

CHALLENGES TO QUR'ANIC AUTHENTICITY IN MODERN SCIENTIFIC INTERPRETATION

DR. SADDAQAT HUSSAIN

LECTURER ,DEPARTMENT OF HIGHER EDUCATION, MUZZAFARABAD, AZAD JAMMU & KASHMIR, PAKISTAN.
Email: sadaqatajk2@gmail.com

DR. AMJAD HAYAT

ASSISTANT PROFESSOR, DEPARTMENT OF ISLAMIC THOUGHT & CULTURE NATIONAL UNIVERSITY OF MODERN
LANGUAGES ISLAMABAD.

ABSTRACT

Contemporary scientific tafsir often rests on a weak premise: if a scientific claim does not appear explicitly in the Qur'an, the text must contain a deficiency. This premise misreads the Qur'an's primary function, which provides spiritual and moral guidance rather than detailed scientific explanation. Scientific theories change, so interpretations that tie verses to unsettled hypotheses risk generating doubts. Yet established discoveries have not invalidated Qur'anic claims. When a reading seems to conflict with a verse, the error lies with the interpreter, not the Qur'an. Therefore, scientific interpretation must remain bounded by clear Qur'anic language and by empirical findings that have reached broad scientific acceptance, and it should avoid speculative extensions. This study examines how pseudo-scientific interpretations create contemporary doubts about Qur'anic authenticity.

KEYWORDS: Quranic exegesis, Epistemological exploration, Interpretative challenges, Scientific scrutiny Menghadapi Keraguan: Mengkaji Tantangan Keaslian Al-Qur'an dari Tafsir Ilmiah Kontemporer.

INTRODUCTION

The theory that contemporary scientific trends assert cannot be proven by the Quran is flawed in its perspective toward the Quran. This misguided theory arises from a lack of understanding of the true purpose of the Quran, which is not to provide detailed explanations of biology, chemistry, physics, etc., but rather to guide humanity toward success in its relationship with Allah. The Quran is not a scientific textbook containing exhaustive scientific knowledge, but its primary purpose is to serve as a source of guidance for people. It contains signs for those with knowledge and intellect, guiding them toward the ultimate truth and success in their connection with Allah.

Attempting to interpret the Quran through the lens of modern scientific sciences may present challenges, as scientific principles and theories continuously evolve. Theories often based on assumptions and hypotheses may not be established or proven, making it difficult to offer an accurate scientific interpretation of Quranic verses. However, the Quranic evidence and its fundamental claims have remained consistent and unaltered, withstanding scrutiny over time. Scientific advancements do not diminish the Quranic assertions; rather, they strengthen the credibility of the Quran's claims.

If a commentator misinterprets a verse, it does not discredit the Quran itself. Similar to how changes in scientific theories do not reflect upon the original scientist, misinterpretations in Quranic commentary do not undermine the inherent truth of the Quran. The precise meanings of Quranic words and expressions remain unchangeable. Quranic verses that align with established scientific facts are undoubtedly correct, and their accuracy can be confirmed when compared with proven scientific truths. In contrast, misinterpretations can arise, much like misunderstandings in scientific theories. The Quran's purpose is clear: to provide guidance, wisdom, and foster unwavering faith and certainty.

In the modern era, challenges to the authenticity of the Quran have emerged due to pseudo-scientific interpretations carried out by interpreters with scientific inclinations. Scientific knowledge greatly aids in understanding the Quran. The Quran encourages individuals to engage with the complexities of the self and the universe, urging contemplation and reflection. In contrast, other religions and their scriptures often discouraged such intellectual pursuits, leading to a general aversion to science and scientists. Through this article, we aim to analyze the impact of pseudo-scientific exigencies on the authenticity of the Quran. This topic has not been extensively explored, and there is a pressing need for research in this direction. This study intends to address that gap.

RESULTS AND DISCUSSION

This study consists of three discussions which are presented in following sub-sections:

2.1 Discussion One: Aspects of Speculative Scientific Interpretations

The Qur'an invites people to contemplate the scientific truths presented in a structured manner so that they may ponder upon them, develop faith in Allah, and act upon His commands. If individuals sincerely reflect upon the powers of their Lord, they will attain guidance, as Allah grants guidance to those who contemplate His powers.¹

Deviation from Literal and Real Meanings

Concerning the scientific interpretation of the Qur'an, a common tendency is to deviate from the real meanings of the verses and lean towards metaphorical interpretations to support one's theories. This leads to attempts to prove well-known scientific theories proposes a new interpretation. According to him, this creature refers to an artificial celestial body (satellite) that emerges from the earth and communicates with humans. It travels into space, revealing hidden information about the universe to humans, resembling communication with humans ².

