

# Aspects of Ancient Muslim Scholars' Induction Drawn from the Holy Qur'an in Proving Earth is Spherical

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## Abstract

This study deals with the induction of the most prominent Qur'anic verses that indicate to the spherical nature of the Earth, and demonstrates the implications of these verses on the spherical nature of Earth according to the interpretation of ancient Muslim scholars who had lived before the belief of Earth's spherical nature spread as a fact after the year of (1522 A.D. = 930 Hijri) through Magellan's exploratory journeys. The author also has evaluated all of these interpretations and clarified the indication of the Qur'anic verses in which one may understand that the Earth is flat. The study concluded that the Holy Qur'an consists of many texts confirming the spherical nature of the Earth, and that the most of ancient Muslim scholars believed in the spherical nature of Earth.

**Key words:** Spherical Earth, Muslim Scholars, Inimitability of the Holy Qur'an.

## 1.1 Introduction

Islam encourages people to contemplate the universe around us, and makes consider for the contemplation of the earth and the heavens a sign of smartness as Allah says in Surat Al-Imran: (((Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding {190} Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire {191} " ))).

Al- Qurtobi said: "They were asked to contemplate the creation of earth, the heavens and themselves in order to know that Allah (s.w.t.) created the heavens and everything by righteousness, which means by justice and wisdom." That explains why Omar Bin Abdel-Aziz said: "Thinking of Almighty Allah's blessings is one of the best worships".

One of the issues that Almighty Allah has asked His servants to contemplate:

the Contemplation of the creation of the Earth, Almighty Allah (s.w.t.) said: (((And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made *ZawjainIthnain*(two in pairs- may mean two kinds or it may mean: of two varieties, e.g. black and white, sweet and sour, small and big). He brings the night as a cover over the day. Verily, in these things, there are *Ayat* (proofs, evidences, lessons, signs, etc.) for people who reflect.))) [Ar-Ra'd:3]

People's relationship with the Earth must be that of wholeness, integration (completeness) and harmony rather than to be a challenging relationship where resources are suffering from attrition. This relationship predetermines people to use their minds in cognitive exploration and diverse materialistic utilization of the Earth alongside being inspired by the aesthetic dimension of it. And that is what Almighty Allah (s.w.t.) drew our attention to in many Qur'anic verses.

To contemplate the creation of Allah (s.w.t.) and to keep exploring of the characteristics of this creation are deemed as reading a persecuted book. This kind of reading is usually thought of by rationales in order meditate everything made by the Almighty Allah who has created everything perfectly and Who has granted and guided everything.

This persecuted book will never contrast with what is mentioned in the written book (the Holy Qur'an). So, If there was a variance or a disagreement between the persecuted book and the written one, then one of them must be a hypothetical suspicion (i.e. : disagreement never happens between the two outcomes of practical contemplation).

Therefore, Islam has highly encouraged people to contemplate both at the same time. Islam also has not prevented anyone from thinking of both. Almighty Allah (s.w.t.) said: ((( (This is) a Book (the Qur'an) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember))) [Sad:29].

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He Almighty also said: (((Do they not consider the Qur'an carefully?))) [An-Nisa':82].

The issue of "contemplating is explicit in the verse, whenever Almighty Allah (s.w.t.) orders something, then the order is obligatory. Thus, engrafting is obligatory". (1)

Therefore, "There is nothing more useful for a servant, and could make him closer to salvation in his life and hereafter than contemplating the Holy Qur'an, meditating it lengthily and gathering ideas from the meaning of its verses."(2)

"Contemplating, learning a lesson, understanding, thinking are greatly recommended in the Holy Qur'an. And, obviously, thinking is the key to enlightenment, the principle of foresight, the network of sciences and the trap of knowledge and intelligence."(3)

Contemplating the Holy Qur'an has formed the most important method to build and shape a developed community, away from the remains of ignorance, by building mentalities which are capable of exploring universal and social laws as well as converting their explorations into useful inventions and achievements, so that the community would gain happiness and order. Muslims had never been humiliated and deteriorated until they left the Holy Qur'an. Which means: "Leaving its contemplation, understanding, and knowing the intended message of what Almighty Allah has said in The Holy Qur'an"(4????)

