

The Eighth Study

The Scientific Tafsir of the Holy Qur'an in the Twentieth Century

التفسير العلمي للقرآن الكريم في القرن العشرين

By

Adel Mohammed Mohammed Fadl

Al-Azhar University

Faculty of Languages and Translation

Department of Islamic Studies in Foreign Languages

Section of English Language

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إعداد

عادل محمد محمد فضل

قسم الدراسات الإسلامية باللغات الأجنبية شعبه اللغة الإنجليزية
كلية اللغات والترجمة بالقاهرة جامعة الأزهر

ملخص البحث :

يرى البحث أن هذا التفسير قد وُجه إليه اللوم والاعتراض على ما كان منه من تحميل القرآن الكريم علومًا ونظريات مستحدثة لا عهد للعرب بها، ولا صلة للقرآن بشئ منها. ويظهر لمن يتصفح هذا التفسير أن المؤلف - رحمه الله - لاقى الكثير من لوم العلماء على مسلكه الذي سلكه في تفسيره، مما يدل على أن هذه النزعة التفسيرية لم تلق قبولاً لدى كثير من المثقفين".

ولعل هذا المنزع في تفسير القرآن الكريم هو السر الذي من أجله صادرت المملكة العربية السعودية هذا الكتاب، ولم تسمح بدخوله إلى بلادها، كما يجد القارئ ذلك في نص الكتاب المرسل من المؤلف إلى الملك عبدالعزيز آل سعود، ملك نجد والحجاز ص ٢٣٨، من الجزء الخامس والعشرين".

إلا أن ذلك لا يمنعنا أن نُعد (الجواهر في تفسير القرآن الكريم) لطنطاوي جوهرى في محل الريادة بين المتأخرين الذين عَنوا بالتفسير العلمي للقرآن الكريم، مع تحفظات لنا عليه، وقد سبقه بزمن يسير (روح المعاني) للعلامة الألوسي، وهو أكثر تحفظًا، وأشمل تفسيرًا، وأقربُ إلى مدرسة التفسير بالرأي الحميد من تفسير الشيخ الجوهرى، الذي يوشك أن يكون كتابًا في العلوم، أكثر من كونه تفسيرًا، ولكننا لا نملك إلا ان نترحم عليهم أجمعين".

الكلمات المفتاحية : التفسير العلمي - القرآن الكريم - القرن العشرين.

Abstract:

The research finds that this interpretation has been blamed and objected to because it burdened the Holy Qur'an with new sciences and theories that the Arabs did not use to, and the Qur'an has nothing to do with it.

It appears to those who review this interpretation that the author - may God have mercy on him - received a lot of blame of scholars for the course he followed in his interpretation, which indicates that this exegesis did not find acceptance among many intellectuals.

Perhaps this approach in the interpretation of the Holy Qur'an is the secret for which the Kingdom of Saudi Arabia confiscated this book and did not allow it to enter the country. The reader finds that in the text of the book sent by the author to King Abdulaziz Al Saud, King of Najd and Hijaz, p. 238, from the twenty fifth part

However, this does not prevent us from counting (the gems in the interpretation of the Holy Qur'an) by Tantawi Jawhari in the position of leadership among the later people who had interest in the scientific interpretation of the Holy Qur'an, with reservations about it, and it was preceded by a short time (the spirit of meanings) by al-Alusi scholar. But al-Alusi interpretation is more reserved and has more explanations and closer to the school of exegesis by the praised opinion than the interpretation of Sheikh Al-Gohary, which is about to be a book of science, more than an exegesis book , but we can only pray for mercy for all of them.

Keywords: The Scientific Tafsir - The Holy Qur'an - The Twentieth Century.

Schools of interpretation in the modern era

The nation's predecessors looked at the Holy Qur'an as the constitution that brings them the happiness of the world and of the hereafter, so they dealt with it with research and analysis. And they began to interpret it by; telling what the companions of the prophet heard directly from the messenger of God, "peace be upon him", the narration of each other, then with the account of the followers of the prophet's companions (peace be upon him), and the narration of each other. And with reference to the opinions of the companions.

When they began to write down the prophet's Hadith "peace be upon him" in the *2nd Century Hijri*, the interpretation was one of the parts of Hadith and they did not write down the interpretation in a single book. The scholars, while collecting the Hadith of the Prophet of Allah, collect what they had heard of the interpretation, narrated by the prophet, his companions and followers, among those Shuabah bin Al-Hajjaj, Sofian ibn Ayayeh, Abd al-Razeq ibn Hammam and other Hadith imams.

After that, the Qur'an was interpreted separately through the Hadith, and the entire Qur'an was interpreted in the chronological order of (Mushaf). This was done by many scholars, including: Ibn Jarir, al-Tabari, Ibn Abi Hatim, al-Hakim Abu Abdullah and others.

Their interpretations were transmitted by the Prophet of God, "peace be upon him," and his companions and followers. and It is not known specifically the first to write down an interpretation arranged in the chronological order of the Mushaf.

The interpretation of the Qur'an was written after that by many who did not go beyond the aforementioned interpretations, except that they shortened the chain of narrators and mentioned the sayings not attributed to their authors, so the authentic saying was mixed with the fake and they quoted from the Israiliyyat . And the reader thought that all these opinions were correct, so he transmitted them as authentic truths.

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After exegeses were limited to the writing down of the transmitted, then books appeared, in which the the intellectuall was mixed with the transmitted and opinion with, ijihad . the transmitted interpretation were mixed with scientific and literary research, , theology and other sciences that appeared in the Abbasid era. but the intellectual aspect has prevailed on the transmitted side in many books. exegeses have knocked on every door.

