

Kalam Azad. The place of pride in this discussion has been naturally given to Maulana Hamiduddin Farahi. Then the author has also surveyed the history of opposition of this idea and had taken note of the opinions of some of the more eminent scholars who reject the existence of *nazm* in the Qur'an. He has undertaken to analyse the basic objections of these scholars and has successfully demonstrated that their objections do not carry much weight and conviction and are not based on firm evidence. He has shown by citing examples that even some of those who are stridently opposed to this concept and had gone to the extent of ridiculing those who subscribe to this idea, have themselves, on many occasions taken recourse to it to explain some verses.

EXEGETICAL IDEAS OF IMAM IBN TAIMIYAH AND SHAH WALIULLAH-A COMPARATIVE STUDY

Mohammad Saud Alam Qasimi

The two distinguished Islamic thinkers and reformers, Shaikhul Islam Ibn Taimiyah (1263-1328) and Shah Waliullah Dehlavi (1703-1763) belong to two different periods, different countries and entirely different social and political milieu but there are striking similarities in their thought and the conditions in which they worked as also the challenges they had to face. Both of them emphasized the need to make the Holy Qur'an the basis of the organisations of both individual and social life of the Muslims. Both of them were fired with the zeal to serve Islam to the best of their abilities and both of them had to face stiff opposition from misguided sufis and narrow-minded *Ulama*. Both of them succeeded in attracting a group of extremely talented and capable scholars and trained them to carry on their mission after them. But in spite of these and other similarities in their thought and situation, there are many points of difference in their ideas and methodology of *tafsir*. The author seeks to study their exegetical principles and attempts a critical analysis of their respective methodologies.

Bibliography of Quranic Publications in Urdu

Abu Sufyan Islahi

This is sixth instalment of the Bibliography of Urdu Publications in the field of Quranic Studies and covers the following themes : Qur'an and *dua*, Qur'an and other Revealed Books, Qur'an and Arabic literature, Qur'an and critics, Qur'an, Science and modern learning.

disjointed pieces fall in a neat order making it a fully coherent, compact and well-connected beautiful whole.

NAZM-I QUR'AN

Altaf Ahmad Azami

The problem of *nazm* (Coherence) in the Holy Qur'an has attracted the attention of many scholars. The Orientalists have particularly criticized the Qur'an as a totally incoherent book without any semblance of thematic arrangement and logic in it. Even those western scholars who are considered sympathetic towards Islam, have also not spared it on this point. Expression of such uncharitable opinions from the orientalist is understandable because they do not accept it as a divine book and are influenced by partisan feelings. But it defies comprehension when we come across such opinions expressed by Muslim scholars who believe that since Qur'an was revealed piecemeal at different times and under different conditions, it could not possibly contain any thematic arrangement or coherence. According to them it is like an ocean full of precious pearls lying in a disorderly manner. In this context, the author examines opinions of some eminent scholars who deny the possibility of *nazm* in the Holy Qur'an and comes to the conclusion that these opinions are not tenable and can not be substantiated. Then he sets out to establish the existence of *nazm* in the light of literary characteristics and peculiarities of the Qur'an. In the last part of the paper, as a proof of his contention, he makes an analytical study of *surah Fatiha*, *Surah Baqarah*, *Surah Ikhlās* and *Muawwizatain* (the last two *surahs*) and after a detailed and cogent discussion, establishes the fact that these *surahs* are fully coherent and very closely connected not only within their own different sections and *ayats* but with other *surahs* as well.

Significance of *Nazm* in Understanding the Holy Qur'an

Muhammad Umar Aslam Islahi

After a brief discussion about the definition of *nazm* and its significance in understanding the Holy Qur'an, the author had carried out a survey of the prominent scholars down the centuries who subscribe to the concept of *nazm* (Coherence). He has brought this survey to Maulana Amin Ahsan Islahi whose contributions in this field are too well-known. Among other scholars of modern times are included Maulana Ashraf Ali Thanvi, Maulana Sanaullah Amritsari, Saiyid Qutb, Maulana Maududi and Maulana Abul

ABSTRACT

USAGE OF *AL-KITAB* AND *AL-QUR'AN* IN THE HOLY QUR'AN AS TECHNICAL TERMS

Audah Abu Audah

Trans. Masudur Rahman Khan Nadvi

The question of the existence of synonymy (*taraduf*) in the Arabic language has been much debated. Many scholars have altogether denied it and more particularly rejected its possibility in the Holy Qur'an. The author belongs to this group of scholars and asserts that the Qur'an is totally free from synonyms (*mutaradif*). It is in this background that he seeks to study the differences in the meaning and connotation of two technical terms *al-kitab* and *al-Qur'an* used in the Holy Book. Some scholars tend to consider these terms as synonymous. The author sets out to prove his thesis in a very methodical way and discusses at length the different meanings in which these words are used. He profusely quotes from the Holy Qur'an in support of his contention and succeeds in establishing the fact that these two terms are not synonyms and are used in totally different connotations. He concludes that the Holy Qur'an does not contain synonyms and each and every word used in the Holy Book has its own particular meaning which differentiates and distinguishes it from other apparently similar words.

SOME IMPORTANT SUGGESTIONS FOR DISCOVERING NAZM IN THE HOLY QUR'AN

Hamiduddin Farahi

Compiled and Translated by **Khalid Masud**

This brief but very illuminating piece has been reconstructed by Mr. Khalid Masud from the scattered notes of Maulana Hamiduddin Farahi. It seeks to bring to the notice of readers some very important points which are of immense help in discovering *nazm* (coherence) in the Holy Qur'an. These points mostly remain hidden in the context and style of the Qur'an and become clear to only those who contemplate and reflect over it. Generally, the *nazm* is clear but there are places where it gets difficult to discover it and it would seem that the course of the discussion and flow of the style had taken a sudden turn apparently making it incoherent. These occasions require deep reflection and only after prolonged contemplation the *nazm* becomes manifest and all the seemingly