

EXPLORING AL -FAUZ AL KABIR'S FIVE THEMATIC ANALYSIS OF THE QURAN: A PERSPECTIVE FROM SHAH WALI ALLAH AL-DEHLAVI

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Abstract

Purpose: This study explores the contribution of Shah Wali Allah al-Dehlavi's work on the Quran to classify it into five categories (themes) using a qualitative methodology known as thematic analysis in today's world of research, in his book *Al-Fawz al-Kabir*. This paper is an attempt to show the contributions of Muslim scholars in the world of research by introducing the research methodology which is used even in today's modern world.

Methodology: A qualitative comparative analysis was employed by reviewing both the approaches such as Thematic Analysis and the approach applied by Shah Wali Allah to find five sciences.

Main Findings: The result showed that both research approaches are similar. This study concludes that [our] classical scholars have formulated and used the research methodologies which may be applicable and relevant to the current research paradigms.

Applications: This article can be used as a gateway by academics to review and analyze the work of Islamic classical scholars specifically their research techniques to derive new research methodologies.

Novelty/Originality: The work of Shah Wali Allah (SWA) on the Quran to find out the relationship between the research methodology employed by SWA and the Thematic Analysis has been studied.

Keywords: *Quran, Shah Wali Allah, Al-Fawz Al-Kabir, Five Sciences, Thematic Analysis, Qualitative Research Methodology*

INTRODUCTION

The knowledge of Uloom al-Quran, or the Sciences of the Qur'an, deals with the knowledge of those sciences that have a direct bearing on the recitation, history, understanding, and implementation of the Qur'an. It is, therefore, a vast field of Islamic scholarship, and one that is of primary importance ([Qadhi, 1999](#)). In the context of the Quranic studies, the scholars have so far done many efforts. There are books on this subject. They include: *al-Burhan fi ulum ila al-Quran* by Badr al-Din al-Zarkashi, *al-Itqan fi ulum al-Quran* by Imam Jalaluddin Suyuti, *Manahil al-Irfan* by Shaikh Abdul Azim Zarqani. These books are well known, reliable, comprehensive and authoritative to this day, which covers comprehensive discussions and topics related to the Qur'an ([Usmani, 2006](#)). In all these ways, unique and virtually unaware of all is the work of Shah Wali Allah (SWA). He has kept the Qur'anic sciences in just five sciences with a profound skill.

SWA was an eminent Muslim scholar, revolutionary thinker and a theologian of pre-modern India of the subcontinent ([Al-Dehlawi, 1917](#)). His lineage links to Umar, the second Caliph. ([Muztar, 1979](#)). As a creative and voluminous writer, he wrote the vast series of Islamic and social sciences in Arabic and Persian language which covers religion, ethics, politics, judiciary, social reform, public administration, economics, Islamic education like Tafsir, Hadith, Theology, Fiqh, Tasawwuf, history, biography, social sciences. His writings contributed to the flow and growth of history. His magnificent presence in all such fields was characteristically distinguished him from other personalities of his times. ([MoslehUddin, 2003](#)). SWA lived at a time when the Mughal rule in the subcontinent was trembling, and the society was in terrible condition. He played a dynamic role in promoting the cause of Islamic revival in South Asia. His sociological thought is based on the Quran and the Sunnah ([Muhammad, Burfat, & Muhammad, 2013](#)).

This study aims to introduce the work of SWA on Quran by categorizing Quran into five themes known as five sciences about 250 years ago which provides detailed information on how he performed this work using Thematic Analysis (TA), in his book "*Al-Fawz al-Kabir*". It is concisely and valuable work on the principles of Qur'anic exegesis leads to the comprehension of the meaning of the Book of Allah ([Hardy, 1972](#)). It is important to introduce the research methodologies used by the classical Islamic scholars for contemporary researchers which motivate them to formulate, develop and use these research methodologies in their research work. As a chunk, his study is delimited to the first chapter of SWA's book *Al-Fawz al-Kabir* which deals with the explanation of five sciences enunciated in the Quran in which he employed the qualitative technique, TA.

THEMATIC ANALYSIS: A CONTEMPORARY QUALITATIVE APPROACH

Thematic analysis (TA) is the most commonly used method of analysis in qualitative research. It is the most useful in capturing the complexities of meaning within a textual data set. TA is described as “a method for identifying, analyzing and reporting patterns (themes) within data”. It is a flexible and useful research tool, provides a rich and detailed, yet complex, account of the data. It provides a purely qualitative, detailed, and nuanced account of data (Braun & Clarke, 2006). It provides a systematic element to data analysis and allows the researcher to associate analysis of the frequency of a theme with one of the whole contents. This will confer accuracy and intricacy and enhance the research’s whole meaning. Qualitative research requires understanding and collecting diverse aspects of data (Namey, Guest, Thairu, & Johnson, 2008). TA allows the researcher to determine precisely the relationships between concepts and compare them with the replicated data. By using, thematic analysis there is the possibility to link the various concepts and opinions of the learners and compare these with the data (Alhojailan, 2012). TA moves beyond counting explicit words or phrases and focus on identifying and describing both implicit and explicit ideas within the data, that is, themes. Codes are then typically developed to represent the identified themes and applied or linked to raw data as summary markers for later analysis (Grbich, 2012). It is also used to analyze classifications and present themes (patterns) that relate to the data. It illustrates the data in great detail and deals with diverse subjects via interpretations (Boyatzis, 1998). The following figure demonstrates the above-mentioned discussion about TA.

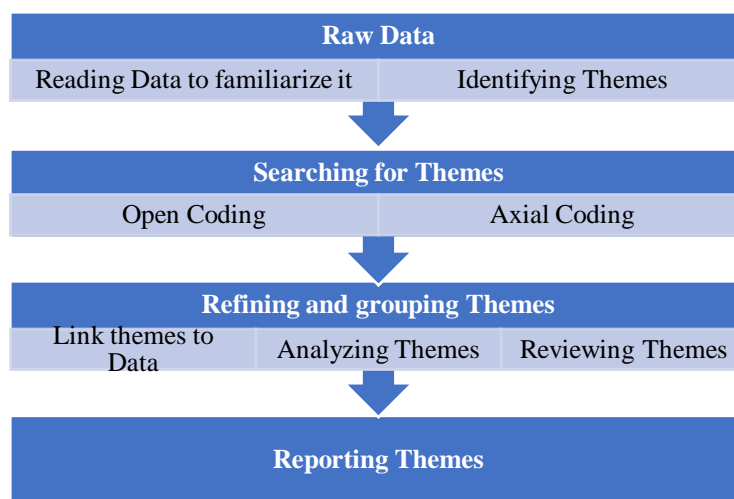


Fig 1: Illustration of Thematic Analysis

METHODOLOGY

For this study, a “qualitative comparative analysis” was adopted. First, relevant literature, publications, and studies were reviewed to get in-depth information on contemporary research methodology such as Thematic Analysis. Second, a deep review of the methodology employed by SWA to define five themes (five sciences) of the Quran and his methodological approach to thematic analysis. Comparative research or analysis is a broad term that includes both quantitative and qualitative comparison of social entities. Social entities may be based on many lines, such as geographical or political ones in the form of cross-national or regional comparisons (Mills, Van de Bunt, & De Bruijn, 2006) and the main goal of comparative research is to search for or identify variance or similarity. Comparative research differs from non-comparative work in that it attempts to reach conclusions beyond single cases and explains differences and similarities between objects of analysis and relations between objects against the backdrop of their contextual conditions (Esser & Vliegthart, 2017).

