

Modern Science and the Hermeneutics of the “Scientific Interpretation” of the Qur’an

Dr. Mustafa Abu Sway
Al-Quds University

Introduction:

Allah (SWT) created humanity and, out of His mercy, He bestowed on humanity proper guidance throughout its history. The story of Adam (AS) in the Qur’an shows that he received instruction and revelation, before and after his time in the Garden. Humanity’s beginning was, therefore, an informed one. The instructions that Adam (AS) received were to equip him with the knowledge necessary to relate to his environment and to warn him against satanic temptations:

“And He taught Adam the names of all things...” Qur’an, 2: 31

“Then We said: “O Adam! Verily this is an enemy to thee and thy wife: so let him not get you both out of the Garden, so that thou art landed in misery.” Qur’an, 20:117

Despite all warnings, Adam (AS) gave in to Satan’s evil whispering. Nevertheless, Allah SWT chose him for his grace: “He turned to him, and gave him guidance.” Qur’an, 20:122

When Adam (AS) was dismissed from the Garden along with his spouse, after Satan deceived both of them, he received revelation, therefore becoming the first prophet:

“Then received Adam from his Lord [certain] Words and his Lord forgave him; for He is Oft-Forgiving, Most Merciful.” Qur’an, 2: 37

The ‘Words’ in this context were meant to teach Adam about the possibility of repentance and how to repent, and as a result Allah SWT forgave him. The essence of divine revelation did not change since the time of Adam (AS). It was, and still is a call

for Tawhid or belief in the absolute oneness of Allah SWT. Along with it is a call to serve and worship none but Him, and to modify one's behavior accordingly. All this is included in the meaning of Islam, the religion of submission to the will of Allah SWT. The Qur'an mentioned the core of the message that was delivered by several prophets to their respective peoples. All of them repeated the same call for Tawhid. To reflect their messages, the Qur'an used, in numerous verses and contexts, the exact wording:

...He said: "O my people! Worship Allah! Ye have no other god but Him..." Qur'an, 11:50¹

Therefore, the purpose of revelation is to guide human beings and lead them to their Creator. Revelation aims at forming God-conscious women and men. The references in the Qur'an to natural phenomena are not meant for themselves, but rather to point in the direction of Allah SWT. These references do not change the basic message of the Qur'an as a book of guidance. There is a certain element of spirituality that is associated with studying the universe in all of its dimensions:

Behold! In the creation of the heavens and earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the benefit of humanity; in the rain which Allah sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the changes of the wind, and the clouds which they trail like their slaves between the sky and the earth; **(here) indeed are Signs for a people that are wise.** Qur'an, 2:164

There is no doubt in my mind that the Qur'an is first and foremost a Book of Guidance. I counted more than three hundred references in the Qur'an to guidance [*huda*], using different grammatical forms. Some of these are directly associated with the Qur'an:

This is the Book; in it is guidance sure, without doubt, to those who are God-conscious. (2:2)

...and We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims. (16:89)

Verily this Qur'an does guide to that which is most right...(17:9)

It is rather obvious that the Qur'an is organically related to guidance. Yet, what is the meaning of guidance here? And what relation does it have to science?

In order to understand the message of the Qur'an, there is a need to consider it as a whole. The Qur'an invites humanity to see for itself and to have contemplation regarding natural phenomena:

Do they not look at the camels, how they are created [*khuliqat*]? (88:17)

[Other translations have "made" instead of "created", with the commentary reflecting on the physiology of the camel. This is different from the connotations of "created". Every translation is an interpretation. Hence, is the emphasis that it is a translation of the meaning of the Qur'an, and not the Qur'an itself in English or any language other than Arabic. See translation of the King Fahd Complex of the meaning of the Qur'an, which is based on Yusuf Ali's translation]

And [do they not look] at the sky, how it is raised high? (88:18)
And the mountains, how they are erected? ["fixed firm"] (88:19)
And the Earth, how it is spread out? (88:20)

Also the Qur'an is critical of those who do not ponder upon the universe, and do not benefit spiritually from that:

Do they see nothing in the kingdom of the heavens and the earth and all that Allah has created? (Do they not see) that their term is nigh drawing to an end? In what Message after this will they then believe? (7:185)

Moreover, the Qur'an asks humanity to take practical measures in order to understand our origins:

Say: "Travel through the earth and see how Allah did originate creation; so will Allah produce a later creation [I prefer to translate *yunshi' al-nash'ah al-akhirah* as "recreate the last generation" as opposed to "originate"]: for Allah has power over all things. (29:20)

Though I restricted myself to these selections from three different chapters or Suras, it is clear that the realm of scientific activity is outside the Qur'an. This of course, does not deny or contradict the references in the Qur'an to the universe and natural phenomena. The basic concept here is the principle of non-contradiction between science and revelation. Both, the open book of the universe and the revealed Book come from the same source and they should reflect the same message. If not, it is either not science or not revelation, or the wrong interpretation of either one or both. Nevertheless, the Qur'an motivates humanity to study the universe. Humanity is also invited to go beyond the seen world and to make a spiritual link between natural phenomena and the ultimate reality:

Behold! In the creation of the heavens and the earth, and the alternation of Night and Day, -there are Signs for those of understanding, Those who remember Allah [while they are] standing, sitting, and lying down on their sides, and contemplate the creation of the heavens and the earth, [with the saying]: "Our Lord! Not for naught hast Thou created [all] this! Glory to Thee! Give us salvation from the Chastisement of the Fire. (3:190-191)

To understand the development of the "scientific interpretation" of the Qur'an, there is a need to trace it back to the concept of the inimitability [*i`jaz*] of the Qur'an. This in turn is related to the history of the prophets and the support that was rendered to them.

It should be mentioned that the messengers who came before Prophet Muhammad [SAAS] were supported by physical miracles such as Noah's Ark and the flood, splitting the sea at the hand of Moses and quickening the dead at the hand of Jesus, all by leave of Allah SWT. Indeed, Muslims believe in these miracles solely on

the authority of the Qur'an. These miracles were temporary in nature and they were meant to support the various prophets, serving as proofs that these prophets were genuine ones.

The prophethood of Muhammad [SAAS] was different compared to the messengers and prophets who preceded him; the revelation that was sent to him is the final message to humanity. Therefore, the support or rather the proof in this case could not be temporal, it had to be eternal. The Qur'an is humanity's Book until the Day of Judgment. Al-Suyuti (d. 911 AH) realized in *Al-Itqan fi 'Ulum Al-Qur'an*, the relationship between the eternity of the Shari'ah and the eternity of the intellectual miracle [*al-mu`jizah al-`aqliyyah*]. He added that the miracle of the Qur'an, compared to the extinct miracles of the other prophets, continues until the Day of Judgment [*wa mu`jizat Al-Qur'an Al-Karim baqiyatun ila yawm al-Qiyamah*].²

The noun used to describe temporal and eternal support is miracle or *mu`jizah*. While the work of Muslim scholars in the past was almost restricted to show the miraculous linguistic structure and literary style of the Qur'an, contemporary scholars included the "scientific miracles" of the Qur'an. The latter forms a corpus of literature that attempts to show that the Qur'an has scientific knowledge that corresponds to the latest discoveries in scientific fields such as in astronomy, biology and physics. The premise is based on the idea that the Qur'an is miraculous because of scientific knowledge that could not have been known fourteen centuries ago.

The impact of modern scientific discoveries on the exegesis of the Qur'an began with Muhammad `Abduh and can be seen in the *Tafseer Al-Manar*, which is primarily written by his student Muhammad Rashid Rida. Yet, the phenomenon that we call "scientific interpretation" of the Qur'an [*Al-Tafseer Al-Ilmi*] is a more recent

one. The aim of this branch of the exegesis of the Qur'an is to show the scientific miracles.