And exegists searched in every direction; eloquence, grammar, language, jurisprudence and literature, and they expanded to cosmic and philosophical investigations, and expanded in all of this, They didn't leave any new or innovative to those who came after them, , except for the later commentators. Who

They have collected the sayings of the predecessors and criticized the weak sayings, and decided what appeared to them most likely⁽¹⁾. A long period of stagnation and absence of renovation passed until the modern Renaissance came. Some scholars who had interest in studying the interpretation tended to get rid of this rigidity and began to study the Qur'an, as follows:

- 1- Clearing the interpretation from every unneeded outsider .
- 2- Clearing -out the fabricated stories and false Isra'iliyyat stories that were the cause of the devalue of the books in which they were found.
- 3- Criticizing and scrutinizing Hadiths and getting the weak and the fabricated ones out .
- 4- paraphrasing the Interpretation as a social literary discourse, which shows the beauty of the Qur'an and reveals its lofty objectives and purposes.
- 5- Integrating the Qur'an with the correct scientific theories so that people know that there is no enmity between religion and modern science, and that the book of God is the eternal miracle in all times.

(1) See: Interpretation and the interpreters, Mohammed Hussein Al-Dhahabi, Dar Al-Hadith, Cairo, 2012 AD, Part 1, pp: 127-136.

6- Some of them gave themselves the freedom to understand the word of God, and this is evident in their interpretation which is influenced by: doctrine, belief, scientific expansion as well as atheism, which is based on corrupt free opinion.

Types of the interpretation in modern era:

This is why we see many genres of the interpretation that have emerged in this era, the most important of which are:

1. Scientific interpretation.
2. Doctrinal interpretation.
3. Atheistic interpretation.
4. Social literary interpretation⁽²⁾.

this thesis is mainly concerned with scientific interpretation:

It means: the interpretation in which the words of the holy Qur'an are subject to Scientific terms from which all sciences and philosophical opinions are generated

And the supporters of this kind of interpretation say that the Holy Quran contains a lot of the worldly sciences besides religious sciences⁽³⁾.

The popularity of scientific interpretation in our present time:

the scientific interpretation aims at making the Qur'an inclusive of all other sciences what appeared and what will appear. This became so common in this modern era among the intellectuals who are specialized in both; the secular sciences and the Qur'anic sciences. the impact of this explanatory tendency, that dominated the hearts of its owners, that their books tried to burden the holy Qur'an all the sciences of the universe, and make it an indication of these sciences whether explicitly or implicitly. They believe this is a clarification of one of the most important aspects of its sincerity, its Miracles, and its⁽⁴⁾.

(2) Seen: Op.cit, Part 2, PP. 433,434.

(3) See: Interpretation and the interpreters, Mohammed Hussein Al-Dhahabi, Part 2,P.417.

(4) Seen: Op.Cit, Part 2, P.435.

مدارس التفسير في العصر الحديث

نظر سلف الأمة إلى القرآن الكريم باعتباره الدستور الذي يحقق لهم سعادتي الدنيا والآخرة، فتناولوه بالبحث والتحليل، وبدأوا تفسيره برواية ما سمعه الصحابة من رسول الله ﷺ، ورواية بعضهم عن بعض، ثم برواية التابعين عن أصحاب الرسول ﷺ ورواية بعضهم عن بعض.

وعند ابتداء تدوين حديث رسول الله ﷺ في القرن الثاني للهجرة، كان التفسير أحد أبواب الحديث فلم يدون التفسير في كتاب منفرد فكان العلماء أثناء جمعهم حديث رسول الله ﷺ يجمعون عليه ما سمعوه في التفسير مروياً عن الرسول أو عن أصحابه أو عن التابعين، ومن هؤلاء شعبة بن الحجاج، وسفيان بن عينة، وعبد الرازق ابن همام وغيرهم من أئمة الحديث.

بعد ذلك دون التفسير منفرداً عن الحديث وفسر القرآن جميعه مرتباً حسب ترتيب المصحف، وقد تم ذلك على أيدي الكثير من العلماء منهم: ابن جرير الطبري وابن أبي حاتم والحاكم أبو عبدالله وغيرهم، وكانت تفاسيرهم مروية بالإسناد إلى رسول الله ﷺ وأصحابه والتابعين ولا يُعلم على وجه التحديد أول من دون التفسير مرتباً بترتيب المصحف.

دُونَ التفسير بعد ذلك على أيدي الكثيرين الذين لم يتجاوزا التفسير المأثور إلا أنهم قاموا باختصار الأسانيد وذكروا الأقوال غير منسوبة إلى أصحابها، فالتبس الصحيح بالعليل ودخل الوضع والنقل عن الإسرائيليات في هذه المؤلفات، وظن الناظر في هذه الآراء أنها كلها صحيحة فنقلها من بعدهم على أنها حقاق ثابتة.

