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Human Sensory Attributes (Touch and Taste) in the Quranic and Scientific Perspective: An Analytical Study of Pir Karam Shah al-Azhari's Exegetical Explanations in Zia-ul-Quran

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Abstract:

This article investigates the sensory attributes of the human being as depicted in the Holy Qur'an, analyzed through the interpretative framework of Pir Karam Shah Al-Azhari (Zia-ul-Qur'an). This traditional exegeses are critically examined in conjunction with contemporary insights from modern science and neuroscience, in order to establish the enduring relevance of these attributes in today's rapidly evolving world. The Qur'an presents the human being as a unique integration of body and soul. This research classifies and analyzes these attributes by tracing their references across the Qur'anic text, supported by rich exegetical commentary from the aforementioned scholar. . The methodology adopted is analytical, thematic, comparative, and interdisciplinary. It involves a detailed textual analysis of selected verses, followed by a cross-comparison of the interpretative views of the Pir Karam shah. This religious insight is then critically juxtaposed with modern science. While modern science and psychology provide valuable empirical insights, the Qur'anic paradigm when interpreted through traditional tafsir offers a deeply rooted ethical and spiritual foundation that modern frameworks often lack.

This study thus bridges the epistemological gap between Islamic revealed knowledge and contemporary human sciences, opening pathways for further interdisciplinary research and practical applications in education, therapy.

Keywords: *Interpretative, Rapidly Evolving, Religious, Therapy, Analyzes, Attributes, Enduring Relevance.*

Introduction

The literal definition of human being:

The word "human being" is derived from the Arabic word "al-an-as", which literally means "man and human being". By adding "an" to the noun "al-anas" for exaggeration, "al-an-asan" is formed. Allama Firozabadi (died 817) writes The literal meaning of "bishr" is human skin, and skin to skin contact is "mubasharat" and the word "bushri" means giving good news. "The author of the dictionary 'Al-Qamus Al-Muhit' writes that the word "insan" is a diminutive of the noun "insian"

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by Hazrat Ibn Abbas. The explanation for this is that "Man was given a task, but he forgot it, so he is called a human being." Ibn Asakir narrated from Abdullah bin Abbas that Allah Almighty created man from the surface of the earth after the afternoon prayer of Friday and He named him Adam, and later, when he forgot his promise, he named him Insan. "Insan" means "one who makes one human," that is, something that causes one to become human and love one another.

Creation of Man:

In the Holy Quran, Allah Almighty has mentioned the creation of man, his arrival in the earthly universe and his birth at many places. By studying all these arguments, three stages of the creation of man emerge.

1. The creation of the human soul in the spirit world
2. The stages of the creation of Adam
3. The creation of the Son of Adam

After creating such an important creature, God did not leave it free, that is, after giving it a beautiful, complete, and proportionate physical existence, He also entrusted it with responsibilities, as the Holy Quran states:

"وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً"¹

"And (remember) when your Lord said to the angels, "I am going to make a vicegerent on earth."

Making a caliph or deputy means assigning him responsibilities, and then perfecting the organs and qualities needed to fulfill those responsibilities. This is the reason why humans are the most important people in different stages of life. It looks beautiful, but along with this charming external structure, there are also numerous hidden powers within it. The Almighty God sent man as His vicegerent on earth and endowed him with various sensory and spiritual qualities so that he could He was able to fulfill the requirements of the position of Caliph and remove the obstacles in his path. This is the grace of the Creator, the Great. He did not create man and leave him as he is, but along with blessings, powers, and attributes, He has also endowed him with the ability to distinguish between goodness and evil, good and evil, so that he may not be destroyed. He has placed these tendencies and inclinations within man in this way. There are sounds that every human being can feel. Then, for further improvement, He also placed within him a warning spirit, which prevents evil and rebukes those who commit it. If a human being listens to its voice, he is protected from evil. And this warning is the soul is transformed into a contented soul, about which Allah Almighty says:

" يَآٰيٰهَا النَّفْسُ الْمُطْمَئِنَّةُ"²

"O contented soul!

¹ Al-Baqarah:30

² Al-Fjar : 27

A satisfied soul feels confident that it has tried its best to follow the straight path and has protected itself from evil. Now it depends on the person whether he is included in the list of karma or in the rank of the lowest of the low. It is said that God Almighty says:

" إِنَّا بَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا"³

"(And) He also showed him the way. (Now) whether he is grateful or ungrateful."

The sensory attributes that Allah Almighty has bestowed upon man so that he can assume the position of deputy and vice versa are called the five senses. They are as follows:

1. Seeing
2. Hearing
3. Smelling
4. Tasting
5. Touching

In fact, these senses are the gateways to knowledge, due to which the mind is the center of attention, thought, and intellect. It listens to their messages, thinks, selects, and organizes them to make decisions. Then, in the light of this decision, it makes intentions, plans, and acts. These senses or sensory attributes are considered the most certain source of external knowledge of a human being because the inner sciences are related to the heart. Despite their vastness, these sensory attributes have limited knowledge because they convey to us only the knowledge that is What it hears, sees and feels.