The concept of a miracle:

It should be noted that the much celebrated word "*mu`jizah*" was neither mentioned in the Qur'an, nor in the Sunnah. It was used towards the end of the second century AH.³ The Qur'an uses instead of it words such as *ayah*, *bayyinah*, *burhan*, and *sultan*:

They swear their strongest oaths by Allah, that if a (special) Sign [*ayah*] came to them, by it they would believe. Say: "Certainly (all) Signs are in the power of Allah: but what will make you (Muslims) realize that (even) if (special) Signs came, they will not believe?" Qur'an, 6:109

To the Thamud people (we sent) Salih, one of their own brethren: he said: "O my people! Worship Allah; ye have no other god but Him. Now hath come unto you a clear (sign) from your Lord! This she-camel of Allah is a Sign [*bayyinah*] unto you... Qur'an, 7: 73

Thrust thy hand into thy bosom, and it will come forth white without stain (or harm), and draw thy hand close to thy side (to guard) against fear. Those are the two credentials [*burhanan*] from thy Lord to Pharaoh and his chiefs: for truly they are a people rebellious and wicked." Qur'an, 28: 32

...They said: "Ah! Ye are no more than human, like ourselves! Ye wish to turn us away from what our fathers used to worship; then bring us some clear authority [*sultan*]." Qur'an, 14: 11

Mustafa Muslim points to the fact that the term "*ayah*" is also used for "verse" in the Qur'an. Therefore, "*mu`jizah*" was chosen in order to avoid terminology with more than one meaning.⁴

A miracle is defined as something that goes beyond the laws that Allah SWT has placed in the universe, and is not subjected to causality. It cannot be attained by personal effort and, regardless of its time and nature, is a gift from God.⁵

***I'jaz Al-Qur'an* in Medieval Writings:**

It is well known that the Qur'an challenged the non-believers to come up with something similar to it, either totally or partially:

And if ye are in doubt as to what We have revealed from time to time to Our servant then produce a Sura like thereunto...
Qur'an, 2:23

Wasil Ibn `Ata' (d. 131 AH), the founder of the Mu'tazilite school of thought, stated that *i'jaz Al-Qur'an* is not something inherent in the Qur'an, rather it is the fact that Allah SWT prevents people from producing anything similar to the Qur'an. This was later known in Arabic as *al-sarfah*. Ibrahim Ibn Sayyar Al-Nazzam (d. 231 AH), one of the leaders of the Mu'tazilites in Al-Basrah, adopted the position of Wasil. Nazzam's student, Al-Jahiz (d. 255 AH), refuted systematically the position of his teacher in favor of an inherent notion of *i'jaz Al-Qur'an*. He discussed this topic in *Al-Hayawan*, *Al-Bayan wal-Tabyin* and in *Nazm Al-Qur'an*. The latter book, though it was dedicated to the topic, was lost and it is only known from cross-references. Three other scholars wrote books with the same name [i.e. *Nazm Al-Qur'an*]: Abu Bakr `Abdullah Ibn Abu Dawud Al-Sijistani (d. 316 AH), Abu Zayd Al-Balkhi Ahmad Ibn Suleiman (d. 322 AH) and Abu Bakr Ahmad Ibn `Ali who is known as Ibn Al-Akhshid Al-Mu'tazili (d. 326).⁶

One of the most remarkable scholars was Abu Muhammad `Abdullah Ibn Muslim Ibn Qutaybah Al-Daynuri (d. 276 AH), who was considered the leading literary authority amongst the Sunnites or Ahl Al-Sunnah wal-Jama`ah, wrote *Ta'wil Mushkil Al-Qur'an*. One of the statements that he used to describe the Qur'an was that "it would never run out of extra-ordinary things" [i.e. *la tanqadi `aja'ibuh*]. In

addition, we find scholars such as Ibn Jarir Al-Tabari (d. 310 AH), and Abu `Abdullah Muhammad Ibn Yazid Al-Wasiti (d. 306 AH) wrote about the subject.⁷

