

Scientific approach in the interpretation of the Koran based on the Requirements of the time, relying on Mainstreaming.

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ABSTRACT: in the present article, scientific approach based on the Requirements of the time is mentioned, where modern interpretation based on various period is done. In terms of the historical events among the Muslims In format of five period of the descent, translation, interpretation, progression, interpretive studies, renaissance, contemporary, as well as damages and the challenges of this approach is considered. Then two scientific approach to research, that is, radical and extremist damage is studied. The result is that, in facing scientific approach, commentators and Quran studies have three positions: Extraction of all the sciences of the Qur'an, the correspondence sciences with the Qur'an; the implementation sciences for a better understanding of the Quran.

Keywords: Quran, Science, periodic interpretation, scientific approach, the requirements of the time.

INTRODUCTION

That¹ Qur'an directly or as some scholars' interpretation, speaks about the transient of proposition and scientific issues, we, certainly, are not doubt about it. So in the present article, it is worth considering the scientific approach based on the requirements of the time which is mentioned periodic interpretation, in terms of the history of events among the Muslims in five period of time that is, descent, translation, interpretation studies progress, Renaissance, contemporary, damage, And also the challenges of this approach is considered. Then two radical and extremist damages will be discussed based on interpretation of the scientific approach.

The necessity for a scientific approach

1-1 The necessity of scientific approach

About the necessity of scientific approach in periodic interpretation it is suffice to say that:

First, the Qur'an has invited to reflect on three books:

1- Qur'an: O (M / 24): And do not meditate on the Qur'an or the hearts of (their) lock (for) it is built? (Mohammad / 24)".

2- The Book of Nature "and the earth are signs for a people who have certainty (zareyat / 20)."

3- The book of the soul of man: and (also) in yourselves, then. The nature and the soul are the book of Genesis and the Quran is called canonization book(zareyat / 21).

The most important cause of the Quran invitation to reflect and meditate on these three books are: recognition of greatness, divinity and divine mercy.

These verses show that the Quran, the human existence are the manifestation of the grace and glory of God and God through his books.

By accepting this truth, in the broad sense of the word, accede of teachings and scientific propositions in the Quran is undeniable and it requires comprehensive survey.

Second proving the miracle of the Quran due to its leadership in scientific knowledge is subject to a scientific approach in interpretation of the Quran is closely related to periodic interpretation.

The root of "Miracle" is incapable or unable to negligence. The mission of the prophets is proved, based on the miracle which others cannot do it.

For example, man can never transform stick into a dragon, camel pulls out from the rock, heal the blind from birth, or vivify the dead. However, the claim of maintainers of scientific miracle are the Qur'an at the time of revelation, of secrets in natural, animal and human life have revealed. This shows that the last prophet who was untaught, only through God's eternal connection to science, the secrets revealed.

Regardless of the compatibility of this analysis with the scientific miracles, and miracles conceptual structure, it must be admitted that such an approach for Muslims and others are useful, since the ultimate goal of the Quran descending is to guide and educate people. In the first time, this aim is possible, which extraterrestrial realized the book and its revelation from God to be proven. On the other hand, today a scientific miracles of this from all aspects are more attractive and effective. Because the achievements of the technology age and communication of modern human mind have been besieged from all sides. In such an atmosphere when it announced a very old book is available for the people, which more than fifteen centuries ago pioneered mankind, revealing the many secrets, affect them.

Third, proof of the Qur'an as divine claim against the other scriptures, need to periodic interpretation of scientific approach. The study of scientific verses of the Quran and the result of the scientific miracle of the it need to comparative study of the Torah and the Bible. And the truth and divine nature of this book in comparison to the Bible is proved.

Some Western scientists believe that according to a further study carried out in the Bible, while appearing historical and aesthetic treasure, it has also proved to me that this book, like old books of contradictions, mistakes and errors is no exception. In this book, there are tall tales, legends and written works of man.

Boca regarding the importance of the Bible was quoted that the provision of basic writings manipulation based on oral traditions and texts while in transit to us, phrases are dark, incomprehensible, Inconsistent and far from the truth that sometimes it is contrary to reason or incompatible with the facts that have been proved with the advancement of knowledge, much less filled us with wonder today. Such considerations proof of participation of people in writing and then changed later texts.