This interpretation not only deviates from the established meanings of "كَافَّةً" but also ignores grammatical rules and moves away from the methodology of the early scholars. The mention of the creature speaking to humans is present in preserved Hadiths in conjunction with signs of the Day of Judgment.

(قَالَ إِنَّا لَبَن نُّعْؤِمٍ حَتَّى تَرَوْنَ قَبْلَهَا عَشْرَ آيَاتٍ». فَذَكَرَ الدُّخَانَ وَالدَّجَالَ وَالدَّائَةَ وَطُلُوعَ النَّفْسِ مِنْ مَغْرِبِهَا وَنُزُولَ عِيسَى ابْنِ مَرْيَمَ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- وَبِأُجُوجٍ وَمَاجُوجٍ وَثَلَاثَةَ خُسُوفٍ بِالشَّرْقِ وَخُسُوفٍ بِالمَغْرِبِ وَخُسُوفٍ بِجَزِيرَةِ الْعَرَبِ وَآخِرُ ذَلِكَ نَارٌ تَخْرُجُ مِنَ الْيَمَنِ تَطْرُدُ النَّاسَ إِلَى مَحْشَرِهِمْ))

"HazratHudhayfahibnAsid narrates that the beloved Prophet Muhammad (peace be upon him) said, 'The Day of Judgment will not occur until you witness ten signs: the appearance of the Antichrist (Dajjal), the smoke, the rising of the sun from the west, the descent of Jesus (peace be upon him), the emergence of Gog and Magog, three sinkings (landslides) – one in the East, one in the West (Arabian Peninsula), and one in Yemen – and finally, a fire that will emerge from Yemen". Imam Muslim bin Hajjaj also narrates this hadith in his collection" (Muslim, Hadith No. 7467) Imam Muslim Bin Hajaj additionally says that:

((عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ أَوَّلَ الْآيَاتِ خُرُوجًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَخُرُوجُ الدَّابَّةِ عَلَى النَّاسِ ضُحَىٰ وَإِيَّهُمَا مَا كَانَتْ قَبْلَ صَاحِبَتَيْهَا فَأَلْأَخْرَىٰ عَلَىٰ إِنْهَاءَ قَرِينًا))

"Abdullah ibn Umar narrates that I heard from the Prophet (peace be upon him) that on the Day of Judgment, the first signs will be the rising of the sun from the west and the emergence of the creature (Dabba) during the forenoon, and after the appearance of one, the other will follow immediately" (Muslim, Hadith No. 7570)

It becomes evident here that the emergence of the creature and the sun rising from the west will be closely related in time. Now, if the advent of artificial planets were meant by 'Dabba,' then the sun should have already risen from the west, considering the development of satellites ³.

Another point is the use of the conditional particle 'إذا' and the response 'أُخْرِجْنَا' (bring forth), implying that when the appropriate time arrives for our statement to be fulfilled, then 'Dabba' will be brought forth. Therefore, when interpreting the verse with precision, adherence to this linguistic structure is necessary. Additionally, although 'Dabba' literally refers to crawling creatures, in Arabic, it is a generalized term encompassing all living beings, not necessarily limited to insects. Thus, applying the term to machines or non-living entities goes beyond the defined meanings of the word (Abu Hajar, 1991). Due to all these reasons, we can say that in this aspect, scientific exegesis has adopted affectation in departing from the methodology of the Salaf (early generations of Muslims).

Deviation from Arabic Lexicon in Scientific Interpretation:

Similarly, some interpreters, while attempting to establish their theories through scientific interpretation, often abandon the linguistic meanings derived from the Arabic language and the understanding of the early scholars. They overlook the lexical meanings that have been consistently upheld by Arabic dictionaries and the Salaf.⁴

The Seven Heavens:

In the Qur'an, Allah mentions the concept of seven heavens at various instances. Different astronomical and scientific explanations have been proposed for the term 'السَّمَاوَاتِ سَبْعٌ' (the Seven Heavens). However, there is no interpretation that does not involve complexities or depart from the approach of the early scholars without raising objections. Ancient

