

## *Geographical Coherence in the Holy Qur'an*

Nadia Mumtaz

Ph.D. Scholar, Department of Islamic Studies,  
Government College University, Faisalabad, Pakistan

Email: [nadiamumtaz93@yahoo.com](mailto:nadiamumtaz93@yahoo.com)

DOI: 10.33195/journal.v4i02.279

### **Abstract**

*The present article defines coherence in the Holy Qur'an, expounding differences among the exegetes about existence of coherence in the Holy Qur'an. Advantages of coherence in the Holy Qur'an are highlighted. Details about three phases of coherence are furnished, focusing on their representative books. Dimensions of coherence in the Holy Qur'an are discussed in the treatises of the earlier authors generally & in the works of the modern exegetes especially in "Al-Taṣwīr-i Fannī fil Qur'an" by Sayyid Quṭab as proof of an artistic coherence in the Holy Qur'an, in "Tafhīm al-Qur'an" by Maulānā Maudūdī as proof of thematic coherence in the Holy Qur'an & in "Sīrah-i Rasūl" by Ṭāhir al-Qādrī as proof of aesthetic coherence in the Holy Qur'an. Then the geographical coherence in the Holy Qur'an is discussed. Various kinds of geographical coherence-explicit, implicit & the most Implicit-are differentiated from coherence in verses & in chapters. The methodology adopted is perfectly in line with the other exegetes of the recent time. Then, geographical coherence in a few chapters of the Holy Qur'an is discussed in detail. In the footnotes, maps which have already been prepared by the modern Sīrah writers, are cited to strengthen the idea of geographical coherence in the Holy Qur'an.*

**Key Words:** Coherence in the Holy Qur'an, Thematic Coherence in the Holy Qur'an, Artistic Coherence in the Holy Qur'an, Geographical Coherence in the Holy Qur'an.

### **Introduction:**

Coherence in the Holy Qur'an is as an old phenomenon as is the Holy Qur'an itself. Divinely inspired verse order, the Holy Prophet ﷺ's meticulous care to preserve this sequence, the companions' strivings to maintain it and the subsequent generations' ample allegiance to it lend unequivocal testimony to concept of Coherence in the Holy Qur'an. 'Allāmah Farōzābādī (d.817H) defined *Naẓm* (Coherence) as "to link or to connect". *Naẓām* is the thread that passes through the beads.(n.d. Entry: *Naẓm*)<sup>1</sup>. *Ibn-i -Manẓūr* (d.711H) gives etymological explanation of *Naẓm*. (1992, Entry: *Naẓm*)<sup>2</sup>. Synonyms for Coherence in Arabic are "Naẓm", "Rabṭ", "Tanāsuq", "Tawāfuq" & "Tanāsub".

## Advantages of Coherence in the Holy Qur'ān:

1. With coherence, *the Holy Qur'ān* gets easy to comprehend. Being a divine book, *the Holy Qur'ān* contains rule of law which is hard to master without coherence. Context of verses must be kept in mind if one desires to seek guidance from *the Holy Qur'ān*.
2. *Farāhī* says, "Difference in interpretation of *the Holy Qur'ān* occurs, if one ignores coherence. If thematic unity is maintained, no one can deviate or go astray. Every point would have been unanimously agreed upon."<sup>3</sup>
3. Beauty of any written work lies in its coherence. The whole has one extra quality than its parts and coherence lends the whole that quality of symmetry and harmony.
4. *Nöldeke* –in his essay, "*The Qur'ān*" written under "*Muhammadanism*" in *Encyclopedia Britannica*, Charles J. Adams- in his essay, "*The Qur'ān*" in *Encyclopedia of Religion*, William Mure in "*The Life of Muhammad*", Thomas Carlyle in "Hero and Hero Worship" and F. Buhl in his translation of the *Holy Qur'ān* criticized *the Holy Qur'ān* for its non-coherence<sup>4</sup>. By endorsing coherence, their propaganda can be ended.
5. The current sequence of the verses is divinely inspired (as is suggested by internal evidence of *the Holy Qur'ān* and by sound traditions of *the Holy Prophet* ﷺ) which manifests subtle and sublime plan working behind apparently dispersed thoughts. Hence, there must be coherence in *the Holy Qur'ān*.
6. The greatest testimony to coherence is the belief of those to whom *Allāh*, the Exalted, has dawned the understanding of coherence.

## History of Coherence in the Holy Qur'ān:

There is evolution in coherence theory from its inception to date. It has three phases.

### (a) First Phase (From 1<sup>st</sup> to 5<sup>th</sup> Century):

- (b) Till 5<sup>th</sup> century, the coherence is directed to "*Balāghah*" (comprehensiveness). Many scholars wrote on this topic.

(1) "*Naẓm al-Qur'ān*" by *Abū Uthmān*, 'Amar bin Baḥr Al-Jāḥiz (d.255): It was on literary and communicative aspects of *the Holy Qur'ān*. It is the first book on coherence in the *Holy Qur'ān* wherein he writes, "Each and every part of *the Holy Qur'ān* is coherent like rosary of beads and queue of people"<sup>5</sup>.

(2) *Sheikh Abū Bakar Nishāpūrī* (d.3264): He was the first one to write on it. Not only did he raise question about coherence but also criticized scholars in Baghdad who were ignorant of coherence<sup>6</sup>.

(3) *Qāzī 'Abd al-Jabbār Asad Abādī* (d.415H): He gave it a form of an art highlighting superiority of the whole due to coherence to its partial components.

(4) “*Dalā’il-i A’jāz*” by ‘*Abd al-Qāhir Jurjānī* (d.471H): Jurjānī was the founding father of science of “*Blāghat*”, who discovered new orientations in *Qur’ānic* studies. Repudiating *Naẓm al-Dīn*’s “Theory of Deterrence”, he proved *the Holy Qur’ān* to be a miracle of *the Holy Prophet ﷺ* due to its coherence<sup>7</sup>.

### Concept of the Early Exegetes Regarding the Coherence in *The Holy Qur’ān*:

- (i) Early exegetes found limited coherence up to a few verses, for example, they opined that the first verse is incomplete and the second is complementary<sup>8</sup>.
- (ii) Sometimes it is conjugated with the former, because it repeats or reiterates concept in different ways, the second is brief or non-elaborative than the first<sup>9</sup>.
- (iii) Sometimes, it came as an exception of first or as gist of the first or as an argument, example, objection or explanation of the former<sup>10</sup>.
- (iv) In *Paring (Qrīn)*, two verses are paired using synonyms or antonyms among them<sup>11</sup>.
- (v) *Shah Walī Allāh* opined that sometimes coherence is found in the start and ending. *Qur’ān*, being a royal message, its chapters are letters which must have coherence, for example, “*Āl-i Imrān*” ends on exhortation of piety, while “*Al-Nisā*” starts with address to the pious<sup>12</sup>.

### (c) Second Phase (6<sup>th</sup> to 10<sup>th</sup> Century) Successor Exegetes:

- a. After preliminary stage, spanning 5 centuries, coherence in *the Holy Qur’ān* has attained the form of an art. It assumes the form of basic principle of science of exegeses. Though a part of *A’jāz al-Qur’ān*, (*Miraculous Nature of the Holy Qur’ān*), *Naẓm-i Qur’ān* became focal point of the authors who wrote separate books on it.

(1) “*Maḥāṭib al-Ghā’ib*” by *Imām Fakhr al-Dīn Muḥammad Bin ‘Umar Bin Ḥussain Rāzī* (d.606H): It highlights inter-verses and inter-chapter coherence in *the Holy Qur’ān*, describing many reasons for coherence in *the Holy Qur’ān*; because, he considered incoherence a blot on *the Holy Qur’ān*. Moreover, he asserted their multi coherent links.

(2) “*Al-Burhān fī Manāsbāt-i Tartīb-i Suwar al-Qur’ān*” by *Ibn-i Al-Zubair Thaqafī* (d.708H): It is praised by *Suyyūṭī*, *Zarkashī* and *Buqā’ī* in their respective books. In preface to this book, he gave two reasons for

coherence. Firstly, *the Holy Qur'ān* enjoins on reader to ponder (perhaps over coherence). Secondly, the Qur'ānic sequence is divinely ordained and not in “Descending Order”, which bears out presence of coherence in *the Holy Qur'ān*<sup>13</sup>.

(3) “*Al-Burhān fī ‘Ulūm al-Qur’ān*” by *Imām Badr al-Dīn M. Bin Buhādur Zarkashī* (d.794H): *Zarkashī* reserved a chapter as “*Ma’rafat Manāsbāt Bain al-Āyāt*”, wherein he prefers exegeses based on coherence in the Holy Qur’ān, whether literal or metaphoric meanings are adopted<sup>14</sup>.

(4) “*Tabṣīr al-Raḥmān wa Taisīr al-Mannān*” by “*Allāmah Makhdūm Mahaimī* (d.825H): It is a complete coherent exegesis of *the Holy Qur’ān*. Unique in features, the exegesis explains the central theme of the chapter briefly in commentary of *Bismillāh*. He himself claims to have explained the coherence of phrases and verses in such a beautiful way as was unimaginable by others.

(5) “*Naẓm Al-Durar fī Tanāsb al-Āyā’ wa al-Suwar*” by *Imām Burhān al-Dīn Abū al-Ḥassan Ibrāhīm bin ‘Umar Al-Buqā’ī* (d.885H): It starts with assertion of coherence in the Holy Qur’ān<sup>15</sup>.

(6) “*Kitāb al-‘Ijā’ib*” by *Kirmānī*: In chapter “*Al-Ṣād*”, he asserts that *the Holy Qur’ān* being remembrance starts with it and also ends with the same assertion that it is remembrance for both the worlds.

(7) “*Al-Kashhāf*” by *Zamakhsharī* (d.538H): He found coherence in the beginning and ending of some verses, e.g., “*Al-Mauminūn*” starts with declaration of success of the Muslims, while it ends on the defeat of the infidels. Hence, by setting contrast, he established coherence.

(8) “*Al-Ittiqān fī ‘Ulūm al-Qur’ān*” by *Jalāl al-Dīn Suyyūṭī* (d.911H): It is an encyclopedia on Qur’ānic science. Chapter 62 of this book is on coherence wherein the history and evolution of coherence is described. *Suyyūṭī* throws light on the importance of coherence; enlists the similar books on the topic by his predecessors and contemporaries; enumerates five causes of coherence, especially in the early three chapters; describes his methodology; narrates the kinds of coherence with examples; draws similarities in the beginning and ending of the chapters, making the best use of his predecessors’ knowledge<sup>16</sup>.

(9) “*Isrār al-Tanzīl*” by *Jalāl al-Dīn Suyyūṭī* (d.911H): It is a comprehensive book, throwing light on coherence within verses and within chapters of the *Holy Qur’ān*. Moreover, it incorporates the reasons for miraculous nature of *the Holy Qur’ān* and approaches of eloquence. Its gist is available in the form of a book entitled “*Tanāsuq fī Durar fī Tanāsib-i Sūwar*” by *Jalāl al-Dīn Suyyūṭī* (d.911H).

(10) “*Tanāsuq fī Durar fī Tanāsib-i Sūwar*” by *Jalāl al-Dīn Suyyūṭī* (d.911H): It is a compendium or epitome of *Jalāl al-Dīn Suyyūṭī’s* book entitled “*Isrār al-Tanzīl*”.

### (c) Third Phase (13<sup>th</sup> to 14<sup>th</sup> Century) Contemporary Exegetes:

This is most important phase. Variety of books have been written in this phase:

(1). “*Bayān al-Qur’ān*” by *Maulānā Ashraf ‘Alī Thānvī* (d.1362H): It throws light on coherence. Though this exegesis is known for its mystical approach, yet the special pain is taken to express links among the verses of *the Holy Qur’ān*<sup>17</sup>.

(2) “*Sabīl-i al-Nijāh*” by *Maulānā Ashraf ‘Alī Thānvī* (d.1362H): It is a short treatise on coherence in *the Holy Qur’ān*<sup>18</sup>.

(3) “*Sabq Al-Ghāyāt fī Nasq al-Āyāt*” by *Maulānā Ashraf ‘Alī Thānvī* (d.1362H): It is written exclusively to establish coherence in *the Holy Qur’ān*. It contains discourses on coherence in separate sub chapters from chapter “*Al-Fātiḥah*” to “*Al-Nās*” with reference to sources and contexts<sup>19</sup>.

(4) “*Al-Durrar al-Mathūrāt fī Rabṭ-i Suwar wal Āyāt*” by *Maulānā Hussain ‘Alī Wāḥ Bachrān* (d.1362): He pondered on different exegetical topics for more than 40 years. His lectures on commentary of *the Holy Qur’ān* are recorded by his disciples *M. Nazar ‘Abbās Shāh*, and *Maulānā Ghulām Allāh Khān* entitled “*Jawāhir al-Qur’ān*” which are replete with discussion on coherence of both verses and chapters<sup>20</sup>.

(5) “*Balghat al-Ḥirān fī Rabṭ-i Āyāt al-Qur’ān*”: It comprises of full length discussion on coherence of separate chapters.

(6) “*Al-Anbiyā’ al-‘Azīm*” by *Dr. ‘Abdullāh Drāz* (d.1958H): It contains a comprehensive discussion on coherence in *the Holy Qur’ān*. The author is of the view that before pondering over the coherence among verses, one should focus on thematic unity of the whole chapter to find out links between “the parts” and “the whole”, after which the whole chapter and all its parts be described proving *the Holy Qur’ān* as a compact and coherent message of the Lord, *Allāh*.

(7) “*Nazm al-Qur’ān*, A Commentary of *the Holy Qur’ān* by *Ḥamīd al-Dīn Fārāhī* (1280-1349H): *Ḥamīd al-Dīn Fārāhī* is a real genius about whom one can conclude that he found the concept of coherence brick and left it marble. Commenting on thematic unity of chapters, he opines that every chapter has central idea or theme around which all other points revolve. This theme serves as thread that gives scattered pearls the form of rosary. Theme converts multiplicity of ideas into unity of thought. For him coherence is the foremost quality for understanding divine message. To explain coherence of *the Holy Qur’ān*, he wrote three books. He differs from the earlier writers in concept of coherence, since his predecessors had the narrow idea of it considering it merely a link among verses, while to *Ḥamīd*

*al-Dīn Fārāhī*, it essentially comprises of three things, 1) link, 2) order 3) unity and compactness<sup>21</sup>.

