

## CRITICAL STUDY OF TAFSEER ROOH-UL-BAYAM BY SHEIKH ISMAIL HAQQI

(Tafseer-ul-Quran and Material Sciences)

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### Abstract

*Qur'an being a divine source of guidance is a spotless and error-free book. Tafseer-ul-Qur'an-il-Kareem has always been the topic of research among the scholars of Islam as they were specially guided to acquire this knowledge: Qur'an, being a source of guidance to all and sundry, covers all aspects of life. So, it has discussed multifarious subjects which are unlimited. It is not the task of one man to have expertise on every subject. That is why in many of the exegetes we find erroneous interpretations of the Qur'anic Verses. Especially on the subjects related to pure sciences, they discussed them while they lacked in knowledge. If the situation sustains, the Qur'anic guidance cannot be conveyed widely and properly. It is, therefore, the need of the hour for the explainers of the Holy Qur'an to be well versed in material sciences as well before raising their pen on such sensitive topics*

**KEYWORDS:** Quran, Guidance, Tafessr, Holy, Material, Science, Book, Humanity.

### 1. INTRODUCTION

The definition and the meaning of the word Tafseer are understood and no need to further elaborate them as many have discussed them in detail. It is known that the terminology of Tafseer is used for the exegeses of the Holy Quran, as Allah Almighty Says in the Holy Quran:

1. وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا.<sup>1</sup>

And they do not come to you with an argument except that We bring you the truth and the best explanation.<sup>2</sup>

It means that the best detail of anything is the detail given by Allah Almighty Himself. Allah Almighty has challenged this fact in the Holy Quran:

وَأِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِمَّن دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ.

And if you are in doubt about what We have sent down upon our Servant [Muhammad], then produce a Surah the like thereof and call upon your witnesses other than Allah, if you should be truthful.<sup>4</sup>

The Holy Quran is not a book of material sciences as to narrate scientific formulas or mathematical equations rather, it is basically a book of ethics, and the basic aim of its revelation was to purify and refine the moral of humanity. This fact has also been referred to by the modern scholar, Syed Qutub Shaheed, in his Quranic exegesis 'Fi Zilal-il-Quran'. He mentions:

Quran is, neither the book of scientific theories, nor it has come down to formulate scientific laws in an experimental way. It is a system of life for the whole of life. It trains reason to act liberally.<sup>5</sup>

Despite all this Quran has talked about multifarious disciplines. Till it has been claimed by the Quran that nothing has been left without mentioning in it. This is a grave claim as Allah Almighty says:

مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ-

We have not neglected in the Register a thing.<sup>7</sup>

And then the words spoken in it cannot be defined in one way, or it is not in the capacity of any single person to claim the complete comprehension of its meanings or being able to elaborate its meanings fully. Allah Almighty Said in this connection:

قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا

Say, "If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement."

Saying of the Holy Prophet (ﷺ) also is there about the Chapter 1, Al-Fatiha that he could elaborate this Surah equal to the weight of a camel. About the knowledge of the Holy Prophet (ﷺ) Sheikh Ismail Haqqi Bursavi has mentioned with reference to one of his saints with reference to his '*Al-Risalat-ul-Rahmaniyyah fi Bayan-e-Kalimat-il-Irfaniyyah*:

"The knowledge of the saints is equal to one drop from seven oceans in proportion to the knowledge of Prophets, and the knowledge of the Prophets is in the same proportion in comparison to the knowledge of our Prophet (ﷺ), and the knowledge of our Prophet (ﷺ) is in the same proportion in comparison to the knowledge of Allah Almighty."<sup>9</sup>

Further, he has endorsed his point of view with reference to a verse from 'Qaseedah-e-Burdah'. It means that the information given by the Holy Prophet (ﷺ), on any topic it may be, is the most authentic and accurate because its origin is from Allah Almighty. Same is told in the Chapter 53, Aln-Najm:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ . إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ-

"Nor does he speak from [his own] inclination. It is not but a revelation revealed, Taught to him by one intense in strength."<sup>11</sup>

Briefly speaking, when it is confirmed about any of the prophetic quotations that it belongs to the Holy Prophet (ﷺ), no need is left to further investigate into it, whatever the topic may



be. This is, what is, called 'Iman Bil-Ghaib' (belief without seeing). This is what is called Ilm-ul-Yaqeen. It has the greatest value in the sight of Allah Almighty. Divine guidance, basically, is for this very type of people who believe in the unseen:

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ بِالْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ.