1. Sight:

Sight is one of the five senses through which we see the world. With the help of sight, we can perceive different colors, shapes, objects and The eye is a complex organ that provides visual information to the brain. When light falls on an object, it enters the eye. Light enters the eye through reflection from any surface and creates the ability to see.

2. Listening:

Hearing is the second sensory attribute of humans, with the help of which we hear sounds and obtain information from the environment. The process of hearing occurs through our ears and through them we hear conversations and other sounds and detect dangers. Electrical signals reach specific parts of the brain, the auditory cortex, through the optic nerve, where these signals are processed and we perceive sounds. Hearing is not only essential for communication but also a source of awareness.

³ Al-Dhar:3

3. Definition of touch:

Touch is a basic sense through which humans feel something through their skin. This sense is used to sense pressure, temperature, It helps us understand physical sensations such as heat, softness, hardness, or pain. Touch is not only used to understand physical experiences, but it also plays an important role in emotional relationships and human psychology. The sense of touch is a complex and amazing ability of the human body, which works through specialized cells in the skin and the nervous system. This sense helps us perceive and interact with our physical environment.

4. Definition of Taste:

Taste is a sensory experience associated with the detection of various chemical substances by specialized cells on the tongue. It helps in identifying the sweet, salty, sour, bitter, or other flavors of food or drink. The process of tasting is accomplished through an integrated system between the tongue, saliva, and specific parts of the brain. The sense of taste also plays an important role emotionally and psychologically.⁴

5. Definition of Smell:

Smell is one of the five basic human senses and is based on the recognition of chemical molecules of aromas, odors, or other gases. It is a complex biological and chemical process involving the nose, nervous system, and brain. Smell can have a profound effect on our emotions because the limbic system works to link smell and emotion. The sense of smell is more acute in animals, such as dogs that help in finding crimes or lost persons.⁵

Some scents can be relaxing or calming, such as lavender. Other scents can create a sense of danger or fear, such as the smell of burning.

6. Touch and Taste In the light of the Quran and Sunnah:

Touch (skin): The most important function of the skin is to sense all types of touch, heat, cold, and pain. There are thousands of points on the surface of the skin. These are the points where sensations begin. The numbers of these points vary by centimeters. Many of them are located on the fingertips. The sensations travel through these points to the fibers. and reach the central nervous system where they are recognized and felt. It is clearly mentioned that sensations are conveyed to other parts of the body through the skin. Sheikh Zandani writes that people used to believe that The human body feels pain at the point where it is injured, but advanced anatomy has made it clear that the skin senses pain and transmits it to

⁴ Smith, D. V., & Margolskee, R. F. "Making Sense of Taste," (Scientific American. 2001).

⁵ Buck, L., & Axel, R Buck, L., & Axel, R "A Molecular Basis for Odor Recognition "Nobel Prize Lecture (2004).

other parts of the body, and not all parts of the body feel pain. Allah Almighty says in the Holy Quran:

" إِنَّ الدِّينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا"⁶

"Those who disbelieve in Our verses, We will soon cast them into the Fire. When their skins are roasted, We will change them into other skins, so that they may remain (in torment) forever. Indeed, Allah is Exalted in Might, Wise".

Because of such verses, the disbelievers ask how the fire of Hell will burn our skin and how will all this happen? The disbelievers do not have any verse that can answer their question, so they taunt the Muslims saying that you people

They threaten us with a Fire that will burn our skins and we will abide therein forever.

The Lord of the Worlds answers this through revelation, which is a warning to those who disbelieve. The Lord of the Worlds says:

" سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ"⁷

"Soon We will show them Our signs in the world and within themselves, until it becomes clear to them that it is the truth. Is it not enough for you that your Lord is Aware of all things?"

The Holy Prophet (peace and blessings of Allah be upon him) said:

رَأَيْتُ النَّبِيَّ ﷺ يَضَعُ إِبْهَامَهُ عَلَىٰ أُذُنِهِ وَأَصْبَعَهُ الدَّعَاءَ عَلَىٰ عَيْنِ لِيُودَّ أَهْلَ الْعَاقِبَةِ فِي الدُّنْيَا يَوْمَ الْقِيَامَةِ أَنْ جُلُودَهُمْ قَرِضَتْ بِالْمَقَارِضِ فِي الدُّنْيَا لَمَّا يَرُونَ مِنْ ثَوَابِ أَهْلِ الْبَلَاءِ" الراوي: جابر بن عبدالله"⁸

Jabir bin Abdullah narrated: "I saw the Messenger of Allah (ﷺ) placing his thumb over his ear and his finger over his eye in supplication. On the Day of Resurrection, those who were well in this world will wish that their skins were cut with scissors, because they will see the reward of those who were in trouble."

