

## A Brief Account for Sources of Quranic Interpretation Principles of Quranic Interpretation

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### Abstract

The Holy Quran is an Ocean of knowledge. It is not in the capacity of one person to grasp and have command on all of its aspects and interpret all its topics wholly and solely. However, it has been allowed to interpret it, but rules have been fixed for its interpretation and one cannot violate these rules while its interpretation. Numerous books have been written on 'the Principles of Quranic Interpretation' and hundreds of scholars have strived to interpret it following these rules which are mainly:

1. Quran Interpretation through Quranic Verses
2. Quran Interpretation through Hadith
3. Quran Interpretation through quotations of the Companions of the Holy Prophet (peace be upon him)
4. Quranic Interpretation through the comments of the Comrades of the Companions of the Holy Prophet (peace be upon him)

This type of Quranic Interpretation is called Tafseer-bil-Mathur (interpretation through original sources). Another type of interpretation is also prevalent which is permitted through Quran and Sunnah, which is called 'Tafseer-bil-Rai', (interpretation through contemplation). It again has two sub-types.

1. Quranic Interpretation through Intellectual Background
2. Quranic Interpretation through Spiritual Perspective

For all these types of Quranic Interpretations the exegete requires to achieve the traditional knowledge including Quran, Hadith, traditions of the companions of the Holy Prophet (peace be upon him), their comrades, all the branches of knowledge mentioned, as compulsory to acquire for an exegete, in the traditional books on 'Principles of Quranic Interpretation' and additionally, what he needs is, to have full command in the concurrent scientific knowledge also to avoid any kind of flaws during Quranic Interpretation, and also a Quranic Interpreter requires to be a shrewd writer to avoid committing mistakes or giving faulty or momentary statements during Quranic Interpretation.

**Keywords:** Quranic Interpretation, Quranic exegesis (Tafsir), Sources of Tafsir, Principles of exegesis (Usul al-Tafsir),

**Background of the Topic:**

Quran in the face of Science has ever been an interesting topic, since the time modern sciences have arisen, for those who are interested in Quran and science simultaneously. Studying modern science in the light of the miracle of Quran creates curiosity. According to a rough estimation there are more than one thousand Verses in the Holy Quran that relate to the Modern Science, but according to the calculation of DR. ADEL ELSAIE:

“There are over seven hundred Ayat in the Quran that deal with scientific facts.”

**Quran:**

The Holy Quran, being easy to understand for the learners, and being concise, is a book of fundamental rules and regulations. As on one hand it has been narrated that it has been made easy for the learners, as it is mentioned four times in the Holy Quran, that it has been made easy for those who take advice:

(i) “And we have certainly made the Qur'an easy for remembrance, so is there any who will remember? (Al-Qamar 54:17)

So the learner and the explainer of the Holy Quran require a solid background in different fields of knowledge to understand it in the true sense. Like they need the knowledge of the Holy Quran itself along with the background of the revelation of the verses, the knowledge of the Arabic Language, the knowledge of the Arabic poetry especially the old one, the knowledge of the history, etc. to comprehend and interpret the Holy Quran. As far as the claim of the Holy Quran regarding its completion is concerned, it is about the basic rules, when it says: “We have not neglected in the Register a thing.”

While studying the Holy Quran this fact is also to keep in mind that the Holy Quran is not a book to narrate scientific formulas and mathematical equations and subtleties. It is a book of basic rules. Therefore, after it has given and narrated basic rules for life and the Holy Prophet (peace be upon him), who, being the first interpreter of this book, has depicted what was necessary to elaborate, it has been left to the mankind to use their reasoning, sense, their intellect, their cognitive power, and their curiosity to discover the hidden facts regarding the entities of nature and the creation of human body. For the same reason, it has been forecast in the Holy Quran:

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

For the same reason, the Holy Prophet had been given the status to elaborate the Holy Quranic Verses so that he may explain whatever was revealed unto them and so that they might use their thinking power.

“And We revealed to you the message [i.e., the Qur'ān] that you may make clear to the people what was sent down to them and that they might give thought.”

Therefore, only those people are allowed to talk in connection with the Holy Quran who keep the Holy Quran under their study day and night and burn midnight oil in its study, who along with other necessary qualifications, have particular expertise in the study of nature which is the action of Allah Almighty, who also have special awareness in the matters of natural

phenomenon concurrently. As we know, dozens of scores of books have been written on 'the Principle of the Quranic Interpretation'. Some of those principles are mentioned below along with a few of the latest ones, which have not been given in those books.

