

Scientific Preaching Method of the Qur'an

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Abstract

The Qur'an's invitation styles are one-of-a-kind and unparalleled. There are no examples of these Qur'anic styles in Arabic poetry. Be it speech, fortune-telling, or any other form of communication with which the Arabs were familiar before or after Islam. The "scientific style of invitation" is one of the Qur'anic styles. The Qur'anic styles demonstrate both clear and literal command. The Qur'an does not employ novel methods while also containing effective events, instructive examples, stories of previous nations, unchanged rulings and issues, prophecies, and scientific evidence. There is no complication in the text, and it is written in a simple style. Its da'wah has always been and will always be present, and its examples are not fictitious. As a result, questions arise in the modern scientific mind as to what the scientific style of the Qur'an is and how comprehensive it is in its style. Is there a sense of originality and inclusiveness in it? Why has the Qur'an's scientific style briefly presented imagery in many places, and how will it be useful to the modern scientific mind? Is it necessary to support the authenticity of the Qur'an's style with a modern scientific statement? This research work will prove the authenticity of Islam on scientific grounds which is the need of the hour. Such studies are rare in literature.

Keywords: *Scientific style, effectiveness, preaching, observation of the universe*

Introduction

The style of the Qur'an is simple and clear. It has unique style with great focus of Arab audience and their eloquence. Quran is to understand the human or for guidance of human.

The group formed by the Sahaabas, who performed the duty of carrying forward the Quran's invitation would not have been formed. The simplest and comprehensive linguistic methodology is found in Quran instead of artistic approach. Allah says:

"Indeed, we have made the Qur'an easy for seeking advice. So, is there one to heed to the advice?"¹



The Qur'anic genre is void of fatigue or tiredness. The Bible books are classified to their topics. "Genesis" describes the creation of the universe and its all stages.

It shows that the birth of early human races appears to be a tale or chart. The second part is known as the book of counting or numbers This chapter seems to be a census report rather than a revealed book. On the other hand, the Qur'an captivates hearts with its style of expression and unparalleled techniques of verses which attracts people towards its recitation.

Infact , Quran is meant to everyone with effectiveness of arguments.

Allah says;

﴿اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَابًا تَتَفَشَّرُ مِنْهُ جُلُودٌ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ

وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَلِكِ اللَّهُ يَهْدِي بِهٖ مَن يَشَاءُ وَمَن يُضَلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ ۗ﴾

"Allah has sent down the best discourse, a book containing subjects resembling each other, mentioned again and again, shivered from which are the skins of those who have awe of their Lord. Then, their skins and their hearts become soft enough to tend to the remembrance of Allah. This is the Guidance of Allah with which He brings to the right path whomsoever He wills. As for the one whom Allah lets go astray, for him, there is no one to guide."

In the Quranic scriptures ,there are two things that are important. Firstly, the Quran's style is distinct; it is neither poetry nor priesthood, nor speech.

Secondly the great precision has been taken that Qur'anic language and style were presented in a way that was more comprehensive to its addressees, the first in this regard were the Sahaabah. While the Qur'an adopted the Arab style, it also recognised the good arabian habits. Their flaws and deficiencies were also identified.

Literature Review

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Authors had a few papers and compilationsof works on the scientific topics of the Quran, but the scientific style of the Quran is not discussed in detail. So the author was curious to studythe scientific style of the Quran in the light of scientific commentary.

Proof of the existence of scientific methods and titles in Qur'an

Science and Quran:

The scientific styles and topics are sought in the Qur'an. There are 328 verses of the Qur'an that are related to biology, 37 are related to Chemistry, 19 are related to Mathematics, and 31 are related to Physics and Statistics. This highlights the importance of scientific disciplines in preaching to Islam. Until now, science has not been able to disprove the Qur'an's ideas. Quran and Islam have improved the dignity of science. This claim doesn't seem to be true that Islam is the first religion which is supporting science. The observational and investigative nature of Islam has led the world to ensure knowledge and research. Islam is a champion of preaching, rightism, righteousness and it is a knowledge-friendly and well-wishing religion.

