennamen im Koran. Frankfurt, Kauffmann, 1903. 64p.

Walker, J. Bible characters in the Koran. Paisley, Gardner, 1933. 136p.

Weil, G. Biblische Legenden der Muselmänner. Frankfort, Rüttan, 1845. vi, 298p.

Wright, T. Early Christianity in Arabia: a historical essay. Lond., Quaritch, 1855.

6. Life of the Prophet and the Quranic revelations:

The place of revelation of the Quranic Chapters to the Prophet is customarily mentioned in the printed texts of the Qur'ān, immediately after the specific title of the Chapters in the Chapter-heading. Some modern editions go one step further in this direction and indicate the chronological sequence of that Chapter too. The indication usually is by means of the specific title of the Chapter which precedes it in the

order of the revealed literature. The indication, however, is never by means of definite dates or events associated with the revealed passages.

In the Quranic Science "'Ilm al-Nuzūl" i.e. the Science of Revelation, Muslim scholars, particularly the exegetical writers, have been commenting upon the time, place and events associated with the revelations. But none of them has ever believed and professed that the events had any direct or indirect relation with the contents of those revelations. Western Islamicists, on the other hand have always linked the events in the life of the Prophet, his family, his associates and in the early Muslim society, with the subject matter of the Quranic passages associated with those events. The main idea behind all their attempts in this respect has been to prove that the Prophet assimilated ideas from available intellectual sources, meditated on them, gave them a personal touch, and passed them to the community from time to time as divine revelations appropriate to the moment. Watt, who is famous for his moderate attitude towards Islam, has stated:

> From the average Western secular standpoint it might be said that when certain ideas came to the ears of Muḥammad by normal channels, he realised that they were answers to his problems; so by some such system of trial and error he gradually built up a system.[1]

The personality of the Prophet has yet to be studied and viewed by Western scholars in the right perspective. His role and contribution to human religious life has usually been distorted in the West, at least it is so in the views of an average Muslim. Hitti has admitted:

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[1]Watt, W.M. Muhammad at Medina. Oxford, Clarendon, 1956. p.80.

> The first European view of Muhammad maintained that he was a god worshipped by the Saracens. Gradually this naïve view gave way in favour of his being an impostor or false prophet, a view which virtually dominated public and learned opinion until Carlyle, toward the middle of last century, tried to reinstate the Arabian Prophet as one of the heroes of the world. The first full-dress biography of Muhammad in English to become standard was that of Humphrey Prideaux, dean of Norwich, the True Nature of Imposture fully Displayed in the Life of Mahomet (1697). Prideaux' statement of Muhammad's two ruling passions: ambition achieved by imposture, and lust as exemplified by his sanction and practice of polygamy and his Paradise of sensual delights, continued to represent the British view.[1]

The biography of the founder of Islam, when viewed from the contents of the Qur'ān, gives only one idea to the mind of a Western Islamicist:

> A comparison of the historical facts in the life of Muḥammad with the various portions of the Qurān connected with them is necessary, if that life is to be intelligently understood. Another and equally important result of such comparison is that it shows the gradual way in which the Qurān came into existence and how admirably the revelations fitted into the local circumstances, and gave what was claimed to be divine authority and support to the varied actions of the Prophet. In this way alone could his change of policy be justified and he himself be protected from the charge of time-serving and inconsistency.[2]

And as Arthur Jeffery has summed up in blunt language:

> The Qur'ān is Muḥammad's book. The impress of his personality is on it from the first word to the last. If read chronologically (roughly in the order in which the Sūras are arranged in Rodwell's translation), it allows us to see something of the developing religion of Muḥammad as he pushed on with his mission and the building up of his religious community.[3]

For all approaches to the Quranic text from this point of view, the following works serve as principal sources. Among these, those by

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[1]Hitti, P.K. America and the Arab heritage. (In Arab heritage, ed. by N.A. Faris, p.9-10.)

[2]Sell, E. Historical development of the Qur'ān. Madras, S.P.C.K., 1898. p.1

[3]Jeffery, Qur'ān as scripture, p.1.

Bell, Jeffery and Watt are considered as basic works since they incorporate much of the researches done in this field:

Andrae, T. Die Person Muhammeds in Lehre und Glauben seiner Gemeinde. Stockholm, Norstedt, 1918. 394p.

