

Philosophy of Qur'ānic Weltanschauung in the Light of Different Exegetical Modes: A Discourse of Traditional-cum-Modern Scholarship

Muhammad Ashfaq

Ph.D. Scholar, Department of Islamic Studies,
HITEC University Taxila, Pakistan

Dr. Manzoor Ahmad Al Azhari

Associate Professor, Department of Islamic Studies,
HITEC University Taxila, Pakistan

Version of Record Online/Print: 29-06-2020

Accepted: 25-05-2020

Received: 31-01-2020

Abstract

This paper aims to highlight the role of different exegetical approaches considering traditional to that of modern scholarship to comprehend possible dimensions of Qur'ānic worldview regarding a particular topic. This discussion has been demarcated generally into four major phases succinctly with further minor segments where scholars' elaborations are also important elements expressing their own opinions and vantage points. For example, proportionality and coherence among various Qur'ānic subjects, contextual framework in addition to the involvement of thematic exegetical methodology, etc. where each dimension contributes well up to the possible extent. Employing the analytical method, we may examine the question of Qur'ānic Worldview to judge the text to contextual domain considering traditional vis-à-vis modern scholarship. Hence, this paper finds that in contemporary context together with epistemological concern, the mutual nexus between traditional-cum-modern scholarship supplements each other concerning different exegetical modes concerning cultural fluctuations depending upon the scholar's capability of inference and insight. All these factors revolve around the various modes integrating the whole concept intermingling number of facets collectively that may project the possible Whole Part Relation Paradigm (WPRP) with a homogeneous view. It leads one to know, highlight, and demonstrates the Qur'ānic weltanschauung.

Keywords: Proportionality, Coherence, Contextual Domain, Thematic Approach, Traditional-cum-Modern Scholarship, Qur'ānic Worldview

Introduction

The article has been divided into four major phases where each discussion contains only significant, relevant, and abridged elaborations with important dimensions and modes, as integral parts of a whole discourse that may contribute to the central question of Qur'ānic Weltanschauung up to the possible extent. The uncut and full explication of each phase is not manageable within the domain of a paper. For this purpose, we have to visit data analytically in front of the discourse that possibly saturates the requirements which lead us towards Qur'ānic Worldview. Therefore, we succinctly go through the various aspects of verses proportionality (*ʿIlm al-Munāsabah*), textual coherence (*Naẓm*), text and context relationship intermingling, with the methodological consideration from thematic exegetical perspective arriving at the possible view and opinion what Scripture wants to project with changing circumstances of the era and harmonizing the situation with fresh meanings associated with text as well as text to context and linked with fundamentals (*Uṣūl*).

As the concept of weltanschauung the term having a fascinating history going back to Immanuel Kant. He first time used the word weltanschauung, from which the word 'worldview' has been originated in English.¹ It means *a particular philosophy or view of life, the world view of an individual or group also called as weltanschauung, a word that composed of 'Welt' means 'world' and 'Anschauung' means 'view' or 'outlook'*,² is an important notion often used to emphasize a personal point of view and vision concerning any particular thing or issue. Philosophy and worldview or weltanschauung are interconnected closely laden-with discernment and insight having the highest manifestations. For example, the philosophical perspective worldview concerning the twelve big queries regarding life known as '*The Big Twelve*',³ where the question of philosophy is concerned.

From Qur'ānic perspective, Abdul Ḥamīd Abū Sulayman (b.1936) having faith in the everlasting message of Qur'ān endorsed socio-psychological research that may be adopted projecting the Qur'ānic weltanschauung which contains a foundation for reform in the current context. He proposed that:

*"Today, the rebirth of Islamic identity through the Qur'ānic worldview is the prerequisite for any future healthy and viable development of the Muslim world. This worldview can provide more dynamism, positive energy, and creativity for a healthy human civilization."*⁴

We may add judging Religio-Philosophical comments that this study may cause to focus and understand the relationships among the verses, context, consistency, coherence, reason, and rationality in addition to their

cooperative and combined role concerning any specific research area e.g. Divine Mercy, Divine Justice and Islamic Eschatology and it may be a panacea from Qur'ānic perspective for any burning issue emerging out from society demanding a solution. Hence, an assimilated discourse by visiting manifold aspects either from traditional or modern scholarship may contribute mutually to comprehend the worldview of the Holy Qur'ān regarding a particular theme.

Literature Review

With the aim of assessment of already contributed research work concerning the subject matter, we may find the writings of scholars relating to the thematic exegesis, proportionality (*Ilm al-Munāsabah*), the role of the contextual domain (*Sīyāq*), coherence (*naẓm*) and different principles of exegetical modes. In this regard, a literature review has been conducted visiting several theses, books, and research articles which are helpful to judge the earlier endeavor and work done regarding the subject topic. The most relevant writings have been taken into account which projects the objectives and necessity of this research paper considering the Qur'ānic episteme and philosophy.

It is important to note the literature provided by Dr. Qarḍāvī entitled as, "*Min al Tafsīr al Mawḍū'ī Lil Qur'ān al Karīm: Al-Ṣabr fī al-Qur'ān*", in which he discussed 'patience' in the light of relevant collected verses stated in different Qur'ānic chapters extracting and deducing in the light of verses. Another important contribution is known as, *Mabāhith fī al-Tafsīr al-Mawḍū'ī*, published by Dār al-Qlam Damascus in the year 1989 penned by Dr. Muṣṭafa Muslim, in which he discussed from fundamental concepts of thematic interpretation along with other major relevant characteristics. His voluminous academic input is known as, "*Al Tafsīr al Mawḍū'ī le Sūrah al Qur'ān al Karīm*", in which he discussed themes like Eschatology, Benevolence and Divine Mercy, etc. in addition to topics like Paradise and Hell, day and night creed and action to Qur'ān Worldview. Moreover, Dr. Fazlur Raḥmān book, *Major Themes of the Qur'ān*, is also a significant work elaborating the main topics of Qur'ān.

Dr. Rishwānī work is also important one entitled as, "*Manhaj al Tafsīr al Mawḍū'ī Lil Qur'ān al Karīm: Dirāsah Naqdiyyah*" in which he wants to know complete vision and weltanschauung about a topic from what is the intention of Allah the Most Exalted regarding issues, topics, and themes mentioned in the Holy Qur'ān as per Intellectual capability of humanity. A paper published in JIRS, known as, "*The Limitations of Thematic Exegesis of Qur'ān*" (DOI:10.12816/0048286) is compiled by Dr. Rawan Fowzan, Northern Border University, Saudi Arabia. This paper shows the basic definition and limitations of thematic exegesis. It may be called a partial approach towards

the Qur'ānic Weltanschauung. Similarly, concerning the coherence of Qur'ān, 'Dalā'il al-Nazām' of Abdul Ḥamīd Farāhī and Amīn Aḥsan Iṣlāhī work like *Tadabbur al-Qur'ān* is a famous one which is further presented by Dr. Mustanṣar Mīr. Another paper of Mohd Shukri Hanapi is a significant approach towards Qur'ānic Worldview with different parameters and development of the discourse.⁵ It may not be declared as an all-inclusive approach, therefore the study of similar writing leads us to unite a maximum possible factor to adopt, exercise, and employ them simultaneously.