¹ Amir, Selamat, Muhamad Alihanafiah Norasid & Ahmad Bazli Ahmad Hilmi. (2023). "Scientific Studies of the Qur'ān in the Contemporary Era: An Analysis of Concept, History, and Methodology". *Journal of Islamic Thought and Civilization*, 13(1): 188–202 <https://journals.umt.edu.pk/index.php/JITC/article/view/3735/1684>

² Al-Zubadi, Firas Muslm Salim. "The Scientific Interpretation of the Holy Qur'an: Between Acceptance and Rejection—A Critical Study." *Scholar's Digest: Journal of Multidisciplinary Studies* 4, no. 7 (July 2025): 1–21. ISSN (E): 2949-8856. <https://scholarsdigest.org/index.php/sdijms/article/view/1142/1113>

³ Muhammad Fajri Kholili Zain and Ahmad Mufarih Hasan Fadly, "Science Prediction on the Hadith about the Sun Rising from the West," *Al-Hilal: Journal of Islamic Astronomy* 6, no. 2 (2024): 95–120 <https://journal.walisongo.ac.id/index.php/al-hilal/article/view/23234/6028>

⁴ Sana Munawar, “Exploring Scientific Exegesis (Al-Tafsīr Al-‘Ilmī) of the Quran: Merits, Challenges, and Interpretive Boundaries,” *Journal of Religion and Society* 3, no. 02 (2025): 414–424.

<https://islamicreligious.com/index.php/Journal/article/view/150>

and contemporary scholars, both in the fields of astronomy and cosmology, have made efforts to find a suitable interpretation for this term, but none aligns perfectly with Arabic rules, Arabic dictionaries, and scientific facts. In this situation, a knowledgeable person has stated that our belief is in the existence of the Seven Heavens, but their precise nature is not known to us yet. Human knowledge in the realms of space and atmospheres is still in its early stages. It might take fifty or a hundred years, or perhaps later, when humanity unveils more secrets about the universe, that the true meaning of this term might become accessible to human understanding.⁵

Linguistic Meaning of "سما":

Imam Raghīb Isfahani explains the linguistic meaning of "سما".

غيره ما يعلو كل "أعلاه" يا شيء كل سما

as 'everything above something,' be it a roof, a cloud, or anything else. The term 'السموات' is repeatedly used in the Qur'an, and the mention of 'seven' is often associated with it. The usage of the term 'سما' in different contexts does not necessarily imply a literal understanding of 'seven physical heavens.' Some interpreters, by neglecting the linguistic nuances, have introduced complications leading to confusion.⁶

To avoid from Arabic Idioms:

Some commentators of the Quran with a scientific inclination, while interpreting the scientific verses, not only ignore the context but also deviate from the idiomatic expressions of the Arabic language.⁷

For instance, in this example, the author has avoided adhering to the idioms of Arabic- Dr. Salahuddin Khatab's scientific exegesis is characterized as Condemned Opinion-based Interpretation. In light of modern scientific interpretation, Dr. Salahuddin Khatab explains this verse as actually referring to the invention of the telephone, telegraph, television, and radio. This is because these modern devices enable the transmission of voice or images from one location to another over long distances.⁸

(Khatba 2013).

(وَيَقْدُفُونَ بِالْغَيْبِ مِنْ مَكَانٍ بَعِيدٍ)

"And from a distance they will be seen passing by, Q.S.Saba[34]:53.

In the interpretation of this verse, the commentator not only considered the context but also made a departure from Arabic idioms. Two preceding verses contribute to a complete understanding of the matter⁹.

(وَلَوْ تَرَى إِذْ فَرَغُوا فَلَا قُوَّةَ وَأُخِذُوا مِنْ مَكَانٍ قَرِيبٍ وَقَالُوا آمَنَّا بِهِ وَأَنَّى لَهُمُ التَّنَاقُشُ مِنْ مَكَانٍ بَعِيدٍ وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْدُفُونَ بِالْغَيْبِ مِنْ مَكَانٍ بَعِيدٍ)

"I wish you could see them at that time when these people will be in distress, unable to escape and will be caught nearby. At that moment, they will say, 'We have believed in Him,' although before this, they were disbelievers and used to bring false claims from afar, Q.S.Saba[34]:51-52.

Regarding this verse, PirKaram Shah Azhari comments,

"Meaning, what benefit is there in accepting faith today when they persist in disbelief with our Prophet, and their hearts are preoccupied with rejecting the virtues of my noble Prophet (peace be upon him). Besides denying the excellence of Prophet Muhammad (peace be upon him), they had no other preoccupation. When someone speaks ill and indulges in every kind of gossip, Arabs say..

