

West against Islam and the Noble Qur'an. In the pursuit of their nefarious designs the enemies of Islam can go to any extent and stoop to any depths. The level of perversity exhibited in this article is extremely repugnant, disgusting and repulsive. It is mirror through which one can see the nature of hostility that the West nurses against Islam. The Muslims therefore need to constantly remain watchful and alert to such dangers.

**Research Theses and Dissertations on Quranic Themes
in the Universities of Sudan- A Selected List**

Dr Ismail Razi

Selected and presented by Dr Muhammad Ajmal Islahi

This is a selected list of the dissertations and theses on Quranic themes submitted in four leading universities of Sudan. It was published in the Bi-annual journal '*al Hikmah*', Birmingham. Dr Muhammad Ajmal Islahi prepared a selected list from it and rearranged the entire content to make it more useful to the scholars working in the field of Quranic studies. The list includes 540 theses and dissertations which were submitted between 1982 and 2002. Out of this, 373 relate to Masters Degree while 163 are concerned with Ph. D. The nature of three could not be determined. Besides the title of the dissertation, information has been provided about the level of the degree, name of the researcher and name of the university where the thesis was submitted.

of any particular aspect of the society, its practical implementation in the early history of Islam had to be taken into consideration. This would naturally include a system for the education and upbringing of the community. Any educational and training system that does not take into consideration this vital aspect in its formulations would not reflect the values and ideals that Islam envisages for the purpose. While the principles and the guidelines on which the foundation of the Islamic education and training system is to be laid are interspersed in the entire text of the Holy Qur'an, as a preliminary endeavour the author has confined his search for these guiding principles on which Islamic education is to be based to the teachings contained in the *Surah Luqman*. In his view this *Surah* contains the quintessence of the Quranic teachings on the subject. He thinks that verse no 22 of this *Surah* contains the basic core of the teachings of the Qur'an in this regard. It says: "Whoever submits his whole self to Allah, and is a doer of good, has grasped indeed the firmest hand-hold. And to Allah shall all things return." Then he proceeds to build an entire plan of education and training firmly based on the principles and values drawn from the guidance provided by this great *Surah*. In the process it naturally provides a portrait of the kind of character that the Qur'an wants to build as well as the value system that it wants to prevail.

A Collection of Satanic Verses – “*Al Furqan al Haqq*”

Trans and notes: Salah ud din Umari

This is translation of an article that appeared in *al Furqan*, Kuwait regarding the collection of satanic verses entitled “*Al Furqan al Haqq*”. The name of the author has not been given. “*Al Furqan al Haqq*” is a collection of most perverse satanic ideas that reflect the profound hatred and deep rooted animosity that the West harbours against Islam, the Prophet (SAWS), the Noble Qur'an and the values that Islam upholds. It has been compiled with a view to mislead the Muslims particularly their younger generations by reaching out to them through the modern educational institutions. This translation is being published to inform the Muslim opinion about the conspiracies which are being hatched and pursued by the

This new translation of the Noble Qur'an is entitled "*Asan Urdu Tarjumah-i Qur'an-i Majid*" and it has been compiled by Hafiz Nazar Ahmad of Lahore. It constitutes a significant contribution towards making the meaning of the Holy Qur'an accessible to Urdu knowing people. It is an exceptional translation in more ways than one. Some of the more salient features of this translation are given below:

Translation of every Quranic word has been given immediately below it.

Care has also been taken to give the translation of every word used in the Qur'an immediately below it to enable the reader to comprehend the meaning of that particular word. Moreover continuous translation of every line is given under the same line. However, the separate translation of the words and the continuous translation of the line are same without any difference.

This translation has the approval of the *Ulama* belonging to the Deoband, Bareli and *Ahl-i Hadith* school of thought. The literary merits of this translation have also been noted in some detail. Salient features of this translation have been highlighted by making a comparative study of other well-known Urdu translations.

