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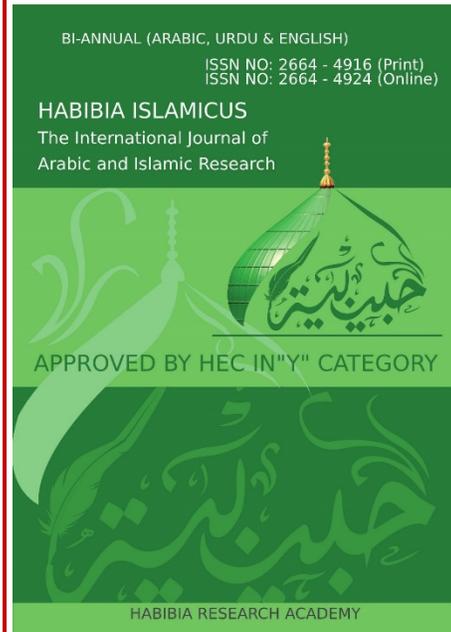
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TOPIC:
**REVIEW OF SCIENCE OF GEOGRAPHY
IN THE HOLY QUR'ĀN**

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REVIEW OF SCIENCE OF GEOGRAPHY IN THE HOLY QUR'ĀN

Nadia Mumtaz, Umar Hayat

ABSTRACT:

Scores of books are being written embellishing them with pictures and maps of the holy places mentioned in the Holy Qur'ān; these are not mere ornamentation, rather they augment understanding with their visual effects. Modern writers with geographical propensity have drawn maps to highlight individual and tribal geography described in the Holy Qur'ān, for instance, separate maps are drawn to depict the Prophets' journeys to preach their true faith. For instance, the Messenger's migration to Madina, and Prophet Mūsā's journeys. Several maps for all the Holy Campaigns (Ghazawāt), individual and collective maps of Hajj places and 5 stations (miqāt) have been drawn, highlighting geography of routes. The present study aims at introducing, describing, and evaluating books, highlighting the different dimensions of geography employed in Islamic basic source, the Holy Qur'ān.

KEYWORDS: *Anthropological Geography, or Human Geography, Physical Geography, Tribal Geography, Primitive Geography, Holy Campaigns (Ghazawāt), Holy Expeditions (Sarāyā).*

INTRODUCTION:

The Holy Qur'ān is the most authentic book. The Muslim geographers, Sīrah writers and exegetes took extraordinary pains to identify the persons and places mentioned in the Holy Qur'ān with the historical figures and geographical positions in order to facilitate understanding of the holy verses as well as to establish the truth of the Holy Qur'ān. Now, the necessity to identify the persons and places mentioned in the Holy Qur'ān has enhanced many-fold due to the following reasons. (1) The Orientalists like Godlike, A. Welken and Robertson Smith¹ challenged the divination of the Holy Qur'ān due to many reasons, for example, discrepancies between persons and places mentioned in the Holy Qur'ān with the historical personalities and geographical positions². (2) Imām Ibn-i Taymiyah (Aḥmad bin 'Abd al-Ḥalīm (d.728 AH/ 1328CE) in "Al-Jawāb al-Ṣaḥīḥ li man Badal Dīn al-Masīḥ"³, Raḥmat Allāh Kirānvī⁴ in polemical discourses at Agra on 10 and 11 April 1854, and at numerous other places and in his masterpiece, "Izhār al-Ḥaq" (written as an answer to the priest, Karl Gottlieb Pfander's objections) have successfully proved the fabrication of biblical verses. But the Orientalists have explored new disciplines like geography, geo-politics, anthropology and genealogy, etc., in order to guile the innocent Muslim youths. (3) The Orientalists have restored to geography (Reverend Forster wrote "Historical Geography of Arabia") and its sub-fields like geo-politics, human and physical geography, cartography and anthropology, and genealogy, and so forth, to infuse new life into the veins of the Bible. Land of Bible, that is, the geography of the Bible has been composed to rejuvenate the pre historic era to identify the persons and places mentioned in the Bible⁵. (4) The Holy Qur'ān is dubbed by the Orientalists as "outdated" and derived from the Jewish sources. The answer to it requires multidimensional approach. Those inclined to

geography have sought to answer it by analyzing it through geography⁶. (5) Literally, the Muslims are pioneers in this discipline. Ibn-i Ishāq⁷, Ibn-i Hishām⁸, Ibn-i Sa‘d⁹, al-Wāqadī¹⁰, and Yāqūt Ḥamvī¹¹, all had excellent propensity for geography. Some renown Muslim scholars like Sayyid Sulaimān Nadvī¹², Ḥifz al-Raḥmān Sayuhārī¹³, ‘Abd Al-Mājid Daryābādī¹⁴, and almost all the modern exegetes like Maulānā Maudūdī¹⁵ and Pīr Muḥammad Karam Shāh Al-Azharī¹⁶, Abū al-Kalām Āzād¹⁷ and so forth, took strenuous pains to expound the geography of the Holy Qur’ān, furnishing details based on extensive research and intensive studies. Realizing the gravity of their charges leveled against the Holy Qur’ān and Sīrah in particular and Islam in general, they presented an illustrious outlay on the subject. It is high time that the critical appraisal of their highly laudable works be presented. Geography of the Holy Qur’ān can be bifurcated into the following offshoots:

1. Geography of the Holy Qur’ān vis-a-vis Sīrah of the early Prophets
2. Geography of the Holy Qur’ān vis-a-vis Sīrah of the Holy Prophet

The former includes firstly geography describing verses, & secondly the verses have geography in perspective. The Qur’ānic verses describe or mention geography of famous tribes, for instance, Aḥqāf, the residence of the Prophet Hūd and his nation ‘Ād; Residence of Prophet Nūḥ before & after Deluge and Land of Deluge; Madā’n-i Ṣāleḥ, the supposed residence of the Prophet Ṣāleḥ and his nation; Sodom, the abode of the Prophet Lūṭ and his nation; The land of Prophet Ibrāhīm’s travels; Madyan, the abode of the Prophet Shau‘aib and his nation; Aika, the sojourn abode of the Prophet Shau‘aib 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; Abode & journeys of Prophet Mūsā & Banī Isrā’īl; Christ and biblical geography. Geography of the Holy Qur’ān vis-a-vis Sīrah of the Holy Prophet includes

(a) Geography of Revelation of the Holy Qur’ān: Jalāl al-Dīn Suyyūtī (d.911 AH) has provided an incomplete list of the verses of the Holy Qur’ān revealed to the Holy Prophet on land, some in the skies when the Holy Prophet was on his journey of ascension¹⁸.

(b) Geography of the Holy Wars or Ghazawāt: Geography of Battle of Badar is 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); geography of Battle of Uḥad in (Āl-i ‘Imrān, 3: 121-175; geography of Battle of Aḥzāb (Ditch or Trench) in (Al-Aḥzāb, 33:9-20); geography of Battle of Ḥudaibiyah Truce in (“Al-Fataḥ”, 48:2-27); geography of Battle of Conquest of Makkah (Banī Isrā’īl, 17:80); geography of Battle of Ḥunain in “Al-Taubah” (9:25-26); Tabūk in (Al-Taubah 9:92-106).

