

ادارہ بلاغ القرآن

بمفلس

پیغامِ توحید	اصلوٰۃ --- قرآن کریم کی روشنی میں
سیلاب کی تباہ کاریاں اور ہمارے اعمال	اسلامی آئین کی بنیادی شقیں --- قرآن کریم کی روشنی میں
حقیقتِ مسئلہ مسیحِ سلام علیہ	مسئلہ وراثت
مسئلہ حلال و حرام	قرآن مجہی کے قرآنی اصول
پوری نوعِ انسانی کے بنیادی پیدائشی حقوق	واقعہ سید سلیمان و ملکہ سبا
شانِ صحابہ کرامؓ	السید ایوب رسول اللہ سلام علیہ
فتنہ انکارِ ختمِ نبوت	لعب و لھو
شراب از روئے قرآن کریم حرامِ مطلق ہے	نظریہ روح کا تجزیہ
ماہِ رمضان کیوں آتا ہے؟	رولیتِ اقلک کا تجزیہ
سورۃ القدر پر ایک نظر	السید یونس رسول اللہ سلام علیہ
مسئلہ جمع و تدوین قرآن	فضائلِ قرآن --- خود قرآن کریم کی روشنی میں
نظامِ مصطفیٰ سلام علیہ	مسئلہ زکوٰۃ
	تجزیہ رولیتِ معراج

Luga t'ul Qur'an (Lexicon of Qur'an)

The Quran, the final book of revelation from Allah, comprises the sole complete system of life for all mankind. This system, based on the deep eternal laws that govern and hold the fabric of our universe together, is not affected by the changing winds of time. It is so comprehensive that it encompasses, in every era, all facets of human existence, leading the charge in the quest for knowledge and wisdom. Consequently, a book with such far-ranging capabilities must be of a language that is equally comprehensive, deep, and capable of conveying the most complex and abstract thought, while at the same time maintaining clarity and precision.

Upon reflection, it becomes evident that since Allah had chosen the Arab nation to inherit and implement the revolutionary message of the Quran, then even centuries before the actual revelation of the Quran, the Arabs had a tremendous responsibility to, step by step, evolve a language that would be capable of expressing and containing its wisdom. When Abraham's children were split into two branches, one branch (Bani Israel) received continuous revelation through prophets and gained authority throughout the land, whereas the other branch (Bani Ishmael) was settled in the barren deserts of Arabia, where following Ishmael, they received no more prophets or revelation, nor any power or authority. This apparently forgotten branch, however, bit by bit, maturing and growing in the arms of nature, grew into a nation that would hold the honor of being the first people to address the final message delivered by the final prophet, in their own language.

These people held their tongue in such high regard that they called themselves Arabs (meaning clear in speech) and others Aajam (meaning mute). The word Arab means clean, clear and precise. An important point, however, is that during the centuries that Bani Israel was occupied with the development of their civilization to the heights of their ancient world (including the glorious reigns of David and Solomon), their brothers, Bani Ishmael, for this entire period, either consciously or subconsciously, were engaged and occupied with the arrangement and development of a language that had no peer in the entire world. In the literature of linguistic scientists, one can find a claim that to estimate the intellectual capacity of a nation at a given time, one should examine their language to determine how many of their words are conceptual. Regarding the Indo-European languages, their research was that "every thought that has passed through the mind of India may be reduced to 121 root-concepts." (Max Mueller) When Sanskrit was a living language, at a time when the sun and fire were considered deities, there were a total of 37 words for sun and 35 words for fire.

Now let us compare that with the language of the Arabs. These desert dwellers had 80 words for honey, 200 for snake, 500 for lion, 1000 for sword, and for a camel they had a total of 5,744 words (Cosmic Consciousness). These facts illustrate the depth of conceptual thought and the wide range of expression of which the Arabic language was capable. This was the language in which the Quran was revealed.

**And verily this Qur'an is a revelation from the Lord of all the worlds.
The Spirit, faithful to the trust, has descended with it
On thy heart, that thou mayest be a Warner,
In plain and clear Arabic tongue. (Sher Ali, 26:192-195)**

This illustrates the position of Arabic vis-à-vis the Quran. As far as the Quran itself, it is written:

**We have revealed it - the Qur'an in Arabic - that you may understand. (12:2)
We have made it a Book to be oft read in clear, eloquent language that you may understand. (43:3)**

The term "*Quraanan Arabiyyan*" can be interpreted as "an Arabic Quran," but it can also be understood as "a Quran that states itself clearly and precisely." This has oft been echoed throughout the Quran, including phrases such as "*Hukman Arabiyyan*," a clear judgement in Arabic (13:37), "*Quraanan Arabiyyan*" (20:113, see also 46:12, 42:7). In 39:28, the clarity of the Quran is emphasized by the claim "*ghair thee 'iwaj*," containing no ambiguity. This is repeated in 18:1, "*wa lam yaj'al lahu 'iwaja*," and it contains no ambiguity or uncertainty. This point is further elaborated in 41:3, which states that this is a book whose verses are well-defined and able to be analyzed separately, allowing the Quran precisely to clarify itself for those who undertake its study with knowledge and insight.

The values espoused in the Quran, lofty and sublime though may be, have still been elaborated and described in a simple manner.

44:58. Verily, We have made this (Qur'an) easy, in thy tongue, in order that they may give heed.

This is reiterated in other places,

54:17. And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?

Based on the above observations, it is evident that the Quran asserts that it is sent in a clear and easily understood Arabic tongue. One might then conclude that a native speaker of Arabic, therefore, would easily be able to comprehend even its deepest principles. Practical experience though, reveals that this is definitely not the case. Undoubtedly, a grasp of the Arabic language is a prerequisite for interpreting the Quran (no book in the world can be understood without knowing the language it was written in), but if that was all that was required, then native speakers of Arabic would automatically become experts of Quranic knowledge. We will not discuss here the extent to which Arabs understand Quranic principles (this includes not only the general Arab populous but also the educated and the scholars). When this is the situation with native Arabic speakers, one can only imagine the multiplication of difficulties for non-Arabs.

This observation raises a vital question: why is it that the Quran describes itself as a clear, easily understood book in a clear Arabic tongue, yet very few of those who are native Arabic speakers or have learned Arabic seem truly to comprehend Quranic teachings? The answer is crucially important, a firm grasp of which is of the utmost importance in arriving at the true Quranic message.