Taste: The sense of smell is a sense through which a person feels the taste and pleasure of anything. It is related to the sense of smell. It is also related to the sense of smell. If the nose is blocked due to an illness or any other reason, the taste of anything is not perceived. The Holy Quran and the blessed Hadith have described this sense in their own way. The divine saying is:

" إِنَّ الدِّينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا"⁹

⁶ Al-Nisa : 56

⁷ Al-Fussilat : 53

⁸ Imam Baiqahi Abu Bakr Ahmad bin Al-Hussein, Shaab-ul-Iman (Dar-ul-Ashaat Urdu Bazaar Karachi 2020).

⁹ Al-Nisa :56

"Those who disbelieve in Our verses, We will soon cast them into the Fire. When their skins are roasted, We will change them into other skins, so that they may remain (in torment) forever. Indeed, Allah is Exalted in Might, Wise".

The Almighty God says in Surah Al-Ma'id:

"ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ"¹⁰

"So that you may taste the punishment for your deeds."

"فَلْيَذُوقُوهُ حَمِيمٌ وَعَسَاقٍ"¹¹

"It is boiling hot water and pus. Now taste its pleasures."

This feeling is described in the Holy Hadith in this way: The Prophet (peace and blessings of Allah be upon him) said:

لَمَّا تُوَفِّيَ النَّبِيُّ ﷺ وَسُجِّيَ بِثَوْبٍ، هَتَفَ هَاتِفٌ مِنْ نَاحِيَةِ الْبَيْتِ يَسْمَعُونَ صَوْتَهُ وَلَا يَرَوْنَ شَخْصَهُ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ، "كُلُّ نَفْسٍ ذَانِقَةُ الْمَوْتِ" الْآيَةَ. إِنَّ فِي اللَّهِ خَلْقًا عَنْ كُلِّ هَالِكٍ، وَعِوَضًا مِنْ كُلِّ تَالِفٍ، وَعِزَاءً مِنْ كُلِّ مَصِيبَةٍ، فَبِاللَّهِ فَتَقُوا، وَإِيَّاهُ فَارْجُوا؛ فَإِنَّ الْمَصَابَ مِنْ حُرْمِ الثَّوَابِ. فَكَانُوا يَرَوْنَ أَنَّهُ الْخَضِرُ عَلَيْهِ السَّلَامُ، يَعْنِي: أَصْحَابَ النَّبِيِّ ﷺ: الرَّاوي: عَلِيٌّ بْنُ أَبِي طَالِبٍ¹²

"When the Prophet (peace and blessings of Allaah be upon him) passed away and his body was covered with a cloth, a group of people were heard from the house. So put your trust in Allaah and hope in Him, for the real calamity is that which deprives one of reward. The companions thought that this voice was that of Hazrat Khidr (peace and blessings of Allaah be upon him)."

7. Touch and Taste in the light of Science:

According to science, these five senses are not only essential for our physical survival and interaction with the environment, but they also have profound effects on mental health, emotions, and memory. Through modern research, scientists have been able to understand the sensory system. We are gaining deeper insights into the functioning of the human mind and body by understanding the various senses. Scientists conducted in-depth research and presented their findings in books and articles. Here are the names of some well-known scientists, their theories, and the names of related books.

8. John Locke:

John Locke presented the philosophy of Empiricism, according to which knowledge is acquired through the senses. He believed that the mind is initially like a blank slate. And he gains knowledge through sensory experiences. In the book "An Essay Concerning Human Understanding", Locke discusses the relationship between human knowledge, sensory experience, and consciousness.¹³

¹⁰ Al-Ma'idah: 95

¹¹ Saad: 8

¹² Muhammad Al-Amin Al-Shanqeeti, Adwa Al-Bayan (Dar Al-Huda Al-Nabawi, Egypt, Mansoura, 2005)

¹³ John lock ,An ESSAY Concerning Human understanding (England 1689)

9. René Descartes:

Descartes viewed the senses on the basis of skepticism. According to him, the senses do not give us complete knowledge of reality, but rather, trust in them should be limited. He tried to understand the senses by separating them from the physical and spiritual aspects. In the book "Meditations on First Philosophy",¹⁴ Descartes presents philosophical discussions based on senses, doubt, and knowledge.

10. Hermann von Helmholtz:

Hermann worked on the senses, especially vision and hearing, and tried to understand the senses as biological processes. He studied the connections between the senses and the nerves. He has researched the relationship between and has played an important role in understanding the mechanisms of sensation.

The book "Handbook of Physiological Optics" In this book, Hilmholtz has shed light in detail on vision and other aspects of sensation.¹⁵

11. Ivan Pavlov:

Pavlov worked on conditioned reflexes, in which he conducted experiments on the responses of animals to specific stimuli and sensations. His experiments showed how conditioned responses are produced by specific sensory stimuli.