IDENTIFICATION OF THEMES CLASSIFIED BY SWA

SWA, introduced a new dimension in the science of Tafsir in his book *Al-Fauz al Kabir* written in between 1703-1762 (Dar, 1965). He emphasized a direct approach to the Qur'an. After a comprehensive survey of the contents of the Qur'an, he categorized the teachings of the Qur'an into five themes as (Al-Dehlawi, 2011a) stated

" ليعلم ان معاني القرآن المنصوصة لا تخرج عن خمسة علوم "

All the subject matter provided by the Quran will be related to some of these five sciences. It means that if any verse or Surah is related to one science, then the second verse or Surah will be of other science. However, the meaning of the Qur'an is not excluded from these five sciences. This classification resolved many misunderstandings of the Qur'an as well as a number of problems in the sequence of the verses, their inter-relationship and thematic coherence (Baljon, 1986). The significance underlying the arrangement of the Quran covered by a set of five themes is as follows:

Main Theme 1: The science of Injunctions (علم الاحكام)

Under this theme, there are incumbent (Fardh or wajib), the recommended (Mandoob), the approved (Mubah), the disapproved (Makrooh) and the forbidden (Haram), covering worships, social dealings, household economy, and state politics? Its discussion is the responsibility of Jurists (Al-Dehlawi, 2011a). Table 1 shows the main theme and subthemes along with the qur'anic verses.

Table 1: Main and Subthemes under the Science of Injunctions from Quran developed by SWH

Main Theme 1	Sub Themes	Data (Quran)
The science of Injunctions	1. Worships include Purity, Salah, Zakah, Fasting, Hajj, Remembrance of Allah.	And be steadfast in Salah (prayer) and pay Zakah. (Al-Baqarah: 43)
		The fasts have been enjoined upon you (Al-Baqarah 183)
		When you are out of Haram, you may hunt. (Al- Maidah: 2)
		If you are on a journey and find no scribe, then (you may have resort to holding something as) mortgage, taken into possession. (Al-Baqarah: 283)
		Then whoever is early in leaving after two days, there is no sin on him. (Al-Baqarah: 203)
		Say (O Prophet to the infidels), "Come, and I shall recite what your Lord has prohibited for you: Do not associate anything with Him (as His partner). (Al-An'am; 151)
		Prohibited for you are carrion, blood, the flesh of swine, and those upon which (a name) other than that of Allah has been invoked. (Al- Maidah: 3)
	2. Social Dealings include laws which prevent social order of the society.	Give the orphans their property. (Al-Nisa: 2)
		Give women their dower in good cheer. (Al-Nisa: 4)
		Contract Kitabah with them, if you recognize some good in them. And give them out of the wealth of Allah that He has given to you. (Al-Nur: 33)
		And they ask you as to what they should spend. Say, "The surplus." (Al-Baqarah: 219)
		So, when you enter homes, greet one another with Salam. (Al-Nur: 61)
		If there is one in misery, then (the creditor should allow) deferment till (his) ease, and that you forgo it as alms is much better for you if you really know. (Al-Baqarah: 280)
	3. Household Economy which comprises of dealings with the family.	O you who believe, save yourselves and your families from a fire. (Al-Tahrim: 6)
		Your Lord has decreed that you worship none but Him and do good to parents. (Al-Israa: 23)
		Provide to them (the divorced women) residence where you reside according to your means. (Al- Talaq: 6)
		Live with them in a recognized manner. (Al-Nisa: 19)
		Remain with them in this world with due fairness. (Luqman: 15)
		Do not say to them: uff (a word or expression of anger or contempt). (Al-Israa: 23)
	4. State Politics which covers penalties, punishments, and laws relating to the state level.	As for a man or a woman who commits theft, cut off the hands of both to punish them. (Al- Maidah: 38)
Fight them until there is no Fitnah anymore. (Al-Baqarah: 193)		
Those who fight against Allah and His Messenger and run about trying to spread disorder on the earth, their punishment is no other than that they shall be killed, or be crucified, or their hands and legs are cut off from different sides. (Al- Maidah: 33)		
Qisas has been prescribed for you. (Al-Baqarah: 178)		
The fornicating woman and the fornicating man flog each one of them with one hundred stripes. (Al-Nur: 2)		

Main Theme 2: The science of Disputation (علم الجدل)

This theme deals with four groups of erring and misguided sects: the Jews, the Christians, Polytheists, and lukewarm followers (Munâfiqûn) and its discussion and analysis fall within the jurisdiction of dialecticians (Al-Dehlawi, 2011b). Under this theme, SWA indicates several verses of the Quran for the refutation of each sect. The table below gives the details of themes along with the verses of the Quran.

Table 2: Main and Subthemes under the Science of Disputation from Quran developed by SWH

Main Theme 2	Sub Themes	Data (Quran)
The Science of Disputation	1. Refutation of Jews	
	Changing the laws of Torah	So, because they broke their pledge, We cursed them and made their hearts hardened. They change words from their places, and they have overlooked a good deal of the Advice they were given. Every now and then you come across certain treachery from all of them, except a few. So, forgive them and forego. Indeed, Allah loves those who are good in deeds. (Al- Maidah: 13) (O Muslims) do you still fancy that they will believe you, although a group of them used to hear the word of Allah, and then, having understood it, used to distort it knowingly? (Al-Baqarah: 75)
	Concealing the verses of the Torah	Surely, those who conceal the clear signs and the guidance We have revealed, even after We have explained them for people in the Book, upon them Allah casts damnation, and they are cursed by all those who curse. (Al-Baqarah: 159)
		those who are miserly and bid people be miserly and conceal what Allah has given them of His grace. (Al-Nisa: 37)
		O People of the Book, why do you confound the truth with falsehood, and conceal the truth when you know (the reality)? (Aal Imran: 71)
	Adding their invented laws to the Torah.	Among them, there is indeed a group who twist their tongues while (reading) the Book, so that you may deem it to be from the Book, while it is not from the Book. They say, "It is from Allah", while it is not from Allah; and they tell lies about Allah knowingly. (Aal Imran: 78)
	Unwillingness to enforce the laws of the Torah.	If they had upheld the Torah and the Injil and what had been sent down to them from their Lord, they would surely have had plenty to eat from above them and from beneath them. Among them are moderate people. As for most of them, evil is what they do. (Al- Maidah: 66)
		They say, "If you are given this, take it, and if you are not given this, then avoid it." (Al- Maidah: 41)
	Fanatical defense of their Deen.	They say that no one shall ever enter Paradise unless he is a Jew or a Christian. These are their fancies. Say, "Bring your proof, if you are truthful." (Al-Baqarah: 111)
		The Jews will never be pleased with you, nor will the Christians, unless you follow their faith. (Al-Baqarah: 120)
	Denying the Nubuwwah of prophet Muhammad and showing disrespect towards him.	Those whom We have given the Book recognize him (the Holy Prophet) as they recognize their own sons. In fact, a group of them conceals the truth, while they know (it). (Al-Baqarah: 146)
		O you who believe, do not say Raina, but say UnZurna, and listen, as there is a grievous punishment for the unbelievers. (Al-Baqarah: 104)
		Among the Jews, there are some who distort the words against their contexts and say, "We hear and disobey," and "Hear. May you not be made to hear," and "Raina", twisting their tongues and maligning the Faith. If they had said, "We hear and obey," and "Hear," and "Look after us," it would have been better for them, and more proper, but Allah has cast His curse on them due to their disbelief. So, they do not believe except a few. (Al-Nisa: 46)