You can only warn one who follows the message and fears the most merciful unseen.<sup>13</sup>

However, if we find further elaboration of mysteries of nature through research and through our material sources of knowledge, the bases of which are our five senses, it further enhances our grip of belief in the person of Allah Almighty. Allah Almighty has foretold this fact in this way:

14 سَتُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ.

We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth.

Observation is the Second source of knowledge. Although, all the five senses and human perception, sense and understanding all are included in the sources of knowledge, the topic under discussion here, is the observation which is the direct source of the knowledge of material sciences. The learners of knowledge through observation are also revered by Allah Almighty, as is mentioned in the latter verse. Furthermore, Allah Almighty has instigated the people to make use of observation and their material sources of knowledge, their senses to approach Allah Almighty. Knowledge based on observation being sound based, is appreciable and is called 'Ain-ul-Yaqeen.' Allah Almighty has used different words to incite people to use observation, saying:

1) أَفَلَا تُبْصِرُونَ ،<sup>15</sup>

“Then you will not see?”

2) أَفَلَا يَنْظُرُونَ إِلَىٰ آلِإِبْلِ كَيْفَ خُلِقَتْ،<sup>16</sup>

‘Then do not they look at the camels – how they are created?’

3) أَفَرَأَيْتُمْ مَا تَحْرُثُونَ،<sup>17</sup>

‘And have you seen that [seed] which you sow?’<sup>18</sup>

Third category of knowledge is experience-based knowledge. It is purely the knowledge of material sciences which cannot be confirmed without experiment. If the information is confirmed through experiments it is called 'Haqq-ul-Yaqeen'. This type of knowledge becomes a universal law and can never be refuted. All these three categories of knowledge are revered by Allah Almighty and it is said:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ .<sup>19</sup>

Say, “Are those who know equal to those who do not know?”<sup>20</sup>

The statuses of knowledgeable people were raised manifold, because these are the people whose sources of information are original which are divine and natural. They do not depend on rumors or hearsay. It was said about them:

21 يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ .

“Allah will raise those who have believed among you and those who were given knowledge, by degrees.”

On the other hand, those who do not have sense are compared with the worst animals:

22 إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ -

“Indeed, the worst of creatures in the sight of Allah are the deaf and the dumb that do not use reason.”

Therefore, Research was necessitated to reach the reality of the issues and it was said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ -

“O you, who believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.”<sup>23</sup>

The Muslims accordingly worked very hard in the field of Tafseer-ul-Qur’an and performed their services in this connection. Even they dedicated all their lives in this field.

دریں ورطہ کشتی فرو شد ہزار کہ پیدا نہ شد تختہ بر کنار

Thousands of boats dived into this depth and their single tablet could not appear on the shore.

However, there is a wide variety of subjects narrated in the Holy Qur’an. It was not in the range of a single person to be able to surround all the subjects or to have mastery over all the subjects. Therefore, despite being the best or the leader of the time, sometimes due to lack of information or sometimes due to deviating from the original sources and inclusion of their personal opinions some flaw was left in their Tafaseer. Or they grasped the Quran according to existent knowledge which was unveiled by their time:

25 وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا.

And mankind has not been given of knowledge, except a little.’

26 وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ.

And they encompass not a thing of His knowledge except for what He wills.<sup>27</sup>

Therefore, if we make the focus of our attention to someone who speaks after his own wish and will, without the original source of knowledge, there is very much likelihood of our going astray. We, therefore, should not let the personalities, whom we love, to become so much dominant on our imaginative power that they perform the role of impediments in our understanding of the Holy Qur’an. The same point has been pointed out by Molana Syed Abu-al-Hasan Ali Nadvi as well. He writes:



Sometimes it has been experienced that a reader gets more impressed by an efficient and genius person (by whom he was already impressed) than he should be by the original text. While quoting Molana Abd-ul-Bari, (Ex-Professor of Modern Philosophy and Tafseer-i-Qur'an, he writes;

According to me it is dangerous to read every Tafseer without knowing the knowledge and piety of any Mufassir. <sup>28</sup>

He further writes:

People start taking the pang to understand and to teach the whole of the Qur'an. Surely the whole Qur'an is for the guidance of the whole of humanity, but the whole of the Quran is not for every individual in the same way as the whole of the utilities on earth are for the whole of the human race, but not for every (single) man. And if every individual eats not the share of all but just the share of two or four people, often he may get indigestion or sometimes he may be killed. <sup>29</sup>

Same subject is repeated in some other way by the modern scientist Anthropologist, Geologist, and converted to Islam Maurice Bucaille, He says:

What instantly strikes the reader confronted for the first time with a text of this kind is the sheer abundance of subjects discussed: the Creation, Astronomy, the explanation of certain matters concerning the Earth, and the animal and vegetable kingdoms, human reproduction. Whereas monumental errors are to be found in the Bible, <sup>30</sup>

The above mentioned speculations of Molana Syed Abu-al-Hasan Ali Nadvi and Maurice Bucaille are hundred percent correct if we analyze Tafseeri Literature from different angles.