Mu`tazilite scholars continued to write about the *i`jaz* in the Qur'an. Abu Al-Hassan `Ali Ibn `Issa Al-Rummani (d. 384 AH) wrote *Al-Nukat fi I`jaz Al-Qur'an*. Judge `Abduljabbar (d. 415 AH) dedicated volume sixteen of Al-Mughni to the notion of *i`jaz*. Jarallah Mahmoud Ibn `Umar Al-Zamakhshari (d. 538) wrote Al-Kashshaf, one of the most important interpretations of the Qur'an. He described the Qur'an, in the introduction to his book, as the "key to the religious and worldly benefits."⁸

Amongst the Sunnite scholars who wrote on the subject are: Abu Sulayman Hamad Ibn Muhammad Ibn Ibrahim Al-Khattabi (d. 388 AH). He wrote *Bayan I`jaz Al-Qur'an*. Al-Baqillani (d. 403 AH), wrote *I`jaz Al-Qur'an*. And Abd Al-Qahir Al-Jurjani (d. 471 AH) wrote *Dala'il Al-I`jaz*.⁹ Al-Ghazzali was amongst those who thought that the Qur'an included "science", as the term is used in the exact sciences. He mentioned in *Jawahir Al-Qur'an* several sciences such as medicine, astronomy, physiology and anatomy amongst others. He asserted that there were other sciences that he did not enumerate, and that the Qur'an potentially includes different kinds of science that did not come to existence yet.¹⁰ In addition, Al-Suyuti concluded in the *Al-Itqan* that the Qur'an includes all the sciences because Allah SWT said in the Qur'an:

...Nothing have We omitted from the Book [i.e. the Qur'an]...Qur'an, 6: 38

Al-Shatibi (d. 790 AH) rejected the excessive inclusion of all the sciences in the Qur'an. While he accepted that the Qur'an includes indirect references to the

sciences that the Arabs knew, such as astronomy, he rejected the inclusion of all the sciences, including every natural science and math. He said in the *Muwafaqat*:

“The good Salaf [i.e. early Muslims] knew the Qur’an, its sciences and what it contains better [than us]. In that which has reached us, none of them said anything like this [i.e. inclusion of science]”¹¹

The criticism that one might have regarding Al-Shatibi’s position is that he reached the right conclusion through wrong premises. He stated that the “blessed Shari`ah is illiterate (*ummiyyah*) because its people are so [i.e. illiterate]...” and therefore it was in their interest that the Qur’an did not include the sciences.¹²

When we consider the writings of both the Mu`tazilites and the rest of the Sunnites regarding *I`jaz Al-Qur’an*, during “medieval” times, we find that the nature of *i`jaz* remained practically confined to the literary style and linguistic structure until modern times. One might cite Mustafa Sadiq Al-Rafi`i (d. 1356 AH) as an example; he reflected the same approach in *I`jaz Al-Qur’an wal-Balagha Al-Nabawiyyah*, only six decades ago.¹³

The Modern Scene:

One would be reluctant to specify a date when trends change in a society, but I do not think that it is an exaggeration to mark the beginning of “modernization” with the campaign of Napoleon Bonaparte on Egypt in 1798. It seems that there was a fascination with “Western” science as reflected by the scientists who accompanied the campaign or the machines that they brought with them.

Soon after the end of the campaign, rulers such as Muhammad Ali sent students to be educated in European institutions in order to master the western sciences. Muhammad Ali was not interested in science *per se*; he was interested in the possibility of improving the military through these sciences. For the last two centuries

the picture remained the same, no government in the Muslim world had the interest and the proper planning to reclaim a lost scientific glory. Rather than attaining science and maintaining its proper status within the Islamic worldview, it seems that the "scientific interpretation" provided a comforting cushion. The rest of the world can do science, and we, Muslims, can discover it anew in the Qur'an!

The colonial period led to some inferiority complex and the gap between the Islamic world and the western world remained practically intact. Failing to bridge the gap, some Muslims developed a kind of nostalgia about the contribution of the Islamic civilization to the sciences. It became a kind of escapism and a flight to the past, rather than an attempt to analyze the paradigm that existed at the time and how to revive the ethos that led to the production of science. There is a dire need to understand the role of the Qur'an and the Sunnah in advocating knowledge and in the preparation of the Muslim psyche in ways that paved the way for the rise of science in the golden ages of the Islamic civilization.