(c) Geography of Ḥajj (Sa‘ī- Brisk Walk) that is Ṣafā and Marwah, and all other relevant places have been prepared¹⁹. Geography is divided into two broad categories: physical geography and anthropological or human geography. Under physical geography researchers study the planet earth, their physical problems and the related issues²⁰. As for geography employed in the Holy Qur’ān, every place mentioned in the Holy Qur’ān is

included in the lands of the Holy Qur'ān, whether they are frequently referred to in the Holy Qur'ān because here the beloved Prophets spent their whole lives, for instance Makkah & Madina, Yathrib, Syria, Egypt, Arabia and Palestine, or they are mentioned once like “Majma‘ al-Baḥrayn”. Every place where to any person mentioned in the Holy Qur'ān travelled, come into the purview of science of geography of the Holy Qur'ān, whether it is mentioned directly by name like Mount Sinai or indirectly by its trait like Makkah in the following verses.

وَطُورِ سَيْنِينَ وَهَذَا الْبَلَدِ الْأَمِينِ²¹

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 aspects²². All the persons, tribes, mentioned once or frequently in the Holy Qur'ān whether or not they co-existed form the human geography or anthropological geography of the Holy Qur'ān, for instance, the Prophets, their companions, adversaries, contemporaries. It is divided into two broad categories:

(a) Individual Geography of the Holy Qur'ān: All the companions, commanders, the Migrants and the Helpers, wives, children, adversaries of the Prophets, whether they are mentioned by names like Prophet Hūd, Prophet Ṣāleḥ and his nation; Prophet Lūṭ & Prophet Shau‘aib or with titles or with relative pronoun like “*al-Lazi*” “*al-Lazīna*” can be geographically depicted: 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, whether the persons are mentioned by name like Prophet Yūsūf or indirectly by some attribute like Prophet Ya‘qūb as in the following verses.

قَالَ يُوسُفُ لِأَيُّبَ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدًا عَشَرَ كَوْكَبًا²³

(b) Tribal Geography of the Holy Qur'ān: It constitutes all the tribes, which are mentioned in the Holy Qur'ān, for instance, Āl-i ‘Imrān, Banī Isrā‘īl, ‘Ād and Thamūd, and so forth. Social geography of the Holy Qur'ān expounds customs, languages, standard and modes of living of the Prophets and their companions both the Migrants (who migrated with him) and the Helpers (the people of Aws and Khazraj), and their contemporaries, other Prophets. Five nations of the Prophets are mentioned in the the following verses.

الْمُرِيَاءِيَّةِ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ

Three groups of people in Prophet Muḥammad’s followers are mentioned in the the following verses.

وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ مِنْ هَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ...²⁴

In political geography or Geopolitics, primitive states of Persia or Rome, their institutions, departments, confederacies (Hīrah & Busrā), forms of government, their foreign policy & diplomatic relations of the states described in the Holy Qur'ān are discussed. Trade of countries of ‘Ād , Thamūd tribes & especially of Quraysh in Arabia, their mercantile,

profession, cost of living, expenditures on wars all were discussed by the writers in their books, drawing hand sketches tables, charts and maps along with description to highlight the economic activity of pre-Prophetic Eras²⁵. These constitute the descriptive and cartographical presentation of economic geography of the States mentioned in the Holy Qur'ān. History, government, religion, economy, & political strife of the pre-Islamic nations are discussed in primitive geography of the Holy Qur'ān. A lot of books have been written by the Muslims to bear out the Qur'ānic truth, both in human and physical geography. The following is the review or introduction of some of representative books.

Travelogue- “The Land of Qur'ān” by Ḥaddād, Muḥammad ‘Āsim²⁶: The first edition of the book was published on small sized book of rough pages, while the second edition is printed on fine pages.

(a) Salient Features of the Book: (i) Aimed at gathering information about geographically important places mentioned in the Holy Qur'ān, it incorporates Jordan, Palestine Syria & Egypt in its purview. Out of 228 pages, first 78 narrate how they reach Makkah, from pages 79 to 174, they are on geography of Arabia, while the rest of the book describes geography beyond Arabia. (ii) He undertook journey in the company of Maulānā Maudūdī by Wareesa Plane from Lahore via Karachi (on 3rd Nov. 1956). All the places, he passed through, are adorned with pictures, and are briefly explained. Their famous inhabitants are introduced, their problems are mentioned & their salient features are highlighted, for example, G. Market of veil observing women, Oil refineries, palaces & authorities, Ustād Ḥamd al-Jāsir - the expert on Arabian geography, the owner of press, Maṭab‘ al-Riyādh, & editor of newspaper, “*Al Yamāmah*”, and his library. (iii) Being an account of travels of Maulānā Maudūdī, it also throws light on the famous men’s different personal libraries to where people like Maulānā Maudūdī had an access, for example, Ḥamd al-Jāsir²⁷’s library abounds in the geographical literature on geography in the Holy Qu’rān and Sīrah. (iv) The book comprises of 14 major & more than 200 minor headings out of which half describes physical geography, while the other half alludes to human geography of Arabia in 1959. (v) Archaeological preserved relics of Bait al-Maqdis are furnished, for example, two pictures of Mosque Aqṣā, a picture highlighting interior view of the Dome of Rock, two pictures displaying places where Prophet ‘Īsā or Jesus’ fate was decided & where he was crucified (according to the Christian literature). (vi) Pakistani dispensary & interior-ministry also come under discussion. (vii) Picture-less history & geography of Kuwait (Jan 28, - Feb 4, 1960) are traced. (viii) In description of Ṭāif (which he visited during 4-6 Dec. 1959), climatology of Ṭāif & its archaeology are highlighted. (ix) Description of Ma‘ān ignores reference to famous expedition of Zaid bin Ḥārithah sent to this place.

(b) Physical Geography Highlighted with Maps: (i) Two maps are furnished, one at p-72 displaying Saudi Arabia & its neighboring countries, though it is horizontal showing north towards left, but writing on it is vertical. (ii) The second map is shown at p-156 displaying the then Israel & its neighboring countries. It is vertical, that is north upward.

(iii) While procuring details about “The Cave of Seven Sleepers”, at Uman, other supposed place is also mentioned.

