

regard to the west and western philosophy and culture, Maulana Farahi has adopted a refreshingly free and courageous outlook and presents the teachings of the Holy Qur'an and Sunnah in a completely undiluted form. As a case in point may be cited his researches about *jihad*, *khilafat* and monarchy which are no less than revolutionary. In this way Maulana Farahi prepared the necessary ground for launching of an intellectual and reformative movement and produced necessary conditions for it.

Maulana Farahi and Some basic issues of the Quranic economy:

Dr Abdul Azim Islahi.

Maulana Farahi has strongly disapproved both the capitalist and socialist systems. Though he was not an economist, nor did he write on economic problems, the opinions expressed by him on some basic issues of the two systems show his deep analytical insight in these matters. He condemned all kinds of interest and rightly inferred from the Qur'an, that the commercial interest was common in the *jahiliyah*, and that it was this kind of interest which was mainly prohibited by the Qur'an. He also criticised the socialist system in the light of the teachings of the Qur'an and predicted its inevitable fall. He opposed the materialistic interpretation of history. He held that according to the Quranic view of history, the rise and fall of nations was very closely connected with their ethical and spiritual conditions. He advocated a value-based economic system which was to be guided by the teachings of the Qur'an and Sunnah. The Quranic economic system abolishes interest and promotes charity. In this system the real owner is Allah and the property is a trust in the hand of man. Wealth is for his trial and for fulfilling certain obligations. Instead of unnatural and forced equality, cooperation and provision of equal opportunity for all should be the proper course of action.

A Bibliography of the Quranic Publications in the Kingdom of Saudi Arabia, A.H. 1400-1409:

Mohammad Khair Yusuf translated by Dr Zafarul Islam Islahi.

This bibliography was published in the well-known Saudi Journal "Alam al Kutub", Riyadh, in January 1991 issue. It covers books relating to the various aspects of the Qur'an and Quranic Sciences published in the Kingdom of Saudi Arabia during the period A.H. 1400-1409. This includes the books originally published in the Kingdom, books reprinted there as also the books distributed from there.

enumerates the demands the Holy Qur'an makes from the Muslims, correct method of benefiting from it and the requirements of the Muslim society in the light of the Holy Qur'an.

Intellectual and Reformative Movement of Maulana Farahi:

Dr Ishuiyaq Ahmad Zilli.

Maulana Hamiduddin Farahi was a rare genius who combined in himself the best elements of both traditional and modern learning. Traditional sciences he learnt at the feet of great masters like Shibli. Modern philosophy and English language he mastered at M.A.O. College, Aligarh. It was at Aligarh that he also learnt Hebrew language during a subsequent stay. But nothing could match his interest in and devotion to the Holy Book. His deep attachment to the Holy Qur'an and his long ponderings into its mysteries enabled him to discover and reconstruct the basic principles which he considered to be the key to the proper understanding of the Holy Qur'an. Corner stone of the new methodology was his concept of *Nazm-i Qur'an* (coherence of the Qur'an). He believed that without the light of Nazm, it was not possible to delve in the world of the Quranic mysteries. In the light of his understanding of the Qur'an and an analytical study of the history of Islam, he conceived a comprehensive movement for the intellectual and moral rejuvenation of the Muslims. Basically this movement consisted of three main segments:

- 1) Writing a *tafsir* of the Holy Book in the light of the principles reconstructed by him as the real cause of the malaise afflicting the Muslim society was ignorance and lack of proper understanding of the basic teachings of the Qur'an.
- 2) Purification of Islamic sciences from non-Islamic elements and its reconstruction on strictly Islamic lines, now popularly known as the Islamization of knowledge.
- 3) Reforming the curriculum of the Islamic system of education in such a way that the Qur'an occupied the centre stage and all other sciences revolved around it.

In all these fields he rendered great services and provided not only the basis guidelines but left much valuable literature and hence prepared the necessary ground for the future developments.

A study of the *Tafsir-i Nizam al Qur'an*:

Dr. Ubaidullah Fahad Falahi

Dr Ubaidullah Fahd Falahi seeks to study some of the more salient features of *Nizam al Qur'an*, a collection of exegetical works of Maulana Farahi translated into Urdu by Maulana Amin Ahsan Islahi. He particularly draws attention to the fact that in complete contrast to the defensive and apologetic attitude of Muslim intelligentsia at that time in

ABSTRACTS

The Meaning of Khatm-i Qulub (Sealing of Hearts):

Maulana Amin Ahsan Islahi.

This excerpt is taken from Maulana Islahi's well-known Urdu Tafsir *Tadabburi Qur'an*. It seeks to explain the nature and meaning of the Quranic concept of sealing of the hearts. It does not mean that some people are born with their hearts sealed and thereby rendered incapable to receive the truth. In reality, it means that their misdeeds and rejection of the truth virtually seals their hearts and thereby renders them incapable of listening to the truth and following it. Their refusal to accept the truth is, therefore, not a consequence of Allah's having sealed their hearts but a result of their disobedience and misdeeds.

Exegetical Traditions of the Holy Wives of the Prophet (SAW): An Analytical Study:

Dr Muhammad Yasin Mazhar Siddiqi

This is the second and concluding part of a detailed and analytical study of exegetical Traditions transmitted by the Holy Wives of the Prophet (SAW). First part had brought the study upto *Surah al Nur* and the remaining discussion has been covered by this second part. This study makes it clear that bulk of the traditions in this category are transmitted by Hazrat Aisha. Hazrat Umme Salma comes as a distant second. The only other Ummul Muminin from whom some exegetical traditions are transmitted is Hazrat Hafsa. From other Mothers of the believers no such tradition has come down. A perusal of these traditions makes it fully clear that in spite of their small numbers, these are very important from the point of view of content and the themes covered by them as they shed light on some issues of fundamental importance. *Shan-i Nuzul*, differences of *Qiraat' fazail-i Qur'an* and usages of the Prophet (SAW) regarding *tilawat* (recitation of the Qur'an) are some of the themes covered under this category of the traditions.

Holy Qur'an: The Source of True Guidance:

Maulana Muhammad Saud Alam Qasmi.

This article brings out the fact that the Qur'an is the only source of true guidance for the mankind and points out the proper methodology for its study. The Holy Qur'an is not only continuation of the revelation but also its culmination and its final shape, and, therefore it is obligatory to believe in it as also in the earlier revealed books. It also deals with the history of revelation and identifies its various stages. Different categories of those who believe in it and its distinctive features as compared to other revealed books and varying levels of its understanding have also come under discussion. At the end it