While in the current context Salwa Mohamed Selim Ph. D thesis⁶ and his research paper, "*Repetition in the Qur'ān: A Relevance Based Explanation of the Phenomena*" is also important literature emphasizing some relevant issues. About context (*Sīyāq*) and (*Ilm al-Munāsabah*) there are copious literature may be observed in different language especially in Arabic indicating the basic elaborations and applications. The literature review also shows that many scholars, for example, Al Rāzī, 'Izz bin 'Abdul al-Salām, Ibn al Qayyim, Al Zarkashī, Al Shāṭibī, and Al Shawkānī, spared number of pages of their valuable books for the discussion of context, its importance, and applications.

Hence, reviewing literature one may find various aspects of this study separately without the homogeneous work and pieces of research incorporating various dimensions concerning a methodological consideration towards Qur'ānic Weltanschauung through the prism of different exegetical modes and various segments taking into account the traditional approaches along with a modern scholarship. As this paper intends to know the multiple directions of Qur'ānic Scripture concerning any topic e.g. any burning issue of the day or various other subjects like cosmos, justice, human right and role of mercy, guidance concerning social issues, etc. along with looking back to the milieu and environmental background of Prophetic time when the Qur'ān was being revealed, then its contextualization towards the current scenario. It this way this study may have a unique input to the body of knowledge.

Research Question

We intend to develop some questions to find the solution from Qur'ānic Weltanschauung taking into account relevant interpretations jointly deciphering the whole situation around the issue or theme to know following research questions as:

1. How to grasp the Qur'ānic Worldview concerning a particular topic or issue required to be solved with the involvement of various interpretative tools and procedures?
2. What is the mutual role of traditional vis-à-vis modern scholarship to judge the text to contextual domain regarding a particular topic either form culture-oriented themes or based upon Qur'ānic thought?

Research Methodology

This research paper has been taken into account by employing analytical methods consulting available literature related to the exegetical approaches and techniques. This is a mechanism to know the Qur'ānic Weltanschauung up to a possible extent in which the whole discussion has been demarcated generally into four major phases succinctly with further minor segments where scholars' elaborations are also important elements expressing their own opinions and vantage points. Themes have been elaborated graphically with relevant illustrations and sketches.

Proportionality the Key Factor towards Qur'ānic Weltanschauung

Overall possible picture and worldview regarding any theme and topic may be known up to a possible extent visiting various proportional links. Proportionality and nexus may exist among several references and locations from within the Qur'ān for example either from chapter to chapter, verses to chapter and verses to verses relation (*'Ilm al Munāsabah bayn al Āyāt*). It is an important field of knowledge for those western scholars who have confusion regarding Qur'ānic arrangement and settings raising the objections about the coherence while Holy Qur'ān states that:

"Allah has revealed (from time to time) the most beautiful message in the form of a Book, consistent with itself, (yet) repeating (it's teaching in various aspects)".⁷

As the word *Munāsabah* in literal sense means '*al-Munākishah wal Muqāribah*'⁸ whereas *al-Munākishah* is an act of conversation or to set a reason discussing whether something is wrong or true and *Muqāribah*' means manner, procedure, method, approximation or nearness, and comparative analysis. Imām Burhān al-Dīn Buqā'ī (d.885AH), declared that this knowledge is a secret of eloquence and rhetoric. He added that '*Ilm al-Munāsabah* is the knowledge by the help of which we know the reason for (Qur'ānic) parts and arguments. This is the secret of rhetoric as it makes possible that the (meaning) of discourse should be by what is the current demand for understanding (*Muqtazī al-Ḥāl*)."⁹ According to al Sayūṭī, the relationship among verses is the relation of general or specific, rational or sensual or otherwise like cause or effect, reason, counterpart, or example of each other.¹⁰

Considering its function, scholar's exertion and importance, al-Qaṭṭān added that *Munāsabah* means to link and relation among the sentences of verses, verse to verse relation or a relation between the starting to that of end of chapters (*Sūrah*). It depends upon the scholar's reasoning ... nicely accepted when it is based on accurate meaning, consistent with the context, and associated with linguistic principles.¹¹ It may be stated that this elaboration is self-explanatory and highlights analytical, technical, and skill-

based working. Therefore, numerous aspects of concerned topics required to go through multiple dimensions prescribed in the verses, other than under-discussed relevant verse. It provides data and pieces of information to examine the due place of concepts and to locate them correctly instead of a misfit position for better understanding.

There are some critical remarks which may also be examined considering scholar's inclination towards the proportionality. Al-Shawkānī (d.1834) ignored to consider this field of knowledge as it leads towards doubt and opens the door of suspicion and a waste of time.¹² Dr. Aḥmad Ḥassan Farhāt divided the discourse into four categories and discussed different trends whereas he added that Izz bin 'Abd As-Salām accepted the apparent correlation instead of hidden correspondence.¹³ For example, in preamble words of *Tafsīr* penned by Shaykh Sa'īd Ḥawwa, he demanded a comprehensive theory as no one can understand the whole Qur'ān by mentioning merely the link and *Munāsabah* among the verses in the Sūrah. Although the number of references mentioning proportionality may be found in his interpretative work (*Al Asās fī al Tafsīr*).¹⁴

Al Rāzī and Buqā'ī appreciated and endorsed this knowledge while Frāhī adding his comments regarding proportionality (*Munāsabah*) elaborating coherence (*nazm*), stated that it is something more and better approach towards the overall homogenous view.¹⁵ Furthermore, Dr. Abdullah Drāz (d.2001) stated that it is a significant field of knowledge, therefore, to neglect this knowledge is equal to carelessness and negligence towards an important aspect of rhetoric, he also highlighted that it provides the consistent view for an understanding of (Qur'ānic worldview).¹⁶ While Muḥammad Abū Zuhrah added that we believe that Qur'ānic words contain self-depending meanings having light rays scintillating together with other rays emerged from other words. Another part containing a general meaning of that word with techniques and concise sentences assists also the other part.¹⁷

We may add considering scholar's opinions¹⁸ that there exists a relation either more or less apparent, as well as less or more concealed when one examines word, sentence, verse, passage, or pericope (*Rukū'*) and Sūrah about a specific theme. One may find the beautiful rhythm and balance incorporating the central theme, along with objective and philosophies associated with the topics (also from other relevant approaches) and it may predict instructions about the topic under discussion for the current situation as well as for prospect towards a modern scholarship for Qur'ānic Weltanschauung.

Multiple Modes of Proportionality towards Qur'ānic Worldview

There are nexus and links among the themes and topics where by dint of proportionality one may find manifold layers of guidance and even sometimes unattended faces related to the worldview from Qur'ānic perspective may be known. There are multiple modes of relations and verses correspondences, out of them some links have been illustrated in the diagram (see Fig.1). Sometimes the link and relations of verses can't be known easily, to expose it, (one) needs more exertion and struggle. This is an expression of the action of one's painstaking endeavor. Due to unaware of these relations it doesn't mean that relations exist not. Therefore, Qur'ānic verse linked with beautiful correspondence and one who pays attention may know (the gnosis of) this relation."¹⁹ We may add that there are some important reasons, logic, and rationality to understand the relation as illustrated in the initial and brief sketch (see fig.1). For instance, the verse may be either argument, interpretation, completion, results, encouragement, and comparison of other verses or emphasizing on previous or later verses as well as a preamble for what will be discussed in a later verse.

