

**Dissertations (M. A. & Ph. D.)  
on the Quranic Studies In the  
Egyptian Universities (1922-74)**

Dr. MUHAMMAD AJMAL ISLAHI

It is a bibliographical survey of the research dissertations on the Quranic themes submitted in the Universities of Egypt for the degrees of M. A. and Ph. D. It is divided into three parts. First part contains dissertations about *mufassirin*, methods and trends of their exegesis etc. The second part relates to the history of the compilation of the Quran, thematic unity of the Quranic studies, language and diction of the Quran and part three contains dissertations about interpretation of *ayat* and *surahs* and explanation of the Quranic teachings and injunctions.

**Maulana Farahi-A Bibliographical Survey**

Dr. ZAFARUL ISLAM ISLAHI

This is a part of a comprehensive bibliography on Maulana Farahi, the noted commentator of the Quran, being prepared by Dr. Zafarul Islam. The bibliography aims at providing useful information about the published works of Maulana Farahi (including books, articles and versified works). It would also take into account the books and articles written about the life and works of Maulana Farahi. Reviews on the books of Maulana Farahi published in different journals and magazines have also been listed in this bibliography. The present bibliography relates only to the published books and the Urdu translation of a number of them.

exegesis of the Quran, those notings are our only source to know his opinion on a host of problems relating to different aspects of the Quranic exegesis. Maulana Sultan Ahmad Islahi brings out the significance of these notings and makes out a very strong case for their publication.

**A Study of Tadabbur-i Quran**

Dr. FAKHRUL ISLAM AZMI

This article seeks to examine salient features of Maulana Amin Ahsan Islahi's *tafsir Tadabbur-i Quran* especially in the light of the 1st volume. Maulana Islahi was trained under the direct guidance of Maulana Farahi and fully imbibed his methodology of the exegesis. It is a fine embodiment of Farahi's principles of exegesis; chief among those being his concept of *nazm*. Apart from studying the *Tadabbur-i Quran* from this point of view, the article also highlights other distinctive features of this voluminous *tafsir* including the beauties of its language and style.

**Writing Down and the  
Compilation of the Quran**

MAULANA ABUL HASAN AZAMI

This article has a brief discussion on writing down (*Kitabat*) of the Holy Quran and takes into account different stages of its collection and compilation. It also provides useful information about the copies of the Holy Quran prepared during the caliphate of Hazrat Uthman (RAA)

**Sufyan bin U'ainah and his  
Contribution to the Tafsir**

MAULANA ASHHAD RAFIQ NADVI

Abu Muhammad Sufyan bin U'ainah (d. 814 AD) was a distinguished scholar of *hadith* and Quran. Imam Suyuti and some other scholars had referred to his exegesis of the Quran. But at some point of time it was entirely lost and could not be traced out inspite of best efforts. Dr. Ahmad Salih Muhairi has taken much pains to collect his exegetical traditions scattered in large number of books and after subjecting them to the test of scrutiny, he published them under the title of *Tafsir-i Ibn-i U'ainah*. Maulana Ashhad Rafiq Nadvi basing himself on the book examines salient features of the exegetical method of Sufyan bin U'ainah.

**The Science of Recitation of the  
Quran in Medieval India**

Dr. ZAFARUL ISLAM ISLAHI

This article contains a detailed discussion on the development of *ilm-i qiraat* (science of the recitation of the Holy Quran) in India during Medieval period. It shows that in those days there were not only a large number of Indian Scholars who excelled in this Quranic science. Several important books were also written about the subject. It is also evident from this article that the Muslim rulers of Medieval India took special interest in the promotion of this science.

## ABSTRACTS

Hikmat al Quran

MAULANA HAMIDUDDIN FARAHİ

This is the fourth and final part of the Urdu version of Maulana Farahi's incomplete book of the same name rendered by Mr. Khalid Masud and published in Tadabbur, Lahore. This section begins with a discussion about the concept and philosophy of worship. It is followed by a discussion on the Islamic concept of *tazkiah* (purification), the inadequacy of the knowledge of philosophers, the factors responsible for the difference of religious perceptions, *hakim's* way of thinking, the foundations of religious thinking, *m'arifat* (gnosis) of Allah, the impact of *iman*, the nature of *shirk*, (polytheism) and the significance of '*adl* (justice). These topics have been discussed at length.

Structural and Themetical  
Coherence of the Quran

MAULANA HAMIDUDDIN FARAHİ

Maulana Farahi had not only written *tafsir* of the Quran, but he had also explained in clear terms his methodology and principles of *tafsir* writing. Among his principles of exegesis, the concept of *nazm* (coherence) has prime importance. Maulana Farahi considers it the most helping instrument for understanding the meaning of the Quran. This brief article, a rare piece of his Urdu writings, gives his views on the significance of *nazm* and further enumerates the pre-requisites for understanding coherence in the Quran.

Coherence in the Quran

MAULANA AMIN AHSAN ISLAHI

The article contains a detailed discussion on the concept of *nazm*, its significance and implications. Maulana Islahi, the well-known disciple of Maulana Farahi, has given lucid interpretation of the views of his mentor on his principle of *tafsir*. He has also emphasized that Maulana Farahi was not alone and first in propounding the concept of *nazm* and using it in his exegetical works. In fact, in the past there had been a number of earlier scholars and commentators of the Quran including Imam Suyuti who had explained this concept and had highlighted its importance in their works.

Maulana Farahi's unpublished  
Quranic Notes

MAULANA SULTAN AHMAD ISLAHI

It was an usual practice of Maulana Farahi throughout his life to pen down important points during his ponderings over the Holy Quran on its margins. In this way a large corpus of notings was accumulated over the years. In fact, these notes embody the essence of his thinking on various aspects of the Quran. As Maulana Farahi was not able to complete his