

Journal of Religion & Society (JR&S)

Available Online:

<https://islamicreligious.com/index.php/Journal>

Print ISSN: [3006-1296](#) Online ISSN: [3006-130X](#)

Platform & Workflow by: [Open Journal Systems](#)

**Mawlānā Muhammad Āsif Qāsmī Scientific approach in his Tafsīr
"Baṣīrat-e-Quran": A Descriptive Study**

Dr. Muhammad Saeed

Lecturer Islamic Studies, HITEC University Taxila Cantt.

muhammad.saeed@hitecuni.edu.pk

Dr. Amjad Hayat

Assistant Professor Dept. Islamic Thought & Culture NUML Islamabad

ahayat@numl.edu.pk

ABSTRACT

Tafsīr "Baṣīrat-e-Quran" is a contemporary Tafsīr written by Mawlānā Muhammad Āsif Qāsmī, the grandson of Mawlānā Muhammad Qasim Nanotavi, the founder of Darul Uloom Deoband, India. Mawlānā Āsif Qāsmī is the author of several books. One of his books is his Tafsīr, "Baṣīrat-e-Quran," published in simple Urdu in 6 volumes in 2005. In his Tafsīr, he focuses on scientific issues and mentions his viewpoint in this regard. To know what the worth of the scientific discussion of this Tafsīr is and what his methodology is? This article will answer this research question. He discusses several scientific points, such as Scientist and Islam, The modern development of science, Discipline and organization of the universe, Honey Bee and her system, Skin speech, Fingerprints, Mixed Sperm, Ozone Layer, The world's rotation around the sun and its speed, Audio and Video calls and their possibility, The Dead Sea. In this article, I will analyse critically the scientific discussion of this Tafsīr. This research study aims to determine the worth of Tafsīr "Baṣīrat-e-Quran" from its scientific perspective. The methodology of this research is critical analysis.

Keywords: Scientific Approach, Tafsīr "Baṣīrat-e-Quran", Āsif Qāsmī, Descriptive Analysis.

Introduction of Mawlānā Muhammad Āsif Qāsmī

Mawlānā Muhammad Āsif Qāsmī' son of Mawlānā Muhammad Tahir Qasmi son of Muhammad Ahmad son Mawlānā Muhammad Qasim Nanotavi. He was born in 1939 at UP District Saharan Pur, then he studied at Darul Uloom Deaband until the 7th year of Dars e Nizami. He migrated to Pakistan after the independence of Pakistan in 1958, and then he studied the 8th year of Dars e Nizami (Doratul Hadees) at Jamiatul Uloom al-Islamia, Binori Town Karachi from Mawlānā Muhammad Yousaf Binori. He completed a specialization in Fiqh and Ifta from Mufti Wali Hassan Tonki. He started working as a teacher and columnist, laying the foundation of Darul Uloom Farooq-e-Azam, North Nazimabad, Karachi, which includes multiple institutes such as Hifz, Tajweed, a school, Urdu and Arabic language programs, and a computer institute. In 1990, he migrated to Canada, where he put the foundation of Jamia Islamia Canada.

Among his teachers are: Shaikh Izaz Ali, Ibrahim Balyavi, Salim Qasmi, Shaikh Anzar Shah, Mawlānā Muhammad Yousaf Binori, Mufti Wali Hassan Tonki, Asaad Madani, Abdul Rasheed Nomani, and various other prominent scholars. In addition, he is the author of several books, such as Tafsīr "Baṣīrat-e-Quran" in simple Urdu language in 6 volumes published in 2005, Asaan Qurani Nisab, Miftah ul Quran, Islamic Business, Islamic Insurance, Islamic Banking, Mechanical Carcass, etc.¹ Mawlānā Muhammad Āsif Qāsmī's is still busy in his activities at Canada, some time he visit Pakistan too.

Tafsīr "Baṣīrat-e-Quran"

Tafsīr "Baṣīrat-e-Quran" is a contemporary Tafsīr written by Mawlānā Muhammad Āsif Qāsmī'. Mawlānā Qāsmī brings a unique perspective to Qur'ānic commentary. This tafsīr stands out for its relevance to contemporary and modern social issues, particularly in the context of Western society. It also emphasizes Scientific Tafsīr and addresses Historical Issues, while refuting the notions propagated by Qādiānīs and Munkireen-e-Ḥadīth, written in simple and accessible Urdu, "Baṣīrat-e-Quran" aims to make the understanding of the Holy Quran easy for Urdu-speaking societies, avoiding unnecessary complexities. Furthermore, it delves into Tafsīr bil Maathur, Tafsīr bil Raai, and various topics within Quranic Sciences.