(c) Physical Geography Highlighted with Pictures:(i) In the very beginning before actual start of book, four pictures of Ka‘bah, door of Ka‘bah, Bait al-Ḥaram & Station of Abraham are furnished, while at the very end, three pictures of Mosque of Prophet, Ka‘bah & door of Ka‘bah are procured. (ii) He adorns the section, “From Jeddah to Holy Makkah” (30th Nov – 10 Dec. 4, 1959 CE) with pictures of many places along with the brief description of them, for example, House of Arqam, Mountain Abū Qubais, Birth place of the Holy Prophet (now turned into a library), Mosque Raḡah, Mosque Jinn, Jabl-i Nūr (2 Pic), Jabl-i Ḥirā, Mountain Minā (3 Pic), Muzdalifah, Mosque Nimrah, Jabl-i Raḡmah, Jabl-i Thaur, Al-Mu‘allā Graveyard (2 Pic). (iii) While for Sha‘b-i Abī Ṭālib, he furnished a picture of building, where it is supposed to be.(iv) Pictures of Ka‘bah & one picture of Abraham Station (Muqām-i Ibrāhīm) are procured. (v) Pictures of a common place mosque, and of Mosque ‘Alī, Garden Ḥabashī (Where the Holy Prophet propagated Islam), Mosque Ibn-i ‘Abbās, Mosque Al-Hādī (where the Holy Prophet gave sermon) are furnished. (vi) On the way back to Jeddah, they visited place of ‘Ukāz, Ḥunain, Makkah & Ḥudaibiyah (now Shumaisy), but only pictures of Ḥudaibiyah Mosque (old & new) are procured. (vii) “From Madina to ‘Aqabah” (19-30 Dec.), pictures of Al-Ūlā Railway station, a village at Al-Ūlā, 3 pictures of Monuments of Madā’n-i Ṣāleḡ are procured²⁸. (viii) Next, a picture of door of Marḡab’s palace, of fort Qāmūs, Mosque ‘Alī, (old & new) Mosque Tabūk, Well of Tabūk is furnished along with details of travel. (ix) Under heading “Jordan & Palestine”(Dec. 30, 1959 to 11th Jan. 1960), ‘Aqabah is introduced & adorned with pictures of Mosque of Bait al-Maqdis, of Port ‘Aqabah and Mosque ‘Aqabah. (x) Wādī Mūsā accompanied a picture displaying monument of Prophet Mūsā. (xi) Geography of Petra, area of Prophet Lūṭ (one picture for each) Mūtah (3 Pictures of Mausoleum of Generals of Battle Mūtah), ‘Umān Valley of Shau‘aib with two pictures of Tomb of Prophet Shau‘aib & Mosque Al-Khalīl are supplemented with photos. (xii) The chapter ends with description of Yarmūk, pictures of tombs of the Holy Prophet’s companions like Mu‘āz bin Jabal, Abū ‘Ubaidah & Shurāḡbīl bin Ḥasanah are given, while tomb of Ḍarrār bin Azwar is mentioned but picture is missing; secondly, Azwar is written as Azwad at p-203. (xiii) Egyptian pictures include photo of Aswān Dam, of Pyramids, Al-Aḡhar University, Saint Catherine Church & Mosque Sultān Salīm, 3pic of Mountain Sinai showing a mosque, place of Prophet Ilyās & Prophet Idrīs & a picture of Tomb of Prophet Ṣaleḡ.

(d) Physical Geography of Ghazawāt: (i) Under part “From Jeddah to Madina”, valley of Badar (with 2 pictures of Mosque & mausoleum) is described without any description of battle. (ii) Personal observation of Uḡad (picture & Jabl-i Ramāt, Cave Uḡad & Ḥamzah’s Mausoleum), different mosques, for example, Mosque Qubā, Mosque Juma‘, Mosque Qiblātayn, Mosque Fataḡ, Penta-Mosques, Mosque Shams, Well ‘Arīs (where ring of the Messenger fell), Well Cilhman (Rūma), Cemetery of Al-Baqī‘; Houses like Dār-i

Kalthūm & Sa‘īd, Dār-i Abī Ayyūb, Mosque of Prophet (3Pic) Mosque Al-Muṣallā (Al-Ghamāmah), Mosque Zūbāb accompanied pictures, while Mosque Żarrār, Ditch or Jabl-i Sala‘, ruins of palace of Ka‘ab bin Ashraf lack pictures. Well ‘Arīs is written as Ris at p-142.

(e) Anthropological Geography: (i) In human geography, he introduced to Khatīb of the holy sanctuary & other renowned persons & commoners. (ii) Throughout Maulānā Maudūdī’s activities, his discussions with people, sermons, interviews, visits to friends are given ample space in the travelogue.

(f) Drawbacks: (i) Historical data is scanty in it, for example, though Rābigh is mentioned, but the author did not allude to military expedition directed to this place under the command of Abū ‘Ubaidah bin al-Jarrāh. (ii) Constructions of Mosque of the Prophet, historical details of Badr, Uhad & Battle of Ditch are strictly avoided. (iii) For other places, for example, Mosque Maḥṣah and Mosque Al-Kabsh description does not accompany photos or maps. (vi) Description of Ka‘bah and details of its parts are missing,

Conclusion: Printed on fine normal sized paper, the photographs are extremely fine. Designed by Muḥammad Aḥsan, Moḥsan Graphics, its graphics are excellent. Though Ḥaddād, Muḥammad ‘Āsim was a companion of Maulānā Maudūdī, yet the compiler does not exhibit intensive or extensive knowledge, as is displayed by Maulānā Maudūdī. The author strictly confined himself to geographical description based on personal observation, photography & Maulānā Maudūdī’s meetings & interviews which are recorded authentically. Though allusions to the Holy Qur’ān is scanty; a few sayings of the Holy Prophet, a few historical facts are presented, yet it is valuable attempt, as it presents simple geography of places simply & conveniently.

(2) “ATLAS AL- QUR’ĀN”: AMĀKIN AQWĀM & ‘ALLĀM” (ATLAS OF THE QUR’ĀN (PLACES, NATIONS & LAND MARKS)” BY ABŪ KHALĪL, DR. SHAUQĪ²⁹: It is an authentic collection of the Qur’ānic information embellished with maps, tables & pictures. The preface to book exhibits how he was inspired to write this atlas. The book comprises of 392 pages.

(a) Methodology Adopted by the Author: As for his methodology, firstly, the map is procured; then, details are furnished which usually consist of occurrences of event in the Holy Qur’ān, followed by related couplets in Arabic & their translation & one or a few paragraphs explaining the highlighted places mentioned in the map. (ii) Whether one or many journeys of the Messenger are mentioned in the Qur’ān, usually one & only one map is shown to exhibit all the journeys except Prophet Mūsā & Prophet Muḥammad. (iii) Not merely holy campaigns and holy expeditions are explained with maps, but also trade routes, migration journey & routes taken by some campaigns, for example, Khālīd bin Ḥazam & Jinns are explained with maps.

(b) Salient Features of the Book: (i) A picture of dead body of Pharaoh Minfitāḥ is furnished.

(ii) Pictures of Bethlehem, An-Nāṣirah, Wahat Jaghboub, W. Siwa, W al Farafra, E/W. el Dakhla & Elwahat el Kharga are spotted to express dwelling of Luqmān at Nūbā. (iii) A list of all the holy expeditions, & a list of 27 holy campaigns led by the Holy Prophet highlighting Badar, etc and a picture of spring at Badar & Mosque Al-Arish is furnished. (iv) Last map showing Apostates points to geographical after-affects of the Holy Prophet.

(c) Anthropological Geography of the Holy Qur’ān: (i) The tale of Prophet Yūsuf is told by alluding to a few verses of the Holy Qur’ān, which are selected randomly, that is, all the geographically significant verses are not sorted out carefully. (ii) Prophet Shu‘aib’s tale is followed by a few relevant verses & their translation without a word of explanation of the map. (iii) Excellent maps on human geography are drawn: a map for journey of Khālīd bin Ḥizām bin Khuwaild.

(d) Physical Geography of the Holy Qur’ān: Physical geography of the Holy Qur’ān is explained with the maps which are supplemented with tables displaying the occurrence of the place or personality in the Qur’ān. New names of the places are also mentioned.