	<p>Their evil habits of miserliness, greed, etc.</p>	<p>those who are miserly and bid people be miserly and conceal what Allah has given them of His grace - and We have prepared for the disbelievers a humiliating punishment. (Al-Nisa: 37)</p> <p>Among the people of the Book there is one who, if you entrust him with a heap (of gold or silver), will give it back to you; and among them there is one who, if you entrust him with a single dinar (a coin of gold), he will not give it back to you, unless you keep standing over him. This is because they have said, "There is no way we can be blamed in the matter of the unlettered. "And they tell lies about Allah knowingly. (Aal-Imran: 75)</p>
	<p>2. Deviations of Christians</p> <p>Prophet Isa was born without father, but they believe he is God, leaving the belief of Tawheed and trapping themselves in the concept of trinity.</p>	<p>Surely, disbelievers are those who say, "Allah is the Masih ('Esa), son of Maryam. while the Masih had said, "O children of Israel, worship Allah, my Lord, and your Lord." In fact, whoever ascribes any partner to Allah, Allah has prohibited for him the Jannah (the Paradise), and his shelter is the Fire, and there will be no supporters for the unjust. (Al- Maidah: 72)</p> <p>Surely, disbelievers are those who say, "Allah is the third of the three. while there is no god but One God. If they do not desist from what they say, a painful punishment shall certainly befall such disbelievers. (Al- Maidah: 73)</p>
	<p>He was raised to the heavens while still alive, but Christians could not understand how he was raised to heaven and in their confusion began to believe that he was killed and crucified.</p>	<p>and for their saying, "We have certainly killed the MasiH Isa the son of Maryam, the Messenger of Allah", while in fact they did neither kill him, nor crucify him, but they were deluded by resemblance. Those who disputed in this matter are certainly in doubt about it. They have no knowledge of it, but they follow whims. It is absolutely certain that they did not kill him, but Allah lifted him towards Himself. Allah is All-Mighty, All-Wise. (Al- Nisa: 157-158)</p>
	<p>The chain of prophets in the Bani Israa'eel ended with him but they took the meaning of being the last prophet of Bani Israel to mean that he is the last prophet to be sent by Allah, claiming that Christianity is the final religion until eternity and will never be abrogated.</p>	<p>(Remember) when Isa, son of Maryam, said, "O children of Isra'il, I am a messenger of Allah sent towards you, confirming the Torah that is (sent down) before me and giving you the good news of a messenger who will come after me, whose name will be Ahmad." But when he came to them with manifest signs, they said, "This is clear magic." (Al- Saff: 6)</p>
	<p>3. Refutation of Munâfiqûn</p>	
	<p>Nifaaq I'tiqaadi (hypocrisy in belief)</p>	<p>And among men there are some who say, "We believe in Allah and in the Last Day", yet they are not believers. (Al-Baqarah: 8)</p> <p>When the hypocrites come to you, they say, "We bear witness that you are indeed the messenger of Allah." - Allah knows that you are really His messenger -But Allah testifies that the hypocrites are actually liars. (Munafiqun: 1)</p>
	<p>Nifaaq Amali (hypocrisy in practice)</p>	<p>Surely, the hypocrites (try to) deceive Allah while He is the One who leaves them in deception. And when they stand for Salah, they stand up lazily, only to show people, and do not remember Allah but a little. (Al-Nisa: 142)</p> <p>O you who believe, do not take anyone as an insider but</p>

		<p>those from among your own selves. They would spare no effort to do you mischief. They want you to be in trouble. Malice has come out of their mouths while what is concealed in their hearts is still worse. We have made the signs clear to you, if only you understand. (Aal-Imran: 118)</p> <p>Look, you are the ones who love them, and they do not love you. You believe in all the books; (On the other hand,) when they meet you, they say, “We believe”, and when they are alone, they bite their fingertips out of rage against you. Say, “May you perish in your rage.” Surely, Allah is Il-Aware of what lies in the hearts. (Aal-Imran: 119)</p> <p>If something good happens to you, it annoys them, and if something evil befalls you, they are delighted with it. (Aal-Imran: 120)</p> <p>And among them, there are those who made a pledge with Allah: “If He gives us (wealth) out of His grace, then, surely we shall give alms and shall be among the righteous.” But when He gave them (wealth) out of His grace, they became stingy about it and went back turning their faces away. (Tauba: 75-76)</p> <p>The hypocrites, males, and females are all alike. They bid vice and forbid virtue and withhold their hands (from spending in Allah’s way). They forgot Allah, so He forgot them. Surely, the hypocrites are the sinners. (Tauba: 67)</p> <p>They are those who say, “Do not spend on those who are with Allah’s Messenger until they disperse. And to Allah belong the treasures of the heavens and the earth, but the hypocrites do not understand. (Munafiqun: 7)</p>
	4. Refutation of Mushrikeen	
	Shirk	<p>Surely, Allah does not forgive that a partner is ascribed to Him, and He forgives anything short of that for whomsoever He wills. Whoever ascribes a partner to Allah commits a terrible sin. (Al-Nisa: 48)</p> <p>(Be mindful of) the Day We shall gather them together, then We will say to those who associated partners with Allah, “Where are those you claimed to be partners of Allah?” (Al- An’am: 22)</p> <p>They have assigned a portion for Allah from the tillage and the cattle created by Him, and then said, “This is for Allah”, so they claim, “And this is for our associate-gods.” Then, that which is allocated for their associate gods never reaches Allah, while that which is allocated for Allah does reach their associate-gods. Evil is what they judge. (Al- An’am: 136)</p>
	Tashbeeh	<p>They have invented the Jinns as partners with Allah, while He has created them; and they have fabricated for Him sons and daughters without any knowledge. Pure is He, and far higher than what they describe. (Al- An’am: 100)</p> <p>They ascribe daughters to Allah - Pure is He -and for themselves is what they desire. (Al- Nahl: 57)</p> <p>The Jews say, “Uzair (Ezra) is the Son of Allah. and the Christians say, “Masih (the Christ) is the Son of Allah.” That is their oral statement. They imitate the saying of the earlier disbelievers. May Allah ruin them, how far</p>