However, the Orientalists have acknowledged the infallibility of the Koran in the field of science. Ratrd Vylant believes that scientific interpretation should be understood in the light of² the assumption that all of the modern findings of natural science in the Quran is predicted³ and a lot of evidence can be discovered in the Quran, such as the findings of the Copernican cosmology to electrical properties and chemical reactions to infectious agents are all pre-order in the Qur'an is approved.

Fourth, scientific approach enhances the confidence of Muslims. At the same time God holds obscene falsely substitute any person or nation. thanks to the Muslims of faith in accordance with Right, comprehensive and fits all the needs of⁴the social and global community, Community center and see them as superior to other nations and prevent them secretary of any action that will lead to contempt, and Prevented any significant official and giving the infidels over Muslims as illegitimate and against the Will of God is known. "Those who wait for you, and if you reach a victory from Allah, they say: " Whether [we] not with you?"And if a portion is for the unbelievers, they say:" Do [we]

1-See: Ali Nasiri, scientific approach to the Qur'an, requirements and challenges of the Qur'an and Science, No. 1, 1386 start, pp. 17-33.

2- . A. sajedi, interpretation and hermeneutics Bible school history (Translated with cash and adapting to Koran), Tehran: Islamic Culture and Thought Research Center, 1385 S, p. 298.

1-Maurice Bucaille, a comparison between the Torah, the Bible, the Qur'an and Science, the translation of Zabihullah, Secretary, Tehran, Islamic Culture Publications Office, the third: 1365 SB, p. 70 71.

2- . Ratrvd Vylant, new and contemporary interpretation of the Qur'an in the period, translated by Mohammad Javad Eskandarloo, review Hossein Alavi October, Orientalist scholars of the Quran Magazine, Issue 2, 1393 SB, p. 94. .

were not dominant on you, and you (the sum of) believers, we do not prevent? "So Allah on the Day of Resurrection, will judge between you and God was no way to (dominate) the disbelievers on the believers."

Despite this fact and despite the true supremacy away from false advantages and immoral to seven centuries of Muslim, But internal and external factors cause to the extent that today's economic, political and military sovereignty, belong to non-Muslims. However, from the seventh century onwards no one say Muslims' advances and this will be very bitter facts for many Muslims especially young people who find themselves faced with the dignity of Islam. These is bitter and perhaps may be frustrated or cutting of Islamic beliefs and the infatuation with the West and bring un-Islamic ideas; as this phenomenon more or less is evident among Islamic countries, including Iran. Scientific approach to the Qur'an, the extraction of verses in different fields of science and humanism, investigating and gaining their referents at consonance with science, implies from long ago, Islam and Qur'an were pioneered towards science and scientific achievements, and this can restore and make Muslim pride and self-confidence.

2-2- Historical development of scientific approach in interpretation

Muslim commentators and scientists have three different perspectives with regard to scientific interpretation of the Quran. Here, we mention the historical trend briefly:

1-2-2- Proponents of scientific approach

Some commentators of the Qur'an, philosophers, thinkers, and many experimental science experts are proponent of scientific interpretation and⁵ have used the experimental science in their interpretation of Quranic verses. Some of them are:⁶

Avicenna (370- 428 BC)

He interpreted the term "heaven" in verse "And the angels around it (heaven); and on that day beds (Jahandar and prudence are) your Lord eight (people) to carry above them." empyrean into the ninth sphere, the Board has interpreted Ptolemy and "angels" eight to eight spheres, the moon, the Sun, Venus, Mercury, Saturn, Jupiter, Mars, the sky is the constant interpretation.

Abu Hamid al-Ghazali (d. 505 AH)

In his book "Ehya al-Ulum" he says there is a lot of science in Koran and some scholars quoted in the Quran there is seventy-seven thousand two hundred science; Because there is for each word of science, and the science are four times, because each word and the frontend and backend is informed and the like.

Fakhr Razi (d. 606 AH)

In his "Great Commentary" his "Miftah Alghyb" in verse "(Same) who gave the earth a bed for you." Argues that: "The earth is stationary."