Islamic Methodology of Imparting Education and Training in the Light of *Surah Luqman*

Naim Siddiqi

The Noble Qur'an contains guidelines and teachings for the organisation of every aspect of Islamic society. The kind of society the Qur'an desires to build on the earth was in fact established in Madina in its most ideal, pure and perfect form under the personal supervision and guidance of the Prophet (SAWS) and thus a model was provided how the teachings of the Qur'an were to be implemented in practical form. Whenever an endeavour is to be made to seek guidance from the Holy Qur'an about the organisation

the miracle of the Quranic narrative is rooted in the concept of *Nazm*. Literally *Nazm* would mean arranging one thing with the other in the same manner as pearls are arranged in the thread. In a narrative *Nazm* would therefore mean arranging words and their components in such a way that connects them with each other to make a coherent whole. It is one of the most important aspects of the miracle of the Quranic narrative. The desire to unravel the implications and beauty of the Quranic narrative led to the emergence of rhetoric (*Ilm-i maani wa bayan*). A look at the history of the concept of *Nazm* would reveal that from the very beginning a number of eminent scholars have attached great significance to this concept and evinced deep interest in its quest in the Qur'an and made great exertions to work out its implications. Among others, they include such scholars as Sibwaih (d. 180 H.), al Jahiz (d. 255 H.), Mubarrad (d. 285 H.), Muhammad bin Jarir Tabari (d. 310), Abu Hilal Askari (d. 395 H.) and Baqillani (d. 403 H.). Some of these as well as others have left independent writings on the subject. Al Jahiz wrote a book on the subject titled '*Nazm al Qur'an*' which is unfortunately lost to the posterity.

Interest in *Nazm* among the early scholars was stimulated by a strong belief in *I'jaz* of the Qur'an. It means that it is impossible to produce anything like the Qur'an. The Qur'an has repeatedly challenged the unbelievers to produce anything like it. History is a witness that the Arabs who were proud of their eloquence never dared to accept this challenge. The scholars working in the area of Quranic studies tried to work out those aspects of the Qur'an in which this *I'jaz* was enshrined and arrived at the conclusion that one of the main aspects of the Qur'an that rendered its imitation impossible lay in the *Nazm*. This led them to write books exclusively on the theme of *I'jaz al Qur'an*. The first book on the subject containing the word *I'jaz* was written during the third century by Muhammad bin Umar bin Said Bahili Basari titled '*I'jaz al Qur'an*.' This was followed by a number of other books. A survey of such books is made and their basic contents and the basic features of their thinking on the subject are briefly noticed.

The third distinctive feature of *Tadabbur-i Qur'an* is the attention it pays to literary presentation, style and diction of the Qur'an. Qur'an has a style and diction that is peculiar to it and unless its distinctive stylistic characteristics are kept in mind its real connotation, meaning and significance could not be fully appreciated.

The fourth special feature of this *Tafsir* is its emphasis on the study of the words (*mufradat*) of the Qur'an. The importance that study of *mufradat* occupies for correct comprehension of the meaning of the text and explanation of its implications can not be overemphasised. Lack of due attention to this aspect has led many exegetes to commit serious mistakes in the explanation of the Quranic text. For determining the connotation and meaning of a particular word or set of words, Islahi takes great pains to find out similar usages of the word in other places in the Qur'an itself and then he goes to the usage of the Arabs which is enshrined in the pre-Islamic Arabic poetry. Due to the stress on this aspect of language, there are numerous instances where this *Tafsir* stands out and offers explanations which are more consistent with the temperament of the language and its usage and better explain the context in which they have been used in the Qur'an. It helps in determining the meaning of some words and phrases which had proved to be very difficult and contentious.

The fifth distinctive feature of *Tadabbur* is its attention to the study of the attributes of Allah that occur mostly at the end of the verses. These attributes mostly occur in combination of two. Islahi pays special attention to study the relationship of these attributes to each other to identify their connotation in the particular context in which they are used.

Miracle of Quranic Narrative (*I'Jaz*) and the Theory of Thematic Unity (*Nazm*)

Mr. Hatim Salih Zamin

Trans. Masud ur Rahman Khan Nadvi

This article attempts to trace the history of the concept of thematic unity in the Qur'an. According to the findings of the writer

special significance in view of the fact that considerable portion of the writings of Maulana Farahi are yet to see the light of the day and hence remain out of reach for the scholars interested in knowing the full range of his exegetical thought.

Among many distinctive features of *Tadabbur-i Qur'an*, Maulana Subhani has chosen ten points that in his view contain the essence of its uniqueness and put it apart from other *Tafsirs*. First five points have been included in present instalment while the other five will be covered in the next instalment.

