



BALTIC JOURNAL OF LAW & POLITICS

A Journal of Vytautas Magnus University
VOLUME 16, NUMBER 3 (2023)
ISSN 2029-0454



Cite: Baltic Journal of Law & Politics 16:3 (2023): 2630-2651
DOI: 10.2478/bjlp-2023-00000195

Brief Reading of the Experimental Scientific Interpretation of the Holy Quran (An inductive study of those who reject it)

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Received: December 17, 2022; reviews: 2; accepted: January 21, 2023

Abstract

This research takes care of clarifying the aspects of the scientific miracles of the Holy Quran. This is done by identifying the method of scientific interpretation of the Quran and its advantages over the rest of the other interpretive approaches, as a brief inductive study to present the opinions of those who support it, those who say it, and those who reject it, so that we can then know the extent of the ability of this interpretive approach based on scientific data and experiments, to reveal the purposes. And the scientific indications of the blessed verses, and then compare them with what is established in the considered Quranic and narrative texts.

Keywords

scientific interpretation, experiment, scientific miracle, induction, supporters and opponents of it.

Introduction

Scientific interpretation is one of the contemporary interpretive approaches, which are in harmony with the data of recent scientific experiments and discoveries. Especially since the Holy Quran has dealt with many scientific topics related to the secrets of the vast universe and all its natural and astronomical components, and all other possible assets, which prompted some commentators to take the data of recent scientific experiments and discoveries, and then apply them to the

references and allusions to them mentioned in the Holy Quran, unlike Some of them believe that such an interpretation of the Holy Quran is not correct. For the lack of stability of these theories, and for discovering the error of many of them; As a result of the development of the means of empirical knowledge and means of laboratory detection, then it cannot be relied upon absolutely; Because such a thing leads to questioning the Holy Quran, and in contrast to these two teams there is another team that tries to combine the two teams, which goes to detail between what is definitely fixed, and what is fixed and not definitive, the first can be relied upon in interpretation, and the other cannot Reliance on it, as these and other opinions and sayings and their evidence and applications on the various manifestations of the universe, will inform us of what we will present in the investigations and demands of this research, which came under the title (a brief reading in the experimental scientific interpretation of the Holy Quran), as an inductive study of those who believe in it and those who reject it.

The first topic: the conceptual framework of the topic

It has several requirements:

The first requirement is the methodology, linguistically and terminologically

The method in the language is the path or the clear path¹: Al-Jawhari said: (The path: The clear path, as well as the method and the methodology. And the methodology of the path, that is, it became clear and clear path)², The path was used in the sense of Sharia, as explained by the owner of the linguistic distinctions: (The method: the clear path, then it was borrowed for the path in religion, just as the Sharia was borrowed for it. And the law is in the sense of the path)³.

As for a term; It has been known as the path that leads to revealing truths according to a set of rules that dominate the course of the human mind. The Arabic language is a translation of the European term Method in English, Methodè in French, Methode in German, and other alternatives in other European languages, "all of which ultimately go back to the Greek word Μέθοδος, which is a word used by Plato in the sense of research, consideration, or knowledge, as we find it also with Aristotle Often in the sense of "research", and the original derivational meaning of it indicates the path or the approach that leads to the desired purpose through the difficulties and obstacles⁴.

Accordingly, it is a specific means that lead to specific goals, or it is a set of regular rules that lead to knowledge of the truth, and they differ according to different sciences.

1 -Al-Zubaidi, Mortada, The Crown of the Bride, vol. 3, p. 504

2 -Al-Jawhary, Ismail bin Hammad, Al-Sahih, Part 1, p. 346.

3 -Al-Askari, Abu Hilal, Linguistic Differences, p. 298

4 -See: Badawi, d. Abdul Rahman, Scientific Research Methods, Publications Agency, Kuwait, third edition

As for the interpretation approach, it is that approach that takes advantage of the means and sources of interpretation, through which it reaches to know the meaning of the verse and what is intended by it, and then obtains personalized results. The interpreter in the interpretation of the verses of the Holy Quran to clarify their true meaning¹.

The second requirement: the interpretation in language and terminology

Interpretation is language; In the sense of clarification², or in the sense of "disclosure, unveiling³, and it was stated in Mufradat al-Raghib al-Isfahani that the interpretation is taken from the travel, or the interpretation, to inform the interpretation to show the mental meaning, and as for the travel to inform and show the eyes to the eyes, the woman revealed her face, meaning she showed it and revealed it⁴, and the interpretation on the weight of activation, which benefits exaggeration, so it is an exaggeration in eliciting and clarifying the intended meaning, as in revealing and discovering, the latter means an increase in revealing based on the fact that the increase in buildings indicates an increase in meanings. As for idiomatically, it means removing vagueness and ambiguity from the problematic word and stating the intended meaning of the verse⁵, and it was said that it is a statement of the purposes of the verses and the disclosure of their meanings and implications⁶, and it was said that it is the statement of the intended use of the verses, and the statement of the serious meaning on the basis of grammar and rational principles in the dialogues⁷, among its definitions is the statement of the apparent meanings of the Holy Qur'an, due to their clear indication of the intended meaning, in contrast to interpretation, whether real or metaphorical. The science of interpretation is known as the science by which the Book of God, revealed to the Noble Prophet (P), is understood by explaining its meanings and extracting its rulings and rulings⁸. Science is a language in the sense of understanding and knowledge, and realization is one of the ways of knowledge, and it is more specific than knowledge⁹, Ignorance is the opposite of knowledge¹⁰.

1- See: Al-Ridai, Muhammad Ali, Lessons in Interpretational Methods and Attitudes of the Qur'an, p. 18; Al-Mobeidi, Muhammad Faker, Rules of Interpretation among the Shiites and Sunnis, p. 17; Ramadan, d. Ali, The Method of Interpretation of Sheikh Al-Balaghy, (Research), Islamic Cases Magazine, Issue 2, S 1416 AH - 1995, p. 149.