_____. Mohammed, sein Leben und sein Glaube. Göttingen, Dandenhoech, 1932. 160p. [Translated in English by T. Menzel, as Mohammed: the man and his faith. Lond., Allen and Unwin, 1936. 274p.]

Barthélemy de St. Hilaire, T. Mahomet et le Koran. Paris, Dider, 1865.

Bell, R. The Qur'ān: translated, with a critical rearrangement of the Surahs. Edinburgh, Clark, 1937-39. 2v.

Blachère, R. Le problème de Mahomet: essai de biographie critique du fondateur de l'Islam. Paris, Presses Universitaires de France, 1952. 133p.

Buhl, F. Das Leben Muhammeds. Heidelberg, Meyer, 1955. 379p.

Dermenghem, E. The life of Mahomet. Lond., Routledge, 1930. xi, 353p.

Guillaume, A. The life of Muhammad: a translation of Isḥāq's Sīrat Rasūl Allāh with introduction and notes. Lond., Oxford University Press, 1955. xlvii, 815p.

Jeffery, A. The Qur'ān as scripture. N.Y., Moore, 1952. 103p.

Johnstone, P.D.L.H. Muhammed and his power. N.Y., Scribner; 1901. xviii, 238p.

Margoliouth, D.S. Mohammed and the rise of Islam. N.Y., Putnam, 1906. xxvi, 481p.

Muir, Sir W. The life of Mohammad from original sources; a new and revised edition by T.H. Weir. Edinburgh, Grant, 1912. cxix, 556p.

Pautz, O. Muhammeds Lehre von der Offenbarung. Leipzig, Hinrichsiche, 1898. 302p.

Sell, E. The historical development of the Quran. 3d ed. Lond., S.P.C.K., 1909. xi, 271p.

Smith, R.B. Mohammed and Mohammedanism: lectures delivered at the Royal Institution of Great Britain in February and March 1874. N.Y., Harper, 1875. xxi, 388p.

Sprenger, A. Das Leben und die Lehre des Mohammad. Berlin, Nicola'sche, 1861-65. 3v.

Stubbe, H. An account of the rise and progress of Mahometanism with the life of Mahomet and a vindication of him and his religion from the calumnies of the Christians; edited with an introduction and appendix by Hafiz Mahmud Khan Shairani. Lahore, Orientalia, 1954. xviii, 262p.

Watt, W.M. Muhammad at Mecca. Oxford, Clarendon, 1953. xvi, 192p.

_____. Muhammad at Medina. Oxford, Clarendon, 1956. xiv, 418p.

Weil, G. A history of the Islamic peoples; tr. from the German. . . . Geschichte der Islamitischen Völker, by S. Khuda Bukhsh. Calcutta, The University, 1914. 170p.

_____. Mohammed der Prophet sein Leben und seine Lehre. Stuttgard, Wesslerschen, 1843. 450p.

Wellhausen, J. **Muhammad** in Medina. Berlin, 1882.

b. LINGUISTIC SOURCES:

1. Vocabulary of the Qur'ān:

The language of the Qur'ān has been studied from many angles in its historical perspective. The field best covered by Islamicists by now is the study of the terminology of the scripture. The Quranic terms used by the Prophet in his teachings are studied by the scholars in comparison with the same or similar terms which were prevalent in the pre-Islamic and the early Islamic period in Arabia; and which (as the scholars try to prove) were borrowed by the Prophet for his own religious system, and were delivered with certain new connotations. Nearly all the works mentioned in the chapter 'Subject Dictionaries and Encyclopaedic Works', of this Manual contain information on this historical aspect of the Quranic terminology. The Encyclopaedia of Religion and Ethics provides a better comparative study for the terms it deals with, but its scope is limited and its coverage is not as vast as that of the specific reference works on Islam.

The vocabulary of the Qur'ān is the next field of study in which Western scholars have been particularly interested. The Foreign Vocabulary of the Qur'ān[1] has collected together almost all researches

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[1]Described in Chap.X of this Manual.

done in the field of non-Arabic vocabulary of the Qur'ān. The other lexical works described in a previous chapter also help somewhat in this respect in tracing the pre-Islamic and early-Islamic use of the words of the Qur'ān. The set of articles in the new edition of the Encyclopaedia of Islam, under the heading "'Arabiyya", provides a theoretical insight into this historical study and contains enough bibliographical references for further and detailed study on the various aspects of this problem. The following works have been recommended for a theoretical and comparative study of the Quranic language:

Fleisch, H. L'Arabe classique esquisse d'une structure linguistique. Beyrouth, Imprimerie Catholique, 1956. 156p.