		they are turned back from the truth! (Tauba: 30)
	Distortion of the true Deen	Say, "Tell me about those whom you invoke instead of Allah, (and) show me what they have created from the earth; Or have they a share in (the creation of) the heavens? Bring to me a book (revealed) before this one, or a trace of knowledge, if you are truthful." (Al-Ahqaaf: 4) Allah has made no Bahirah, no Sa'ibah, no Wasilah and no Hami (names of animals dedicated to idols on different grounds). But those who disbelieve coin a lie against Allah, and most of them do not understand. (Al-Maidah: 103)
	Denial of Akhirah	He has set up an argument about Us and forgot his creation. He said, "Who will give life to the bones when they are decayed?" (Yaasin: 78) And they say, "There is no life but our worldly life. We die and live, and nothing destroys us except time." They have no knowledge about that; they do nothing but make conjectures. (Al-Jathiya: 24) Is it when we have died and become dust and bones, that we shall be raised again, (As-Saffaat: 16) Is it when we die and become dust (that we will be brought to life again?) That is a return, far (from understanding)." (Qaf: 3) They swore by Allah on solemn oaths: "Allah will not resurrect those who die." Why not? It is a promise on His part, which is due to come true, but most of the people do not know. (Al-Nahl: 38)
	Rejection of Nubuwwah of prophet Muhammad	They said, "What sort of a messenger is this who eats food and walks in the markets? Why is it that an angel has not been sent down to him who would have been a warner along with him? (Al-Furqan: 7) They said, "We shall never believe in you unless you cause a spring to gush forth for us from the earth. (Al-Israa: 90)

Main Theme 3: The science of Divine Favours (علم التنكير بآلاء الله)

Reminding people of the benefits (conferred by or) of Allah? by explaining how heaven and earth were created, and by pointing out that thanks to divine instruction man can acquire the necessities of life by means of techniques required to control natural phenomena. This covers the explanation of the creation of the heavens and the earth, of the perfect attributes of Allah and the guidance which the people received about necessities of life. Allah has chosen to explain those favors and signs of His majesty which can be easily understood by every person, whether Arab or Non-Arab, Bedouin and urban resident. Allah mentioned those favors which were appropriate to mention, such as the creation of the earth and skies, sending of rain from the clouds, springs gushing forth from the earth, the sprouting of various fruits, flowers and crops, inspiration of various necessary skills and professions as well as their methods and granting the ability to carry out these labors. In numerous places in the Noble, Quraan Allah only experienced (Swati, 2005). Table 3 indicates the themes accompanied by the respective verses of Quran.

Table 3: Main and Subthemes under the Science of Divine Favours from Quran developed by SWH

Main Theme 3	Sub Themes	Data (Quran)
The Science of Divine Favours	1. Sifaat e Hashanah (The perfect attributes of Allah)	Praise belongs to Allah, the Lord of all the worlds. the All-Merciful, the Very Merciful. (Al-Fatiha: 1-2)
		Nothing is like Him. And He is the All-Hearing, the All-Seeing. (Ash-Shura: 11)
		If you (try to) count the bounties of Allah, you cannot count them all. (Ibrahim: 34)
		All praise belongs to Allah who created the heavens and the earth and made darkness and light. (Al-An'am: 1)
		All praise belongs to Allah, the Originator of the heavens and the Earth. (Fatir: 1)
		Surely, your Lord is Allah Who created the heavens and the

		earth in six days, (Al-A'raf: 54)
2. Sending of rain from the clouds		And sent down water from the sky, then brought forth with it fruits, as a provision for you. (Al-Baqara: 22)
		And We sent down water from the sky in due measure, then We lodged it in the earth, and of course, We are able to take it away. Then We produced with its gardens of date-palms and vines for your benefit. For you, there are many fruits in them, and of them, you eat. (Al-Muminun: 18-19)
		And We have sent down abundant water from the rain-laden clouds so that We bring out there with grain and vegetation, and thick gardens. (An-Nabaa: 14-15-16)
		He is the One who sent down water from the heavens. Then We brought forth with its vegetation of all kinds. Then from it, We brought grains set upon one another. From the palm trees, from their spathes, come forth the low hanging bunches. (We produce) vineyards and the olive and the pomegranate, either similar or not similar to each other. (Al-An'am: 99)
		We taught him (Dawud) the skill of making armor as a dress for you to protect you from what may harm you (in combat). (Al-Anbiyaa: 80)
		And We made the iron soft for him, (saying to him,) "Make coats of armor, and maintain balance in combining rings (Saba: 10-11)
		Remember when He made you successors after Ad and lodged you on earth (whereby) you make castles in its plains and hew out the mountains to build houses. So be mindful of the bounties of Allah, (Al-A'raf: 74)
3. Reminded men of his changing conditions when afflicted and saved from those difficulties and spiritual maladies, commonly experienced.		When a man is afflicted by a hardship, he prays to Us (at all times), when reclining or sitting or standing. But when We remove his hardship, he just takes his way as though he had never prayed to Us in any hardship that afflicted him. (Yunus: 12)
		And when a man is afflicted by pain, he calls his Lord turning to Him passionately. Thereafter, when He blesses him with some favor from Him, he forgets that for which he was calling Him earlier. (Az-Zumar: 8)
		Man is made of haste. (Al-Anbiyaa: 37)
		and the man is so hasty. (Al-Israa: 11)
		Avarice is made to be present in human souls. (An-Nisaa: 128)
	Indeed, man is created weak in courage, (Al-Ma'arij: 19)	

Main Theme 4: The science covering the important events which Allah caused to take place, favoring the obedient and punishing the disobedient. (علم التذكير بأيام الله)

Reminding people of the Days of the Lord (Ayyâm Allâh)¹, i.e. the lessons of history. This theme covering the important events which Allah caused to take place, favoring the obedient and punishing the disobedient. It means that all the events and incidents of the past that are available is for the purpose is to remind human beings that how Allah sent dooms upon them and how were they demolished and have the covenant of blessings upon the obedient in the hereafter (Ayaz & Javedii, 2014). Allah Ta'ala has chosen from the Ayyaamillah, i.e. those incidents wherein Allah Ta'ala rewarded His devoted servants and punishment those disobedient to Him. These incidents were already acquainted with them. For example, the nations of Nuh, Aad, Thamud which the Arabs heard from their forefathers as well as the stories of Prophet Ibraheem (as) and the Ambiyaa of the Bani Israel which the Arabs became acquainted with because of their long association with the Jews. Those incidents which the Arabs were unacquainted with were not mentioned such as those pertaining to the people of Persia and India. The incidents have been explained in various techniques, sometimes in brief and sometimes in details, as the style of each Surah dictates (Qasmi, 1996). Below table displays the identified themes with respective Quranic verses.