2- See: Ibn Manzoor, Muhammad bin Makram, Lisan al-Arab, vol. 6, pg. 361, Al-Fayrouzabadi, Muhammad bin Yaqoub, Al-Qamos Al-Muheet, Part 2, p. 110.

3 -See: Al-Farahidi, Al-Khalil bin Ahmed, Al-Ain, vol. 7, p. 247; The letter Seen, the correct trio, the section of Seen, Ra'a, and Fa'a, Article (Explanation) And Al-Azhari, Tahdheeb Al-Lugha, vol. 12, p. 283. The doors of Al-Sein and Al-Ra'a, and Ibn Faris, Amd, Lexicon of Standards of Language, Part 4, p. 504. Book of Fa'a, chapter Fa'a and Seen and what makes them triangular, article (Explanation)

4 -Al-Raghib Al-Isfahani, Al-Hussein bin Muhammad, Mufradat Gharib Al-Qur'an, p. 412.

5 -See: al-Tabarsi, al-Fadl ibn al-Hasan, Majma' al-Bayan fi Tafsir al-Qur'an, vol. 1, p. 13.

6 -See: Tabatabaei, Muhammad Hussain, Al-Mizan fi Interpretation of the Qur'an, Part 1, pg. 4.

7 - See: Al-Maarif Center for Compilation and Verification, Fundamentals of the Science of Interpretation, p.

8- Al-Zarkashi, Badr Al-Din Muhammad bin Abdullah, Al-Burhan in the Sciences of the Qur'an, Part 1, p. 13

9 -See: Al-Askari, Abu Hilal, Al-Hassan bin Abdullah, Linguistic Differences, p. 31.

10 -Al-Farahidi, Al-Khalil bin Ahmed, Al-Ain, vol. 3, p. 390; Al-Gohary, Ismail bin Hammad, Al-Sihah, Part 4, 1663

As for a term; It is the belief that conforms to reality in exchange for ignorance in both its simple and compound parts¹, or it is a group of real issues that revolve around a special axis², Some defined him as a light that God casts into the heart of whomever He wills of the righteous³, It is defined in wisdom as the image of the thing that occurs in the human mind⁴, Or it is a set of propositions that can be proven through sense and experience, meaning that it is the scientific method followed in thinking in terms of observation, hypothesis, experiment, and formulation⁵, As it was said when following the positive philosophical school; The issue is not scientific unless it can be proven by sense and experience.

Accordingly, what we mean by science in the methodology of scientific interpretation is the last meaning. As for philosophical science and theology, they are outside the scope of research. Because the interpreters often look at these sciences.

The fourth requirement: What is meant by the method of scientific interpretation

It has several definitions:

1. What Allama Tabatabaei mentioned in his interpretation, that the way in researching it: "It is more appropriate to call it application rather than interpretation, so the difference is between the researcher saying about the meaning of a verse of the verses, what does the Qur'an say? Or he says: What should we interpret the verse on?⁶, perhaps what is intended is a special section of scientific interpretation, which is scientific theories and hypotheses, which did not reach the limit of definitiveness and their application to the Quran, which leads to interpretation by the forbidden opinion, as it will come later that it has benefited in the interpretation of some verses from the discoveries of science in various places.
2. What Dr. Muhammad Hussein Al-Dhahabi mentioned: He said: "The interpretation that governs scientific conventions in the expressions of the Quran and strives to extract various sciences and philosophical opinions⁷.
3. What Dr. Abdel-Majid Abdel-Muhtasib mentioned; As he said: "The interpretation that its companions envisage subjecting the Qur'an's expressions to scientific theories and conventions, and exerting the utmost effort in extracting various issues of science and philosophical opinions from them⁸.
4. What Dr. Salah Al-Khalidi mentioned; As he said about it: Interpretation of the verses in a scientific way according to the rules of modern science, and

1 -Al-Jurjani, Ali bin Muhammad, Definitions, p. 155

2 -Al-Manawi, Muhammad Abdel-Raouf, Al-Tawqif on the missions of definitions, Al-Manawi, p. 246. Al-Sneeki, Elegant Borders, p. 66.

3 - See: Al-Naqwi, Hamed, Khalasat Abaqat Al-Anwar, vol. 1, p. 114.

4 -See: Al-Taftazani, Saad Al-Din, Makhassir Al-Maani, p. 120.

5 -See: Definition of science and scientific research, website link: (<http://un.uobasrah.edu.iq>)

6 -Al-Tabatabai, Muhammad Hussain, Al-Mizan fi Interpretation of the Qur'an, Part 1, p. 6

7 -Al-Dhahabi, Muhammad Hussain, Interpretation and Interpreters, Al-Dhahabi, Part 2, p. 417.

8 -See: Al-Muhtaseb, Dr. Abdul Majeed, Directions of Interpretation in the Current Era, p. 247.

an explanation of the scientific implications of the verses according to the decisions and analyzes of modern science¹, He also said, "Looking at the verses with scientific contents from the scientific angle, and interpreting them scientifically, by using science, knowledge, and recent discoveries to expand their meaning and estimate their meaning."²

5. What Amin Al-Khouli mentioned; As he said about it: the interpretation that governs the scientific conventions in the phrase of the Quran, and strives to extract the various sciences and philosophical opinions from them³.
6. What Dr. Muhammad Lutfi Al-Sabbagh mentioned; As he said: Arbitration of science terminology in understanding the verse, and the link between the verses and the discoveries of experimental, astronomical and philosophical sciences⁴. It is a definition quoted from Al-Khouli with a simple disposition in the phrase.
7. What Dr. Abdullah Al-Ahdal mentioned; As he said about it: the interpretation of the cosmic verses mentioned in the Qur'an in the light of the data of modern science⁵.