Science is a field of knowledge, research, observation and experiments whose indifference and disorientation are only controlled by the Qur'an. Science is the sub-discipline of the Quran, rather than Quran is the sub discipline of Science. Science has no involvement in religious matters, but in light of the need for spirituality, religion could be involved in scientific matters so that indifference and cognitive disorientation of scientists can be avoided so as to the survival of humanity and making the world peaceful and secure. No description of the Qur'an is scientifically incorrect. Similarly, no word of Allaah's Messenger (peace and blessings of Allaah be upon him) is contrary to science.

Scientific commentary is not a service to science, but a tool for understanding the Quran. It has the aspect of service to science too. In this way it will bring new worlds of truth and inquiry to the scientific world.

The Qur'an is a guidebook that provides guidance in all characteristics of human life. While studying any type of Qur'anic article, he directly experiences all these events. All the arts and humanities are intended to understand individual attitudes, whereas social sciences are thought to be important for understanding collective attitudes. Both seek to understand human behavior. Quran is to understand the human or for guidance of human.

In the Qur'an, Allah has commanded us to think. The Qur'an claims itself to be a guidebook. Guidance is a fundamental and necessary component of Islamic texts and rulings. Obviously, *Takweeni* verses are not excluded. The Qur'an is the source of the *Fiqhi* rulings. Despite the fact that the verses of the Qur'aan, such as the *Takweeni* verses, are part of the Qur'aan and not the entire Quran, so the scientific method of tafseer is a correct and possible way of understanding the Qur'aan. However, there are some restrictions.

As the Qur'an spreads throughout the world, the evils and virtues of

these nations will be judged according to the criterion of revelation, as the Arab people's virtues and shortcomings were judged. It was as if the Arabs were used as a case study, and the rules and regulations of the Qur'an were implemented and told that weaknesses of future nations should be seen as the Qur'an judged the flaws and virtues of Arabs, and separated the pure and sour. Some of the basic rules of preaching to which the Qur'an has guided, were derived from the Arab system that had been in place since the time of Ibrahim. Allah sent Ibrahim as the first prophet with an international goal. All of the prophets who came before him were for specific areas, times, and people. While Ibrahim was sent to people other than his own, too. He was born in Iraq and later travelled to Palestine, Egypt, and the Arabian Peninsula for preaching. According to some narrations, he also travelled to Europe and India. He performed the task of preaching in all these areas. The international invitation to Islam which Allah established through Ibrahim was completed by Muhammad. ﷺ That is why, the Millat Islamia is also known as Milat Ibrahimia.

Definition of Style:

Style refers to the way of addressing, phrasing, conversation, in which choice of words, composition of phrases, nature of sentences, the softness and hardness, loudness or the lowness of sound, etc. are included.³

Example of style:

When Moses went to Pharaoh, he was told to be gentle with him. To speak softly, to adopt a purposeful style of speech, to use a good way in debate, to remind him of the ultimate fate, and to tell him to be fearful of 'Jabbar'..

As Allaah says

﴿فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى﴾⁴

So speak to him in soft words. May be, he accepts the advice or fears (Allah)

It is considered *Minhaj* to present Allah's oneness, rational argument, practical reasoning, material pilgrimage, and miracle.

Beginning of the interpretation of the scientific style of statement

Rational sciences began with the arrival of Greek philosophy during the reign of Caliph Haroon al-Rashid. Even Islamic rulings and interpretations started to be judged through rationality. This tendency did not forgive even the Qur'aan. There started debates about Qur'an as well. The question was whether the Qur'an is Allah's word or it is a creation. The earth was narrowed down to those who called the Holy Quran to be Allah's word and they were punished severely. After a while, there arose a tendency to write a word commentary. The criterion of reason was used to test knowledge of the divine word. In this regard, the commentary was also tested on logic, even scientific theories and principles were forcibly pasted on Quranic verses, putting the

Qur'anic verses to the test in a scientific context.

Opposing viewpoints, on the other hand, began to proliferate. This was the time when Muslims had moved far away from their golden period. Non-Muslims were then climbing stairs of scientific development, while the Muslims were being oppressed. Muslims began to shun even the name of science. In such circumstances, a third section appeared. This acted as the bridge between the two extreme groups, one which was totally relying on the scientific interpretation of Quran and the other which was totally against the scientific commentary. This third group laid down the principles of scientific commentary and found the middle way to end the conflict between the two. Thus, there were three groups describing the usefulness of scientific commentary in the preaching of religion.