_____. Introduction a l'étude des langues Sémitiques. Paris, Adrien-Maisonneuve, 1947. 146p.

Fück, J. Arabiya: Untersuchungen zur arabischen Sprach und Stilgeschichte. Berlin, Akademie-Verlag, 1950. 148p.

Goldziher, I. Abhandlungen zur arabischen philologie. Leiden, Brill, 1896. 2v.

Guidi, I. L'Arabie anté Islamique. Paris, Geuthner, 1921. 88p.

Horovitz, J. Koranische Untersuchungen. Berlin, Gruyter, 1926. 171p.

Kraemer, J. Theodor Nöldekes Belegwörterbuch zur klassischen arabischen Sprache. Berlin, Gruyter, 1952- (in progress). [in pts]

Landberg, C. de La Langue Arabe et ses Dialectes. 1905.

Nöldeke, T. Beiträge zur Kenntniss der Poesie der alten Araber. Hannover, Rümpler, 1864. xxiv, 222p.

_____. Geschichte der Perser und Araber zue zeit der Sasaniden. Strassburg, 1912.

--------. Zur Grammatik des classischen Arabisch. Wein, 1896.

Rabin, C. Ancient West-Arabian. Lond., Taylor, 1951. xiv, 226p.

Richter, G. Der Sprachstil des Korans. Leipzig, 1940.

Vollers, K. Volkssprache und Schriftsprache im alten Arabien. Strasbourg, 1906.

Wellhausen, J. Reste Arabischen Heidentums: gesammelt und erläutert. Berlin, Gruyter, 1927. viii, 250p.

2. Style:

Muslim orthodoxy believes in the dogma of the "inimitability of the Qur'ān". To Muslims, the entire revealed literature is itself a miracle in testimony to the true prophethood of Muḥammad, and it stands on its own merit. The Book itself, so many times, challenged the opponents of the Prophet to produce even a single passage similar to the divine revelations:

And if ye are in doubt
As to what We have revealed
From time to time to Our servant,
Then produce a Sūra
Like thereinto;
And call your witnesses or helpers
(If there are any) besides God,
If your (doubts) are true.
(II, 23)

No one took the challenge, and thus the Islamic society strengthened this belief in the inimitability of the Qur'ān: in its form as well as in its contents. To them it is a divine style, unparalleled and devoid of any previous sample or source existing in the pre-Islamic Arabic literature: religious or otherwise. Gibb has explained that:

> As a literary production, the Ḳur'ān stood apart from the main vehicles of conscious artistic style in Arabia, being linked to them only by adoption of the 'arabiyya idiom as its medium (adapted in points of phonetic detail and vocabulary to the speech of Ḥidjāz, following what may be assumed to have been regular oratorical practice), and the common feature of Sadj'. As the oracular style was replaced by narrative and argument, the singularity of the Ḳur'ān became still more marked, since its narrative style appears to have little in common with the pre-Islamic Ḳaṣaṣ, and the argument arose out of the personal circumstances of the preacher. The prose structure of the Madinian Sūras is equally distinctive, except possibly in regard to the form of some legal enactments. For its literary art in general, therefore, the Ḳur'ān discards most of the methods of conscious artistic decoration common to the literary or artistic productions of its time. Form is subordinated to contents, and in forcing the literary idiom into the expression of new ranges of thought it depends for its effectiveness rather on the suggestive modulation of the syntactical phrase. In this highly personal art, the Ḳur'ān found few imitators in later Arabic prose literature, partly by reason of its special content, but also because the growing standarisation of literary usage limited the freedom of prose writers to handle syntactical structure with the same measure of originality. The Ḳur'ān thus stands by itself as a production unique in Arabic, having neither forerunners nor successors in its own style; and its literary heritage is to be found mainly in the pervasive influence of its

ideas, language and rhythms in later artistic contexts.[1]