The second topic: the reasons that led to the emergence of scientific interpretation

Scholars of interpretation mentioned that there are several reasons for the emergence of scientific interpretation, which helped in its emergence and spread. We mention them in several demands:

The first requirement: Emphasis on reflection and contemplation

This is what was mentioned in some of the Quranic verses in urging thinking and contemplation. This is in the verses of souls and prospects,⁶ the word of God (Indeed, in the creation of the heavens and the earth, and the alternation of night and day, there are signs for people who reason)⁷, the word of God (Indeed, in the creation of the heavens and the earth, and the alternation of night and day, there are signs for those with understanding)⁸.

The second requirement: the contemporary suspicions need to be answered

Recently, many suspicions and problems have spread, especially in our present time. This is due to the spread of the phenomenon of atheism, and its

1 -See: Al-Khalidi, d. Salah, Introducing scholars to the approaches of commentators, p.: 566.

2 -See: Al-Khalidi, Dr. Salah, Al-Bayan in the Miracle of the Qur'an, p. 267.

3 -See: Al-Khouli, Amin, the interpretation of the parameters of his life and his approach today, p. 19

4 -See: Al-Sabbagh, Muhammad Lutfi, Glimpses of Qur'anic Sciences, p. 203

5 -See: Al-Ahdal, Abdullah, The Scientific Interpretation of the Qur'an by Abdullah Al-Ahdal, p. 15.

6 -Al-Hassani, Nazir, Explanatory Methods and Attitudes, p. 155.

7 -Al-Baqara: 164.

8 -Al Imran: 190.

position against the monotheistic religions, claiming that religion opposes science, and what happened in the West in terms of the decline in the role of the Church in public life; Because of the collision of her beliefs with the results of experimental scientific research, this led to the feeling of Muslims, especially some scholars, that it is obligatory to defend the Quran and prove that it does not contradict science¹.

The third requirement: the comprehensiveness and generality of the Quran for all things

The Holy Quran, as the eternal book of Islam, was not revealed by God Almighty to a specific generation to end with its end, but He revealed it to everyone, who was contemporary, and to those who come after that, and it is the right of every generation to understand from the Quran what its scientific research reaches in text or deduction².

The fourth requirement: matching the scientific discoveries and laws of the Holy Quran

The conformity of laws, theories and scientific discoveries to the Quran is one of its miraculous forms, which prompted Muslims to search in this direction³.

The fifth requirement: freedom of dialogue and calling for it

The door of scientific dialogue between religion and science has been opened, and this is what inspires the life of religion, as some believe that there is no way to revive this religion except through dialogue in the language of the era in which we are, provided that the dialogue is fruitful and beneficial, otherwise the dialogue turns into a sterile debate, which is useless. From it, and because the aim of it is to get acquainted with some of the secrets of the Quran and to know God Almighty in the horizons of His Perspective Book and His Written Book⁴.

The third topic: the emergence of scientific interpretation and its stages of development

The scientific interpretation approach has gone through several roles⁵, namely:

The first stage: It starts from the second century and ends with the fifth century AH

In it, Greek antiquities began to be translated into Arabic, and some Muslim scholars sought to apply some verses of the Qur'an to the Ptolemaic body, such as

1 -Rezaei, Muhammad Ali, Lessons in Interpretive Approaches and Attitudes, p. 155.

2 - Abu Hajar, Ahmed Omar, The Scientific Interpretation of the Qur'an in Al-Mizan, pp. 97-98

3- The same source, pg. 98.

4- Al-Khidr, Osama Ali, Encyclopedia of the Qur'an and the Universe, p. 812

5- See: Rezaei, Muhammad Ali, Lessons in Interpretive Approaches and Attitudes, pp. 153-154

Ibn Sina¹, in addition to the presence of some scientific references in the hadiths of Ahl al-Bayt (P) in the interpretation of the verses of the Quran, such as the number of easts and wests in the word of God (I swear not by the Lord of the easts and the wests that we are able)², but such an explanation is part of the narrative interpretation, and not of the scientific explanation idiomatically.

The second stage: starts from the sixth-century AH

This is what some scholars believe, because all sciences are present in the Quran, and scientific interpretation is an attempt to extract them from it, and the pioneer in this direction is Abu Hamid al-Ghazali³.

The third stage: starts from the eighteenth century onwards

In it, the scientific interpretation reached the climax of its development following the advancement of science in the West, translating books from their foreign languages into Arabic, and printing and publishing them in many fields, such as physics, chemistry, medicine, and... The beginning was in this stage, as it originated in Europe, when the contradiction between science represented by the rapid discoveries in the natural sciences and others, and religion represented by the Church and its teachings; This led to the withdrawal of the Bible from the arena, leaving room for atheistic ideas to take their way in society, and the reason for this was the attraction of Muslim youth to Western culture, and the reaction was that Muslim scholars defended the Quran to prove:

1. There is no contradiction between science and religion.
2. To prove that these discoveries are the greatest proof of the miracles of the Quran.

I wrote many interpretations that used the sciences to understand the Qur'an, and some of them were excessive in that, so they fell into interpretations and interpretation with the opinion that was forbidden from it, and this affected the feelings of Muslims, so they took a negative attitude towards this style of interpretation, and considered it a form of interpretation by opinion. Which prompted some Muslim scholars, especially in (Egypt and the Levant) to take a fair position, and differentiate between the correct scientific interpretation and false uses. for different goals when others.

The fourth topic: pioneers of scientific interpretation in Islamic history

The majority of interpretations in the first centuries of the era of the Islamic message was interpretation by trace, and this was what most interpretations were

1 -See: Al-Saduq, Muhammad bin Ali, Ma'ani Al-Akhbar, p. 221

2 -Al-Ma'arj: 40.