### **Permitted Sources of the Quranic Interpretation:**

#### **1.     The Holy Quran:**

The first and foremost source of information and interpretation of the Holy Quran is the Holy Quran itself, as some of its verses interpret the others. The Holy Quran is the interpreter of itself as it is said:

“Some of its verses give detail of the other.”

A few of its examples can be found in the verses of the Chapter *Al-Fatihah*:

i. “Guide us to the straight path,”

(Quran, 2024)

If we want to know about what is the right path, we would have to turn to the Chapter 36 of the Holy Quran in which Allah Almighty says:

Indeed you, [O Muhammad], are from among the messengers, upon the Straight Path.

Quran, 2024, pp. 36: Yaseen; 3-4

It can be deduced from these verses of the Chapter Yaseen, that only the path of the Prophets of Allah Almighty is the straight path and that the same path is the path of the Last Messenger of Allah Almighty and also that this very path is the right path which has been guided to be prayed for, in the Chapter *Al-Fatihah*. And if we look into the definition of the straight path, it is the same as the definition of a straight line, i.e. “the shortest possible line between two points is the straight line.” Similar is the case with the straight path. So we can deduce, ‘It is the path which directly affiliates a man to Allah Almighty.’

#### **Straight Path:**

i.     While interpreting the Verse No: 5 of the Chapter *Al-Fatihah* Sheikh Ismail Haqqi, in his Exegesis *Rooh-ul-Bayan*, mentions,

“The Straight Path is a Metaphor from the faith of Islam and the Real Code of Life presenting as simile for the source of destination.”

There are reasons for its being guided path, one of the many reasons he has mentioned is that:

“There is no escape from being aware of Allah Almighty and being guided towards Him from the awareness of the central line free from extremes. And the purpose is to guide him to the centre.”

(Haqqi, Rooh-ul-Bayan, 1985 AD/ 1405 AH/ Vol: 1, pp. 20-21)

It is a good interpretation, because as we know the straight line between two points is the shortest possible line between two distances which is free from two extremes.

ii. In the next verse it is said:

The path of those upon whom You have bestowed favor,

The Question is who are the people which have been rewarded by Allah Almighty? The answer is found in the verse:

“And whoever obeys Allāh and the Messenger - those will be with the ones upon whom Allāh has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the

righteous. And excellent are those as companions.”

It means that all the four categories of people mentioned in this verse are the Rewarded people of Allah Almighty.

iii. Then next Allah Almighty says:

“Not of those who have earned [Your] anger or of those who are astray.”

The Question is who are the people who faced the wrath of Allah Almighty? According to the Holy Quran the answer is found in the verse No: 61 of the Chapter, 'Al-Baqarah', which in the context of Jews.

“And they were covered with humiliation and poverty and returned with anger from Allah [upon them].”

These are a few examples of '*Tafseer-ul-Quran Bil-Quran*' or interpretation of the Quran in the light of the Holy Quran. So the Holy Quran is the initial source for the interpretation of the Holy Quran. The next source for the interpretation of the Holy Quran is the *Hadith & Sunnah* of the Holy Prophet (peace be upon him) which is elaborated as under:

## **2. *Hadith & Sunnah* {Sayings of the Holy Prophet (peace be upon him) and His Way of Life}**

Second source of knowledge for the interpretation of the Holy Quran is the statements or the actions of the Holy Prophets (peace be upon him). In addition to the fact that its validity is proven by the Holy Quran itself, Hundreds of books have been written, which are available in the market today, on the authenticity, validity and efficacy of this source of knowledge. It is our confession that the thing which is ordered in the Holy Quran by Allah Almighty, is compulsory to be complied with. In the light of this conception, the commandments and sayings and actions of the Holy Prophet (peace be upon him) are obligatory to be followed as they have been ordained by Allah Almighty as compulsory to be followed. Just two of the references are given for proof, Allah Almighty says:

- i. “Indeed, We have revealed to you, [O Muhammad], the Book in truth so you may judge between the people by that which Allah has shown you.”
- ii. If we want to find out the meaning of the phrase وَلَا الضَّالِّينَ ۖ we shall have to turn to the explanation of the Holy Prophet (peace be upon him) who said:  
(Those who have earned the anger are the Jews and those who are led astray are the Christians.)”

According to *Ibn-i-Kathir*, this Hadith has been collected by *Al-Tirmadhi*.