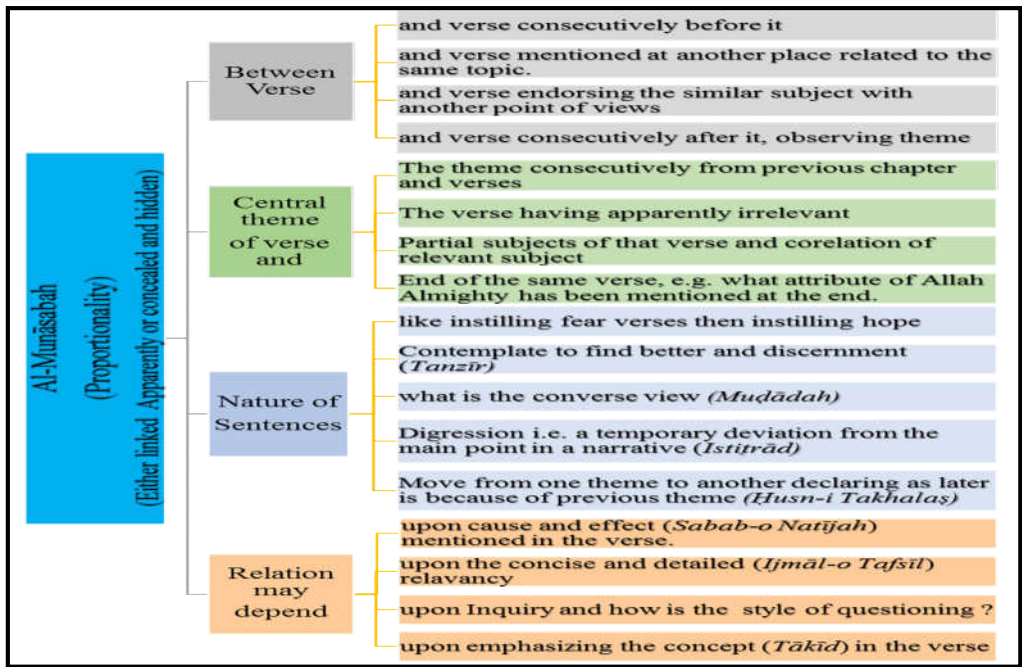


Figure 1 Modes of Qur'ānic Verses Considering Proportional Nexus

Similarly, the central theme of verse and last consecutive previous verse relation, subject or partial subject of previous verses link e.g. All these relations and nexus may cause to highlight and elaborate comparatively better findings and awareness of a theme or issue about Qur'ānic Weltanschauung.

Coherence (*Naẓm*) in relation to Cognizance of Weltanschauung

Textual coherence a semantic characteristic of text may be called an internal principle of exegetical approach in which we know that, is there exist any harmonic order or not? Is the chapter (Sūrah) revolves around a specific central theme? Neal Robinson added that western scholars objected to the domain of coherence in the Qur'ān claiming as it is disjointed or 'a confused jumble'.²⁰ These people have to know the objective, philosophy, and worldview associated with the subject about the integral whole concept. In traditional history of exegetical approaches, Imām al Rāzī remarked that most of the Qur'ānic subtleties are deposited in the well-arranged ties and bonds (relations).²¹ The role of coherence (*naẓm*) deals with the study of thematic harmony which exists among the Qur'ānic chapters. According to Farāhī, every chapter of Qur'ān has a theme that is an integral part of the whole concept of the Sūrah. He added that most of the judgment and the important issues are hidden and out of sight under the symbols of the coherence (*naẓm*), one who leaves contemplation he left the meanings of the dignified Qur'ān.²²

In modern scholarship, Salwa El Ewa also focused on the concept of coherence visiting its various dimensions with a pragmatic approach and relevance theory for segments study.²³ She considered paragraphs to deal with for example Debora Tannen that model has been applied concerning repeated styles. She added that what has been repeated in the Holy Qur'ān is not repetitive so that they duplicate the same information exactly but each time it occurs the variation expanding our thinking."²⁴ Moreover, Dr. Mustanṣar Mīr added that Islāhī concept of coherence provided sound and rational ground about those Qur'ānic verses claimed as incoherent and disconnected. He said:

*"Islāhī places the verses in the context of the whole Sūrah and explains the clear and definite connection they bear to the Sūrah's 'amūd...this Naẓm theory yield results that are aesthetically pleasing"*²⁵

In this brief glimpse, we may know the importance of coherence from both traditional and modern scholarship. So, in any modern theory or modal and technique from *Naẓm* (concept of 'Umūd), Debora Tannen model or Schema theory applying pragmatically or otherwise will uncover the hidden realities for any contextual domain contributing along with other relevant modes to discern the Qur'ānic Worldview.

Qur'ānic Weltanschauung and Discourse of Contextualization

As word does not exist in a vacuum any expression needs background for making sense and understanding the real picture associated with text where one has to be familiar with the context. e.g. a particular text e.g. the word 'fire' requires context to understand its relevant meaning i.e. either it is

related to burning or to gun down something by fire. In the social changes of society and culture, where Islamic conscience is required, as Muslim belongs to the religion not of something static but a dynamic and more creative one, therefore, one may get guidance in any particular context. The study of context has been acquiring popularity as it is essential for grasping the situation for better understanding. George Yule stated that "*Context is the physical environment in which a word is used.*"²⁶ Moreover, Abdullah Saeed said that the central problem is concerning revealed sacred text and its practicality in the current context, as global living style is being changed. He conferred a number of the scientific fields and their advancement that altering our weltanschauung toward the universe to the everlasting guidance of Qur'ān.²⁷

For instance, Prophet of Islam conversation with Ma'āz bin Jabal (R.A) concerning the methodology for resolving mass issues from the perspective of the Islamic worldview considering that particular context of Yemen. So, the diligence (*Ijtihād*) as a source of contextualizing Scripture where Objective of Shariah and al Maṣāliḥ, etc., have been very important tools for the thematic understanding in every next time and current era contextualization in modern scholarship. Abdel Haleem concluded in this regard that:

*"the effects of siyāq are not confined to determining the meaning of words but also apply to considerations such as whether something is stated or omitted, the order of the material, and the amount of information given."*²⁸

Hence, the context has been given importance from the very beginning in Islamic History. Scholars designed especially chapter in their treatises indicating the significance of context and other relevant discourses e.g. Imām Al Shāf'ī penned down a chapter, '*The Type of Utterance whose Context Indicates its Meaning*'²⁹ Furthermore, al Shāṭibī's said that the Arabs without context may not be understood, sometimes a word remains misfit without other one having different meanings separately with different contexts like to express generosity, beauty gallantry and courage...so, what you think of the words of God and the words of his messenger (without relation and context).³⁰

Ibn Daqīq al 'Eīd also added that the context and circumstantial evidences (Qrā'in) are indicative of the speaker's intent, which leads to the abridged statement and the to determine the possibilities.³¹ By the view of Ibn Qayyim al Jawziyyah that context may not be neglected because it leads to the error and then fallacious reasoning i.e. *paralogism*. It has been discussed by him under the title of '*benefit*' that the context guides us with the explanation of the abridged. This is the greatest circumstantial evidence of the speaker's intention.³² Furthermore, Imām al Shāṭibī who used the term 'context' to indicate what are the more comprehensive verses and sentences surrounding the verse or sentence subject of study.³³

There are many important concepts when we talk about contextualization to Islam or Qur'ān because it is epistemologically different from the rest of other contextualization although similarity maybe there but from Qur'ānic perspective it may have a different origin. An important example like Ma'āz bin Jabal (R.A) conversation before leaving for Yemen, Syedna 'Umar's Awwalyāt and diligence (*Ijtihād*), fatwa, ruling and diligence are important examples where one may visit the reasoning and text to context nexus to give a decision and final remarks would have to be considered as harmonic with Islamic Philosophy and Qur'ānic Spirit.