The pre-Islamic Arabs possessed a culture with much greater affinity for poetry than prose, and that was the medium in which their entire linguistic treasure was passed on from generation to generation. In contrast, what today is called "Arabic literature" was primarily composed during the Abbasid period, the same period during which were compiled the various books of hadith, Quranic tafsir, history and biography. Many volumes of Arabic literature, grammar and linguistic science were produced and extensive Arabic lexicons were compiled. It is quite interesting and ironic that all these works (with few exceptions) that comprise the earliest written or prose literature of the Arabic language were actually produced by non-Arabs.

The student of history would be well aware that during the Abbasid period of Islamic history, numerous foreign concepts began to permeate all facets of life. These foreign concepts influenced and shaped society in ways that ripened the climate for the seizure of political power by the Abbasids. Their politics were infused with these new foreign concepts and ideals, further helping to perpetuate them. It is only natural that once this happened, tremendous political pressure would then be applied to inculcate these ideals into every other facet of society. It is precisely because of this fact that the literary products of that time, despite their outward appearance of Arabic form, were actually foreign/non-Arabic in their inner true nature. This is how the Arabic language, in the earliest stages of its systematization and study, was turned into a vehicle of non-Arabic ideals. A more formal description and study of this phenomenon has been excellently provided in the work of the late Ahmed Amin Misri, "*Fajr al-Islam*." In it, he claims "Undoubtedly, you will agree with me that Persian literature had cast Arabic literature in a new light."

It follows that once the meanings of Arabic words were affected in this manner, as expected, the understanding and interpretation of the Arabic words of the Quran were impacted as well. Since the books of Quranic interpretation (tafsir) were compiled during this period, they too became prey to these external influences. This is how the Arabic words of the Quran came to take on altogether different meanings than the ones existing at the time of its revelation. In addition to this general external (Aajami) influence upon Arabic, there was also another very important reason leading to this mutation of meanings.

When the first books of Quranic exegesis were compiled in the 3rd and 4th century A. H., one major technique used to interpret any important verse of the Quran was to examine its so-called “*sabab nuzool*,” the reason for the revelation of the verse as recorded in narratives. These narratives would claim that some matter would come to pass, and in answer, a verse of the Quran would then be revealed. In this way, the stories ascribed to a Quranic verse became a more important focus of commentary than the actual words of the Quran. As a result, the meanings of the Arabic words in those Quranic verses were shaped and molded to fit the narrations ascribed to it. As time went on, newer books of tafsir would not dare depart too far from the original and oldest books, and in this way, this style of Quranic commentary was perpetuated through history, gaining a semblance of credence and authority. By claiming the narrations, and hence, the exegesis sprang from none other than the mouths of the beloved Prophet (s) and his companions (ra), these tafseer were made all the more irrefutable. All of this is in spite of the fact that the majority of the involved narrations are weak or unreliable (according to the hadith sciences), leading the occasional frustrated scholar, such as Ahmad ibn Hanbal, to lament that “*narrations of war and slaughter and tafseer are totally unreliable.*” Despite these facts, these narrations continue to dominate books on Quranic commentary and its resulting philosophy; therefore, it is not difficult to conceive that if these untrustworthy narrations are the basis for determining the meaning of a Quranic verse and of the Arabic words used in that verse, this would lead to a distortion of the true meanings of the words, thus obscuring the true meaning of the verse from the eyes of the reader.

This point is best explained through a specific example in the Quran.

4:34. Men are in charge of women, because Allah hath made the one of them to excel the other... (Pickthall)

Here, the word “qawwaamoon” is taken to mean “in charge of,” even though according to the language, the meaning is “those who provide the daily bread.” This latter meaning implies that there is a division of labor between men and women, and men are duty-bound to earn a means of living for the family. So how did the meaning shift from provider to dominator or ruler?

An glance at one of the most highly authoritative books of tafseer, written by Ibn-Kathir, will shed light on exactly how this transformation of meaning took place. In his tafseer of the above verse, Ibn Kathir relates various accounts connected to the revelation of this verse.

Ibn Abbas claimed that “qawwamoon” refers to the fact that women should obey men... Hasal al-Basri relates a story in which a woman came complaining to the Prophet that her husband had struck her. Just as the Prophet was about to pronounce that her husband should be punished, the above Quranic verse was revealed, and then the Prophet said that there would be no punishment for her husband... In another narration, a man and his wife came before the Prophet. The woman complained to the Prophet that her husband had struck her and there was still a mark on her face. Just as the Prophet began to say that the husband should not have done so, the above verse was revealed. Upon this, the Prophet claimed “I willed something but Allah willed something else.”

...There is a hadith in which the Prophet is reported to have said “Don’t beat Allah’s slave women (referring to women in general).” Thereafter Umar (ra) came to him and said “Oh Prophet! Having heard your command, the women have become bold towards their husbands.” Upon hearing this, the Prophet allowed the beating of women. When the men began beating their wives, many complaints arose from the women to the Prophet. The Prophet then said “Many women have appealed to me complaining of their husbands’ abuse. Those men are not the best of you.” ... Ishaq ibn Qays relates “I was once a guest of Umar (ra). It happened that an argument broke out between him and his wife, and he hit her. He then said to me ‘Ishaq, remember three things I will tell you that I learned from the Prophet. Do not ask a man why he beats his wife, do not go to sleep until you have prayed the Witr prayer, and I have forgotten the third (i.e. the narrator could not recall the third) ... In one narration, the Prophet is reported to have said “If I could have ordered that any person bow to another person, I would have ordered the women to bow to their husbands because of the tremendous weight of right the husband has upon her.”

So as one can see, traditional Quranic commentary made on the basis of narration and tradition changed the meaning of the word “qawwamoon” to mean ruler or dominator, perhaps even something beyond that. This interpretation is not unique to Ibn Kathir but is repeated in other works as well, such as Zamakhshari’s al-Kashshaaf, in which he equates “qawwamoon” with “musaytireen” (dominators or overlords). In tafsir Jalaalayn, the synonym “mutasalliteen” is used, in other words those who control, command and rule women. With such a predominance of this interpretation, not surprisingly, this meaning of “qawwamoon” eventually worked its way into books of language, eventually pervading the literature of the Islamic world and the education of Islamic scholars and the masses. In this way, Arabic speakers and Arabs alike lost touch with the true message of the Quran.

These facts lead us towards a very important question, that:

-If the Arabic language was tainted in the Abbasid period by non-Arabs and,

-If all the Arabic works (tafsir, history, lexicons, or literature) that we possess today were produced in that era (usually by non-Arabs), plus the fact that the books of tafsir used unreliable narrations to fortify the incorrect usage and meaning of Arabic words,

-Then how can there be any possibility of recovering the true meaning of Arabic words, as understood at the time of the revelation of the Quran?