هذا وبعد أن كانت كتب التفسير مقصورة على تدوين المنقول، ظهرت بعد ذلك الكتب التي اختلط فيها العقلي بالنقلي وما أدى إليه الرأي والاجتهاد بالمأثور، ومزج التفسير بالمباحث العلمية والأدبية ووسائل علم الكلام وغير ذلك من العلوم التي ظهرت في العصر العباسي، بل وقد غلب الجانب العقلي على الجانب النقلي في كثير من الكتب وإن الناظر فيما دونه من تفسير يرى أنهم قد طرقتوا كل باب، وبحثوا في كل ناحية، فتكلموا في البلاغة والنحو واللغة والفقه والأدب، وتعرضوا للمباحث الكونية والفلسفية، وتوسعوا في كل ذلك فلم يتركوا لمن جاء بعدهم أي جديد أو مبتكر، اللهم إلا المتأخرين من المفسرين قد جمعوا أقوال السابقين ونقدوا وفندوا ما كان فيها من ضعف، ورجحوا بعضها على بعض⁽⁵⁾، ومرت فترة طويلة على هذه الحال من الركود والخلو من التجديد حتى جاء عصر النهضة الحديثة: فاتجه بعض العلماء الذين لهم عناية خاصة بدراسة التفسير إلى التخلص من هذا الجمود وأخذوا في دراسة القرآن متبعين المنهج الآتي:

- ١- تنقية التفسير من كل دخيل ليس هناك حاجة إليه.
- ٢- تخليصه من القصص الموضوعية والإسرائيليات المكذوبة التي كانت سبباً في الحط من قيمة الكتب التي وجدت فيها.
- ٣- نقد الأحاديث وتمحيصها وإخراج الضعيف والموضوع منها.
- ٤- صياغة التفسير صياغة أدبية اجتماعية، تظهر جمال القرآن وتكشف أهدافه ومقاصده السامية.
- ٥- التوفيق بين القرآن والنظريات العلمية الصحيحة التي وجدت حتى يعرف الناس أنه لا عداوة بين الدين والعلم الحديث وإن كتاب الله هو المعجزة الخالدة في صفحات الدهر.
- ٦- أعطى بعضهم لنفسه الحرية في فهم كلام الله ويظهر ذلك فيما دونه من التفسير التآثر بالمذهب والعقيدة والتوسع العلمي والإلحاد الذي قام على الرأي الحر الفاسد.

ينظر: التفسير والمفسرون، محمد حسين الذهبي، دار الحديث، القاهرة، ٢٠١٢م، ج ١، ص: ١٢٧- (5)

ألوان التفسير في العصر الحديث:

لهذا نرى أنواعاً كثيرة في التفسير قد ظهرت في هذا العصر أهمها:

- ١- التفسير العلمي.
- ٢- التفسير المذهبي.
- ٣- التفسير الإلحادي.
- ٤- التفسير الأدبي الاجتماعي^(٦).

وموضوع بحثنا هو التفسير العلمي:

ويقصد به: التفسير الذي تخضع فيه ألفاظ القرآن للاصطلاحات العلمية ويستخرج منها سائر العلوم والآراء الفلسفية.

وأصحاب هذا النوع من التفسير يقولون إن القرآن الكريم قد احتوى كثيراً من علوم الدنيا بجانب احتوائه على العلوم الدينية^(٧).
رواج التفسير العلمي في عصرنا الحاضر:

إن هذا اللون من التفسير - أعني التفسير العلمي الذي يرمي إلى جعل القرآن مشتملاً على سائر العلوم ما جد منها وما يجد - قد استشرى أمره في هذا العصر الحديث، وراج لدى بعض المتقنين الذين لهم عناية بالعلوم، وعناية بالقرآن الكريم، وكان من أثر هذه النزعة التفسيرية التي تسلطت على قلوب أصحابها، أن أخرج لنا المشغوفون بها كثيراً من الكتب يحاول أصحابها فيها أن يحملوا القرآن كل علوم الأرض والسماء، وأن يجعلوه دالاً عليها بطريق التصريح أو التلميح، اعتقاداً منهم - كما قلنا - أن هذا بيان لناحية من أهم نواحي صدقه، وإعجازه، وصلاحيته للبقاء^(٨).

ينظر: السابق، ج ٢، ص: ٤٣٣، ٤٣٤. (6)

ينظر: التفسير والمفسرون، محمد حسين الذهبي، ج ٢ ص ٤١٧. (7)

(ينظر: السابق، ج ٢ ص: ٤٣٥. 8)

Part Three:

The most famous opponents of scientific interpretation, in ancient and modern era

- Chapter 1: The most famous opponents among the ancients (Imam Al-Shatibi)
- Chapter 2: The most famous opponents in the modern era

Chapter 1

Al-Shatibi and his attitude towards the scientific interpretation

Chapter 1

Al-Shatibi and his stance on the scientific interpretation (d. 790 Ah)

Although the idea of a scientific explanation was popular with some of the earlier scholars, and became more popular among some of the later scholars, it was not popular with some of the ancient scholars, and it was not popular with some of the later scholars as well.

The deniers of the scientific interpretation of the cosmic verses in the Holy Qur'an are not as many as the scholars of the second group. Perhaps Al-Shatibi, the author of "approvals," is considered one of the oldest deniers of this stance in the interpretation of the verses of the Qur'an. He simplified his denial, and the response to those who advocate it".⁽⁹⁾

(9) Scientific references in the Noble Qur'an between study and application, Karim Al-Sayed Ghonim, p: 113.

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In his book “Al-Mawwafaat” Al-Shatibi conducts a special study of the intents of Shari'a, and diversifies these objectives into types that he undertook to explain and clarify, and what concerns us here is the second type of them, which is “explaining the intent of Shari'a in establishing the Sharia for understanding”. And in the third question of this type we find him stating that this blessed law is illiterate, because its people are likewise, so it is conducted with regard to interests .. ”⁽¹⁰⁾

Then Al-Shatibi mentioned that the Arabs had a keen interest in true sciences and false sciences, so the Shariah stated what is true and added to it, and nullified what is false.

