

and Persian works written during this period on the Quranic Sciences including commentaries, glosses, principles of *Tafsir*-writing and index to the Quranic verses.

- Maulana Muhammad Farooq Khan in his article *Hindi Translations of the Holy Quran* gives a survey of the Hindi translations of the *Quran* and traces back its origin to the 9th Century AD. The writer evaluates some of the more important Hindi translations in the light of the basic principles of translation. In the process he discusses in some detail the requirements of a successful translation of the *Quran*.

- *Durrat ut Tanzil wa Ghurraat ut Tawil* is a well-known work on the exegesis of the *Quran* written by Imam Raghīb Isfahani, a noted scholar of Quranic Studies. This book was, however, twice published with the name of Khatib al-Iskafi as its author. The confusion has arisen mainly due to the fact that some manuscripts of the book have been found with the name of al-Iskafi as its author. In the light of internal evidence and a comparison of this book with other works of Imam Raghīb, Dr. Arisi proves that its real author is Imam Raghīb Isfahani.

- The article *Taqwa* by Maulana Daud Akbar Islahi is a study of Quranic concept of *taqwa* (piety). With reference to the relevant verses of the *Quran*, the writer explains the essence of *taqwa* and its spirit and motivations. The article also provides an insight into the effects of *taqwa* on the life of a Muslim here and its blessings in the life hereafter.

ABSTRACTS

- Maulana Ziauddin Islahi in his article *Maulana Hamiduddin Farahi's Tafsir of Surah Lahab* explains the salient features of Farahi's exegesis of this *Surah*. He has also discussed the distinctive aspects of Farahi's methodology of *Tafsir* and his originality, specially in the field of thematic coherence (*Nazm*). The main thrust of the writer's discussion is that Maulana Farahi does not agree with other exegetists that this *Surah* is a curse for Abu Lahab and his wife. Instead, he believes that it is only a prediction about the fate that was to befall Abu Lahab and his wife.
- Prof. Fazl Ahmad Shamsi in his article *Nasi in the Light of Ibn Kunasah's Narrative* makes an attempt to present Ibn Kunasah's explanation of Verse 37 of *Surah Taubah* which is cited by al-Zabidi on the authority of al-Balazari. This explanation is diametrically different from the well-known explanation of the *Nasi'* (Arab practice of transposing the sacred months).
- Dr. V. Abdur Rahim in his article *An Etymological Study of some Arabicised Words in the Quran-Taurat and Injil* traces the origin of the words *Taurat* and *Injil*. After a thorough study of the problem in the light of linguistic and lexical evidence, he arrives at the conclusion that none of these words are of Arabic origin. According to his findings, *Taurat* is derived from Hebrew root while *Injil* is taken from Greek. The opinion of the scholars who consider these words to be of Arabic origin has also been noted.
- Dr. Abdul Azim Islahi in his article *Ibn Taimiya's Exegetical Heritage* examines Ibn Taimiya's contribution to the Quranic Sciences — commentary on the *Quran*, methodology of exegesis, miraculous aspects of the *Quran*, etc. The writer strongly feels the need for a comprehensive study of Ibn Taimiya's exegetical heritage and a systematic compilation of his works relating to the commentary of the *Quran*.
- Dr. Zafarul Islam in his article *Quranic Sciences in the Seventeenth Century India* discusses in detail contributions of the contemporary scholars in the field of the Quranic Sciences. On one hand, he gives an account of those scholars who were noted for their expertise in the teaching of Quranic exegesis and, on the other, he surveys the Arabic