Āsif Qāsmī Scientific Approach

Āsif Qāsmī has a special focus in his Tafsīr "Baṣīrat-e-Quran", on scientific issues. His style in this regard is argumentative. To know the worth of the scientific discussion of this Tafsīr and what his methodology is in this regard? This article will answer this research question. The methodology of this research is descriptive analysis. Some topics are selected in this context which are: 1- Scientist and Islam, 2- The modern development of science, 3- Discipline and organization of the universe, 4- Honey Bee and her system, 5- Skin speech, 6- Fingerprints, 7- Mixed Sperm, 8- Ozone Layer, 8- The world's rotation around the sun and its speed, 9- Audio and Video calls and their possibility, 11- The Dead Sea.

1-Scientist and Islam

قول الله تعالى: "الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ" ².

Translation: "All praise belongs to Allah who created the heavens and the earth, and made darkness and light; yet those who disbelieve equate (others) with their Lord" ³.

Mawlānā Muhammad Āsif Qāsmī wrote in his Tafsīr "Baṣīrat-e-Quran" in the explanation of above mentioned Ayat: This Ayah answers two questions, to which Science is not focusing until now. Some questions are raising each and every thing, such as the moon, sun, mountain, and the human being, i.e., what is this? Who created it? And why did he make it? Science involves itself in "what" and "how" and runs away from "who" and "why". According to him: All Scientist knows that if we research on "who" and "why" then we will have to enter Islam, which is against their political benefits.

Who makes it? The answer to this question is Allah. Why did he make? The answer of this question is Al-Hamd, i.e. "All praises belong to Allah"; from which the Holy Quran takes start and which is the foundation of all realities.⁴ Here he said that Allah the creator of the universe and he create it for the purpose of worship.

2-The modern development of science

قول الله تعالى: "{الر كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ}"⁵.

Translation: "Alif, Lam, Ra. (This is) a book the verses of which have been made firm, and elaborated by the One who is All Wise, All Aware."⁶

Mawlānā Āsif Qāsmī wrote in his Tafsīr in the explanation of above mentioned Ayat: The Ayaahs of the Holy Quran are firm and well-grounded. The circumstances of the world may change in any direction, or any other change may occur in the universe. There will be no change in the Quranic instruction, even if Science and Research develop as much as possible. This is the era of computers and scientific development, but this development is revealing the reality and truthfulness of Islamic principles day by day. There is no need to worry about these scientific developments; those religions that are not based on truth and reality should be concerned about it. But Allah Almighty has blessed us with the Holy Quran, which is based on a strong foundation, so let the Human science and research be mature.⁷ Here he argues that Islam is based on reality and modern development will bring more correction to Islam.

In the explanation of the Ayat mentioned below Mawlānā Āsif Qāsmī wrote in his Tafsīr "Baṣīrat-e-Quran":

قول الله تعالى: "{يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورُهُ وَلَوْ كَرِهَ الْكَافِرُونَ. هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ}"⁸.

Translation: "They wish to blow out the Light of Allah with their mouths, and Allah rejects everything short of making His light perfect, no matter how the disbelievers may hate it. He is the One who has sent down His Messenger with guidance and the Faith of Truth, so that He makes it prevail over every faith, no matter how the Mushriks may hate it".⁹

Mawlānā Āsif Qāsmī wrote in his Tafsīr "Baṣīrat-e-Quran": All the thinkers, Philosophers, leaders, scientists, after research, investigation in the height of the sky, the extension of the earth, and the shining of the atom have acknowledged that the success and goodness of human beings lies in the Religion of Islam and the life of the Prophet Muhammad Salla Allahu Alaihi Wasallam. Even if they did not announce it openly but this is an interesting reality as much as Human information, inventions, and development increase similarly, the reality of Islam is exposed.¹⁰

3-Discipline and organization of the universe

قول الله تعالى: "إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ" ¹¹.

Translation: "Surely, your Lord is Allah who created the heavens and the earth in six days, then He positioned Himself on the Throne. He covers the day with the night that pursues it swiftly. (He created) the sun and the moon and the stars, subjugated to His command" ¹².