(8) “*Tadabbur-i Qur’ān*” by *Amīn Aḥsan Iṣlāhī* (1906-1997): This exegesis is typically written to establish coherence in *the Holy Qur’ān*: as the order of verses is directed by *Allāh*, it must not be devoid of coherence. He starts every chapter with explanation of central theme of it. Brief description of human geography of verses and motifs of chapters are preceded by detailed discussions on coherence of verses. In preface to his exegesis, he holds, “The wisdom of *the Holy Qur’ān* lies in its coherence which is a key to solve riddles and end controversies, because coherence leads to one destination. Variants are not possible in case one accepts the fact of coherence in *the Holy Qur’ān*.” He presents four principles of exegesis among which one is coherence. Unequal length of chapter is clear proof of its coherence. *The Holy Qur’ān* has two aspects: apparent and hidden. He divides *the Holy Qur’ān* into seven groups, highlighting their coherence. Sometimes two chapters are paired like spouses. “*Al-Fātiḥah*”, is an exception which is indeed preface to the whole *the Holy Qur’ān*<sup>22</sup>.

(9) “*Mubādi’-i Tadabbur-i Qur’ān*” by *Amīn Aḥsan Iṣlāhī* (1906-1997): The book dilates *Amīn Aḥsan Iṣlāhī’s* concept of coherence in *the Holy Qur’ān*; furnishes all the principles he observed while writing his exegete, “*Tadabbur-i Qur’ān*”<sup>23</sup>.

#### “*Al-tasvīr-i fannī fil Qur’ān*” by *Sayyid Quṭab*:

It describes Artistic Coherence in *the Holy Qur’ān*; highlights fine arts, parables, similes, metaphors, pen pictures, *Qur’ānic* scenes, sensual imagery, dramatic effect, intuitive effect *the Holy Qur’ān* caused on the reader, etc. In preface, he intends to expose principles of the scene making described in the *Holy Qur’ān*.

*Sayyid Quṭab* Presents Proof Of An Artistic Coherence In The Holy Qur’ān: Chapter “*Al-Muzammal*”, presents pen pictures of holocaust, of Doom’s Day. Keeping religious and juristic importance of *the Holy Qur’ān* apart for a while, he cast a glance on *Qur’ānic* verses, as specimen of fine arts and proverbs that *the Holy Qur’ān* uses this coherence to describe past and future events, enchanting and dreadful incidents, mundane and divine situations alike. He names it artistic picturing. Using the dramatic terminology, he elaborates it.

(a) Fantastical and fanciful are described in terms of senses, for example, the impossibility of infidels to enter paradise is explained with two scenes in “*Al-Ā’rāf*”, V-40: a camel passing through a hole of needle and cleaving apart of celestial sky.

(b) Feelings are personified, for example, the disbelief is personified as a man standing on bank of a ditch in “*Al-Ḥajj*”, V-11.

(c) The *Holy Qur'ān* presents dynamic round, three dimensional characters not flat, two dimensional characters, for example, in “*Al-Hijr*” 14-15, infidels are shown to climb the open doors of sky.

### One Verse Coherence:

(1) *Sayyid Qutab* finds picturesque quality in past events, for example, in the chapter, “*Al-Akhzāb*, all the movements of war- sensuous, personal, hidden & apparent- are described.

(2) The *Holy Qur'ān* presents ideal events, for example, in “*Al-Qalam*” V-17 to 32, a tale of people of garden, and in “*Al-Baqarah*” V-32 to 42, the narrative of the man of the two gardens are described. Sometimes, it presents real events, for example, pen picturing of an account of *Prophet Ibrāhīm and Prophet Ismā'īl* in “*Al-Baqarah*” V-127 to 129, the Deluge of *Prophet Nuḥ's time* in chapter “*Hūd*” V-41 to 43 are presented. These events can be staged in the dramas.

(3) Pen paintings of the Doom's Day in “*Al-Qamar* (The Moon)” V-6 to 8, & in chapter “*Ibrāhīm*” V-42 to 43, of mirth as described in discussion of dwellers of heaven and hell in “*Al-Zumar*” V-71 to 75, are dynamic.

(4) The *Holy Qur'ān* applies imaginative flight of fantasy, personification of fear and glad tiding in chapter “*Hūd*” V-47, while incarnation of evils and sins are personified in “*Al-An'ām*” V-46 as human beings.

(5) Combination of an imagination and personification is also found, for example, in chapter “*Al-Anbiyā*” V-18, the truth is shown as a cannon hurled on falsehood to prove attributes of *Allāh*.

### Kinds of Coherence:

He described kinds of coherence:

(1) Constructive one word explanation which causes structural coherence in sentences. The predecessors had written much on it. One group is compared with the other, for example, in chapter “*Al-Sajdah*” (V 26-27) living with the dead and in “*Al-Ghāshiah*” (V 1-16) bounties showered on the Good are contrasted with the chastisements inflicted on the Sinners.

(2) Vocal harmony and musical coherence which could not be explained but easily felt. Ending are like rhythm of music. Musical quality of “*Al-Dhuḥā*” and “*Al-Ādiyāt*” is highlighted. Ending creates symphony; meters are like strophe and anti-strophe.

(3) Rhymed coherence, that is ending of various verses matches, for example, the word “*Rab*” is used where training is described and the word “*Allāh*” is used where divinity is described.

(4) Objective coherence gives objective continuity to *Qur'ānic* verses. In “*Al-Naḥal*” (V -80) things used for protection are bracketed together, for example, the houses and tents made from skins of animals, from their wool, silk, hair- all belong to one category.

(5) Photographic coherence which makes *Qur'ānic* verses look picturesque and pen painting as if one were watching movie, for example, the scene of drink preparation in “*Al-Naḥal*” (V 68-89). The time of picturing is important. Some images are too fast, for example, in “*Al-Kahaf*” (V -45) in three sentences, descent of water, taking birth of plants and their subsequent growth with different phases are described. Some are too slow, for example, in “*Al-Rūm*” (V-48) same process is described in slow pace.

### One-Scene Coherence:

1. Cinematographic Coherence (Scene Making): *Qur'ānic* Cinematography is highly purposeful. The description of scenes has religious and artistic importance. In “*Al-Ā'rāf*” (V59-72) *Qur'ānic* narratives involve the Prophets, then, reach down to the *Holy Prophet* ﷺ who repeats prophetic message before infidels displaying artistic beauty. Accounts of *Prophet Ādam and Eve* in “*Al-Ā'rāf*” (V11-25)<sup>24</sup>, of *Prophet Sulaimān* in “*Al-Anbiyā*” (V78-82) and of *Jesus* in “*Al-Mā'dah*” (V 116-118) all have artistic endings.
2. Artistic Qualities of Scenes: Variation in description of scenes, in modes, intervals, events, feelings and personals are dealt with artistic expertise in *the Holy Qur'ān*. The stage of *the Holy Qur'ān* is the whole universe, for example, in “*Al-Kahaf*” (V -17) “the sun moves right word and left word from the cave of sleepers.” Feelings of Mary with different situations are described in “*Al-Maryam*” (V 16-34) graphically. Characterization is excellently delineated in *the Holy Qur'ān*, for example, *Prophet Mūsā* as sorrowful leader in “*Al-Qiṣaṣ*” (V 15-19); *Prophet Ibrāhīm* as a humble person in “*Al-An'ām*” (V 76-80); *Prophet Yūsūf* as sagacious person in “*Yūsūf*” (V 24-55); *Prophet Ādam* as a man in “*Tāḥā*” (V 120); *Prophet Sulaimān and Balquīs* as archetype of a man and a woman in “*Al-Naḥal*” (V 20-44) are presented.
3. Perfect Human Specimen: The *Holy Qur'ān* also presents perfect human specimen. The helplessness of man in “*Yūnūs*” (V-12); weakness in faith in “*Al-Ḥajj*” (V 11); cowardice in “*Al-Anfāl*” (V -6); hypocrisy in “*Al-Taubah*” (V -127); man's quarrelsome nature in “*Āl-i 'Imrān*” (V -66), man's patience in “*Al-Baqarah*” (V -156) are excellently shown.
4. Even doctrines are explained artistically with intuition, for example, intuitive discourse in “*Al-Ṣād*” (V 5-7); divinity in (V 59-64); and resurrection in “*Abasa*” (V 17-32) are presented<sup>25</sup>.

“TAFHĪM AL-QUR'ĀN” BY MAUDŪDĪ, ABŪ AL-‘ĀLĀ, MAULĀNĀ (D.1979):



In preface to “*Tafhīm al-Qur’ān*”, idea of coherence in *the Holy Qur’ān* is explained by *Maulānā Maudūdī*. Stages of Islamic movement, phases of the Holy Prophet ﷺ’s call are shown harmonizing each other. Exposing drawbacks of topical arrangement of verses, or symmetry based on descent sequence of *the Holy Qur’ān*, he points to spiritual nutrition of man, to requisite of Islamic movement and to beauty of repetitive style of *the Holy Qur’ān*, which all amount to coherence: Local versus universal. That ‘*Sīrah* is indispensable, pre requisite and compensatory for *the Holy Qur’ān*’ to make it easy to comprehend, is asserted with example of engineer’s map for building. Hence, he tries to answer all the issues regarding coherence and thus, facilitates the reader to draw inference that the *Holy Qur’ān* is a coherent message of *Allāh*.

### **Proof Of Thematic Coherence In The *Holy Qur’ān* by *Maulānā Maudūdī*:**

He found thematic coherence in *the Holy Qur’ān*, according to which *the Holy Qur’ān* has three central themes. (1) The central theme of the *Holy Qur’ān* is the welfare of man or divine message for guidance for man which runs through-out *the Holy Qur’ān*. (2) The central point of every chapter to which all the minor points are directed. It is linked to central theme on one hand and to short speeches on the other hand. (3) Motif or central idea of every speech which is linked to theme of the chapter. Hence, the whole of *the Holy Qur’ān* looks like a compact whole. This coherence is not forced one, rather it is natural. Historical background and coherence are discussed in preludes written in the beginning of every chapter. He held that chapters, “*Al-An‘ām*”, “*Al-Ā‘rāf*”, “*Yūnūs*” and “*Hūd*” belong to one phase of Islamic movement. Chapter “*Yūnūs*” comprises of one compact speech revealed at the end of *Makkan* period. Chapter “*Hūd*” constitutes one speech, wherein instead of direct address, the central point is explained by referring to the primitive nations. Chapter “*Al-Ra’d*” is one speech highlighting central point that message conveyed by *Muḥammad* ﷺ is true but the people are extremely obstinate. Chapter “*Al-Ā‘rāf*” highlights concept of the Call and Prophet-hood with examples of primitive nations. Chapter “*Al-Anfāl*” (The Spoils), revealed after 2H, constitutes one speech; “*Al-Taubah*” comprises of three addresses, namely 1) The first five sections (*Rakū’*) revealed in *Zul Qa’dah*, 9H, when *Abū Bakar* was appointed leader of *Hajj*. 2) Section 6-9 were revealed in *Rajab*, 9H before *Ṭabūk*. 3) 10<sup>th</sup> Section- last described the return from *Ṭabūk* Expedition. Chronologically, they misfit, but thematically they are coherent<sup>26</sup>.

### **“SĪRAT AL-RASŪL ﷺ BY ṬĀHIR AL-QĀDRĪ, DR. MUḤAMMAD:**

It displays Aesthetic Coherence. (i) The whole Chapter 1 dilates on aesthetic coherence in *the Holy Qur’ān*. (ii) He opines that the *Holy*

*Qur'ān* has musical or onomatopoeic coherence, for example, chapter “*Al-Nās*” had rhymed ending on “*Sīn*” which creates whispering- the central theme of it. (iii) In *Sūrah “Al-Rahmān”*, the verses had current and overflowing effect because it is their central point.

(iv) The *Holy Qur'ān* displays amalgamation of internal objectivity & external enthusiasm. This aestheticism is visible in description of *Sīrah*.

(v) Moral, educational, devotional, and highly revered aspects of *Sīrah* are described.

(vi) Even city of the Holy Prophet ﷺ is described lovingly, and *the Holy Prophet* ﷺ is entitled with loving epithets which lend *the Holy Qur'ān* aesthetic coherence<sup>27</sup>.

### THE GEOGRAPHICAL COHERENCE IN THE HOLY QUR'ĀN

The *Holy Qur'ān* is basically a book on *Sīrah* highlighting one or the other issue concerning the Holy Prophet ﷺ's life or graphically presenting different phases of his life. As early writers found literary or rhetorical coherence or coherence of eloquence; as contemporary writers like *Sayyid Quṭab* asserts artistic coherence in the *Holy Qur'ān*; *Maulānā Ḥamīd al-Dīn Fārāhī*, *Maulānā Amīn Aḥsan Islāhī* and *Maulānā Muudūdī* discovered thematic unity of *the Holy Qur'ān*; similarly the researcher witnesses the geographical coherence in *the Holy Qur'ān*. Geographical coherence means that for every place, every person & every activity described in the *Holy Qur'ān*, one or several maps can be prepared, rather have been prepared by the modern exegetes & *Sīrah* writers known for their geographical propensity.

### Dimensions of Geography employed in the Holy Qur'ān:

Geography of *the Holy Qur'ān* is divided into two broad categories: physical geography and anthropological or human geography.