Based on the above, contemporary Muslim scholars have agreed upon contemplating the universe and contemplating the Holy Qur'an. For instance: Contemplating the Earth's shape as it is clear in the following two requirements.

### **1.2 Research Question**

The study aims at answering the following questions:

1. What are the Qur'anic verses that indicate the spherical nature of the Earth?
2. What are the aspects of induction in the verses that indicate to the spherical nature of the Earth?
3. Who are the most prominent ancient Muslim scholars who have extrapolated the spherical nature of the Earth from the Holy Qur'an?
4. What are the purposes of the Qur'anic verses which apparently show that the Earth is flat?

### **1.3 Study Objectives**

This study aims at:

1. Proving the divinity of the Holy Qur'an by negating any claims about it.
2. Clarifying the most prominent verses which had indicated to the spherical nature of the Earth.
3. Deducing the induction aspects of those verses of the spherical Earth.

### **1.4 Limitations of the study**

The study aims only at exploring the deduction of Muslim scholars for the spherical nature of Earth from the Holy Qur'an and to evaluate their aspects of induction. Therefore, the study is not concerned with the narration of the development of Earth's spherical notion in other cultures. It is also not concerned with digging deep for the opinions of most prominent Muslim scholars who came after the spherical Earth's fact after the year (1522 A.D. = 930 Hijri) through Magellan's journeys.

The study would only deal with what is related to the title of the study and particularly identifies the Qur'anic verses whereby Muslim scholars have concluded the spherical nature of Earth, clarifying their implications, and criticize them.

### **1.5 Previous Studies**

Previous studies dealt with scientific inimitability in the spherical Earth and the contemporary's deduction of Qur'anic verses which prove the spherical nature of Earth. Here are some of the studies:

- The Flow of the Sun and the Earth alongside their Spherical Nature in the Light of Qur'an, Sunnah and Facts, Dr. Abdel-Wase' Al-Mo'azabi, Journal of Faculty of Education, Al-Wadi University, Assiut, Volume 9, Part 2, February 2013. The study consists of 43 pages. It mentions four verses on the spherical Earth and clarifies five verses from which one could apparently understand that the Holy Qur'an asserts that Earth is flat.

- The Earth and the Sun in the Perspective of Islamic Ideology, Dr. Abdul-Ghani Ar-Rajihi, Series of Islamic Studies Journal, Volume 239, Supreme Council of Islamic Affairs, Cairo, 1981, in which he dealt with mental and transferred evidences on the spherical nature of Earth in the Holy Qur'an and clarified these implication.

There are other studies that dealt with some part of this subject and published in some events of the scientific inimitability conferences. They all differ from what is mentioned in this study in terms of inducting more indications on the spherical nature of the Earth. Moreover, It is worth mentioning that this study does not include the orientations of contemporary scholars for Qur'anic evidences. But our study is interested with the orientations of ancient scholars which can demonstrate the inimitability of Holy Qur'an. This can reject the claim that the scholars of scientific inimitability were copying and transferring the efforts of western scholars to Islam.

### **1.6 Research Methodology**

The researcher has used the inductive method to compromise Qur'anic verses on the spherical Earth followed by the descriptive method to clarify the reason that made contemporary scholars use these verses as evidence, and then the critical method in criticizing and evaluating them.

## 1.7 Structure of the Study

This study consists of an introduction followed by two requirements. The first requirement clarifies the most prominent indications on the spherical nature of Earth. The second requirement, mentions the verses, from which one could understand that the Earth is flat, according to the Holy Qur'an, followed by conclusion and recommendations.