Ibn Abi Al-Fadl Almrasy (570- 655 BC)

He believes that the Koran is the first and last Sciences and tries to derive iatrology, debate, astronomy, geometry, algebra from the Koran. And bring verses for tailoring, carpentry, fishing, blacksmithing, agriculture and maritime.

Badr al-Din Zarkesh (d. 764 AH)

He is the author of "Al-Burhan fi Ulum al Koran" believed that all knowledge can be extracted from the Koran. For example, he says: (Jesus) said: I am indeed a servant of God. "Thirty-three words have been extracted and said thirty-three years.

Al-Suyuti (d. 911 AH)

1. See: scientific approach to the Quran, needs and challenges, pp. 17-33.

1- Ibn Sina. Nine letters and Altbyyat fi al-Hikmah, Cairo: Daralrb, second: 1326 AH, p. 128.

2- Abu Hamid al-Ghazali. Ulum Rehabilitation, vol. 1, Beirut: Dar Almrhf, 1402 AH, p. 289.

3- Miftah Alghyb, vol. 2, p. 336.

4- Ahmed Omar Abvhjr. Scientific Altfysr balance Llqran Hotel, Beirut: Dar Qtybh first: 1411 AH, p. 159.

He says the Quran contains all sciences, for example: Some verses and God Death of "When he excelled him (Umar) He comes not cause a delay; and Allah is aware of what you do." Uses the life of the Prophet was sixty-three years, as this verse at the beginning of chapter 63 of the Qur'an.

Allama Majlisi (d. 1111 AH)

He has numerous scientific interpretation Bihar al-Anwar book in verse ⁷ "It is who created for you all that is on earth, then turned to the sky, and they [are] seven heavens, and He knows⁸ everything".⁹ "Says: "(The noble verse) Copies interpretation (Sama) and¹⁰ seven of the heavens, does not any contradiction with nine heavens that have been proven in astronomy. Because the eighth and ninth heaven in religious language has been interpreted as seat and throne."

Seyed Abdalrhmn Kavakebi (d. 1320 AH)

In the book of "Tabay al Estbdad" and "Masar Al Estbad" he deal with on several occasions' correspondence of empirical science with the Koran. And to separate the month of land, according to cosmological theories revelations "and do not notice that we are coming into the earth around him while it can often be improved? God dictates, while no retardants cannot have him for judgment; and He is swift in reckoning (rad.41). "And: Hour (of Resurrection) is near, and the moon split!"Argues.

Sir Seyed Ahmad Khan e hendi (1817- 1898 AD)

He is one of the Indian scientists who founded scientific interpretation college in 'Aligarh'. He interpretate prayer, fasting and Zakat and Hajj on the basis of the of the physical and social benefits; he knew Even natural forces such as water, wind, cloud, Malik (Angel). And denied the possibility of miracles and the efficacy of prayer.

He also denied the possibility of miracle and prayer's effect, or miracles as a violation of the laws of nature, and said that God according to his promise, acts as a natural and is contrary to his promise natural event. The Word Malik (Angel) reflects the infinite God power, and therefore natural forces such as water, wind, cloud, knew King. Similarly, stripped and the existence of Satan is not outside of us, but also showing bad forces existing in the world. He sought to adapt the principles of Islam with findings of modern science. He believed that in the way of getting Western civilization, we have to reconsider in religious thought and religious ideas. He believed that Islam and science, in the final analysis, cannot disagree with each other and he even went a step further And stated that the truthfulness of Islam is in agreement with nature and the scientific laws and anything that lies in contradiction to this principle, certainly cannot be Islam.

Seyed Ahmed Khan's Attitude was absolutely like philosophers or religious intellectuals of the Age of Reason, of the eighteenth century Europe that often, believe in Dyyst that is the faith in the existence of God with the follower of wisdom and religion not reveal, In other words he is an intellectual originality and authenticity is normal

Doctor Eskandarani (thirteenth century AD)

The owner of the book "Kashf al-Asrar per Alnvranyh Alqranyh ma Balajram Ytlq Alsmavyh" and laminated and animals and Allenby Valjvahr Almdnyh" He is one of the pioneers of scientific interpretation in modern age. Which has been set in three sections: botany, zoology, astronomy and astrology. Late Allama Maerfat, considers this the most important book in this field. That the book is fine in this case and has cited the old and new views of scientists.