As the Holy Quran is the Everlasting Book of Allah Almighty, it can never be falsified. As Allah Almighty Himself predicted:

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ<sup>31</sup>

Falsehood cannot approach it from before it or from behind it.

“Maurice Bucaille the author of ‘The Bible, the Quran and Science,’ writes:

I could not find a single error in the Qur'an. I had to stop and ask myself: if a man was the author of the Qur'an, how could he have written facts in the seventh century A.D. that today are shown to be in keeping with modern scientific knowledge. <sup>33</sup>



As we study different exegeses we often find erroneous interpretations, wherever the interpreter includes his personal ideas or human quotations which are not based on proved scientific knowledge. So, we see that so long an interpreter of the Holy Quran clings to Quran and Hadith in the context of the verses related to nature or the issues related to material sciences in his interpretation, he stays on the right path, and his interpretation appeals to the reader and the listener and no one can ever challenge him. And whenever, he includes his own ideas which are based on his personal wish or will, perceptions or the ideas of those who do not have expertise in the relevant field of knowledge, he goes astray from the right path. His interpretation becomes superfluous and it does not appeal to the audience of the future when the dust of ignorance is removed from the facts of nature, his exegesis goes to anonymity.

Some interpreters keep abreast of the concurrent and realistic knowledge, they are better than the ignorant ones. However, all the scientific discoveries cannot be truthful till they are not proved logically and practically. Therefore, a great deal of care is required in the Tafseer-ul-Qur'an and the Mufassir should not quote any such statement relating to scientific issues, in his Tafseer which is not scientifically proved and accorded with the Holy Quran.

In the light of these facts if we see Tafseer Rooh-ul-Bayan, which has been the topic for research during the compilation of M. Phil dissertation by the author of this research paper, we find it better than many other Tafaseer.

### 1. IRREFUTABLE EXPLANATION:

" اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ "

(1: Al-Fatiha, 1)

The explanation for this verse that has been given by Sheikh Ismail Haqqi is irrefutable not only because of authenticity of its quotations but also because of its reasoning, logic and durability. First verse of the Chapter 1, Al-Fatiha:

While explaining 'العالمين' Sheikh Ismail Haqqi says:

قال وهب لله ثمانية عشر الف عالم، الدنيا عالم منها وقال ضحاک ثلاث مائة و ستون

Wahab said: for Allah Almighty, are eighteen thousand worlds,” and Dhahak said: “(they are) three hundred and sixty.

In the end he has given the comment of Ka'ab-ul-Ahbar which is the most authentic one:

وقال كعب الاحبار لا يحصى لقوله تعالى (وما يعلم جنود ربك الا هو)

And Ka'ab-ul-Ahbar said: “Countless, according to the Saying of Allah Almighty; ‘and none knows the personnel of your Lord except Him.’”<sup>34</sup>

Ibn-i-Sa'ad has counted Ka'ab-ul-Ahbar among the first category of 'Tabi'een'.



**GHULAM AHMAD HARIRI WRITES:**

“According to us, he was authentic and was not taunted. Its clear evidence is that Ibn-i-Abbas and Abu Hurairah may Allah be pleased with them used to benefit from him despite their dexterity, greatness and piety.

Imam Muslim has quoted many a traditions from him in his 'Saheeh Muslim. Similarly Abu-Dawood, Tirmazi and Nisai also quote from him. He was a Jew prior to the acceptance of Islam and was also a scholar of Torah.<sup>35</sup>

If we analyze the quotation given by Sheikh Ismail Haqqi from Ka'ab-ul-Ahbar in the light of modern science, no contradiction is found there at this point. Because he stuck himself to the original source of knowledge which was divine and descended from a genuine source. Maurice Bucaille in his Book, 'The Bible, the Quran and Science' under the title, **'The Concept of Plurality of the Worlds,'** writes:

Modern specialists in astrophysics consider it highly likely that planets similar to Earth are present in the universe.....the likelihood of their existing outside it, is considered quite probable for the following reasons:

It is thought that in our galaxy half of the 100 billion stars must, like the Sun, have a planetary system. The fifty billion stars do indeed, like the Sun, rotate very slowly; a characteristic which suggests that they are surrounded by planets that are their satellites. These stars are so far away that the possible planets are unobservable, but their existence is thought to be highly probable on account of certain trajectory characteristics.<sup>36</sup>

The quotation of Ka'ab-ul-Ahbar, "وما يعلم" and the inclusion of Qura'nic verse, "وما يعلم" and the inclusion of Qura'nic verse, "وما يعلم" makes Sheikh Ismail Haqqi's explanation irrefutable and valuable for all times to come.

It is utmost necessary for an explainer of the Holy Qur'an to have mastery not only over divine knowledge which is definitely the knowledge of Qur'an and Hadith, but also to keep abreast of the concurrent knowledge to give sound information to the public for the ages to come.

Familiarity with modern fields of learning, like the pure sciences and social sciences, is also necessary for a commentator in this era to make the Qur'anic explanations relevant to modern human society.

Scientific knowledge is utmost necessary for the interpreter of the Holy Quran in the context that if you want to be a true preacher of Islam and to convey the message of Quran to an alien, you cannot satisfy him without error-free interpretation of the Qur'anic verses, especially, those related to modern scientific knowledge. It is only possible when you are well aware of the scientifically proved facts and information. Maurice Bucaille says:



The majority of scientific facts which are either suggested or very clearly recorded in the Quran have only been confirmed in the modern times. <sup>37</sup>

Such examples are frequently found in Tafaseer from the early period to date that people quote the ideas of their favourite personalities as a thing like blessing, because they are impressed by those personalities who wrote them in their Tafaseer. Maurice Bucaille writes in connection with the erroneous interpretations of the Qur'anic explanations:

It is easy to see, therefore, how for centuries commentators on the Quran (Including those writing at the height of Islamic culture) have inevitably made errors of interpretation in the case of certain verses whose exact meaning could not possibly have been grasped. It was not until much later, at a period not far from our own, that it was possible to translate and interpret them correctly. This implies that a thorough linguistic knowledge is not in itself sufficient to understand these verses from the Quran.

It is a very difficult task and very cautious attitude of research is required in this connection. Molana Syed Abu-al-Hasan Ali Nadvi writes: page 56-57

A righteous and balanced student of modern sciences (who is away from awe and wonder of Modern sciences) gets astonished after knowing the reality that a book

which was revealed unto an 'Ummi' in a limited area of Arab and it was an isolated atmosphere from scientific world, the things and facts mostly mentioned in it relate to History, Geography, Physics, Astronomy, celestial bodies, Science of life, Medicine, origin of man and organization of his body and many other such Sciences about which a new world of information was revealed in the last centuries, human knowledge was revolutionized. None of its statements can be proved against reality. <sup>38</sup>

## 2. **EXAMPLES OF ERRONEOUS INTERPRETATION:**

- i. Astronomical knowledge, today, has touched the highest glory level of the whole human history.
- ii. According to Professor M. A. Mosalam SHALTOUT (SHALTOUT 2007) 1160 verses in the Holy Quran are related to the Astronomy, Cosmology and natural sciences. The age of superstitions has gone. One that does not know even the alphabets of the Astronomy has no right to comment on this topic. Maurice Bucaille in his book 'The Bible, the Quran and Science' has mentioned:

Unfortunately, passages from the Quran, especially those relating to scientific data, are badly translated and interpreted, so that a scientist has every right to make criticisms ---- with apparent justification ---- that the book does not actually deserve at all. This detail is worth noting henceforth: inaccuracies in translation or erroneous commentaries (the one is



often associated with the other) which would not have surprised anybody one or two centuries ago, offend today's scientists. <sup>39</sup>

Some of its example can be observed in the interpretation of the following verses:

Under the heading of 'Nukat-w-Fwaid', and in the explanation of the verse سَخَّرَ الشَّمْسَ وَالْقَمَرَ the author of TafseerKashf-ul-Qura, Molana Muhammad Yaqoob Sharroodi writes with reference to Molana Muhammad Idrees Kandhlavi's Tafseer Ma'arif-ul-Quran:

#### “GREAT BENEFIT:

We come to know from the verse that the Sun and the Moon are moving according to the decree of Allah Almighty. As the word, 'يَجْرِي' informs but the Western Philosophers have spread a rumor that the Sun doesn't revolve round the Earth, rather the Earth revolves round the Sun.