## 1.8 First Requirement

### Ancient Scholars' Interpretation for Qur'anic Verses Inducting the Earth is Spherical

Ancient Muslim scholars have deduced Indications on the pro-spherical Earth through many Qur'anic verses, such as:

**Firstly:** The Difference between Day and Night According to Time and Place

Almighty Allah (s.w.t.) said: (((Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayat (proofs, evidences, signs, etc.) for people of understanding))) [Al-Baqara:164]. See also: Al-Imran:190, Yunus:6, Al-Mo'menon:80, Al-Jathiya:5.

Ar-Razi (606 Hijri = 1209 A.D.) said: Just like how day and night are different in their length according to time, they also differ according to place.

So, for those who say that Earth is round, each hour is for a certain place is a daybreak (Subh), for another place is noon time (Zhuhr), in a third place it is afternoon (Asr), in a fourth one it is sunset (Maghrib) time and (Isha') in a fifth one.

And this following deduction is close to the above:

**Secondly:** People's continuous state of being directed to Mecca for prayer 24 hours a day

Almighty Allah said: (((Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and guidance for Al-Alamin (mankind and jinn) ))). [Al-Imran: 96]

What is understood from that Qur'anic verse is what An-Naisaboury (728 Hijri = 1327 A.D.) said: "If we interpreted the Arabic word "Al-Baraka" as continuance, then surely the Holy Kaa'ba never stops being occupied by Muslims circumambulating, kneeling down before, and bowing before it . And if Earth is round, then when it is (subh) daybreak for certain people, it is "Zhuhr" for others, "Asr" for other people or "Maghrib" or "Isha'a". So, the Holy Kaa'ba never stops being a direction for people at all." .

The author said: One of the meanings of "Al-Baraka" in Arabic is: continuance and constancy. We (Arabs) say: "BarakatiIn-Nnaqa" which means: ashe-camel stood still.

And that is what An-Naisaboury has meant when proving the Earth's spherical nature using this verse because people's facing the Holy Kaa'ba around the clock means that the Earth is spherical and that it revolves around itself; since five prayers never stop, i.e. whenever it ends in a certain country, it starts in another one, and so on.



The change of time due to the change of place and the times of sunrise

**Thirdly:** Daybreak's gradually open breaking like how the seed gradually raise from the ground growing into a seedling.

Almighty Allah (s.w.t.) said: ((( (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing.))) [ Al-An'aam:96]

Al-Biqai'y (809 Hijri = 1406 A.D.) mentioned the indication using that Qur'anic verse by saying: "This cleaving is one of the greatest evidences of Almighty Allah's power because when it is midnight in a certain half of the Earth, the sun rises from the east of the opposite half (the half that faces the sun), so that half of Earth is lightened." if the Earth was flat, it would all be lightened by sunlight at the same time and at once.



Sunrise over planet Earth

**Fourthly:** The Extension of the Earth

Almighty Allah said: (((And He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made Zawjainlthnain (two in pairs – may mean two kinds or it may mean: of two varieties, e.g. black and white, sweet and sour, small and big). He brings the night as a cover over the day. Verily, in these things, there are Ayat (proofs, evidences, lessons, signs, etc.) for people who reflect.))) [ Ar-Ra'd:3] See also Al-Hijr:19 and Qaf:7.

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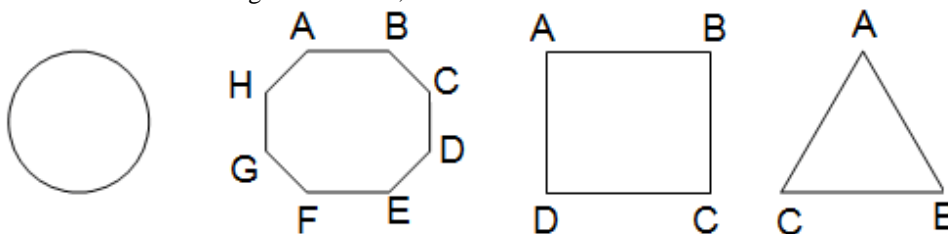
Al-Khazen (678 Hijri = 1279 A.D.) said: "If a ball is very big, each part of it seen extended as a very wide surface."