Mawlānā Āsif Qāsmī said in his Tafsīr: If we think we will find gradualness in this universe, i.e., everything reaches its peak step by step. This principle is applied to plants and animals too. This system is so organized that if someone has insight, they will look for it everywhere in this universe. Today, human beings have invented instruments that enable them to predict various events before they occur, such as the prediction of rain or storms several days in advance. If the universal system were not arranged and organized, how would it be possible to predict? ¹³

Mawlānā Āsif Qāsmī wrote: If someone thinks properly, he will find that there is an arrangement and organization in this universe, which leads to the conclusion that there is someone who is running the system. The government, individuals, weather, and situation are changing, but there is no change in the system of Allah. Even though there is no change of a minute or second in their rotation. ¹⁴

4-Honey Bee and her amazing system

قول الله تعالى: "وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ. ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ" ¹⁵.

Translation: "Your Lord revealed to the honeybee: Make homes in the mountains, in the trees and in the structures they raise. Then, eat from all the fruits, and go along the pathways of your Lord made easy for you. From their bellies comes out a drink of various colours in which there is cure for people. Surely, in that there is a sign for a people who ponder" ¹⁶.

In Tafsīr "Başīrat-e-Quran" it is said in the explanation of above mentioned Ayat: Allah Almighty has blessed this small honey bee with a unique

quality of administration and organization, which makes a person astonished. This is the creation of Allah the Almighty, and how much of a wonderful system honey bees have. There is the police, army, supervisor, and a queen in them. This is the Allah Almighty who provides to his creation with their guidance and needs. Honey bees prepare for themselves a hive in trees, branches, and high building, then eat from fruits and flowers, producing such a wonderful honey that astonishes humans. Allah Almighty put healing in the honey of this poisonous animal.¹⁷ Here he argue by this of the wonderful creation of Allah Almighty.

5-Skin speech

قول الله تعالى: "وَقَالُوا لَجُلُودِهِمْ لَمْ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ" ¹⁸.

Translation: "And we will certainly make them taste the nearer punishment before the greater punishment, so that they may return".¹⁹

Some people say that we understand the witness of hand, leg, and tongue, but how about skin? The answer is that this is the era of modern research, and science makes comprehension of this issue easier because the research on skin speech proves that every action and conversation of a human being is recorded on their skin and can be listened to like listening to a tape recorder.²⁰

6-Fingerprints

قول الله تعالى: "أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعَ عِظَامَهُ . بَلَى قَادِرِينَ عَلَى أَنْ نُسَوِّيَ بَنَانَهُ" ²¹.

Translation: "Does man think that we will never reassemble his bones? Why (can we) not (do so), while we are able to reset (even) his fingertips perfectly?"²²

Mawlānā Āsif Qāsmī wrote in his Tafsīr in the explanation of above mentioned Ayat: Allah the Almighty created a billion human beings, and they are different in their faces, shapes, behavior, voices, and even in their fingerprint. The lines on one person's hand are different from those on the other hand. These fingerprints are used for arresting criminals and in judicial decisions based on them.²³

Mufti Muhammad Shafi RA said: Human is surprised that how Allah will collect his tiny particles that have been scattered... Allah will not only raise body of human being again but also reconstruct every part of his body such as fingerprints and finger tips. Humans will be returned the same body without any difference. From the beginning of the world until this day zillion of humans of different shapes and size come one after another and die and it is impossible to recompose them precisely. But Allah said I will not only recreate the large limbs and organs, but also the fingerprints. This is mentioned here because this is the smallest part of the body.

Another reason is that Allah has created in the human body some identification and distinguished marks through which he will be recognized such as face which is not more few square centimetre but it has such distinctive trait that no two faces are alike, same is the case of human tongue, throat but sounds and voices are different ... more amazing from this is the human finger prints and fingertips, that no two thumb print are similar. The fingerprints of the zillion of human beings are different. In the court and Judgment, fingerprints play a decisive role. According to an expert, the pattern and line is not only on the thumb but also on all fingers of all human beings.²⁴

7-Mixed Sperm

قول الله تعالى: "إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا" ²⁵.

