

Review Article

Contribution of Aligarh Muslim University to Quranic Studies

Idarai Sir Syed Muslim University Ke Mashahir-E-Quraaniyat by Abu Sufyan Islahi, 2017, Brown Books. New Delhi PP. 231. ISBN: 9789387497061; Price: INR 300/-

The Aligarh Muslim University (AMU) is one of the premier universities of the Indian sub-continent, and one of the reputed among the world universities. The University's progress and contribution in various fields of knowledge is commendable. It has produced many doyens in various fields of art, science, and knowledge that has left indelible imprints on the intellectual development of many scholars and students round the globe. Its founder, Sir Syed Ahmad Khan (1817-1898) was a great scholar and reformer who left behind a great legacy that shaped the intellectual tendencies visible in his followers, colleagues, and scholars alike. The Quranic studies have remained one of the interested fields of study of many associated with AMU. They have made remarkable contribution in the field, enriched the Quranic Studies in diverse ways since the founding of the University. Abu Sufyan Islahi, Professor of Arabic at AMU, is a reputed scholar and he has written a number of useful books on various subjects of Islam and Arabic literature, in the present book under review he attempts to explore and highlight the contributions of as many as 41 scholars, teachers, and students of AMU toward the Quranic studies.

The book is divided into four parts; Part I highlights and focuses on the contributions of late scholars and great personalities of AMU. Part II explores the present day living scholars' contributions. Part III deals with a few, but influential Institutions and Centers at Aligarh devoted to the Quranic Studies. And the Concluding Part lists research works on diverse themes and topics of the Quranic studies conducted and produced at various Departments of AMU.

In Part I, Islahi mentions 16 past scholars of AMU which include: Sir Sayyed; Shibli Nu'mani; Abdul Hamid Farahi; Ihsanullah Abasi; Abdul Latif Rahmani; Muhammad Aslam Jirajpuri; Iqbal Suhail; Abdul Majid Daryabadi; Sayed Ali Naqi al-Naqwi; Abdul Alim; Sayed Ahmad Akbar Abadi; Qazi Mazharuddin Balgrami; Muhammad Taqi Amini; Fazlur Rahman Ganuri; Abdul Haq Ansari; and Kabir Ahmad Jaysi. Islahi briefly, but beautifully

highlights their works: books, articles and other writings. He explores their views on many important issues regarding the Qur'an vis-à-vis order (*tarteeb*); compilation (*tadween*); background of revelation (*asbabi nuzul*); abrogation (*naskh*); coherence (*nazm*); miraculous ('*ijaz*); Qur'an and hadith; Qur'an and tasawwuf; to name a few.

Islahi begins with Sir Sayyed's contribution and his approach to the Qur'an. Islahi, deeply impressed and influenced, is a great admirer of Sir Sayyed. For Islahi it was Sir Sayyed after Shah Waliyullah Dahlawi that showed great interest in and explored new horizons of the Qur'an; Sir Sayyed's deep understanding and novel ideas made him a great scholar of the Qur'an (p. 16). Though Islahi admits Sir Sayyed's wrong interpretation of many verses, and his problematic views on important but serious issues such as miracles; natural laws; his rejection of distortion in other revealed books; his views on angels and jin, to name a few; however, Islahi asserts that his positive side supersedes his negative views of Quranic understanding. Particularly, Islahi exhorts, his *usul tafsir* (principles of tafsir) is of paramount importance. Islahi says that Sir Sayyed had in-depth knowledge of other religious books; for his *Tabyin al-Kalam* is one of the great books on comparative religion.

While delving on Shibli Nu'mani, Islahi says, he had an incisive understanding of Qur'an and its various intricacies including 'Ijaz al-Qur'an. Though Nu'mani had not written any book exclusively on the Qur'an studies but he had written a number of useful articles on Quranic studies. Referring to one of his articles, "*Tarikh Tartib Qur'an*" Islahi disagrees with Nu'mani's view on *tartib Qur'an* (order) that projects many doubts; for Nu'mani the order of the Qur'an was established in the late period (p. 28). Islahi refers to Abdul Hamid Farahi (1863-1930) for the latter had clearly proved with authentic sources the present *tartib* of the Qur'an is the same as was instructed and established by the Prophet Muhammad (SAW) himself.