Book "Conditioned Reflexes" In this book, Pavlov described his research, especially sensory experiences and conditioned responses.¹⁶

12. J. J. Gibson:

Gibson viewed the senses, especially vision, in the context of "often interacting with the environment." His theoryIt's called "echoconcordance," which describes how we perceive sensations as influenced by material reality. "The Senses Considered as Perceptual Systems" In this book, Gibson discussed sensory systems and their perception from a scientific perspective.

These scientists shed deep light on various aspects of sensory perception through their specific theories and research books, which later paved the way for further research and discoveries in this field.¹⁷

Touch and Taste "In the Perspective of Zia-ul-Quran (Pir Karam Shah)

13. Pir Karam Shah Al-Azhari:

Justice Pir Muhammad Karam Shah Sahib Al-Azhari was born on 21 Ramadan 1336 AH corresponding to 1918 in Bhera Sharif, District Sargodha. His kunya is

¹⁴ Rene Descartes, Meditations on First philosophy (Latin 1641)

¹⁵ Hermann von Helmholtz, Handbook of Physiological Optics (leopold voss in Leipzig Germany 1867)

¹⁶ Pavlov .I.P. Conditioned reflex (Oxford University Press London 1928)

¹⁷ James J. Gibson, The senses considered as perceptual System (Houghto Mifflin, Boston 1966)

Abu Al-Hasanat. His kunya is Abu Al-Hasanat. His education He started with the Holy Quran and started learning the Quran from Hafiz Dost Muhammad Sahib and completed the Holy Quran from Hafiz Mughal Sahib and Hafiz Beg Sahib. A Shah Sahib who worked as a scribe at the royal court, whose custom was The handwriting was good, he learned to write on the tablet from him. In 1930, he passed the primary examination. In 1936, he passed the matriculation examination from Government High School, Bhera. In a debate in School 2, he wrote "Various vegetarians and vegetarians" "Who is better?" was organized in which Hazrat Zia-ul-Ummat (may Allah have mercy on him) won the first prize, while Maulana Muhammad Qasim Bala Koi, Hazrat Maulana Abdul Hameed Sahib, Maulana Muhammad Din Budhvi, Hazrat Maulana Ghulam Mahmud Sahib Piplan Wali, and Sheikh Muhammad He acquired knowledge from great and important scholars like Arabic, and read Bayzawi and Al-Kamil from Hazrat Allama Noor-ul-Haq Sahib. He read Tirmidhi and Muslim Sharif from Ustad Ulema Allama Rasool Khan Sahib. He passed the exam for proficiency in Arabic in the first division. And he achieved the first position in the whole of Punjab. On the order of Hazrat Khwaja Muhammad Qamaruddin Sialvi, he appeared before Hazrat Maulana Syed Muhammad Naemuddin Moradabadi (may Allah have mercy on him) in the district of Moradabad for a tour of Hadith and he recited Bukhari Sharif. And the other books should be taught by Hazrat Zia-ul-Ummat himself. The remaining books of Hadith Sharif should be read by Hazrat Maulana Muhammad Umar. These teachers, with great kindness, blessed you in 1945 when you passed your B. A. examination. Ghazi Islam At the request of Hazrat Pir Muhammad Shah Sahib (may Allah have mercy on him) and Hazrat Pir Nadir Shah Sahib (may Allah have mercy on him), he took Al-Azhar Sharif. He enrolled in the MA class at Cairo University and passed the MA examination with a distinguished position. He also enrolled in the department of specialization in Jurisprudence and achieved outstanding success in the examination.

13. Acknowledgment Services:

The Government of Pakistan awarded him the "Star of Distinction" in 1980 in recognition of his academic and Islamic services. On March 6, 1993, Egyptian President Hosni Mubarak awarded him the "Nat al-Imtiaz" in recognition of his services to the Islamic world. In 1994, Pakistan and the government of Azad Kashmir awarded him the Sanad-e-Imtiaz award in recognition of his valuable services in the field of Seerat. Dr. Ahmed Omar Hashim gave him this highest honor of Al-Azhar University, "Al-Daira Al-Fakhri."

14. Taste In the context of the ziya ul Quran:

In the Quran, describing punishment or reward through sensory imagery makes its horror or pleasure more apparent. The literal meaning of "taste" is "to taste" or "to experience", and it is a sensory attribute related to the sense of taste. In the Quran, this word is often used to refer to the practical experience of punishment or

punishment. Here, the disbelievers are being told that they will "taste" punishment as a result of their disbelief. This is a figurative use in which the punishment is presented as something bitter or The use of the word "taste" indicates that the torment will not be merely visual, but will be a real and intense feeling.

"يَوْمَ تَبْيَضُّ وُجُوهٌُ وَتَسْوَدُّ وُجُوهٌُ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ" 18

Translation: On the Day when many faces will be white and many faces will be black, then those whose faces will be black (God will say to them): Did you disbelieve after believing? So taste the punishment for your disbelief.