Translation: "We have created man from a mixed sperm-drop to put him to a test; then we made him able to hear, able to see".²⁶

Mawlānā Āsif Qāsmī wrote in his Tafsīr "Baṣīrat-e-Quran": A human being is not created from the sperm of a male or a female separately. Still, both, i.e., the sperm of a male and the ovum of a female, are mixed, then after the natural procedure in the womb of the mother, it is converted into the shape of a living human being.²⁷

Mawlānā Maududi wrote in his Tafsīr: "From a mixed sperm-drop," from the intermingling of the male sperm with female ovum, and not separately from the sperm and ovum.²⁸ Zaghlool Najjar said that the mixed sperm is called a zygote, which is further divided and it passes through various stages. Sperm means water and water of generation.²⁹ In addition, according to him, the experiences of several scientists prove the validity of the Noble Quran that it is revealed by Allah Almighty to His Messenger

Muhammad SAW.³⁰ Ibne Aashur said: This is mixed sperm from which every organ is coming into being.³¹ Muhammad Anwar Maimon wrote: A Human being created from a billion cells, his creation starts from a Zygote, which is known as Minglid Fuid.³² Furthermore, he added that it is proven scientifically that male and females are equal in the birth of a child, which is mentioned in the Holy Quran fourteen centuries ago.³³

According to Abdul Daim Al-Kuhail, The sperm grow Hormone (Human Chorionic Gonadotropin), which can be observed during the birth of a child. This hormone stop the menstrual cycle of women after four days the sperm enter the female sperm then it is divided in many cells, and later it is converted to a new mixed sperm know as Zygote.³⁴ Abdus Sallam Hamdan Al-Looh has the same opinion in his book "Al-Ijaz al-Ilmi fi Al-Quran al-Karim"³⁵ and by Muhammad Wasfi in his book Al-Ijaz at-Tibbi fi Al-Quran al-Karim.³⁶

8-The world's rotation around the sun and its speed

قول الله تعالى: "قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بَضِيَاءٌ أَفَلَا تَسْمَعُونَ . قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بَلِيلٌ تَسْكُنُونَ فِيهِ أَفَلَا تُبْصِرُونَ؟" ³⁷.

Translation: "Say, :Tell me, if Allah were to impose the night over you, continuing forever up to the Day of Judgment, which god, other than Allah, would bring to you light? Then, do you not listen? Say, :Tell me, if Allah were to impose the day over you, continuing for ever up to the Day of Judgment, which god, other than Allah, would bring to you night in which you may have rest? Then, do you not see?"³⁸

Mawlānā Āsif Qāsmī argue in his Tafsīr "Baṣīrat-e-Quran": What is the universe, and what is its system? Allah Almighty knows it better, but we express what we gain through information and research. But it is not necessary that what we are saying or what we are thinking will be right. No one from the philosophers or scientists can claim that our theory is so much that it will never change? For example, for two thousand years, all the scientists of the world were thinking that the earth is static while the heavens are in rotation, while the moon, sun, and stars are all fixed in the heavens. But this theory of two thousand years was turned down by the invention of the telescope, and it is proven that the Earth itself is in rotation around the Sun.³⁹

9-Earth rotation speed

قول الله تعالى: " {الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ذَلِكَُمُ اللَّهُ رَبُّكُمُ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ} ".⁴⁰

Translation: "Allah is the One who made for you the earth a place to live, and the sky a roof, and shaped you, and made your shapes so good – and provided you with a lot of good things. That is Allah, your Lord. So, Glorious is Allah, the Lord of the worlds".⁴¹

Mawlānā Āsif Qāsmī said: that even this world has no more worth than the wing of a mosquito, but still it is running with the speed of 18000 miles per hour in his circle, from which days and nights, months and years are made. But those who are living on the world feel nothing of its high speed. Allah Almighty put mountains on the earth like nails to protect it from earthquakes; otherwise, it would be difficult to stay on it.⁴²

10-Ozone Layer

قول الله تعالى: " {الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً} ".⁴³

Translation: "He is the One who made the earth a bed for you, and the sky a roof".⁴⁴

Mawlānā Āsif Qāsmī said: Allah has made the sky over us like a shade that protects us from various calamities and toxic germs. According to Modern research, there is a curtain, like a sheet, on the world which is known as "Ozone". It helps in the weather changing and it absorbs the toxic bacteria entering from air to the earth, which protects human beings from its bad effects.⁴⁵ In addition he said: But in this era Human being have harm severely this layer due to chemical and if it is continued then it will have a very dangerous effect on human health and benefits.⁴⁶