'Abdul Raḥmān bin Nāṣar al Sa'dī, discussing the maxim '*Relevant Applicable Deletion: It is useful to generalize the appropriate meaning*' in his writing he added that this is a very useful rule when to get benefits and understanding from the Qur'ānic verses. Considering the contextual situation, this may be restricted to certain things and restricted to what is spoken for.³⁴ This is what Sheikh Ḥassan al-'Aṭṭār added that "*The context is the language for which it is spoken (Wa 'Isāyāqu Mā Siq al-Kalāmu Li 'Ijlihi)*."³⁵

As Islam Dayeh remarked that a critical and resourceful reading of the traditional exegetical literature than from much of modern Qur'ānic scholarship. The difference between the two approaches is the difference between the view that the text is a finely interconnected whole.³⁶ Any given text is, ... in the words of Vincent Leitch, it is "*a set of relations with other texts.*"³⁷ He further added that:

*"According to the principle of Intertextuality, all texts have sources, but the more traditional use of the term focuses on specific texts whose presence can be detected in another text"*³⁸

It is an important scholarship to determine the meanings of verses and the situation in which these verses had been revealed assists to comprehend the context. Literature review shows that from the earlier period that the topic of *Asbāb al-Nuzūl* had been focused by Islamic scholars like the work of 'Alī al-Madīnī, Al Wāḥidī and later on Al Suyūṭī also compiled a book regarding "*Causes of revelation Asbāb al-Nuzūl*". Al Shāṭibī mentions that knowing the reasons for revelation clarifies every problem in this matter and it is important in understanding the Book (Qur'ān)... and to find causes is the removal of difficulty in this method and style.³⁹

Dr. Muṣṭafa Muslim added that (thematic exegetical) method of interpretation seeks elaboration to conclude in the light of Qur'ān by collecting verses having jointly involved in a title discussion observing chronological order and *Asbāb al-Nuzūl*.⁴⁰ It expresses the role of causes of revelation to understand a theme with the domain of a particular context. Mustanṣar Mīr eloquently added that "*Asbāb al-Nuzūl have to pass the acid test*

of contextual relevance before they can be accepted.”⁴¹

Accordingly, some relevant discussions may elaborate on different dimensions of subject discourse as it may be seen as an impact on interpretation by dint of varying contexts of social, economic, cultural, political, and global influences. Scripture should be conveying to the community so properly so that audience may be able to comprehend by the forms and symbols spreading that communal domain because contextualization⁴² requires that there is a need to know the cultural plurality where the particular set of belief and dogmas integrate that society with the provision of guidance from Scripture that may saturate in the current context.

Thematic Exegesis towards Qur'ānic Worldview: A Concise Sketch

Thematic exegesis (*al Tafsīr al Mawdū'ī*) is a modern method of interpretation discussing different Qur'ānic verses about a topic and its totality with relevant dimensions to know the Qur'ānic Worldview about that particular issue or theme. This method is also known as *Istiqrā'*⁴³, and occasionally linked with '*al Tafsīr al Ijmālī*', '*al Tafsīr al Tahlīlī*' and '*al Tafsīr al Muqāran*' etc. The word '*Mawdū'ī*' may be visited lexically approaching dictionaries where it incorporates meanings consisting of different limitations for example objective, unbiased, composed, relevant, thematic and topical, etc.⁴⁴ It also means laying down, placing and fixing, according to Ibn Fāras, as the word *tafsīr* in literal meaning *fasara*, (*fā'*, *sīn* and *rā'*) is a word indicates the statement that explains and explicates a thing.⁴⁵ Lexicon '*al-Qāmūs al-Muḥīṭ*' expressed that the statement and disclosure about what is covered and hidden are similar like interpretation (*tafsīr*).⁴⁶ It is an endeavor of scholars with the inductive method (*Istiqrā'*) regarding the specific topics of the Qur'ān taking into consideration various dimensions of the discourse.⁴⁷

Elaborating technically Imām Zarkshī stated that *tafsīr* is a grandeur science which is helpful to understand the book of Allah Almighty that is revealed upon the Prophet Muḥammad peace and mercy be upon him and to make clear its meanings and to extract its judgments and rulings.⁴⁸ Going into detail we may find a general statement from problematic words (making them easy to understand), e.g. understanding of the word *Buḥayrah*, *Sā'ibah* and *Waṣīlah*.⁴⁹ Moreover, Farid Esack reviewed historically, in the very beginning it was known as meaning (*ma'ānī*) and then after 3rd Hijra, the term had been supplanted by *tā'wīl* after that in 5th Hijrah and later on up till now the word *tafsīr* has been adopted by scholars while on the time of Holy Qur'ān, the word *Tafsīr*⁵⁰ had also been used.⁵¹ Additionally, Rishwānī added that the thematic Exegetical approach was not present at the time of the Holy Prophet as in its concepts, objective, Methodology, and understandings.⁵²

We may add combining both concepts given by respective

elaborations that *thematic Exegesis* or *Topical Exegesis* is a way of interpretation in which scholars and exegetes use to collect the verses of Holy Qur'ān related to a single theme and relevant topic without the condition to adopt the sequence of Holy Book. Instead of imposing human experience on the Qur'ān, this mode of *Tafsīr* synthesizes relevant verses and their meaning for the *Whole-Part Relation Paradigm* where one may be familiar with the integral composite view.

Al Zarkashī scientifically added that its linguistic origin from perspective of urinalysis (*Tafsīrah/نفسرة*), this process consists of a few drops of water examined by doctors, and physician reveals on account of (his) observation the cause of the patient's illness.⁵³ Dr. Fazlur Raḥmān added that the Holy Qur'ān not only has a great deal of definitive philosophical teaching but also can be a powerful catalyst for the building up of a comprehensive world view consistent with that teaching.⁵⁴ Rishwānī also quoted various scholar concerning thematic exegesis, which shows that verse collection about a topic from different Sūrah to get a lesson (*al-'ibrah*), complete picture from different parts, parts links to make its whole, theme as presented by Qur'ān to establish a goal, God intention, guidance, immutability, and Qur'ānic issue according to human capability.⁵⁵

These are the various dimensions of thematic exegesis. Mentioning several books in which a topic has been discussed thematically Dr. Qarḍāvī added the new approach of his time commenting that *al-Tafsīr al-Mawḍū'ī* may be called as the collection of the verses about a subject stated in different *Qur'ānic chapters*, then categorizing (these verses) for extraction and deduction from them or comments about (these verses).⁵⁶

Elaborating technically Dr. Muṣṭafa Muslim added that, "*It is an issue or problem-related to human-like either of general or social attitude or cosmic phenomenon and its exposure to Qur'ānic verse.*"⁵⁷ However, according to M. B. Ṣadr thematic exegesis is that in which a topic is developed from ideological, social, or cosmic life, and is directed to study and evaluate it from a *Qur'ānic* perspective to come up with a *Qur'ānic* theory (*world view*) about it.⁵⁸ He further added that while the prevalence of the thematic study approaches in *fiqh* has greatly developed Islamic legal thought.⁵⁹ Thematic exegesis as employed now has also considered valuable input by Al-Shāṭibī who may be called a precursor of this trend.⁶⁰