“They are the sons of *Israil*, the Jews who used to deny the verses of Allah Almighty and used to murder the prophets of Allah Almighty, and used to disobey and exceed their limits.”

### **i. Interpretation by the Companions of the Holy Prophet (peace be upon him):**

Third source of knowledge for the interpretation of the Holy Quran is the sayings, quotations and the stance of the companions of the Holy Prophet (peace be upon him) opted by them at different occasions and situations. This is also valid because of the respect and status given to them by the Holy Quran and the Holy Prophet (peace be upon him). He told:

“Upon you is my conduct and the conduct of my guided followers.”

### **ii. Comrades of the Companions of the Holy Prophet (peace be upon him):**

These are the people who benefitted from the company of the companions of the Holy Prophet (peace be upon him). It is also counted as an authentic source of information. And its

validity is legitimated by the Holy Prophet (peace be upon him) himself. As he said:  
“The best people are of my age, then of those who will meet them, then those who will meet them.”

Its example can be found in the first Verse of the Chapter Al-Fatihah:

The word 'الْعَالَمِينَ' is plural for 'العالم' which means '*the world*'. The meaning of this verse is given by the explainer as 'every kind of creature is a world in itself, like the world of humans, the world of sea animals, the world of trees, the world of reptiles, etc.' this meaning is true in itself. However, if we see in a larger context, the word 'العالم' applies to one astronomical unit and we find gazillions of astronomical units in the Universe like that of our solar system.

Sheikh Ismail Haqqi has quoted Hazrat Ka'ab, who says:

“Countless. According to the Saying of Allah Almighty: ‘and no one knows the forces of Your Lord, except Him.’”

The quote by Hazrat Ka'ab is according to the spirit of the Holy Quran as he was an authority in the Holy Quran and great comrades of the Holy Prophet (peace be upon him) also respected him in this regard, and the latest science has also proved this fact through its researches that the worlds like our solar system are countless.

### **iii. Contemplation:**

According to the interpreter of the exegesis under research contemplation is defined as under:

“Contemplation is the consumption of the heart in the meanings of the objects to reach to the goal.”

He has also mentioned a Hadith in this connection:

“An hour's contemplation is better than seventy years' worship.”

### **Prerequisites for Contemplation:**

It is a state of mind which is achieved after going through keen observation of the objects of nature. But what type of attitude is required for a positive conclusion after contemplation? The Sheikh has mentioned some of the traits under the interpretation of the Verse, ‘And indeed, it is the truth of certainty.’ (The Noble Quran, pp. 69: Al-Haaqqah; 51) in Volume 9, page 342 of Exegesis *Rooh-ul-Bayan*, to acquire this state of mind, we require continuation of ablution, lessening in diet, remembrance of Allah and silence with contemplation in the Kingdom of the Heavens and the Earth, and through performance of responsibilities in the manner of the Holy Prophet (peace be upon him) and quitting everything except the truth and the objective, and lessening in the sleep and transformation in physical and mental condition and meditation through heart toward Allah Almighty.

Being a Muslim, he has given the traits of a true investigator in the universe and a genuine scientist. Generally, if we study the world's great scientists, they also reached the real fact by studying the Universe and the objects of nature.

### **Importance of Contemplation**

A person having a balanced thinking power is a blessing for the society because he not only steers his boat to the right path but also saves his social surrounding from leaning to extremes, like the Prophet Ibrahim (peace be upon him). He pondered deep into the creation

of the heavens and the objects of nature. In the long run, he came to the conclusion that neither this universe is without any Creator and nor it is the creation of any natural object, and said: "O my people, indeed I am free from what you associate with Allāh. Indeed, I have turned my face [i.e., self] toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allāh."

Similarly, the Holy Prophet Muhammad (peace be upon him), prior to his advent as a Prophet used to meditate and contemplate in the Cave of Hira Mountain till the Angel Jibril brought to him the Message of Allah Almighty. Therefore, meditation and contemplation have been very much stressed upon in the Holy Quran and it has been given the status of the last source of legal derivation. In this connection, the incident of Hazrat Ma'az bin Jabal is a guide line, when he was asked by the Holy Prophet (peace be upon him) as to how he would make decisions. He told that initially, he would look into the Holy Quran, then in the *Sunnah* of the Holy Prophet (peace be upon him) and in the end, he would contemplate. The Holy Prophet (peace be upon him) thanked Allah Almighty for the coordination of his messenger to the will of Allah and His Messenger.