3 -See: Rezaei, Muhammad Ali, Lessons in Interpretive Approaches and Attitudes, pp. 153-154.

upon. To avoid being accused of interpreting the opinion that is forbidden. This pattern continued until the end of the fourth century AH, and at the end of the fourth century, scholars felt a strong need for scientific and analytical interpretation, adding to it what was narrated on the authority of the Prophet (P) and the imams (P)¹, and the following is a brief statement on that:

The first requirement: the first pioneers of scientific interpretation and their classification

The first to open this door among the Shiites - according to what was said - and interpreted in this way, Al-Sharif Al-Radi (357 AH - 406 AH) author of the book (Facts of Interpretation) in twenty parts, then his brother came after him: Al-Sharif Al-Murtada in his book (Al-Amali) known as (Al-Durar wa al-Gharar), until the role reached his student, Sheikh al-Tusi, the author of the interpretation of (Al-Tibyan), and then this approach became widespread in all eras, and to our present era², Among those who also wrote about it were Khawaja Abdullah Al-Ansari in his book "Kashf Al-Asrar Wa'dat Al-Abrar", Abu Hamid Al-Ghazali in his book "Revival of Religious Sciences" and "Jawahir Al-Quran", Al-Fakhr Al-Razi in his Tafsir "The Great Interpretation" known as the Keys to the Unseen, and Al-Zarkashi (The Proof). In the Sciences of the Quran), and Al-Suyuti in (Itqan in the Sciences of the Quran)³.

The second requirement: the late pioneers of scientific interpretation and their works

Among the later scientific interpretations were Sheikh Tantawi in his book (Al-Jawahir fi Tafsir al-Quran al-Kareem), and Muhammad Abduh, but he did not leave a complete interpretation⁴, as well as what was stated in the book (Artistic Imagery in the Holy Quran) by Sayyid Qutb⁵.

The fifth topic: empirical data and their impact on scientific interpretation

The first requirement: scientific and explanatory opinions in the experimental data

The first matter: supporters of the method of scientific interpretation and its evidence

First: his supporters

There is a group of scholars who supported the method of scientific interpretation⁶, including:

1 -See: Subhani, Jaafar, Concepts of the Qur'an, vol. 10, p. 382

2 -See: Sobhani, Jaafar, letters and articles, p. 82.

3- See: same source.

4 - As he did not complete what was stated in his book, the interpretation and the interpreters.

5 -It only dealt with the aesthetics of artistic photography in the Holy Qur'an, and its significance.

Among them:

1. President Sheikh Hussein Abu Ali, Ibn Sina (730 AH - 428 AH)¹.
2. Abu Hamid Muhammad bin Muhammad Al-Ghazali (d.: 505 AH): I believe that there are many sciences in the Qur'an, as mentioned in his book (Revival of Religious Sciences), and it has been reported from some of them that the Quran contains 77,200 sciences².
3. Fakhr al-Din Muhammad ibn Omar al-Razi (606 AH): He applied some scientific issues to the Quran³, so he inferred the stillness of the earth with the verse: (Who made the earth a bed for you)⁴.
4. Ibn Abi al-Fadl al-Mursi (570-655 AH)⁵.
5. Badr al-Din al-Zarkashi (d. 764 AH)⁶.
6. Jalal al-Din Abd al-Rahman al-Suyuti (d. 911 AH)⁷.
7. Allama Muhammad Baqir al-Majlisi (d. 1111 AH)⁸.
8. Mulla Sadra Muhammad bin Ibrahim Al-Shirazi (d. 1050 AH)⁹.
9. Al-Sayyid Abd al-Rahman al-Kawakibi (d. 1320 AH), who inferred the separation of the moon from the earth by verse (41) of Surat Al-Ra'd¹⁰ (), which is the Almighty's saying: {Do they not see that We are coming to the earth, diminishing it from its extremities, and God is the judge There is no commentator of his judgment and he is quick to calculate }, And the first verse of Surat Al-Qamar, which is the Almighty's saying: {The Hour has drawn near, and the moon has been cleft asunder}.
10. Sheikh Al-Tantawi (d.: 1862 AD) in his interpretation (Al-Jawahir fi Tafsir Al-Quran Al-Kareem), and he exaggerated the benefit of the sciences; He said: "In the Quran (750) verses from the verses of science" ¹¹, and he extracted many sciences from the Quran, such as the science of preparing spirits, or hypnosis, based on verses: (67-74) from Surat Al-Baqara.

Second: their evidence

Among the evidence that he inferred for this is the following

The first evidence: the use of sciences in interpreting the Quran leads to a better understanding of its verses.

For example: talking about alcohol in the Quran - that it has harmful and beneficial effects - the Almighty said: {Say: "There is great sin in them and benefits

1 -See: Ibn Sina, Hussein, The Letters of Ibn Sina, pp. 124-125

2 -See: Al-Ghazali, Abu Hamid Muhammad bin Muhammad, Revival of Religious Sciences, Part 1, p. 289

3 -See: Al-Razi, Fakhr al-Din Muhammad ibn Omar, The Great Interpretation (Mafatih al-Ghayb), part 2, p. 94.

4 -Al-Baqara: 22

5 -See: Abu Hajar, Ahmed Omar, The Scientific Interpretation of the Qur'an, p. 159.

6 -See: Al-Zarkashi, Badr Al-Din, Al-Burhan in the Sciences of the Qur'an, Part 2, p. 181.

7 -See: Al-Suyuti, Jalal Al-Din Abd Al-Rahman, Al-Itqan fi Ulum Al-Qur'an, Part 2, pp. 271-282.

8 -See: Al-Majlisi, Muhammad Baqer, Bihar Al-Anwar, vol. 57, p. 5.

9 -See: Al-Shirazi, Mulla Sadra Muhammad bin Ibrahim, Interpretation of the Noble Qur'an, Part 2, pp. 289-293

10 -See: al-Kawakibi, Abd al-Rahman, Nature of Despotism and the Struggle of Enslavement, pp. 43-46.