As recently, Syed Matin and Dr. Junaid Ḥāshmi stated concerning thematic exegesis that there is a difference between earlier techniques and modern approaches, verse to verse and chapter to chapter nexus had been discussed in the beginning and later on developments while in modern trend what we may add as thematic unity (*Mawḍū'ī Waḥdat*) in which objective of Sūrah, search for pivotal concept and links of various parts of chapters

remains under observation.⁶¹ Different scholars divided thematic Exegesis into different types as per their understanding and convenience. It has also been divided into two categories as thematic Exegesis unified (*al Tafsīr al Mawḍū'ī al Itihādī*) and thematic Exegesis Correlated (*al Tafsīr al Mawḍū'ī al Irtibāṭī*). Which former type focuses on one topic in discussion for example Eschatology, Benevolence, and Divine Mercy, etc. while other types correlated with more than one theme, for instance, Paradise and Hell, day and night creed and action, etc.⁶²

We may add in the light of these definitions and linguistic explication of word *tafsīr* which is an exertion to find out the solution of any issue seeking guidance in multiple walks of life from the Holy Qur'ān where wisdom and intellectual capability may play an important role to get a reliable solution up to the extent of maximum limitations as per scholar's competency that resultantly contribute to grasping the Qur'ān Weltanschauung.

An Analytically Appraisal to Comprehend Qur'ānic Weltanschauung

We may ponder over the paper assumptions, visited literature, key discourse and bearing hypothetical limitations in the mind that “*the mutual contribution of verses proportionality and textual coherence, contextual domain and Thematic Exegesis may cause to comprehend Qur'ānic Weltanschauung*” required to be tested considering relevant data and pieces of information. For this purpose, we may apply the visited data sketching diagram and developing an example having manifold dimensions regarding a specific topic.

An Initial Sketch of Qur'ānic Oriented Theme

When the direction and attention of a scholar are towards any Qur'ānic theme, finding mutual links of that them within the Qur'ān or Prophetic Sayings then the topic and issue in the prevailing situation in a particular context may be dealt as illustrated in Fig.2. We may proceed considering the following points:

1. Theme or topic beginning
2. Relevant Verses from Qur'ān
3. Arrangement (Chronology) of verses.
4. Correspondence links
5. Synthesis
6. Important findings
7. Topic's Cultural Aspects in the light of findings
8. Conclusion in the current context.

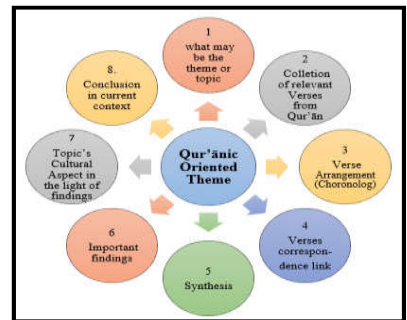


Figure 2 Qur'ānic Oriented Themes

This approach is Qur'ānic based as its direction of understanding is from the Qur'ān towards humanity and culture. We may think that “*greater the contemplation about a particular theme greater will be the understanding concerning*

the relevant topic.'

Fundamental Outline of Cultural Oriented Theme

There are many issues and problems required to be solved from the Qur'anic perspective, which may occur or take place from time to time in society and culture where multiple aspects of the issue are also necessary to be diagnosed. So that relevant verses may be applied either considering preventive or corrective measures as compulsory or any other replacement taking guidance from the different verses of Holy Qur'an (see fig. 3). We may understand the following points.

1. Theme or issue raised from cultural
2. Topic's multiple dimensions
3. Finding a problem and causes
4. Understanding in the light of Qur'anic guidance
5. Selection of relevant verse from Qur'an.
6. Scrutinize Social Issues in the light of Qur'an.
7. Findings from both sides
8. Evaluation finding integral whole Concept (WPRP)
9. Conclusion in the current context.

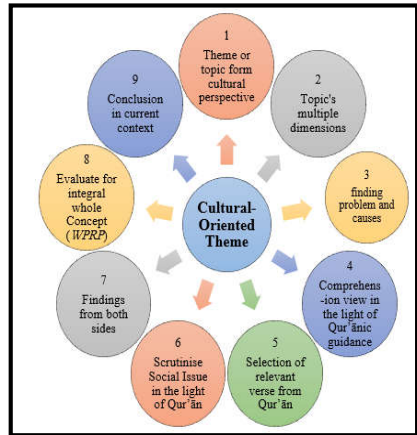


Figure 3 Culture-Oriented Themes

This is an external source generated issues either from culture, civilization, or any theological approach associated with the philosophical background required to be solved from Qur'anic worldview.

Pre Work-Process-Output Triangle (PPO Triangle)

Either Religio-oriented or culturally oriented the topic may be processed with analytical observation as illustrated in fig 4. In traditional-cum-Modern Scholarship, mutual link demands preconditions and the nuts and bolts for any process to be initiated.

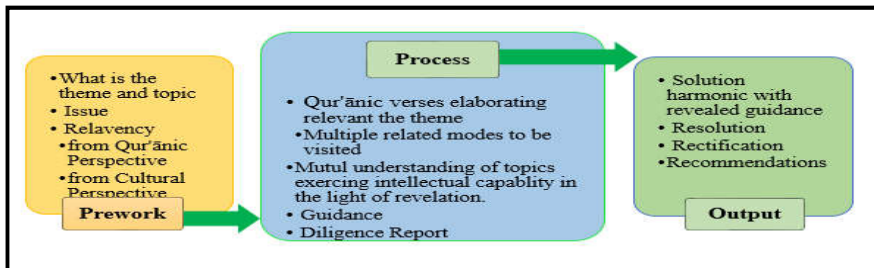


Figure 4 Pre Work-Process-Output Triangle

For example, Naṣr added that:

*"the confrontation of Islam with modern thought cannot take place on a serious level if the primacy of the sacred in the perspective of Islam and its lack in modern thought is not taken into consideration."*⁶³

This is a preliminary flowchart that consists of pre-work and possible demands of a theme initially where more relevant prerequisites may be added before a process towards findings

Exegetical Modes: An Example in the Context of Modern Scholarship

In this example number of modes have been sketched (where Religio-Scientific Discourse (RSD) has been taken as a sample, so that maximum exposure and dimensions may be visited concerning a single theme considering coherence, context, and proportionality, as well as various other relevant fields and study areas, have also be illustrated in Qur'ānic Weltanschauung diagram. The thematic approach may play an important role in these type of exegetical tendencies like Religio-Scientific, Religio-Philosophical, or Religio-Cultural Discourse, where active and passive circumstances may take place for them Qur'ān guides an active source for any passive situation whenever direction and guidance required in any current context. It shows that contextualizing the revealed facts we need a thematic approach based on multiple measurements from relevant manifold elements and influencing factors. Dr. Ṭayyār commented that exegetical knowledge is an easy knowledge that is accessible to every intellectual (cultured) and every specialist of experimental and cosmic sciences.⁶⁴

Many modern scholars employing exegetical approach are interested to visit scientifically terms and themes like *'nutfah amshāj'*, *al 'Alqah*, *al Muḍghah*, *Mā'in Mahīn*, *al-Samāwāt al-Sab'u*, *Rab al-Mashriqayn*⁶⁵ and various other similar topics concerning new emerging issues of modern science. It needs a thematic approach, contextual understanding, intertextual relation, the study of consistency among key points of verses, and their proportionality to estimate multiple dimensions of the issue under discussion. Modes considering, the epistemological considerations⁶⁶ are too much important for thematic discourse. Various modes that may help to comprehend a topic observing multiple means and manners. Following Analytical illustration is helpful for thematic Exegetical approach with vast domain comparatively:

We may be added that if we focus upon the illustrated segment of the study (see fig 5), we could find a comparatively better solution to the issue. It is necessary to differentiate both domains of knowledge either from science, philosophy, and economics vis-à-vis Scripture and religion in the perspectives of their origin and ingredients, scope and objective, man-oriented and God-

oriented, etc. It widens the scope of inquiry and looks at various facets when we take into consideration illustrated modes and segments of their mutual links and overlapping of sub-elaborations concerning the topic and theme.