Among the appropriate sciences that the Arabs have taken care of are the science of astrology, the science of wind, the science of history and the news of past nations, the science of medicine, the arts of rhetoric, proverbs. Some of the sciences that the Arabs have taken care of, most of which are false, if not all, like the science of resentment and fortune telling, the line of sand, and the gravel , but stated optimism the omen.⁽¹¹⁾

Al-Shatibi believes that many people have exaggerated to the extent that they added to Qur'an every existing science of the earlier and later generations in the sciences of physics and teachings such as engineering and other mathematics, logic and letter science, and all what scholars have considered of these arts and the like, and this is if we presented it to the above (That is, what was mentioned in the book of Approvals) is not valid⁽¹²⁾.

(10) Interpretation and the interpreters, Mohammed Hussein Al-Dhahabi, Dar Al-Hadith, Part 2, P.426.

(11) op.cit., C2, p .: 426, 427.

(12) see: Interpretation and the interpreters, Mohammed Hussein Al-Dhahabi, Dar Al-Hadith, Part 2, P.428.

Then Al-Shatibi adds to this what negates the right of those who say a scientific interpretation, and says, "The righteous predecessors from the Companions and the Taabi'een and those who followed them and knew about the Qur'an and its knowledge and what was deposited in it, but none of them spoke about any of this claim except the above⁽¹³⁾

Then Al-Shatibi presented the evidences of those calling for a scientific explanation, saying: "Perhaps they quoted their claim by Allah's saying:((89) And [mention] the Day when We will resurrect among every nation a witness over them from themselves [i.e., their prophet]. And We will bring you, [O Muhammad], as a witness over these [i.e., your nation]. And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims) .[An-Nahl, 89]. And he said:((38) And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register[302] a thing. Then unto their Lord they will be gathered).[Al-An'am,38].

And the like, and with the beginnings of the surahs - which were not known to the Arabs - and by what was narrated by the people, and perhaps it was narrated by Ali bin Abi Talib, may God be pleased with him, and other things.⁽¹⁴⁾

Then he began refuting these evidences and said that the purpose of the explanation here is to show the rulings and worship, or what is meant by the book is the preserved panel.

As for the opening of the surahs: the people have spoken about them according to what implies that the Arabs have knowledge with them, such as the number of sentences that they knew from the People of the Book, or they are among the similarities " the unspecific" whose meaning is known only to Allah.⁽¹⁵⁾

(13) op.cit., p .: 428.

(14) Ibid., C2, pp: 428, 429.

(15) Ibid., C2, p .: 429..

The most famous opponents of scientific interpretation in the modern era

2- Mohammed Rasheed Reda and his stance on scientific interpretation:

We find him in the introduction of his interpretation blames those who were influenced in their interpretation by their scientific tendencies, so they occupied their interpretations with investigations of grammar, jurisprudence, searching meanings, rhetoric, Israelis, etc., as this distracts people from the Qur'an and its message. And then criticizes al-Fakhr al-Razy for the inclusion of modern sciences in his interpretation, as this also distracts man from the Qur'an and its guidance. He also blamed those who imitated al-Fakhr al-Razy in such behavior.⁽¹⁶⁾

The author of al-Manar says: "... al-Fakhr al-Razy has added another distraction from the Qur'an, which he describes in his interpretation of mathematical, natural and other sciences. Some of his contemporaries have imitated him by referring to such sciences of this era and its many vast arts. For example, he calls the interpretation of the verse, long chapters - on the occasion of a single word such as heaven and earth - of astronomy, plant and animal, a distraction from the purpose for which The Qur'an has been revealed."⁽¹⁷⁾

2- Sheikh Mahmoud Shaltout and his stance on scientific interpretation (d.164 AD): -

He is among the opponents of the scientific interpretation as he claims that the Qur'an should be kept away from scientific theories. He criticized severely those who apply this approach on the Book of God. He dealt with this topic in the Resala Magazine in April 1941 AD and established strong evidence to respond to those who

(16) Interpretation and the interpreters, Mohammed Hussein Al-Dhahabi, Dar Al-Hadith, Part 2, Pp.: 453.454.

(17) Interpretation of Al-Manar, Muhammad Rashid Reda, 4th Edition, Dar Al-Manar, 1954 AD, Part 1, pg: 7.

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followed this path⁽¹⁸⁾.

Sheikh Shaltout believes that the verses of the Qur'an should not be used in support of sectarian differences and sects. Its verses should not be a field for deriving cosmic sciences and modern theoretical knowledge from it, because this does not match the purpose for which God revealed it.

Then we see him blaming those who interpreted some of the Qur'anic verses in a scientific way that does not match the reason for revelation, nor with the context of the verse or the verse that preceded it, so he says: "It is strange what we have seen of this kind that some of the scholars of the Qur'an explain what God Almighty said.:((10) Then watch for the Day when the sky will bring a visible smoke (11) Covering the people; this is a painful torment.)[Ad-Dukhān, 10-11].

With what appeared in this age of poisonous and suffocating gases produced by the human mind among what was produced of the means of sabotage and destruction, they interpret the verse with this and ignore the words of God Almighty:((12) [They will say], "Our Lord, remove from us the torment; indeed, we are believers." (13) How will there be for them a reminder [at that time]? And there had come to them a clear Messenger. (14) Then they turned away from him and said, "[He was] taught [and is] a madman.")[Ad-Dukhān, 12-14].

And stranger than this are those who explain the "Divine Book" and the clear register, in which the good and the bad deeds are enumerated and presented to their owners on the Day of Resurrection by the air record of the voices.