Tantawi (born 1862)

Author of "fi tafsir al-Jawahiri" his interpretation can be called the peak utilization of Quran. he has used on several occasions in various disciplines interpretation of the Quran, including science apparition of verses of Isaiah cattle extracted.

1-. Mohammad Zarkesh. Al-Burhan fi al Science, vol. 2, Beirut: Dar Almrhf, the first 1410 BC, p. 320.

2- . Alatqan fi al Science, vol. 2, p. 260.

1-Bihar al-Anwar, vol. 54, p. 5.

2-Rahman stars. Alastbdad temperaments and Msar Alastbad, Syria: Aleppo, 1957, pp. 43- 46.

3-Interpretation and new interpretations, pp. 59- 71; Ali Asghar Halabi. Movement of religious, contemporary Islam, Tehran: Behbahani, the first of the Page 143 146.

4-See: Interpretation and new interpretations, pp. 61-62.

In every subject, he has brought many of the new science in amidst the interpretation. Allama Maerefat write about the above book review: he extracts many of sciences from the Koran based on Camel account and it is not clear to come to truth, And many verses which is a kind of pains unfixed based on scientific theories (and imposed) and sometimes eliminates the Quran goal.

Proponents of modern interpretation of the scientific approach in Iran

In Iran, Ayatollah Taleghani in "Tafsir partovi az Qur'an" the, Ayatollah Makarem Shirazi in "Tafsir nemune", Mehdi Bazargan in "Rah e Tey Shode" The wind and rain in the Qur'an" and "holy in Islam", Mohammed Taqi Shariati' in "new interpretation", Shahid pak Nejad in the first university and¹¹ the last ¹² Prophet" "pursued this ideal. For example, Dr. paknejad¹³ deals with detailed¹⁴ discussion entitled "Islam and biology" that examines how the creation and early life Quantic- scientific- validity. At first, with mentioning of verse: "And it is Who created the heavens and the earth in six days and courses, and his beds (mounted and devising being) was on the water, to test you which of you is righteous, pious And if you say" In fact, after death, to be motivated. "Surely those who disbelieve say:" This is nothing but mere magic! " he describe three words in the time, the throne and Water. And he interpret "days" to "time".

Another example is Ayatollah Taleghani that in cases of "beam interpretation of the Qur'an" is used scientific issues, to explain the purpose and meaning of the Qur'an. In verse "By the earth and when it unfold" "by Using the literal meaning of "Tha", he says and pressed the sentence with the phrase "Mai" uncertainty and the particular verb, these facts clearly and also contribute:

- ✓ At the beginning, the earth secretary paced the floor their continuous and intensive disposal or creation of Thaha makes no sense.
- ✓ The force that has no name and token, used as "US" and it is sphere which separated from the main source and driven away. The force of the verb and the object explicitly "Thaha" and its implications for the creation, must be immediate power that emerged after the capture.
- ✓ Orb it requires such disposal on land, and it is driven into its rotation.

The land is located between two forces of attraction and repulsion, this cause orbital motion. The effects of separation and exclusion of land from the original object and going away from its strong attraction environment, and locating between two opposite pull, are its mass gradually extended and expanded, so that it is fixed and the balanced. It seems these materials, the content, means and clearly, the interpretation of this verse is not invoked and interpreted and unpretentious. In fact, the progress of science and research that will interpret these verses.

Finally, proponents of scientific approach can be divided into several categories which each have a specific purposes.

- 1- Some people want to have a better understanding of the Quran by science, and even have cleared terms and conditions of scientific interpretation and have tried to avoid extremes. Such as Dr. paknejad in the first book and the final prophet.
- 2- Some are seeking to have proof for Scientific Miracles of Quran. For example, in the general parity and plants parity claim to have a scientific miracle. An example of these people Mustafa Sadegh Rafee (AD 1938) in the book of miracles

"al-Qoran va al ¹⁵Balagha al nabaveyh"; However, his approach is more related to literary miracle of the Qur'an and looking at the scientific miracle as well. He believes that human inability to challenge its position, although their

1-Movement of religious, contemporary Islam, pp. 143, 146,

2- Interpretation and new interpretations, p. 59.