11 -See: Al-Tantawi, Al-Jawahir fi Tafsir Al-Qur'an, Part 1, p. 84.

for people.” Modern medical discoveries clarify the concept of the verse, and what is meant by the benefits and harms in it. It even constitutes understanding some of the verses without referring to the sciences. We need to understand and interpret verse (5) of Surat Al-Hajj: “We created you from dust, then from a sperm-drop, then from a clot, then from an embryo...” To know the stages of human creation, just as we need to understand (Linguistics) to understand the words of the Quran¹.

The second evidence: his contribution to proving the miraculousness of the Quran

The Noble Quran clarified some scientific issues 14 centuries ago, as they were not known at that time, and humans are unable to come up with such issues, then their validity was demonstrated by experimental sciences after the passage of several centuries. This proves the miracle of the Quran, and that it is the word of God Almighty. Not human words.

Some verses were inferred about the scientific miracles of the Quran, such as the force of gravity, the movement of the sun, wind pollination of plants, and the philosophy of prohibiting wine².

The aforementioned two evidences are among the strongest evidences to prove the necessity of scientific interpretation, while not dispensing with the rest of the approaches.

The third evidence: It leads to the turnout of non-Muslims to the Quran

The existence of the Quranic verses that speak of the creation of the universe and its secrets, prompted the turnout of non-Muslims to learn about the Holy Quran and what it says in it, especially young people when scientific discoveries proved the validity of the signs mentioned in the Quran. And the violation of the two covenants for many of the scientific demands, and this was mentioned in his book (The Torah, the Bible, the Quran, and Modern Science)³. This evidence can be considered as an extract from the two evidences (1 and 2).

Fourth Evidence: Some consider that it is not possible to rely on narrations in interpretation

And it came as a result of its mixing with Israeli women, with the abundance of lies and fabrication, and the invalidity of the Aristotelian rational approach was proven, as evidenced by the progress of experimental sciences in the West and the opposition in many of them to the aforementioned approach, so there was nothing left but the scientific interpretation⁴.

1 - See: Al-Ridai, Muhammad Ali, Lessons in Interpretational Methods and Attitudes of the Qur'an, p. 67

2 -Consider: the writer of the investigation of scientific miracles; Quoting: Al-Reza'i, Muhammad, Lessons in Interpretive Approaches and Attitudes, p. 168.

3 -See: Al-Rezaei, Muhammad, Lessons in Interpretive Approaches and Attitudes, p. 168.

4 -See: Tabatabaei, Muhammad Hussein, Al-Mizan fi Interpretation of the Qur'an, part 1, p. 7.

The fifth evidence: a general claim and the comprehensiveness of the Quran for all sciences and knowledge

Some have claimed that the Quran includes all sciences, such as geometry, natural sciences, and physics, and they have cited several Quranic evidences to prove their claim, including the Almighty's saying: {And We sent down to you the Book explaining everything}¹, denoting its appearance, but it is discussed in it: A - When the Quran is related to guiding people, it clarifies everything, but within the limits of what is related to guidance.

B - We necessarily know that not all sciences are found in the Qur'an, such as mathematical equations and others. Therefore, some denied this appearance, which illusions the existence of all sciences².

The second matter: Those who oppose the method of scientific interpretation and their evidence

First: Those who oppose it

There is a group of scholars and researchers who rejected this method of interpretation, among them we mention:

1. The Andalusian Maliki jurist al-Shatibi (d. 790 AH) in his book (Al-Muwafaqat)³.
2. Sheikh Mahmoud Shaltut (1893-1964 AD)⁴.
3. Doctor Al-Dhahabi ⁵.
4. Amin Al-Khouli ⁶.
5. Muhammad Abd al-Azim al-Zarqani, author of (The Sources of Irfan in the Sciences of the Qur'an)⁷.
6. Muhammad Azza Darwazah ⁸.

Al-Shatibi said: Many people overstepped the bounds in claiming the Qur'an, adding to it every science that was mentioned to the earlier and later ones from the natural sciences and teachings – i.e. mathematics and geometry – and logic and the science of letters, and all that the examiners considered of these arts... and this is not true⁹, Then he inferred that, saying: "None of the righteous predecessors claimed this claim, and that the Qur'an came to explain the provisions of the Hereafter and what is related to it." ¹⁰.

1 -Alnahla: 89.

2 -Al-Rezaei, Muhammad Ali, Lessons in Interpretive Approaches and Attitudes, p. 169

3 -See: Al-Dhahabi, Hussein, Interpretation and Interpreters, Part 2, pg.

4 -See: Abu Hajar, Ahmed Omar, Scientific Interpretation in Al-Mizan, pp. 299-302.

5 -See: Al-Dhahabi, Hussein, Interpretation and Interpreters Part 2, pp. 491-494.

6 -See: Abu Hajar, Ahmed Omar, Scientific Interpretation in Al-Mizan, p. 297.

7 -See: Al-Zarqani, Muhammad Abd al-Azim, Sources of Irfan in the Sciences of the Qur'an

8 -See: Abu Hajar, Ahmed Omar, Scientific Interpretation in Al-Mizan, p. 297.

9 -See: Al-Shatibi, Ibrahim bin Musa, Al-Muwafaqat fi Usul al-Fiqh, Part 2, pp. 79-80.

10 -See: the same source, pg. 70.

And he rejected the evidence of those who advocate scientific interpretation, who used as evidence the verses that are like His saying: {And We revealed to you the Book explaining everything}¹, and the Almighty says: {Or we neglected something in the Book}², He said: "These verses are related to the state of assignment and worship, and what is meant by the book in the second verse is the Preserved Tablet"³.

It was said that the rejecters did not add anything to what Al-Shatibi said, but rather repeated his evidence in another way.