As-Syouti (911 Hijri = 1505 A.D.) also explained by saying: "The expansion of the Earth leads to the thought that it is flat, not round, and that is understood apparently in Shari'a. We can put the two concepts; flat and round together because every part of the Earth is extended *per se*, while the roundness is for the Earth all in all."

That means that the extension of the Earth also leads to the thought that it is round because any other geometric shape (triangle, square, pentagon and etc...) must have a curve when moving from one side to another because curved shapes are not extended.

See the following figure which includes many shapes, each side is referred to by a letter (A, B, C, D...) except for the circle; since it has no sides.

No one has ever seen someone whose way bends while walking on the ground in any place on the Earth like how someone's does when walking from A to B, from B to C and so on.



A circle is the only shape without sides

You shall find a gathering of two facts in the inimitable Qur'anic expression about Earth's extension and expansion: the visual fact and the scientific one. According to a seeing eye, it is extended and wide while it is extended and wide, and that makes life easier. On the other hand, it is a ball when looking at the Earth from above.

**Fifthly:** The diminution of the Earth's circumference when moving from the middle to pole wards.

Almighty Allah said: (((See them not that We gradually reduce the land (of the disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allah judges, there is none to put back His Judgment and He is Swift at Reckoning.))) See also Al-Anbiya':44

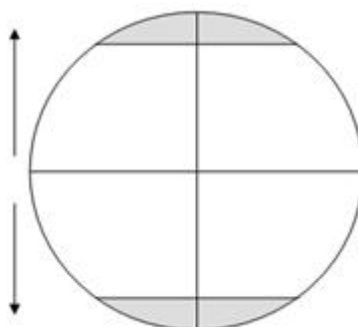
This is clear for those who move from the middle of Earth to pole wards, which might never happen but in a circular shape.

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Ar-Razi said: "It is notable that the equator divides Earth into two halves; northern and southern, so if we assume that another great circle intersects it in a right angle, Earth's circle is divided into quarters".

What is meant by (Atraf Al-Ardh) sides of Earth: are its edges, so the sides of the Earth are the North Pole and the South Pole.

As if the verse means: (((We gradually reduce the land (of the disbelievers, by giving it to the believers, in war victories) from its outlying borders))). From this, it turns out that Earth's circumference decreases when moving from the middle to the poles.



The circumference of the Earth decreases when moving from the middle to the poles

**Sixthly:** The axial tilt of the Earth which is substantial for the creation and the stability of the mountains

Almighty Allah said: (((And He has affixed into the Earth Mountains standing firm, lest it should shake with you; and rivers and roads, that you may guide yourselves.))) [An- Nahl: 15]. See also Al-Anbiya':31 and Luqman: 10.

The indication of the verse was mentioned by An-Naisabouri saying: "the Earth is a round object. If a ball was flawlessly rounded, it would be moved by the weakest reason. So, when Almighty Allah created this roughness on the Earth's surface; mountains (wedges-like. i.e.: these mountains function as wedges) (3) their purpose was to avoid the Earth from moving smoothly."

The Arabic word "Mayadaan" means 'tilting', Arabs say "MadatAghsanuush-Shajara" meaning "Tree branches have tilted".

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These verses discuss the phases of the Earth's creation and that the Earth was not stable (shaking with who are on its surface), and when Almighty Allah (s.w.t.) created mountains it became stable. The following Hadith of Prophet Muhammad (p.b.u.h) proves so. He said ((When Allah (s.w.t.) created Earth, Earth was tilting; so He created the mountains. Thus, it became stable)).

**Seventhly:** Alternative Places Witnessing Sunrise and Sunset

Almighty Allah: (((Neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long))) [An-Noor: 35]

The indication of this verse was mentioned by Ibn Adel (880 Hijri = 1475 A.D.)when he said:"Who says that 'the Earth is a sphere' did not prove that sunrise and sunset are in specific places. On the contrary, each country has a place where there is sunrises and sunset".