Then he explained the aspects of error in this interpretation, saying: "This view of the Qur'an is undoubtedly wrong, because God Almighty did not reveal the Qur'an to be a book in which he talks to people about the theories of science, the minutes of art and types of knowledge. The Qur'an will then be grandiose interpretation that is inconsistent with the miracle and is not appreciated by good taste.

(18) See: Issue 407,408 of the ninth year of Al-Risalah magazine, 1941 A.D..

And it is wrong because it exposes the Qur'an to revolve with matters of science in every time and place. He concludes his speech saying: "Let us grant the Qur'an its glory and majesty, and preserve its sanctity and prestige, and let us know that its reference to the secrets of creation and natural phenomena is for contemplation, research and consideration to increase peoples' faith. It is sufficient that the Qur'an has not clashed, nor will clash with one of the facts of science that minds are satisfied with."⁽¹⁹⁾

3- Professor Amin Al-Khouli and his stance on the scientific interpretation (d.1965 AD): -

Professor Amin Al-Khouli defined scientific interpretation as "the interpretation that governs scientific conventions in the phrases of the Qur'an and strives to extract various sciences and philosophical views from it."

He believes that the tendency of scientific interpretation appeared in the example of the attempt of al-Fakhr al-Razi within his interpretation of the Qur'an, and that this idea spread in the late era and produced for us such a book as (Revealing the Qur'anic luminous secrets regarding celestial, earthly, animal, plants and mineral gems). He denies such direction depending on the evidences of Imam al-Shatibi, and he adds other evidences to them, including:

1- The linguistic aspect of words: and its gradual significance, if we possess what we must possess in determining this graduation and the date of the emergence of the different meanings of a single word, and the era of its use, we will find what prevents us from this strange expansion in understanding the words of the Qur'an and make them indicate meanings that were not known or used.

2- The literary or rhetorical aspect: Rhetoric is the conformity of speech to the situation. Was the Qur'an such an expanding form of scientific interpretation to address the people in that era and to seek these mentioned meanings? These scientific meanings hadn't been known except after long ages and distant generations.

(19) See: Interpretation of the Noble Qur'an (the first ten parts), Mahmoud Shaltout, Dar Al-Shorouk, 5th Edition, 1973 AD, pp: 11-14.

3- And there is the religious or belief aspect: It is that which clarifies the mission of the Book of God, which is that it is a book of religion, and a Book of Religion does not concern itself with the foundations of sciences. So how can the foundations of medicine, astronomy, engineering and chemistry taken from the Qur'an while these foundations no one can adjust today without changing his mind over them after a short, or a long time.

Professor Al-Khouli concludes by saying that the Qur'an is a book of religion that does not mean to clarify these rules of sciences. It is sufficient that there is no explicit text in the Qur'an that clashes with a scientific fact without the ability of reconciliation.⁽²⁰⁾

- Professor Abbas Mahmoud Al-Akkad and his stance on scientific interpretation (d.164AD): -

In his book "Qur'anic Philosophy" al-Aqqad explains his stance on scientific interpretation and states that we are required to understand the Holy Qur'an in our time as the Arabs who lived through the Mohammedan call would have understood it if they were born with us and learned what we learned and knew what we knew, from the incidents of the present and the accidents of history since Mohammedan call until this day.

Al-Akkad points out that it is good to make use of scientific theories without inserting them into the Holy Qur'an or considering that the Holy Qur'an is required to concord with them whenever they changes from time to time and from thought to thought.

All that a Muslim must believe is that his divine book commands research and reflection and does not stop him from looking and contemplating the investigations of existence and the mysteries of nature and the hidden of the unknown. But it does not order him to seek reconciliation between its texts and the theories of science whenever a theory emerges that scientists think unchangeable, while it is liable to annulment or modification.

(20) See: Interpretation, Features of its Life, its approach today, Amin Al-Khouli, pp: 19-27.

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We are required to understand the holy Qur'an, and we are required to think and benefit from the sciences of the age in which we live, but we are not required, at any age, to relate our belief to the interpretation of scientific theories, and it does not settle at one age on an interpretation that is not subject to annulment or amendment and modification.⁽²¹⁾

In the conclusion of his book, Al-Akkad says: "We did not want to infer the holiness of the Qur'an by what has emerged from the theories of modern science, because the Qur'an does not need such a claim, because it is a book of doctrine that speaks to the conscience, and the best thing that is required of the book of doctrine in the field of science is to encourage thinking. And it should not include rulings that paralyze the movement of the mind in its thinking or prevents it from increasing the sciences wherever it is possible.

It is a mistake to receive every scientific theory as it is a permanent fact that we adjust to the meanings of the Qur'an, because scientific theories do not last between a generation and a generation - A e⁽²²⁾.

5- Professor / Mohammed Azza Darwaza and the scientific interpretation

In his book "The Glorious Qur'an" Darwaza blames some of the exegetes because of their attempt to apply scientific and artistic theories to some Qur'anic verses to demonstrate that the Qur'an contains the foundations or the nucleus of these theories. He sets al-Shiekh Tantawy Jawhary interpretation as an example for these attempts and applications.⁽²³⁾

(21) See: Quranic Philosophy, Abbas Al-Akkad, Dar Al-Hilal Edition, 1966, p. : 184.

(22) op.cit, p. : 188.

(23) See: The Glorious Qur'an, Mohammed Azza Darwaza, The Modern Library, Lebanon, No T, pp. 248, 249.