#### ANSWER:

Is that this theory of the western Philosophers, is just a rough guess. They don't have any logical argument about that. "They are merely beating about the bush." If the idea of the revolving the Earth round the Sun would have been accurate then the Polar Star would definitely have changed its position with the movement of the Earth. Instead it sustains its position throughout the year. It is fixed at its earlier position. <sup>40</sup>

iii. Further he write

If the earth would have been rotating it would definitely keep turning to the right & the left. Resultantly, the waters in the rivers and wells would spill. Rather, water in the pitchers and plates would also have spilt. Therefore, to say that the earth is revolving round the Sun forcefully is wrong and absurd. <sup>41</sup>

The quotation shows a behavior which is against the norms of research as the author of Tafseer and his original source Molana Idrees Kandhlvi, both seem to be unaware of the gravitational of the Earth which keeps the Earth and its belongings attached to each other. They do not want to change their ideas by educating themselves. Rather they behave the researchers disdainfully.

They also do not have the concept of the immensity of the universe because of which the Polar Star does not seem to us moving in our maximum hundred years' short span of life. According to Muhammad Musa,

The Polar Star is also changing its position, Five thousand years earlier from now, it was not our Polar Star and after fourteen to fifteen thousand years later than now, it will no more be our polar star. While after twenty thousand years it will again become our polar star. Because of being at very remote distance, its movement is not perceptible to us. (Musa n.d.)

Another example of the same exegesis can be seen as follows” 3 ”

Again, according to the latest philosophers the distance between the Earth and the Sun is ninety seven million miles. There is no practical logic with them. And if the Earth revolves



round the Sun then it covers the distance of more than five hundred fifty seven Million miles. Then how did the Philosophers of today get the information of five hundred fifty seven million miles <sup>42</sup>

‘ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ’

(That is their approach towards the Science)

- 1.1.1. How far away the Sun is? It is determined by a couple of methods. One is desired measurement of its distance by bouncing a radio wave off it, radar.
- 1.1.2. “But this is not such a good method as the Sun’s outer atmosphere scatters the wave so the more reliable method is to combine what we know about the way. The Sun’s gravity makes planets move. Kepler’s laws of planetary motion with observations of the planets’ movement and radar measurements of distances to the planets to work out the distance of the Sun. this is an indirect way of getting the distance, but very accurate since it is easier to measure the distance to a planet with radar and there are several planets you can usefully use to make independent calculations. <sup>43</sup>

## 2 CHANGING OF THE DAY AND THE NIGHT

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَ يُولِجُ النَّهَارَ فِي اللَّيْلِ- وَ سَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى-

There was a misconception, in earlier times, about the movement of the Sun and the Earth. Quran has not negated the movement of the Earth or the stars; rather it has declared their movement by saying:

45 كل في فلك يسبحون-

They float each in an orbit.

(The Meaning of the Glorious Koran)

On the other hand it was written in the school books that 'the Sun is stationary', and that the Earth revolves round the Sun.

The Western scientific theory about the Sun as being stationary, changed by the time, while the Quranic statement is still there, challenging the world. However, the movement of the Sun was acceptable by the Muslim scholars. But it was an enigma to them because they thought that the Sun was revolving round the Earth. That is why they gave this type of statements in their explanations. However, it was according to their latest knowledge of astronomy, and not against the basic Qura'nic information.



In contrast, if we see statements against scientifically proved facts, in explanations of current age, it is quite wonderful and deplorable. Again exemplifying Molana Sharroodi who writes in the margin of Chapter Al-Fatir verse no: 41:

إِنَّ اللَّهَ يُمَسِّكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا - وَ لَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ إِلَّا مِنْ بَعْدِهِ 46

“Undoubtedly, Allah has withheld the heavens and the earth lest they move, if they move who then might withhold them save Allah?”

Majority of the Islamic Scholars go to the opinion that neither the sky is in motion nor the Earth. (Rooh page: 204) ancient philosophers think the sky in motion and the earth as stationary. The current scholars are not convinced of the presence of the sky. They think the Earth in motion round the sky. They don't have any reasoning for this opinion<sup>47</sup>

The question arises, what reasoning do Molana Kandhlvi and Molana Sharroodi have about their argument. While the scientists give reasoning and logic for whatsoever they present facts. This fact has been pointed towards in the verse no. 54 of the Chapter Al'araf and the movement of the Earth can be derived:

48 يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا.

