

A CRITICAL STUDY OF AL-TAFSIR AL-MAZHARI - Maulana Abu Mahfuz Al-Karim Ma'sumi

Qazi Thanauallah Panipati was a disciple of Shah Waliullah Dehlawi. He had many books to his credit on different aspects of religious sciences. However, his most significant contribution is his exegesis of the Holy Quran, al-Tafsir al-Mazhari. In this paper Maulana Masumi examines distinctive features of this tafsir. In this connection, he takes special notice of the criticism levelled against this tafsir by the renowned scholar Nawab Siddiq Hasan Khan. The criticism boils down to the following points:

- a. This tafsir is simply a rehash of Baghawi and Baidawi.
- b. The sufi influence is very much apparent.
- c. The portion dealing with the actual exegesis is very limited.

After detailed examination of these points, Maulana Masumi comes to the conclusion that this criticism is not justified and feels that it is a very valuable exegesis of the Holy Quran.

SUFYAN THAWRI AND HIS EXEGETICAL CONTRIBUTION - Mr. Safdar Sultan Islahi

Sufyan Thawri (715 AD - 778 AD) was a very eminent tabi'i. His contribution to the various branches of Islamic sciences such as fiqh, hadith etc. is enormous and extremely significant. His exegetical traditions and opinions are also considerable. It is not common knowledge that his exegetical traditions were compiled by one of his students and it constitutes an important source of the Quranic exegesis. In view of its significance Dr. Hashim Abd Yasin al Mashhadani chose it for his M.A dissertation from al-Azhar University. Later on, it was published from Iraq. Mr Safdar Sultan Islahi, basing himself on this book, has briefly discussed the distinctive features of the exegetical contribution of Sufyan Thawri.

INDEX OF ARTICLES ON THE QURANIC SCIENCES - Mr. Abu Sufyan Islahi

This instalment contains an index of articles on the Quranic themes published in the following urdu journals: Faran (Karachi), Darul ulum (Deoband), al-Furqan (Lucknow) and Meethaq (Lahore). These journals have been in publication since 1949, 1951 1934 and 1959 respectively and are still in circulation.

of Prophet Musa had put him to the sea. This box was made of papyrus which is an Egyptian plant. In Abyssinian, Aramaic and Hebrew languages it is used to denote the same meaning as above and also the ark of Covenant. It is most likely that this word has been taken into the Arabic from the Abyssinian Language.

25 **QURANIC CONCEPT OF TAWAKKUL - Hakim Altaf Ahmad Azami**

There is much controversy about the meaning and content of Tawakkul. Sufis maintain that tawakkul signifies complete negation of means. But the ulama do not see any contradiction in tawakkul and adoption of means (tadbir). Hakim Altaf Ahmad Azami examines these approaches in the light of the teachings of the Holy Quran and comes to the conclusion that:

- a. There is no contradiction between tadbir (adoption of means) and tawakkul (trust in Allah).
- b. According to the teachings of the Holy Quran adoption of means (tadbir) is obligatory.
- c. One, however, should not put one's trust in one's own efforts and means but in Allah because the final decision rests with Him.
- d. One should not be afraid of anyone nor expect any benefit from anyone except Allah.

106 **THE QURANIC USAGE OF SOME PARTICLES AND ITS SIGNIFICANCE - DR. Aisha Abdur Rahman Bint Al-Shati ABRIDGED AND TRANSLATED BY Muhammad Raziul Islam Nadwi**

It is one of the miracles of the Holy Quran that its every letter and particle is so used that it does not brook of even the slightest of alteration without seriously affecting its meaning and disturbing its coherence and the beauty of style. Some of the single and compound letters and particles do not seem to fit in the straight-jacket framework provided by the experts of grammar and rhetorics and as a result they have sought to explain these instances through laboured explanations. In this article Dr. Aisha bint al-Shati studies this problem and thoroughly examines its different aspects. She comes to the conclusion that these letters and particles are used in the Holy Quran only on occasions where they are required and therefore there is absolutely no need to offer any explanation for it. This sort of attitude stems from an ignorance with the intricacies of the Quranic style and usage.

ABSTRACTS

HIKMAT AL QUR'AN - Maulana Hamiduddin Farahi

This is second part of the Urdu version of Maulana Hamiduddin Farahi's incomplete Arabic book of the same name translated by Mr. Khalid Masud and published in "Tadabbur" Lahore. This section begins with a very cogent' discussion on the close connection between naẓm (coherence) and hikmah. It argues that the sure way to perceive the hikmah is to proceed with a conviction that the Quran is an organised book, because hikmah requires coherence and organisation. Something which is disjointed and disorganised can not contain hikmah. Therefore, one who ponders on coherence in the Qur'an is more likely to get hold of the hikmah, and once he is graced with this blessing it becomes easy for him to identify the various aspects of the hikmah, its requirements and consequences. On the basis of a statement of Imam Shafii some scholars maintain that hikmah actually signifies Sunnah. But a thorough scrutiny of other instances where Imam Shafii has discussed this subject clearly shows that this is not the only meaning of the hikmah in view of the Imam. Prophet Isa used to teach hikmah through parables. Qur'an also uses this medium to bring home the meaning and essence of the hikmah.

TAFSIR OF SURAT AL A'LA - SOME UNPUBLISHED NOTES OF Maulana Hamiduddin Farahi

These unpublished comments of Maulana Hamiduddin Farahi about the Tafsir of surat al A'la have been translated into Urdu by Maulana Muhammad Farooq Khan. These do not embody a full tafsir of the surah; rather these are in the nature of inconclusive comments and notes explaining certain important aspects of the surah. In the beginning, there is a valuable discussion on the Quranic Style of addressing its audience (iltifat) which is almost complete.

AN ETYMOLOGICAL STUDY OF SOME ARABICISED WORDS IN THE QURAN - TABUT - Dr. V. Abdur Rahim

This article, fourth in a series on the subject, traces the origin of the word tabut. After a detailed analysis of the opinions of the philologist who had suggested different Arabic roots of the word, Dr. Abdur Rahim comes to the conclusion that the origin of tabut can be traced back to the ancient Egyptian Language where it was initially used for the box in which mother