The author said: This indication is excluded because what is mentioned as (((neither of the east nor of the west))) is the olive tree, not the Earth nor the sun, according to the context.

**Eighthly:** The Conglomeration of Night and Day

Almighty Allah (s.w.t.) said: (((He makes the night to go in the day and makes the day to go in the night.))) [Az-Zumar:5].

Ibn-Taimiyah (728 Hijri = 1327 A.D.) said: "Conglomeration means rotation. In Arabic, when we say "Kuwwiratiil-'Amamah", it means Al-'Amamah is wrapped into a mass, or conglobated when it is rotated. Night, day and all time conditions belong to motion, since time is an amount of motion. Hence, motion is based on a moving object. So, if time follows motion, which in turn, follows a spherical object, then that object also must be spherical".

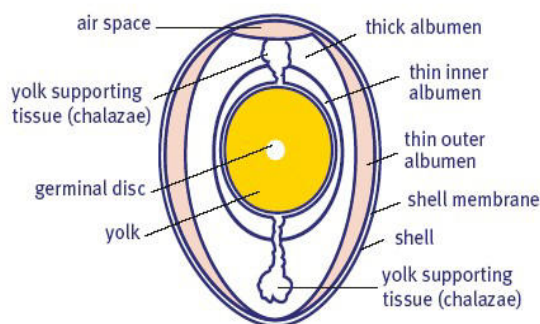
**Ninthly:** The Sky Consists of Layers

Almighty Allah (s.w.t.) said: (((Who has created the heavens one above another...)))[Al-Mulk:3]. See also Nuh: 15.

Al-Biq'a'i said: "{Tibaqan}: meaning layers, the plural of {Tabaq} which means a layer. Each layer perfectly matches the other one, and each part of a layer matches the other part in the following layer while each part of these layers is limited by other layers. This never happens until the Earth is spherical and the sky is like an egg's shell surrounding an egg from all sides".

He means here that the Earth for the sky, with all its layers, is like the egg's yolk for other layers between it and the outer shell.

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A cross-section of an egg showing its inner layers

**Tenth:** Creatures are from one species similar in their general structure, Almighty Allah: (((You can see no fault in the creation of the Most Gracious.))) [Al-Mulk:3]

IbnTaimiyah said: " Everything exists in the sky is similar to each other. But regarding triangulation, squareness, pentagonal and hexagonal shapes and so on, difference and variance could be found in their angles and sides." That means we never see a triangular or cubic planet: Jupiter, Mercury and Venus are all round and so is the Earth since they belong to the same species which share the same general structure. Otherwise, there would be a big disparity.

### 1.9 Second Requirement

#### Ancient Muslim Scholars' Interpretation for Verses Which Could be understood as an Indication on the flatness of the Earth

You may find Qur'anic verses whereby you may first think that they support hypothesis of flat Earth. However, the fact is different as it will be clear after discussing the indication of the following verses:

**First:** Likening the Earth to a Mattress while a Mattress is not Round

Almighty Allah (s.w.t.) said: (((Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He alone has the right to be worshipped))) [Al-Baqara:22]

Mahmoud Bin Hamza Al-Karmani (505 Hijri = 1111 A.D.) said: "Many interpreters of the Holy Qur'an deduced, from the verse, that the Earth is flat not spherical ".

The researcher says: We cannot simply follow the indications of the interpreters, from these verses, stating that the Earth is flat just because mattresses are not round. The similarity between both is actually in relaxation, warmth and softness not flatness.

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Among the commentators who discussed this issue:

Az-Zamkhashri (467 Hijri = 1074 A.D.) said: "Whether the Earth is flat or round, it makes no difference since the earth being like a mattress means being huge, vast and wide".