Table 4: Main and Subthemes under the Science covering the important events from the Quran developed by SWH

Main Theme 4	Sub Themes	Data (Quran)
<p>The science covering the important events which Allah caused to take place, favoring the obedient and punishing the disobedient</p> <p>Those incidents mentioned repeatedly in the Noble Quraan</p>	<p>1. Prophet Adham (as)</p>	<p>We created you, then gave you shape, then We said to the angels, "Prostrate yourselves before 'Adam.'" So, they all prostrated themselves, except Iblis (Satan). He did not join those who fell prostrate. (Al-A'raaf: 11)</p> <p>Recall when your Lord said to the angels, "I am going to create a human being from a ringing clay made of decayed mud. When I form him perfectly and blow in him of My spirit, then you must fall down before him in prostration." So, the angels prostrated themselves, all together, except Iblis (Satan). He refused to join those who prostrated. When your Lord said to the angels, "I am going to create man from clay. So, once I make him perfectly and breath My spirit into him, you must fall down in prostration before him." Then, the angels prostrated themselves, all of them together except Iblis (Satan). He waxed proud and became one of the disbelievers. (Saad: 71-74)</p>
	<p>2. The preaching of Prophet Nuh, Hud, Ibraheem, Lut, and Shuaib (as)</p>	<p>We sent Nuh to his people (saying to them): "I am here to warn you. that you should worship none but Allah, (otherwise) I fear for you the punishment of a painful day." So the chiefs of his people who disbelieved replied, "We are not seeing that you are anything more than a man like us, and we are not seeing that many people have followed you except those who are the meanest among us, and we have not seen in you people any superiority over us; rather, we believe that you are liars." He said, "O my people, tell me, if I am on a clear path from my Lord, and He has bestowed mercy upon me from Himself which is hidden from your sight, shall we, then, impose it upon you by force, while you are averse to it? (Hud: 25-28)</p> <p>At last, when Our command came and the oven overflowed, We said, "Take into the Ark a pair of two from every species, along with your family, -except those against whom the Word has already been pronounced -and (also take into it) those who have believed." And there were only a few who had believed with him. He (Nuh) said, "Embark it. With the name of Allah, it sails and anchors. Surely, my Lord is Most-Forgiving, Very-Merciful. (Hud: 40-41)</p> <p>To Aad, We sent their brother Hud. He said, "O my people, worship Allah; you have no god other than Him. So, will you not fear Allah?" Said the chiefs of his people who disbelieved, "Indeed, we see you in folly, and we believe you are one of the liars." He said, "O my people, there is no folly in me, but I am a messenger from the Lord of all the worlds. I convey to you the messages of my Lord, and I am an honest well-wisher for you. (Al-A'raf: 65-68)</p> <p>To Thamud, (We sent) their brother, Salih. He said, "O my people, worship Allah. You have no god other than Him. There has come to you a clear sign from your Lord. This is the she-camel of Allah, a sign for you. So, leave her to eat on the earth of Allah, and do not touch her with mischief, lest a painful punishment should seize you. Remember when He made you successors after Ad and lodged you on earth (whereby) you make castles in its plains and hew out the mountains to build houses. So be mindful of the bounties of Allah, and do not go about the earth spreading</p>

		<p>disorder.” The haughty chiefs of his people said to those of the oppressed who had believed (in the Messenger), “Do you know for sure that Salih is a messenger from his Lord?” They said, “Of course, we believe in what he has been sent with.” The haughty people said, “As for us, we disbelieve in what you believe.” So, the earthquake seized them, and they were (found dead) in their homes, fallen on their faces. (Al-A'raf: 73-78)</p>
		<p>And recite before them the narrative of Ibrahim, when he said to his father and to his people, “What do you worship?” They said, “We worship idols, and stay devoted to them.” He said, “Do they listen to you when you call (them) or do they bring benefit to you or harm?” They said, “No, but we have found our fathers doing like this.” He said, “Have you then ever considered what you have been worshipping, you and your ancient fathers, they all are an enemy to me, except the Lord of the worlds, who created me, and who guides me, and Who feeds me and gives me drink, and when I become sick, He heals me, and who will make me die, they will give me life. (Al-Shu'ara: 69-81)</p>
		<p>We said, “O fire, be cold and safe for Ibrahim.” And they intended to harm him, but We made them the worst losers. (Al-Anbyaa: 69-70)</p>
		<p>when their brother Lut said to them, “Do you not fear Allah? I am an honest messenger for you. So fear Allah and obey me. I do not claim from you any reward for it. My reward is with none but with the Lord of the worlds. Do you go to the males (for having sex) out of the whole universe, and leave your wives whom your Lord has created for you? Indeed, you are a people who cross (all) limits.” They said, “If you do not stop O Lut, you shall be included among the outcast.” He said “Indeed, I am annoyed with your act. My Lord, save me and my family from what they do.” So, We saved him and his family, all of them. (Al-Shu'ara: 161-170)</p>
		<p>The people of Aaikah rejected the Messengers when Shuaib said to them, “Do you not fear Allah? I am an honest messenger for you. So fear Allah and obey me. And I do not claim from you any reward for it; my reward is with none but with the Lord of the worlds. Give full measure, and do not be among those who bring loss to others. Weigh with an even balance, and do not make people short of their things, and do not spread disorder in the land as mischief-makers and be fearful of the One who created you and the former generations.” They said, “You are but one of the bewitched men. You are no more than a human-like us, and in fact, we consider you to be one of the liars. So, cause a piece from the sky to fall down upon us, if you are one of the truthful.” He said, “My Lord knows well what you do.” Thus, they rejected him, so they were seized by the torment of the Day of Canopy. Indeed, it was the punishment of a terrible day. (Al-Shu'ara: 176-189)</p>
	<p>3. Prophet Musa (as), pharaoh and his advisors, the foolish among the Bani Israel</p>	<p>We recite to you a part of the story of Musa and Pharaoh with truth for a people who believe. (Al-Qasas: 3)</p> <p>Indeed, Pharaoh had become highhanded in the land, and had divided its people into different groups; he used to persecute a group of them, slaughtering their sons and keeping their women alive. Indeed, he was one of the mischief-makers. (AlQasas: 4)</p>