11-Audio and Video calls and their possibility

قول الله تعالى: " {وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا ۖ قَالُوا نَعَمْ فَأَذِنَ مَوْلَانُ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ} ".⁴⁷

Translation: “The inmates of Paradise will call out to the inmates of the Fire: We have found true what our Lord had promised to us. Have you, too, found true what your Lord had promised? They will say, yes. Then, an announcer between them will call out, the curse of Allah is on the wrongdoers”.⁴⁸

Mawlānā Āsif Qāsmī mentions in his Tafsīr "Baṣīrat-e-Quran": In this Ayah, there is a discussion of the people of Paradise, the people of Hellfire, and the people who sit between the two. How much larger is Paradise and Hell? And how much distance is between the two, it is impossible to imagine it here in this world. But the natural laws over there will be different from here. The eyesight and the listening power both will be very fast, so these three groups will see each other and talk to each other. Maybe this thing will be a little bit strange for people a hundred years ago, but now the existing science shows this to us. We are watching on television daily that those sitting far away have discussions with each other, and millions of people are listening to them. This is the situation of today, and it is difficult to predict how this development will improve in the next fifty years.⁴⁹

12-The Dead Sea

قول الله تعالى: "ثُمَّ دَمَرْنَا الْآخَرِينَ . وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ" .⁵⁰

Translation: “Then we destroyed the others, and subjected them to a terrible rain. So evil was the rain of those who were warned”.⁵¹

Mawlānā Muhammad Āsif Qāsmī is saying in his tafsir: In the story of the nation of Lut Alaih-e-Sallam, destruction started initially when he left his nation. Then they heard a huge scream, and then their city was destroyed, and then they were stoned, which destroyed their name and marks. This area was green and fresh, but now it is ruined. The second part of this city is under the Dead Sea. Now, the situation of the Dead Sea is that no living thing can remain alive in this sea; even Bacteria cannot survive here. So drastic impact of this punishment means that nothing can survive in it.⁵²

According to Mawlānā Maududi in his Tafsir Tafhim ul Quran, hundreds of ruins have been found in this uninhabited and wasteland area lying in the east and south of the Dead Sea. This denotes that this was a populated and prosperous area the past. According to the estimation, archaeologists the era of the settlement and prosperity of this area lasted between 2300-1900 BC. The archaeological evidence verifies that this area was destroyed at the

time of the Messenger Ibrahim and Lut Alaihim Sallam. In addition to this, he said, the opinion of the contemporary scholars is that the valley now under the Dead Sea, which is according to archaeological evidence. In the ancient time it was not so much fertile.⁵³

Result:

1. This study shows that Mawlānā Āsif Qāsmī' discusses scientific issues sometimes in detail and sometimes briefly.
2. In addition, he does not provide any sources from the books of science or tafsirs.
3. His approach in this regard is argumentative; he is trying to promote the validity of the Noble Quran and express the power of Allah in his creation.
4. This tafsir discusses the scientific issues to address the new and modern generation.
5. Mawlānā Āsif Qāsmī' is trying to provide grooming point for young generation through his discussion of scientific issues.
6. This denotes that the author of Tafsīr "Başīrat-e-Quran" has a proper understanding of modern scientific and challenges of Modern era.

References:

- 1 Saeed, Muhammad, Methodology of Maulana Asif Qasmi in his Tafsīr "Başīrat-e-Quran", MS thesis, Department of Tafsīr & Quranic Sciences, Faculty of Usuluddin, International Islamic University Islamabad, 2015, 24-38.
- 2 Al-Anaam 6: 1.
- 3 Usmani, Muhammad Taqi, The Noble Meaning of the Quran with explanatory notes, Karachi, Maktaba Maariful Quran, 2016), 237.
- 4 Āsif Qāsmī', Muhammad, Tafsīr Başīrat-e-Quran, (Karachi, Maktaba Başīrat-e-Quran), 2: 8.
- 5 Hud 11: 1.
- 6 Usmani, Muhammad Taqi, the Noble Meaning of the Quran, 411.
- 7 Āsif Qāsmī', Tafsīr Başīrat-e-Quran, 2: 614.
- 8 At-Taubah 9: 32, 33.
- 9 Usmani, Muhammad Taqi, the Noble Meaning of the Quran, 259.
- 10 Āsif Qāsmī', Tafsīr Başīrat-e-Quran, 2: 413, 414.
- 11 Al-Araf 7: 54.
- 12 Usmani, Muhammad Taqi, the Noble Meaning of the Quran, 288.
- 13 Āsif Qāsmī', Tafsīr Başīrat-e-Quran, 2: 199.
- 14 Āsif Qāsmī', Tafsīr Başīrat-e-Quran, 2: 518.
- 15 Surah An-Nahl 16: 68, 69.
- 16 Usmani, Muhammad Taqi, the Noble Meaning of the Quran, 507,508.
- 17 Āsif Qāsmī', Tafsīr Başīrat-e-Quran, 3: 281-282.