Western scholars, with a very few exceptions, relate the Quranic style to the pre-Islamic poetry and its traditions. They also find some type of evolution in the style of the Qur'ān itself. For this purpose, they compare the earlier Chapters of the Qur'ān with later ones:

> The style is quite different in the earlier and later parts of the Ḳur'ān, although it bears everywhere undeniably the stamp of the same individual. To Muslims the absolute perfection of the language of the Ḳur'ān is an impregnable dogma, the acknowledgment of which is not however easy to a reader with some stylic training and certain amount of taste. In the earlier revelations one is carried away by the wild fancy and rhapsodic presentation, sometimes also by a warmer feeling, so that it would be pedantic to lay much weight on points of language or logic. In the later sections also higher flights are not lacking. . . . but as a rule his imagination soon exhausted itself and gave place to passages of prose, which, with their switches in reasoning. . . . make a wearisome impression.[2]

The following references discuss the style of the Quranic revelations from the angles referred to in the previous paragraph:

Bell, R. The style of the Qur'ān. (In Transactions of the Glasgow University Oriental Society, v.II, p.9-15, 1942-44).

Lane-Poole, S. Le Koran, sa poésie et ses lois. Paris, 1882.

Mehren, A.F. Die Rhetorik der Araber. Vienne, 1853.

Mingana, A. Syriac influence on the style of the Kur'ān. . (In Bulletin of the John Rylands Library, v.II, p.77-98, January 1927).

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[1]Gibb, H.A.R. 'Arabiyya. (In Encycl. Islam, new ed., v.I, p.585)

[2]Al-Ḳur'ān. (In Shorter Encyl. Islam, p.276).

Nöldeke, T. Remarques critiques sur le style et la syntaxe du Coran; traduit par G.H. Bousquet. Paris, Maisonneuve, 1953. 51p.

Sabbagh, T. La métaphore dans le Coran. Paris, Maisonneuve, 1943. xv, 272p.

Sister, M. Metaphren und Vergleiche im Koran. Berlin, 1931. 48p.

Von Grunebaum, G.E. A tenth-century document of Arabic literary theory and criticism: the sections on poetry of al-Bâqillânî's I'Jâz al-Qur'ân; translated and annotated. Chicago, University Press, 1950. xxii, 128p.

3. Script:

The study of the origin and development of the Arabic script for the Qur'ān, has received very little attention. Problems of this type of study are two-fold. Firstly, research is required into the selection and utilisation of a script from amongst the various scripts which were in existence at that time at the chief Islamic centers. The script which was selected had just a consonantal skeleton devoid of vowels and punctuation marks. The official copy of the authenticated Qur'ān prepared by the 'Uthmanic Commission, and the other Codices derived from that copy were in the simple consonantal script. The absence of vowels and other marks in them led to the creation of the various schools in the reading and recitation of the Qur'ān. It also resulted in the varied readings of the textual matter, which most of the Western Islamicists try to trace.

Within a period of fifty or sixty years the great Muslim statesman Ḥajjāj ibn Yūsuf attended to the orthographic problems involved in the vowel-less Quranic text. He thus finalised the form and shape of the Quranic script. His attempts and their consequences are the second aspect of the studies in the historical evolution and development of the Arabic script for the Quranic text.

The following work is the only authentic research on this topic, in the English language. It refers to other sources related to the problems involved in this aspect of the Quranic studies, in its 'bibliography':

Abbott, N. The rise of the North Arabic script and its Ḳur'ānic development, with a full description of the Ḳur'ān manuscripts in the Oriental Institute. Chicago, University Press, 1939. xxii, 103, xxxiii. (Univeristy of Chicago, Oriental Institute Publications, 2).