The first and foremost distinction of this *Tafsir* lies in the fact that it pays special attention to discover the sense of coherence (*Nazm*), the underlying unity that connects the various segments of the narrative with each other. The concept of *Nazm*, to be sure, is not a discovery of Farahi and Islahi. From the very beginning a number of scholars have subscribed to the idea of *Nazm* and have tried to explain the Noble Qur'an in accordance with this principle. Imam Baqai and Ali Mahaimi are particularly known for their interest in *Nazm*. The author makes a comparative study of some verses and shows how these scholars explain them in the light of the concept of *Nazm*. It emerges from this study that in most of the cases they have not been able to work out real implications of *Nazm*. They would feel content with working out some kind of resemblance (*tanasub*). Therefore while Islahi's explanations are natural and convincing, theirs' would appear to be affected and at time even specious.

The second distinctive feature of this *Tafsir* is that among the extant books of *Tafsir* it is the only *Tafsir* that offers an explanation for some verses that is convincing and fully in consonance with the spirit of the Qur'an. In this connection the author has made a comparative study of some of the verses that the exegetes had found very difficult to explain. Among others these include *Al-i Imran*: 2 and *al Anfal*: 67-68. The explanations that have been offered for these verses in other *Tafsirs* are beset with numerous serious problems while Islahi's explanation is simple, natural, convincing and in consonance with the general spirit of the Qur'an and succeeds in upholding the respect and dignity that is due to the Prophet (SAWS) and the Companions.

Absence of a specialised journal of Quranic Studies is said to have been the reason behind the launching of this journal. It is true as far as Arabic language and Arab World are concerned. But it does not reflect the actual situation as far as other languages and other regions outside Arab World are concerned. A number of specialised journals of the subject are in fact being published in different languages and from different parts of the world. This includes our Bi-annual *Ulum al Qur'an*, Aligarh, which has entered twenty first year of its life and in spite of paucity of material as well as human resources has, by the Grace of Allah, carved a niche for itself in the religious and academic circles for the variety of material, richness of its contents and high standard of research. Among other Quranic journals mention may be made of the Journal of Quranic Studies published from SOAS, London.

However, the "*Journal of Quranic Research and Studies*" is a very welcome addition to the growing literature on the subject of Quranic studies. Published by King Fahd Complex, it is expected to provide leadership in the field of Quranic Studies and stimulate interest and promote research on various aspects of Quranics. It is also expected to go a long way in the dissemination of the teachings of the Holy Qur'an.

Tadabbur-i Qur'an – An Exceptional Tafsir

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Muhammad Inayatullah Subhani

Tadabbur-i Qur'an of Maulana Amin Ahsan Islahi is an exceptional *Tafsir* of the Noble Qur'an with many distinctive features of its own. Besides other aspects that distinguish it from other *Tafsirs*, it enshrines the essence of the life long thinking and ponderings of two outstanding Quranic scholars who spent their lives in the endeavour to understand the Qur'an and unravel its subtleties and implications. Besides containing results of exertions of Maulana Amin Ahsan Islahi it also combines the essence of the thinking of his teacher and mentor, Maulana Hamid ud din Farahi, as it reflects and represents his thinking as well. This acquires

(Journal of Quranic Research and Studies, Editorial)

Ishtiyaq Ahmad Zilli

King Fahad Qur'an Printing Complex in Madina was inaugurated in 1984 and since then it has established a record for the service of the Holy Book. Besides publication of scholarly books on the subjects of Quranic Studies and other aspects of Islamic Studies, production of audio media equipments and making the fruits of its endeavours available at internet, it prints 10 million copies of the Holy Qur'an per annum. So far it has printed more than 205 million copies of the Holy Qur'an. One million copies are distributed every year among the *Hajj* pilgrims. It has printed translation of the meanings of the Holy Qur'an in 47 languages read throughout the world. It has organised three international seminars on the theme of the translation of the Noble Qur'an. At present, preparations are afoot for the fourth international seminar on the theme "The Glorious Qur'an in the Writings of the Orientalists." Among its academic publications mention may be made of the bibliography of the books on Quranic studies entitled "*Fihrist Musannafat-i Tafsir al Qur'an al Karim*" in three volumes. It contains description of 6000 books written on the subject since the beginning of the history of Islam and runs into 1667 pages. Among the forthcoming titles is included an edited text of celebrated book of the Quranic sciences, "*Al Itqan fi Ulum al Qur'an*" of Jalal ud din Suyuti. It will be published in seven volumes.

With the publication of '*Journal of Quranic Research and Studies*' it has added a new feather to the long list of its achievements in the field. It is a bi-annual journal and contains articles both in English and Arabic. Abstracts are provided in both the languages. Besides learned and research articles it also contains information regarding the activities of the Complex, its projects, ongoing programmes as well as future plans.

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