1. If this happened in any other language (or to any other book), there is no doubt that the above difficulties would be insurmountable; however, certain elements of the Arabic language (and the Quran) allow a solution to this challenging problem. Firstly, as was mentioned above, the entirety of the Arabic language was contained within the works of poetry prevalent in pre-Islamic Arabia. Poets had a special status in that society, as their poetry was often used to extol the virtues of a tribe as well as to degrade and humiliate enemy tribes. As such, these poems were a heritage of a tribe and were taught even to its children.

Prose, when transmitted orally, is difficult to protect from gradual alterations as the narrators pass the message onwards adding their own understanding and/or wording. This is because the form is not considered important in prose, only the meaning. Poetry, however, is quite different since the form and meaning are both integrated in the work. Thus, whenever poetry is learned and memorized, it is always transmitted forward with its form intact. This is how and why pre-Islamic Arabic poetry was preserved until the time of the Abbasids, when it was finally compiled into writing. Undoubtedly though, numerous apocryphal works of poetry were also created during the Abbasid period and were mixed in with genuine pre-Islamic poetry; however, this should not impede our purpose since that poetry must have used exactly the same language (both form and vocabulary) as true pre-Islamic poetry, otherwise the counterfeits would be immediately discovered. Thus, pre-Islamic Arabic poetry was eventually preserved in the various books of Arabic literature, the analysis of which allows deduction of the pre-Islamic usage of Arabic words. The way in which Arabic words were used in that poetry is largely how the Quran uses it (and would have been how the Arabs at the time of the Quran’s revelation would have understood it).

Pre-Islamic poetry, in addition to being preserved in books of Arabic literature, are also documented in the various Arabic lexicons. These works make use of pre-Islamic poetry in an attempt to systematically derive the original meanings of the words. These lexical works are of great value in understanding the Quran the way it would have been understood at the time of its revelation.

2. Above is a description of how to arrive at the true pre-Islamic meaning of Arabic words using external literary sources; however, the Arabic language also has a tremendously useful internal characteristic that both protects the meanings of words from external forces of change as well as aids one in determining the true meaning of a particular word. Arabic words are all constituted from a single root. The essence of the meaning is contained within the root and regardless of how its appearance may change according to the rules of grammar, its derivatives will always be inextricably bound to the essence of that root (It is this very characteristic that allows Arabic to continue to create new words through time as the need arises. For this, one need only find the appropriate root meaning and consider its various grammatical derivations; there would be no concept for which an appropriate word could not be generated.) To take this concept a step further, not only are words based on a fundamental root meaning, but even within root meanings, it is known that if certain letters appear in that root (such as HA and BA) then that group of roots will have related meanings, or if the root contains another two letters (such as SAAD and RA) then another group of related roots will result. Such a high degree of hierarchical and derivational vocabulary results in an unparalleled level of protection from the adulteration of the language. If, through the winding passage of time, a word changes in meaning or usage, it will be immediately discovered against the

backdrop of its relatives within which are preserved the changed word's original meaning. This is how one can analyze the various words of the Quran to arrive at the meanings that would have been prevalent among the pre-Islamic Arab society at the time of its revelation.

3. The third element that helps us to rediscover Arabic is actually a result of the very simple and plain lives of the pre-Islamic Arabs. They lived with an expansive sky above their heads decorated by the sun, moon, and the twinkling of the stars, a vast desert before them with never-ending dunes, the landscape occasionally punctuated by mountains, streams of water with lush growth of greenery serving as oases of life in the barren desert, providing its dwellers with date palms and occasionally grapevines and pomegranate trees. Near these oases, one might find the tents of these desert dwellers, serving to house their meager few precious possessions, of which the most prized are their weapons, swords, arrows, bows, spears, shields, and daggers. With their few camels, horses, cattle and goats grazing in the sparse meadows nearby, this simple life comprised the entire sphere of existence for those simple desert dwelling Arabs of that forgotten time. This atmosphere is what served as the basis for the development of their entire language; in other words, their vocabulary evolved from the simple concrete and perceptible things around which their whole lives were based, and this is why the words used to describe them are comprehended and even visualized easily. Confusion and ambiguity in meaning usually arise in relation to the abstract, immaterial or philosophical, which are of little use in the harsh conditions of the desert. Indeed, it is the pure and simple language of the desert Bedouins that is considered the purest Arabic tongue.

The way in which the fundamental meaning of a root can be brought to light by the practical use of the word by desert Arabs is best illustrated by an example.

2:153. ... God is with those who are patient.

SABR, commonly translated as patience, is usually applied to a situation from which an individual cannot escape, leading to desperation and helplessness. When there is no hope of actively affecting the situation, the advice given is "have patience," to the extent that even someone suffering great injustice at the hands of another, when he can do nothing to improve the situation, calms his inner struggle through the mantra of "patience." In other words, this interpretation of "sabr" carries a connotation of passivity.

The root meaning of SABR, however, is constantly and continuously to struggle towards a goal or purpose, to stand steadfastly. This root meaning is derived based on its usage by the desert Arabs in their daily lives. In other words, a connotation of activity.

A part of a cloud, if it stays in exactly the same spot for 24 hours without apparently shifting, is called AS-SABEER. AL-ASBIRAH is the word used to describe camels or goats that leave during the day to graze, and later return retracing their footsteps exactly, without a single one of them going astray or being left behind (Taj). These concrete examples allow one to visualize how the Arabs understood SABR to mean steadfastness, persistence and perseverance, to firmly adhere to a principle or way, commitment to an action. It is this unshakable resolution towards a way or principle that was considered SABR by the Arabs.

Moving on, if passengers or goods created an uneven balance on a boat such that it begins to be unstable, the boatman would place a heavy rock in order to balance the load. This rock would be called AS-SABOORAH. (Taj) Therefore, the second characteristic of SABR is that if one's footsteps begin to waver from the path, it is SABR that provides the support upon which balance is regained, keeping the footsteps firmly on the chosen path. Because this kind of steadfastness leads to success and accomplishment, AS-SABRAH is used to describe a pile of grain that is unmeasured (Muheet).

In the face of the forces of change through time, the aforementioned features of Arabic greatly facilitate arriving at the true, original meanings of words; however, while the above form a fundamental basis for the meanings that is inescapable, there is yet another level of depth to attaining the full and true meaning of a book like the Quran. The reason for this is that this book is an outline for the eternal values of life, unchanging and all-encompassing upon whose truths our entire belief is based. It is, therefore, necessary that its understanding be complete and without doubt, something that can be difficult to attain if relying purely on the language as mentioned above.