Then he began to clarify the aspects of the error of this stance because these theories could be subject to change, development and controversy. Then he cited what Imam Al-Ghazali said in his book (The False of Philosophers) regarding the division of the philosophers' doctrines, and added to him his saying: "The greatness of the Qur'an is in its strong and powerful spirituality. And in the eternal power of his guidance, and in the foundations, principles and ideals it contained that respond to the diverse needs of humanity over all ages and the diversity of circumstances. So the greatest duty is to adhere to the boundaries of these foundations, principles and ideals and to manifest them and remove all that disturbs them or obstructs their emergence- A E⁽²⁴⁾.

In his book Modern Interpretation, Darwaza says: "The Qur'an was revealed in the language of the Arabs to people who understood it, and God commanded His Prophet," may God bless him and grant him peace, "to explain and clarify it. Scientific theories were neither known nor revealed, and it is not accepted for a Muslim - no matter how good his intention is - to claim that the Prophet did not know all that was included in the verses of the Qur'an, or that God - the Exalted be He - kept cosmic secrets, that were neither uncovered nor informed hidden from the Prophet", peace be upon him.⁽²⁵⁾

Elsewhere he says: "We do not want to accept that the Qur'an contained references to technical and scientific matters that were neither known nor perceived as true by the Prophet, may God's prayers and peace be upon him, and the listeners of the Quran.

And we see that this is something that the goals of the Qur'an and its phrases cannot bear on the one hand, and that it takes it away from its indicative scope to the field of research and criticism on the other hand.⁽²⁶⁾ When interpreting the Almighty saying (37) And a sign for them is the night we remove from it the day, so they are in darkness. (38) And the sun runs towards its stopping point that is the determination of the exalted in might, the knowing. (39) And

(24) op.cit, Pp .: 248-251.

(25) Modern interpretation, Mohammed Azza Darwaza, edition of Issa al-Halabi, 1962 AD, part 2, p: 7..

(26) Modern interpretation, Mohammed Azza Darwaza, part 2, p: 44.

the moon we have determined for its phases, until it returns like the old date stalk. [Ya Seen: 37-39].

He comments by saying: “Some exegetes and researchers, in ancient and modern times, have tried to explain these verses and proverbs to derive universal rules from them, or to apply scientific theories to them, and we see in such attempts a deviation of the Holy Qur’an from its preaching and guidance goal, and exposing it to the amendment and criticism that usually accompany scientific research, in pointless and unnecessary ways⁽²⁷⁾”

6- Sheikh Mohammed Abdul-Azim Al-Zarqani and the scientific interpretation:

In his book “Manahel al-Irfan in the Sciences of the Qur’an: And in the seventeenth topic he held to explain the miracles of the Qur’an and what is related to them, and under the title “ The Qur’an’s standing of Cosmic Sciences ” Sheikh Al-Rizkani says:

“The Qur’an is a book of guidance and miracle, and based on this, it is not appropriate for us to go beyond the limits of guidance and miracle. Even if some cosmology is mentioned in it, it is for guidance and evidence of creation for the Creator. The Qur’an absolutely does not intend of these cosmologies to explain a scientific fact in astronomy, or nature and chemistry, nor to solve an arithmetic problem, an algebraic equation, or engineering theory, nor to add a chapter to medicine or legislation nor to talk about animal or plant science or the earth's layers ... etc.⁽²⁸⁾”

The author reproached some scholars and researchers for their attempt to link the truths of the Qur’an with theories or scientific facts, saying: “But some researchers are pleased to expand on the sciences and knowledge of the Qur’an. So they linked some cosmology with them. But they are really wrong and transgressors even if they had good intentions and noble feelings.⁽²⁹⁾”

(27) op.cit., C2, p .: 222.

(28) See: Manahel Al-Irfan in the Sciences of the Qur’an, Mohammed Abd Al-Azim Al-Zarqani, part 2, pp. 296, 297..

(29) Manahel Al-Irfan in the Sciences of the Qur’an, Muohammed Abd Al-Azim Al-Zarqani, Part 2, p .: 297.

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The author also indicated that the greatness of the Qur'an does not depend on impersonating a new position for it, nor giving it a new task. He also pointed out that the Qur'an called for these sciences, among other things it called for in terms of research, contemplation and benefit from the blessings of the universe.

He also pointed out that when the Qur'an presented these cosmologies, it made us feel that they are subject to Almighty, and it denied what had stuck in the minds of many of the delinquents who had imagined them as gods, and claimed that they had influence and authority, while they were subject to the power and authority of God.⁽³⁰⁾

He says, "When the Qur'an presents a cosmic verse in a situation of guidance, it speaks about it as an expert in the secrets of the heavens and the earth, which has nothing hidden from it. And the method chosen by the Qur'an to express the cosmic verses of God is an ingenious method that combined rhetoric and briefs in one style.

Then the author says: "Is it appropriate after all of this that we judge the Qur'an to these anxious and bewildered material sciences, while the Qur'an is such divine realities that are sublime and constant.

The Qur'an does not flee from knowledge, rather it aspires knowledge, calls for it and builds upon it, and it is not fair to compare higher knowledge with lower knowledge.⁽³¹⁾

Then the author quotes the late scholar Sheikh Abdul Aziz Jawish on this subject: "The task of the Qur'an, like all other divine books, is not to research cosmic affairs and scientific and artistic issues."⁽³²⁾

(30) op.cit., , Pp.: 297.298.

(31) Ibid, pp: 298-300.

(32) Ibid., P .: 300.