(I) Maps for the Prophets Mentioned in the Holy Qur’ān: (i) 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, Hābīl & Qābīl (Abel and Cane) is given under this map. (ii) A map displaying location of Babylon & emigration route to Egypt is furnished to expound tales of Prophet Idrīs. (iii) Tale of Prophet Nūḥ is pieced together by map of location of the People of Prophet Nūḥ & site of Mountain Jūdī. (iv) Incident of Prophet Hūd is explained with a map exhibiting Al-Aḥqāf & Prophet Hūd’s grave, (v) & that of Prophet Ṣāleḥ displaying Dwellings of Thamūd with green highlighter including Taymah, Al-Dār Al-Ḥamrā’, Madā’in-i Ṣāleḥ) Al-Ūlā and a picture of Madā’in-i Ṣāleḥ displaying typical Thamūdian houses. (vi) Prophet Ibrāhīm’s story is preceded by a map showing his journey from Ur, via Babylon, Ḥārrān, Aleppo (Ḥalb), Jerusalem & Ḥebbron to Egypt and then back with small red arrows, & then to Makkah & back with large red arrows. In this map, he did not mention “Kūthā”, which is supposed to be the birth place of Prophet Ibrāhīm. (vii) Anecdote of Prophet Ishāq is preceded by a map highlighting his journey from Ḥārrān to Jerusalem & Ḥebbron but direction of arrow is from Jerusalem to Ḥebbron which is strange; while a dotted line links Ur to Ḥārrān to exhibit his ancestral place. A picture of city of Ḥebbron (Al-Khalīl) two of spot of Prophet Ibrāhīm are mentioned along with detailed account of the two brothers Prophet Ishāq & Prophet Ismā‘īl. (viii) The map, which elucidates Prophet Ishāq’s tale with two more prominent arrows and exhibits journey from Ḥebbron to Manaf & back, is shown. Manaf is new name, its old name “Memphis” is not given; secondly, the Isrā’īlī were made to reside at Jasan, which is not mentioned, so did Al-Khalīl (the new name of Ḥebbron). Hence, he remained satisfied with single name either new or old. (ix) A map is procured, exhibiting Prophet Yūsūf’s journey from Jerusalem to “Sau Al-Hajar, the capital of Hexus. This is the weakest map of the book, because it doesn’t show Sikkam (where other brothers used to graze cattle), Dotan (where

he was thrown in the well), direction of caravan which took out him), and Mimphas (the seat of the then emperor), Jasan (where he settled down his brothers), and so forth. All these places are highlighted by Maulānā Maudūdī in his exegesis “Tafhīm al-Qur’ān”. (x) In the next map, Madian is merely mentioned, while Tabūk (Aikah) is highlighted with green colour in account of Prophet Shu’aib. (xi) Prophet Mūsā’s tale is preceded by a map, showing four journeys: the first from Tayban 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 Manaf passing through Mountain. Al-Ṭūr. They are highlighted with green arrows while the forth, highlighted with red arrow shows his journey from Manaf to Ma‘ān crossing great Bitter Lakes & roaming in Sinai Desert. (xii) To expound anecdotes of Prophet Sulaimān, he furnishes a map displaying Jerusalem (seat of his Govt.), Asqālān (Valley of the Ants), Ashod (where Prophet Dā’ūd was buried) & journey of Queen Sheba, Bilqīs, from Ma‘ārib to Jerusalem. A brief history of Isrā’īlī tribe is supplemented with it to disapprove of Jewish claim to Palestine. (xiii) 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. (xiv) Prophet Yūnūs’ journey is highlighted with grey arrows from Jāfā through Ḥims, Ḥamāt, Aleppo to Nainava. Another half arrow shows his voyage from Jāfā to Tunis (old Tirshish), but later place is not shown in the map. (xv) In Prophet Zakariyyā’s tale, Aleppo (where he was buried & Jerusalem are highlighted. (xvi) Prophet Yaḥyā’s tale is supplemented with a map, highlighting Jerusalem where he was assassinated & Damascus where he was buried. (xvii) Prophet ‘Īsā’s tale is described by a map showing his journey from Bethlehem to Nazareth from Nazareth to Jerusalem & two from Nazareth to Heliopolis & back.

(II) Maps for the Places Mentioned in the Holy Qur’ān: (i) The first map shows south of the land between the two rivers (3200B.C). (ii) Lake of Prophet Lūṭ (The Dead Sea), Sūdūm, ‘Āmorā & Sughar are elaborated in a map with red highlighter followed by its Qur’ānic account. (iii) “Bald al-Amīn” is mentioned in map but not named. (iv) A map of Um al-Qurā “Mother of Land”, of Makkah with picture of Holy Sanctuary & Mt. Ḥirā; another of Qaryatain (Two cities) are furnished.

(III) Maps for the non-Prophetic Figures Mentioned in the Holy Qur’ān: (i) Map for Yājūj, Mājuj at Mongolia, for Ḥārūt, Mārūt at Babylon, for Aṣḥāb al-Qaryah (the dwellers of the Town) at Anṭākiah, for Aṣḥāb al-Kahaf (the People of the Cave) at Aphsos & Al-Raqīm near Ma‘ān, the Apostator at Ḥarrm, the Magians and their empire with a picture of their fire temple near Bākū, Azerbaijan are procured. (ii) Aṣḥāb al-Ukhdūd (The People of the Ditch) are shown at Najrān, (iii) while the People of Garden at Dawran, near Hudaida, Yemen, the Nearest Land (Rome) by the Fig & the Olive. (iv) The map of “Sailul Arim” shows migration of Yemenite tribes from Ma‘ārib to four different directions. (v) The map of the owners of the Elephant shows not only their attack from Ṣan‘ā but also their link to

Aksum, Africa. (vi) A map for the Jinn from Nasibain is also procured. It highlights the blessed Land around Jerusalem followed by picture of Mosque Al-Aqṣā, the Dome of Rock & inner & outer view. Maps for migration followed by a picture of Cave Thaur, of Quba Mosque with pictures of Mosque Quba & Mosque of Prophet and with a view of whole Madina & its settlements in background.

(IV) Maps for the Sīrah Incidents Mentioned in the Holy Qur’ān: (i) Explaining Sīrah incidents, comprehensive maps of Badar, Uḥad, Hamra al-Asad & Trench, highlighting ranks of both parties & related situations are furnished. (ii) Map of Khaybar directs arrows from Fadak & Wadi al-Qura to Khaybar & then Makkah perhaps to assert that victory against Jews at Khaybar led to the conquest of Makkah. (iii) A map of expedition to Makkah is displayed, with arrows exhibiting almost all other expeditions sent by the Holy Prophet highlighting Nakhla. (iv) Same map highlighting the relevant incidents is given to show Battle Banū Qainūqā’, Banū Naẓīr, Banū Quraizah. (v) The map for the Slanderers ‘Abdullah bin Ubay and his party, highlighting the holy campaign of Al-Muraisī’ is followed by a picture of their ruins, Al-Hudaibiyah and conquest of Khaybar & Makkah. (vi) The last two are explained showing no photographic elements, showing merely strategy adopted by the Holy Prophet during war. (vii) Maps for Umrat al-Qadhā, for Mūtah expedition, Ḥunain, Tabūk, for Al-Hutain bin Hind highlight relevant places Al-Bakary from Yamāmah. (viii) The Greatest Day (Ḥajj) & pilgrimage is sketched through a map showing people thronging from all side to Makkah. People of Al-Shām, Iraq, Egypt & Yemen and routes to Ḥajj are given. Pictures of Multazim, the place for Sa’ī, holy gauze of the Prophet’s Tomb are given. (ix) At the end, a map of Messenger’s wars is also given.