Islahi mentions the close relationship between Shibli and Farahi. Islahi is deeply influenced by Abdul Hamid Farahi and Amin Ahsan Islahi; he is a great admirer of Farahi. Particularly Farahi's deep understanding and his contribution to the Qur'an studies is unparalleled argues Islahi, this is clearly evident from the fact that Farahi's works are exclusively devoted to the Qur'an. While highlighting his works, Islahi's asserts that Farahi unfolded and unveiled various hidden treasures of the Qur'an, and his exemplary contribution is none but the concept of *Nizam al-Qur'an* (coherence in the Qur'an). Islahi points out that

Farahi's deep understanding and comprehension of the Qur'an is actually a continuation of Sir Sayyed's thought (p. 38). For me this statement is quite new.

Islahi then moves to Ahsan Allah Abbasi (1865-1928)—a student of Sir Sayyed. Abbasi has written a translation of the Qur'an, Islahi explores its various features, however, he also points out that Abbasi's translation bears clear imprints of Sir Sayyeds' thought such as belief in angles, shayatin, and other. Moreover, Abbasi also believes that the order (*tartib*) and compilation of the Qur'an was done after the Prophet's time (pp. 44-43). Islahi argues that Abbasi's view project a wrong message with regard to *tartib* and *tadwin*. People liked his translation, but it lacks the overall translatability, according to Islahi.

After Abbasi, Islahi mentions Allama Abdul Latif Rahmani (1871-1959). Here Islahi particularly argues that *Tarikh al-Qur'an* by Abdul Latif, and *Dalail al-Nizam* by Abdul Hamid Farahi are two such books that the likeness of which is lacking in all the Islamic Studies literature. *Tarikh al-Qur'an*, particularly refutes and rejects all views that argue about the later stage compilation and the order of the Qur'an (p.46). The book undertakes a meticulous research and provides ample and clear evidence, and proves that the compilation and order of the Qur'an were completed during the Prophet Muhammad's time.

Islahi then moves to Maulana Muhammad Aslam Jirajpuri (1882-1955)— a teacher and a great scholar of Arabic and Persian—wrote extensively on all fields of Islam. Islahi here devotes comparatively more space and mentions his three main works on the Qur'an studies: *Tarikh al-Qur'an*; *Nukat Qur'an*; and *Talimat Qur'an*. According to Islahi, the first book deals with wide range of issues: Arabic transcript; wahi; asbal nuzul; jama wa tadwin Qur'an; ijaz al-Qur'an; naskh; difference between and status of Hadith and Qur'an; tahrif (distortion) in other religious books; and to name a few. Regarding Jama wa Tadwin of the Qur'an, Jirajpuri argues that many Sahaba had written complete copies of the Qur'an which they had in possession during the lifetime of the Prophet Muhammad . Islahi further argues that according to Jirajpuri, Shias do not believe in the distortion of the Qur'an (p. 54). Jirajpuri is also of the opinion that there is no abrogation in the Qur'an; and except the Qur'an all other revealed books are distorted. Jirajpuri is very critical to the authenticity of Hadith (see, pp. 55, 57, 61) that is the reason he has ignored Hadith (though cited a few) in his *Tarikh al-Qur'an*—a single book from this perspective. In his *Talimat Qur'an*, Jirajpuri attempted Tafsir al-Qur'an bi al-Qur'an. Islahi says that Jirajpuri was of the opinion that for every verse of the Qur'an, its tafsir lies within the Qur'an itself (p. 51). There is no doubt that

Tafsir al-Qur'an bi al-Qur'an is the best tafsir, but claiming that every verse is self explained in the Qur'an is far from the reality. In that case, the result is clear; one is compelled to do tafsir as per his own desires and is forced fit one verse into another while doing the tafsir of the Quran.