#### 1. Physical Geography Of The Holy Qur'ān:

Under physical geography researchers study the planet earth, their physical problems and the related issues<sup>28</sup>. *Aḥqāf*, the residence of Prophet *Hūd* and his nation 'Ād, Deluge and Land of Deluge, *Madyan*, the abode of Prophet *Shu'ayb* and his nation, *Aikah*, the sojourn abode of Prophet *Shu'ayb* and his nation, Land of *Aṣḥāb al-Ukhdūd* (The People of Ditch or Trench), *Sabā*, the land of Queen Sheba, the land of *Zulqarnain* and his three expeditions, exodus of *Banī Isrā'īl*, and their wandering through wilderness & Desert Sinai, location of “The People of Cave & *Raqīm*” (cave of Seven Sleepers), the whole Arabian peninsula etc. are excellently drawn & depicted with maps.

#### 2. Anthropological Geography or Human Geography Of The Holy Qur'ān:

Human geography is branch of geography that focuses on the study of patterns and processes that shape the human society. It encompasses the human, political, cultural, social & economic aspects<sup>29</sup>. All the persons,

(Prophets, their friends & foes) tribes & nations who populated the pages of the *Holy Qur'ān*, whether or not they co-existed, form the human geography or anthropological geography of *the Holy Qur'ān*.

**Dimensions of Anthropological Geography Employed in the *Holy Qur'ān*:** There are many dimensions of geography employed in *the Holy Qur'ān*.

**(i) Geography Of The Early Prophets:** To highlight the geography of the early Prophets (*Prophet Ādam, Prophet Nūh, Prophet Hūd, Prophet Šāleḥ, Prophet Ibrāhīm, Prophet Lūṭ, Prophet Idrīs, Prophet Ismā'īl, Prophet Ishāq, Prophet Ya'qūb, Prophet Yūsūf, Prophets Ayyūb, Zulqarnain & Hārūn, Prophet Dā'ūd, Prophet Sulaimān, Prophets Ilyās, Al-Yas'a, Dānyāl, Yūnūs, Yaḥyā & Zakariyyā, Prophet Shau'aib, Prophet Mūsā & Prophet 'Isā*), maps have already been prepared by modern *Sīrah* writers known for their geographical propensity. These are remarkable maps highlighting where they were born, to which and which lands they travelled, where their holy campaigns were dispatched, where they migrated, and where they were buried.

Geography of their nations (*Ād, Thamūd, Banī Isrā'īl, Sabā* etc.), has already been depicted with the help of maps. For residence of both the prophets & their nations, for their sojourn abodes, for their journeys & migrations, several maps have been prepared by the modern *Sīrah* writers.

**(ii) Geography of the *Holy Qur'ān vis-a-vis Sīrah of the Holy Prophet ﷺ*:** Geography of the *Holy Qur'ān vis-a-vis Sīrah of the Holy Prophet ﷺ* is the main forte of the modern *Sīrah* writers with geographical bent of mind. It is two pronged since it has double edge. Boundaries of two sciences that is geography of *the Holy Qur'ān* & geography of the Holy Prophet ﷺ overlap here, rather they perfectly merge into each other here. That is why, this is the focal point of interest for both the exegetes of the *Holy Qur'ān* & *Sīrah* writers.

**(iii) Maps for *Ghazawāt*:** *Sīrah of the Holy Prophet ﷺ* is expounded with scores of maps. Now maps highlight geography of the Holy Wars or *Ghazawāt* mentioned in *the Holy Qur'ān*. For *Ghazwah Badar* described in chapters (*Āl-i 'Imrān, 3: 123; Al-Nisā, 4:95; and Al-Anfāl 8: 5-8,9-14,17-19,26-30, 42-44, 65,66*), *Ghazwah Uḥad* in (*Āl-i 'Imrān, 3: 121-175*), *Ghazwah Aḥzāb (Ditch or Trench)* in (*Al-Aḥzāb, 33:9-20*), *Ḥudaibiyah Truce* in (*"Al-Fataḥ", 48:2-27*), *Conquest of Makkah (Banī Isrā'īl, 17:80)*, *Ghazwah Hunain* in (*"Al-Taubah" (9:25-26)*), *Ghazwah Tabūk* in (*Al-Taubah 9:92-106*) standardized maps have been furnished by the modern *Sīrah* writers. Not only the Farewell Pilgrim, but also geography of *Hajj (Sa'ī- Brisk Walk)*, that is *Šafā and Marwah*<sup>30</sup> & all the activities of *Hajj* are being depicted through maps.

(iv) **Social Geography of the Holy Qur'an:** Social geography of the Holy Qur'an expounds customs, languages, standard and modes of living of the Prophets and their companions and their contemporaries.

(v) **Political Geography of the Holy Qur'an:** In political geography or Geopolitics, primitive states of Persia or Rome, their institutions, departments, confederacies (*Hīrah & Buṣrā*), forms of government, their foreign policy & diplomatic relations of the states described in the Holy Qur'an are discussed.

(vi) **Economic Geography of the Holy Qur'an:** Trade of 'Ād, Thamūd & especially of Quraysh & whole Arabia, their fairs, markets, mercantile, profession, cost of living, expenditures on wars all were discussed by the writers in their books, drawing maps along with description to highlight the economic activity of pre-Prophetic Eras. These constitute the descriptive and cartographical presentation of economic geography of the States mentioned in the Holy Qur'an. History, government, religion, economy, & political strife of the pre-Islamic nations are discussed in primitive geography of the Holy Qur'an. A lot of books have been written by the Muslims to bear out the Qur'anic truth, both in human and physical geography. All these facts strengthen the idea of geographical coherence in the Holy Qur'an.

### Methodology Adopted for Description of Geography in the Holy Qur'an:

Qur'anic facts have been concretized through geography in the following ways.

(i) Sometimes, Qur'anic verses explicitly describe geography, for example, verses concerning battle of Badar in "Sūrah Al-Anfāl", 8:42; battle of Uḥad in "Sūrah Āl-i 'Imrān", 3:122-123; and battle of Ditch in "Sūrah Al-Aḥzāb", 33:8-27 etc.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ۙ إِذْ جَاءَ وَكُم مِّنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا<sup>37</sup>

Indeed the map of battle of Ditch or *Aḥzāb* is excellently described in these verses. The underlined words show the array of the infidel parties in the battle field.

(ii) Sometimes, geography is implied from verses, for example, in chapter "Sūrah Al-Qāf, 50: 12-14" Prophet Nūḥ, *Al-Aḥzāb al-Rā's* (the People of Well), 'Ād, Thamūd, Pharaoh, Prophet Lūṭ, *Al-Aḥzāb al-Aikah* and Tubba' are referred to to prove resurrection, the third basic tenant of the Holy Prophet ﷺ's message.

(iii) In “*Sūrah Al-Zāriyāt*, 51:24-30”, *Prophet Ibrāhīm*, (51:31-37) *Prophet Lūṭ*, (51:38-40) *Prophet Mūsā*, (51:41-42) ‘*Ād*, (51:43-45) *Thamūd*, (51:-46) *Prophet Nūh* are cited to bear out life hereafter.

(iv) If in “*Sūrah Luqmān*”, 31:12-24, *Luqmān*’s incident is included to convey message of *the Holy Qur’ān*, so did it with incident of *Prophet “Yūnūs”*, in chapter “*Yūnūs*” (10:1-109), with human geography of *Prophet Yūsūf* in chapter “*Yūsūf*” (12:1-111), in “*Al-Fīl*” (105:1-5), with the narrative of “the People of Elephant”, that is, *Abrāhah* from Yemen. All the personals give anthropological coherence to *the Holy Qur’ān*.

(v) From speech to speech, the geographical background changes. When combine together, they make the geography of globe, that is, the earth, thus, concluding that the message of *Islām* is for the whole world and the Holy Prophet ﷺ is the role model for the whole humanity.

**KINDS OF GEOGRAPHICAL COHERENCE:** Kinds of coherence are listed below.

**1. Explicit/Apparent:** It is self-explanatory, obvious and can be understood without much pondering, for example, the comparisons & contrasts within and without verses of *the Holy Qur’ān*: for instance, in “*Sūrah Quraysh*”, (106:1-4) journey in winter towards Yemen and in summer towards Syria are explicitly described. <sup>32</sup>رَحَلَهُ الشِّتَاءَ وَالصَّيْفَ. These journeys refer to caravan routes and trade agreements of *Quraysh* with these states, which assert geographical links of Arabia to the North and to the South.

**2. Implicit/Hidden:** It is discovered after much pondering, and experts of coherence had successfully discovered it. In “*Dalā’il-i A’jāz*”, ‘*Abd al-Qāhir Jurjānī* witnessed metaphorical beauty in *the Holy Qur’ān*. While explaining chapter *Maryam*, V-4, <sup>33</sup>وَأَشْتَعَلَ الرَّأْسُ شَيْبًا he said: “Due to old age his head was a-flamed”. *Sayyid M. Quṭb* (1906-1966CE) said: “Sometimes one pictorial word explains the whole scene, for example, the disbeliever is compared to ‘*al-Dābbah*’ meaning “an animal” and declared to be dumb and deaf, which completes picture of their bestiality<sup>34</sup>. These are two examples of metaphorical explanation of human geography of *the Holy Qur’ān*.

**3. Most Implicit or Ambiguous:** It is the most difficult to discover, since *Qur’ānic* novelty can never end. In chapter “*Al-Baqarah*”, Verse (V-223), conjugal relations of man and wife is described with one word “*Harth*” meaning “field” for wives which needs no other explanation or addition to complete the scene and give coherence to the passage<sup>35</sup>. In “*Tārīkh-i-Arż al-Qur’ān*”, *Nadvī* expounding verses in chapter “*Al-Hijr*”, states that *Thamūd* tribe is mentioned in *the Holy Qur’ān* in perspective of physical geography of its capital, *Wadī al-Qurā* or human geography of their *Prophet Ṣāleḥ* and never with the word *Hijr*. Hence, in chapter “*Al-Hijr*”, *Thamūd* tribe is not referred to, rather it is exclusively alluding to *Nabateans* (160

BC- 106 CE) who dwelled in the same place *Madyan*, where *Thamūdians* (1800 BC – 1600 BC) resided at. Proximity to seat of sovereignty or similarity of place is what led both the genealogists and the exegetes to astray. Going against the exegetes in explanation of word “*Imām al-Mubīn*” (in chapter- “*Al-Hijr*”),

كَانَ أَصْحَبُ الْأَيْكَةِ لَطْمِيْنَ ٧٨ فَانْتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ ٧٩ وَلَقَدْ كَذَّبَ أَصْحَابُ الْحَجَرِ الْمُرْسَلِينَ<sup>36</sup>

he expounds it (underlined word) geographically as main highway of caravans or “Incense Road”, while the commentators of *the Holy Qur’ān* dilate on it symbolically as right path or spiritual path. Hence, he argues, why to explain it metaphorically, when it can easily be elaborated literally or geographically<sup>37</sup>.

**TYPES OF GEOGRAPHICAL COHERENCE:** Another way to bifurcate the verses of the *Holy Qur’ān* to assert its geographical coherence is as follows.

1. Coherence in Verses
  2. Coherence in Chapters.
2. The former is further bifurcated into the following kinds.

**a) Internal Coherence of the Verses of the *Holy Qur’ān*:** Different verses of the *Holy Qur’ān* have internal coherence. Even our predecessors have asserted the internal or intra verse coherence in *the Holy Qur’ān*. *The Holy Qur’ān* also demonstrates geographical intra verse coherence, which implies that different parts of verses are geographically inter-connected, for example, in “*Sūrah Quraysh*”, (106:2) “*Rihlah al-Shitā’-i wa al-Ṣaif*”, that is, journey in winter is paired with journey in summer. Two journeys, which constitute the two parts of a verse, are geographically directed in opposite direction. Thus, geographical contrast is established<sup>38</sup>.

In “*Sūrah Al-Anfāl*”,<sup>39</sup> إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ مِنْكُمْ<sup>39</sup> geographical contrast is again established between the words al-‘*Udwat al-Dunyah* (الْعُدْوَةُ الدُّنْيَا) and al-‘*Udwat al-Quswā* (الْعُدْوَةُ الْقُصْوَى)

**b) External Coherence of the Verses of the *Holy Qur’ān*:** Various verses have external or inter verses coherence. Verses of the *Holy Qur’ān* are geographically inter-linked. i.e., in “*Sūrah Al-Ṣaffāt*:37” (The Array) with narratives (V75-82) of Prophet Nūḥ’s struggle in Iraq<sup>40</sup>, (V83-113) *Prophet Ibrāhīm*’s striving hard for preaching in the Lower Iraq, Syria and Arabia<sup>41</sup>, (V114-122) *Prophet Mūsā*’ struggle at Sinai Desert, in Egypt<sup>42</sup>, (V123-132) *Prophet Ilyās*’ in Ba’*l*bak<sup>43</sup>, (V133-138) *Prophet Lūṭ*’s in Jordan<sup>44</sup>, (V139-148) *Prophet Yūnūs*’ in *Naianwa* (now *Mausal*, Iraq)<sup>45</sup>, it is demonstrated that after being suffered at the hands of disbelievers, the former Prophets qualified the test which (V149-177) the *Holy Prophet* ﷺ is undertaking, hence, concluding (V178-182) that sway & success will fall to the Messenger’s lot. Therefore, verses are geographically related to the verse described before and after it.

**Coherence in Chapters:** It is further divided into two categories; a) Coherence within chapters b) Coherence without chapters

**a) Coherence within Chapters:** It means the whole chapter has thematic unity which binds almost all the verses to a coherent whole. Geographical intra chapter coherence can be traced. The start of chapter is related to end of the chapter. i.e., introduction and conclusion of a chapter are coherent. In “*A’jāz al-Qur’ān*”, p-38, *Bāqlānī* pointed that *Walīd b. Muḡhīrah* was stunned to hear chapter “*Al-Ḥashar*” due to its coherence<sup>46</sup>. *Ḥaṭṭābī*, and *Zarkashī* narrated that ‘*Utabah b. Rabi’ah* was spell bound to listen to 13 verses of chapter “*Hā-Mīm Al-Sajdah*”, *Jubair b. Muṭ’am* was amazed to hear chapter “*Al Ṭūr*”<sup>47</sup>. They were spell bound by the coherence in the *Holy Qur’ān*.