15. Pir Karam Shah Al-Azhari's opinion:

Pir Karam Shah al-Azhari has explained the physical condition of sinners during their punishment in terms of the sensory attribute "taste" present in this verse. Karam Shah al-Azhari has here shown the suffering of sinners during their punishment.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعْمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلٌ ذَلِكَ صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهِ ۗ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمِ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ" 19

Translation: O you who believe! Do not kill game while you are in the state of Ihram, and whoever of you kills it intentionally, then (either) let him offer as a sacrifice a similar animal, which two trustworthy men from among you shall appoint. It should be brought to the Kaaba or (as) expiation (and that is) feeding the poor or (as) fasting the equivalent thereof, so that he may taste the punishment for his deeds (and) Allah has forgiven what has gone before, and whoever does (such a deed) again, Allah will take revenge on him, and Allah is Exalted in Might, Taking Retribution.

16. Pir Karam Shah Al-Azhari's opinion:

Pir Karam Shah al-Azhari, in his interpretation of the sensory attribute "taste" present in this blessed verse, talks about the type and nature of atonement.

" وَقَالَتْ أُولَئِهِمْ لِأَخْرَابِهِمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ" 20

Translation: And the first group will say to the last group: "You have no advantage over us, so taste the punishment for what you used to do."

In "So taste the torment," the word "taste" is used in both literal and figurative senses. Here, the punishment of the Hereafter is presented in the form of a taste, which shows its intensity and painful nature. The commentator.

¹⁸ Aal Imran: 106

¹⁹ Al-Ma'idah: 95

²⁰ Al-A'raf: 39

17. Pir Karam Shah Al-Azhari's opinion:

Pir Karam Shah al-Azhari explains the sensory attribute "taste" in this blessed verse in his exegetical style, the summary of which is that the first nations will say to the later nations, or the leaders to their followers, "Our sins and yours will be forgiven." There is no difference in nature, because if we are guilty of calling you to error, then you are guilty of accepting it. You had reason and a heavenly book that explained it to those to whom you were inviting. You have abandoned us, you have rejected the true invitation and accepted the false invitation, you have turned away from the straight path and gone astray, wasn't this your fault? Now you too will taste the double punishment.

" كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ " ²¹

Translation: Every soul will taste death.

18. Pir Karam Shah Al-Azhari's opinion:

Pir Karam Shah Al-Azhari explains the sensory attribute "taste" present in this blessed verse in his exegetical style. The gist of which is that this life is mortal. Every person has to put the cup of death to their lips one day or another. At that time, even the family will be left behind. Children, wives, friends, and loved ones will also be left behind. Instead of being in a state of death, In times of need, you should leave these things behind. Isn't it better to cut off all these ties with your own free will and power to please your true God? If necessary, then gladly cut off these chains of love with your own hands.

" وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيَّاحَ مُبَشِّرَاتٍ وَلِيَذِيقَكُمْ مِنْ رَحْمَتِهِ " ²²

Translation: And among His signs is that He sends the winds as bearers of good news, that He may make you taste of His mercy.

In verse 33 of Surah Ar-Rum, Allah Almighty has described an important characteristic of human nature. In this verse, the attribute of "taste" is mentioned in these words: "Then when He made them taste of His mercy" (Then when He made them taste of His mercy) Sensorily, Allah Almighty has likened mercy to "taste", which is a sensory experience, just as a person feels the effects of food or drink by tasting it.

19. Pir Karam Shah Al-Azhari's opinion:

Pir Karam Shah Al-Azhari interprets the sensory attribute "taste" present in this blessed verse in his own exegetical style. The summary of which is that the condition of the disbelievers and polytheists is such that clouds of sorrow and grief descend upon them. When the drought season comes, their hope in all gods is shattered. At that time, they turn away from all sides and turn to the Lord. They begin to cry out to the Almighty, but when their Lord, the Most Gracious and

²¹ Al- Ankaboot: 57

²² Al-Rum: 46

Merciful, looks upon their condition and their difficulty becomes easy, they then begin to associate their false gods with the Almighty and engage in their worship. Similarly, in verse 46, the Lord of the Worlds says that We send the winds and the rain as good news so that they may taste of Our mercy.