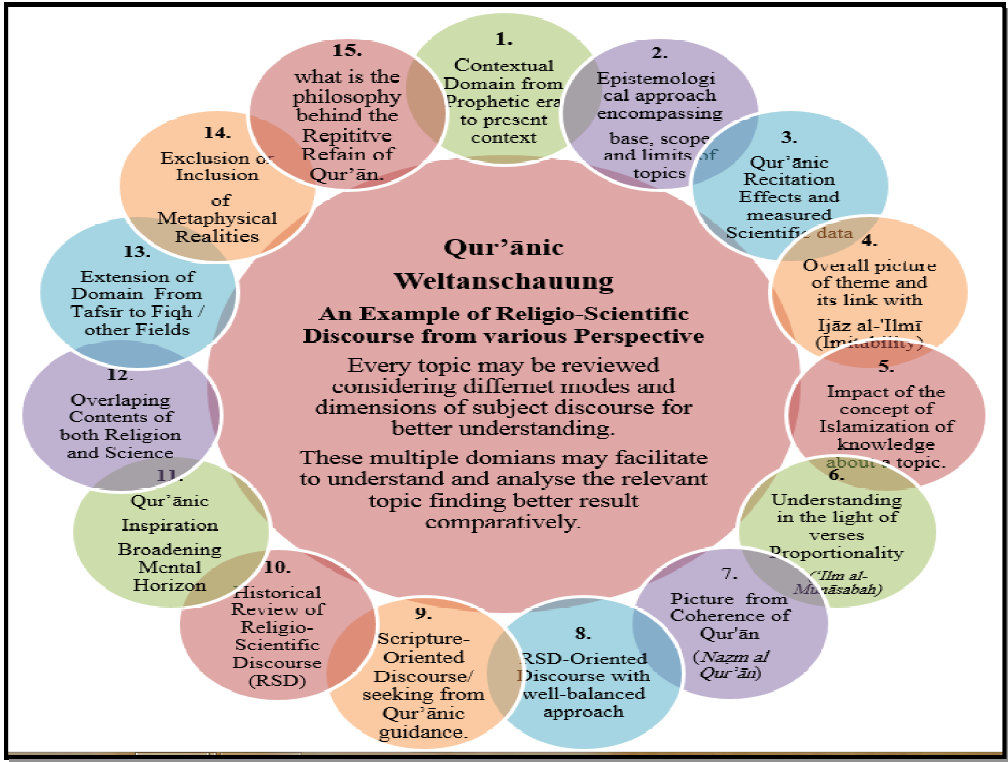


Figure 5 Various Dimensions towards Qur'anic Worldview regarding a particular topic understanding mutual link between Traditional-cum-Modern Scholarship

Dr. Zafar Ishāq Anṣārī remarked taking into account various aspects of RSD and epistemological consideration in this regard as:

"The Qur'anic verses, according to this approach, seem to be telling us more about the facts about the universe...one point still remains to be considered with all seriousness [that] what are the major concerns of the Qur'ān? What are the things that the Qur'ān primarily seeks to convey to mankind?"⁶⁷

Any interpretation by this way thematically may have some glimpses of exegesis in the context of the current era by applying relevant conditions in any upcoming Spatio-temporal domain with new circumstances and challenges.⁶⁸ As a closing remark, we may think that the application of rules of thematic exegesis along with other necessary domains and factors (as highlighted in the figures) we may be able to know Qur'anic worldview regarding any particular topic up to a possible extent, collecting and bringing together the verses associated with the concept and message about a single

theme.

Concluding Remarks

It is concluded that the mutual nexus and interconnection of modes and techniques may contribute well comparatively to solve a problem in the light of traditional-cum-modern scholarship thematically, taking into account multiple, significant and considerable dimensions encountering cultural fluctuations and variations. Here reconsidering the Qur'ānic text and guidance (*nuṣūṣ*) related to the problem what has not been faced earlier due to changing circumstances of the day where different exegetical approach e.g. proportionality and coherence among the verses play an important role towards the Qur'ānic standpoint in a different contextual domain. In this way, we may observe that any verse relative to other verse or within a verse, different themes may speak more loudly about the current situation depending upon the inference capability of exegetes or scholars where the prevalence of this approach in any field of knowledge may develop reasonable contribution generating relevant thought. We may be able to be familiar with the Qur'ānic Worldview regarding any selected theme either from Qur'ān towards culture, context and vice versa, for instance, Divine Mercy, Eschatology, Prophethood and Divine Justice as well as any theological dilemma from the philosophical inquiry like big twelves or any burning issue of society demanding solution, etc. One may get rid of the dubious thinking under undisclosed phases of Qur'ān which are necessary for any new situation due to changing circumstances of the era required to be contextualized or re-contextualized. It is necessary to ponder over the references where a particular theme has not been elaborated but after successful observation and analytical judgment, we may find a very unique, relevant, and supportive address where rationality appeals to us integrating the whole concept as well. So the spectrum of the theme may be from social, personal, philosophical, dogmatic, spiritual and any other types all are equally welcomed by Qur'ānic guidance depending upon once own capability of inference, diligence, and insight. It also provides a cohesive outlook on the issue needed to be addressed and resolved from Qur'ānic perspective that picturizes a Weltanschauung.

What is the Qur'ānic Worldview concerning any topic it requires thematic exegetical understanding with the textual and contextual domain along with coherence and proportionality in addition to some exemplified segments where traditional trends may not be ignored along with recently adopted methodologies, whereas some traditional approaches may be realized like something have been expressed in a contemporary and modern tone? The discourse like beyond the text, within the text, in front of the text, etc. has been adopted by modern scholars of hermeneutics. In Islamic history,

the scholars of fundamentals dialogue (*Uṣūlīyyīn*) introduced also multiple angles for understanding to arrive at the exact message and intention of author and speaker within the epistemological limitations. On the other hand, when we focus upon traditional scholarship, the concept of the context by *Uṣūlīyyīn* includes e.g. what is related to the narrator, the speaker or the listener, the circumstances in which speech occurred and its various other states of affairs, such as the causes of revelation, customs of the Arabs, the specific condition in which revelation has taken place. Different scholars seek to define context from a different point of view to answer questions considering in their fields and to support their ideas and theories. Hence, it interlinks the subject theme mutually where the situation surrounds a word and text also known in the domain of context (making sense of it). Excluding these or similar techniques, western approaches towards Qur'ānic Scripture are therefore not all-inclusive or by dint of applying misfit methodology, it causes to create confusion. Consequently, their endeavor off and on may not convey the real message concerning Qur'ānic Worldview.