**b) Coherence Linking Chapters:** Various chapters of the *Holy Qur’ān* are interrelated and look explanatory points of one theme or topic, that is, divine guidance to mankind, for example, words used in the chapters “*Al-Ma’ūn*”

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ فَذَلِكَ الَّذِي يَدْعُ آلَيْتِيمَ<sup>48</sup>

and “*Al-Kauthar*”

إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ ۚ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۚ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ<sup>49</sup>

are antonymous. Four evils (niggardliness, avoidance of prayer, hypocrisy and non-payment of charity) of hypocrites described in the former are diametrically opposite to the four good qualities (bounty, persistence in prayer, allegiance to *Allāh* and sacrifice) mentioned in the latter<sup>50</sup>. This is metaphorical explanation of anthropological geography of hypocrites.

### **Coherence in the Whole Holy Qur’ān:**

The introductory part of *the Holy Qur’ān* is interlinked with its concluding part. Both are well coherent, that is, chapter “*Al-Fātiḥah*” is coherent with chapter “*Al-Nās*”. In the former, the bondsman prays to *Allāh* to give him refuge from the life of men gone astray. In the last, he was taught the prayer to ward off all the evils<sup>51</sup>. One can also witness geographical coherence in it.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ<sup>52</sup>

Three groups of people (i) الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ, (ii) الْمَغْضُوبِ عَلَيْهِمْ, (iii) الضَّالِّينَ set a beautiful contrast of human geography in the first chapter. These three groups set contrast not only to each other, but also set a joint contrast to three groups mentioned in the last chapter, namely (i) الْيُوسُفَ الْأَخْيَاطِ (ii) الْيُوسُفَ الْأَخْيَاطِ (iii) مِنَ الْجِنَّةِ

مِن شَرِّ الْيُوسُفَ الْأَخْيَاطِ ۚ الَّذِي يُوسُفُ فِي صُدُورِ النَّاسِ ۚ مِنَ الْجِنَّةِ وَالنَّاسِ<sup>53</sup>

Discovery of coherence is based on profound thought, pondering and above all on “*Al-Taufiq min Allāh*”, without which access to coherence in the *Holy Qur’ān* is impossible.

**(b) Proof Of The Geographical Coherence In *The Holy Qur'ān*:** Every geographical detail may accompany maps, which have already been furnished in one or the other book on *Sīrah*. The *Sīrah* works of *Dr. Shauqī Abū Khalīl*, *Shāh Mişbah al-Dīn Shakīl*, *Muḥammad Ilyās 'Abd al-Ghanī*, *'Abd al-Malik Mujāhid*, *Muhsin Fārānī & Maulānā Arslān b. Akhtar Maiman* and *Hajj* guides are now adorned with maps<sup>54</sup>.

**The Methodology Adopted:** Firstly, the researcher shares the opinion with those writers who believe that the *Holy Qur'ān* is basically a book on *Sīrah*, bringing to limelight all the important events of the Messenger's life. For example:

(i) In "*Hamah Qur'ān Dar Shān-i Muḥammad ﷺ*" (The Whole *Qur'ān* Praises the Holy Prophet ﷺ) by *Dr. Ghulām Muşţafā Khān*, the central point is that the whole of the *Holy Qur'ān* exhibits one or the other aspect of multidimensional personality of the Holy Prophet ﷺ. It not only displays the *Holy Prophet ﷺ*'s unique attributes (he enumerated 23 with reference to verses of the *Holy Qur'ān*), but also major and minor events of *Sīrah*. Next, he provides gist of all 114 chapters of the *Holy Qur'ān* to prove that they all discuss different events of *Sīrah*<sup>55</sup>.

(ii) "*Sīrat kī Jām'iyat kē Bunyādī Usūl*" (Basic Principles of Comprehensiveness of *Sīrah*) written by *Qārī Muḥammad Ṭayyab*, *Mohtamim Dār al-'Ulūm Deo Band*, displays how different subjects of the *Holy Qur'ān* highlight various aspects of the *Holy Prophet ﷺ*: verses on entity and attributes highlight the *Holy Prophet ﷺ*'s doctrines; legal verses point to his practices and services to humanity; verses about courtesy of the *Holy Prophet ﷺ*'s manners exhibit his leadership; verses of mercy and accountability show his hope and fear of *Allāh* respectively, etc<sup>56</sup>.

(iii) In "*Ḥayāt-i Muḥammad ﷺ*", *Muḥammad Ḥussain Haikal* contends that the *Holy Qur'ān* furnishes full sketch of *Sīrah* of the Holy Prophet ﷺ. Hence, making the *Holy Qur'ān* its basis, *M. Ḥussain Haikal* wrote his book. In the preface, he laments that exegetes don't present coherence and full background of verses except *Mullā Wāḥdī* in "*Asbāb al-Nazūl and Ibn-i Salamah in 'Al-Nāsikh wa al-Mansūkh* (Abrogating and Abrogated)"<sup>57</sup>.

(iv) *Maulānā Abū al- Kalām Āzād* and *Maulānā Maudūdī* opine "If the whole matter on *Sīrah* is lost, it can be restored through *Qur'ān*"<sup>58</sup>.

Secondly, it is not aimed at providing exegeses of the verses, rather, following *Maulānā Maudūdī*'s procedure in "*Tafhīm al-Qur'ān*", the gist of the chapters is furnished asserting their geographical link.

Thirdly, chapters (*Sūwar*) are explained as did *Maulānā Fārāhī* or *Maulānā Islāhī*. Every chapter has three elements: (i) Beginning (wherein central theme concerning *Sīrah* is prefaced), (ii) Development of Thought or 'Umūd (herein geographical mode of *Sīrah* writing is used to give the *Holy*



*Qur'ān* geographical coherence), (iii) Conclusion (providing brief answer to question or issue related to *Sīrah* discussed in the beginning.

Most of the *Qur'ānic* verses as well as chapters can be geographically elaborated. A few chapters will be expounded, while for others sketches will be drawn to show geographical coherence in the *Holy Qur'ān*.

**1: “AL-ANBIYĀ” (“THE PROPHETS”) 21: 1-112”:** Main issue or question is conflict between the *Holy Prophet Muḥammad ﷺ* and *Quraysh* regarding his prophetic position and revelation.

**Beginning:** Verses (V) (1-5) Three central points are discussed in these verses. Firstly, Doom’s Day is approaching, but people are unmindful to it, rather they are busy objecting to two things: Firstly, the *Holy Prophet ﷺ*, being a man or poet, is unable to display a miracle like other Prophets. Secondly, revelation is mere magic or intuitive dreams.

**Development of Thought:** Out of three questions, the last is answered first. Background geography is of *Makkah*<sup>59</sup> and holy sanctuary<sup>60</sup>, as most of the objections were raised against the Holy Prophet ﷺ there, but answers are given from whole geography. In Verse from (V5-15) answers are given; canvass or geography is the whole world<sup>61</sup>. (V16-29) geography or the canvass is widening, that is geography is the whole universe involving all galaxies and solar systems. All the celestial skies and all the earths are ransacked to prove that *Allāh* is immaculate of their charges<sup>62</sup>. (V-30) geography or the canvass is narrowing, that is, our galaxy and then our solar system: skies and earths were once combined and then separated – the issue of our galaxy and solar system is discussed. (V31-32) geography is planet earth. (V-31) Earth is made stable with mountains; (V-32) earth is protected with roof, that is, ozone layer; and (V-33) earth is illuminated (its day and night) with the sun and the moon respectively. (V33-34) *Makkah* is focused with reiteration of central theme. (V35-38) description of death amounts to approaching Doom’s Day; the first answer is being tackled. (V39-40) a scene from future chastisement at hell, (V-41) a statement of same effect from primitive geography, and (V42-47) similar threat to the *Makkans* are described. Hence, from (V34-47) two geographical scenes- earthly and celestial of past and future are sand-witched between two scenes at *Makkah* to superimpose main threat: Doom’s Day is approaching. (V47-50) *Prophet Mūsā* in Egypt & *Madyan*<sup>63</sup>, (V51-70) *Prophet Ibrāhīm* in *Babylon* (Iraq)<sup>64</sup>, (V71-73) *Prophets Ishāq*<sup>65</sup> and *Prophet Ya ‘qūb*<sup>66</sup> in Syria and Palestine, (V74-75) *Prophet Lūṭ*<sup>67</sup> in Jordan, (V76-77) *Prophet Nuḥ*<sup>68</sup> in Iraq, (V78-82) *Prophet Dā ‘ūd*<sup>69</sup> and *Prophet Sulaimān*<sup>70</sup> in Jerusalem, (V83-84) *Prophet Ayyūb*<sup>71</sup> in Northern Arabia, (V85-86) *Prophet Ismā ‘īl*<sup>72</sup> in *Ḥajāz*, *Prophet Idrīs*<sup>73</sup> in *Babylonian* (Egypt), (V87-88) *Prophet Yūnūs*<sup>74</sup> in *Nainwa*, (V89-90) *Prophet Zakariyyā*<sup>75</sup> and (V91-92) *Maryam* (*Prophet*

‘*Īsā’s mother*) in *Jerusalem*<sup>76</sup> had to face such allegations and endured staunch antagonism of the enemies of *Allāh*. (V93-95) as preceding geographical parts constitute the whole globe, three verses focusing the whole world are inserted to assert their unity and to draw demarcation line between examples of the good and the bad people. Here narrative of blessing ends, henceforth instances of chastisement are procured. (V-96) *Yājūj, Mājuj* in Central Asia<sup>77</sup>, (V97-99) infidels from *Makkah* and the whole world would be subjected to chastisement: a part in this world and (V100-103) rest at hell, (V-104) after destruction of skies- it sets a contrast to verses describing creation of the universe in the beginning. Hence, Verses from (V47-92) procure examples of blessed ones heedful to *Allāh’s* message, next 3 verses (V93-95) demarcate pious and vicious people, (V96-103) furnishes instances of the wicked who are unmindful to the Call & who are selected from various geographical units are furnished.

**Conclusion:** (V105-112) All the three issues are resolved. Hence, with widening and narrowing geography the questions concerning *Sīrah* are tackled.

**2: “AL-AḤZĀB” (“THE GROUPS ”) 33: 1-73:** Main issue is how to come out of dilemmas of life & how to tackle enemies.

**Beginning:** (V1-3) Out of two choices *the Holy Prophet* ﷺ is enjoined to choose to fear *Allāh* and follow revelation than to comply with the wishes of infidels and hypocrites.

**Development of Thought:** (V4-6) Choices for a commoner are discussed: a woman can be either a wife or a mother for a man; a man can be either a real or an adopted son of another man; & for the Muslims, either *the Holy Prophet* ﷺ & his wives get precedence or their selves or lives. (V 7-8) Former prophets, like *the Holy Prophet* ﷺ, took oath to convey *Allāh’s* message. They can not have both things at one and same time. (V 7-25) Geography is *Madinah* at the time of assault of adversaries (*Aḥzāb*)<sup>77</sup>. With modern geography, each and every statement of *the Holy Qur’ān* can be verified<sup>78</sup>. Encampment of armies in lower and upper part of *Madinah*, that is, to the north and north east of *Madinah*; lame excuses of pretenders can be exposed geographically<sup>79</sup>. (V26-27) Battle with *Quraizah* is mentioned, geography is residence of tribe *Quraizah* at uplands towards South East of *Madinah*<sup>80</sup>. (V28-34) Geography is of the Holy Closets<sup>81</sup> of the wives of *the Holy Prophet* ﷺ. They can choose either *the Holy Prophet* ﷺ or the luxuries. (V35-36) Neither for the Muslims in general, (V37-38) nor for *Zaid* is to have choice against the orders of *the Holy Prophet* ﷺ, hence, (V39-48) nobody can object to what the *Holy Prophet* ﷺ reforms. In marriage (V49-52), and (V53-58) sanctity of his house and *Harem*, *the Holy Prophet* ﷺ has some privileges (more than 4 wives), but (V59-62) harder

duties to perform, & more difficulties to face (outside home). (V-63) All these are mere objections, (V63-68) they don't ask time about Doom's Day to make preparation for it, but to tease the Holy Prophet ﷺ as (V-69) the Jews teased *Prophet Mūsā in Egypt*<sup>82</sup>.

### Conclusion:

(V70-73) For the Muslims the only choice is to attain piety for *Allāh* and speak truth against the pagans and hypocrites. *Madinah*, providing the geographical background to the whole chapter, lends this chapter geographical unity or coherence.

### 3: “AL-QIṢAṢ” (“THE TALES”) 28: 1-88:

The nature of the Holy Prophet ﷺ's prophet-hood & miracles and link of the two is main issue of this chapter.

#### Beginning:

(V1-2) The *Holy Qur'ān* is the greatest miracle of the Holy Prophet ﷺ who needs no other miracle.

#### Development of Thought:

(V3-21) *Prophet Mūsā* demonstrated a lot of minor and major miracles, for example, how miraculously he was saved from drowning<sup>83</sup>; how weaned and brought up in his adversary's court (Pharaoh's Court), and escaped punishment in Egypt; (V25-28) he was given refuge and training at *Madyan*<sup>84</sup>; (V29-35) he had ecstatic commune with *Allāh at Tūwā*, & (V36-37) was escorted and embolden to preach in Egypt at the court of Pharaoh, (V-38) who conspired against *Prophet Mūsā*, and who, in connivance with his courtiers, chased the *Isrā'īlites up to Buḥairāt-i Murrah* in Sinai Desert where he was drowned<sup>85</sup>, after which (V-43) *Prophet Mūsā* travelled from Egypt via *Madyan and Ṭūr to Mauāb* (Jerusalem)<sup>86</sup>. Hence, from (V3-43) *Prophet Mūsā's* presence gives the narrative not only thematic unity but also anthropological (geographical) coherence<sup>87</sup>. (V44-75) Geography is *Makkah*<sup>88</sup>. The *Holy Prophet* ﷺ, his miracles, demand and reaction of the people, their effects, and the *Holy Prophet* ﷺ's nation with thorough analysis of his intricate duties are compared and contrasted with those of *Prophet Mūsā*. (V76-82) Incident of *Qārūn* and his sinking at *Sinai Desert* is cited to assure that (V83-86) good alone will flourish in the world at large. After referring to different phases of two *Prophets- Prophet Mūsā and Prophet Muḥammad* ﷺ- and examples of the former's followers, these verses expose the effect of miracles in acquisition of faith.