Ibn 'Adel said: "Some people claim that the Earth must be flat to be called a mattress, rather than being a sphere, depending on this verse. But, it is far away from the truth because when a sphere is very huge, every part of it seems to be a flat surface that makes a good place to settle in.

And as Ibn Al-Qayyim (751 Hijri = 1349 A.D.) said: "He created it like a mattress to be a stabilizer and a homestead for creatures. He also made it stable and easy so people can roam it by foot".

The researcher says: The sameness between the Earth and the mattress is that both are being prepared for relaxation and habitation. This simile is mentioned in the Holy Qur'an , in which it likens the Earth to a cradle. Here we can find Moses (pbuh) saying to Pharaoh that Almighty Allah is the one who created him is: (((Who has made earth for you like a bed (spread out) ))) [Taha:53]

He likens the Earth to a soft cradle prepared with everything necessary to help a baby sleep well , and compares it with a mattress where a man lies to get a sound sleep.

**Second:** The Extension of the Earth

Almighty Allah (s.w.t.) said: (((And after that He spread the earth))) [An-Nazi'at:30]

At-Tabari (310 Hijri = 923 A.D.) said: "The Arabic word 'Duhuw' means expansion according to Arabs. Then, he mentioned the chain of narrators; narrated by Qutada, As-Sudiy and Sufyan that 'Dahaha' means expanded and extended".(4)

The researcher says: The Earth's extension does not negate its spherical nature as mentioned before. As for the word 'Dahaha', it has an idiomatic meaning mentioned in the next verse: (((And brought forth there from its water and its pasture))).

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Ibn Al-'Abbas said: The Earth extends when water and grass come out from it, mountains, beauty, hills and what is in between.

Consequently, the Earth's expansion does not negate its roundness. On the contrary, its expansion absolutely means that it is spherical because "Dahaha" is actually taken from "Udhuya" which is the nest of the ostrich since it hits the nest with its feet. Another thing is that an ostrich's nest is just a pit in the soil without any grass or leaves. It is also possible that what is meant, here, by "Ad-Duhya" is the ostrich's egg itself.

This strategy of expression is possible in Arabic; in which we mention the place instead of what is usually located in that place.

Even if we took the denotative meaning of the term, Allah (s.w.t.) created the Earth round to make it easy for us to live on it. Otherwise, life would be impossible. In addition to all of that, the ostrich finds an appropriate place where it can put its eggs in. Otherwise the eggs will crack.

It is precluded that an ostrich would flatten the ground like a mirror to put its eggs in. By that way, the eggs would just tumble down. And as a result, it will not be able to gather its eggs to embrace them or even to protect them from enemies.

What if an ostrich really embraces eggs placed vertically? that is done in order to spread warmth as much as in the bigger eggs. All of these considerations impose that a nest must be a pit in the ground; a lower hemisphere (when looking at the pit from above).

Look at the following two pictures:



The view of a semicircle as seen from above



A nest of an ostrich (Al-Udhuya)

Anyone who looks well at the ostrich's picture (on the right side) will notice that the egg is not completely seen. If the nest is flat, we should have seen the whole eggs. It is obvious, from the pictures, that when an ostrich prepares the ground to put its eggs in, it makes sure the eggs will not crack when falling into it. The ostrich also makes sure that the eggs are away from sight, easy to be embraced and hard to tumble down. A nest like this can be made by an ostrich which hits the ground concaving it down.

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An ostrich's nest is concaved not flat. And that is one of the similarities between the Earth and the ostrich's nest (Ad-Duhya).

Another similarity is that Allah (s.w.t.) has also prepared the Earth to be a tender habitation for his successors. Otherwise, they will not be able to live on it.

If the ostrich's nest is flat, the ostrich will not be able to embrace eggs. And if an ostrich lays the eggs on a solid ground without hitting it and making soil smoother, eggs would surely break.

The same thing applies to the Earth if it was all flat. It will not be able to embrace water on its surface with all of its forms (seas, rivers and streams). And if the Earth was rocky without a layer of soil, there will not be grasslands.