Second: their evidence

The first evidence: The companions and followers did not refer to that

If the Quran contained all the sciences, we would have found a reference to it by the Companions and Taabieen in the first edition of the importance of that, and the situation is that there is no such thing.

But it can be discussed:

This is suitable to respond to those who say that all sciences exist in it, and with the absence of all of them, it does not preclude the possibility of using sciences in understanding the verses and interpreting the Quran, in addition to the scientific references are clear in the Quran⁴.

The second evidence: the specialization of the Qur'an with devotional matters

The Quran was not revealed to clarify issues of science, but rather it is concerned with rulings and matters of devotion. What is meant by the Almighty's saying: "A clarification of everything"⁵, It is the devotional matters, and as for His saying: {We have not neglected anything in the Book}⁶, what is meant by it is Al-Lawh Al-Mahfooz (The Preserved Tablet)⁷.

The third evidence: scientific interpretation leads to interpretation by opinion

This interpretation leads in some sources to fall into the (interpretation by opinion) which is forbidden, for two reasons⁸:

The first reason: the lack of sufficient specialization for the people who deal with scientific interpretation, and the lack of availability of interpreter tapes among them.

1 -Alnahla: 89.

2 -Al-An'am: 38

3 -See: Al-Dhahabi, Hussein, Interpretation and Interpreters, Part 2, p. 429.

4 -See: the same source, part 2, p. 488.

5 -Alnahla: 89.

6 -Al-An'am: 38

7 - See: Al-Shatibi, Ibrahim bin Musa, Al-Muwafaqat fi Usul al-Fiqh, Part 2, p. 69.

8 -See: Abu Hajar, Ahmed Omar, Scientific Interpretation in Al-Mizan, p. 228.

The second reason: Some of them may seek, using the verses of the Qur'an, to promote their theories and ideas that may be deviant.

But it might be discussed

This statement may be partially true if the special controls are not observed, just as this prohibition is not limited to scientific interpretation, but rather includes all interpretive approaches if the controls are not observed, as they fall into the interpretation of opinion¹.

The third requirement: those who say in detail and their evidence

First: those who say in detail about it

There are a number of them who accepted a special section of the scientific explanation, under certain conditions, and rejected the rest of the sections, and among them:

1. Sayyid Qutb (1906-1966 AD), the author of an interpretation (In Shades of the Quran). He rejected the example of applying the theory of evolution to the verse: "And indeed, we created man from a progeny of clay"², and he accepted the application of the example of the Almighty's saying: "And He created everything and then ordained it according to measure"³ as everything in existence is created in a precise measure and proportion⁴.

2. Sheikh Al-Azhar Muhammad Mustafa Al-Maraghi (1881-1945 AD).

He has two different positions on scientific interpretation:

He said: "We should not drag the verse to the sciences in order to explain it, nor the sciences to the verse, but if the apparent meaning of the verse agrees with an established scientific fact, then we interpret it with it"⁵.

The scientific explanation was used several times, as he interpreted the (intentional) in the verse: {He created the heavens without intentions so that you can see them}⁶ by the power of gravity⁷.

1. Ahmed Omar Abu Hajar, the author of the book (Scientific Interpretation in the Quran), which is his doctoral dissertation, in which he cited the evidence of both sides and chose the opinion in detail. Regarding the scientific interpretation, they are completely right, if this interpretation is based on conjecture and delusion, or arbitrariness in interpretation, but if it is based on the frank saying, based on the firm certainty of science, then there is nothing to prevent benefiting from the light of knowledge in clarifying the

1 -See: the same source, pg. 228.

2- Almuminuna: 12

3 -Alfirqan:2.

4 -See: Qutb, Syed, In the Shadows of the Qur'an, Part 1, p. 260.

5- See: Al-Dhahabi, Muhammad Hussein, Interpretation and Interpreters, Part 2, p. 530.

6 -Luqman: 10

7 -Abu Hajar, Ahmed Omar, Scientific Interpretation in Al-Mizan, p. 231.

facts of the Quran¹, And he said on another site: "We go to the middle school, in which there is neither excess nor negligence. Because as long as the Quran is the word of God, and the universe is God's creation, then the verses of the Quran must be in harmony with the facts of science².

2. Allama Tabatabaei (Quds) (d. 1402 AH)

Al-Tabatabaei said: "The talk is that what was mentioned on the paths of the predecessors of the interpreters (that this is an application and not an interpretation) is mentioned specifically according to their method of interpretation"³.

On the other hand, Allamah Tabatabaei himself benefited from the results of empirical sciences in interpreting some verses, such as:

1. The Almighty's saying: "And We made from water every living thing"⁴, He said: "The connection of life with water has been made clear by modern scientific research"⁵.
2. The Almighty's saying: "And the sky We built it with hands, and we are expanding it"⁶, He said: "It is possible that (expansive) are those who are more extensive in spending: that is, the most of them, so what is meant is the expansion of the creation of the sky, as mathematical research, tends to today⁷.
3. Sheikh Nasser Makarem Al-Shirazi, the author of (Tafsir Al-Amthal)⁸.
4. Sheikh Muhammad Hadi Knowledge⁹.

He dealt with the conditions of the interpreter that one of the conditions for interpreting the Quran in the realistic sense is access to scientific opinions, as it has a great role in opening the human mind and obtaining a living understanding of the Quran¹⁰.

Second: Evidence for those who say in detail

This opinion exists among the Shiite and Sunni interpreters, especially the later ones, considering the existence of parts of it that are valid and considered, and others that are incorrect and not considered¹¹.

These are the types of details:

1. Detailing between the application and others,

It can be attributed to Sayyid Muhammad Husayn al-Tabataba'i, Sheikh al-Subhani, and Sheikh Misbah al-Yazdi. They separated between the application in the sense of choosing the verses that agree with the opinion of the interpreter, and the interpretation of the opposing verses, which leads to interpretation by opinion,

1-The same source, p. 113.