**Conclusion:** (V87-88) Verses of the *Holy Qur'ān* are miracles for whosoever seeks faith.

### 4: “MARYAM” (“MARY”) 19: 1-98:

The central issue of this chapter is that *Allāh* bestows all and sundry.

#### Beginning:

(V-1) *Allāh*, the Creator of the Muslims (and all other creations) is All-Merciful and Benign to His creation.

### Development of Thought:

(V1-15) In Jerusalem, *Prophet Zakariyyā* was blessed in extremely old age with a son (*Prophet Yahyā*) who fully complied with his parents<sup>89</sup>; (V16-40) at *Bait-i Lakhm*, Jerusalem, Mary, the Virgin, was bestowed with a child who witnessed her mother's chastity in the cradle<sup>90</sup>; (V41-50) in the Lower Iraq, *Prophet Ibrāhīm* respectfully argued with his father and was blessed with respectful off-springs<sup>91</sup>; (V51-53) at *Ṭūr*, *Prophet Mūsā*'s prayers were granted and *Prophet Hārūn* was made to assist him<sup>92</sup>; (V54-55) *Prophet Ismā'īl*, (V56-57) *Prophet Idrīs*, (V58-63) progeny of *Prophet Ādam*, *Prophet Nuḥ*, and *Prophet Ibrāhīm* in Syria, Jerusalem and Arabia were either blessed or cursed as per deeds. Similarly, (V64-94) in Makkah, the Holy Prophet ﷺ is being assaulted physically, and pestered mentally with difficult questions regarding Oneness of *Allāh*, life hereafter and Prophet-hood, etc, but ultimately he will be blessed in paradise. (V1-63) As prayers of the former Prophets belonging to different geographical units were granted, (V64-94) so will be the Holy Prophet's ﷺ.

### Conclusion:

(V95-98) Every-one will receive retribution in keeping with his deeds.

**5: “AL-ṬĀHĀ”, 20: 1-135:** The main issue of this chapter is that the calamities come in life to strengthen the strong.

### Beginning:

(V1-2) The *Holy Qur'ān* is not revealed to put you in trouble.

**Development of Thought:** (V3-8) The *Holy Qur'ān* revealed to the *Holy Prophet* ﷺ at *Hajāz* is as strong blessing, as (V9-24) the Old Testament revealed at *Ṭūr* to *Prophet Mūsā* who was assisted (V25-36) with *Hārūn*, as he wished; and (V37-40) who was previously saved miraculously, and brought up at the court of Pharaoh on his mother's milk in Egypt, and who, after assassinating a person accidentally, was given refuge at *Madyan*, and (V41-58) was again directed to the court of Pharaoh in Egypt to convey message of *Allāh*, but (V59-76) he faced Necromancers in Egypt successfully, and eventually, (V77-79) at crossing “*Buḥairāt-i Murrah*” drowned Pharaoh and his army. After that (V80-84) his nation, the *Isrā'īlī* were blessed with Manna at Sinai Desert<sup>93</sup>, but (V85-104) they failed in the test of *Sāmarī* and were punished. Likewise, (V105-114) their *Qurayshī* counterparts, who follow the Satan who (V115-127) deceived *Prophet Ādam* and *Ḥawwā* (Eve) and caused their downfall – and (V128-134) are not willing to avail opportunity and thus fail to embrace Islam.

**Conclusion:** (V-135) *Allāh* will decide the lot of those who put the Holy Prophet ﷺ in trouble by falsifying the *Holy Qur'ān*.

**6: “AL-‘ANKABŪT” (“THE SPIDER”) 21: 1-112:**

The main point of this chapter is that the trials like examinations are necessary evils to get certificate of faith.

**Beginning:**

(V1-3) People are put to test before their faith is verified.

**Development of Thought:**

(V4-6) Geography is *Makkah*. Wrong doers can't deceive *Allāh*, while (V7-13) the believers have to face the resistance of parents, persecution and temptations of people. (V14-15) *Prophet Nuḥ at Al-Jazīrah, Upper Iraq, (V16-27) Prophet Ibrāhīm at Sawād, Lower Iraq, (V28-35) Prophet Lūṭ in Jordan, (V36-37) Prophet Shu‘ayb at Madyan<sup>94</sup>, (V-38) Prophet (Hūd) of ‘Ād at Aḥqāf<sup>95</sup>, and of Thamūd at Wādī al-Qurā, (V-39) Prophet Mūsā at Sinai Desert, Egypt, faced resistance and succeeded at the long last. Hence, they were saved and their adversaries were perished. (V40-44) Nature and mode of their chastisement is described and they (wrong doers), like a spider, achieve nothing. (V45-67) Geography is *Makkah*. The solution to all the problems faced by *the Holy Prophet ﷺ* and the Muslims is given, for example, how to tackle conspiracy of the People of the Book, how to answer their demands of miracles and how to avoid all temptations and persecution. Panacea for all ills is the *Holy Qur’ān*.*

**Conclusion:**

(V68-69) After the trial and categorization, the good and evil doers would be rewarded accordingly. Again, with examples of seven Prophets from areas encircling Arabia, the similarity between problems is asserted.

**7: “AL-ŞĀD” (THE ARABIC ALPHABET) 38: 1-88:**

The faithful will be rewarded, but transgressors will taste the chastisement.

**Beginning:**

(V1-3) Infidels falsified *the Holy Qur’ān* out of pride and obstinacy.

**Development of Thought:**

(V4-11) *Quraysh* disbelieved the Holy Prophet ﷺ out of arrogance, (V12-14) as did the earlier nations to their respective Prophets, and were destroyed. Hence, (V15-16) *the Quraysh* would not be spared either. (V17-29) *Prophet Dā‘ūd<sup>96</sup> and (V30-40) Prophet Sulaimān in Jerusalem<sup>97</sup>, (V41-44) Prophet Ya‘qūb<sup>98</sup> in Syria were made realized of their slightest mistakes and were rewarded, but (V45-54) transgressors of former nations and (V55-64) of *Quraysh* alike would be punished, because disbelieving the Holy Prophet ﷺ implies disbelieving *Allāh*, the Exalted, (V71-86) as is*

obvious from instance of Angels and Devil vis-à-vis Prophet *Ādam and his vicegerency*.

**Conclusion:**

(V87-88) The *Holy Qur'ān* is remembrance for all and the divine message from the Most High.

**8: “AL-ḤUJARĀT” (“THE HOLY CLOSETS”) 49: 1-18:**

“What should be the salient etiquettes of the Muslim society” is the main issue.

**Beginning:**

(V-1) Manners are taught.

**Development of Thought:**

(V1-5) The Muslims are enjoined to lower their voice, lower their gaze and be patient before the Holy Prophet ﷺ. Geography is out-side of the *Holy Prophet* ﷺ's closets<sup>99</sup>. (V6-8) Geography is *Madinah*, and the Muslims are enjoined not to spread rumors, rather communicate them to the Holy Prophet ﷺ and to the authorities. (V9-10) Geography is the whole world. Manners of reconciliation or peace are taught. (V11-12) Manners are taught to acquire good personal relations, (V-13) to develop healthy social relations among communities. (V14-15) Difference of manners between village dwellers and the Muslims due to training of the Holy Prophet ﷺ is asserted. Canvass of geography is continuously widening: from outside the holy closets (V1-5) to *Madinah* (V6-8), then, to the whole world (V9-10) to assure that the commandments emanating from the holy closets will be applicable not only to *Madinah*, but to the world at large, on the rustics and civilized, villagers and city dwellers alike.

**Conclusion:**

(V16-18) All the manners are bestowed by *Allāh* on them, hence, Islamic message is divine in nature.

**9: “AL-QAMAR” (“THE MOON”) 54: 1-55:**

The faith of the true Muslims does not depend on miracles.

**Beginning:**

(V-1) The demonstration of miracles draws holocaust near.

**Development of Thought:**

(V1-8) At *Makkah*<sup>100</sup>, if the *Holy Prophet* ﷺ was falsified even after demonstration of miracle of cleaving the moon apart; (V9-16) so was Prophet Nuḥ in Iraq, (V18-22) Prophet (*Hūd*) of 'Ād tribe at *Aḥqāf*, Arabia; (V23-31) Prophet (*Šāleḥ*) of *Thamūd* tribe at *Wādī al-Qurā*; (V33-39) Prophet *Lūṭ* in Jordan; & (V41-42) Prophet *Mūsā* in Egypt. (V43-53) If disbelievers of all the afar-said Prophets tasted chastisement, so would the pagans repudiating the *Holy Prophet* ﷺ. (V-17,32,40) : The verse, “*The Holy Qur'ān* is made easy to comprehend”, serves as refrain.

**Conclusion:**

(V54-55) People, who believe miracles, will be raised in stature in paradise. **10: “AL-HASHAR” (“THE DOOM’S DAY”) 59: 1-24:** The Muslims’ victory over the Jews is the main issue.

**Beginning:**

(V1-2) The Muslims won victory over the Jews under auspices of *the Holy Prophet* ﷺ and with blessings of *Allāh*.

**Development of Thought:**

(V2-10) Geography is the uplands of *Madinah*: the residence of the Jewish tribe *Naẓīr*<sup>101</sup>. It incorporates the description of war, of war laws, of distribution of spoils especially non-transferable, concerning enemy territory. (V11-17) Now the whole *Madinah* is focused to highlight the hypocrites’ reaction to Battle of *Naẓīr* under the leadership of ‘*Abdullāh b. Ubbay*. (V18-21) Geography is widening, as now the focus shifts to the whole world where similar reaction can be beheld.

**Conclusion:**

(V22-24) *Allāh* ought to be praised for all the victories.

**11: “AL-MUMTAḤINAH” (“TRIAL”) 60: 1-13:**

Main issue is how to develop unity among the masses.

**Beginning:**

(V-1) Basis of association is love for *Allāh*.

**Development of Thought:**

Geography is environs of *Madinah*<sup>102</sup>. (V2-3) Friendship of the Muslims with non-Muslims can’t be advantageous for them, as *Prophet Ibrāhīm*’s prayers in Iraq could not save the pagans; (V7-9) the enemies of today (*Makkan* pagans) are likely to become friends tomorrow. (V10-11) Test allegiance of those who seek asylum or refuge with you.

**Conclusion:** (V-12) Don’t befriend those who have incurred *Allāh*’s wrath.

**12: “AL-MUNĀFIQŪN” (“THE HYPOCRITES”) 63: 1-11:** The hypocrites can not deceive *Allāh* and the Holy Prophet ﷺ.

**Beginning:** (V-1)

*Allāh* and the Holy Prophet ﷺ know the reality of the hypocrites.

**Development of Thought:**

Geography is *Madinah*. (V2-6) The hypocrites put forward lame excuses, making their faith their armor, but in reality they are corrupt to the core, as they don’t seek forgiveness from the *Holy Prophet* ﷺ. (V7-8) Geography is dwelling of tribe *Muṣṭaliq*, which resides outside *Madinah*. The hypocrites, like ‘*Abdullāh b. Ubbay* exhorts others not to spend on *the Holy Prophet* ﷺ and the Muslims, rather disgrace the believers.

**Conclusion:**

(V9-11) Spend on *the Holy Prophet* ﷺ and the Muslims, if you are not hypocrite. Along with thematic unity, it also has geographical coherence, as for whole chapter geography is *Madinah* and its environs.

**13: “AL-BURŪJ” (“ZODIAC”) 85: 1-22:**

Doom’s Day is inevitable.

**Beginning:**

(V1-3) Both *the Holy Qur’ān and the Holy Prophet ﷺ* verify the existence of Doom’s Day.

**Development of Thought:**

(V4-9) If the disbelievers among “*Al-Aṣḥāb al-Rā’s*” (*the people of Well*) in *Najrān* were punished, when they persecuted the believers, (V11-16) so would be the *Makkan* pagans, because previously (V17-20) armies of *Pharaoh and Thamūd* suffered the same lot in *Egypt, Ma’n, & Northern Arabia*.

**Conclusion:** (V21-22) *The Holy Qur’ān* is immaculate even if they falsify it.

**14: “AL-QURAYSH” (“THE PROPHET ﷺ’S TRIBE”) 106:1-4:**

Unity is one of the blessing of *Allāh*.

**Beginning:**

(V-1) The reason behind unity of *Quraysh* is the main issue.

**Development of Thought:**

(V2-3) Unity of *Quraysh* is maintained with the help of two things: trade journeys and the holy sanctuary. As for trade routes- Royal Road, Caravan Road, or Scent Highway pass through *Makkah* which is at the cross roads or at the junction of roads meant for caravans travelling both in winter to Yemen and Abyssinia, and in summer to Syria and Iraq. As for the ‘The Holy Sanctuary’, it is geographically in the center of civilized world. Geographical position of Holy Sanctuary and *Makkah* give them immense edge, because, they developed commercial and religious ties of *Quraysh* with those residing at areas encircling *Hajāz* on one hand and made *Makkan* market overflow with eatables, and make its inhabitants safe from assaults of others on the other hand.

**Conclusion:** (V4-5)

*Allāh* is praised for all that.

**15: “AL-Ḥajj” (“THE PILGRIMAGE”) 22: 1-78:**

The reaction of the people to the teachings of the Messenger is discussed.

**Beginning:**

(V1-2) The reaction of the people to the third fundamental tenant of the teachings of the Messenger, that is, the holocaust of the universe- is verified.