We know Jirajpuri is not alone in his view regarding the authenticity of Hadith; rejection of Hadith is a very serious problem as it means many things to many people. Doubting Hadith authenticity would question the authenticity of the Qur'an itself. Islahi adopts a soft tone to Jirajpuri's opinion on Hadith (p. 57). Islahi escapes since he did not express any comment except that Jirajpuri's view was different from jamhur ulama. Islahi should have critically analysed his opinion the way he critically analysed other scholars' works and views such as Abdul Majid Daryaabadi; Ashraf Ali Thanawi; Saud Alam Qasmi, to name a few. Here I would like to point out that Islahi's soft approach to this critical issue is quite surprising. Even Jirajpuri targets all Islamic literature (p. 60) for he believed the stuff is the main hurdle for Muslims' lack of understanding of the Qur'an. I think this is a superficial statement.

Ghulam Ahmad Parvez – a famous munkar (rejecter of) Hadith—was influenced by Jirajpuri, is said to have taken further the Jirajpuri's work based on tafsir al-Qur'an bi al-Qur'an (p. 61).

Islahi then moves to Maulana Abdul Majid Daryaabadi (1892-1977)—philosopher and mufassir. Here Islahi underlines his Tafsir contribution. Islahi specially mentions that Daryaabadi's English Tafsir is of paramount Importance since it is according to the modern needs especially for the non-Muslim community. While highlighting other features of his Urdu Tafsir, Islahi points out its main limitation: it heavily draws from Maulana Ashraf Ali Thanawi's *Bayan Al-Qur'an*. This is inappropriate and not a good sign, argues Islahi, for a mufassir of that caliber.

Here Islahi particularly do not forget to mention Abdul Hamid Farahi's influence on Daryaabadi. Islahi claims that it was due to Farahi that Daryaabadi was able to explore hidden treasures of the Qur'an. Apart from Tafsir, Daryaabadi also wrote six other books on various themes of the Qur'an. Though Daryaabadi had also other fields of interest: philosophy, Urdu literature, journalism, which clearly speak his genius, but for Islahi it was his contribution to the Quranic studies that made him famous in the academic scholarship.

Prof. Abdul Alim (1907-1974) is also one among the AMU fraternity who has contributed to the Quranic studies. After Jirajpuri, it is Abdul Alim that Islahi devotes comparatively more space to highlight his contribution. Former vice-chancellor of AMU, Abdul Alim was well versed with Arabic and Urdu literature, and was a good researcher and critic; he had a special interest in the Quranic Studies. Particularly his Book *Aqidah Ijaz Qur'an* (it was produced from his Ph.D. thesis in German language). Islahi critically examines some of his views, for example Abul Alim has quoted the famous orientalist, Golzhier's view that "Arabs did not know the art of writing"; "Jahaliyyah Arab poetry lacked diversity and wide perspective"; and the order and the compilation of the Qur'an were completed by Khalifa Uthman. Again, Islahi categorically rejects these views, and says that research has proved all these allegations as false and misled. However, Islahi points out some good features of his book; Abdul Alim has brought forth different aspects about the Ijaz of the Qur'an which is commendable. Generally, Islahi says, the Ijaz of the Qur'an is often related to the Nazm of the Qur'an, but Abdul Alim and some other scholars are of the view that the real Ijaz lies in the "meaning and the eloquence of the Qur'an, and not in the words itself". In addition, Abdul Alim expressed that the real Ijaz of the Qur'an remained unexplored. But Islahi quickly asserts that Farahi was the first person who had already written on this perspective; Farahi's *Jamharah Al-Balagah*, argues Islahi, is the only book that deals with Ijaz vis-a-vis meaning and eloquence.