	<p>while We intended to favor those, who were held as weak in the land, and to make them leaders and make them inheritors (Al-Qasas: 5)</p>
	<p>and give them power in the land, and to show Pharaoh, Haman, and their armies the very thing they were fearing from them. (Al-Qasas: 6)</p>
	<p>We inspired the mother of Musa saying, “Suckle him (Musa). Then once you fear about him, cast him in the river, and do not fear, and do not grieve. Surely We are going to bring him back to you and appoint him one of (Our) messengers.” (Al-Qasas: 7)</p>
	<p>(Remember) when your Lord called Musa saying, “Go to the transgressing people, the people of Pharaoh. Do they not fear Allah?” (Al -Shu'araa: 10-11)</p>
	<p>So, go, both of you, to Pharaoh and say, We both are messengers of the Lord of all the worlds, (sent with the message) that you must send the children of Isra'il with us'.” (Al -Shu'araa: 16-17)</p>
	<p>He (Pharaoh) said, “Did we not nourish you among us as a child? And you remained amidst us for years, and you did the blunder you did; still, you are ungrateful.” (Al-Shu'araa: 18-19)</p>
	<p>Pharaoh said, “What is the Lord of the worlds?” He (Musa) said, “Lord of the heavens and the earth and whatever there is between them if you are to believe. (Al-Shu'araa: 23-24)</p>
	<p>He (The Pharaoh) said to those around him, “Are you not hearing?” (Al-Shu'araa: 25)</p>
	<p>He (Musa) said, “Your Lord and the Lord of your early forefathers. He (Pharaoh) said, “Your messenger who is sent to you is a mad man indeed.” (Al-Shu'araa: 26-27)</p>
	<p>He (Musa) said, “Lord of the East and the West and whatever lies between them if you are to understand.” (Al-Shu'araa: 28)</p>
	<p>He (Pharaoh) said, “If you adopt a God other than me, I will certainly put you to prison.” (Al Shu'araa: 29)</p>
	<p>He (Musa) said, “Will you (do this) even if I bring to you something evident?” (Al-Shu'araa: 30)</p>
	<p>After them, We sent Musa with Our signs to Pharaoh and his chiefs. But they did injustice to them. So, consider the fate of the mischief-makers. Musa said, “O Pharaoh, I am a messenger from the Lord of all the worlds; (Al-A'raf: 103-104)</p>
	<p>He said, “If you have come with a sign, then bring it forth, if you are really truthful.” So he threw down his staff, and in no time it was a vivid serpent, and he drew out his hand, and it was luminous for the onlookers. (Al-A'raf: 106-107-108)</p>
	<p>The chiefs of the people of Pharaoh said, “This man is certainly a sorcerer of great knowledge. (Al-A'raf: 109)</p>
	<p>He said, “You throw.” So, when they threw, they bewitched the eyes of the people, and made them frightened, and produced great sorcery. We revealed to Musa, “Throw your staff.” Then of a sudden, it began to swallow all that they had concocted. Thus, the truth prevailed, and what they were doing became a nullity. (Al-A'raf: 116-117-118)</p>
	<p>The chiefs of the people of Pharaoh said, “Shall you leave Musa and his people free to spread disorder in the land and to abandon you and your gods?” He said, “We shall</p>

	<p>slaughter their sons and let their women remain alive. We have full power over them.” (Al-A’raf: 127)</p> <p>(Remember) when We delivered you from the people of Pharaoh! They had been inflicting on you grievous torment, slaughtering your sons and leaving your women alive. In all that, there was a great trial from your Lord. And (recall) when We parted the sea for you; then We saved you and drowned the people of Pharaoh while you were looking on! (Al-Baqarah: 49-50)</p> <p>When Musa said to his people: “My people, you have wronged yourselves by your taking the calf (as God). So, turn in repentance to your Creator, and slay yourselves. That will be better for you in the sight of your Creator.” Then, He accepted your repentance. Indeed, He is the Most- Relenting, the Very-Merciful. (Al-Baqarah: 54)</p> <p>When We said, “Enter this town, and eat to your heart’s content wherever you wish in it; and enter the gate prostrating yourselves and say: Hittah (we seek forgiveness) so that We forgive your errors. And We shall give much more to those who do good.” (Al-Baqarah: 58)</p> <p>And when you said, “Musa, we will no longer confine ourselves to a single food: So, pray for us to your Lord that He may bring forth for us of what the earth grows - of its vegetable, its cucumbers, its wheat, its lentils, and its onions.” He said, “Do you want to take what is inferior in exchange for what is better? Go down to a town, and you will have what you ask for.” Then they were stamped with disgrace and misery, and they returned with wrath from Allah. That was because they used to deny the signs of Allah and would slay the prophets unjustly. That was because they disobeyed and transgressed all limits. (Al-Baqarah: 61)</p>
<p>4. Prophet Sulaimaan (as) and Prophet Dawood (as) their Kilaafat and the miracles performed by them.</p>	<p>O Dawud, We have made you a vicegerent on earth, so judge between people with truth, and do not follow the selfish desire, lest it should lead you astray from Allah’s path. Surely those who go astray from Allah’s path will have a severe punishment because they had forgotten the Day of Reckoning. (Saad: 26)</p> <p>Surely, We gave knowledge to Dawud and Sulaiman, and they said, “Praise belongs to Allah who made us excel many of His believing servants. And Sulaiman inherited (the traits of) Dawud and said, “O people we have been taught the speech of birds, and all sorts of things are given to us. Indeed, this is the evident grace (of Allah).” And mustered for Sulaiman were his forces from among the Jinns and the humans and the birds. So, all of them were kept under (his) control. (Al-Naml: 15-17)</p> <p>Surely, We bestowed grace on Dawud from Us: “O mountains, pronounce with him Allah’s purity repeatedly – and you too O birds!” And We made the iron soft for him (saying to him,) “Make coats of armor, and maintain balance in combining rings, and do, all of you, righteous deeds. Surely I am watchful of what you do.” And for Sulaiman (We subjugated) the wind; its journey in the morning was (equal to the journey of) one month, and its journey in the afternoon was (equal to the journey) of another month. And We caused a stream of copper to flow for him. And there were some Jinns who worked before him with the leave of his Lord. Whoever of them would deviate from Our command, We would make him taste the punishment of the blazing fire. They used to make for him</p>