**Development of Thought:**

The people show three types of reactions: (V3-10) firstly, the infidels who categorically reject the message of Islam, are advised with three examples- first from their creation, second from botanical growth, and



third from their terrestrial life on the earth. Geography is *Makkah*, as the *Makkan* pagans categorically repudiated resurrection. (V11-16) The second group is of hypocrite. Geography is *Madinah* where (V-17) the Muslims, the believers who serve link between the two as they resided both the cities. Hence, geography is *Hajāz*. The Muslims will be distinguished. (V18-22) Same rule will be applied to the whole Universe. Geographical focus is shifted from *Hajāz* to the whole universe. (V-19) The first two groups being infidels meet out punishment in hell, while (V 23-24) the Muslims will be sent to paradise. (V-25) Again focus is narrowed to *Makkah or to Hajāz* where infidels deny the Muslims' access to the holy sanctuary. (V-26-41) *Prophet Ibrāhīm introduced Hajj* and its rights<sup>103</sup>, but the infidels violated and expelled the Muslims from it. Focus is Arabia, but primitive Arabia not that of the Holy Prophet ﷺ's era. (V 42-49) Seven Prophets residing geographical units encircling the Arabian Peninsula are treated likewise, i.e., in the whole world, the response of infidels is same and through general geography it is further verified. (V 50-57) Even devil can neither prevent *the Holy Prophet ﷺ* from receiving *Allāh's bounties*<sup>104</sup> nor *Islām* from spreading<sup>105</sup>. Nor can even people deter the Muslims from gaining their reward. (V 61-66) This struggle of the Good and the Bad is continuous and exists not only in *Hajāz*, but in the whole universe also manifested by chase of night and day, circle of dryness and greenery of earth, & life and death of all the created things, etc.(V 61-71) Infidels violated *Hajj* rituals<sup>106</sup> in *Hajāz*, (V-72) challenged the verses of *the Holy Qur'ān*, but (V-73) arguing against idols<sup>107</sup>, (V74-76) the believers pay heed to the teachings of the Messenger.

### Conclusion:

(V77-78) Among the three groups, only the followers of *Prophet Ibrāhīm and the Holy Prophet ﷺ* are on the right path. Focus is shifted from *Hajāz* to the whole universe many a times alternately. This sequence/pattern goes on from start to the end.

### INFERENCES FROM THE DISCUSSION:

(i) Coherence is an evolutionary concept, as is attested from its history. (ii) Unlike the predecessors, the modern exegetes have ensued viewing it from different angles: artistic, musical, onomatopoeic, centripetal, aesthetic and thematic coherence are a few examples to cite. (iii) Likewise, the researcher has witnessed geographical coherence within the verses, chapters, and indeed, in the whole *Holy Qur'ān*. (iv) No-doubt, the miracles of *the Holy Qur'ān* will never end. Geographical coherence is merely one among its uncountable miracles.

## Notes and References

1. Farōzābādī, Muḥammad bin Ya‘qūb. n.d. “Al-Qāmūs al- Muḥīṭ”. (Entry: Nazm). Beirut: Dār al-Jail.
2. Ibn-i Manzūr, Muḥammad bin Mukarram. 1992. “Lisān al-‘Arab”. (Entry: Nazm). Beirut: Dār al-Kutab al-‘Almiyah
3. Farāhī, Ḥamīd al-Dīn. n.d. “Al-Takmīl fī Ūṣūl-i Tāvīl”, p.21; Farāhī, Ḥamīd al-Dīn. n.d. “Nazm-i Qur’ān”, p.61.
4. Noldeke, “The Qur’ān” “Muḥammadanism”(Encyclopedia Britanica, vol.xii, p.168); “Geschichte des Qorāns”. 1909-38. 2<sup>nd</sup> rev. ed. Leipzig: Dieterich; English translation by Wolfgang H. Behn. 2013. “The History of the Qur’ān”. Leiden: Brill: These views were published in several essays, which were republished in journal “ Oriental Sketches” as well; Adams, Charles J., “The Qur’ān”, (Encyclopedia of Religion vol. xii, p.1668); William Mure, “The Life of Muḥammad”, vol.1, p.viii.
5. Ḥamvī, Yāqūt bin ‘Abdullāh. 2008. “Mu‘jam al-Ūdabā’”. Beirut: Dār Aḥayā’ al-Turāth-i al-‘Arabī. 16:74.
6. Suyyūtī, Jalāl al-Dīn, n.d. “Al-Ittiqān fī ‘Ulūm al-Qur’ān”. (Karachi: Dār al-Ashā‘t), p-108.
7. Jurjānī, ‘Abd al-Qāhir, “Dalā’il-i ‘Ajāz”, from “‘Ajāz fī Darāsāt-i Sābqīn” by ‘Abd al-Karīm Khaṭīb, p.365.
8. Sūrah “Al-Ḥajj”, (22:18).
9. Sūrah “Al-Ḥijr”, (17:49-51).
10. Sūrah “Banī Isrā’īl”, (15:10);
11. Sūrah “Al-Raḥmān”, (55:5-6); Sūrah “Al-Ḥajj”, (22:18); Sūrah “Al-Ḥāqqā”, (69:32,33).
12. Farāhī, Ḥamīd al-Dīn, “Majmū‘ah Tafāsir-i Farāhī”, Urdū translation Amīn Aḥsan Iṣlāhī, (Lahore: Markazī Maktabah Jamā‘at-i Islāmī); Farāhī, “Kitāb al-Fawā’id”, p.224).
13. Iṣlāhī, Ayāz Aḥmad. 2001. “Ibn-i Zubair Thaqaṭī and Coherence in Qur’ān”, (Sirā‘e Mīr Ā‘zam Ghaṭḥ: Madrisa al-Ṣalāh, 25,no.2 (July-Aug, Sep.):55-62.
14. Zarkashī, “Burhān al-Qur’ān”, v-3,p-106, from Suyyūtī, “Al-Ittiqān fī ‘Ulūm al-Qur’ān”, (Karachi: Dār al-Ashā‘t).
15. Al-Buqā‘ī, Abū al-Ḥassan Ibrāhīm bin ‘Umar, Imām Burhān al-Dīn, “Nazm Al-Durar fī Tanāsb al-Ayā’ wa al-Suwar”, (Cairo: Dār al-Kutab Islāmī).
16. Suyyūtī, “Al-Ittiqān fī ‘Ulūm al-Qur’ān”, (Karachi: Dār al-Ashā‘t), p-108.
17. Thānvī, Ashraf ‘Alī, Maulānā, “Bayān al-Qur’ān”, (Lahore: Maktabah Raḥmāniyah).
18. Thānvī, Ashraf ‘Alī, Maulānā, “Sabīl-i al-Nijāh”, (Dār al-‘Ulūm Dyu Band: Kutab Khāna A‘zāziyah).
19. Thānvī, Ashraf ‘Alī, Maulānā, “Sabq Al-Ghāyāt fī Nasq al-Āyāt”, (Dār al-‘Ulūm Dyu Band: Kutab Khāna A‘zāziyah).

20. Ḥussain ‘Alī, Maulānā Wāḥ Baḥrān, “Al-Durrar al-Mathūrāt fī Rabṭ-i Suwar wal Āyāt”, edited by Muḥammad Amīr, (Sarghodka: Thanā’ī Press).
21. Fārāhī, Ḥamīd al-Dīn. 1930. “Naẓm al-Qur’ān, A Commentary of The Holy Qur’ān”, (Āzamgarh: Dā’rah Ḥamīdia).
22. Iṣlāhī, Amīn Aḥsan, “Tadabbur-i Qur’ān”, (Lahore: Fārān Foundation).
23. Iṣlāhī, Amīn Aḥsan, “Mubādī’-i Tadabbur-i Qur’ān”, (New Delhi: Al-Balāgh Publications).
24. Description of Prophet Ādam is preceded by a map exhibiting the site of India, Sri Lanka, Makkah & Jeddah & then, account of two sons of Prophet Ādam (Abel and Cane) is given under this map. See: Abū Khalīl, Dr. Shauqī. 1421H/ 2001CEa. “Atlas Al-Qur’ān: Amākin Aqwām & ‘Allām”. Arabic edi. (Damascus: Dār Al-Fikr); Abū Khalīl, “Atlas of the Qur’ān”. Urdū edi. (Lahore: Global Leaders in Islāmīc Books). Both these editions have been consulted & evaluated.
25. Sayyid Quṭab. 1983. “Al-Taṣvīr-i Fannī fil Qur’ān”, translated by Prof. Ghulām Aḥmad Ḥarīrī entitled “Qur’ān kē Fannī Maḥāsīn”. Faiṣalabad: Faiṣal Islāmīc Research Centre.
26. In the beginning of all the chapters, Maulānā Maudūdī discusses his idea of coherence in the Holy Qur’ān in general and the link of this chapter to other chapters especially. See: Maudūdī, Abū al- ‘Ālā, Maulānā. 1424AH/Oct. 2003CE. “Tafhīm al-Qur’ān” 36th edit. Lahore: Idārah Tarjamān al-Qur’ān Pvt. Ltd, Shabnul Mu‘azzam).
27. Ṭāhir al-Qādrī, Dr. Muḥammad. June 2011. “Sīrat al-Rasūl ﷺ”. 15th edit. Lahore: Minhāj al-Qur’ān Printers), V.1, chap. 1.
28. *Pidwirny, Dr. Michael; Jones, Scott, "Chapter 1: Introduction to Physical Geography", Physicalgeography.net. University of British Columbia Okanagan.* Retrieved 06 Aug. 2013. See <http://www.physicalgeography.net/>
29. Scott, S. P. 1904. “History of the Moorish Empire”, (Oxford, Peterson Press). p.25, p.33.
30. Al-Bū‘ādānī, Faiṣal b. ‘Alī, “Ḥajj and the Messenger’s Role”, translated by Muftī Muḥammad An‘ām al-Ḥaq Qāsmī, (Karachi: Jami‘ah Al-‘Ulūm-i Islāmīyah, Banūrī Town).
31. Sūrah “Al-Aḥzāb”, (33:8-27).
32. Sūrah “Quraysh” (106:2).
33. Jurjānī, “Dalā’il-i ‘Ajāz”, p.365.
34. Sayyid Quṭab. 1983. “Al-Taṣvīr-i Fannī fil Qur’ān”. trans. by Prof. Ghulām Aḥmad Ḥarīrī entitled “Qur’ān kē Fannī Maḥāsīn”, (Faiṣalabad: Faiṣal Islāmīc Research Centre).
35. Iṣlāhī. 2001. “Ibn-i Zub‘arī Thaqafī and Coherence in Qur’ān”, p.62.
36. Sūrah “Al-Ḥijr” (15:78-80).
37. Nadvī, Sayyid Sulaimān, “Tārīkh-i-Arṣ al-Qur’ān” (The History of Land of Qur’ān), (Karachi: Majlis-i Nashriyat-i Islām, 2011 CE).

38. The map for “Ancient Trade Routes” displays Trade centers, terrestrial and sea routes. Instead of showing different highways or roads, a network is shown to link trade centers. See: Abū Khalīl, Dr. Shauqī. 2008a/1429 H. “Atlas: Al-Tārīkh al-Arabī al-Islāmi”. Arabic edition. Damascus: Dār Al-Fikr; Abū Khalīl, 2008b, “Atlas: Al-Tārīkh-ul-Arabī Al-Islāmi”. Urdū edi. Damascus, Dār al-Fikr. Both the editions are consulted.
39. Sūrah “Al-Anfāl” (8:42).
40. Tale of Prophet Nūḥ is pieced together by a map of location of the People of Prophet Nūḥ & site of Mountain Jūdī. See: Abū Khalīl, Dr. Shauqī. 1421H/2001CE. “Atlas Al- Qur’ān: Amākin Aqwām & ‘Allām”. Arabic edi. Damascus: Dār Al-Fikr; Abū Khalīl, Dr. Shauqī, “Atlas of the Qur’ān”. Urdū edi. (Lahore: Global Leaders in Islāmic Books). Both these editions have been consulted.
41. 3<sup>rd</sup> map highlights migration of Prophet Ibrāhīm, but north is supposed to be left-word. No intermediate place is mentioned, even Ur or Babylon is not mentioned. 5<sup>th</sup> map highlights construction of Ka’bah by Prophet Ādam and Prophet Ibrāhīm. 6<sup>th</sup> map furnishes measurement of Prophet Ibrāhīm’s construction as given by ‘Alī Bē. See: Shakīl, Miṣbāh al-Dīn. May 1996. “Sīrat Aḥmad-i Mujtabā”. 3rd edit. (Karachi: Pakistan State Oil Company Ltd).
42. Prophet Mūsā’s tale accompanies a map, showing four journeys: the first from Taybān to Memphis not showing intersection point at Nile, wherefrom he was taken out & named so. The second shows his journey to Madyan passing through upper part of Sinai, while the third displays his backward journey from Madyan to Manf passing through Mt. Al-Ṭūr. They are highlighted with green arrows while the fourth map, highlighted with red arrow, shows his journey from Manf to Ma’n crossing great Bitter lakes & roaming in Sinai Desert. A picture of dead body of Pharaoh Minfitah and a map describing two supposed location of junction of sea (a) Jordan Sea (‘Aqabah) & the Red Sea, (b) Tanger area, strait of Gibraltar are furnished. Explanation of (a) is distorted, that is Jordan is a river which is separated, and can be distinguished from ‘Aqabah which is Gulf. Secondly, to show its details the place is marked wrongly in the map. Instead of placing cross at the described place, it is marked at the junction of Gulf Swez, the Red Sea. Fr details see: Abū Khalīl, “Atlas Al- Qur’ān”.
43. Four contested places of Ba’Ibak, Jalld, Bir Sheba & Mt. Sinai are marked to describe dwellings of Ilyās (Prophet Ilyāsīn). See: Abū Khalīl, “Atlas Al- Qur’ān”.
44. Lake of Prophet Lūṭ (The Dead Sea), Sodum, Amora & Sughar are elaborated in a map with red highlighter. See: Abū Khalīl, “Atlas Al- Qur’ān”.
45. Prophet Yūnūs’ journey is highlighted with grey arrows from Jaffa through Hims, Hamat, Aleppo to Nainava. Another half arrow shows his voyage from Jaffa to Tunis (old Tirshish) but later place is not shown in the map. Abū Khalīl, “Atlas Al- Qur’ān”. Identifying Prophet Yūnūs (860BC-784BC) with Assyrian Messenger of Isrā’ēlites, Maulānā