Language (or linguistic science) is the product of human efforts, and thus, is inherently open to mistakes and external influences. In addition, there are certain words that the Quran uses as a form of terminology. These terms represent very important core Quranic principles and concepts cannot be adequately elucidated by pure language alone. For example, SALAT, ZAKAT, TAQWA, IMAN, ISLAM, KUFUR, FISQ, etc. These terms are a comprehensive condensation of fundamental Quranic concepts that contain depth beyond (but linked to) their linguistic understanding. By carefully studying the whole Quran, linguistic ambiguities can be eliminated and the full extent of the terminological meanings can be brought to light.

As far as how this is achieved in practice, one must bear in mind that the Quran is written in such a way that if a topic is mentioned in one place, it often will be further alluded to in another place in such a way that the former is clarified. The Quran refers to this as "tasreef-ul-ayaat." This means that a topic is brought back in several verses in such a way that the complete meaning of the concept emerges.

Hence, whether for an Arabic word or for specific Quranic terminology, the true meaning may be found by bringing all the pertinent Quranic verses together within which the word is found.

Based on what has been discussed above, it is evident that to determine the meaning of a word:

1. One must first identify and study the root meaning and characteristics, keeping in mind that despite however much the appearance of the word changes, it generally carries within it the essence of the root.
2. The word must be viewed in terms of how the simple desert Arabs employed it in their daily lives. By taking those concrete examples, one can often deduce how those folk conceptualized the word. It should be kept in mind that until the concept behind a word is discovered, one cannot truly understand the meaning of the word. The modern science of semantics has shed tremendous light on this area. This particular branch of linguistics is of great value in attaining the deepest possible understanding of a word.
3. All the passages of the Quran containing the word should be investigated to determine the various shades of meaning attached to it. By doing this, one can develop an understanding of the Quranic concept for that word.
4. Most importantly, one must keep in mind the overall teaching of the Quran. It should always be borne in mind that the Quran's vocabulary and terminology should not be contrary to its basic teachings because the Quran also declares that it contains no contradictions (e.g. that if multiple meanings are possible linguistically, ones that lead to contradictions should be avoided. This does not imply that meanings of words should be changed in order to avoid contradictions, thus making it a self-fulfilling claim.). This is only truly possible when one frees his or her mind of all external biases and concentrates on deriving the meaning of the Quran in its own light. Allah has declared that the Quran is a guiding light (Nur), and light has no need for external sources to make itself manifest.

Using the aforementioned techniques, the true meaning of the Quran's words and passages can be understood.

(excerpt taken from the introduction of "[Lugat'ul Quran](#)" by G.A. Parwez)

Arabic Lexicons

Note: Books on this page are available either in **.djvu** format or in **PDF** format only. To view these files, please install required [Plugin](#) by clicking on the link below:

DJVU Plugin: [Windows](#), for [MAC & UNIX](#)

- **Khalil ibn Ahmad al-Farhidi [d. 174/791]**
The dictionary was not arranged alphabetically but rather by phonetics, following the pattern of pronunciation of the Arabic alphabet from the deepest letter of the throat ع (ayn) to the last letter pronounced by the lips, that being م (mim).
📖 [Kitab al-Ayn كتاب العين v1, v2, v3, v4 \(Arabic\)](#)
- **Sibawayh al-Nahwi [d. 180/797]**
The eighth century scholar Sibawayhi was the first grammarian of Arabic. Sibawayhi's monumental work--known simply as "the Book"--embodies a universality that is still being uncovered. So thorough is the work that it remains to this day the great authority on classical Arabic. Sibawayh was the first non-Arab to write on Arabic grammar and therefore the first one to explain Arabic grammar from a non-Arab perspective.
📖 [Kitab fil-Nahw - Introduction, v1, v2, v3, v4, v5 \(Arabic\)](#)
- **al-Fara [d. 206/822]**
📖 [Ma'ni al-Quran - v1, v2, v3 \(Arabic\)](#)
- **Abu Muhammad 'Abdullaah bin Muslim Ibn Qutaybah Ad-Dinawaree [d. 276/889]**
📖 [Gharib al-Quran aka Mushkil al-Quran \(Arabic\)](#)
- **Abu Al-Abbas Muhammad Ibn Yazid, al-Mubarrad [d. 285/898]**
Al-Mubarrad became the leader of the Basran grammarians against the Kufan school. His judgment, however, was independent, as is shown by his attack on some points in the grammar of Sibawayh, the greatest writer of his own school. His main work is the grammatical one known as the Al-Kamil ("The Perfect One").
📖 [al-Fadel \(Arabic\)](#)
📖 [al-Kamil \(The Perfect One\) \(Arabic\)](#)
- **Abu Bakr Muhammad Ibn Al-hasan Al-azdi Ibn Durayd (Ibn Duraid) [d. 321/933]**
A celebrated Arabic scholar, his work is very helpful in learning the fundamental root meanings of words, though it is not as detailed as ibn-Faris' work.
📖 [Jamharat al-lugha - v1, v2, v3 \(Arabic\)](#)
📖 [Kitab al-Ishtiqaq \(Arabic\)](#)
📖 [Kitab al-Mujtana \(Arabic\)](#)
- **Abu Ibrahim Ishaq bin Ibrahim al-Farabi [d.350/961]**
📖 [Diwan al-Adab \(Arabic\)](#)
- **Abu Mansur Muhammad Ibn Ahmad al-Azhari [d. 370/981]**
📖 [Tahdhib al-Luga - Introduction, v1, v2, v3, v4, v5, v6, v7, v8, v9, \(v7-9\) v10, v11, v12, v13, v14, v15, index \(Arabic\)](#)
- **Abi al Hassan Ali Bin Essa Ramani [d. 384/994]**
📖 [Alfaz al-Mutradifah \(Arabic\)](#)
📖 [Ijaz ul Quran \(Arabic\)](#)
📖 [Kitab ul Hudood Fi Al Nahu wa Kitab Minazil ul Horoof \(Arabic\)](#)
- **Abu Nasr Ismail bin Hammad al-Jawhari [d.398/1008]**
📖 [al-Sihah - Introduction, v1-6, v7 \(Arabic\)](#)
- **Abu al-Tayyib al-Lughawi [d. 381/991]**
Thesaurus, which disposes the vocabulary into symmetrical groups of "trees" of 100 words, each a synonym of its neighbours, with "branches" developing further synonyms within each "tree".
📖 [Shajar al-Durr \(Trees of Pears\) \(Arabic\)](#)
- **Hussain ahmad bin Faris bin Zikriyah (Ibn Faris) [d. 395/1005]**
Provides detailed description of root meanings.
📖 [Mu'jum Maqayis al-Luga - Intro, v1, v2, v3, v4, v5, v6 \(Arabic\)](#)
- **Abu Mansur al-Thaalibi [d. 429/1038]**
📖 [Kitab Khass al-Khass \(Arabic\)](#)
📖 [Fiqh al-luga \(Arabic\)](#)
- **Abul Hassan Ali bin Ismail Ibn Sidah [d. 458/1066]**
📖 [Muhkam \(Arabic\)](#)
📖 [Kitab al-Mukhassas \(al-Mukhassas fil-Lugha\) - v1, v2, v3, v4, v5 \(Arabic\)](#)
- **Abul-Qasim Husayn ibn Muhammad al-Raghib al-Isfahani [d. 502/1109]**