Qazi Mazharuddin Balgrami (1918-1998) is another scholar who has written two important books on the Qur'an. Islahi mentions both these books: *Ayun al-Irfan fi Ulum al-Qur'an* which deals with the history and the status of the Qur'an. Islahi points that Balgrami's view on tartib (order) of the Qur'an is not satisfactorily. Islahi cites his contradictory statements on the compilation of the Qur'an but from Islahi's understanding of this apparent contradiction looks also unsatisfactorily as from the Balrami's statement there seems no contradiction (p.96). *Kanuz al-Qur'an*, the second book, according to Islahi, attempts to explain the universal nature of the Qur'an: A balanced book dealing with all aspects of life.

Deliberating on Prof. Abdul Haq Ansari (1931-2012), a scholar of philosophy, Islahi says that Ansari had a great thirst for learning Arabic in order to understand the Qur'an. With the result, Ansari later achieved many milestones and produced two important books, *learning the Language of the Qur'an*, a useful book to learn the Quranic Arabi, and his

English translation *An Introduction to the Exegesis of the Qur'an* of Ibn Taymiyyas's *Muqaddimah al-Tafsir*.

Prof. Kabir Ahmad Jaysi (1934-2013) has also contributed towards Quranic Studies. His exploration and analysis of many Persian tafasir stands a pioneer work on the subject which, according to Islahi, has been acclaimed in India, Pakistan, and Iran.

Moving to Part II, which deals with the living (25) scholar of AMU who have tremendously contributed to the Quranic Studies. It begins with Prof. Jamal Khwaja (b. 1928) who, according to Islahi did not know the Arabic language that is the reason Khwaja has made many mistakes in his understanding of the Qur'an. For example, his book *Living the Qur'an in Our Times* contains many instances of misleading and misunderstanding such as his view that the Quran contains contradictions, repetitions, incoherence and, Qur'an as a haphazard book. Not aware of the primary sources of Islam and Islamic history, Khwaja's ignorance led him allege that there are three editions of the Qur'an written during different times. Islahi relates Khawaja's misleading ideas to his ignorance alone. Nonetheless, Islahi admits his overall contributions on the Qur'an. He has written six books in English on various themes of the Qur'an.

Prof. Iqtidar Hussain Faruqi (b. 1932), though a scientist, has produced three important books, especially his *Nabaataati Qur'an*. Based on modern research and scientific perspective, Islahi says, his books display a deep understanding of the Qur'an. Faruqi's works have received national and international fame according to Islahi. Moving further, Islahi deals with Dr. Rizwan al-Din Khan (b. 1932) and his book *Qazi Thanah Allah Panipati and Tafsir Mazhari ka Ta'aruf*. Islahi appreciates Khan for painstakingly preparing the book wherein he has consulted as many as 334 sources exploring the various features of the Qazi's Tafsir, but Islahi marks out some weaknesses: erroneous meaning of some Quranic terms; excessive borrowings from other tafasir; and lack of contemplation and deep understanding of the Qur'an (p. 132).

Moving further, Islahi discusses another scholar, Prof. Salim Kidwai (b. 1938); Islahi commends his work *Hindustani mufasirin awr unki Arbi Tafsirun*, for being unique on various grounds. Islahi states that this book is one of the main reference books in Quranic studies the world over. Since the book is indispensable for those who want to conduct research on Arabic tafasir and its evolution. Islahi wishes that it should be translated into English to benefit the English speaking people. Prof. Altaf Ahmad Azmi (b. 1942)—a doctor

in profession, a literary man (especially on Iqbaliyaat), and a great scholar of Qur'an—has various credits to his name but he is known for his writings on the Quranic studies especially his *Mizan al-Qur'an* (a 3 volume tafsir). In the first volume, 'Azmi meticulously explained and discussed the principles of the Qur'an understanding. For Islahi, after Ibn Taymiyyah, Shah Waliyullah, and Hamid al-Din Farahi, it is 'Azmi who has written on the principles of contemplation and understanding of the Quran. Islahi admires Azmi for producing such important works; since it was Farahi, stresses Islahi, who shaped Azmi's understanding of the Qur'an (p.141). Islahi lists all his other works on the Quranic studies. Here I would like to express that Islahi has not presented a complete picture of Azmi's writings. Like Jirajpuri (mentioned above), Azmi's is also very critical to Hadith literature which Islahi avoided to mention for the reasons he knows better. Being a very serious issue, Islahi should have critically analysed Azmi's view on Hadith which he has deliberated upon in the muqaddima of his Tafsir.