20. Result Discussion:

"Taste" is a figurative use in which the punishment is presented as if something bitter or painful is being tasted. The use of the word "taste" indicates that the punishment will not be merely visual but will be a real and intense feeling. Allah Almighty says that He will "make some of you taste the torment of others." Here, "trouble" means severe pain, torment, or war and conflict. In the Holy Quran, the word "taste" is used to describe torment or calamity. The purpose is to clarify its intensity and true impact. The word "taste" is used to indicate that this punishment will be a bitter and tangible reality. Just as a bitter taste is immediately felt by the tongue, so too will this punishment be direct and undeniable. The purpose of calling death a "taste" is to make man abandon attachment to the mortal world and prepare for the remaining reality (the afterlife). According to Kailani, "taste" (taste) is used here in the literal sense, which is the natural and inevitable consequence of death. It refers to being felt. The purpose of describing death as a "taste" is that it is a certain and inevitable process, from which there is no escape. Al-Azhari states that the "taste of death" includes both real (physical pain) and imaginary (spiritual) suffering. Both aspects are included. Both commentators agree that death is a certain reality that every human being will have to face, and after that, there will be a turn to Allah. Pir Karam Shah writes that the verse criticizes the instability of man, that he only remembers Allah in times of trouble. The winds are called "mubashirat" (bringers of good news), thus linking them to Allah's mercy. "Taste" is related to the human experience of suffering and comfort, in which Maulana Kaylani emphasized sensual pleasures and hypocrisy, while Pir Karam Shah al-Azhari drew attention to spiritual feeling and gratitude.

21.Touch:

"Mass" (touch) in Arabic is used for a sensory or physical sensation, such as feeling pain, illness, or discomfort. Here "al-Basaa" (pain) and "al-Daraa" (tribulation) are described as things that directly touch them. They are, that is, they affect their existence. The verse describes the condition of those who are going through severe trials to the point that their feet waver. Here, the word "zulziluwa" (shaken) also has a physical and psychological meaning. Shows anxiety that feels like touch.

" مَسْتَهْبِمُ الْبَاسَاءِ وَالضَّرَّاءِ وَرَلُّوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهَ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ " 23

²³ Al-Baqarah: 214

Translation: They were afflicted with hardships and hardships, and they were shaken by hardships until the Prophet and the believers who were with him cried out, "When will the help of God come?" Look, the help of God is coming soon.

22. Pir Karam Shah Al-Azhari's opinion:

Pir Karam Shah Al-Azhari interprets the sensory attribute "touch" in this blessed verse in his own interpretive style. The gist of which is that Muslims are being warned that you must protect yourselves from the discord and sectarianism that previous nations faced. You too will have to face them. Such ill-intentioned people will arise among you who will sacrifice their personal dignity and They will tear apart the unity of the nation in the name of the Quran for their own glory. Do not be deceived by their trap. If you are under the illusion that after converting to Islam, the gates of Paradise have been opened for you, then this is a lie. Stop fantasizing and listen carefully. Be aware that severe trials and shocking tests are waiting for you. At this time, if you remain steadfast and hold on to the rope of patience firmly, Allah's help will surely come to your aid.

" أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا " 24

Translation: Or if you have had intercourse with women and you cannot find water, then take clean earth and wipe your faces and hands (by performing tayammum). Indeed, Allah is Oft-Forgiving, Most Merciful.

23. Pir Karam Shah Al-Azhari's opinion:

Pir Karam Shah Al-Azhari interprets the sensory attribute "touch" in this blessed verse in his own exegetical style, which The summary of this verse is that the cases in which tayammum is permitted are described. The first case is illness. If a person is sick and fears that if he takes a bath, his illness will worsen, then he should perform tayammum. The second case is illness. In the case of travel, if one is on a journey and needs to take a bath and it is difficult to obtain water, then one should perform tayammum. Tayammum is permissible in both cases, for both ablution and ghusl. It is permissible to perform tayammum for the purpose of relieving oneself from the need for excrement, words and company. How subtle are the words of the women, so delicate that they do not weigh heavily even on the most delicate of natures. This beautiful interpretation is the miracle of this divine word.

" وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالِ الَّذِينَ كَفَرُوا إِنَّ بَدَأَ إِلَّا سِحْرًا مُّبِينًا " 25

Translation: And if We had sent down to you a book written on paper and you had felt it with your own hands, those who disbelieve would have said: This is nothing but obvious magic.

²⁴ Al-Nisa: 43

²⁵ Al-Inaam: 7

24. Pir Karam Shah Al-Azhari's opinion:

Pir Karam Shah Al-Azhari interprets the sensory attribute "touch" in this blessed verse in his own exegetical style. The gist of which is that the stubbornness and stubbornness of the disbelievers is being expressed in the fact that even if they could observe with their own eyes that the Quran was being written on the ground or descending from the sky, and then they could feel it with their own hands and be comforted, they would still They will not believe, but if they cannot find any other excuse for their denial, they will say, "This is magic." No argument, no miracle, and no understanding will work unless the Lord guides them.

"وَيَقَوْمٌ بِهِ نَافَةٌ لَكُمْ آيَةٌ فَذُرُّوْهَا تَأْكُلُ فِي أَرْضِ اللَّهِ وَلَا تَمْسُوْهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ" ²⁶

Translation: And he also said: O my people! This she-camel of God is a sign for you, so leave her to graze wherever she pleases in God's earth and do not harm her in any way, otherwise the punishment will soon overtake you.