XVI

TEXTUAL HISTORY OF THE QUR'AN

"Whenever we find a religion that has a Scripture, that fact presents scholarship with the problem of the textual history of that Scripture."[1] Muslim scholarship, from its very beginning, attended to the history of events which influenced and processes which had gone into the collection and arrangement of the revelations to the Prophet. The orthodoxy in Islam discusses this problem under the topic "Jama'a al-Qur'ān" i.e. collecting together the Qur'ān. Most of the exegetical works pertaining to the scripture, contain full discussion of this topic; but, unfortunately there are many divergent views recorded by the early and medieval scholars. As a result, a modern Muslim has to face a complicated and somewhat uncertain history of the compilation of the Quranic text. The extreme orthodoxy, however, has a very clear belief. It is a different matter, and probably less important matter, that some aspects of that belief lack historical accuracy and are in direct conflict with reliable Traditions. The belief is that: (1) Gabriel conveyed the exact words of God to the Prophet, (2) who communicated them to the community, and they preserved the message mostly in their memories although many had noted them on

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[1]Jeffery, Qur'ān as scripture, p.89.

some writing material. (3) The Prophet himself maintained a copy of some of the revealed literature in his household, and tallied it annually with the archangel Gabriel. The manuscript was kept up to date with the help of many secretaries who are referred to as "Kātib al-Waḥī", i.e. the revelation-writers. The Prophet always guided them in respect of the sequences of the revealed passages in order to form the various Chapters. (4) The manuscript, after the demise of the Prophet, was passed over to the first and the second Caliphs who added material to it from the memories of the Companions. Ultimately, it was handed over to the third Caliph 'Uthmān who gave it a final shape as the book, of course without changing a single work or adding or deleting anything. The orthodox belief also maintains that (5) God has promised to safeguard the Book from any type of corruption or destruction, for all times to come.

The Shī'ī sect of Muslims, accepting the book as the nucleus of the faith, doubts its completeness. According to their belief a few passages, in praise of 'Alī ibn Abū Ṭālib (the son-in-law of the Prophet, and the fourth Caliph), are missing from the present text of the Qur'ān since they were suppressed by interested parties at the time of the official recension. Obviously, the orthodoxy disapproves this aspect of the sectarian belief in respect of the scripture.

A liberal Muslim fully subscribes to the purity and completeness of the present Quranic text, but he often wonders and ponders over the Traditions which, though recorded in authentic and accepted collections of the Traditions from the Companions, assail some aspects of that belief.

Some of these annoying views[1] are: (1) A segment of the copy of the Qur'ān in the Prophet's household was swallowed by an animal, and was thus lost; (2) many Companions perished during the holy wars, thus some segments which were in their memory were lost. (Western scholars express similar view in respect to the earliest revelations). (3) The Companions, in the post-Prophetic period of Islamic history, often differed[2] as to the correct text of many passages of the Qur'ān, and this creates a doubt in the belief that the present text contains the exact words which were communicated by the Prophet. (4) The number of personal manuscripts containing the revelations, which were in possession of the Companions, reached to hundreds and not all of them were incorporated and collated by the official compilers. Some of those codices still exist, and have been traced by many Western scholars, particularly by G. Bergsträsser and A. Jeffery. Their researches reveal variations in the present text of the Qur'ān and those codices. (5) There are a few recorded Traditions stating that the second Caliph tried in vain to expurgate a certain passage in a Chapter, which he thought was not worthy to be included in the holy book.[3] (6) Some sections of Muslim scholars,[4] in later periods, suggested and demanded extraction of some other passage on the same and similar reasons. (7) One of the secretaries to the Prophet boasted in public of having "induced the Prophet to alter the wording of the revelations"[5]. He was later charged

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[1] 'Aṭā'ullah, Shaykh. Jama'a al-Qur'ān. Lahore, Idārah Ṭulū' Islām, [n.d.] 79p.

[2] Shorter Ency. Islam, p.279.

[3] Ibid., p.281.

[4] Ibid., p.280.

[5] Ibid., p.279.

with tampering with the Quranic text and 'falsifying' it. (8) Lastly, the chief of the commission entrusted with the task of canonising the Qur'ān, combined and arranged the revealed literature in his own way disregarding previous or other better arrangements.[1]

Western scholars attended to the historical study of the Quranic text from an entirely different approach and for a variety of purposes. The most common, popular and significant approach to the study consisted in a search for manuscripts of the different codices containing the Quranic revelations, the codices which were in existence before as well as after the official canonisation of the text by the 'Uthmanic commission. The scholars compare the text of the codices with the authorised version of the Qur'ān, and try to trace possible alterations, substitutions, deletions, and additions made during the process of authentication. Establishment of a critically edited text is the sole purpose of the research. The study of the linguistic and orthographic differences is a subsequent aspect of their research. In this respect, the vast exegetical literature and lexical works are also scanned as subsidiary sources.