Scholars' views on the interpretation of the scientific style of expression of The Qur'an

Science and the Quran is a sensitive topic. Some scholars argue in favour of this with Imam Ghazali at the top of the list. According to some researchers, in the late fifth century Hijri, scholars were constantly debating the subject (on the Tafseer of Quran and modern sciences)⁵. The ancient scholars worked very hard to incorporate scientific knowledge into the commentary of the *Takweeni* verses of the Quran. Abu al-Fazl al-Mursi, Abu Hamid Imam Ghazali, Imam Fakhruddin al-Razi, Imam Badruddin Zarkashi, and Imam Jalaluddin al-Siwati are the earliest scholars of this tafseer trend.

The trend of Scientific Commentary and Imam Ghazali

Abu Hamid al-Ghazali is amongst the great advocates of scientific commentary. According to Imam Ghazali, there are many Qur'anic verses that cannot be fully comprehended without scientific knowledge. Imam Ghazali (may Allaah have mercy on him) provided an example. That the Qur'anic verses

﴿وَإِذَا مَرَضْتُ فَبُهِتَ الَّذِينَ﴾⁶

"And when I become sick, He heals me, "

Can only be understood better when one knows the profession of medicine well. Because it talks about physical diseases, their causes, symptoms, and treatments. Similarly, he claims that:

﴿الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ﴾⁷

" who created you, then perfected you, then brought you in due proportion? He composed you in whichever form He willed."

Only by comprehending man's outward and inner organs can one comprehend the true meaning of these verses.⁸

According to the author of the thesis of Darira Maarif Islamia:

Imam Ghazali is the first person to have expressed his openness in this regard. The author did prior research in other books before Imam Ghazali, but he did not pay attention to the commentary. If he had researched the commentary, he would have discovered this in the tafseer of the Sahaabah

(may Allaah be pleased with them). However, despite reading the scientific commentary from the first to the fifth centuries, he did not consider these narrations to be scientific commentary because science had not progressed that much, and secondly, the interpretation was a study to understanding the Quran.⁹

Abu al-Fazl al-Mursi's view on scientific commentary

Abul Fazl al-Mursi was particularly interested in the scientific commentary. In his commentary, he stated that the Qur'an has absorbed all ancient and modern sciences, of which Allah and His Prophet (peace and blessings of Allah be upon him) are well acquainted. Then this legacy of Allah's Messenger (peace and blessings of Allah be upon him) was passed on to the great companions Abdullah ibn Abbas and Abdullah ibn Mas'ud (May Allah be pleased with them). Abdullah ibn Abbas (may Allah be pleased with him) once said, "If my camel's rope had been lost, I would have sought it in the Qur'an."¹⁰

Imam Fakhruddin al-Razi and Interpretation of Scientific Style

In his commentary, Imam Razi discusses various aspects of medical sciences, astronomy, and astrology, among other things.

Imam Zarkashi's view of scientific interpretation:

Imam Zarkashi is one of these believers. In his book *Al-Ataqanfee Uloom-ul-Quran*, he has established a special chapter titled "في القرآن علم الاولين والآخرين" which means that the Qur'an contains all ancient and modern sciences.¹¹

Imam Jalaluddin al-Siyooti and Scientific Interpretation

In favour of scientific commentary, Imam Siyooti says,

*"Everything is found in Allah's Book. As far as various sciences are concerned, the origin and problem of each and every topic is found in Qur'an. It describes strange creatures and things found in the heavens, earth, horizon, high and underground, as well as a description of the origin of creation, the names of famous prophets and angels, and the events of previous nations."*¹²

The scientific view of Imam Ibn Al-Qayyim

Imam Ibn Al-Qayyim is one of the advocates of the scientific interpretation of Qur'an. He says: "The fountains of wisdom sprout from every single letter of the Qur'an. Each of his *Surahs* (chapters) reveals the early and the latest sciences.¹³ The spirit of scientific commentary is not limited to ancient scholars; in modern times, specific and common scholars have become very intense in their interpretation of scientific tendencies. When worldly interpretation is described to the masses, it is ignored; however, when science is mixed into the interpretation of Quranic verses, heads begin to bow. This period also includes commentators who have changed the content to include

scientific information. Sheikh Tantawi Johri has compiled Commentary named 'Tafseer Jawahar-ul-Quran'. He has thrown in a lot of wonders, mysteries, and scientific assumptions.