		<p>whatever he wished of castles, images, basins as (large as) tanks, and big cookware fixed (in their places). “Do good, O family of Dawud, in thankfulness. Very few from My slaves are thankful.” (Saba: 10-13)</p>
	<p>5. Hadrat Ayyub (as), Prophet Yunus (as) the trails of the mercy of Allah upon them</p>	<p>And remember Our servant, Ayyub – when he called his Lord saying, “The Shaitan (Satan) has inflicted weariness and pain upon me.” (Allah said to him,) “Strike (the ground) with your foot: Here is cool water to bathe, and a drink!” And We let him have his family and the like of them besides, as a mercy from Us, and a reminder for the people of understanding. And (We said to him,) “Take (a bundle of) thin twigs in your hand, and strike with it, and do not violate your oath. Surely, We found him very enduring. He was really an excellent servant. Surely, he was great in turning (to Us, in penitence and praise). (Saad: 41-44)</p> <p>And (remember) Ayyub (Job), when he called his Lord saying, “Here I am, afflicted by pain and You are the most merciful of all the merciful.” (Al-Anbya: 83)</p> <p>And surely, Yunus (Jonah) is from among the messengers. (Remember) when he ran away towards the boat that was already loaded. Then he participated in drawing lots (to offload one of the passengers) and was the one who was defeated. Then the fish swallowed him while he was reproaching his own self. Had he not been of those who proclaim Allah’s purity, he would have definitely lived in its belly till the day when the dead will be raised. (Al-Saafaat: 139-144)</p> <p>And (remember) Dhunnun (the man of the fish, namely Yunus X), when he walked away in anger and thought that We would never put him to trouble. Then, he called (Us) in depths of darkness saying, “There is no god but You. Pure are You. Indeed, I was among the wrongdoers.” So, We responded to him and rescued him from the distress. And this is how We rescue the believers. (Al-Anbya: 87-88)</p>
	<p>6. Prophet Zakariyya (as) and his supplication to Allah and its acceptance</p>	<p>Thereupon, Zakariyya prayed to his Lord. He said: “O my Lord, grant me from Your own (power) a goodly progeny. Verily, you are the One who listens to the prayer.” So then, when he stood praying in the place of worship, the angels called out to him saying: “Allah gives you the good news of Yahya who shall come to confirm a word of Allah and shall be a chief, abstinent (from women), a prophet and one of the righteous.” (Aal-Imran: 38-39)</p> <p>Kaf, Ha Ya, Ain, Sad! This is a narration of your Lord’s mercy to His servant Zakariyya when he called his Lord in a low voice. (Maryam: 1-2-3)</p> <p>And (remember) Zakariyya when he called his Lord, “My Lord, do not leave me alone and You are the best of inheritors.” So, We responded to him and gave him Yahya and made his wife good for him. They used to race towards the good deeds and call Us with hope and fear, and they were humble to Us. (Al-Anbya: 89-90)</p>
	<p>7. The amazing and incredible incidents relating to Prophet Isa (as), i.e. born without a father, talking in infancy and the miracles performed by him.</p>	<p>(Remember the time) when the angels said: “O Maryam, Allah gives you the good news of a Word from Him whose name is Masih Isa, the son of Maryam (the Messiah, Jesus, son of Mary) a man of status in this world and in the Hereafter, and one of those who are near (to Allah). He shall speak to people while (he is still) in the cradle, and also later when he is of mature age, and he shall be one of the righteous.” She said: “O my Lord, how shall I have a son while no human has ever touched me?” Said He: “That</p>

	<p>is how Allah creates what He wills. When He decides a matter, He simply says to it Be', and it comes to be. He shall teach him the Book and the Wisdom, and the Torah and the Injil, and (shall make him) a messenger to the Children of Isra'il (who will say to them): "I have come to you with a sign from your Lord, that is, I create for you from clay something in the shape of a bird, then I blow in it, and it becomes a living bird by the will of Allah; and I cure the born-blind and the leper, and I cause the dead to become alive by the will of Allah; and I inform you of what you eat and what you store in your homes. In this, there is surely a sign for you, if you are (truly) believers. (Aal-Imran: 45-49)</p>
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Main Theme 5: The science relating to Death and what will follow it (علم التذكير بالموت وما بعده)

This theme reminds human beings of the death, and what will follow it, the resurrection, the gathering, the reckoning, the balance, the paradise, and the Hell. Allah has mentioned about death and beyond it, the state of a man when he died, his powerlessness at that time, and the sight of heaven and fire upon him after death, the appearance of the angels of torment before him, about the signs of the Qayamah, for instance, descent of Prophet Isa, the exodus of the Dajjal, and the beast of the earth, the exit of Gog and Magog, the infidels of the fire, and dispute among the people of hell, the leaders and their followers among them, and the denial and cursed each other, the capability of the believers to see Allah, and the types of torment of chains, shackles, boiling water and pus, girdles and zakkum for the people of hell, rivers, fine restaurants, soft clothes, beautiful women, and delicious foods for the people of paradise. In numerous surahs of Quran Allah has explained in various ways what transpires during and after death, in order to inform man of these events so that they may prepare for it. Allah has mentioned these aspects in various places in the Quran, briefly in some surahs and in details in others, as in accordance with the style of that surah (Ansari, 1955). The following table shows the details of themes along with the qur'anic references.

Table 5: Main and Subthemes under the Science relating to Death and what will follow it from Quran developed by SWH

Main Theme 5	Sub Themes	Data (Quran)
The science relating to Death and what will follow it	1. The helplessness of man at the time of death	Never, (you will never remain in this world forever!) When the soul (of a patient) reaches the clavicles, and it is said, "Who is an enchanter (that can save him?) and he realizes that it is (the time of) departure (from the world. and one shank is intertwined with the other shank, then on that day, it is to your Lord that one has to be driven. (Al-Qayamah: 26-30)
		So why (do you) not (intervene) when the soul (of a dying person) reaches the throat, and you are watching? And We are closer to him than you, but you do not perceive. So, if you are not going to be recompensed (in the Hereafter for your deeds), then why do you not, bring the soul back, if you are truthful? (Al-Waqi'a: 83-87)
		If only you could witness when the unjust are in the throes of death, and the angels stretch their hands (and say), "Out with your souls. Today, you shall have your punishment, a punishment of humiliation, because you have been saying about Allah what is not true, (Al-An'am: 93)
	2. The appearance of Jannah and Jahannam before the deceased. The appearance of Jahannam is explicitly mentioned here while the Jannah is only mentioned abstractedly	It is the Fire before which they are presented morning and evening. (Al-Mu'min: 46)
	3. The appearance of angels before the deceased.	Only if you were to see (them) when the angels take out the souls of those who disbelieve, beating their faces and their backs, (Al- Anfaal: 50)
		If only you could witness when the unjust are in the throes of death, and the angels stretch their hands. (Al-An'am: 93)