2 -Abu Hajar, Ahmed Omar, Scientific Interpretation in Al-Mizan, p. 118

3 -Al-Tabatabaei, Muhammad Hussain, Al-Mizan fi Interpretation of the Qur'an, Al-Muqaddimah, Part 1, pp. 7-8.

4 -Alianbia'i: 30.

5 -See: Tabatabaei, Muhammad Hussein, Al-Mizan fi Tafsir Al-Qur'an, vol. 14, pg. 279.

6 -Al-Dhariyat: 47.

7 -Tabatabaei, Muhammad Hussein, Al-Mizan fi Interpretation of the Qur'an, vol. 18, p. 382.

8 -See: Makarem Al-Shirazi, Nasser Muhammad, Al-Amthal in the Interpretation of the Book of God the Manzil, Part 1, p. 131.

9 -See: Knowledge, Muhammad Hadi, Al-Tamheed, Part 6, p. 31.

10 -Al-Subhani, Jaafar, The correct interpretation of the verses of the Qur'an, p. 315.

11 - See: Al-Ridai, Muhammad Ali, Lessons in Methods and Interpretation of the Qur'an, p. 177.

and this is rejected, and between whether the apparent meaning of the verses agrees with definitive scientific matters, so there is no problem with it¹.

2. Detailing the use of definitive and non-deterministic sciences.

And that is by taking advantage of definitive sciences, whether they agree with the apparent meaning of the verse, and in the event that they are not obscene, such as unstable theories that can change over time, so they must be avoided in the interpretation of the noble verses. Because it leads to people questioning the Holy Quran, and among those who went to this opinion is Sheikh Nasser Makarem Al-Shirazi in Tafsir Al-Amthal, and in the book (The Quran and the Others), where he mentioned that the issue contains many different opinions, some of whom went too far in scientific opinions in the Quran, thinking that they are providing a service to the Qur'an, at a time when the application of unstable theories has great resemblance that does not serve either the Quran or science².

3. Detailing the probability and deterministic ratio

It was mentioned in the case of attributing the results of science to the Quran in a definitive manner, then it is rejected. Because the empirical sciences do not inherit definitiveness in the most specific sense that corresponds to reality, but inherit (subjective definitiveness), because the Quran - the divine revelation - in the eyes of the believers is free from every error and suspicion, so what is mentioned in the scientific interpretation is an interpretation by opinion. As for the possibility of attributing these matters to the Quran, there is nothing wrong with it³.

4. Detailing the interpretation of theories on the Quran and the use of science in understanding the Quran.

The first is rejected and the second is accepted. Sayyid Qutb mentioned that, considering that it is not possible to attribute scientific issues to absolute Quranic truths. Because it is subject to change, it is possible to benefit from scientific theories and facts in order to understand the meanings of the Quran⁴.

5. Detailing between excessive and non-excessive interpretation.

It was mentioned for the justifications for accepting what is accepted from the scientific interpretation that the Quranic meanings were not limited to what the ancients said, and we have learned not to be limited to the following:

1. The miracles of the Quran do not end, as the hadiths said, and this is only because the meanings increase with the expansion of the interpretation⁵.
2. On the authority of Ibn Abbas: "If I had lost a camel's headband, I would have found it in the Book of God Almighty"⁶.
3. On the authority of Ibn Masoud: "All knowledge was revealed in this Quran and everything was explained to us in it, but our knowledge falls short of what was explained to us in the Quran"⁷.

1 -See: Tabatabaei, Muhammad Hussein, Al-Mizan fi Interpretation of the Qur'an, part 1, p. 7.

2 -See: Al-Ridai, Muhammad Ali, Lessons in Methods and Interpretation of the Qur'an, p. 178.

3 -See: the same source, pg. 178

4 See: Qutb, Sayyid, In the Shadows of the Qur'an, Part 1, p. 260.

5 -See: Al-Ridai, Muhammad Ali, Lessons in Methods and Interpretation of the Qur'an, p. 178

6 -Al-Suyuti, Jalal al-Din Abd al-Rahman, Itqan fi Ulum al-Qur'an, part 2, p. 332

7 -Al-Shawkani, Fath Al-Qadeer, Part 3, p. 189

4. The Commander of the Faithful asked God: Do you have anything from revelation except what is in the Book of God? He said: "No, by the One who split the seed and healed the soul, I do not know except an understanding that God gives to a man in the Quran¹.
5. On the authority of Ibn Masoud: "Whoever wants the knowledge of the first and the last, let him revolt the Quran"².
And on the authority of some scholars: "For every verse there are sixty thousand understandings, and what remains is more."³
And he said: The decisive evidence and the well-established scientific truth that are in conflict with each other is something that does not exist⁴.

The sixth topic: the manifestation of universal issues in the Quranic evidence

It has several requirements:

The first requirement: global issues

There are several issues mentioned in the Holy Qur'an that are related to the universe, including:

First: the birth of the universe

They said that the universe was born in the first stages of nebulous matter⁵, and they inferred this from the Almighty's saying: {Then He turned to the sky while it was smoke}⁶; They said that the verse refers to the nebulous substance from which all units of the universe were formed⁷.

And as for the Almighty's saying: "He created the heavens without pillars that you see" ⁸, and the Almighty's saying: "God who raised the heavens without pillars that you see"⁹, it was said that these verses refer to the stage of the creation of the universe (before the moment of the Big Bang)... and indicate that God created the universe according to invisible pillars {without pillars that you can see}¹⁰, which is a reference to [Planck length], which is the extension or length that It is characterized by particles, a moment of dominance of the quantum gravity force and superstring physics¹¹.

1 -Al-Bukhari, Sahih Al-Bukhari, part 4, p. 30.