- 18 Ha-Mim As-Sajdah, 21.
- 19 Usmani, Muhammad Taqi, the Noble Meaning of the Quran, 1146.
- 20 Āsif Qāsmī', Tafsīr Baṣīrat-e-Quran, 5: 269.
- 21 Al-Qiamah 75: 3, 4.
- 22 Usmani, Muhammad Taqi, the Noble Meaning of the Quran, 1150.
- 23 Āsif Qāsmī', Tafsīr Baṣīrat-e-Quran, 3: 281-282; 6: 317.
- 24 Mufti Muhammad Shafi, Maarif ul Quran (English Transaltion), (Karachi, Maktaba Maarif ul Quran), 8: 654.
- 25 Ad-Dahr 76: 2.
- 26 Usmani, Muhammad Taqi, the Noble Meaning of the Quran, 1150.
- 27 Āsif Qāsmī', Tafsīr Baṣīrat-e-Quran, 6: 337.
- 28 Syed Abul Aala Maududi, Tafhim ul Quran, (Lahore, Idara Tarjuman ul Quran), 6: 167.
- 29 Zaghlool Najjar, Tafsir al-Ayaat al-Kawniyya fi al-Quran al-Karim, (Cairo, Maktaba Al-Shurooq, 2007) 1: 251, 252.
- 30 Zaghlool Najjar, Tafsir al-Ayaat al-Kawniyya, 1: 254.
- 31 Ibe Aashur, At- Tahreer wal Tanveer, (Tunisia, Darul Tunisia Lin Nashr), 29: 374.
- 32 Muhammad Anwar Maimon, Quran k Sciency Inkishafat, (Karachi, Idara Iahat Ul Islam, 2003), 306.
- 33 Muhammad Anwar Maimon, Quran k Sciency Inkishafat, 299, 300.
- 34 https://www.kaheel7.com/ar/index.php/2010-02-02-22-17-58/996-2013-03-03-09-52-02#google_vignette Dated: 30th May 2025.
- 35 Abdus Sallam Hamdan Al-Looh his book "Al-Ijaz al-Ilmi fi Al-Quran al-Karim, (Ghazza, Afaq Lin Nashr, 2002), 183, 184.
- 36 Muhammad Wasfi in his book Al-Ijaz at-Tibbi fi Al-Quran al-Karim, Cairo, Dar al-Fazeela Len Nashr, 27.
- 37 Al-Qasas 28: 71, 72.
- 38 Usmani, Muhammad Taqi, the Noble Meaning of the Quran, 732.
- 39 Āsif Qāsmī', Tafsīr Baṣīrat-e-Quran, 4: 297.
- 40 Surah Al-Momin 40: 64.
- 41 Usmani, Muhammad Taqi, the Noble Meaning of the Quran, 892.
- 42 Āsif Qāsmī', Tafsīr Baṣīrat-e-Quran, 5: 243.
- 43 Al-Baqarah 2: 22.
- 44 Usmani, Muhammad Taqi, the Noble Meaning of the Quran, 11.
- 45 Āsif Qāsmī', Tafsīr Baṣīrat-e-Quran, 1: 51.
- 46 Āsif Qāsmī', Tafsīr Baṣīrat-e-Quran, 3: 656.
- 47 Al-Araf 7: 44.
- 48 Usmani, Muhammad Taqi, the Noble Meaning of the Quran, 286.
- 49 Āsif Qāsmī', Tafsīr Baṣīrat-e-Quran, 2: 192.
- 50 Ash-Shuaraa 26: 172,173.
- 51 Usmani, Muhammad Taqi, the Noble Meaning of the Quran, 696.
- 52 Āsif Qāsmī', Tafsīr Baṣīrat-e-Quran, 4: 297.
- 53 Tafhim ul Quran, 3: 530, 531.