- Maudūdī furnishes historical geography of rise and fall of Nainwa to Madians (612BC). A brief cultural geography of his nation is also procured. See: Maudūdī, “Tafhīm al-Qur’ān”.
46. Bāqlānī, “‘Ajāz al-Qur’ān”, p-38.
  47. (Khaṭṭābī, “Bayān al-‘Ajāz”, p-64); (Zarkashī, “Burhān al-Qur’ān”, v-3,p-106).
  48. Sūrah “Al-Ma‘ūn”(107:1-7).
  49. Sūrah “Al-Kauthar” (108:1-3).
  50. Suyyūtī, “Al-Ittiqān fī ‘Ulūm al-Qur’ān”, p-108.
  51. Suyyūtī, “Al-Ittiqān, p-108).
  52. Sūrah “Al-Fātiḥah, (1: 7).
  53. Sūrah “Al-Nās”, (114: 4-6).
  54. Sūrah “Maryam,19: 1-98 ” ; “Al-Ṭāḥā, 20: 1-135”; “Al-Anbiyā’, 21: 1-112”; “Al-Ḥajj , 22: 1-78”; “Al-Qiṣaṣ, 28: 1-88”; “Al-Ankabūt, 29: 1-69” ; “Al-Aḥzāb, 33: 1-73” ; “Al-Ṣād, 38: 1-88”; “Al-Ḥujarāt,49: 1-18”; “Al-Qamar, 54: 1-55”; “Al-Ḥashar, 59: 1-24”; “Al-Mumtahinah, 60: 1-13”; “Al-Munāfiqūn, 63: 1-11”; “Al-Burūj, 85: 1-22”; “Al-Quraysh, 106:1-4”. Geographical coherence in full chapters of Holy Qur’ān is presented.
  55. Khān, Dr. Ghulām Muṣṭafā, “Hama Qur’ān Dar Shān-i Muḥammad ﷺ ” (The Whole Qur’ān Praises the Holy Prophet ﷺ) from Hāshmī, Muḥammad Ṭufail, “Naqūsh Rasūl Number”, (Lahore: Idara’ Farōgh-i-Urdū),V-1, pp. 89-202.
  56. Ṭayyab, Qārī Muḥammad “Sīrat kī Jām‘iyat kē Bunyādī Usūl” from Hāshmī, Muḥammad Ṭufail, “Naqūsh Rasūl ﷺ Number”, (Lahore: Idara’ Farōgh-i-Urdū),V-1, pp. 38-51.
  57. Haikal, Muḥammad Ḥussain, Dr., “Sīrah al-Rasūl ﷺ ”, trans. “Hayāt-i Muḥammad ﷺ” Muḥammad Wāris Kāmil, (Lahore: Shar-i Insāniyyat).
  58. Āzād, “Rasūl-i Raḥmat”, edited by Ghulām Rasūl Mahar, (Lahore: Isha‘t-i-Nau) , p-75.
  59. A map for Makkah highlights mountains, roads and Canal Zubaida, & a map for trade route and mercantile displays route, cities & mercantile. A map for Makkah highlights its mountains and roads; a map for Canal Zubaida from Ṭāif to Makkah, another map highlight Makkah and adjoining areas. See: Shakīl, Miṣbāh al-Dīn. May 1996. “Sīrat Aḥmad-i Mujtabā”. 3rd edi. (Karachi: Pakistan State Oil Company Ltd).
  60. Muḥsin Fārānī. 2004. “Atlas Sīrat al-Nabi”, trans. Ḥāfīz M. Amīn, (Lahore: Dār al-Salām). Appendix furnishes valuable 7 maps highlighting limits(Hudud-i Haram), and historical expansion of holy sanctuary of Ka’bah. A sketch of Ka’bah displaying its corners and measurements, its pillars, its doors, its modern expansion admits internal measurements; Shakīl, “Sīrat Aḥmad-i Mujtabā”, A map for Ka’bah, after Saudi expansion, highlights its doors.

61. Many world maps & globes have already been prepared by geographers. Several maps can be seen on the website [https://www.google.com/search?biw=1366&bih=657&tbm=isch&sa=1&ei=OylRXLW6JMLp-QbclpTACw&q=map+of+earth&oq=map+of+earth&gs\\_l=img.1.0.0i10.1495505.1500091..1502467...0.0..0.248.2639.0j1j11.....0....1..gws-wiz-img.....0i67.Q7qMwbYjM9M](https://www.google.com/search?biw=1366&bih=657&tbm=isch&sa=1&ei=OylRXLW6JMLp-QbclpTACw&q=map+of+earth&oq=map+of+earth&gs_l=img.1.0.0i10.1495505.1500091..1502467...0.0..0.248.2639.0j1j11.....0....1..gws-wiz-img.....0i67.Q7qMwbYjM9M)
62. Maps for galaxies and Solar System have already been prepared by geographers. Interactive 3D maps of the Universe are available on the website: <https://in-the-sky.org/ngc3d.php>
63. Maudūdī, “Tafhīm al-Qur’ān”; Prophet Mūsā’ stay at Madyan is geographically and historically traced in chapter, “Al-Qaṣaṣ”, supplemented with an unclear picture of Madyan at p-626, v-3. (a) In V-3, between p 34-35 a map shows journey undertaken by Prophet Mūsā and Hadhir.
64. ‘Abd al-Malik Mujāhid, Muhsin Fārānī, Ḥāfīz M. Ibrāhīm Ṭāhir Kailāni, Maulānā Tanvīr Aḥmad, Ḥāfīz ‘Abdullah Nāsir Madanī, Ḥāfīz Iqbāl Siddiqī and Ḥāfīz Abū Bakar Aḥmad Khawājah, Maulānā Irshād al-Haq Athāri, Prof. M. Yahya and Maulānā M. Khālid Saif, “Al-Lū’lū’ al-Maknūn” (Sīrat Encyclopaedia). 1433H. Al-Riyad: Maktaba Dār al-Salām. Maps highlighted with different colours exhibit Prophet Ibrāhīm’s journeys. Although Prophet Ibrāhīm undertook three journeys to Ḥajāz, yet only one arrow shows it. A picture of Ārāmī Arabi, of ruins of Ur, and Ḥārān, of Mosque Al-Khalīl, of Mina, of Jamarāt, and of mark of Prophet Ibrāhīm’s feet are furnished. Muḥsin Fārānī, “Atlas Sīrat al-Nabī ﷺ”, trans. Ḥāfīz M. Amīn, (Lahore: Dār al-Salām, 2004). Some unknown places like Kutha, the birth place of Prophet Ibrāhīm are identified in the modern map prepared by him.
65. Abū Khalīl, “Atlas Al- Qur’ān”; The map elucidates Prophet Ishāq’s tale with two more prominent arrows and exhibits journey from Hebron to Manaf & back; Maiman, Arslān b. Akhtar, Maulānā. Feb. 2010. “Tabarkāt-i Anbiyā kā Taṣvīrī Album” (Pictorial Album of Relics of Prophets). 1<sup>st</sup> edi. (Karachi: Maktabah Arslān). For Prophet Ishāq, an Arabic map for his childhood at Kana’an, and pictures of his tomb are furnished.
66. The picture of Biblical Prophet Ya‘qūb’s well between Judea and Galilee is shown. See: Ṭāriq Jān. 1999. “The Life and Times of Muḥammad al-Rasūl Allah (Univers’ Alīzing the Abrahamic Tradition)”. 2<sup>nd</sup> edi. U.K: Institute of Policy Studies, Islāmīc Foundation; Prophet Ya‘qūb’s life accompanies pictures of Dome of Rock, of Mosque Aqṣā after fire in 1969 and Jewish excavations at Palestine. See: Shakīl, Miṣbaḥ al-Dīn, Shāh. Rabi-ul-Awal 1413 H/ September 1992. “Sīrat Album”, (Karachi: Pakistan State Oil Company, Ltd); For Prophet Ya‘qūb the same map presented for Prophet Lut, with a change, that is, highlighting his place, is furnished. See: Maiman, Arslān b. Akhtar, Maulānā. Feb. 2010. “Tabarkāt-

i Anbiyā kā Taṣvīrī Album” (Pictorial Album of Relics of Prophets). 1<sup>st</sup> edi. (Karachi: Maktabah Arslān).

67. As for Nation of Prophet Lūṭ, his ancestry, geography of land of his Prophet-hood and review of his preaching are described. (ii) Pictures of a Cave at Sudūm and area of chastisement are procured. A map displaying the geography of nation of Prophet Lūṭ is furnished. See: ‘Abd al-Malik Mujāhid, Muhsin Fārānī, at.el., “Al-Lū’lū’ al-Maknūn”:
68. In text or discussion, Maudūdī not only dilates on Prophet Nūḥ’s deluge, but also verifies it by ancient histories of Babylonian historian, Berasus and Aristotle’s disciple Abydenus. See: Maudūdī, “Tafhīm al-Qur’ān”; For Prophet Nūḥ picture of Ka’bah during flood of 1958, pictures of Mountain Jūdī, Ararat Range, of Killen at Kufa, an imaginative sketch of deluge and two maps are furnished. The first colourful map highlights the area of deluge, while the 2<sup>nd</sup> black and white map displays area of nation of Prophet Nūḥ and Mountain Jūdī. See: Shakīl, Miṣbāh al-Dīn. 2005. “Nishānāt-i-Arż-i-Qur’ān”. first edi. Karachi: Fażālī Sons Pvt. Ltd; Chapter-3 discusses life of Prophet Nūḥ. Having discussed 7 floods, he finds fault with general nature of deluge as described in the Old Testament on the bases of reason, history, archaeology, and topography. He verifies Qur’ānic statement, which asserts it to be local and geographically confined to Prophet Nūḥ’s land. He concentrates on Prophet Nūḥ; expounds figurative language used in Qur’ān in description of these incidents, for instance, Kiln. See: Āzād, Abū al- Kalām. 2007. “Anbiyā’-i Karām”, edited by Ghulām Rasūl Mahar, (Lahore: Sheikh Ghulām ‘Alī and Sons Publishers).
69. For Prophet Dā’ūd , along with pictures of his Mausoleum, adjacent Mosque Dome of Rock, Prophet Dā’ūd ’s Minaret, bulwark, doors, gates and other parts of Mosque Aqṣā, a picture of war dress made of Iran and a map of holy environs of Mosque Aqṣā is furnished. The map highlights 52 important parts of Mosque Aqṣā. See: Shakīl, Miṣbāh al-Dīn. 2005. “Nishānāt-i-Arż-i-Qur’ān”. 1<sup>st</sup> edi. Karachi: Fażālī Sons Pvt. Ltd.
70. To expound anecdotes of Prophet Sulaimān, he furnishes a map displaying Jerusalem (seat of his Govt.), ‘Asqalān (Valley of the Ants), Ashod (where Prophet Dā’ūd was buried) & journey of Queen Sheba, Bilqīs, from Ma’ārib to Jerusalem. See: Abū Khalīl, “Atlas Al- Qur’ān”.
71. Tale of Prophet Ayyūb is expounded with a map displaying Bathniyah, between Damascus & Adhrut, while Adūm Empire is also highlighted. A picture of city of Damucus is also given at the end. See: Abū Khalīl, “Atlas Al- Qur’ān”.
72. In Chapter- “Prophet Ismā’īli Order”, the discourse revolves round two questions on human and physical geography: “Hājrah and Prophet

- Ismā'īl's residence at Makkah, and that the latter is intended son to be sacrificed by Abarham. To answer these objections, first he furnishes quotations from the Jewish religious literature, which are preceded by identification of physical geography described in it. For instance, Bakkah, Fārān & Mt. Mauria are identified with Makkah, valley of Makkah and Mt. Marwah. See: Shiblī Nu'mānī. 1965. "Sīrat al-Nabī ﷺ", (Ā'zam Gaḥḥ: Ma'ārif Ā'zam Gaḥḥ).
73. A map displaying location of Babylon & emigration route to Egypt is furnished to expound tales of Prophet Idrīs. See: Abū Khalīl, "Atlas Al-Qur'ān".
  74. Prophet Yūnūs' journey is highlighted with grey arrows from Jaffa through Hims, Hamat, Aleppo to Nainava. Another half arrow shows his voyage from Jaffa to Tunis (old Tirshish) but later place is not shown in the map. See: Abū Khalīl, "Atlas Al-Qur'ān".
  75. In Prophet Zakariyyā's tale, Aleppo (where he was buried & Jerusalem are highlighted. See: Abū Khalīl, "Atlas Al-Qur'ān".
  76. Several maps entitled "Journeys of Mary & Joseph" can be found on this website. <http://www.biblestudy.org/maps/the-journeys-of-mary-and-joseph.html> retrieved on Jan. 1, 2019.
  77. Map for Yājūj, Mājuj at Mongolia is procured. See: Abū Khalīl, "Atlas Al-Qur'ān".
  78. In the beginning, a map for Battle of Ditch is furnished. See: Dogar, Muḥammad Amīn. Sep. 1999. "Al-Amīn", (Lahore: Dīd Shunīd Publishers, Bedan Road), vol. 3; For Battle of Ditch, a map is given exhibiting ditch, two volcanic portions, attacking armies and nearby settlement. See: Abū Khalīl, Dr. Shauqī. 2008/1429 H. "Atlas: Al-Tārīkh al-Arabī al-Islāmi", Arabic edi. (Damascus: Dār Al-Fikr); A map for Battle of Ditch and 7 Mosques near Mt. Sala' is furnished. See: Ramzān, Muḥammad Ishāq, Qārī, 1429H/Sep. 2009. "Ziyārāt-i Ḥarmain", (Multan: Idara' Tālīfāt-i Ashrafīa).
  79. The map furnished displays location of Ditch, attack of different squads with directions and settlements of the Helpers. See: 'Abdul, Abū Muḥammad. Jan. 2011. "Naqūsh-i-Pā'ē Mustafā" (Marks of the Foot Prints of the Messenger) 2<sup>nd</sup> edi. (Karachi: Graphics Colour Services).
  80. A black and white map for Madinah highlights its mountains, rivulets, bushes, date orchards gardens, Ditch, houses, Jewish residence, mosques and roads linking Madinah with other cities, palaces, forests and wells and cemetery. The main city is focused and magnified & more elaborative map. See: Shakīl, Miṣbah al-Dīn, Shāh, Rabi-ul-Awal 1413 H/ Sep. 1992. "Sīrat Album", (Karachi: Pakistan State Oil Company, Ltd), p. 60; Topographical maps of holy campaigns against Banū Qainūqā', Naẓīr and Quraizah and a map of Madinah with 7 pictures of their ruins are furnished. See: Shakīl, Miṣbah al-Dīn. May, 2009. "Arz-i Nishānāt-i Nabvī". 1<sup>st</sup> edi. (Karāchī: Faẓālī Sons Pvt. Ltd).