Prof. Muhammad Yasin Mazhar Siddiqi (b. 1944)—known for his writings on Sirah—has written some commendable works on the Quranic Studies. Though he has not produced any book on the Quranic Studies, but according to Islahi, his five in-depth articles published in *Naqoosh ke Qur'an Number* (4 volumes), each article represents a book in itself. Islahi while briefly exploring in these article, expresses his disagreement with the author on various points; disagrees with Siddiqi on categorizing Amin Ahsan Islahi's tafsir as a separate school in his article "*Allah Apne Kalaam Mei*". Islahi himself a product of Islahi school, insists that *Tadabur al-Qur'an* does not represent any separate thought, but it simply represents taweel al-furqan bi al-furqan (p.145). In his another article "*Bismillah al-Rahmani Al-Rahim: Hamd Awal*", Siddiqi has presented different scholars' (Haqani, Maulana Mududi, Amin Ahsan Islahi, Mufti Muhammad Shafi, Maulana Azad, and Wahid al-din Khan) and their views on whether Bismillah is a part of Surah Fatih or not. Islahi's analysis is quite predisposed toward his own school, projects exclusively Amin Ahsan's *Tadabur al-Qur'an* while referring to Siddiqi's article, and avoiding other scholars' views. From this and other instances, it seems that Islahi attempts to project a particular view which is quite disturbing (p, 146). In another article, "*Tafasir Qur'an me Tawhid Illahi*", Siddiqi attempted to present different scholars' views about the Oneness of Allah. Here Islahi wishes Siddiqi could have consulted *Tadaabur Qur'an* since the latter has beautifully explained and presented the Oneness of God in Surah Ikhlas (p. 147). Again Islahi's inclination in favor of a particular tafsir is clearly evident. Here it is appropriate to mention that Amin Ahsan Islahi's

approach to Hadith in *Taddabur al-Qur'an* raises many questions, since a few Ahadith have found their place in his tafsir. In other words, Islahi school has a quite different approach from Jumhur Ulama with regard to Hadith. Overall, Islahi appreciates Siddqi for producing useful works which have indeed enriched the Quranic studies.

Zafrul Islam Islahi's love, interest, and passion for Quranic studies is evident from his lifelong attachment and contribution towards the field. While highlighting Prof. Ali Naqvi's English (incomplete) tafsir, *The Meaning of the Holy Qur'an*, Islahi says that he has touched many important topics for instance Naqvi disagrees with the Farahi's concept of Nazm in the Qur'an (p. 162-163). Naqvi instead argues that the Qur'an is a complete code of life (Nizam al Hayat). Islahi, however, does not concede to Naqvi and states, had Naqvi thoroughly studied Farahi's writings Naqvi would have indeed a different view. Nonetheless, Islahi wishes that the complete tafsir (intended in 30 volumes) would be a great contribution to the field of Qur'an translation and tafsir in English.

Prof. Muhammad Salahuddin Umri (b. 1956)—Professor of Arabic at AMU—has some good works to his credit. Islahi especially mentions his translation works rendered into Urdu: *Al-Furqan an-Haq*—a new version of the distorted Qur'an from Kuwait, which Umri rendered into Urdu so that people would know the ill designs, and dangers of this work (p. 167). Another scholar of world repute, Prof. Abdul Rahim Kidwai (Professor of English and Director of KANCQS at AMU) has extensively contributed towards the Quranic Studies. Kidwai is known for his critically analysing English translations and tafasir of both Muslim and non-Muslim (especially Orientalists) scholars across the Globe. Islahi mentions that Kidwai's objective is to instill and infuse the spirit of the Qur'an in the lives of common people. Kidwai's writings are of great importance especially for the English knowing people.