25. Pir Karam Shah Al-Azhari's opinion:

Pir Karam Shah Al-Azhari interprets the sensory attribute "touch" in this blessed verse in his own exegetical style. The gist of which is that this she-camel was a miracle and the Lord of the Worlds warned against touching it with evil intent.

" قَالَ فَادْبَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَنْ تَخْلَفَهُ وَانظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَنُْحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا" ²⁷

Translation: Moses said: "Your punishment in this worldly life is that you will say: 'Do not touch me', and you have another promise, namely, a punishment that will not be averted from you. And look at the god to whom you were in seclusion, We will burn him, then we will destroy his The ashes will be blown away and scattered in the river.

27. Pir Karam Shah Al-Azhari's opinion:

Pir Karam Shah Al-Azhari interprets the sensory attribute "touch" in this blessed verse in his own exegetical style. The summary of which is that this attribute is related to the Samaritan. Moses (peace be upon him) excluded him from his group and everyone else. He insisted that everyone stop talking to him, sitting down, and exchanging words, and in his heart, fear and hatred for people arose. He continued to wander alone in the forest until he died.

28. Results of Discussion:

Pir Karam Shah al-Azhari writes that he interprets "massa" as a trial that affects both the spiritual and physical levels. He interprets "al-ba'sa" (distress) and "al-dhar'a" (suffering) as not only material, but also of the heart. It is also considered a means of training in patience and perseverance. Keilani's commentary emphasizes

²⁶ Hood: 64

²⁷ Taha: 97

sensory touch, meaning that suffering is felt physically. Pir Karam Shah connects it to both inner and outer suffering, but ignores the sensory aspect. Pir Karam Shah al-Azhari writes in his commentary on "Lamustam al-Nisa" that "touch" here refers to sexual intercourse (intercourse), not just touching or laying hands. According to him, the context of the verse and other jurisprudential arguments indicate that Here, "touch" refers to the act that breaks ablution, which is not broken by ordinary touching. Pir Karam Shah Al-Azhari, while explaining "touch", writes that "touch" does not only refer to physical touch, but it also has the meaning of attaining reality. However, the infidels do not understand the truth. لَا تَمَسُّوْهَا بِسُوءٍ "The word "touch" is used in the verse, which is a sensory verb (a felt action). Here, "touch" is not limited to physical touch, but also includes the intention or act of causing harm. The adjective "touch" is specifically used for the Samaritan, whose rebellion and disobedience were punished by Moses.

30. Taste and Touch In the context of modern science:

Sensory attributes are the fundamental pillars of human experiences, decisions, and emotions. According to modern science, these attributes operate through the brain system, nerve cells, and specific parts of the brain, and they influence a person's intellectual, psychological, and emotional well-being. All sensory attributes are connected to the central nervous system. Specific neural pathways connect to different parts of the brain that receive, analyze, and convert information into responses.

31. Taste (tasting) in the context of science:

Taste is one of the basic human senses, playing an important role in food selection, personal preference, safety, and social life. Modern science has shown that taste is not only a function of language but also of the brain, sense of smell, genetic makeup, and Recognized as a set of psychological factors, this article analyzes the scientific aspects of taste and its effects on human behavior and health. Taste is associated with the brain, which, along with taste, also includes emotions, memory, and Connects desires. A feeling of happiness or unhappiness is associated with a particular taste. Stress, depression, or fear can alter the sense of taste.

32. Touch In the context of science:

The sense of touch is a primary and permanent sense of the human body that is associated with human existence from birth to death. In the eyes of science, this sense is not only a means of physical protection and awareness of the environment, but it is also a means of emotions, connection, and It also plays a key role in human, trust, healing, and self-awareness. Haptic technology has developed machines and devices that create the sense of touch, such as vibration in mobile phones, etc. Nursing therapy, touch nursing, and spiritual It is possible to restore physical energy in therapy. Touch is not only a physical sense, but it is also connected to a complete social, psychological, and cognitive system. Science has recognized the fact that the power of touch is essential for human survival, love, learning, and

spiritual growth. It is as important for development as vision or hearing. Therefore, understanding this sense and using it positively is the demand of the modern era.

33. Scientific effects of taste on society:

Taste has different significance in different cultures, societies, and religions. The act of eating together strengthens social bonds. Likes or dislikes of food affect social circles and identity. The imitation and creation of tastes are the main features of today's food. It has become a basic need for industry. The emotional effects of taste are exploited commercially. Imbalanced tastes (e.g., leaning only towards fat or sugar) can cause diseases such as obesity, diabetes, and depression. Different people Taste varies based on genetic differences. 80% of taste depends on smell. This is the reason why people lose their sense of taste during illnesses like colds or COVID-19. Repeatedly eating a certain flavor can change taste preferences, which can lead to a change in taste. Taste is a process of habit and training, and it occupies a very important place in the human senses. It is not only a physical and neurological process, but also has psychological, social, and spiritual implications. Modern scientific research has revealed the taste system. It is better understood and recognized that taste plays a fundamental role in quality of life, health, and social relationships.