Tahir ibn Ashur's scientific commentary theory:

Sheikh Tahir ibn Ashur is a supporter of scientific commentary. In his commentary 'Al-Tahrir Waltanveer', he stated that it is necessary to use various sciences in interpretation in order to make the meaning of the verse more interpretable and understandable, and the purpose becomes firmer and argued. ¹⁴

Ghulam Rasool Saeedi's Interpretation Trend

Ghulam Rasool Saeedi writes in support of scientific commentary, "It is not right to interpret the Qur'an in light of science." Scientific ideas are constantly evolving. We do not interpret the Qur'an in terms of science, but we do express the truth of the Qur'an through science in the sense that what science has proven now, was explained by the Qur'an long ago." ¹⁵

Among the modern supporter scholars who presented *Takweeni* verses in a modern scientific investigation style for the interpretation of Qur'an are: Abdul Rahman al-Kwiki, ¹⁶ Muhammad Mustafa al-Maraghi, Muhammad Rashid Raza, Muhammad Farid Wajdi, Jamaluddin al-Qasimi, Mustafa Sadiq al-Rafi, Muhammad Dashkari al-Dabusi, Abdul Hameed bin Baris Muhammad Ahmed al-Ghamrawi, Dr. Abdul Aziz Ismail, Hanafi Ahmed, Abdul Razzaq Nofal, Muhammad Mutoli al-Sharawi, Mahmood Aba Labez Lamnofi, Mahmood Ahmed Mehdi, Muhammad bin Saeed al-Dabal, Dr. Muhammad Abdullah Draz, Hassan al-Banna, Dr. Zaghul Najjar, Adnan Aktor Haroon Yahya, Dr. Haluk Noor Baki, Abdul Hameed Zindani, Maulana Shahabuddin Nadvi, ¹⁷ Sultan Bashir Mahmood, Tahir bin Ashur, Sheikh Mannan al-Qutan, Mohtrma Rafat Ijaz, ¹⁸ Sheikh Tantawi Johri, Muhammad ¹⁹ bin Ahmed al-Sikandrani. ²⁰

Invitation in scientific style

This is also a fascinating invitation style the Qur'aan, that it has described some of the scientific verses too. It can be said without any exaggeration that no other preaching style has the charm that the scientific verses of Qur'an have. The birth of the universe is the first event described in the scientific verses. It contains two elements; time, in which time begins, and the second place, which includes the birth of the matter. The true scientific facts about them, which are only presented ultimately by the Book of Instruction. The knowledge of the now and the hereafter has been incorporated into the Book of Allaah. No knowledge of universe is absent in it, and it contains the summay of all the knowledges. The scientific facts described in the Qur'an are not only original and eternal, but also the entire code of life for human beings till the world lasts ²¹.

According to Dr. Saeedullah Qazi, "The Holy Qur'an contains 750 verses on nature and science." These verses contain scientific observations,

theories, and principles that were known at the time.²²

Example of Scientific Style

﴿أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ﴾²³

"Did the disbelievers not observe that the heavens and the earth were closed, then We opened them? And We created from water every living thing. Would they still not believe"

Hazrat Ibn Abbas interprets this verse and says scientifically:

"Earlier, the heavens and the earth were closed, so there was no rain and no earthly production. When it doesn't rain and nothing comes out of the ground, the heavens are closed. Then Allaah opened both of them, causing rain to fall from the heavens and vegetation to sprout from the earth. The recitation is still present and will return to its original meaning. Fataq (opening) is sudden that occurs only after Rataq (closedness). Rain not only produces vegetation, but all living things are produced by water, whether it is for self-sufficiency or survival, whether direct or indirect, everything is produced by water in all conditions."²⁴

Inspiration through scientific style, to think about the universe

The Qur'an is the Book of Instruction in itself. However, it refers to the sun, moon, stars, and other manifestations of the creation of universe, which are presented as a *Ayaat e Tauheed* (verses about oneness of Allah). Man was also given a thought and a motivation to think and ponder so that he may reach the true creator through seeing these creations.

﴿الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَاقُوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ﴾²⁵

"Who has created seven skies, one over the other. You will see nothing out of proportion in the creation of the RaHman (the All-Merciful Allah). So, cast your eye again. Do you see any rifts? Then cast your eye again and again, and the eye will come back to you abased, in a state of weariness."