3- Logic interpretation of the Qur'an, vol. 2, p. 196.

4- Altfsyr and Almfsrvn (Llzhby), vol. 2, p. 497; Habibollah Ahmadi. Science research Quran, Qom: Fatima, fourth: 1381 Sun, Page 285.

5- Altfsyr Valmfsrvn per Svbh Alqshyb, vol. 2, pp. 443- 444.

1-See: Aljvahrly interpretation of the Qur'an, vol. 1, p. 84. 89.

2- Interpretation and interpreters, vol. 2, pp. 479-480.

3- See: Mohammad Ali Rezaei Isfahani. Research in the scientific miracle of the Qur'an, Rasht: holy book, the 4-third: 1381 SB, p. 17; Abdul Wahab anymore. Organon scripture, research on the Koran, mysticism and mystical interpretations, Rasht: holy book, the first was in 1383, Page 691.

decision, and then the continuation of serious disability in all ages, so far. Hence the inability of any period is sufficient to prove that the Quran is a miracle. He tried to prove in a special issue (the Quran and al-Ulum) Scientific Miracles of Quran. He says: "Some of the latter about the noble verse "(God) lifting (people) Ratings". It is said that number (Rafi) accounting Abjd, become three hundred and sixty years and it is night and day number. When we use Abjd account (Jamal) in the words of the Qur'an, we can wonder all ages, histories and mysteries them, we obtain and if this was not the aim of the book out many examples of old and new I brought. "

Is seeking to demonstrate the importance of science in Islam and the Muslims of the West have been damaged. Among these people is Tantawi. Ayatollah Mesbah Yazdi about Tantawi writes: "He thought for that aberration against Western culture dissuade the Muslims from the Quran Gems tried so many scientific problems with the Qur'anic verses adapt! Perhaps if he were asked whether the formula can be found in the Koran discovered the atomic bomb, was reluctant to say: Yes! "

3- Those who have tried various sciences of the Qur'an, including these: Ghazali, wow, Zarkesh, al-Tantawi. The main reason was that most of the people there all the science in the Quran. So In verses can be accurately and with specific methods and with the help of science, out of the verses says. As we mentioned earlier.

4- Those theories on suspicion of Quranic verses matched. An example of these people may be named Nawfal Abdul-Razzaq. His verse..... He it is who created you from a single person, and she was his wife. "Says: The purpose of single breath, the proton and the electron pair and the two elements that make up the atom. He considered this to be a scientific miracle of the Qur'an. It is clear that this interpretation of the verse is not compatible with the literal and technical meanings of the Qur'an and interpretation is typically impose. Is seeking to prove their ideology and they have tried to use the empirical sciences, the miracles of the prophets in the Quran to justify and deny. Some of these people may be resumed and Seyed Amir Ali Syed Ahmad Khan Hindi and Rashid Rida (1865- 1935 AD) in Al-Manar named.

Rashid Rida in verse 243 of Surah Baqarah, the death people to failure and loss of independence, and liven them to strengthen the independence and this has commented. The verse 260 of¹⁶ Surah Baqarah, four live chickens in the story of Abraham¹⁷, peace be upon him, to education and their familiarity is interpreted.

1-2-2- Opponents of a scientific approach.

Some of the Quran scholars have criticized the scientific interpretation and approach it not. Name some of them below.

Tabarsi and Zmkshry

Zmkshry the late Tabarsi and verse Write: The order of say everything in Quran, issues guidance and the religion and the elimination of legal problems in the area Of course, those two words are interpreted and cannot be said that they will continue Towards came third view, ie which have not been detailed. And if they speak not appear to be incompatible with Quranic verses appearances And even inheritance laws in the Qur'an laws and rules and orders of battle and the government and economy have been expressed Which is related to the world of people.