Another important aspect of the Western researches in the history of the Quranic text is the production of a critically edited text of the Qur'ān, a reference to which has been made in the preceding paragraph. The intended text is aimed to be a natural text, arranging the entire revealed literature in a chronological sequence; so that the origin and development of the religion, and its evolution and perfection

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[1] Ibid., p.279.

in the mind of its creator may easily be understood by merely reading that text.

Viewed from the Western angle, there are at least five stages in the history of the Quranic text. The first stage covers the transmission of the text of the revelations by the Prophet to the Muslim community. This includes discussions of the sources, nature, and mode of the revelations; recording and preserving those revelations by the Companions, and by the secretaries to the Prophet; and the position of the literature at the time of the demise of the Prophet. The second stage consists of the transfer of the remains, in whatever shape and form they were, to the third Caliph via the first two. This stage covers the period between the passing away of the Prophet and the appointment of the commission for the canonisation. Besides the general and encyclopaedic sources pertaining to Qur'ān, the following specific works have been suggested for these two stages in the historical study of the Quranic text:

Blachère, R. Introduction au Coran. Paris, Maisonneuve, 1947. lix, 273p.

Caetani, L. Annali dell'Islam. Milano, Hoepli, 1905-26. v.2.

Goldziher, I. Die Richtungen der islamischen Koranauslegung. Leiden, Brill, 1952. x, 392p.

_____. Muhammedanische Studien. Halle, Niemeyer, 1889. 2v.

Hirschfeld, H. Beiträge zur Erklärung des Korans. Leipzig, 1886.

Horovitz, J. Koranische Untersuchungen. Berlin, Gruyter, 1926. 171p.

Hoyack, Louis. De Onbekende Koran Deventer, n.d.

Jeffery, A. The Qur'ān as scripture. N.Y., Moore, 1952. 103p.

Mingana, A. The transmission of the Ḳur'ān. (In Journal of the Manchester Egyptian and Oriental Society, 1915-1916, p.25-47 and in Moslem World, v.7, p.223-232, 402-414; 1917).

Nöldeke, T. Geschichte des Qorāns. 2d ed. Leipzig, Dieterich, 1909-38. 3v.

Pautz, Otto. Muhammeds Lehre von der Offenbarung quellenmässig Untersucht. Leipzig, Hinrich, 1898. vii, 304p.

Sell, E. The historical development of the Qurān. Madras, S.P.C.K., 1898. vi, 144p.

Stanton, H.U.W. The teaching of the Quran, with an account of its growth and a subject index. 1919. N.Y., Macmillan, 136p.

Watt, W.M. Muhammad at Mecca. Oxford, Clarendon, 1953. xvi, 192p.

_____. Muhammad at Medina. Oxford, Clarendon, 1956. xiv, 418p.

Weil, G. Historisch-Kritische Einleitung in den Koran. 2d ed. Leipzig, 1872.

The third stage in the textual history of the Qur'ān deals with the activities of the Uthmanic commission which resulted in the canonisation of the scripture and its acceptance as the final form of the book by the Islamic community everywhere in the then Muslim world. This aspect of the study has received much attention in the West, in spite of the dislike of Muslim scholars in general and Muslim masses in particular. According to the orthodox view, there is nothing wrong in studying the evolution of the standardised text of the Qur'ān; but it is highly objectionable if the idea behind these attempts is to trace the variations in the text, or additions and deletions in the original revelations, in order to prove that the sacred book has been tampered with by the Commission.

The following works deal with this third stage in the textual history of the Qur'ān:

Bauer, H. Über die Anordung der Suren und über die Geheimnisvollen Buchstaben im Qoran. (In Zeitschrift der Deutschen Morgenländischen Gesellschaft, v. lxxv, I, p.1-20, 1921).

Bergsträsser, G. Die Koranlesung des Hasan von Basra. (In Islamica, v.2, fasc. I, p.11-57, April 1926).

_____. Nichtkanonische Koranlesarten im Muḥtasab des ibn Ginnī. München, Bayerischen Akademie, 1933. 92p.

Casanova, P. Mohammed et la fin du monde: étude critique sur l'Islam primitif. Paris, Geuthner, 1911. 244p.

Fisher, A. Eine Qorān-interpolation. Geiszen, Töpelmann, 1906. 23p.