This book is a lexicon of Quranic words. In his Mufradat, al-Isfahani's procedure is generally as follows: first, he clarifies the lexical meaning of words, analyzing their morphology and tracing their etymology; then he exemplifies their usage in various contexts, citing from the Qur'an, Traditions, and poetry; and then he explains the meaning of the term occurring in the verse in relation to other verses, employing the so-called Qur'an-by-Qur'an approach. In addition, al-Isfahani also cites from the Prophet's Companions, philosophers, and sages. Nevertheless, he always gives priority to religious over philosophical sources.

📖 [Al-Mufradat fi Gharib al-Qur'an مفردات القرآن \(Arabic\)](#)
- **Abu al-Qasim Mahmud ibn Umar al-Zamakhshari [d. 538/1144]**
Al-Zamakhshari was a medieval Muslim scholar with Mutazilite theological influences lived in the Arabian Empire. He is best known for Al-Kashshaaf, a seminal commentary on the Qur'an. The commentary is famous for its deep linguistic analysis of the verses.
📖 [al-Kashshaf an Haqa'iq at-Tanzil - Book I - Book II -1864 \(Arabic\)](#)
📖 [Asas'ul Balagha - Book I - Book II \(Arabic\)](#)
📖 [al-Mufasil fin Nahy -1859 \(Arabic\)](#)

- 📖 [Qalaed'ul Adab fi Sharah Atwaq'ul Mazhab](#) -1904 (**Arabic**)
- 📖 Al-Mustaqsa fi Athnthal al-Arab - [Book I](#) - [Book II](#) (A Dictionary of Arabic Proverbs) (**Arabic**)

➡ **Jamal al-Din Abu al-Fadl Muhammad bin Mukarram bin Manzur (Mandhur) [d. 711/1311]**

- 📖 Lisan al-Arab - [Introduction](#), [v1](#), [v2](#), [v3](#), v4, v5, v6 لسان العرب (**Arabic**)

➡ **al-Firuzabadi [d. 817/1414]**

Al-Firuzabadi produced Qamus ("The Ocean"), a dense and compact work which was so popular that, in the end, Qamus became the accepted term for "dictionary" itself.

- 📖 Qamus al-Muhit القاموس المحيط - [Introduction](#), [v1](#), [v2](#), [v3](#), [v4](#) (**Arabic**)

➡ **Muhammad al-Murtadza Husaini al-Zubaidi [d. 1205/1790]**

- 📖 Taj al-Arus Min Jawahir al-Qamus - (تاج العروس من جواهر القاموس)

Taj al-Arus is an exposition on the Qamus of Firuzabadi, and because it was compiled later, it also has incorporated the knowledge contained in Lisan al-Arab of Ibn Manzur. In fact, since Taj is the most recently compiled major Arabic lexicon (113 sources which al-Zabidi acknowledges in his preface), it incorporates important knowledge from almost all the other lexicons, books and traditions. He compiled his renowned and celebrated work in Egypt. Lane Arabic-to-English lexicon is based on Taj al-Arus.

[Introduction](#), [v1](#), [v2](#), [v3](#), [v4](#), [v5](#), [v6](#), [v7](#), [v8](#), [v9](#), [v10](#), [v11](#), [v12](#), [v13](#), [v14](#), [v15](#), [v16](#), [v17](#), [v18](#), [v19](#), [v20](#), [v21](#), [v22](#), [v23](#), [v24](#), [v25](#), [v26](#), [v27](#), [v28](#), [v29](#), [v30](#), [v31](#), [v32](#), [v33](#), [v34](#), [v35](#), [v36](#), [v37](#), [v38](#), [v39](#), [v40](#) (**Arabic**)

➡ **Edward William Lane's Lexicon (Arabic-English) [d. 1876]**

Edward William Lane was a British Orientalist, translator and lexicographer. He spent over 30 years on producing the greatest Arabic-English Lexicon/Dictionary in the world today. It has been used extensively for study of the Arabic language. The author, who lived in Egypt in the 18th century, used more than a hundred sources to produce this work.

- 📖 [Volume 1: ALIF- BA - TA - THA](#) (21MB)
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- [Courtesy: www.studyquran.co.uk / www.quraninstitute.org]

➡ **John Penrice [d. x]**

- 📖 [A Dictionary and Glossary of the Koran](#) - 1873

➡ **Butras Al Bustani [d. 1819-1883]**

A non-Muslim scholar of Arabic language. To revive the knowledge and love the Arabic language was indeed half his life's work: his Arabic dictionary, al-Muhit, his Arabic encyclopaedia, Da'irat al-Ma'arif, the periodicals which he edited, all contributed to the creation of modern Arabic expository prose, of a language true to its past in grammar and idiom, but made capable of expressing simply, precisely, and directly the concepts of modern thought. Muhit -al-Muhit (The Ocean of the Ocean); an Arabic Dictionary explained in Arabic . being a complete Thesaurus of the Arabic language, and containing useful observations and notices, definitions, and explanations of scientific and technical terms. Qatur al-Muhit (A Drop from the Ocean) is an abridgment of the preceding work Muhit al-Muhit.

- 📖 [Adbae al Arab fi Jahliya wa Sadr al-Islam](#) (**Arabic**)
- 📖 [Qatur al Muheet Vol 1](#) , [v2](#) (**Arabic**)
- 📖 al-Muhit (Muheet al Muheet) [v1](#), [v2](#), (**Arabic**)

➡ **Sa'id al-Khuri Shartuni al-Libnani**

- 📖 [al-Shahab al-Saqib](#) (**Arabic**)
- 📖 al-Iqrah al-Mawarid fi Fushil Arabia wa-Sawarid - [Book I](#) - [Book II](#) - [Book III](#) (**Arabic**)

➡ **Abdur Raheem bin Abdul Kareem Safipuri [d.]**

He belonged to the early generation of professors recruited by the officials of the East India Company to teach in the Calcutta Madrasah. he associated himself in editing a number of Arabic and Persian works, which appeared under the series of *Bibliotheca Indica*.