(V) Maps for the Journeys & Idols Mentioned in the Holy Qur’ān: (i) At p-192, a comprehensive map displaying winter & summer journeys is procured. Three routes from Makkah up word, three downwards show their journeys of “Riḥlah al-Shitā’e” and “Riḥlah al-Ṣaif” followed by pictures of Gaza Hāshim & old Ṣan’ā. (ii) He presents the religious geography of Arabia through a map, for instance, a map of geographical distribution of 14 idols & their sphere of influence is given. In map, places are not mentioned, rather some of them are mentioned in description & for some only names of tribes are given, for example, Dhul-Kiffin, while some are explained in description, but they are not displayed in map, for example, Al-Uqaisar and Al-Jalsad, and so forth.

(e) Drawbacks: (1) Sometimes he could not decide about the exact position of tribes. (i) The map of Iram shows same undecided opinions about them. It exhibited three spotted places: Empty Quarter (preferred place, Alexandria & Damasus. (ii) Dwellers of Rass are shown on four places: Parband, Azerbaijan, Yamāmah & Ḥadharmaut (with preference shown with two crosses), but in descriptions preference is displayed in favor of Yamāmah. (iii) A map is furnished describing two supposed location of junction of sea (a) Jordan Sea (‘Aqabah) & the Red Sea, (b) Tanger area, strait of Gibraltar. Explanation of it 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. (iv) Four contested places of Ba‘lbak, Jalld, Bi‘r Sheba & Moutain Sinai are marked to describe dwellings of Prophet Ilyās (Prophet Ilyāsīn) & Prophet Al-Yasa‘a, while Ashod, Bait Dajān, Abū Ghush, Jerusalem & Ramallah are colored red to describe geography of Dawa (his preaching place), but they are explained and related to Qur’ānic verses that follow the map, that is where he fought war, where he established his empire & where he was buried. (v) The map for Sabath breakers highlight their three out of four supposed residences, for example, Al-‘Aqabah, Midian & Magnah, while Tiberius is described but not displayed in it.

(2) Sometimes he does not provide map. (i) No map is furnished to explain account of Prophet Dhul- Kifl. (3) Sometimes maps are furnished even for fictitious tales. (i) A map of the People of Tuba‘ shows their journey from Şan‘ā to Makkah & then, from here through Aunbullah to Samarqand which shows how easily they are seduced & beguiled by the fishy stories which are severely criticized by ibn-i Khaldūn down to Sulaimān Nadvī. Both of them had vehemently taken to task the geographers who believed that Tub‘a could arrange such adventures.

Conclusion: Though an excellent effort, yet it needs a lot of improvements: separate routes & journeys should be furnished in separate maps. Preferences shown in maps in case of controversies must be supported with textual description based on supporting arguments. Both the tribes & their places must be mentioned with different colours. Moreover, old & new names of places must be given.

THE STORIES OF THE PROPHETS & THE STORIES OF QUR’ĀN: These books provide rich matter of anthropological geography or human geography of the Holy Qur’ān. They fall into two categories which are as follows.

(A) STORIES OF PROPHET: Books on stories of the Prophets can indeed be categorized as books on human geography of the Holy Qur’ān, because in them the human geography of Qur’ānic Prophets are directly and Qur’ānic personalities are indirectly explained along with physical geography of their cities & their biographies which are usually based on Qur’ānic version. Many such books are written which also contain explanatory notes from Ḥadīth (both sound, weak & fabricated & Jewish literature, yet their basic structure is based on Qur’ānic events & incidents.

(1) “QIṢṢAŞ AL-ANBIYĀ” BY ISLĀM, M. KHAWĀJAH³⁰: It comprises of 840 pages. Though entitled as “Stories of the Prophets”, yet it incorporates Prophets’ biographies from Prophet Ādam to the Holy Prophet. Their history based on authentic sources (as the author claimed though not a single reference is maintained) is procured along with other events. He has also written another book, “Ḥajj Kā Manzar”.

(a) Methodology Adopted by the Author: Personalities are introduced; scattered Qur’ānic events are described in order; all relevant places of birth and migration (if any)

are introduced; gist of their teachings is furnished; their immediate and lasting effects are highlighted; their personal traits are mentioned. At the end of event, morals drawn from the particular event and experts comments on the events (if any) are furnished. Misconceptions are removed.

(b) Salient Features of the Book: (i) In Prophet Samuel's case, history of Banī Isrā'īl is described. Perhaps, keeping in view "Innocence of Prophets", fabricated stories of Zulaiḥā, incest of Prophet Lūṭ's daughters, Prophet Dā'ūd's affair & 100th marriage & idol worship in Prophet Sulaimān's House are avoided. (ii) Up to 279 pages, Prophets' stories are described, after which stories of group of people are described, for example, anecdotes of Aṣḥāb al-Jannah (the People of Paradise), Aṣḥāb al-Qarriyah (the People of Village), Aṣḥāb al-Sabt (the People of Saturday), Aṣḥāb al-Ra's (the People of Well), Aṣḥāb al-Kahaf (the People of Cave), Aṣḥāb al-Ukhdūd (the People Ditch), Aṣḥāb al-Fīl (the People of Elephant), the Jews of Yemen, Luqmān & Zulqarnain, and so forth. (iii) In description of graves of Shau'aib, after presenting controversial issues, he gives his preference. (iv) Names of places are not ignored, for example, Prophet Mūsā asked his nation to enter "Arīḥah", but "Majma' al-Bahrain" is not described which is controversial. (v) In "Bait al-Mqadad", he described the Jews, and history of the Jews, but he did not identify Zulqarnain with any historic figure. (vi) In event of Cave & Raqeem, he presents modern research based on Sayyid Sulaimān Nadvī's findings concerning "Imām al-Mubīn" that they were Nabatean, and also describes the rise & fall of nations like Saba. (vii) The whole incident of Jesus is explained either with the help of Qur'ān or sound Ḥadīth. (viii) From p-390 to 840 Sīrah of the Holy Prophet is described, wherein primitive Arabia, etiquettes like to cast a glance on Holy Ka'bah, on Madina, and address of last sermon are described. It ends with invocation and prayer for all.

(c) Anthropological Geography of the Holy Qur'ān: (i) In Prophet Hūd's & Prophet Ṣāleḥ's description, their tribes 'Ād & Thamūd, their residences and religions are described. In latter's case verses of Qur'ān are explained vis-a-vis incidents. (ii) In Prophet Ibrāhīm's case, his different migrations are described separately. At p-78 Ba'1 god & Ba'1bak fort are wrongly written as Lajal & Lajlabak. (iii) In Prophet Ishāq's case details are based on the Jewish literature but he wrongly described that (Prophet Ismā'īl's progeny was known as Adūm. Indeed, it was title of 'Īsū bin Prophet Ishāq that is Prophet Ismā'īl's nephew. (iii) In Prophet Lūṭ's case (at p-87), he describes two towns instead of three. At p.84 Batuil is called brother of Prophet Ibrāhīm, at p-98 he is called his nephew, 2nd is correct. In Prophet Yūsūf's event, at p.128, he wrote King Ra'msīs as capital & confuses it with actual capital "Jusham" city. In moral lesson, he defines fortitude & its kinds, its synonyms & antonyms. (iv) In Prophet Yūnūs' case, place, route, tribe & Govt. system are highlighted. (v) In Prophet Yaḥyā's incident, at p-277, he mentions that Prophet Yaḥyā announces rule of "Halala" which was not possible in Jews, because second marriage was not allowed in their religion.