Shatby Abu Ishaq (d. 790 AH)

Maliki jurist religion Andalucia (Spain), in Almvafqat, denies the scientific interpretation and reject the arguments of those who maintain it. He believes the Arabic language, science, reading and abrogating and abrogated science and other sciences, all means are good in understanding the Holy Quran But it is not possible to count some science, "like astronomy" or the science of philosophy as Ibn Rushd in his book "al-maqāl season solicitorship al-Hikmah al-Sharia and I Scroll" believe that the main purpose of religion without philosophy is not understood - Contribute to the understanding of the Qur'an. She argued that the law is basically for people uneducated and illiterate has been revealed and Islamic Sharia law into Amy and it should not be some justification for its understanding with simplicity,

5-. Reza clean race. The first and last prophet University, vol. 1, Yazd Cultural Foundation Shahid clean race, without date, p. 104.

1-Mahmoud Taleghani. Radiation from the Qur'an, vol. 4, Tehran: Companies release, fourth: 1362 SB, p. 110.

1-See: M. Sadeghi winch. Miracle of Quran and al-Balagha Alnbvyh, Beirut: Dar al-Arab Book, seventh: 1393 BC.

2- Ibid, p 139.

3- Ibid. P. 108.

4- Of the Qur'an, vol. 1: 2, p. 227.

¹⁷ 1-Abdul Razzaq Nawfal. Quran and Hadith al-Alam, Beirut: Dar al-Arab Book, 197. The same.

2- Logic interpretation of the Qur'an, vol. 2, p. 198.

and philosophy. Thus, according to the law of the uneducated regulations, and procedures, according to Arab culture and the people from that time is revealed, of course, be based on the rules. One of those rules is that a lot of people outside of the Quran have raised claims about the Qur'an, And all the sciences that come to us from earlier scholars and the latter has been attributed to the Quran; Such as natural sciences, and geometry and mathematics and logic and science of letters and all other experts in any field of science and technology have provided. This way if the amount of what we have said, identifying the right thing not seen.

This statement is incorrect because Amy and his innate sense of religion and its teachings compatibility with clean nature of every human being is acceptable; But that did not mean the use of modern science is not acceptable because science can be used in order to flourish this nature. In other words, you cannot correct teachings of science With messages based on the nature of the Qur'an, is not incompatible.¹⁸

Dr. Zahabi

He is one of the professor at science Quran and Hadith at Al-Azhar, Egypt, and also owner of the famous book is *Altafsyr va Almofasrvn*. He opposed the scientific interpretation and says: I believe that Shatby is right because his reasons are strong and the answers he give to their opponents are strong.

Detailed view on a scientific approach.

Some commentators and scholars of Islam, a sort of scientific explanation with the terms accepted and rejected other kinds; le adopt in this case between distinguishing between three types of mining sciences of the Qur'an, Qur'an and forced recruitment of scientific theory in understanding the Quran.

Including those who have recommended way, are:

Sayyid Qutb (1906- 1933 AD)

Egyptian Islamic thinker who interpreted "thetafsir dar zalal". Seyyid Qotb in "tafsir dar zalal" rejects interpreting of the scientific interpretation and says: I wonder that ordinary people try to give things in the Quran, while they are not in the Quran, and the Quran what means does to impose on the Quran, details scientific medicine, chemistry, astronomy are derived from the Qur'an and as if thereby raise the status of the Quran. Then deal with two interpretations of the scientific verses of the Quran and a permissible and impermissible ones. For the type of unauthorized, evolution compliance with verse "And surely we have created man from the muds." And Quran cites that, this theory may be change; and for its permissible, cites for this type of verse "and created everything and has given it full size ". it gives example for anything, such as the shape of the earth and its distance from the sun, the moon, the sun and the moon, their quick movement and the proportions between them, the amount and exact proportions that cannot be accidental. This verse can be found in the concept, development and does not have problem.

MARAGHI (1881- 1945 AD)

Sheikh Al-Azhar is the great scholars of Egypt and Sudan. He is a person who has two different positions relative to the scientific interpretation. In his introduction to book "Islam and medicine" written by Abdul Aziz Ismail, he says: I would not say that the Holy Quran, all sciences in general and detailed are in it; but I say that includes general principles of everything that their knowledge are important for man are included in the Qur'an, and, it has opened the doors of science to the scientists, so that they could explain the details of the progress of¹⁹ time. Some people interpret the Qur'an,²⁰ which is not stable for-adjusted with- scientific theories and this is a major threat to the Quran...

3- Al-Manar, vol. 2, p. 458.

4- Ibid. Vol. 1, p. 55.