The Holy Quran has mentioned the positive thinkers and those who contemplate in the signs of Allah Almighty as of great worth; because they have the judgment power and they can reach to the positive conclusions. Allah Almighty says:

"Indeed in that is a sign for a people who give thought."

The driving force behind all the activities and performances of mankind is thinking power. Inventions are the result of the power of thought of the scientists. Even the crimes are the result of the thoughtfulness of the criminals, though negative. It means that the activities of someone indicate someone's trend of mind.

The Holy Quran, being easy to understand for the learners, and being concise, is a book of fundamental rules and regulations. As on one hand it has been narrated that it has been made easy for the learners, as it is mentioned previously,

On the other hand, it has been declared that nothing has been left without description.

The purpose of the advent of all the prophets was also to make mankind aware of the Oneness of Allah Almighty as the single Creator of the whole Universe and whatever is in it. As far as the claim of the Holy Quran regarding its completion is concerned, it is about the basic rules, when it says:

"We have not neglected in the Register a thing."

The Holy Quran has emphasized on pondering and deep contemplation over the creation of the universe. Many times contemplation has been emphasized in different ways:

### **Contemplation is Obligatory:**

It is mentioned in the Chapter Yousuf:

"And how many a sign within the heavens and the earth do they pass over while they, therefrom, are turning away."

It is, therefore, necessary to have a deep insight over everything we pass on or study or observe. He who contemplates on the creatures of Allah Almighty, is directly connected to Allah Almighty. Therefore, he is above in rank than just a worshipper. In this connection, Sheikh Ismail Haqqi, the author of the interpretation *Rooh-ul-Bayan* has given the following comments.

“Undoubtedly, contemplation affiliates with Allah Almighty, while worship affiliates you with the reward of Allah Almighty.”

Definitely, affiliating to Allah Almighty is more beneficial to a slave than just to getting a reward from Him. So if we love Him, we mention Him with our tongues, and mentioning with tongues results in remembering Him with our hearts. In this way we get approach towards Him. Same is preached on the next page of the same Volume.

“Remembrance with the tongue associates its master with remembrance with the heart and that is contemplation in the powers of Allah Almighty, and remembrance with the heart associates with the rank of the spirit and that he recognizes reality of the things and observes the philosophies of Allah in the creature of Allah.”

Interpreting the Verse No: 195 of Quranic Chapter, Al-i-Imran, he has necessitated contemplation along with the remembrance of Allah Almighty.

“‘Never will I allow to be lost the work of [any] worker among you,’ and it is because of what it is mentioned about them, from the consistency in the remembrance of Allah Almighty in all types of conditions and contemplation in His creatures.”

Therefore, Contemplation is the fifth source that can be used to interpret the Holy Quran. The Holy Quran has emphasized on pondering and deep contemplation over the creation of the universe and the objects of nature. Because whenever we observe a product, whether we like it or it is strange to us, the next thought that comes to our mind is its producer or its manufacturer. If we are positive thinker, the precision and the perfection in the creation of everything is astonishing and amazing to us, and turns our attention to the Manufacturer, the Creator, and the Producer.

In the Chapter Saad also, it has been emphasized on mankind to be mindful:

“‘This is’ a blessed Book which We have revealed to you ‘O Prophet’ so that they may contemplate its verses, and people of reason may be mindful.”

Describing the verse Sheikh Haqqi opines:

“i.e. We descended it so that they contemplate in its signs with healthy thought, then they recognize what the apparent superior meaning is followed.

So that those having wisdom, free from the doubt of illusion, may take advice.

“Here specified the taking of advice exclusively to the wise, because the contemplation for the understanding and the taking of advice is for the occurring of reverence and particular fright in the knowledgeable.”

For the same reason, the Holy Prophet was informed that the verses of the Holy Quran are revealed on the Holy Prophet so that he may explain whatever was revealed unto them and so that they might use their thinking power.

As the base and the driving force behind every action of mankind, positive or negative, is thinking power and imagination, therefore, it has been given stress on man to utilize the same in a positive manner and in line with Quran and the *Sunnah* of the Holy Prophet (peace be upon him). It has been ordered and emphasized by Allah Almighty on human kind to delve deep into His signs, (whether they relate to the objects of nature, his own self or the Holy Quran,) and approach Him in this way. Its examples can be found frequently in the Holy Quran. Three of the examples are given below for more clarity:

1)        At the point of forbidding of the wine, and gambling He motivated the Muslims to use their thinking power to identify and evaluate its merits and demerits, and benefits and

drawbacks to decide about its invalidity.