Moving further, Islahi delves into Prof. Obaidullah Fahad Falahi (b. 1960); Islahi states that Fahad's writings on the Qur'an studies provide plenty of material on Nazm al-Qur'an thus it clearly shows Abdul Hamid Farahi's influence on his understanding of the Qur'an. Islahi lists Obaidullah's works: *Nazm Qur'an Ke Baz Mufassirin* (wherein the author has provided a detailed discussion on Farahi's thought on Nazm); *Qur'an Karim Mei Nazm wa Munasibat*; *Qur'an Majid Mei Adbi Asalib* (influenced by Farahi's *Asalib al-Qur'an*); and *Kitab Zikro Fikr* (a compilation of articles on the Qur'an). Here it is important to mention that Obaidullah argues, according to Islahi, that the concept of Islamization of Knowledge (one of the burning topics in contemporary times), was first developed and discussed on by

Farahi in his writings (p. 181). This is very interesting since Ismail Raji al-Faruqi is considered as the brainchild of this concept.

Prof. Saud Alam Qasmi (b. 1963), a pass out of Darul Ulum Deoband, started his writing and research at AMU, which left great imprints on and helped Qasmi to deeply delve into the Qur'an and its understanding, says Islahi. Qasmi has written five important books on Quranic Studies: *Allama Shibli Ki Qur'an Fahmi*; *Qur'an Ki Dawat Fikr*; *Mutala Tafasir*; *Minhaj Tarjuma Wa Tafsir*; and *Al-Madkhal Ila Ulum al-Qur'an* (in Arabic). While highlighting Qasmi's remarkable contribution, Islahi critically points out some of his limitations. For example, with regard to Shibli's opinion on the tartib of the Qur'an (mentioned earlier) Islahi takes on Qasmi for not saying anything on this issue in his first book. Similarly, in his second book, *Mutala Qur'an*, where Qasmi appreciates Maulana Azad for beautifully highlighting and exploring the natural aesthetics with regard to the Qur'an in his tafsir—*Tarjuman al-Qur'an*; but Islahi disagrees with Qasmi and says that Azad's view on aesthetics did not present a complete picture since it lacks inclusiveness. Azad went so deep, argues Islahi, that the connection between the Quranic verses seems broken. Moreover, commenting on Azad's tafsir of Surah Fatih, Islahi criticizes Azad for delving deep into philosophical discussions.

Islahi further commends Qasmi for highlighting the limitations of Shah waliyullah Dahlavi's interpretation of the term Ihsan. Islahi argues that Dahlawi's writings contain many flawed views that entirely contradict with Islam. Moreover, Islahi states that scholars generally have not paid due attention to Dahlavi's contradicting views prevalent in his writings (p. 190). Islahi's statement is quite interesting; however, he should have mentioned some of Dahlavi's views so that the readers would have some idea to embark on the task. Nevertheless, Islahi commends Dahlavi for his great contribution since Dahlavi's presented, hitherto, new horizons in understating the Qur'an, which Qasmi beautifully explored in his own writings.

Similarly, Raziul Islam Nadvi (b. 1964), another prolific writer, has written many useful books and articles on the Quranic Studies. After Farooq Ahmad Khan's extensive contribution with regard to the Quranic studies in Jamait Islami literature, according to Islahi, Nadvi's writings on the Quranic Studies are commendable. (p. 193).