In the Qur'an's scientific style, man is repeatedly asked to think about the universe. This invitation style has moved man to think. Contemplation, according to Imam Bidawi, is the best form of worship:

" وهو أفضل العبادات كما قال عليه الة والسلام « لا عبادة كالتفكر » لأنه المخوص بالقلب والمخود من الخلق²⁶ .

"This is the best worship," as the Prophet (peace and blessings of Allah be upon him) said, "because it is specific to the heart, and that is the purpose of creation".

The interest in using intelligence and observation from scientific style

After considering the creative wisdom of universe, being free of all flaws and adapting to human needs, is evidence that this universe was created with great purpose.

﴿أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ﴾²⁷

" Did they not, then, look to the sky above them, how We have built it and beautified it, and it has no cracks?"

This scientific-style invitation encourages thought through logic and observation. On the one hand, he has a relationship with his Lord, and on the other, he understands the purpose of his life. Man has the ability to understand and observe in a fruitful manner, so he finds the divine recognition quickly through these verses. Man is the most important and central creature in this world.

Ibn Katheer says referring to this verse:

يقول تعالى منبها للعباد على قدرته العظيمة التي أظهر بها ما هو أعظم مما تعجبوا مستبعدين لوقوعه: ﴿أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا﴾²⁸

Allaah warns his servants of His great power (through which Allah has revealed the thing that they wonder about and deny) and says, "Can't they see the heaven above them? How did We make it and adorn it," referring to the stars, "and there is no fracture in it?"

This divine exhortation to contemplate in the universe results in nothing but shame before The Exalted Lord, and the human intellect prostrate before Divine Recognition with surprise and humility.

Types of Scientific Invitation Style

There are two types of the scientific invitation style: Firstone is observational and the other is experimental.

Observational arguments

In this Quranic style, presenting such a thing to the anti-group that every human being can arrive at the same conclusion as the plaintiff is referred to, is called an observational argument.

Because the weight present in observation is not in imitation and logical arguments, the Qur'an has frequently adopted this style to prove beliefs. following is how the Qur'anic invitation style can be described while arguing about *Tauheed*.

﴿أَمْ مَنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِي وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِأَنْتُمْ لَا يَعْلَمُونَ﴾²⁹

" Or the One who made the earth a place to settle and made rivers amidst it and made mountains for (making) it (firm), and made a barrier between two seas? Is there any god along with Allah? No, but most of them do not have knowledge."

In this verse, Allah demonstrates his ability, so that the *Tauheed* belief could be proved i.e., making the land a habitat of stagnation creating rivers and streams, as well as high mountains.

Building a barrier between the seas, who can do this all except Allah. Obviously, no one other than Allah is capable of doing so. People, however, have a low level of knowledge of *Tauheed*.

Style of Experimental Arguments

Drawing the audience's attention to past events by Qur'an through this style of preaching is called experimental arguments. This style of argument is also referred to as an inductive argument.

As an example, consider the following.

﴿أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ﴾³⁰

"Have they not traveled on earth to see how the end of those before them was? They were stronger than these in power, and they had tilled the land and had made it more populous than these have made it, and their messengers had come to them with clear proofs. So, Allah was not such as could do injustice to them, but they used to do injustice to themselves."

Look at what bad happened to the first proud nations, whether it was Aad, Samood, As'haab e Madyan, people of Loot, people of Saba or people of Pharao, they hadn't paid attention to my word and acted against my theory, and had to meet a bad ending.

Outcomes of Discussion the style of the Qur'aan is of the utmost wonder and comprehensiveness. Its style is very elegant. It is speech, not writing. There is harmony in the basic topics of the Qur'aan. The style of the Qur'aan is easy and clear. The Qur'an wishes to remind us of this scene wherever its scientific style is briefly depicted. It is not intended to describe incidental details because the Qur'an was sent down for the purpose of human guidance and instruction, and partial and incidental details are unnecessary for this purpose. The Qur'an's scientific style makes it clear that it is not primarily a book of science, nor is science directly its subject for the authenticity and originality of the Qur'aan, no statement or support is required.