"Thus Allah makes clear to you the verses [of revelation] that you might give thought"

That is why when many of the companions of the Holy Prophet (peace be upon him) listened to the first revelation in this regard, (although they were not directly forbidden from wine, (initially) at that very moment, they decided to quit wine.

2) While motivating Muslims to spend their riches in the path of Allah Almighty this sentence was again repeated in.

"Thus does Allāh make clear to you [His] verses that you might give thought."

It can be deduced from this sentence that the basic rules for wealth have been revealed through divine message and then it is the duty of mankind to make further researches on their own, to set up a thorough and balanced economic system for their society by making further laws and by-laws in this connection for their welfare.

This sentence is instigation for the Muslims specially, and to the mankind generally to find out the advantages and disadvantages of spending riches and hoarding of wealth respectively.

3) Comparing the seeing and the blind, admonition was given to use the power of thinking:

" Say, "Is the blind equivalent to the seeing? Then will you not give thought?"

Because the blind are not the only ones who cannot see through their eyes, but the real blind are those who do not and cannot discriminate between the right from wrong by using their insight and thinking power. For the same reason, those who do not use their hearts for contemplation are declared the real blind:

For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts.

While declaring the saneness of the Holy Prophet (peace be upon him) the addressees were advised and stirred to ponder upon this issue:

"Then do they not give thought? There is, in their companion [i.e., Muhammad (ﷺ)] no madness. He is not but a clear warner."

All these narrations explain that the Holy Quran is not a riddle which cannot be understood by a sensible person who has justified nature to ponder over facts positively. In the light of all these narrations it can be deduced that contemplation is one factor in the course of interpretation of the Holy Quran.

There are different fields of contemplation. The type of field a person would opt, he would take the same type of results just like the mathematician excels in the field of mathematics, if he thinks into any of its fields deeply. A physicist will move forward in the field of physics if he is working on it day and night. A botanist will get positive results if he is burning mid-night oil on thinking about plants and vegetation. Alexander Fleming discovered penicillin, though accidentally, but he was already working on such a type of antibacterial medicine. Similar is the case with the workers in the field of Quranic Interpretation. What outcomes do we have from which field; Sheikh Ismail has described them as under:

"Some of the cognitive said, 'contemplation even in the verses of Allah Almighty and his industries, wisdom is created from it, while contemplation in the greatness of Allah and His Power, creates life, as for in the blessings of Allah Almighty and His benevolence, creates

love,”

#### iv. Wisdom

Wisdom is the next step to the positive thinking. It is the outcome of contemplation. Wisdom is the quality which discriminates mankind from other creatures. Only a wise person can deduce good results from the statements given and can discriminate right from wrong. Therefore, wisdom is also prerequisite for the interpretation of the Holy Quran and is a mandatory factor for an interpreter to have, because, an insane person cannot be expected to be an interpreter of the Book of God. The definition of wisdom has been given by the interpreter of *Tafseer Rooh-ul-Bayan*, with reference to Imam Raghīb, as under:

“Wisdom is said to be the preparatory power for the acceptance of knowledge.”

According to Sheikh Ismail Haqqi:

“Wisdom is from the exalted sciences and the greatest of the knowledge.”

And also:

The one who recognizes Allah Almighty, is wise and although, is weak in the rest of the prevalent disciplines.”

“The greatest of the wisdom is the fear of Allah Almighty.”

As wisdom is preparatory power for knowledge and the base of all human advancement, therefore, it has been declared the most valuable factor among all the creations of Allah Almighty. Here are some of the quotes taken by Sheikh Ismail Haqqi in this regard.

#### Purpose of Wisdom:

“Wisdom is closely related to the knowledge. That is why Allah Almighty said, ‘and do not understand them except the knowledgeable.’

“As is in Mufrīdat, ‘and the meaning of, ‘for the people who see with eyes of their wisdom and take lesson, because they are clear arguments on the existence of their manufacturer.”

#### The Status of Intellect and Wisdom:

In the above context, it can be said that only a wise person can use his thinking power in a positive and result oriented way. While thinking power helps him reach a fruitful goal. Therefore, wisdom is another factor and the next step in contemplation. Therefore, humans have been admonished to be wise. He who contemplates, becomes wise.

“The knowledgeable said, ‘sense is an enlightening atom, Allah Almighty created it in the brain and kept its refulgence in the heart.”