		Those whose souls the angels take while they had wronged themselves, the angels say (to them), "In what business were you (involved)?" They say, "We were oppressed in the earth." (Al-Nisa: 97)
4.	Signs of Qayamah i.e. descent of prophet Esa from the heavens	And he (Isa) is a source of knowledge of the Hour (the Day of Judgment). (Al-Zukhruf: 61)
5.	The emergence of the creature from the earth (Daabatul-Ardh),	When the word will come to fall upon them, We will bring forth for them a beast from the earth who will speak to them that the human beings (i.e the infidels) did not believe in Our signs. (Al-Naml: 82)
6.	The emergence of Yajuj and Majuj.	until when the Ya'juj and Ma'juj (Gog and Magog) are released, while they run down from every height, (Al-Ambiyaa: 96)
7.	The first and second blowing of the trumpet.	And Horn (Sur) will be blown, and all those in the heavens and all those in the earth will faint, except the one whom Allah wills (otherwise). Thereafter, it will be blown once again, and suddenly they will stand up, looking around. (Al-Zumar: 68)
8.	The resurrection of all creation.	The Day when He will gather them (in the next life,) they will feel as if they had not stayed (in the world) any longer than a fraction of a day. They will recognize each other. (Yunus: 45)
		(Be mindful of) the Day We shall gather them together. (Al-An'am: 22)
		Surely, your Lord will gather all of them together. Indeed, He is All-Wise, All-Knowing. (Al-Hijr: 25)
		The Day when the Horn (Sur) will be blown, and We shall gather them together while they will have turned blue on that day. (Ta-ha: 102)
		Say, "Why not? By my Lord, you will be raised again, and then you will be told about what you did. (Al-Tagabun: 7)
		As for the dead, Allah shall raise them. (Al-An'am: 22)
9.	Reckoning and the scale of the deed.	Then, as for him, whose scales (of good deeds) are heavy. (Al-Qari'a: 6)
		The Weighing (of deeds) on that day is definite. As for those whose scales are heavy, they will be the successful ones. But those whose scales are light, they are the ones who have brought loss to themselves, because they did not do justice to Our verses. (Al-A'raf: 8-9)
		We shall place scales to do justice on the Day of Judgment. So, no one shall be wronged in the least. Even if it (a deed) is to the measure of a mustard seed, We will bring it forth, and We are enough to take account. (Al-Anbiyaa: 47)
10.	Granting the books of deeds in the right and left hands.	Now, as for him who is given his book in his right hand, he will say (to his colleagues), "Come here, read my book. (Al-Haqqa: 19)
		As for him who will be given his book in his left hand, he will say, "Oh, would that I had not been given my book. (Al-Haqqa: 25)
		So, as for him whose book (of deeds) will be given to him in his right hand, he will be called to account in an easy manner. (Al-Inshiqaq: 7-8)
		As for the one whose book (of deeds) will be given to him from his backside, he will pray for death, (Al-Inshiqaq: 10-11)

11. The entry of believers into Jannah and disbelievers being flung into Jahannum.	Surely the righteous will be in bliss and the sinners in Hell. (Al-Infitar: 13-14)
	As for those who are wretched, they shall be in the Fire. For them, there is (nothing but) crying and howling. (Hud: 106)
	As for those who are blessed, they shall be in Paradise. (Hud: 108)
12. The arguments that will take place between those leaders and their followers who will be thrown into Jahannam as well as their refutation and cursing of each other.	He (Allah) will say, "Enter the Fire along with the peoples who passed before you from the Jinn and the human beings." Whenever a group will enter it, they will curse their fellows, until when all of them will have joined each other in it, the later ones will say about the former ones "Our Lord, they misguided us; so, give them a double punishment of the Fire." He will say, "For each, there is a double, but you do not know." (Al-A'raf: 38)
	The former ones will say to the later ones, "So, you have no privilege against us. Now, taste the punishment for what you have been earning." (Al-A'raf: 39)
13. The audience with Allah reserved for the Mu'mineen only.	looking towards their Lord, and many faces, that day, will be gloomy, (Al-Qiyamat: 22-23)
14. Different modes of punishments for instance hooks, chains, boiling water, puss, thorns, etc.	when shackles will be around their necks and chains. They will be dragged into the hot water after which they will be thrown into the Fire as a fuel. (Al-Mu'min: 71-72)
	Let them taste this: hot water and pus. (Sad: 57)
	Is that (blissful Paradise) better for hospitality or the tree of Zaqqum? (As-Saffat: 62)
	Indeed, the tree of Zaqqum is the food of the sinful. (Ad-Dukhan: 43-44)
15. Different rewards which Allah will bestow for instance virgins of Jannah, palaces, rivers, delicious cuisine, beautiful clothing, blessed gathering in Jannah, etc.	(If you do this,) He will forgive your sins and will admit you to gardens beneath which rivers flow, and to pleasant dwellings in gardens of eternity. That is a great achievement. (As-Saffat: 12)
	Allah has promised to the believers, male and female, gardens beneath which rivers flow, where they shall live forever, and good homes in gardens of eternity. And Allah's pleasure is above all. That is the supreme success. (At-Tauba: 72)
	In them, there will be maidens restraining (their) glances, whom neither a man might have touched before them, nor a Jinn. (Ar-Rahman: 56)
	In both, there are fruits and date palms and pomegranates. (Ar-Rahman: 68)
	In them, there will be women, good and gorgeous, (Ar-Rahman: 70)
	And (for them there will be) houris, having lovely big eyes, all (neat and clean) like a hidden pearl, (Al-Waqi'a: 22-23)
	Immortal boys will rotate around Them with bowls and jugs and a goblet of pure wine, from which they will neither suffer headache, nor will they be intoxicated and with fruits that they choose, and the flesh of birds that they desire. (Al-Waqi'a: 17-18-19-20-21)
	And We will go on giving them whatever they desire for fruits and meat. They will snatch from one another (in a friendly manner) a glass (of wine) carrying neither absurd

		talk nor something leading to sin. (At-Tur: 22-23)
		Of course, the God-fearing will be amid shades and streams, and fruits of their desire. (Al-Mursalat: 41-42)
		Upon them will be garments of green sundus (a kind of fine silk), and of istabraq (a kind of thick silk), and they will be adorned by bracelets of silver. Their Lord will give them a pure beverage to drink. (Ad-Dahr: 21)
		Surely Allah will admit those who believe and do good deeds to gardens beneath which rivers flow. They will be adorned therein with bracelets of gold and with pearls, and their dress therein will be (of) silk. (Al-Hajj: 23)

CONCLUSION

This paper examines the similarity of the two qualitative research methodologies such as methodology employed by SWH and Thematic Analysis. shows that the classical Islamic scholars formulated and implemented research methodologies, for instance, SWA in his monumental work on the Quran to cover the significance of the underlying arrangement of the Holy Quran in his book *Al-Fawz al-Kabir* by a set of five sciences. Results reveal that after deep reading of whole Quran, SWA identified, analyzed and reported patterns (themes) within data (Quran) as in TA which shows the resemblance of his adopted methodology with the contemporary research methodology, Thematic Analysis. Regarding the study of SWA, there is also a need to collect all concerned verses of Quran under each theme. This study not only attempts to show his biography after research scholars as a great scholar of Islamic civilization but also familiarize and motivate them through his contributions to the development of the science of research.

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