81. A separate map of the Prophet's Mosques and 9 closets is also furnished. For details of the closets of the Messenger's wives and the houses of 45 companions along the Prophet's Mosque see: 'Abd al-Ghanī, Muḥammad Ilyās, Dr. 2003CE /1424H. "Maṣjad-i-Nabvī kē Pās Ṣahābah kē Makānāt", translated by Rizwān al-Raḥmān, Al-Qāsmī. 2<sup>nd</sup> edi. Al-Madina, Al-Munawwarha: Matba' Al-Rashīd.
82. Images of map for Prophet Mūsā in Egypt & Madyan, of his journeys to Midian & to Kan'ān are available on this website.  
<https://www.google.com/search?q=map+for+moses+in+egypt+during&bm=isch&source=univ&sa=X&ved=2ahUKEwiDsliPOZTgAhVC-2EKHaBADc8QsAR6BAgEEAE&biw=1366&bih=657>
83. For Prophet Mūsā 2 maps are furnished. The first map displays the route taken by Banī Isrā'īl after exodus from Egypt; while the 2<sup>nd</sup> highlights the latest research of American researchers asserting miraculous safety of Prophet Mūsā ' nation from drowning. See: Shakīl, "Nishānāt-i-Arz-i-Qur'ān".
84. Prophet Mūsā' stay at Madyan is geographically and historically traced in chapter, "Al-Qaṣaṣ", supplemented with an unclear picture of Madyan. See: Maudūdī, "Tafhīm al-Qur'ān", v.3, p.626; a faded and unclear photo of the well (selfsame where from Prophet Mūsā made animals drink water) is shown. See: Maudūdī, "Tafhīm al-Qur'ān", (v.3, p.627).
85. Maudūdī describes the comprehensive physical geography of Sinai desert vis-à-vis Prophets. For example, between Ṭūr and Abū Zarīma lies mines of copper and turquoises, a cantonment, Maḥqah, where an idol temple existed. While at another place, moon deity is worshiped. At this place, the Jews longed for stone deity. In another place, Prophet Ṣāleḥ resided after chastisement and at another place, Hārūn, after worship of calf incident, resided. See: Maudūdī, "Tafhīm al-Qur'ān".
86. A map displaying the Exodus of Isrā'īlites is furnished. Jushn, Mimfs, Halio Polis are also shown. The Jews started their journey from Ramsees and crossing Buhairat-i Mura, a gulf away from Swez, near Ba'l Dhifun. They passed through Ayoon-i Musu, Marmi, Ailiam, Al-Marha (now Wadi Al-Saikh- in the Bible- Byaban-iSeena), where Mauna was descended on the Isrā'īlites, as Prophet Mūsā left them here and went to Tur. Fārān , Rafaidam (at Mount Horab where 12 channels sprang up), and Jabl-I Musa (Ṭūr, Sinai Mountain, or Wadi Dhe Tuwa) are exhibited in the map. While Hammon from where Pharaoh's corpse has been taken out is not shown. See: Maudūdī, "Tafhīm al-Qur'ān";
87. In Prophet Mūsā' case, valley Ṭuwā, his meeting with Hadhir, Joshua b. Nūn, "Sakhra", coast of Sea and three nameless places are mentioned. See: Maudūdī, "Tafhīm al-Qur'ān", (v.3, p.627)
88. A map highlighting Isrā'īlites, wandering at desert is procured. Jushan (where Banī Isrā'īl resided in Egypt) and route taken by them from spring of Prophet Mūsā, through Mara, Ailium, Raidaim, Ta'bīr, Hasīrat and Qadis, and then through Mt. Haur to Mr. Neebun are shown. See: Maudūdī, "Tafhīm al-Qur'ān", v.1, pp 420-421.

89. Abū Khalīl, “Atlas Al- Qur’ān”: In Prophet Zakariyyā’s tale, Aleppo (where he was buried & Jerusalem are highlighted. Prophet Yaḥyā’s tale is supplemented with a map, highlighting Jerusalem where he was assassinated & Damascus where he was buried.
90. Prophet ‘Īsā’s tale is described by a map showing his journey from Bethlehem to Nazareth from Nazareth to Jerusalem & two from Nazareth to Helliopolis & back. See: Abū Khalīl, “Atlas Al- Qur’ān”; For Prophet Jesus pictures of interior and exterior views of Mary’s old and new Mausoleum, picture of place where he dined Passover Dinner, of Saint Kathrine Church, of court of Pontis Pilates, picture of Church of Holy Sepulture and of Deer Saint and Holy Cave are furnished. Detailed description of Mountain Olives accompanies its picture and picture of mark of Jesus. See: Shakīl, “Nishānāt-i-Arż-i-Qur’ān”.
91. Prophet Ibrāhīm was thrown into fire at Katha, Babylon, Prophet Ibrāhīm’s journeys and routes, cities where he stayed, where he circumcised himself (Qadoom), cause of so naming of Prophet Ibrāhīm are furnished. See: Ibn-i Sa’d, Abū ‘Abdullah Muḥammad. 1904-1917. “Tabaqāt al-Kubrā”, trans. ‘Abdullah Al-‘Āmadī, edi. Ahan and Brockelmann, (Karachi: Nafis Academy ; A map of routes adopted and journey of Prophet Ibrāhīm is drawn by Shauqī Abū Khalīl. The residence of some of Prophet Ibrāhīm’s progeny, names of fathers of both wives of Ismā’īl, names and pedigrees of Prophets up to Prophet Nūḥ are described. Hājrah lived at Kharamī, Fuṣṭaṭ near Cairo.
92. The Jabl-i Mūsā (Ṭūr, Sinai Mountain, or Wādī Zī Ṭuwā) are exhibited in the map. See: Maudūdī, “Tafhīm al-Qur’ān”
93. A map displaying the Exodus of Isrā’īlites is furnished. They passed through Al-Marha (now Wādī Al-Saikh- in the Bible- Byabān-I Sīnā’), where Mauna was descended on the Isrā’īlites, as Prophet Mūsā left them here and went to Ṭūr. See: Maudūdī, “Tafhīm al-Qur’ān”.
94. In the map, Madyan & Tabūk (Aikah) are highlighted with green colour in account of Prophet Shu‘ayb. Incident of Hūd is explained with map exhibiting Al-Ahkaf & Hūd’s grave. See: Abū Khalīl, “Atlas Al- Qur’ān”.
95. For the Prophet Hūd, an aerial view of the Empty Quarter and one picture displaying the buried city of nation of Hūd under sand, and a modern Bedouin tourist are given. Project of “Shuttle Challenger” of “NASA” for excavation of Adbar city bearing out Qur’ānic truth is also briefly narrated. See: Shakīl, “Nishānāt-i-Arż-i-Qur’ān”. Incident of Hūd is explained with map exhibiting Al-Aḥqāf & Prophet Hūd’s grave. See: Abū Khalīl, “Atlas Al- Qur’ān”.
96. For Prophet Dā’ūd , along with pictures of his Mausoleum, adjacent Mosque Dome of Rock, Prophet Dā’ūd’s Minaret, bulwark, doors, gates and other parts of Mosque Aqṣā, a picture of war dress made of Iran and a map of holy environs of Mosque Aqṣā is furnished. The map highlights 52 important parts of Mosque Aqṣā. See: Abū Khalīl, “Atlas Al- Qur’ān”.

97. To expound anecdotes of Prophet Sulaimān, he furnishes a map displaying Jerusalem (seat of his Govt.), Asqalān (Valley of the Ants), Ashod (where Prophet Dā'ūd was buried) & journey of Queen Sheba, Bilqis, from Ma'ārib to Jerusalem. See: Abū Khalīl, "Atlas Al- Qur'ān".
98. For Prophet Ya'qūb's tale, 2 maps are also furnished. The first map draws respective geography of Palestine and Israel; while 2<sup>nd</sup> map displays geography of dome of rock in Palestine. See: Shakīl, "Nishānāt-i-Arż-i-Qur'ān".
99. For the holy closets, for the companions' houses and for a separate map of the Prophet's Mosques and 9 closets see: 'Abd al-Ghanī, "Masjad-i-Nabvī kē Pās Şahābah kē Makānāt".
100. In chap. "Makkah After Migration", he adds a model map for Makkah, highlighting geography of 18 houses of the Qurayshite around Holy Sanctuary. Houses of 'Amar b. 'Ās, Ubai b. Khalīf, Hakīm b. Ḥazam, Abū Bakar, Safwān b. Umayyah, Arqam, 'Amar b. Ṭufail, Abbās b. Muṭlib, Abū Sufyān, Walīd b. 'Utabah b. Rabi'ah, Ḥakam b. 'Ās, Akhnas b. Shuraiq, Ḥawaitāb b. 'Abd al-'Uzzā, Abū Ṭālib are exhibited. The birthplace of the Messenger, Dār al-Nadwā and Dār Ḥilf al-Fudhul are also shown. The last one should be named house of 'Abdullah b. Juda'h, where this pact was signed. No reference is given for them. The Messenger's birthplace and Abū Ṭālib's house are shown side by side. See: Sha'bān, Aḥmad M., D., "Makkah Mukarrimah Mażī va Hāl kē Ā'inē Maiṅ" (Makkah Mukarrima In The Perspective Of Past And Present), trans. M. Javed Ashraf Madanī Nadvī, (Madina: Madinah Research Center).
101. Description of Banī Naẓīr's geography is more elaborative than that of Banī Qainnuqah, & a map of interior of Madina, highlighting their locality is also furnished. See: Shakīl, "Sīrat Aḥmad-i Mujtabā", vol. 3; For description of Najad, its geographical distribution, its famous tribes and rivulets, its important places, residence of the People of Well ("Al-Aṣḥāb al-Rā's") see: 'Abd al-Malik Mujāhid, Muhsin Fārānī, at.el., "Al-Lū'lū' al-Maknūn".
102. A map is furnished showing interior of the Prophet's Mausoleum and geography of graves and Fāṭimah's house. North is taken down ward, which inverted the geography of Fāṭimah's house. Pictures of pillars, holy gauze, places meant for prayers and platform adorn it. A colourful map is furnished, displaying proximity and location of the houses of 45 companions after 165 H. See: Sha'bān, "Makkah Mukarrimah Mażī va Hāl kē Ā'inē Maiṅ", pp. 48, 56; A picture and 2 maps facilitate understanding of Thaḳīfah Banī Sā'idah. 5 pictures display buildings constructed at House of 'Abdullah bin 'Umar, Abī Ayub Ansari and Thaḳīfah Banī Sā'idah. See: Sha'bān, "Makkah Mukarrimah Mażī va Hāl kē Ā'inē Maiṅ",
103. The inner title page displays a wonderful a colourful map for 5 stations for Ḥajj, with brief description of all the stations. A small map for Ka'bah and its four corners and Ḥaṭīm also accompanies it. A glob, displaying a map for Arabia, highlights Ka'bah and geography of its 5

- stations. Muftī Muḥammad. 1425 AD. “Ḥajj (Accroding to Sunnah)”, (Karachi: Dār al-Aftāh wal Irshād).
104. The incident of Ascension is supplemented with a map showing location of Makkah and Jerusalem and two pictures of Ka’ba and Mosque Aqṣā and a picture displaying location of Mosque Aqṣā vis-a-vis Dome of Rock. See: ‘Abdullah Fārānī. Ramzān 1429AH/ Sep. 2008 CE. “Sīrt al-Nabī ﷺ Qadam ba Qadam”, (Sīrah of the Messenger Step by Step”, (Karachi: M.I.S Publishers).
105. A map is furnished showing interior of the Prophet’s Mausoleum and geography of graves and Fāṭimah’s house. A colourful map is furnished, displaying proximity and location of the houses of 45 companions after 165 H. See: ‘Abd al-Ghanī, “Masjad-i-Nabvī kē Pās Ṣahābah kē Makānāt”, pp. 48, 56; A picture and 2 maps facilitate understanding of Thaḳīfah Banī Sā‘idah. 5 pictures display buildings constructed at House of ‘Abdullah bin ‘Umar, Abī Ayub Ansari and Thaḳīfah Banī Sā‘idah are also furnished. See: ‘Abd al-Ghanī, “Masjad-i-Nabvī kē Pās Ṣahābah kē Makānāt”
106. The 1<sup>st</sup> chapter is concluded with a map for pilgrimage. It is standardized topographical map, displaying all the places of Ḥajj with pictures or models of Holy Sanctuaries or monument there, for instance, site of the Messenger’s farewell sermon, and three stone pillars. Muḥammad Amīn. 1978. “Pilgrimage to Mecca”. 1<sup>st</sup> edi. Nairobi, Kenya: Camera Picture).
107. For ‘Alī, a map for idols of Arabia is furnished highlighting all the idols in Arabia. See: Maiman, Arslān bin Akhtar. Jan. 2011. “Holy Relics of the Pious Caliphs”. 1<sup>st</sup> Edi. Karachi: Maktabah Arslān.



© 2017 by the author, Licensee University of Chitral, Journal of Religious Studies. This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) (<http://creativecommons.org/licenses/by/4.0/>).