Moreover,

And it is in the status of spirit for the heart. So every heart without sanity is dead and it is in the rank of the heart of animals.”

#### Value of Wisdom:

“It is said everything, when in excess, gets cheap, except the wisdom because when it increases it gets costly.”

#### Intellect, the Most Respected Power:

The purpose of sense is to reach the Creator through the study of His creatures. For the same reason it has greatly been honored in the Quran and the *Sunnah*. The Holy Prophet (peace be

upon him) hinted to it through his sayings which have been quoted by Sheikh Ismail Haqqi:

- i. 'Allah Almighty created nothing more respectable than the wisdom.'
- ii. "Allah Almighty did not create anything more honourable to Him than wisdom.
- iii. No one did earn anything superior to wisdom."

### **Wisdom of Momin:**

A believer is the wisest among all the people because of his closest relationship to Allah Almighty. Therefore, his cognitive power is far ahead of the rest of the creatures. He is the best among intellectuals, psychologists, psychiatrists, sociologists and scientists. And, therefore, he sees through his wisdom what others do not see. Sheikh Ismail Haqqi has mentioned this fact in the following words:

"Saying of the Holy Prophet (peace be upon him) 'beware of the insight of the Momin, because, he sees through the refulgence of Allah Almighty."

Those who follow their ancestors blindly and do not use their sense for the innovation of their thinking power, ideas, and beliefs, are discouraged. This type of people is declared as deaf, dumb, and blind because of not utilizing their rational power:

"Deaf, dumb and blind, so they do not understand."

They have also been declared as the worst animals as they have no sense at all.

### **3. Knowledge and Wisdom:**

According to the Holy Quran, Quranic similes and metaphors are understandable only by those who are the knowledgeable.

"And these examples We present to the people, but none will understand them except those of knowledge."

The reason for superiority of man over other creatures is rationality. It has the quality to increase and decrease. Humans are assessed and valued through their logical reasoning. Entrusting of responsibility and even the dependence of reward and punishment also rest on the basis of sensibility and the ability to perform responsibility entrusted to the particular person. An insane person is not expected to perform any kind of responsibility. Similarly, those who do not recognize their Lord, despite studying Science & Philosophy, cannot be kept in the category of the wise, because despite being well aware, they are indifferent to their responsibility to their Lord and the Public.

"Then is it to this statement that you are indifferent. And make [the thanks for] your provision that you deny [the Provider]?"

Two words are used in Islam for rationalism and wisdom, *'Aql'* and *'Hikmah'*. Those who use these qualities are considered superb and superior among others.

Wisdom has very close relationship with *'Taqwa'* which means 'piety'. The more the pious a person is, the more the sagacious he would be and it is vice versa. The more the sagacious a person is, the more *Muttaqi* or pious he would be. Knowledge, rational thinking and piety are interrelated to one another. According to a quotation of the Holy Prophet (peace be upon him) 'The topmost of the sagacity is the fear of Allah Almighty'.

For the interpretation of the Holy Quran too, one needs to be wise and rational thinker. Time and again, Quran has stimulated man to use his rationale and man has been stimulated to use his 'Aql' (logical reasoning) forty nine times in the Holy Quran in different ways. Only the

question 'أَفَلَا تَعْقِلُونَ' has been used fifteen times at different places in the Holy Quran which means "Have you then, no sense?".

The phrase "لَعَلَّكُمْ تَعْقِلُونَ" has been used eight times in the Holy Quran, which means "So that ye may understand". Its example can be found in the Verse:

. "And He shows you His signs that you might reason."

The objects of nature are also inviting for contemplation and research only to those who have the power of understanding and wisdom. Verse No: 164 of the Quranic Chapter Al-Baqarah is also an indicative of the fact that the panorama of the Universe is a sign of Allah Almighty for those who use reason:

"Signs for a people who use reason."

He has been given the ability to seek, discover and know the unknown things.

"And Allāh has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and hearts [i.e., intellect] that perhaps you would be grateful."

But with all that ignorance and being devoid of any sense, he had been given the dynamic force to learn through six senses including his inner self, like keen observation, listening, understanding and evaluating power, etc. After creating him, He did not quit him helpless, rather equipped him with sources to perceive and acquire knowledge.

Man is not the creator of anything of the objects of nature or anything like the revelation of Allah Almighty as Quranic verses, but he is able to understand it through listening it, through using his observation and the power of contemplation. He said, 'We have made the Quran easy for getting advice, Is there anyone who may learn through observation.' One Factor for human beings' given dignity over the rest of the creatures is the same quality, i.e. the ability to seek knowledge.