1- Assembly Bayan fi Tafsir al-Qur'an, vol. 6, p. 586; Mahmoud Zmkhshry. Projectors facts as Ghvamz Altnzyl, vol. 2, Beirut: Dar Book Arabi, the third: 1407 AH, p. 628.

2- See: Abu Ishaq Shatby. *Almvaftat per the principles of Ahkam*, vol. 2, Egypt: Dar Alfkr, 1341 AH, pp. 69-79.

3- The same.

4- Ibid., Vol. 2, p. 79.

5- . *Altafsyr and Almfsrvn*, vol. 2, pp. 491- 494.

1-Sayyid Qutb. *Sheds fi al-Qur'an*, vol. 1, Beirut-Cairo: Daralshrvq, seventeenth: 1412 AH, pp. 181-184.

2- Abdul Aziz Ismail Pasha. *Tibb al-Islam and Hadith*, Egypt: Alshrk Deutsch for mailing and Publishing House, 1959, p. 105.

because scientific theories that are not proved, it is not true render Qur'an to them. It is imperative that not to lead the interpretation of the verse in the Quran to science and vice versa is also correct. But if outward of verse is agreed with a proven scientific fact, we explain that verse to scientific truth.

Ahmed Omar Abuhajar

The author of "Altafsiyar al Elemi fi al Mizan". In this book, he mentioned the parties' arguments about scientific interpretation about proving and rejecting of scientific interpretation. Finally, he considers in detail the scientific interpretation and says: What human soul after the views of the parties, become sure are: those who have held scientific interpretation of the Qur'an, are right; Because this kind of interpretation, are based on suspicion in interpretation, but when it is based on scientific certainty, there is no obstacle to clarify scientific facts in the light of knowledge.

Allameh Tabatabai (M 1360 p)

He says about the scientific explanation: some Muslims as a result of drowning in the natural sciences, like those based on feeling and experience, a sense of authenticity to religion, willing to philosophers of Europe. And some to the authenticity action- not attach any value to perception, except to the extent that practical on-the tendency was treated; Therefore, they said that religious knowledge with the scientific method (sense of authenticity and materials), do not opposed to, interpretation and even resurrection with the material laws, implementation and said that the spirit is material. And prophecy, a special social genius under the law makers to create expedient and concluded that the traditions, because of their confusion, are not reliable. Interpreting the verses of the Koran, by method of intellectual – as used in the interpretations of the past, that is (intellectual approach to science burned), then the Koran must be interpreted with science. At the end it says: the objections to the interpretation of past scholars have interpreted, but implementation has also been leveled against them. Of course, Tabatabai in the interpretation of some verses of the Koran, gets help from science, and their results; in the verses like "We made every living thing of water". He believes that the purpose is that the water, the existence of every living being and full involvement in the discussion of new scientific, water is vital. These two kinds of facing in dealing with scientific approach, therefore, is that this approach has several different types: Extreme, negligence, tempering the using of the understanding of the Qur'an, all, not a single sentence; therefore, Allame is considered among adopt the scientific interpretation.²¹

Ayatollah Makarem Shirazi

The author of "Tafsir e Nemune" he is considered among who agreed with scientific interpretation but moderate, who have accepted the scientific interpretation and in the "Tafsir e Nemune", in several cases to prove the scientific miracles of the Quran, it has been used. He is opposed by some sort of scientific explanation and interpretation that invite observers to indulge in the scientific interpretation has Rashid Rida.

He says in the method described periodic interpretation: This is the work of those who have seen the vision of the Qur'an day and age. Radical intellectuals has adopted this method. "Tafsir Al-Manar" written accordingly, some parts of this book was written by Muhammad Abduh and some others by Muhammad Rashid Rida. They look very intellectually to the concepts of Quran. For example, when the concept of angels and demons around and say: "Do not think that Angel Vjn are independent creatures, but these are the laws of nature. For example, God put a spirit in plants that grows and grows. This is the same angel that nurtures plants. Yes dominant forces of nature angels, and demons are against it. "The invalidity of such theories is clear. The aim of these people are writing exegeses in academic circles, intellectuals embraced West is struck.