He is one of the opponents of the scientific interpretation, and describes those who advocate it as offending the Qur'an and Islam. In an article he had in Al-Azhar magazine, he says: "Some writers call for a new interpretation of the Qur'an that they call modern or scientific interpretation, by which they mean what is contained in the Qur'an of universal verses can be interpreted by uncovering the scientific facts that researchers have not perceived except after several centuries after the revelation of the Qur'an. They think: by doing so, they add a new aspect to the Qur'an miracles recorded by the ancients, which is its telling of universal truths and laws that were unknown in the era in which Prophet Mohammed, peace be upon him, was sent".

The author believes that the cosmic verses mentioned in the Qur'an came only to urge minds to look at the contents of the universe and to contemplate the established ways by which they are going to demonstrate the great power of God and the mastery of his making.

He concludes that the Qur'an is not a book of astronomy or science, but rather a book of doctrine, law and social organization, and a guide for people to the straight path, and he says when God Almighty said: (189) They ask you, about the new moons. Says, " They are measurements of times for the people and for hajj [pilgrimage] [al-Baqarah, 189] .

The Qur'an avoided getting into the details of astronomical matters and their laws, and merely mentioned what is related to the relationship of the new moons with the affairs of religion, such that they are times for people in months, fasting, rituals of pilgrimage, etc.

The author blamed the scholars who responded to this approach, who provided examples of this type of interpretation, describing them as insulting Islam and the Qur'an. Then he showed the manifestations of this offense in several ways.

1. They are totally arbitrary in interpreting the verses of the Holy Book and charging them with potential meanings and what the Arabs do not understand from them.
2. In doing so, they expose the Word of God to lie and denial because many scientific theories are changeable and the final word has not been said in the phenomena they deal with.
3. In doing so, they also stigmatize the Qur'an with a stigma, of which it is innocent, as they try to make it appear as a book that decides scientific theories as religious doctrines that have been revealed, and they are not.

He gave an example of a verse that fanatics cite for scientific interpretations, which is God Almighty's saying: (30) Have those who disbelieved not considered that the heavens and the earth were a joined entity, and then We separated them and made from water every living thing? Then will they not believe?).[Al-Anbiyā',30]

That the heavens and the earth were fused together; namely they were one mass, then they were separated from one another. The author believes that this interpretation is not correct in several ways, including that this theory is not taken for granted by all scholars, rather there is a large group of them who claim that the earth was created independently and was not part of the sun, and it is not correct to interpret the verses of the Qur'an according to theories of questionable authenticity.⁽³³⁾

8- Manna'a Al-Qattan and the scientific interpretation: -

One of the opponents of the scientific interpretation and those who deny this tendency is Sheikh Mana'a Al-Qattan, who believes that it is wrong to make sure that the Holy Qur'an includes every scientific theory or charging its verses with potential meanings. He says: "The origin of error here is that science renews its theories with time according to the habit of progress. They are subject to change, and many scientific rules that people took for granted changed after being proven, and were undermined after their establishment, then researchers resume their experiments again.

(33) See: Al-Azhar Magazine, the ninth issue of the forty-second year, January 1971, pp: 708-713.

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The author believes that those who follow this path offend the Qur'an in ways they are unaware of. He says: "Those who interpret the Holy Qur'an in a way that matches the issues of science, and are keen to extract from it every issue that appears on the horizon of scientific life, offend the Qur'an while thinking they are doing well because these issues that are subject to the habit of progress change.

The author believes that the Holy Qur'an is a book of guidance and belief, and that its scientific miracle is not in its inclusion of scientific theories that are renewed and changed.

He says: "The Holy Qur'an is a book of doctrine and guidance, addressing the conscience to revive the factors of growth and advancement, the motives of goodness and virtue, and its scientific miracle is not in its inclusion of scientific theories that are renewed and changed and are the fruit of human effort in research and contemplation, but rather to urge man to think. It does not paralyze the movement of the mind in its thinking, or prevent it from increasing the sciences as long as it is possible.

The author also believes that the fact that the verses of the Qur'an do not contradict the stable science theories is in itself a miracle. He says: "Any issue of science, or one of its rules, which is proven and firmly established, and its certainty becomes evident and is true to sound thinking urged by the Qur'an, that does not contradict Qur'an in any way this alone is a miracle.

The author concludes by saying that the Qur'an's truths are definitive and absolute, unlike human research. He says: "Qur'anic truths are definitive and absolute... As for what human research attains - whatever the tools available to it - they are not definitive or conclusive facts, they are bound by limits, experiences and the conditions and tools of these experiments. It is a methodological error - by virtue of the human scientific method itself - to attach the final Qur'anic facts to finite facts, which is all that human knowledge reaches."⁽³⁴⁾

(34) See: Investigations in the Sciences of the Qur'an, Manna'a Al-Qattan, pp: 270-274.

9- Dr. Shawky Dhaif and the scientific interpretation of the Holy Qur'an:-

He is one of those who deny the scientific interpretation in the modern era, in his book The Miracles of the Qur'an, the author believes that the scientific miracles of the Qur'an namely God's showing of the universe and its heaven and earth, and all that between them of planets and creatures, and God's amazing management for them. So that Muslims try to know the system of this wonderful creation that indicates God's power. This urged the Arabs who were still in the stage of illiteracy to transform into a civilization phase based on science.