(d) Errors: At p.211, Yūsha‘ & Hīzqīl are written Yaushar and Ḥarqīl; at p. 214 Ba‘l is written La‘l; at p-219 Al-Yasa‘, Samu‘l were sent towards Palestinians, but they were sent to the Philistines who were different from latter; at p.215 4th century BC is written as 4th century CE.

Conclusion: The book is on anthropological geography of the Holy Qur’ān, since it describes more human geography of the Holy Qur’ān than physical geography.

(2) “ANBIYĀ’-I KARĀM” BY ĀZĀD, ABŪ AL- KALĀM³¹: The book is a collection of Azad’s articles published in “Al-Hilal” or “Al-Balāgh” or “Tarjmān al-Qur’ān”. It comprises of 43 Chapters & 360 pages. The first two Chapters are two prefaces, the first is on “The Tales of Qur’ān and Historical Induction” wherein he describes the significance and objectives of the Prophetic biographies vis-à-vis geography; while the second preface throws light on “The Selection of these Movements” wherein geographical proximity with Arabia, commercial ties, raid, lingual relations and communicative links are discussed.

(a) Methodology Adopted by the Author: (i) Salient features of movements of all the Prophets are highlighted in separate chapters with special reference to geography described in the Holy Qur’ān and the Old Testament. If possible, agreement is sought, otherwise geography described in the holy Qur’ān is verified.(ii) Geography of lands of every Prophet is clearly described along with new geographical names, for instance, Prophet Nūḥ, Prophet Hūd, Prophet Ṣāleḥ, Prophet Ibrāhīm, Prophet Mūsā , Prophet Lūṭ & Prophet Yūsūf (Joseph).

(b) Salient Features of the Book: (i) Archaeological discoveries, their importance in research and their impact on division of Semitic races based on the Old Testament are discussed. He declared Deluge local; pointed fingers to reliability of “The Genesis” in particular and the Old Testament in general. (ii) In time geography, he highlights historical induction of Chapter-Hūd and thus, tries to assert historical coherence in this Chapter-(p. 110-121), while in Chapter- Al-An‘ām “The Cattle”, (p.121-131) he explained coherence with spirit of reformation. (iii) Intricacies concerning anthropological geography of Prophets are nicely expounded. Application of Qur’ānic anthropological geography is visible in incident of Sāmri, and so forth.(iv) In cultural geography, Egyptian, Iraqi cultures, religious, social conditions politics and mythologies are explained.

(c) Anthropological Geography of the Holy Qur’ān: (i) 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. (ii) In description of Prophet Ibrāhīm, he presented his theory of Jihad elaborating it with geographical terminology, that is, oceanography, climatology, topography, and so forth. (iii) The identification of anthropological geography is marvelous, for instance, 1)

contemporary king of Prophet Ibrāhīm. Rejecting Nimrūd, he asserts that Prophet Ibrāhīm's contemporary emperor was "Dhula A 'Umar" of "Ailamy Dynasty". Though, at some points, influence of Sayyid Sulaimān Nadvī's "Tārīkh-i Ardhul Qur'ān" and Maudūdī's "Tafhīm al-Qur'ān" is visible but here he transcends them. (iv) He consecrates the Prophets from charges leveled against them by the exegetes in their rhetoric, for instance, Prophet Yūsūf's willing detainment, reality of "Āthār-i Rasūl", that is, dust under Prophet's horse, and so forth. (v) He identifies Sāmarī with a man from Sāmarī lineage, and Āzar with the priest so entitled. (vi) Though description of some Prophets is short, for instance, Prophet Dā'ūd, Prophet Sulaimān, Prophet Yūnūs, and the shortest, for instance, Prophet Ilyās and Prophet Yas'ā, and so forth, yet both anthropological and physical geography is extremely simple, clear and succinct. (vii) Description of tribal geography is wonderful. In tribe, 'Ād's case, their genealogy, tribal distribution, migration to different lands and empires built there and various names they attained there are described briefly, but unambiguously.

(d) Errors: Chronology is not maintained in it, hence, incidents of Cane (Qābīl) and Abel (Hābīl) are described in Chapter-18 and 43. At p. 212 River Jordan is written Yardan, at p.218 Ra'amsīs is written 'Āmsīs, at p. 312 Yāfā port is written Yāqā.

Conclusion: Although reformative spirit works behind the book, yet geographical elements are not eclipsed, rather highlighted with dexterity and skillfulness.

(3) "QIṢṢAṢ AL-QUR'ĀN (TALES IN THE HOLY QUR'ĀN)" BY SAIHŪRĪ, ḤIFẒ AL-RAḤMĀN³²: Hifzur Raḥmān Saihūrī, associated with Nadwat al-Muṣannafīn, Delhi, wrote Qiṣṣaṣ al-Qur'ān (Tales in the Holy Qur'ān) in four volumes, describing therein all the principal incidents with special focus on tracing history and geography of the events along with answering to the objections raised by the Orientalists. In the preface, he maintained firstly, that all the incidents are derived from Qur'ān and further testified both with sound traditions and historical facts. Secondly, in case of discrepancy between the Holy Qur'ān and the Bible, harmony is sought, if possible, otherwise Qur'ānic verses are upheld. Thirdly, return to pristine purity (Aslāf) can be witnessed in all controversies and riddles. Fifthly, at the end, eye opening lessons are drawn out of the narratives. All the incidents are replete with geographical details. In episode of Prophet Ādam and Eve (Ḥawwā), he preferred the view that they resided at Jannat al-Māwā, "Exalted Paradise", before their descent to the earthly abode. He declared it a weak tradition that holds that Prophet Ādam was descended on the Indian Plains, while Eve (Ḥawwā) was sent down at Jeddah and they came across each other in the valley of 'Arafāt.

(4) "ATLAS OF THE QUR'ĀN" BY ABŪ KHALĪL, DR. SHAUQĪ³³: It is rendered into Urdū by Ḥāfiz Muḥammad Amīn, explained and expounded by Muḥsin Fārānī. It comprises of 499 pages.

(a) Superiority of the Book to Its Original Arabic Version: Muḥsin Fārānī edited and corrected some of the maps of Arabic edition of this book, for example, (i) In Atlas al-

Qur'ān, the geography of the Cave of Seven Sleepers (*Aṣḥāb al-Kahaf*) is shown to North West of Ṭarsūs, a city in Southern Turkey, but in all the modern maps, the city "Isephus" is shown on the western coast of Turkey, to south of Izmeer (Smarana). He also supplemented an additional map for it at p. 242 correcting geography of the the People of Cave (*Aṣḥāb al-Kahaf*). (ii) In many maps of Arabic book, the historical port city of Ailah (modern day *Īlāt*) is shown at the place of 'Aqabah, the port of Jordan, which is not correct. In fact, two ports lie on top of Gulf 'Aqabah, while the western harbour is situated in Israel. Muḥsin Fārānī discerns the two ports. (iii) The modern name of Syrian city 'Uzriāt is Dara'a, which is shown in place of Azria', another place. Their geography is quite different. (iv) Difference between Aral Sea and River Ural is established in map of Gog (Yājūj), Magog (Mājūj), while in the original book both are written Oral. (v) In map of "Majma' al-Baḥrain", instead of two possible meeting places of Prophet Mūsā and Ḥādhir, the meeting point of Gulf 'Aqabah and Gulf Swez, the Jibraltar Strait, he shows the third possible place as shown by Maulānā Maudūdī in "Tafhīm al-Qur'ān" : meeting point of the White Nile and the Blue Nile at Khurtūm. Muḥsin Fārānī added geographical notes on each and every map.