Therefore, water and grasslands cannot be there if the Earth was not prepared. And, verily, Allah (s.w.t.) has mentioned that in Surat An-Nazi'at.

**Third:** the Earth is a Wide Expanse

Almighty Allah (s.w.t.) said: (((And Allah has made for you the earth a wide expanse)))[Nuh:19].

Ibn – Atiyah said: "The word "Bisatan" in the previous verse apparently means that Earth is flat".

And here is another indication of the spherical nature of the Earth which is close to the previous one

**Fourth:** The outspread nature of the Earth

Almighty Allah (s.w.t.) said: (((And at the earth, how it is outspread?)))[Al-Ghashiyah:20]

Jalalud-din Al-Muhalli (864 Hijri = 1409 A.D.) said: "The word "Suttihat" apparently means the Earth is flat not a sphere and so said the Muslim scholars".

We have responded in the past requirement to the two latest notions by saying that there is no contradiction between the Earth's spherical nature and its expansion. On the contrary, a huge sphere is seen as if each part of it is an outspread area.

It is worth to cite the mistake that Jalaluddin Al-Mahally committed in attributing this saying to Muslim scholars.

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They actually say the opposite as it was mentioned in the past requirement. Many scholars mentioned the contemporary Muslim scholars' unanimity on the spherical nature of Earth; such as:

1. IbnHazm (456 Hijri = 1063 A.D.): "Evidences show that the Earth is a sphere but public people say the opposite. We, asking Almighty Allah for success, say: None of those who deserve being Imams for Muslims has denied that Earth is round. And we have not received anything indicates a denial, not even a single word".

2. Abu Al-Wafa' Ibn 'Uqail Al-Hanblabli (513 Hijri = 1119 A.D.): "There is no difference between Muslim scholars regarding the spherical nature of the sky. They have also indicated unanimity on the spherical nature of Earth."

3. An-Naisabouri: "the wise men of Islam have said it was proven that the Earth is spherical by using evidence of absolute determinism"

4. IbnTaimiyah: "Muslim scholars' unanimity said that. We are not talking about individuals and we are talking about Imams of Islam; like Abu Al-Husien Ahmad bin Ja'far bin Al-Munadi. The unanimity was said by Muhammad bin Hazm, Abu Al-Faraj bin Al-Jouzi. Scholars have mentioned that in the well-known chain of narrators in which Prophet's companions and followers are known for. They said that, depending on what is in the Holy Qur'an and in the Sunnah, and elaborated in it by mentioning pieces of evidence transferred from one generation to another. Moreover, there have been mathematical evidences. And I have not heard any of the well-known scholars denying that. I have never heard anyone saying that the Earth is flat except for those who are ignorant."

Those were the most remarkable quotes of the most prominent Muslim scholars on proving the spherical Earth. These quotes state their pieces of evidence at their time in proving the spherical nature of the Earth by induction.

## Conclusion

The study has shown that the group of ancient Muslim scholars had used the Holy Qu'ran as an indicator to prove the spherical nature of the earth. It also shows that the Qur'anic verses prove the spherical nature of the earth and nothing else.

One may ask here, though: Why did not the Holy Qur'an deny Earth's flatness explicitly and repeated it more than once?

The answer is simply because The Holy Qur'an is not a scientific-specialized knowledge department presenting natural issues. The Holy Qur'an did not reveal the secrets of the space and the structure of an atom. However, it points out some universal issues as does not point out these issues only to add knowledge to education. It is a book of guidance and a way of life. It also encourages people to benefit from the universal facts and use them as a base. Furthermore, it encourages people to scrutinize objectively and dig deeply the theories and perceptions they believe in. That is to perform the most important task of the human in this universe; to be the successor of Allah on the Earth and to fill it with the worships of Almighty Allah (s.w.t.).

The researcher recommends that it is important to spread the culture of the scientific research among Muslims and to re-publish the efforts of ancient scholars, to be proud of them and to develop their efforts as well.

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