Goldziher, I. Die Richtungen der Islamischen Koranauslegung. Leiden, Brill, 1952. x, 392p.

Hirschfeld, H. Beiträge zur Erklärung des Korans. Leipzig, 1886.

_____. New researches in the composition and exegesis of the Qoran. Lond., Royal Asiatic Society, 1902. 155p.

Jeffery, A. Materials for the history of the text of the Qur'ān: the old codices. Leiden, Brill, 1937. x, 362, 223p.

Mingana, A. An ancient Syrian translation of the Kur'ān exhibiting new verses and variants. (In Bulletin of the John Rylands Library, Manchester, v.IX, p.188-240, 1925).

_____. Leaves from three ancient Qurâns, possibly pre-"Othmânic". Cambridge, 1914.

Nöldeke, T. Geschichte des Qorāns. 2d ed. Leipzig, Dielerch'sch, 1909-38. 3v.

The fourth stage in the textual history of Qur'ān covers the aspect which, in the words of F. Buhl[1], deals with "introduction of an authorised and uniform Kur'ān". It has been pointed out earlier, that the 'Uthmanic recension of the Qur'ān consisted of a consonantal skeleton only and that except for the marks for the end of the Chapters there were no punctuation or other marks in the text. This led to variant readings of the scripture in different regions of the Islamic world. During the reign of the Umawī Caliph 'Abd al-Malik, (ruled 685-705 A.D.), the famous statesman Ḥajjāj ibn Yūsuf arranged for the provision of vowels,

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[1]Shorter Encyl. Islam, p.281.

punctuatory marks and other symbols to the Quranic text. For this orthographical study, the Encyclopaedia of Islam has suggested the works of Casanova, Mingana and Nöldeke, which have been listed in the preceding paragraph.

The fifth and the final stage in the history of the Quranic text covers the western attempts at a historical reconstruction of the scripture. There are two phases in this endeavour. The first has been explained by Jeffery as:

> The next stage will be that of a critical text. The ideal would be to print on one page a bare consonantal text in the Kūfic script, based on the oldest MSS available to us, with a critically edited Ḥafṣ text facing it on the opposite page, and with a complete collection of all known variant readings given at the foot of the page.[1]

The second deals with a chronological arrangement of the contents of the Qur'ān. As pointed out by Buhl[2], Muslim scholarship failed to produce a natural form of the Qur'ān:

> In editing the Qur'ān, no attention at all was paid to chronological order, a result of the composite character of many Sūras, which also made an arrangement according to their contents impossible. Instead, the Sūras were arranged, although only approximately, according to their length, which however only led to the inconvenient result that the very earliest Sūras, being the shortest, were put at the end. But as chronological arrangement is of fundamental importance for the understanding of the text, the commentators were faced with a task, the necessity of which had already been recognised by the Muslims. The main thing was to establish whether the Sūras were of the Mecca or Medīna period, or whether they were composed of pieces from both periods. This problem has on the whole been solved, although views differed on many points of detail.

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[1]Jeffery, Qur'ān as scripture, p.103.

[2]Shorter Encyl. Islam, p.284.

Muslim scholarship did discuss the chronology of the various Chapters of the Qur'ān, but they never allowed the contents of the book to be re-arranged according to that chrono-analysis. Western Islamicists, on the other hand, from the very beginning craved a naturally shaped text. Some of them (and a few modern Muslims too) produced partially re-arranged texts and they have been discussed in the chapters dealing with the translations of the Qur'ān, in this Manual. The following works should be consulted for this aspect of the Quranic Studies:

Abu'l-Fazl, Mirza. The Qur'ân: Arabic text and English translation, arranged chronologically. Allahabad, Asghar, 1911.

Bell, R. The Qur'ān: translated with a critical rearrangement of the Surahs. Edinburgh, Clark, 1937-39. 2v.

Grimme, H. Mohammed. Münster, Aschendorffschen, 1892-95. 2v.

Hurgronje, C.S. Het Mekkaansche Feest. Leiden, Brill, 1880. 199p.

_____. Verspreide Geschriften. Bonn, Schroeder, 1923-27. v.I.

Nöldeke, T. Geschichte des Qorāns. 2d ed. Leipzig, Dielerch'sch, 1909-38. 3v.

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