(b) Methodology Adopted by the Author: (i) Shauqī Abū Khalīl presents Qur'ānic review of the incidents and describes brief geography of the place described in it. (ii) Usually a map is furnished to facilitate understanding. (iii) While in Urdū translation, Muḥsin Fārānī expounds each and every person and place described in the text or highlights in the map. Hence, it is an excellent attempt, both on human and physical geography of the Holy Qur'ān. (iv) Biographical sketches of Prophets and other prominent figures, their genealogies, residence, achievements, salient features, achievements, all are described.

(c) Salient Features of the Book: In the preface, introduction to Dār al-Fikr, and difficulties to convert Arabic maps into Urdū are mentioned. (i) It incorporates essence of different books in it, for instance, "Mu'jam al-Buldān" by Yāqūt Ḥamvī (d.626H), new "Atlas of the World" published by Maktabah Lebanon, Beirut, "World Travel Map", "Qiṣṣaṣ al-Qur'ān" by Hifzur Raḥmān Saiḥūrī, "Tafhīm al-Qur'ān" by Maulānā Maudūdī, "Ṣafar Nāmāh Arz al-Qur'ān" 56 pictures, 3 maps by 'Āṣim Hadad and research of Urdū Dā'irah Ma'ārif al-Qur'ān. Shauqī Abū Khalīl included 75 maps, 31 charts and 21 picture. (ii) Before him, in Arabic Zamakhsharī's "Al-Jibāl wal Amākinah wal Miyāh" and Yaḥyā bin 'Abdullāh Mu'allamī's "Al-'Allām fi al-Qur'ān. al-Karīm" were available on geography. But they could not provide satisfactory details of some places: "Sidrah al-Muntihā", "Kauther" and some People like "The People of Al-'Arāf" or (*Aṣḥāb al-'Arāf*), "The People of Right-hand and Left-side" or (*Aṣḥāb al-Yamīn & Aṣḥāb al-Mash'mah*), "Iblīs", and so forth.

(d) Anthropological Geography of the Holy Qur'ān:

(i) In human geography, some couplets are attributed to Khālīd b. Ḥazām and a map supports it, but Muḥsin Fārānī furnishes brief introduction of another companion Żamrah

b. Jundab with it. (i) In religious geography, 17 idols of Arabia, in geographical terminologies like “two important cities” geography of Makkah and Ṭāif are described.

(e) Physical Geography the Holy Qur’ān: In physical geography, not only the geography, but etymology of words, distance of the said place from other famous places and their importance in Islāmic history are narrated. (i) In explanation of “Ādam’s tale”, introduction to Sarāndīp (Sri Lanka), Jeddah, the Red Sea is furnished. (ii) In Prophet Idrīs’ anecdote all the places of his migration (Babylon, Mimfs, Ḥims, Al-Khalīl) are introduced. (iii) In Prophet Nūḥ’s accounts, all the places of deluge (Kufa, Nainwā, Jūdī) and old places of Tigris Valley are mentioned. (iv) In Prophet Mūsā’ case, details of Majma‘ al-Baḥrain are given. (v) In Prophet Sulaimān’s description, Queen Sheba (Balqīs), Ma‘ārib Dam, Astakhar, Khurasān and Petra are described in details. (vi) In description of Badar, 21 places are expounded. (vii) For Battle Banū Naẓīr, the tribes Banū Juzam and Banū Ghaṭfān are introduced.

Conclusion:

With additional, extremely scholarly geographical notes, and correction of errors this translation does not remain mere slavish copy, rather it becomes a wonderful book.

INFERENCES FROM THE DISCUSSION: Truths and facts described in the Holy Qur’ān can be testified in every age with the help of all disciplines, geography is no exception. Rather, it facilitates understanding by bearing out truths, by identifying persons and places described in the Holy Qur’ān with historical records. (i) In the past, Jalāl al-Dīn Suyyūfī’s (d.911) contributed a lot to Geography of Revelation of the Holy Qur’ān: his efforts can never be over emphasized. (ii) Names of personalities & places bear out the fact that “Science of Geography” can be witnessed in the Holy Qur’ān. (iii) The Muslim Sīrah writers with geographical propensity have successfully identified human and physical geography of the Arabian Peninsula described in the Holy Qur’ān, and thus counter the fallacious research of the western writers with their correct and divinely guided research. (iv) ‘Ād and Thamūd tribes have been identified with the first and second generation of Semitic races, thus exposing on the one hand the fallacy of Noldeke’s charges against non-existence of the Holy Qur’ānic ‘Ād, on the other hand Godlike, A. Welkins and Robertson Smith’s doubts about lineage of Arabian tribes to their eponyms. (v) Qur’ānic Personalities have been identified with historical figures. Thus, their doubts about the divination of the Holy Qur’ān, their repudiation of its verses due to non-explanation of the Holy Qur’ānic geography in modern terminology had been easily ended with the help of geography.

¹ William Robertson Smith (1846-1894), a Scottish orientalist known for his book "Religion of the Semites", was an editor of the Encyclopaedia Britannica & contributor to the Encyclopaedia Biblica. In his book, "Kinship & Marriage in Early Arabia" (Cambridge University 1885), second edition, he traces development of a "system of male kinship, with corresponding laws of marriage & tribal organization, which prevailed in Arabia at the time of Muḥammad." (Author's Preface).

² Nadvī, Sayyad Sulaimān, "Tārīkh-i-Arż al-Qur'ān" (The History of Land of Qur'ān), (Karachi: Majlis-i Nashriyat-i Islām, 2011 CE), pp-12,13. He has analysed their charges & successfully answered them in this excellent book.

³ Imām Ibn-i Taymiyah (Aḥmad bin 'Abd al-Ḥalīm bin 'Abd al-Sallām's book, "Al-Jawāb al-Ṣaḥīḥ li man Badal Dīn al-Masīḥ" is a masterpiece on comparative religion.

⁴ A great Indian scholar, known for Polemical literature.

⁵ Maps of Isrā'īl, of Garden of Eden, of origin of nations in the Old Testament, maps for Jesus and Mary, maps of the 7 Churches of Revelation, etc., and hundreds of other maps of Biblical geography are available on this website. <https://www.bible-history.com/geography/>

⁶ Sayyad Sulaimān Nadvī in "Tārīkh-i-Arż al-Qur'ān", Maulānā Maudūdī in "Tafhīm al-Qur'ān", Ḥifz al-Raḥmān Sayuhārī in "Qīṣaṣ al-Qur'ān (Tales in the Holy Qur'ān)" & 'Abd Al-Mājid Daryābādī in several works have utilized geography as a tool to answer the non-Muslims' objections.

⁷ Muḥammad bin Ishāq, "Sīrah Rasūl Allāh" edit. by Alfred Guillaume, "The Life of Muḥammad: A Translation of Ibn-i Ishāq's Sīrah Rasūl Allāh", (Oxford: Oxford University Press, 1955, first edition). ISBN 978-0-19-636033-1. Alfred Guillaume has not only edited but also introduced each and every person, tribe & place mentioned in it.

⁸ Ibn-i Hishām, Abu Muḥammad 'Abd al-Malik, "Sīrah Rasūl Allāh", (Karachi: Nafīs Academy). He beautifully explained the geographical Sīrah described in the Holy Qur'ān.