- 📖 Muntahi al Arab fi Lughat e Arabi - [v1.B1](#) - [v1.B2](#) - [v2.B3](#) - [v2.B4](#) (**Arabic-Persian**)

➡ **Syed Muhammed Saddiq Hasan Khan [d. 1308/1890]**

Author wrote this brief dissertation in which he elegantly explains the characteristics of roots and their letters.

- 📖 [al-Alam ulKhafaq min al-ilm'ul Ashtiqaq](#) (**Arabic**)

➡ **Abudllah Bustani al-Libnani [d. 1349/1930]**

One of the distinguished masters of Arabic in Lebanon and himself a poet and writer on language and a great lover of literature and Classical poetry.

- 📖 al-Bustan - Moajim Lugvi v1 (**Arabic**)
- 📖 al-Bustan - Moajim Lugvi v2 [Book I](#) - [Book II](#) (**Arabic**)

➡ **Ahmed Bin Mustafa al-Babaydi**

Author wrote this book on the intricacies of the meanings of words.

- 📖 [Lataeif ul Lugha](#) (**Arabic**)

➡ **G.A. Parwez [d. 1984]**

Lughat al Qur'an is based on various Arabic lexicons, such as, Taj, Qamus, Muheet, Isfahani's Mufradat, Faris' Maqayis, Durayd's Jmhara etc.

The arrangement of this lexicon was (generally) first to provide the fundamental meaning of the root word, followed by several examples of usage in the Arabic language. An effort was made only to provide those examples that were concrete (rather than abstract), so that the meaning of the word could be understood in a tangible fashion. After thus establishing the linguistic meaning of the word, several examples were provided of usage (in its various forms) of the word by the Quran. By studying those examples, the intended usage by the Quran was further clarified. Following this, for particularly important words and terminology, a further description was provided about how the Quran's usage of the word provides insight and fits into the larger concepts and ideas expounded by the Quran. Based on this, the reader can understand that this work is not merely a dictionary of Quranic vocabulary; rather, its aim is also to expound the concepts and ideas of the Quran.

This book is a lexicon of Quranic vocabulary, not of the entire Arabic language; hence, neither is every Arabic word covered in this work, nor is there any discussion of Arabic literature. Any discussion or investigation of the meanings of an Arabic word was done only to the extent of its usage vis-a-vis the Quran. In addition, when investigating the Quranic usage of a certain word, rather than discussing every passage containing the word, a representative example was chosen or corroborating passages were referenced. If a single word appeared in separate passages with different shades of meaning, those passages were covered in detail.

📖 [Lugat'ul Quran \(Arabic-Urdu\)](#)

📖 ا ب ت ث ج ح خ د ذ ر ز س ش ص ض ط ظ ع غ ف ق ك ل م ن ه و ي
ALIF - BA - TA - THA - JIM - HA - KHA - DAL - THAL - RA - ZAY - SH - SH - SAD - DAD - TAY - ZA - AYH - GH - FAQAF - KAF - LAM - MIIM - HU - HA - WAW - YA

➡ Miscellaneous

- 📖 [Jadid Asaan Lugatul Quran \(Urdu\) by Abdul Karim Parikh](#)
- 📖 [Muratul Quran \(Urdu\) by Hafiz Abdul Hai](#)
- 📖 al-Mu'jum al-faz-e-Quran - [Volume I](#), [Volume II](#) (Arabic)
- 📖 [Mu'jum al-Mausui - al-faz-e-Quran \(Arabic\) by Ahmed Mukhtar Umar](#)
- 📖 [Lughat al-Quran ma Qawayed \(Urdu\) 1907 - by Najmuddin Siddiqi](#)
- 📖 Mu'jam al-faz al-Quran al-Karim - [P1](#), [P2](#)
- 📖 [Lugat al-Quran - v1, v2, v3, v4 \(Urdu\) by Abdur Rasheed Numani](#)
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Books & Articles

"And pursue not that of which thou hast no knowledge. Verily the hearing, the sight, the heart: All of these shall be questioned." (17: 36)

With this in mind we provide here extensive resources so that one can go directly to the **original source** and verify for oneself matters and issues related to Islam rather than relying on second or third hand information or simply taking hearsay for the original as is common with most Muslims and even with some scholars. **No one person**, no matter how knowledgeable in Islam and no matter how popular among Muslims including past Imams, can be considered as the final authority on Islam. The final authority on Islam must rest with the **Quran and Quran alone**.

This website **does not** promote one or the other view of Islam. It is purely meant for scholarly work. Whatever label (**Modernist, Rationalist, Quran-only, Reformist, Anti-Hadith, Mutazila...**) was attached in the past against one or the other group, it is important to study their writings and their sources and only then one should make independent judgment about them and about their work. Searching for resources sometimes becomes a hindrance in the search for truth. The resources provided here, it is hoped, will help ease that hindrance somewhat for those who are striving for the truth.


Note: Books and articles on this page are available in **djvu** or in **PDF** format only. To view these files, please install required **Plugin** by clicking on the link below:

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➤ Classic Mutazila Literature

- **Abu Muslim Asfahani [d. AH]**
 - [Multaqat-o Jame-et Tavil li Mohkam-et Tanzil \(Arabic\)](#)
 - [Majmu-i Tafasir Abu Muslim Asfahani \(Urdu\)](#)
- **al-Qadhi Abduljabbar al-Mu'tazili [d.1025]**
 - [al-Mughni fi al-Tawhid wa al-A'dl \(Arabic\)](#)
 - [Sharh Al-Usul Al-Khamsah \(Arabic\)](#)
- **Abu al-Qasim Mahmud ibn Umar al-Zamakhshari [d.1144]**
 - [al-Kashshaf an Haqa'iq at-Tanzil - \[Book I\]\(#\) - \[Book II\]\(#\) -1864 \(Arabic\)](#)
 - [Asas'ul Balagha - \[Book I\]\(#\) - \[Book II\]\(#\) \(Arabic\)](#)
 - [Atwaq Zahb \(Arabic\)](#)
 - [\(Arabic\)](#)
 - [al-Mufasil fin Nahv -1859 \(Arabic\)](#)
 - [Qalaed'ul Adab fi Sharah Atwaq'ul Mazhab -1904 \(Arabic\)](#)
 - [Al-Mustaqsa fi Athnthal al-Arab - \[Book I\]\(#\) - \[Book II\]\(#\) \(A Dictionary of Arabic Proverbs\) \(Arabic\)](#)
- **Fakhr al-Din al-Razi [d.1210]**
 - *(Though not Mutazila but Razi's literature has been the source of information regarding Mutazila scholars)*
 - [Mafatih al-Ghayb \(Tafsir al-Kabir\) \(Arabic\)](#)
 - [Khalq al-Quran \(al-Mutazila wa ahle-Sunna\) \(Arabic\)](#)
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Urdu - Mutazila by Molvi Abdul Haleem Sharar
Arabic - al-Mutazila by Zuhdi Jarallah