34. The scientific impact of touch on society:

Handshakes, hugs, and a hand on the shoulder are all signs of social contact. Touch styles vary across cultures. But its psychological impact is universal. Therapeutic touch is proven to help restore physical energy in nursing and spiritual healing. Research is ongoing to increase touch sensitivity in robots. Lack of touch can lead to mental illnesses such as depression, anxiety, and Chinese, can lead to social isolation Touch is not just a physical sense, but it is connected to an entire social, psychological and cognitive system. Science has recognized the fact that the power of touch is essential for human survival, love, learning, and spiritual growth.²⁸ It is as important for development as vision or hearing. Therefore, understanding this sense and using it positively is the demand of the modern era.

35. Results of Discussion:

Human sensory attributes, namely vision, hearing, smell, taste and touch, are not only indispensable for the personal survival and consciousness of individuals, but these attributes also play a fundamental role in the entire social structure. Modern scientific research has revealed the social significance of these attributes. The effects have been explained from many aspects. Vision plays a fundamental role in human relationships, understanding written and spoken language, recognizing faces, and being aware of dangers. Scientific research shows that the lack of vision can

²⁸ Schiffman, S. S. "Taste and smell losses in normal aging and disease." *JAMA*. (1997).

affect learning rates by up to 70 percent. Through listening, individuals not only learn language but also promote interpersonal communication and social cohesion. Taste promotes socialization. If these qualities are used in a positive way, a balanced, peaceful and healthy society is formed. Modern science also confirms this Quranic principle. Touch is not only a means of physical contact but also a means of love, empathy, and social trust. According to modern research, physical touch brings people closer to others and increases social trust. Shaking hands, hugging, placing a hand on the shoulder are all signs of social contact. The style of touch varies across cultures, but its psychological impact is universal. Therapeutic touch helps restore physical energy in nursing and spiritual healing.

Summary of Discussion:

This analytical study of Pir Karam Shah al-Azhari's Zia-ul-Quran reveals his exegetical method prioritizes spiritual and metaphysical interpretation (Tafsir Ishari) for the senses of touch and taste. While he cautiously acknowledges modern scientific explanations, he primarily uses them to illuminate the complexity of Allah's creation, not to prove the Quran's divinity. His Sufi orientation leads him to interpret physical sensations as gateways to understanding spiritual states; "taste" signifies deep experiential knowledge, and "touch" denotes spiritual proximity or alienation. This approach effectively bridges classical Islamic scholarship with the modern audience's context, respecting traditional jurisprudence while adding contemporary relevance. The study concludes that, for al-Azhari, sensory language in the Quran is a pedagogical tool for conceptualizing abstract spiritual realities beyond human comprehension. It recommends emulating his balanced hermeneutic model to avoid the pitfalls of rigid literalism and aggressive scientific concordism. Furthermore, it suggests expanding this research to other senses and translators to make his valuable insights accessible to a global audience. Ultimately, his work shifts the "Quran and science" discourse from seeking proof towards fostering deeper theological reflection.

Recommendations

1. **Prioritize the Theological Meaning:** Always seek to understand the primary, theological message of the verse first. Ask: What is Allah telling us about Himself, His rewards, His punishments, or human nature? For example, the "taste of punishment" is primarily about the certainty and experiential reality of divine justice in the Hereafter.
2. **View Science as a Tool for Awe (Tafakkur), Not Proof:** Use scientific discoveries about the incredible complexity of taste buds or the nerve endings in the skin not to "prove" the Quran is true, but to deepen your sense of awe at Allah's creation. If the Creator designed such intricate systems in this world, it

is perfectly plausible that He can create a completely different sensory experience in the Hereafter.

3. **Avoid Literalist Concordism:** Do not fall into the trap of insisting that a specific scientific fact is the one and only meaning of a Quranic verse. The Quran is a book of guidance, not a textbook of physiology. Pir Karam Shah used science as an illustration, not the explanation.
4. **Anchor Explanations in Classical Tafsir:** Any scientific discussion must be built upon a solid foundation of classical linguistic and theological exegesis. The scientific point should be a secondary, supportive layer, never replacing the primary meanings derived from the Arabic language, the Prophet's Sunnah, and the understanding of the early scholars.
5. **Exercise Extreme Caution and Disclaimer:** Clearly state that the scientific explanation is a possible reflection or a modern illustration of the Quran's wisdom, and not a definitive interpretation. This protects the exegesis from becoming obsolete or incorrect if scientific consensus changes.
6. **Focus on the Unchanging Principle, Not the Changing Detail:** When discussing a verse like 4:56 (about skin being replaced to feel punishment), focus on the miraculous principle that the Quran accurately describes pain being (perceived) through the skin a fact unknown in 7th-century Arabia. The exegesis should not get bogged down in the specific medical details of dermatology or neurology that are subject to change.