⁹ Ibn-i Sa'd, Abū 'Abdullah Muḥammad, "Tabaqāt al-Kubrā", Trans. 'Abdullah Al-'Āmadī, edi. Ahan and Brockelmann, (Karachi: Nafīs Academy 1904-1917). He presented al-Wāqdi's geographical details with authenticity.

¹⁰ Al-Wāqadī, Muḥammad bin Umar, “Maghāzī al-Rasūl PBUH”, translated by Bashārat ‘Alī Khān, (Lahore: Maqbūl Academy, Anārkalī, 1988). His geographical expertise is appreciated by all. His book beautifully explained Sīrah vis-a-vis Qur’ān or Sīrah portion of geography of the Holy Qur’ān.

¹¹ Ḥamvī, Yāqūt bin ‘Abdullah, “Mu‘jam al-Buldān”, (Beirut: Dār al-Fikr). His book, “Mu‘jam al-Buldān” presented detailed geography of the then Arabia.

¹² Nadvī, Sayyid Sulaimān, “Tārīkh-i-Arż al-Qur’ān” (The History of Land of Qur’ān), (Karachi: Majlis-i Nashriyat-i Islām, 2011 CE). His book is the best book so far on geography of the Holy Qur’ān in Urdū from research point of view. He has proved the historicity of ‘ĀD & Thamūd.

¹³ Sayuhārī, Ḥifz al-Raḥmān, “Qīṣaṣ al-Qur’ān (Tales in the Holy Qur’ān)”, (Karachi: Dārul Isha‘at, 1973, first edition). His work on geography of the Holy Qur’ān set a trail for others to come. “Qīṣaṣ al-Qur’ān” comprised of two volumes. Both are excellent.

¹⁴ Daryābādī, ‘Abd Al-Mājid, “Tafsīr-i Mājidī”: published from India both in English and Urdu, it is a representative exegesis on anthropological or human geography as well as physical geography of the Holy Qur’ān. His book ““Allām Al-Qur’an (Qur’ānic Personalities)”, published (Karachi: Nafīs Academy, Sep. 1982, First Edition) is a representative book on anthropological or human geography of the Holy Qur’ān.

¹⁵ Maudūdī, Abū al-‘Ālā, Maulānā, “Tafhīm al-Qur’ān”, (Lahore: Idara’ Tarjamān al-Qur’ān Pvt. Ltd, Shabnūl Muazzam, 1424AH/Oct. 2003CE, 3rd edition). The maps provided for the Isrā‘īlī Prophets, for tribes & Gazawāt by Maulānā Maudūdī, in “Tafhīm al-Qur’ān” are excellent, manifesting his expertise in this field.

¹⁶ Al-Azharī, Karam Shāh, Pīr Muḥammad, “Zayā’ al-Qur’ān”, (Lahore: Zayā’ al-Qur’ān Publications); Al-Azharī, Karam Shāh, Pīr Muḥammad, “Zayā’ al-Nabī”, (Lahore: Zayā’ al-Qur’ān Publications, 420H/1999, 4th edition). Though he did not prepare maps himself, yet his selection is excellent.

¹⁷ Āzād, Abū al- Kalām, “Tarjmān al-Qur’ān”; Āzād, Abū al- Kalām, “Anbiyā’-i Karām”, edited by Ghulām Rasūl Mahar, (Lahore: Sheikh Ghulām ‘Alī and Sons Publishers, 2007); Āzād, Abū al- Kalām, “Rasūl-i Raḥmat”, edited by Ghulām Rasūl Mahar, (Lahore: Isha‘t-i-Nau). His research on “Aṣḥāb al-Kahaf” is extremely appreciated.

- ¹⁸ Suyyūtī, “Al-Ittiqān fī ‘Ulūm al-Qur’ān”, (Karachi: Dār al-Ashā‘t), p-108.
- ¹⁹ Al-Bū‘ādānī, Faiṣal b. ‘Alī, “Ḥajj and the Messenger’s Role”, translated by Muftī Muḥammad An‘ām al-Haq Qāsmī, (Karachi: Jami‘ah Al-‘Ulūm-i Islāmiyah, Banūrī Town); Hāshim, Maulvī Muḥammad, “Rafīq-i Ḥajj va ‘Umrah”, (Lahore: MIS Publishers, Rajab 1248H/Aug 2007).
- ²⁰ Pidwirny, Dr. Michael; Jones, Scott, "[Chapter 1: Introduction to Physical Geography](http://www.physicalgeography.net)". *Physicalgeography.net*. [University of British Columbia Okanagan](http://www.physicalgeography.net). Retrieved 06 Aug. 2013. <http://www.physicalgeography.net/>
- ²¹ Al-Qur’ān, “Al-Tīn”, (95:2-3).
- ²² Scott, S. P., “History of the Moorish Empire”, (Oxford, Peterson Press, 1904). p.25, p.33.
- ²³ Al-Qur’ān, “Yūsūf”, (12:4).
- ²⁴ Al-Qur’ān, “Al-Taubah”, (9:100).
- ²⁵ Ghifārī, Nūr Muḥammad, Prof. Dr., “The Holy Prophet’s Economic Life”, (Lahore: Markaz-i Taḥqīq Diyāl Singh Trust Library, Jan. 1999); Hāshimī, Muḥammad Ṭufail, “Naqūsh Rasūl Number”, (Lahore: Idara’ Farōgh-i-Urdū).
- ²⁶ Ḥaddād, Muḥammad ‘Āsim, “The Land of Qur’ān”, (Lahore: Al-Gaisal).
- ²⁷ Known for his geographical research on the the Holy Qu’rān, he is an Arabian geographer & contemporary of Maulānā Maudūdī. He used to publish a special journal on geographical research of the the Holy Qu’rān.
- ²⁸ ‘Abd al-Mālik Mujāhid, Muḥsin Fārānī, et. el. “Al-Lū’lū’ al-Maknūn” (Sīrat Encyclopaedia), (Al-Riyadh: Maktaba Dār al-Salām, 1433H). The modern researchers discern in Madā’n-i Ṣāleḥ & Al-Mābiyāt. The modern researchers opine that Madā’n-i Ṣāleḥ is not the place where the Prophet Ṣāleḥ resided. A Turkish researcher committed this blunder and all others followed. The place is attributed to another person by the name Ṣāleḥ. The Prophet Ṣāleḥ resided not at Madā’n-i Ṣāleḥ rather at Al-Mābiyāt.
- ²⁹ Abū Khalīl, Dr. Shauqī, “Atlas Al- Qur’ān: Amākin Aqwām & ‘Allām”, (Damascus: Dār Al-Fikr, 1421H, 2001CE , Arabic edition).
- ³⁰ Islām, M. Khawājah, “Qiṣṣa al-Anbiyā”, (Lahore: Khurshīd Maqbūl Press, 2003CE).
- ³¹ Āzād, Abū al- Kalām, “Anbiyā’-i Karām”, edited by Ghulām Rasūl Mahar, (Lahore: Sheikh Ghulām ‘Alī and Sons Publishers, 2007).

³² Saihūrī, Ḥifẓ al-Raḥmān, “Qiṣṣaṣ al-Qur’ān (Tales in the Holy Qur’ān)”, (Karachi: Dār al- Ishā‘t, 1973, first edition).

³³ Abū Khalīl, Dr. Shauqī, “Atlas of the Qur’ān”, (Lahore: Global Leaders in Islāmic Books, Urdū edition).



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