### **Purpose of Seeking Knowledge:**

With reference to the Holy Prophet (peace be upon him) it is narrated:

"He who seeks knowledge, not intending with that happiness of Allah Almighty, does not seek it except to achieve the worldly purpose, will never find the aroma of the Paradise."

### **Beneficial Knowledge:**

"It is narrated that Allah Almighty revealed to the Prophet Dawud (peace be upon him), 'O Dawud! Learn the beneficial knowledge!' he said, 'O my Lord! What is the beneficial knowledge?' He said, 'that you recognize My Majesty, My Greatness, My Magnificence and My Distinctive Authority on everything.'"

It means that the knowledge can be divided in just two categories, i.e. the beneficial and non-beneficial knowledge. The sciences, through which we are able to get the benefit of getting closer to Allah are beneficial, whether they are scientific fields, or social fields of knowledge. On the other hand, the knowledge which does not guide us the straight path to Allah Almighty, is non-beneficial and is able to be quitted.

### **Human Knowledge is Limited:**

Allah Almighty has declared that human knowledge is limited:

"And you [i.e., mankind] have not been given of knowledge except a little."

All the above mentioned quotations refer to the importance of knowledge in connection with the awareness of Allah Almighty and in the understanding of the message of Allah Almighty. Humans can seek knowledge only with the wish of Allah Almighty. At the same time whatever knowledge and information man gets, or discoveries he makes, it is just with His permission, as He has mentioned in the verse 'the Chair':

"And they encompass not a thing of His knowledge except for what He wills."

Till He educated Adam (peace be upon him) the features of everything in comparison to the angels.

### **Status and the Rank of the Knowledgeable:**

The quality of curiosity and the acquisition of knowledge was kept in his nature. And the more knowledge, one gets, the more respectable one is in the eye of Allah Almighty:

"Allah will elevate those of you who are faithful, and 'raise' those gifted with knowledge in rank."

Only the scholars can understand similes and metaphors narrated in the Holy Quran. Who are the scholars? These are the people who make researches and discoveries and delve deep into the ocean of enigma of nature. They dedicate and spend their lives in the seeking of knowledge and thus try to reach Allah Almighty.

"And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge."

The creation of the heaven and the Earth, Metamorphosis of colours and languages of human beings is also the indication of His signs for those who are investigators and scientists. It means that those scientists who make researches in the universe are better able to understand the Quranic Verses than a man in the street.

"Of all of Allah's servants, only the knowledgeable 'of His might' are 'truly' in awe of Him."

v. **Zikr**: another word for knowledge, used in the Holy Quran is, 'Zikr' (ذكر), which means, 'to remind', to memorize. Zikr is also used in the sense of Quranic verses and just in the meaning of knowledge in addition to five prayers and Juma'h prayers.

Those who work on a subject day and night and have expertise on that particular subject are declared Masters in that subject. They become the focus of attention of the public for guidance in that subject and Allah Almighty has also taken them into account for the people to seek guidance.

"So ask the people of the message [i.e., former scriptures] if you do not know."

Man has been given the ability to seek, discover and know the unknown things.

One Factor for human being given dignity over the rest of the creatures is the same quality of humans as they can enhance their capabilities through seeking knowledge. Allah Almighty says:

"And We made him hearing and seeing."

To seek knowledge through his senses to disburse and preach knowledge through his tongue and activities is man's inborn ability because of which he has developed and taken himself out of Stone Age towards the modern era of science and technology. But knowledge is not his personal or inborn property. He has sought this knowledge through his five senses contemplation and experiments. He has been instigated, motivated and advised to utilize his five senses to seek knowledge to be able to have the awareness of Allah Almighty saying

It is natural phenomenon that we see some kind of fascinating industry, our attention turns to the grandeur of the industrialist. And when the general public is being invited to observe the realm of the heavens and the earth, they are being invited to remember its Manufacturer, who is definitely Allah Almighty. They are being advised:

“Remember Me; I will remember you. And thank Me, and never be ungrateful.”

### **Scientific Knowledge;**

Scientific knowledge is another component which is required by a researcher in Quran.

“And in the creation of yourselves and what He disperses of moving creatures are signs for people who are certain [in faith].”