This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).

References

- ¹ Kant, *Critique of Judgment*, Part I, Book II, Section 26, Naugle, David, *Worldview: The History of a Concept*, Grand Rapids, (Mich.: Eerdmans, 2002), p: 59
- ² https://www.etymonline.com/word/weltanschauung?ref=etymonline_crossreference data retrieved on dated 31 July, 2019.
- ³ These questions consist of (either more or less than the figure twelve) known as big twelves for example *Ultimate Reality* i.e. question regarding the existence of God and its nature? *External Reality* i.e. is there anything beyond the cosmos? *Epistemology* inquiry about knowledge how one can know? *Life Origin* and beginning that is where did I come from? *Into the bargain, Identity*, who am I? *Location* what is place of my existence and its other links and coordinates? *Moral* i.e. what is the proper way of living? and *values*, i.e. great worth is for what? Furthermore, *Predicament* question about fundamental problem of humanity? *Resolution* i.e. how can solve? *Past & Present* (time) what does history means? and last one may be called *eschatological inquiry* regarding body and resurrection. These important questions indicated in italicized text in previous consecutive paragraph elaborating twelve big questions of life.
- ⁴ Abū Sulayman, Abdul Hamīd, *The Qur'anic Worldview: A Springboard for Cultural Reform*, (USA: IIIT Publication Herndon, 2013), p: 1,2,7

- ⁵ Hanapī, Mohd Shukrī, "The Conceptual Elements of the Development Worldview in the Qur'ān: A Study of Thematic Exegesis", *American International Journal of Social Science*, Vol. 2 No. 3, May 2013.
- ⁶ Salwa Mohamed Selim, *Textual Relations in the Qur'ān*, (ProQuest Publication 2017)
- ⁷ Yūsuf 'Alī, 'Abdullah, *The Holy Qur'ān: Text and Translation*, (Malaysia: Islamic Book Trust Kuala Lumpur, 2007)
- ⁸ Fayroz Ābādī, *Qāmūs al Muḥīṭ*, (Beirut: 1996), p: 176
- ⁹ Al Buqā'ī, Burhān al Dīn, 'Nazm al Qur'ān fī Tanāsūbāt al Āyāt wa al Sūw'ar, (Beirut: Dār al Kutub al al 'Ilmiyyah, 1995), 1: 6
- ¹⁰ Al Sayūṭī, Jalāl al Dīn, *Al Itqān fī 'Ulūm al Qur'ān*, (Beirut: Dār al Kutub al 'Ilmiyyah), 3: 371
- ¹¹ Al Qattān, Manā' bin Khalīl, *Mabāḥith fī 'Ulūm al Qur'ān*, (Beirut: Mo'assasah al Risālah, 1995), p: 97
- ¹² Al Shawkānī, Muḥammad bin 'Alī, *Fath al Qadīr*, (Dār Ibn Kathīr, 1414), 1: 85-87
- ¹³ Farḥāt, Dr. Aḥmad Ḥassan, "Munāsabāt al Āyāt wa al Sūw'ar", *Journal of Islamic University Madinah al Manawwarh*, 41-45
- ¹⁴ Ḥawwa, Shaykh Saīd, *Al Asās fī al Tafsīr*, (Egypt: Dār al Salām, 3rd Edition, 1424), 1: 21-28
- ¹⁵ Farāhī, Abdul Ḥamīd, *Dalā'il al Nazām*, Al Maṭbah al Ḥamīdiyyah, 1388), p: 5
- ¹⁶ Darrāz, Dr. Muḥammad 'Abdullah, *Al Nabā' al 'Aẓīm: Naẓarāt Jadīdah fil Qur'ān*, (Kuwait: Dār al Qalam, 3rd Edition, 1988), p: 157-159
- ¹⁷ Abū Zuhrah, Muḥammad bin Aḥmad, 'Al Mu'jizah al Kubrah', (Beirut: Dār al Fikr al Arabī), p: 104
- ¹⁸ We may observe there are highly positive, partially positive, conditional and negative opinions about proportionality counter remarks of Al-Shawkānī may be revisited with respect to specific context. But overall judgment shows that this may be called as the important factor to know weltanschauung about particular theme and issue.
- ¹⁹ Bakrī, Dr. Shaykh Amīn, *Al Ta'bīr al Fannī fil Qur'ān'* (Dār al Sharūq, 3rd Edition, 1399), p: 29. Saeed, Dr. Muḥammad Rafat, *Al Tartīb wal Tanāsūb fī Āyāt al Qur'ān wal Sūwar Dalā'il al 'Ijāz'*, (Dār al Wafā, 1st Edition, 2002), p: 72
- ²⁰ Robinson, Neal, *Discovering the Qur'ān: A Contemporary Approach to a Veiled Text*, (Washington D.C., 2003), p: 98
- ²¹ Al Rāzī, Muḥammad bin 'Umar, *Al Tafsīr al Kabīr*, (Beirut: Dār al Fikr, 2000), 10: 113
- ²² Farāhī, Abdul Ḥamīd, 'Dalā'il al Nazām', p: 38
- ²³ El Awa, Salwa Mohamed Selim, *Textual Relations in the Qur'ān*, (Ph.D thesis from

University of London), (ProQuest LLC Publication, 2017), p: 249-253

²⁴ El-Awa, Salwa Mohamed Selim, "Repetition in the Qur'ān: A Relevance Based Explanation of the Phenomena", *Occasional paper 56, IRI IIIU Islamabad 2003*, p: 1,2

²⁵ Mīr, Mustanşar, *Coherence in the Qur'ān: A Study of Islāhī's Concept of Naẓm in Tadabbur-e-Qur'ān*, (American Trust Publications, 1986), p: 102, 115, 116

²⁶ Yule, George, *Pragmatics*, (Shanghai Foreign Language Education Press, 2000), p: 128

²⁷ Saeed, 'Abdullah, *Interpreting the Qur'ān: Towards a Contemporary Approach*, (New York: Taylor & Francis Group Routledge Publication, 2006), p: 147,148, 149

²⁸ M.A.S. Abdel Haleem, The Role of Context in Interpreting and Translating the Qur'an, *Journal of Qur'anic Studies* 20.1 (2018): 47-66. DOI: 10.3366/jqs.2018.0320

²⁹ Al Shāf'ī, Muḥammad bin Idrīs, *Al Risālah*, (Egypt: Maktabah al Ḥalabī, 1940), p: 62

³⁰ Al Shāṭibī, Abū Ishāq, *Al Muwāfaqāt fī Uṣūl al Sharīah*, (Beirut: Dār al Ma'rifah, 1994), 3: 153

³¹ Ibn Daqīq al 'Eid, Muḥammad bin 'Alī, *Iḥkām al Aḥkām*, (Cairo: Dār al Kutam al Salfiyah, 1987), 2: 19

³² Al Jawziyyah, Ibn al-Qayyim, *Badā'i' al Fawā'id*, (Beirut: Dār al Kutab al 'Arabī, 2010), 4: 9,10

³³ Al Shāṭibī, Abū Ishāq, *Al Muwāfaqāt fī 'Uṣūl al Sharīah*, p: 413

³⁴ Al Sa'dī, 'Abdul Raḥmān bin Nāşar, *Al Qawā'id al Ḥisān fī Tafṣīr al Qur'ān*, (Riyadh: Maktabah al Rushd, 1999), p: 43-45

