

tially aroused when he noticed a marked difference in the style of Ibn al Qaiyim and the one pursued in this book because it would be extremely unusual for an author to adopt so dissimilar styles in his books. For the sake of resolving this problem he resorted to the critical method of the scrutiny of the text and the *sanad*. After a thorough enquiry from this point of view which took the author to almost all possible sources about Ibn al Qaiyim and his writings, he unearthed clinching evidence to prove that this book was not authored by Ibn al Qaiyim. Besides the style and other related issues, it also contains ideas which were vehemently apposed by him. It also became clear that in fact it is a composition of Ibn al Naqib who was born in 611 A.H. and died 642 A.H.

### ***Shukr***

*Daud Akbar Islahi*

In this article Maulana Daud Akbar Islahi has explained the place of *shukr* in Islam and its impact on the life of the believers. After defining the meaning and basic concept of *shukr*, he proceeds to argue that it is this bedrock on which the foundations of the religion are established, and which guarantees the spiritual and material well-being and progress of the believers. Those endowed with this virtue are recipients of divine grace in the realisation of their spiritual and material pursuits, as exemplified in the history of Muslims.

### **Proper understanding of the Quran and the unity of the *Ummah***

*Muhammad Aslam Islahi*

The author had made an endeavour to examine the exegetical principles enunciated by Maulana Farahi specially his concept of *nazm-i Quarn*. The difference and multiplicity of opinions among those engaged in the interpretation of the Holy Book basically stems from their indifference towards *nazm*. This consequently leads to the emergence of factions and sects and the *ummah* is divided in many groups. If the Quran is studied in accordance with the principle of *nazm* keeping into consideration the preceding and following verses and the general tenure of the narrative, the possibility of divergence of views would be greatly minimized if not entirely eliminated.

### **Bibliography of Quranic Publications in Urdu**

*Abu Sufyan Islahi*

This is third instalment of the Bibliography of urdu publications relating to the Quranic studies and covers Quranic teachings. The first two instalments have already covered *Usul-i Tafsir*, *Ijaz-i Quran*, *Tarikh-i Nuzul wa Tadwin-i Quran* and *Tahqiqat-i Quran*.

moon, day and night, star, sky etc. In absence of a satisfying explanation of this phenomenon, a number of problems arise in this connection and the traditional scholars such as Imam Razi and Ibn al Qaiyim have not achieved much success in providing satisfactory answers. Maulana Hamiduddin Farahi has broken a new path and has provided a fresh and convincing answer to this question. He argues that the basic purpose of the Quranic Oaths is to Provide *dalil* (argument) and *shahadah* (evidence) for the *muqdam 'alayh* (complement of oath). This view has been reinforced by tracing the history of oath as a social necessity and its prevalence among the Arabs. The oaths are integral part of Quranic reasoning and therefore the thing to be looked for in this connection is not the '*azmat* (glory) of the *muqdam bihi* (object of the Oath) but a cogent relationship between the object of the oath and the complement of oath. The article seeks to introduce various aspects of Farahi's interpretation of Quranic oaths.

#### **Tafsir-i Majidi - A Study**

*Muhammad Umair al Siddiq Daryabadi Nadvi*

Maulana Abdul Majid Daryabadi (1892-1977) was a distinguished scholar who made significant contribution to many branches of Islamic learning. But his most significant contribution was in the field of Quranics which includes *Al-Hayawanat fi'al Quran' Arz al Quran* and *A'lam al Quran*. His magnum opus is, however, his *tafsir* of the Holy Quran. He published his English translation of the Holy Book along with necessary comments in 1941. This was followed by urdu translation and *Tafsir* on a larger scale. In his view, desirous of interpreting the Holy Book should be aware of the history of different communities, geography and comparative religion. He should be also not entirely unfamiliar with basic aspects of sciences specially astronomy. Otherwise he would be liable to fall in serious error. Equipped with these necessary qualifications, he has been not only able to avoid these pitfalls but has also successfully identified the occasions where others have erred. He is particularly successful in pinpointing the issues where the westernized minds is caught in the meshes of skepticism.

#### **The Real Author of *Kitab al Fawaid al -Mushawwiq Ila Ulum al Quran* attributed to Ibn al Qaiyim - A Recent Research.**

*Zakaria Saeed Ali*

*Trans.: Ziaur Rahman Falahi Azami*

The authorship of this well-known book is attributed to Ibn al Qaiyim. Eminent scholars have acclaimed this book as one of the most significant contributions on the subject. It's authorship has never been questioned. In this regard author's suspicions were ini-

## ABSTRACT

### *Tafsir* of the Quran and Problems Relating to Coherence (*Nazm*)

Hamiduddin Farahi  
Trans.:Khalid Masud

This article seeks to identify some of the reasons which render it difficult to fully comprehend various aspects of coherence in the study of the Quran. Some of these factors relate to the stylistic characteristics of the narrative and some are related to the reader himself. Some of the more significant factors connected with both these aspects have been discussed. Among other reasons responsible for many errors that have found their way in the works of *Tafsir*, is the emergence of factionalism in the *Ummah*. Every faction tends to explain and interpret the Quran in such a way that would confirm its particular view point. Similarly, the *mutakallimun* tend to reject everything which is not in conformity with their avowed stand. It is therefore, clear that *tafsir* of the Quran without taking the principle of coherence (*nazm*) into consideration would lead to the multiplicity of interpretations. This could be avoided only if the Quran is interpreted in accordance with the principles of *nazm*.

#### Detail After short Statement - A Quranic Style

Ziauddin Islahi

Conciseness is, no doubt, the essence of eloquence but there are occasions when detailed treatment of the subject is called for. The Holy Quran has its own distinctive style of narrative. When it addresses the Arabs, the treatment of the subject is very concise. But when it addresses Banu Israel its treatment is quite detailed. It may be noticed that in the early *surahs*, the fundamentals of the religion have been put in extremely concise and capsular form so that it could be more effectively impressed on the minds of the people. But once the fundamentals were brought home and Jews came into contact, this method was dispensed with in favour of a more detailed and comprehensive treatment of the subject matter. The author argues that those exegetes who do not take this particular stylistic characteristic of the Holy Quran into consideration fall in serious error while explaining this kind of verses. By quoting several examples, the author argues that if this principle is kept in mind, there would be no necessity to consider a number of verses as having been abrogated by the following verses which treat the same subject in rather detailed manner.

#### *Al Im'an fi Aqsam al Quran* - An Introduction

Fakhrul Islam Azami

In the Holy Quran Allah has sworn by many things such as sun and