If there is no consistency between the Quranic statement and scientific theory or observation, no wrong interpretation will be made but human knowledge, intelligence, and observation will be considered flawed. It will be assumed that more knowledge and research is still required to reach the Quranic reality, and current knowledge has failed to understand it.

Findings:

1. The Quran has a unique way of inviting the human heart and

mind to reflect on the observation of this universe. The compatibility of Quranic words with modern scientific research is predicated on the assumption that the relevant event has been identified. Similarly, humanity has amassed the necessary material to translate the Quranic semiotic words into the material universe.

2. Given the importance of scientific commentary, many commentators have adopted this trend to invite and inspire the next generation of believers, which has had a profound effect.

A distinguishing feature is the way in which scientific commentary presents solutions to contemporary problems in light of the Holy Quran. The new generation was frightened.



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- ¹¹Fhad bin Abdu l Rehman Bin Sulaman Al Roomi,*Atjahat Al TafseerFil Quran Al RabeAshr* (Almumlikta,AlArabiyat Al Saudhia,AlBahoos Al IlmiyaAlIftahAlDawatulArshadFI Mumlikat,1406At Taba:Al uoola1407-1986)2/557,558
- ¹²ibid: 4/40
- ¹³Shams udDeen Abu Abdullah Muhammad Al Mharoof ibn e QyamalJoza, *Kitab Al Fwaid Al Msaoq Al Aloomul Quran IlmulByan*, (Misr, Tehqeeq: Al Syed Muhammad BadrudDeen Al Nahsaani, Mutbatah Al Sahadt,1328, TabaAwal) P5
- ¹⁴Al ThairIbnAshoor, *AlTehreer Al Tanweer*, Al Daar (AL Tonsia ,Al Nashr1984)1/45
- Ghulam Rasool Shaeedi ,*Tabyanul Quran*,V4,P154
- ¹⁶Abdul Rehman Al Kwakbi, *TbaiulIstabadMsarehIstahbad*, (Beirut: Adar ulNfais,2006)P60.Is KitabprScienciTafseerprAdilaByankrtehan.
- ¹⁷Molana Muhammad ShabudDeenNadvi (1932-2002 was born Thursday 1st Rajab 1350 AH, 12 November 1931 CE in Banglore south of India.

- ¹⁸ Abdul Raheem Qadwai Professor, TehqeeqatIslami Ali Garh, ISBN 8339-2321, V 40, Shumara 2, *JadeedMustashrqueen k Mutalehat*, Tafseer, June 2021, P 148.
- ¹⁹ He is a famous supporter of scientific commentary from Egypt. His *Tafseer ul Jawaher fi Tafseer ul Qur'aan il Kareem* (1922) is not a traditional commentary but a huge commentary covering modern science. In his opinion, studying modern science is key to power and political freedom.
- ²⁰ A famous doctor of Egypt, who wrote *Kashf e Israr Al Noorania Al Qurania*.
- ²¹ Doctor, Lateef Khan "Bare Sagheer k TafseeriAdabprScienciAloom k Asraat (MuntakhibTafseeriAdabkaTehqeeqi o TajzyatiMutalah" (PHDthesis,AllamaIqbal Open University,Islamabad,2020)P232
- ²² Saeedullah Qazi, *Science kiTaleem Quran o HadeeskiRoshni me*, (Lahore: MaktabaTatheerAfkar,1988)P5
- ²³ AL-Anbiya:21/30
- ²⁴ Imam Jlalud Deen Sayooti, *Al dr Al Mansoor Fee Al Tafseer El Masoor* (Al Hiyat Al Misrya Al Kitab,1976)V.15,P247-248
- ²⁵ AL-Mulk:67/3-4
- ²⁶ Al Bezawi, *AnwaeulTanzeel o IsrarulTahweelLilBehzawi* (Misr, MatbooaDaarFrasLilNashro Al Tozeeh)2/132
- AL Behqi, Abu Bakr Ahmed bin Al Hussain, *ShobulEmaan*, Hadith No 4647(Beroot, publisher, Dar al kethab Al Ilmiya,1410) 4/157
- ²⁷ Qaaf :50/6
- ²⁸ Aban kaseer, *tafseerabnkaseer*, (Qaira, Dar ultayba, Masar 1999) 7/396
- ²⁹ An-Naml :27/61
- ³⁰ Ar-Room 30/9