³⁵ Al 'Aṭṭār, Sheikh Ḥassan , *Hāshiyah al 'Aṭṭār*, (Dār al Kutab al 'Ilmiyyah), 1: 320

³⁶ Dayeh, Islam, *Al Ḥawāmīm: Intertextuality and Coherence in Meccan Sūrah's* in Angelika Neuwirth, Nicolai Sinai and Michael Marx, *The Qur'ān in Context: Historical and Literary Investigations into the Qur'ānic Milieu*, (Brill Leiden & Boston, 2010), p: 494

³⁷ Quinn, Edward, *A Dictionary of Literary and Thematic Terms*, (USA: Infobase Publishing, 2nd Edition, 2006), p: 218

³⁸ Ibid., p: 394, 395

³⁹ Al Shāṭibī, Abū Ishāq, *Al Muwāfaqāt fī 'Uṣūl Sharīah*, 3: 347

⁴⁰ Muslim, Dr. Muştafa, *Mabaḥith fil Tafṣīr al Mawḍū'ī*, p: 9

⁴¹ Mīr, Mustanşar, *Coherence in the Qur'ān: A Study of Islāhī's Concept of Naẓm in Tadabbur-e-Qur'ān*, p: 102

⁴² As the concept if C1-C2 Spectrum contextual domains of Muslim-Christian mutual understanding and religious sharing theory given by Johan Travis is required to be revisited from Islamic perspective considering what is Extractionism and syncretism from Christianity to Islam. It may also be studies with respect to Da'wah

comparatively. However, C1-C6 Spectrum may not fall within the domain of current study.

⁴³ In order to quantify and demarcate the limitation of meaning of word, the word under discussed required to be visited wherever mentioned in the Qur'ān called as *Istiqrā'*. Exegetes and recent past scholars like Muḥammad 'Abdu (d.1905), Jamāl al Din Qāsmī (d.1914), Tāhir Ibn 'Āshūr (1393 A.H) put emphasis on this methodology of *Istiqrā'*. For more detail visit research paper of Muḥammad Razī al Islām Nadvī, "Tafsīr-e-Qur'ān mayn Qur'ān se Istifāda kī Ḥadūd", *Fikr o Nazr Quarterly Vol.49, Issue 1, IRI, IIUI 2011*. 16

⁴⁴ <https://www.almaany.com>, Retrieved on July 31, 2019

⁴⁵ Ibn Fāris, *Mu'jam Maqāyīs al Lughah*, 3: 504

⁴⁶ Fayroz Ābādī, *Al Qāmūs al Muḥīt*, 2: 110

⁴⁷ Al Zahrānī, Aḥmad bin 'Abdullah, *Al Tafsīr al Mawḍū'ī lil Qur'ān al Karīm wa Namāzaj Minhu*, (Islamic University Madinah Publications, 1413), p: 49

⁴⁸ Al Zarkashī, Muḥammad bin 'Abdullah, *Al Burhān fi 'Ulūm al Qur'ān*, (Egypt: Dār Iḥyā' al Turath al 'Arabī, 1957), p: 13

⁴⁹ *Ibid.*, p: 149

⁵⁰ Sūrah Al Furqān, 33

⁵¹ Esack, Farid, *The Qur'ān a Short Introduction*, (Oxford: One World, 2002), p: 128

⁵² Al Rishwānī, *Manhaj al Tafsīr al Mawḍū'ī lil Qur'ān al Karīm: Dirāsah Naqdiyyah*, p: 77

⁵³ Al Zarkashī, *Al Burhān fi 'Ulūm al Qur'ān'*, 1: 147

⁵⁴ Faḍlur Raḥmān, *Islam*, (The University of Chicago Press, 2nd Edition, 1979), p: 256. *Major Themes of the Qur'ān*, (Minneapolis: Bibliotheca Islamica, 2nd Edition, 1994), p: xv

⁵⁵ Al Rishwānī, *Manhaj al Tafsīr al Mawḍū'ī lil Qur'ān al Karīm: Dirāsah Naqdiyyah*, p: 39-46, 125, 165, 257, 284

⁵⁶ Al Qardāwī, Dr. Yūsuf, *Min al Tafsīr al Mawḍū'ī lil Qur'ān al Karīm: Al Ṣabr fil Qur'ān*, (Cairo: Maktabah Wahbah, 3rd Edition, 1989), p: 4

⁵⁷ Dr. Muṣṭafa, *Mabāḥith fil Tafsīr al Mawḍū'ī*, p: 16

⁵⁸ Al Ṣadr, Muḥammad Bāqir, *Muqaddimāt fil Tafsīr al Mawḍū'ī lil Qur'ān*, (Beirut: Dār al Tawjīh al Islāmī, 1980), p: 17

⁵⁹ *Ibid.*

⁶⁰ El Mesawi, Muḥammad El Tahir, "From al Shatibi's Legal Hermeneutics to Thematic Exegesis of the Qur'ān, Intellectual Discourse", *IIUM Press 20:2, 2012*, p: 201

⁶¹ Aḥmad, Syed Matin, Ḥāshimī, Dr. Junaid Aḥmad, "The Thematic Coherence in the Qur'ān: A Comparative Study of Islīhī and Saeed Ḥawwa's Concept of Naẓm", *Fikr-o-Nazr, Vol 54, Issue I-II 2016*, p: 42

⁶² Dr. Mustafa, *Al Tafṣīr al Mawḍū'ī le Sūrah al Qur'ān al Karīm*, 1: 421

⁶³ Naṣr, Seyyed Hossein, *Traditional Islam in the Modern World*, (Lpndon: Kegan Paul International Publication, 1987), p: 108

⁶⁴ Al Ṭayyār, Dr. Masā'ad bin Sulaymān, *Al I'jāz al 'Ilmī ilā Ayna?*, (Dār Ibn al Jawziyyah, 1433), p: 155

⁶⁵ For more detail about the scientific elaboration of the phenomenon '*Rab al Mashriqayn'* and '*Rab al Maghribayn'* may be visited author's already published paper referenced as: *Hamdard Islamicus*, Vol. XL, No1, January-March 2017. 7-29

⁶⁶ The philosophical study of the nature, origin, and limits of human knowledge (and how we know things) is known as *Epistemology*. The term is derived from the Greek *epistēmē* (knowledge) and *logos* (reason), and accordingly the field is sometimes referred to as the theory of knowledge. For more detail we may visit URL <https://www.britannica.com/topic/epistemology>

⁶⁷ Anṣārī, Zafar Ishāq, "Scientific Exegesis of the Qur'ān," *Journal of Qur'ānic Studies* 3, No. 1, (2001). 101. DOI = <https://doi.org/10.3366/jqs.2001.3.1.91>

⁶⁸ Ashfaq, Muhammad, al Azhari, Dr. Manzoor Ahmad, "Religio-Scientific Discourse and its Impact upon Exegetical Approach Confronting Various Responses and Limitations," *Hamdard Islamicus* Vol. XLII, No. 3 Sep (2019). p: 7-34. one may consult this paper for more details, multiple views and analytical assessment concerning Religio-Scientific Discourse (RSD), dividing the study into four groups like Modernists, Advocates, Moderates and Rejectionists.