2 -Thalabi, Tafsir al Thalabi, vol. 1, p. 123.

3 -Al-Zarkashi, Badr Al-Din, Al-Burhan in the Sciences of the Qur'an, Part 2, p. 154

4 - Mustafa, Abd al-Ghafoor Mahmoud, the interpretation and the interpreters in his new dress, p. 781

5 - See: Al-Ridai, Muhammad Ali, Lessons in Methods and Interpretation of the Qur'an, p. 178

6 -Fusilat: 11.

7 -See: Al-Khidr, Osama Ali, Encyclopedia of Scientific Miracles in the Qur'an, p. 806

8 -Luqman: 10.

9 -Alraedu: 2.

10 -Alraedu: 2.

11 - See: Al-Khidr, Osama Ali, Encyclopedia of Scientific Miracles in the Qur'an, p. 798.

Second: the seven heavens

The Most High said: {And he will carry the throne of your Lord above them on that day eight}¹, Ibn Sina explained the throne as the ninth sphere, and the angels as the eight spheres (the moon, the sun, Venus, Mercury, Mars, Jupiter, and Saturn), and the eighth is the air of the fixed sphere². Al-Majlisi mentioned in Bihar al-Anwar that they said: What is proven in the sciences of the stars that there are nine celestial spheres, is not in opposition to the Quran, because the heavens are seven and the eighth and ninth sphere is the Throne and the Throne³ "as if the speech is about combining the honorable verse above and what was mentioned repeatedly in the Quran That the heavens are seven.

Third: The Expansion of the Universe

And he evidenced it by the Almighty's saying: {And the sky We built it with hands, and we are expanding it}⁴.

Astronomical research and observations have proven that the universe is in a state of expansion, and that galaxies are moving away from each other according to a specific mathematical relationship. There have been several experiments and signs that prove this, such as: the phenomenon of the optical spectrum shifting towards the red color (which is the longest light wave), which means that the galaxies are diverging from us, and that the universe is in a state of expansion and expansion, as the distance of the galaxy increases the length of the light wave.

Hubble discovered: "The galaxies are moving away from us at a speed directly proportional to their distance from us." Hubble's law can be written in the following mathematical form:

Galaxies moving away velocity = Hubble constant x distance

Hubble constant = 15 km/sec per million light years⁵.

Fourth: The Fate of The Universe

The Almighty says: {On the day when we will fold the sky like a record of the books, as We originated the first creation, we will restore it}⁶, There are three engineering models of the universe, and one of them must be approved and proven by scientists to envision the future universe, and the models are⁷:

The first model: (the flat universe), which is governed by Euclidean geometry (where the sum of the angles of a triangle is 180 degrees, and that parallel lines do not converge. However, scientists ruled out this possibility, because they found it wrong to assume the Euclidean (flat) universe by analogy with the

1 -Alhaqatu: 17

2 -See: Ibn Sina, The Letters of Ibn Sina, p. 124

3 -See: Al-Majlisi, Muhammad Baqer, Bihar Al-Anwar, vol. 57, p. 5

4 -Al-Dhariyat: 47.

5 -See: Wikipedia (the free online encyclopedia), Hubble's Law, link (ar.m.wikipedia.org).

6 - Alianbia'i: 104

7 -See: Al-Khidr, Osama Allen, Encyclopedia of Scientific Miracles in the Qur'an, pp. 810-811

flat Earth that is derived from its flatness. A small patch of it left them.

The second model: (the open universe), which is the universe controlled by hyperbolic geometry, and in this universe the sum of the angles of a triangle is less than 180 degrees, there are an infinite number of (parallel) lines, and the universe is in the form of (horse saddle).

The third model: (the spherical universe), is the universe that does not resemble the earth, in which (parallel lines eventually converge, and the sum of the angles of a triangle is greater than 180 degrees); because space arches back on itself, the spherical universe is finite and limitless. Astronomers say that the thing that will decide the matter in knowing the geometry of the universe and then predicting its fate is to compare the density of the universe with the critical density. If the density of the universe is less than the critical density, then the universe will continue to expand forever, and this means that the universe is open (the second model). But if the density of the universe is greater than the critical density, then the universe will suffer from collapse on itself and then the universe will be spherical and closed on itself (the third model). The discovery of dark matter in the universe, which constitutes about 90% of the mass (matter) of the universe, made scientists confirm that the density of the universe exceeds the critical density, and therefore the universe has a closed spherical shape. This means that (the Big Crunch) is the fate that awaits the universe¹.

This model, which astronomers put forward today as the final fate of the universe, was mentioned by the Noble Qur'an in the previous verse. This was indicated by Einstein in the theory of general relativity, according to the words of the astrophysicist (Stephen Hawking), when he stated: "Space-time began with a singularity, which is the moment of the big bang, and it turned into the big crunch"².

And there are many other applications, such as: flattening the earth in the Almighty's saying: "And the earth after that flattened it"³ (and sending fertilizing winds, and We sent fertilizing winds, so We sent down water from the sky) ⁴.. and light and light are three-fold darkness s and hernia.

The Final Result

Through all of the foregoing, it became clear that the opinions of scholars of interpretation are different in accepting the method of scientific interpretation based on taking the data of experience and scientific discoveries by means of modern scientific means, and not accepting it in an absolute way, and between saying the faction, which is based on the adoption of definitive scientific results and the permissibility of applying them to the Holy Quran And between not taking into account non-conclusive scientific results, and then not allowing them to be applied to the Holy Quran; Because this leads to the transmission of skepticism from the

1 -See: the same source, pp. 810-811

2 -See: Al-Khidr, Osama Allen, Encyclopedia of Scientific Miracles in the Qur'an, pp. 810-811

3 -Alnaazieati: 30.

4 -Alhujur: 22

scientific results to the Holy Quran, and then to questioning its source and credibility.

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