There is a positive and organic relationship between Islam and science within the Islamic worldview. Yet, this relationship would remain healthy if no transgression takes place. The Qur'an, as the word of Allah SWT is absolute. In terms of the meaning of the contents of the Qur'an, it is divided into two parts: *muhkam* and *mutashabih*. The first part is absolute and the second part allows metaphorical interpretation. Science on the other hand can also be divided into different areas; one of them could be treated as fact and the other as theory. The problem would arise when we consider Kuhn's Structure of Scientific Revolutions. "Fact" could be less than what it claims to be! What would happen then if within the "scientific interpretation" we adopt the less than fact data?

One of the first scholars to include science in modern Islamic literature was Muhammad `Abduh (d. 1323 AH). Reflecting the impact of modernity and the status of western science, he began interpreting the Qur'an using the exact sciences. `Abduh, for example, interpreted the “birds” in the story of the Companions of the Elephant (Qur'an, 105:3) as microbes.¹⁴ His interpretation formed a part of *Tafseer Al-Manar*, which was mostly written by Muhammad Rashid Rida.¹⁵ Nevertheless, Rida distanced himself from stuffing the books of interpretation of the Qur'an with scientific theories. He said, “The people have serious need for an interpretation whose primary concern focuses on the guidance of the Qur'an in accordance with the glorious verses that were revealed with its description. [And it should be in accordance] with the reason for its revelation, including warning, glad tiding, guidance and reform.”¹⁶

In 1933, Dr. Muhammad Abdullah Al-Darraz included three kinds of *I`jaz* in *Al-Naba' Al-`Azim*. Along with the literary and legislative *I`jaz*, he added the scientific one. Yet, apparently he did not focus on the scientific *I`jaz* the way it became spread in the Islamic world, especially in Arabic. Al-Darraz elaborated on the literary *I`jaz* because he believed that the challenge of the Qur'an was in this particular area.¹⁷

Tantawi Jawhari (d.1358 AH/1940 CE) wrote *Al-Jawahir fi Tafseer Al-Qur'an*, the earliest comprehensive “scientific” exegesis. He asked Allah SWT to enable him to interpret the Qur'an in a way that “includes all the sciences that were attained by humans”. The declared aim of this work is for Muslims “to understand the cosmic sciences”. He believed that “the Surahs of the Qur'an complement things that were exposed by modern science”.¹⁸ Jawhari's book was banned in Saudi Arabia.

Many reputed scholars criticized the “scientific” interpretation”. The list includes Mahmoud Shaltut, Amin Al-Khuli and Muhammad Mustafa Al-Maraghi.¹⁹

In a book that was published in 1997 on the sciences of the Qur'an, Fadl Hassan `Abbas, a prominent professor of Islamic studies at the Jordanian University, addressed the issue of the inimitability of the Qur'an (*I`jaz al-Qur'an*). He stated that the Qur'an is the book of all humanity and that it calls for sound belief and the best of ethics. At the same time it has a clear call that advocates science, reflection and thinking. Suffice it, `Abbas said, that the first revealed verses of the Qur'an said:

“Read! In the name of thy Lord and Cherisher, Who created –
Created the human being, out of a sticking clot:
Read! And thy Lord is Most Bountiful, -
He Who taught (the use of) the Pen,- ... (Qur'an, 96:1-4)

`Abbas cited many other verses that reflect the elevation of science and the scientists in the Qur'an. He said that despite all the advances in science, no contradiction took place between the Qur'an and scientific discoveries. The Qur'an has opened the door for science and paved the way for the establishment of a great civilization that was humanity's source of happiness for sometime. Yet, `Abbas exclaimed, does that mean that it is possible to have a scientific interpretation of the Qur'an? And is there such a thing as the *i`jaz `ilmi*?²⁰

`Abbas summarized the various positions that the Muslim scholars adopted in medieval and modern times. He concluded that the scientific interpretation is a necessity during our times, yet specialists should be prepared for this task. The scientific interpretation of the Qur'an should fulfill the following conditions:

1. It should conform to the linguistic meaning [of the verses].
2. It should not contradict the sound traditions of the Prophet (SAAS) or narrations that are judged to be on the same level [*ma lahu hukm al-marfu`*] of the tradition of the Prophet.
3. It should conform to the context and not to be inconsistent.
4. The scientific interpretation should avoid the news of the miracles.