He covers the night and day by each other following it swiftly, and made he Sun and Moon and stars all subservient to His command.

- i. Allama Waheed-uld-Din Khan (an Indian Scholar) writes in this connection in his book.

These words tell the extrinsic of coming and going of the day and night for the ancient man but there is a very beautiful hint towards the rotation of the Earth which is the real cause of the day and the night according to the modern observation. Here I would remind that when the first Russian astronaut narrated his observations, one among them was that he saw there was a rapid succession of the coming and going of the light and shadow because of the rotation of the earth round its axis.

- ii. Maurice Bucaille has also interpreted with reference to the word يَكُور in the verse, ‘<sup>50</sup> يَكُورُ اللَّيْلُ عَلَى النَّهَارِ وَيَكُورُ النَّهَارُ عَلَى اللَّيْلِ in the same way:

The original meaning of the verb is to ‘coil’ a turban round the head; the notion of coiling is preserved in all the other senses of the word.

**He further writes:**

What actually happens however in space? American astronauts have seen and photographed what happens from their spaceships, especially at a great distance from the Earth, e.g. from the Moon, They saw how the Sun permanently lights up (except the case of an eclipse) the half of the Earth's surface that is facing it, while the other half of the globe is in darkness. The Earth turns on its own axis and the lighting remains the same, so that an area in the

form of a half-sphere makes one revolution around the Earth in twenty four hours while the other half-sphere that has remained in darkness, makes the same revolution in the same time.  
51

The Arabic Dictionary, ‘Al-Munjid, <sup>52</sup>’ and Dr. Zakir Naik in his book, “Khutbat <sup>53</sup> has also narrated the same meaning as has been narrated above by Dr. Maurice Bucaille

iii. *The Copernicus Theory*

The founder of the modern astronomy is considered the famous astronomer Copernicus of Poland, (1473 ad to 1543 ad). It is famous that he was the first person to present the theory of the center of the Sun<sup>54</sup>

And now the idea of the movement of the Earth is a scientifically proved fact.

The erroneous interpretations like the type of material above mentioned in the article when found in Qura’nic exegesis by any exegetes, refers to as if the author not only is unaware of the scientific knowledge but also does not want to understand or to know about scientific rules. They also are unwilling to study further in this regard. Instead of providing scientific and research based information about the verses relating to the entities of nature,

they resort to copy the unauthorized material of others and to move ahead. This is not a knowledgeable approach. The authors rely on the ancestors blindly and do not take pang to investigate the reality.

Definitely this type of interpretations will not be accepted by educated circles and it will soon go to anonymity by being minimized the number of its reader. It also gives the opponents of Quran and Islam an opportunity of mockery towards it. It is, therefore, utmost necessary for an explainer to have a sound base of the knowledge related to Astronomy, Cosmology and natural sciences, before writing on these topics during Qura’nic interpretation.

***FINDINGS OF THE RESEARCH PAPER:***

1. Till the explainers of the Holy Quran stick themselves to the original sources i.e. Quran and Hadith, their explanations remain error free.
2. The fact is that, ‘The scientific claims that are against Quranic statements are raw and immature. When they will touch their maturity, they will agree to the Quranic statements.’
3. It is not necessary to stick to a notion just because it was adopted by our ancestors even if their stance was not based on practical knowledge.
4. Our own ideas have no value if they are not based on proven facts
5. If someone adopted a wrong notion mistakenly, he is not the last certificate of knowledge for us. We have the option to rectify ourselves after getting the accurate information, because:



وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ-

“Over every possessor of knowledge is one [more] knowing.<sup>56</sup>”

6. There is dire need to make research on previous exegeses on the bases of the latest scientific information and evaluate and rectify them on sophisticated science and technology grounds.

### **SUGGESTIONS:**

For those who want to or are interested to be the explainers of the Holy Quran; they are suggested that:

1. The Holy Quran is an eternal basic source of knowledge.
2. The explainer of the Holy Quran should be the most prudent person for its explanation.
3. Quran and Hadith should be our first and foremost sources of information
4. Our priority during the Quranic Explanation should be the most reliable sources.
5. He should quote only those references in his exegeses, regarding the objects of nature or material sciences which are scientifically proved facts and are not under the process of research or at the stage of just theory.
6. Explainer of the Holy Qur'an should have the background and inclination of one of the best, untiring and neutral researchers for the explanation of the Holy Quran.

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