Books Added:

Arabic - Atwaq Zahb by al-Zamakhshari
Arabic - Khalq al-Quran (al-Mutazila wa ahle-Sunna) by Fakhr al-Din al-Razi
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Arabic - al-Urwah al-Wuthqa (The Firmest Bond) with Jamal al-Din al-Afghani
Arabic - Fajr al-Islam by Ahmed Amin
Arabic - Kitab al-Akhlaq by Ahmed Amin
Arabic - Mawra al-Nahr by Taha Hussain
Arabic - Mizan al-Ulma wa Adba by Taha Hussain
Arabic - Amal-e-Muhammad Iqbal al-Kamila by by Dr. Muhammad Iqbal

English - Islam as a Moral and Political Ideal by by Dr. Muhammad Iqbal
English - The Holy Quran and our Daily Life by Dr. Mir Mustafa Husain
English - Impact of Ajami Religion by Khaja Mohd Ibadullah Akhtar

Lexicon Added:

Arabic - Arba Risael by al-Thaalibi
Arabic - Asrar Al-Arabiya by Ibn Al-Anbari
Arabic - Nuzhat al-alibba fi tabaqat al-udaba by Ibn Al-Anbari
Arabic - al-Insaf fi Masa'il al-Khilaf by Ibn Al-Anbari

01/27/09

Lexicon Added:

Arabic - Kitab al-Ayn by Khalil ibn Ahmad al-Farhidi (4 Volumes)
Arabic - al-Fadel by al-Mubarrad
Arabic - Kitab ul-Ishtiqaq by Ibn Durayd
Arabic - Gharib al-Quran by Ibn Qutaybah
Arabic - al-Sihah by al-Jawhari
Arabic - Qamus al-Muhit by al-Firuzabadi (4 Volumes)
Arabic - Kitab fil-Nahw by Sibawayh
Arabic - Tahdhib al-Luga by al-Azhari (15 volumes)
Arabic - Ma'ni al-Quran by al-Fara
Arabic - Kitab Khass al-Khass by al-Thaalibi
Arabic - Mu'jam al-faz al-Quran al-Karim - P1, P2

English - A Dictionary and Glossary of the Koran by John Penrice

Urdu - Lugat al-Quran - v1 by Abdur Rasheed Numani
Urdu - Jadid Asaan Lugatul Quran by Abdul Karim Parikh
Urdu - Muratul Quran by Hafiz Abdul Hai
Urdu - Lughat al-Quran ma Qawayed by Najmuddin Siddiqi

03/10/08

Books Added:

Urdu - Tafsir'ul Quran bil Quran - Volume III and IV by Idara Balagh al-Quran
Urdu - Mazhabi Dastanein Volume II, III and IV by Habibur Rahman Kandhalvi
Urdu - Shab-e-Baraat aik Tahqeeqi Jaiza by Habibur Rahman Kandhalvi
Urdu - Aqeeda Zahoor-e-Mahdi by Habibur Rahman Kandhalvi
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Urdu - Musaddas e-Madd o-Jazr e-Islam by Khwaja Altaf Hussain Hali
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Urdu - Tarikh-e-Islam by Sayyid Ameer Ali
Urdu - Tahqiq Syed wa Sadaat by Mahmud Ahmed Abbasi

Arabic - Qisa Falsifa Yunaniya by Ahmad Amin al-Misri
Arabic - Tarikh al-Arab Qabl al-Islam by Dr. Jawad Ali (10 Volumes)

English - Age of Aisha by Habibur Rahman Kandhalvi
English - The Manifesto of Islam by Dr. Muhammad Rafi-ud-din

Lexicon Added:

Arabic - Taj al-Arus (40 Volumes)
Arabic - Lisan al-Arab (6 Volumes)
Arabic - Mu'jum Maqayis al-Luga (6 Volumes)
Arabic - al-Mu'jum al-Mausui - al-faz-e-Quran by Ahmed Mukhtar Umar
Arabic - al-Mu'jum al-faz-e-Quran - Volume I, Volume II
Urdu - Jadid Asaan Lugatul Quran by Abdul Karim Parikh
Urdu - Muratul Quran by Hafiz Abdul Hai

Urdu - *Lughat al-Quran ma Qawayed* by Najmuddin Siddiqi

➔ 12/30/07

Books Added:

Urdu - *Tafsir'ul Quran bil Quran - Volume I and II* by Idara Balagh al-Quran

Urdu - *Mazhabi Dastanein Volume I* by Habibur Rahman Kandhalvi

Urdu - *Maqalaat* by Inayatullah Khan Mashriqi

Urdu - *Qoul-e-Faisal* by Inayatullah Khan Mashriqi

Urdu - *Tadhkira (Tazkira)* by Inayatullah Khan Mashriqi

Urdu - *Europe Aur Quran* by Cheragh Ali

Urdu - *Tarikh Zawal-e-Ummat e-Islamia* by Akbar Shah Khan Najeebabadi

Urdu - *Shahadat-ul Furqan ala Jama-ul Quran* by Ataullah

Urdu - *Shah Waliullah Aur unki Siasi Tahreek* by Ubaidullah Sindhi

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Urdu - *Islam aur haqooq Insani* by Khawaja Mohd Ibadullah Akhtar

Urdu - *Muqtul al-Hussain aka Maqtul Abi-Mikhnuuf* by Prof. Hakim Ali Ahmad Abbasi

Urdu - *Tarikh Doulatayen* by Niyaz Fatehpuri

Urdu - *Sahabiyat* by Niyaz Fathahpuri

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Urdu - *Arabi Tanqid - Mutalia aur Jaiza* by Dr. Muhammad Iqbal Hussain Nadvi

Arabic - *Nizam al-Hakem* by Qasim Amin

Arabic - *Hadis ul-Arbae* by Taha Hussain

Arabic - *Al-Islam wa-Usul al-Hukm* by Ali Abd al-Raziq

➔ 12/24/07

Books Added:

Urdu - *Ainah Haqiqat Numa Part 1* by Akbar Shah Khan Najeebabadi

Urdu - *Fasal al-Khitab* by Akbar Shah Khan Najeebabadi

Urdu - *Miyar ul Ulma* by Akbar Shah Khan Najeebabadi

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Urdu - *Qoul e Haque* by Akbar Shah Khan Najeebabadi

Urdu - *Tarikh e Islam Volume I, Volume II, Volume III* by Akbar Shah Khan Najeebabadi

Urdu - *Roh-e-Islam* by Sayyid Ameer Ali

Urdu - *Ekhtee'laf-e-Quraat aur Qura Hazraat* by Tamanna Imadi

English - *Proposed Political, Legal, and Social Reforms in the Ottoman Empire* by Cheragh Ali

➔ 05/26/07

Lexicons Added:

Arabic - *Al-Mufradat fi Gharib al-Qur'an* by al-Raghib al-Isfahani

Arabic - *al-Alam ulKhafaq min al-ilm'ul Ashtiqaq* by Syed Muhammed Sadiq Hasan Khan

Arabic - *Fiqh al-luga* by Abu Mansur al-Thaalibi

Arabic - *Muntahi al Arab fi Lughat e Arabi* by Abdul Kareem Safipuri (Arabic-Persian)

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Arabic - *al-Shahab al-Saqib* by Sayeed al-Khuri Shartuni al-Libnani

Arabic - *al-Iqrab al-Mawarid* by Sayeed al-Khuri Shartuni al-Libnani

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Arabic - *Qalaed'ul Adab fi Sharah Atwaq'ul Mazhab* by al-Zamakhshari

Arabic - *Al-Mustaqsa fi Athnthal al-Arab(A Dictionary of Arabic Proverbs)* by al-Zamakhshari

Arabic - *Ijaz ul Quran* by Ali Bin Essa Ramani

Arabic - *Kitab ul Hudoob Fi Al Nahu wa Kitab Minazil ul Horoof* by Ali Bin Essa Ramani

➔ 05/06/07

Book Added:

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Arabic - *Al Islam Wal Nasraniyat* by Muhammad Abduh

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Arabic - *Multaqat-o Jame-et Tavit li Mohkam-et Tanzil -Abu Muslim Asfahani*

Urdu - *Majmu-i Tafasir - Abu Muslim Asfahani*

English - *Short History of the Saracens* by Sayyid Ameer Ali

English - *The Spirit of Islam* by Sayyid Ameer Ali

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Urdu - Do Quran by Ghulam Jilani Barq

Urdu - Dawat-ul Haq by Syed Muhibul Haq Azeemabadi
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Urdu - Sahih Bukhari ka Mutaliaa Part 1 - Book I - Book II by Shabbir Ahmad Azhar Mirthi

Urdu - Tafsir Quran ke Usool by Hamiduddin Farahi
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Urdu - Muqaddama Tafsir Nizaam-ul Quran by Hamiduddin Farahi
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Urdu - Amaan Fi Aqsam Ul Quran by Hamiduddin Farahi
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➔ 05/01/07

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Urdu - Maqalat-e-Sir Syed - Tafsiree Mizameens by Sir Syed Ahmad Khan
Urdu - Sir Syed's Akhari Mazameen by Sir Syed Ahmad Khan

English - A Critical Exposition of the Popular "Jihad" by Moulavi Cheragh Ali
Urdu - Tahqiq al-Jihad by Moulavi Cheragh Ali
Urdu - Tahzeeb ul Akhlaq v3 by Moulavi Cheragh Ali

➔ 03/28/07

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English - The Development of Metaphysics in Persia by Dr. Muhammad Iqbal
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English - Islam by Sayyid Ameer Ali
Urdu - Tahrir al-mar'a by Qasim Amin
Urdu - Khutubat al-ahmadiyya fi al-arab wa al-sira al-Muhammadiyah by Sir Syed Ahmad Khan
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Urdu - Risala Ummaha'tul Momeneen by Sayyid Ameer Ali
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Urdu - Quran aur Aql by Dr. Fatima Ismail Misri

➔ 03/23/07

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Arabic - Dhuh al Islam (3 Volume) by Ahmad Amin Misri

➔ 03/09/07

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English - A Study of Islamic Writings in Pakistan by Mohammad Iqbal Chawala
Urdu - Ahadis-e Dajjal Ka Tehqiqi Mutalia by Shabbir Ahmad Azhar Mirthi
Urdu - Wasiat, Virasat aur Kalala by Tamanna Imadi
Urdu - Haraf-i-Muhrimana by Ghulam Jilani Barq

➔ 03/04/07

Lexicon Added:

English - E.W. Lane's Arabic-English Lexicon
Urdu - G.A. Parwez's Arabic-Urdu Lugat'ul Quran

➔ 02/26/07

Book Added:

English - Gateway to the Quran by Dr. Sayed Abdul Wadud
English - The Heavens, the Earth and the Quran by Dr. Sayed Abdul Wadud

➔ 02/16/07

Book Added:

English - The Holy Quran and our Daily Life by Dr. Mir Mustafa Husain
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Urdu - Mazakara by Tamanna Imadi
Urdu - Nikat al-Quran by Muhammad Aslam Jayrajpuri
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Urdu - Qurbani ki Shari Haisiat by Rahmat'ullah Tariq
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English - Quranic System of Law by Inayat Allah Khan Mashriqi

➔ 02/03/07

Books Added:

Urdu - Muhka'mat by Abdullah Al-Imadi
Urdu - Quran say Quran Tuk by Muhammad Hussain Arshi Amritsari
Urdu - Talimat al-Quran by Muhammad Aslam Jayrajpuri
Urdu - Humaray Deeni Uloom by Muhammad Aslam Jayrajpuri

➔ 01/27/07

Book Added:

Urdu - Tafsir bayan li al-nas ma'a tarjamah by Khawaja Ahmed Din Amritsari

Article Added:

Urdu - Aqimu al-salat by Mistri Muhammad Ramadan

➔ 01/20/07

Articles Added:

Urdu - Articles published by Idara Balag'ul Quran (Ahel-Quran Group in Pakistan)

Books Added:

Urdu - Mansookh'ul Quran by Rahmat'ullah Tariq

Urdu - Maizaan'ul Quran by Rahmat'ullah Tariq

Urdu - Danishwaran-e-Quran by Rahmat'ullah Tariq

➡ 01/13/07

Books Added:

Urdu - Tafsir'ul Quran by Sir Syed Ahmad Khan

Urdu - Tarikh-e-Islam ka Jai'za by Muhammad Aslam Jayrajpuri

Urdu - Jama'ul Quran by Tamanna Imadi

English - A Study of the Quran by M. A Malik

➡ 01/01/07

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