5. The interpretation should take place according to proven scientific truths and not according to theories.²¹

Probably one of the most important things that `Abbas included in his discussion is a statement of Muhammad Sadeq `Arjoun who said: "In the view of the Qur'an, the search for facts, in the cosmos and on earth, is the task of the human being."²²

Moreover, not only books on the scientific interpretation and *I`jaz* were written. This trend reached the TV and subsequently the electronic media. It is available on line and one can buy CD's with the title *Al-I`jaz Al-`Ilmi*.

In addition, specialized societies and institutes were established for the purpose of studying the *Al-I`jaz Al-`Ilmi*. Mansour Muhammad Hassab-al-Nabiy was one of the founders of the Society for *Al-I`jaz Al-`Ilmi* of the Holy Qur'an, in Egypt, in 1988. He wrote the Encyclopedia of *Ma Farratna fi Al-Kitab min Shay'*, a name reflecting a phrase from a verse [There is not an animal (that lives) on earth, nor a being that flies on its wings, but (forms part of) communities like you. **Nothing have We omitted from the Book**, and they (all) shall be gathered to their Lord in the end]. Most importantly, it reflects a specific understanding of the scientific content of the Qur'an.

It is worthwhile quoting Ibn Kathir's (d. 774 AH) interpretation of "Nothing have We omitted from the Qur'an". He said that "Allah has knowledge of all and will not forget anyone providing sustenance and care to all [beings], whether they live on land or sea."²³ It is remarkable that this prominent late medieval scholar did not mention anything about the epistemic implications of this phrase, and that he chose instead to interpret it within its own Qur'anic context.

So much coverage of the “scientific interpretation” is available to the degree that many found it necessary to set parameters for this trend, because they realized that damage could take place if it continues as is. Mustafa Muslim was one of those who paid attention to the problem and he wanted those involved in this field to remember the following:

1. The Qur'an is a book of guidance:

[I have not created the Jinn and the human beings except to serve Me]

Al-Dhariyat: 56

Therefore, studies of the cosmic signs that are mentioned in the Qur'an should be done without losing sight of the aim of the Qur'an.

2. Neither Excess nor deficiency:

Studying the cosmic signs should not be abandoned all together. Yet, it should not burden the text of the Qur'an with more than it can bear. One should not search for details of the cosmos, the human being, animals or plants and then make the books of *tafseer* look as if they are specialized books in the respective sciences. (This means that the Qur'an is not a book of astronomy, physiology or zoology)

3. Flexibility of the Qur'anic literary style:

The verses of the Qur'an are open for interpretation. Whenever considering a verse for interpretation, then the etymological meanings and the metaphorical meanings should be consulted.

4. To quote scientific facts and to avoid theories *in toto*:

The inclusion of theories that might prove false in the future would have a backlash and would lead to mistrust of science and *tafseer*.

1. Not to restrict the meaning of a verse to one scientific fact as long as other possible meanings exist or might be discovered in the future.
2. There is no contradiction between Qur'anic and scientific facts.
3. One should follow the Qur'anic method in seeking knowledge.

Mustafa Muslim, who is apparently specialized in Tafseer, after setting these parameters, went into discussing issues that covered astronomy, geology, oceanography, dermatology, physiology, embryology ...etc!

To reflect the impact that one might have upon discovering contradiction in a text that, based on its title, celebrates science as found in the Qur'an. *The Qur'anic Astronomy: The Scientific Facts in the the Glorious Qur'an*, a book that draws heavily on astronomy, goes on to specify the hydrogen content of the sun. The author, Dr. Adnan Al-Sharif, who stated in the introduction that his book is a result of ten years of study, mentioned that the hydrogen content of the sun is 92.1% (page 76) and only after two pages, he stated that the sun has 75% hydrogen!²⁴

One does not need to be an astronomer to realize that these two figures cannot be reconciled. While the book must have very important and factual information, I found myself being overly critical of the text. In addition, the technical details that are included in the text do alienate the reader who is not specialized in the subject and who would not be able to verify the information easily.