This was accomplished by God during the time of the Messenger, when a group of jurists appeared among the companions who were excellent at fatwa and deduction through diligence.⁽³⁵⁾

The author reproached the earlier and contemporary scholars for their extensive charging of the Qur'an with potential sciences. He says " Those earlier and contemporary scholars who made the scientific miracle of the Qur'an including religious and nonreligious sciences, and they are still expanding in the number of sciences to the extent that Abu Bakr ibn al-Arabi in his book "Law of Interpretation" counted them seventy-seven thousand four hundred and fifty by the number of words of the Qur'an multiplied by four, since for each utterance there is an obvious, implicit, bound and beginning, which is a clear exaggeration."⁽³⁶⁾

(35) See: the miracles of the Qur'an, d. Shawky Dhaif, Dar Al Maaref, Cairo, 2nd Edition, P :149.

(36) Op. Cit., P. 149.

We proceed with the author and find him completely in agreement with Al-Shatibi in his denial and opposition to the scientific interpretation of the Holy Qur'an, saying: "Al-Shatibi is right in opposing the scientific interpretation of the ancestors and his protest in this is clear, because the Qur'an was revealed to the Messenger and the Arabs, and they are an illiterate nation that did not study the sciences and did not know its laws, and also did not study astronomy and its theories based on hypothesis and speculation, so charging the Qur'anic verses with them cannot be straightforward."⁽³⁷⁾

The author upholds his view that the word of God is constant and does not change, while the theories and facts of science change from age to age. He says: "I would like to point out that the scientific interpretation of the Qur'anic verses is objected to because its advocates explain the fixed and firm words of God with the developing and changing facts of science changing from age to age. The Qur'an is not a book of science and scientific facts, but rather a book for divine guidance and a call to God's doctrine."⁽³⁸⁾

The author believes that it is better for the scientific miracle of the Qur'an to be directed to another meaning, which is the transfer of the Arab nation to an advanced nation with great knowledge. He says " It is difficult to accept the scientific miracle of the Qur'an in the manner that Al-Ghazaly explained. It is better for the scientific miracle of the Qur'an to be given another, more acceptable direction, which is changing the Arab nation from a Bedouin nation to a nation of great knowledge."⁽³⁹⁾

10- Dr. Abdul-Majeed Mahmoud Matloub and the scientific interpretation:

The author disagrees with the inclusion of science in the interpretation of the Holy Qur'an. In his book " investigations in the sciences of the Qur'an" he says" Inserting science into the interpretation of the Qur'an to show its miracles doesn't match the mentality and culture of the Arabs at the time of revelation.

(37)Ibid., P .: 166.

(38)Ibid., P .: 169.

(39)Ibid, p .: 170.

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The Arabs were simple people who lived on instinct and acted according to the laws of nature. They didn't have scholars with scientific theories. They lived in tents and spent their time in pasture. He denotes that Qur'an is not a book of theories or scientific facts, but it is a book of guidance.

The author's argument for this is that the Qur'anic text is stable, while science is changing. He says: "The application of scientific theories to Qur'anic texts is not in line with the habit of development. The Qur'anic text is stable and certain and there is no room for doubt. As for science, it is changing and variable due to the development that takes place in it.

The author believes that the Qur'an may refer to some cosmic truths in outline, and this is not necessarily an evidence of the Qur'an's miraculousness, rather it is evidence that it is revealed by God. He says: "Yes, the Qur'an may refer to some cosmic truths as an outline with no detail. We have to understand them and make use of them, because we are certain of their authenticity once the Qur'an mention them. If we do not find a contradiction between the cosmic verses mentioned in the Qur'an and what science discovers in its present or future, then this is not evidence of its miracle, rather it is only evidence that He who revealed it is revealed by God Almighty.

He adds: "If the Qur'an were miraculous because of the scattered scientific references in the folds of its verses, many of the chapters of the Qur'an that are devoid of such signs would be far from being miraculous, and no one said that even the scholars themselves who proclaimed the scientific miracles of the Qur'an."⁴⁰

11- Dr. Subhi Al-Saleh and the scientific interpretation: -

The late Dr. Subhi al-Saleh has the same opinion, he says: "The subject of the sciences that the Qur'an included is nearer to the meanings of Qur'anic philosophy and far from the rhetoric of the Qur'an. This isn't the subject of challenge. Arabs were challenged by the Qur'an to express such expression, and reach an indelible climax in photography. The miracle of this book is its magic, and it did such magic in their hearts in the early days of revelation, before

40) See: Investigations in the Sciences of the Qur'an and Hadith, Dr Abdul-Majeed Mahmoud Matloub PP: 150-151.

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legislative verses, metaphysical prophecies, and its great holistic view of the universe, life and man were revealed.⁽⁴¹⁾

12- Dr. / Bint Al-Shati: Aisha Abdul Rahman and the scientific interpretation:

Dr. Bint Al-Shati added a new point of view, which is the fear that it will leak into the minds that if we do not understand the Qur'an in a modern way, it will not convince us, and we will not accept it if we understand it, as the Messenger and his companions understood it. She also fears that truth may be confused with falsehood, and knowledge with imposture while she reminds us of what happened in the past, of insertion of Israelite in the interpretation of the holy Qur'an.

She gives the example of what Dr. Mustafa Mahmoud made of interpreting the Qur'an with texts from the Torah and the vision of John the theologian, all this under an attempt to modernly understand the Qur'an.⁽⁴²⁾

(41) See: Investigations in the Sciences of the Qur'an, Dr. Subhi Al-Saleh, p. : 321.

(42) See: the miracle and miracles in the Holy Quran, d. Saad al-Din al-Sayyid al-
alih, p. : 169, citing the Qur'an and human issues, Beirut in 1975, pp: 279-299.

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