Another scholar who has a good number of useful writings on the Quranic Studies, is Prof. Tawqeer Alam Falahi (p. 1965). In his book, *Mashahir Islam Ka Talluq Bi al-Qur'an*,

Falahi discusses many scholars and touches important topics: Maulana Rum and his Quranic thought; difference between Hub and Ishq, to name a few. While presenting Falahi's work, Islahi claims that Masnawi of Maulana Rum has many views and opinions that contradict with the Qur'anic teachings. In general, Islahi criticizes Sufi practices embody numerous instances which are against the teachings of Quran (p. 198). It would have been better for Islahi to mention some of those views. Further, Falahi has highlighted Sir Sayyed's positive side of his works. On this, Islahi claims the merits of Sir Sayyed's thought in Quranic understanding dominates over his demerits.

Abu Sufyan Islahi (b. 1960), author of the book, is also the editor of *Tahzeeb al-Akhlaq* (a journal published from AMU), and a founding member of Idarah Ulum al-Qur'an, Aligarh. He has written extensively and his contribution in Quranic studies is remarkable. He is a great admirer of Sir Sayyed; influenced by his writings, Islahi's enthusiasm for the Quran increased manifold. Moreover, Amin Ahsan Islahi and Abdul Hamid Farahi's thought played an important role in Islahi's understanding of the Qur'an; for Islahi often refer Amin Ahsan and Farahi throughout his writings. Islahi has a number of good works to his credit in Quranic Studies. His writings regularly appear in various national and international journals. Some of his works include *Qur'an Ke Chand Aham Mubahith; Mutaaliyat Qur'an; Maulana Hamid al-Din Farahi: Mufasir and Muhaqiq; Mutala Sir Sayyed; Kitabiyat Qur'an*, to name few. *Kitabiyat Qur'an* is a wonderful comprehensive bibliography in Urdu on Qur'anic studies.

In Part third, Islahi details about two Quranic Studies Institutions/Centres in Aligarh. Idarah Ulum al-Qur'an, established in 1984, published first issue of the journal, *Ulum al-Qur'an* in 1985. Islahi mentions that earlier Dairah Hameediyah, and *Al-Islah* journal (Azamgarh) were first of its kind that were exclusively devoted to the Quranic Studies, but both were later abandoned. To revive the legacy, Islahi says that Islahi Alumini thought it imperative to establish a similar kind of Centre in Aligarh thus the idea was realized. The Centre has produced a good number of important works and organizes lectures on a regular basis. The journal *Ulum al-Qur'an*, according to Islahi, has a distinction of being the third important journal of Quranic studies as reported in *The Muslim World Book Review*, UK (p. 216).

Khaliq Ahmad Nizami Centre for Quranic Studies, AMU, is other important institutions devoted to the Quranic Studies. Islahi mentions briefly its' importance and

contribution. The Centre has been imparting education on various subjects in Quranic studies; organizing seminars, conferences, and extension lectures. The Centre has produced a good number of books on Quranic studies. It would not be an exaggeration to say that the Centre is one of the highly emerging influential institutions. Under its existing Director, Prof. Abdul Rahim Kidwai, the Centre has achieved various milestones. Islahi is optimistic that the Centre would take research in Quranic studies to new heights in future.

Part four lists M. Phil., and Ph. D. theses brought out at different Departments of AMU: Arabic, Theology and Islamic Studies. In total 42 theses conducted during 1941-2015 have been listed here. The titles of research topics delineate the in-depth exploration of diverse studies on the Qur'an. However, it is very disappointing that the magnitude of research done at AMU stands nowhere in comparison to other universities on the side of the globe.

Due to the space constraints, it was not possible to highlight all the scholars mentioned in the book. However, I tried to accommodate as many scholars as possible.

Overall, the book is a valuable contribution to the Quranic studies. On reading the book, one feels as he/she is skimming a library. Since one gets familiar with a circle of great scholars, their works, and trends in the Quranic studies. It is a-must read book for all researchers and scholars, particularly interested in Quranic studies. Abu Sufyan Islahi deserves appreciation for bringing forth such an important and timely book. My appreciation is also due to the Publisher and Khaliq Ahmad Nizami Centre for Quranic Studies, AMU, in whose collaboration the book came into fruition.

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