To illustrate the difficulty that one faces when attempting to relate a verse from the Qur'an to known scientific facts, I would like to highlight the following experience. I coordinated a team entrusted by the Palestinian ministry of education to write the Islamic education textbook for the seventh grade. At one point we faced the problem of how to explain the word "*nutfah*" in a particular lesson. We have checked all possibilities and found that a well respected physician, Dr. Muhammad Ali Al-Bar,

who is also a consultant for *Majma` Al-Fiqh Al-Islami*, using neutral language, he presented three possibilities: sperm, ovum, and zygote. We had to leave the word "*nutfah*" as is, for it would not help students at all if we present them with a situation where they have to choose between the possibilities, something that we could not in all fairness do.

Endnotes:

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- ¹ See also 5:72, 5:117, 7:59, 7:65, 7:73, 7:85, 23:23, 29:16...
- ² Jalal Al-Din Al-Suyuti, *Al-Itqan fi 'Ulum Al-Qur'an* (Beirut: Dar Al-Ma'rifah, n.d.) p. 149.
- ³ Mustafa Muslim, *Mabahith fi I'jaz Al-Qur'an* (Damascus: Dar Al-Qalam, 1999) p. 17.
- ⁴ Muslim, pp. 17-18.
- ⁵ Al-Suyuti, p. 148.
- ⁶ Muslim, p. 47.
- ⁷ Muslim, pp. 47-48.
- ⁸ Muslim, pp. 53-54.
- ⁹ Muslim, pp. 69-95.
- ¹⁰ Al-Ghazzali, *Jawahir Al-Qur'an* (Damascus: Al-Markaz Al-'Arabi Lil-Kitab, n.d.) p.26.
- ¹¹ Muhammad Hussein Al-Dhahabi, *Al-Tafseer wal-Mufassirun*, 4th Edition (Cairo: Maktabat Wahbah, 1989) vol.2, p. 467.
- ¹² Al-Dhahabi, vol.2, p. 465.
- ¹³ Muslim, p. 101.
- ¹⁴ Al-Dhahabi, vol.2, p. 543.
- ¹⁵ 'Abduh's interpretation goes from the beginning of the Qur'an reaching Surah Al-Nisa' (chapter 4: 126), and Rida did the same and continued the interpretation until Surah Yusuf (Chapter 12: 101). Both of them interpreted some short chapters of the Qur'an which are located at the end. It is known that Rida used to publish 'Abduh's lectures on the exegesis of the Qur'an in the *Al-Manar* Journal. Al-Dhahabi stated that there is no difference between the two men except in very rare cases. (Al-Dhahabi, vol.2, p. 551)
- ¹⁶ Al-Dhahabi, p. 552.
- ¹⁷ Muslim, pp. 103-104.
- ¹⁸ Al-Dhahabi, vol.2, pp. 482-3.
- ¹⁹ Al-Dhahabi, vol.2, pp. 494-5.
- ²⁰ Fadl Hassan 'Abbas, *Itqan Al-Burhan fi 'Ulum Al-Qur'an* (Amman: Dar Al-Furqan, 1997) vol. I, pp. 122-124
- ²¹ 'Abbas, vol. I, pp. 125-126
- ²² 'Abbas, vol. I, p. 126
- ²³ Ibn Kathir, *Tafsir* (Beirut: Dar Al-Jil, 1988) vol. 2, p. 124.
- ²⁴ Adnan Al-Sharif, *Min 'Ilm Al-Falak Al-Qur'an: Al-Thawabit Al-'Ilmiyyah fi Al-Qur'an Al-Karim*, 4th edition (Beirut: Dar Al-'Ilm Lil-Malayin, 1999) pp. 76-8.