If you have seen them only approach to a modern interpretation of the scientific approach it with extreme look Rashid Rida and have cash. So his criticism with practical examples have done that in the process of interpretation is not incompatible because of their criticism of the modern interpretation of the scientific approach is extreme, but hiring a definitive science on the interpretation adopted.

1-Scientific Altafsyr is in balance, Page 113.

2- Al-Mizan fi Tafsir al-Qur'an, vol. 1, pp. 7-8.

3- Al-Mizan fi Tafsir al-Qur'an, vol 14, p 279.

1-Sample Commentary, vol. 1, p. 131.

2- See: Interpretation of the vote and chaos literary, pp. 71-15.

3- Naser Makarem Shirazi. Principles of interpretation of the Quran, Qom School of Imam Ali bin Abi Talib (AS), SB 1395, and p. 294.

Another witness made the statement that:

"You should insist that the complex issue Why- a mysterious relationship with the world beyond nature-by discoveries to date in experimental science is not implemented." They believe there are three opinions in the interpretation of the scientific approach: some have gone so radical in this part Quranic verses have the lowest proportion of indisputable facts, not on scientific hypotheses - implemented the thought of this way to have recognized the Quran. But not only serve the Qur'an is not considered, but a matter of discrediting the Quran because scientific hypotheses are constantly changing and is changing And based on proven facts and the variable Quran on a series of suspicious or suspect, is not logical, nor serve any service to science and religion.

Second, those who have come negligence that way and that in any case even though the interpretations of the Quran on undisputed scientific coordination, should be such compliance, but it is also far from logic and free of bias and rigor reason.²² Here is the correct way of middle ground between these two²³ theories are misleading. If the hypothesis environment let us step out the exact cause or observations during the course of our scientific laws has proved to be entered, And the verses of the Qur'an in these matters, it is clear why the implementation of this stuff on the verses of the Qur'an, we refuse? And because of this agreement that we fear upon this scripture? So are they adopt?

Ayatollah

They believe that the law, not natural science and the Quran is not a book of science per se, but passing references along with original content wisdom, guidance, training, guidance, and that there are some secrets, notes But this summary and complex expression, so that scholars firmly in science, understand its implications because it did not wish to address the scientific issues, but divine knowledge is derived from the endless sea. Certain human sciences and knowledge needed for understanding and scientific references in the Qur'an That it is not possible without the use of science to understand the truth and purpose of implementing the Qur'anic verses that have been proven facts on the non-fixed and does not vary scientific theories But our effort in discovering the truth about the mysteries of the universe in the light of the verses of the Qur'an and the sure knowledge humanity has been accessed. Of course, like science not accept the change in the law of universal gravitation.

Conclusion

Scientific interpretations of the Quran has minor different procedure that some of interpretation and the number to be reliable and accurate interpretation and some scientific theories in the field of science Koran itself. Which include

- 1- Extracting all science of the Quran: As advocates of earlier scientific interpretation, like Morsi, Gazelle have tried to extract all the sciences of the Qur'an; because they believed that everything is in the Koran. In this regard, verses that their appearance was consistent with a scientific law, expressed and Whenever external Quran was not enough, The interpretation and appearances of verses averted into theories and sciences had in their mind, here was the science of geometry, arithmetic, medicine, board, algebra, deal and debate is extracted from the Koran respectively.
- 2- adaptation and imposition of the scientific theories on the Holy Quran: in the last century, this way of scientific explanation, has become popular and many people deem that certain laws and theories with empirical sciences tried to find proponent with them in the Qur'an And if they were not found consistent with the verse, they begin to the hermeneutic or interpretation in favor and against the literal meanings of the verses.
- 3- Employing sciences to better understanding and explanation of the Qur'an: In this kind of scientific interpretation, interpreter having the necessary qualifications to meet the criteria and authoritative interpretation, acting scientific interpretation of the Qur'an. He is trying to use the final content of which is supported by intellectual reason with Quran verses literally according to pay the scientific interpretation And the meanings of the Qur'an to discover the unknown and the men's hungry for the truth. This method of scientific explanation, only the right kind of scientific interpretation.

1- See: Interpretation of the Quran stamps, vol. 1, p. 91; the logic of interpretation of the Qur'an, vol. 1, p. 73.

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