In this regard, the author of ‘*Rooh-ul-Bayan*’ in Vol: 8, p. 435 considers the word ‘certain’ as knowledge, which is above the status of cognition and perception, because knowledge is the final stage of the process of cognition and perception. Cognition relates to the mental process of the information acquired through perception. While perception is linked with the senses, physical or mental. On the other hand, knowledge is final stage of information, might be after experiments or after the status of belief in any way.

And obviously, knowledge got through experiments and proved through experiments is the scientific knowledge, which cannot be disproved through verbal communication. As Allah Almighty says:

“They want to extinguish the light of Allāh with their mouths, but Allāh will perfect His light, although the disbelievers dislike it.”

Therefore, scientific knowledge is also utmost necessary for an interpreter of the Holy Quran. Scientifically proved information coordinates us to the Holy Quran and affiliates us to Allah Almighty. A true interpreter of the Holy Quran Always keeps himself abreast of the concurrent scientific information.

### **vi. Belief:**

The Holy Quran has depicted three stages of belief: i.e. ‘Ilm-ul-Yqeen’, Ain-ul-Yaqeen and Haqq-ul-Yaqeen

As belief has three steps, i.e. the belief of knowledge, the belief of observation, and the belief of reality. Similarly, in the scientific method asking questions is the initial step in the scientific research and evidently, it relates to the cause and effect which is an apparent knowledge. The next step is keen observation which starts from making a hypothesis. It can also be termed as theoretical knowledge. And the last step is the experimental process. When something is proved on the whetstone of experiment, we call it a scientific law or a proved fact.

It means that a Quranic interpreter works harder by utilizing his confirmed knowledge than merely putting to work, his cognition or perception; although both are helpful in stepping up opinions.

One way to analyze and evaluate the authenticity and validity of the sayings of the Holy Prophet is to analyze and assess it on the whetstone of scientific research as well. Its example can be found in the following Hadith.

“When a housefly drops into the meal of anyone of you, dip it and then take it out, because it has disease in one of its wings, and remedy in the other.”

When the fly was observed under microscope it was found correct that it has disease germs

under its left arms and antibiotics under the right feather.

According to Scientific research,

“Among the diseases spread by the house fly are Anthrax, Cholera, Conjunctivitis (epidemic), Diphtheria, Dysentery, Food poisoning, Leprosy, Poliomyelitis, Trachoma, Tuberculosis, Typhoid fever and Yaws.”

This fact is mentioned in an article written by Rehab Mohammed Atta under the topic “Microbiological Studies on Fly Wings” published in World Journal of Medical Sciences”

That infectious diseases kill at least 17 million people annually. And that in this connection, Bio-Scientist Ms. Joanne Clarke conducted a research experimenting the flies’ resilience to combat the deadly bacteria in 2002.

“The cultivated plates on nutrient agar media and potato dextrose agar media demonstrate both bacterial and fungal growth for the left wings extract plates however there were no bacterial or fungal growth for the right.”

He has also mentioned another researcher Aj-Taili et al from the department of Medical Microbiology, Qassim University in Saudi Arabia, with similar experimental outcomes. He has also given the quotation of Professor Juan Alvarez Bravo at the University of Tokyo,

“Soon we will witness a rapid treatment for many diseases, which consist of extract from flies.”

We come to the conclusion that perfect scientific knowledge, increase our faith in the Holy Quran and affiliates us to our religion more firmly. Therefore, it is utmost necessary for an interpreter of the Holy Quran to have command over scientific subjects, to comment on this divine book with precision.

### **Conclusion:**

In the light of the above mentioned rationale we are able to assess the validity and compulsion of the prerequisites for the interpretation of the Holy Quran for an interpreter. The basic sources of the Quranic interpretation as are mentioned in the beginning is the Holy Quran, the sayings and the actions of the Holy Prophet (peace be upon him), the sayings and the actions of the companions of the Holy Prophet (peace ne upon him), the quotations of the successors of companions of the Holy prophet. These sources have been discussed in detail by the scholars and the saints of the Ummah of the Holy Prophet (peace be upon him), therefore, for there brevity has been taken into consideration, in discussing them here. For the modern age it was necessary to highlight the present day requisites for the Quranic exegesis exclusively along with the traditional requisites which have already been discussed in great details by the previous scholars and saints and almost every researcher on the exegetic literature throws light on this topic. Additionally, contemplation, wisdom, sanity and scientific knowledge, etc. are also necessary to be equipped with for an interpreter of the Holy Quran, which have been given a little bit lengthy space in the article.

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