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STYLISTIC CUM HERMENEUTIC TRENDS IN MODERN QURANIC EXEGESIS: AN ANALYSIS OF ALLAMA HAMEED AL-DIN FARAHİ'S (1862-1930 A.D) APPROACH AND ITS EXPLANATION ^(*)

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ABSTRACT

The eloquence and structure of the Quranic text exhibits cogent proofs indicating an extremely profound level of coherence (*al-Nazm*) which makes it a living miracle. The plan, format and thematic expression adds glamour to its linguistic style which also involve illuminating debates in interpretation of the text (*Matān*). The construction of the sentences in Quran, as such, is directly related to coherence, which is more difficult to achieve in oral, as opposed to written communication. The companions (*Suhabah*) knew as how and when the verses have been revealed and how they are to be related in its general particular context. The *Surahs* and *Ayats* in the book were arranged according to Prophetic instructions, maintaining the highest levels of revealed, linguistic as well as stylistic expressions. Consequently, the compilation of Quran (*al-Jamā'ah al-Tadwīn*) followed a very exotic route based on the contextual, chronological and hermeneutic levels. And yet, not only does the Quran have coherence, but it exhibits a unique, sophisticated structure called the Semitic coherence that adds to its oral pedagogy and diction. Allama Hameed al-Din Farahī (1862-1930), a reputed exegete (*Mufasir*) from the subcontinent reflected over these stylistic aspects of Quran and explored linguistic and thematic components through his superb research. The present paper is an attempt to envision the stylistic and hermeneutic trends in the modern Quranic exegesis, with an objective of exploring Allama Farahī's approach, his contribution to Quranic Studies and structural dimensions of his sensitive research.

Keywords: *Coherence, Muqata'at, Hermeneutic, Semitic, Discrete groups, Symbolic, Thematic*

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