"وَيَقْدُفُونَ بِالْغَيْبِ العرب تقول لكل من تكلم بما لا يحقه: هو يقذف ويرحم بالغيب."

"They throw baseless statements from afar without investigation. The Arabs say to anyone who is unworthy, he merely makes guesses."

Top of Form

The disbelievers are in a similar state, firmly adhering to their disbelief without any rational evidence for their blasphemous beliefs. Sometimes, they deny the oneness of Allah, at other times they label the Qur'an as a fabricated tale, and occasionally, they mock the belief in the resurrection, saying, 'Are we going to be resurrected after turning into decayed bones?' Through such shameless statements, they confirm their obstinacy, standing far away from the

⁵ Abdul Wahab Junaedi and Ela Sartika, "Historical and Theological Study: The Concept of the Seven Heavens and Their Awaited Prophet in the Perspective of the Qur'an and Hadith," *Afkaruna: International Journal of Islamic Studies (AIJIS)* 2, no. 2 (2025): 236–250. <https://ejournal.uiidalwa.ac.id/index.php/aijis/article/view/2568>

⁶ Al-Anshary, Fathul Mujahidin, Muhsin Mahfudz & Achmad Abubakar. "Sains dalam Perspektif al-Qur'an (Scientific Approach in the Qur'an)." *Journal of Qur'an and Hadith Studies* 11, no. 2 (2024). 99-109

⁷ Abdullah Saeed, "Contextual Interpretation of the Qur'an: A Linguistic Approach," *Journal of Qur'anic Studies* 19, no. 1 (2017): 37–39. <https://www.mdpi.com/2077-1444/12/7/527>

⁸ Mehdi Golshani, "The Limits of Scientific Interpretation of the Qur'an," *Zygon: Journal of Religion and Science* 52, no. 2 (2017): 311–314.

⁹ Saeed, Abdullah, and Ali Akbar. 2021. "Contextualist Approaches and the Interpretation of the Qur'an." *Religions* 12, no. 7 (July): 527 (pp. 1–11). <https://www.mdpi.com/2077-1444/12/7/527>

truth, just as an archer shooting arrows blindly. The situation described in this verse reflects their condition on the Day of Judgment¹⁰.

Now, observe! Salah al-Din Khatab completely disregarded the context of this verse and interpreted the phrase 'وَيَقْدُفُونَ' as a metaphorical expression. He only considered the literal meaning of the Arabic idiom without delving into the deeper context. For these reasons, it can be asserted that in this approach, the method of the early scholars has been deviated from in scientific interpretation.

The pretentious Term "السموات سبع" and Quranic Realities:

Regarding this concept, scientific interpretations are: around the Earth, there are various layers of gases, namely the atmospheres and those atmospheres are the same as the seven heavens mentioned. However, there are a few reasons to reject these scientific explanations.

The first reason is that in different verses of the Qur'an, the term "سماء" and "السموات" is associated with attributes that apply to something intangible.¹¹

For example:

Q.S. Maryam 119:90

"(The heavens are about to split asunder.)" (تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ)

Q.S. Al-Mursalat [77]:9

(وَإِذَا السَّمَاءُ فَرَجَتْ) ("And when the heaven is cleft asunder")

Q.S. Al-takwir [81]:11

(وَإِذَا السَّمَاءُ كُفِطَتْ) ("And when the heaven is stripped away")

Q.S. Al-Infitar [82]:1

(إِذَا السَّمَاءُ انْفَطَرَتْ) ("When the heaven is rent asunder.")

Q.S. Al-Inshiqaq [84]:1

(إِذَا السَّمَاءُ انشَقَّتْ) ("When the heaven is split open.")

When we examine the meanings of terms like "انفطار", "انشقاق", "فرجت", etc., in Arabic, we find that these attributes are related to celestial bodies, spaces, fields, interplanetary distances, and gas layers rather than physical entities. The Hadith of the Prophet ﷺ, which serves as the second source of Tafseer, reveals that during the night of Miraj, the Prophet ﷺ traveled from one sky to the other until he reached the Throne. According to the narration of Imam Bukhari, Hazrat Jibril (Gabriel) knocked on the door of each sky, and the door was opened. Then, the Prophet ﷺ entered each sky.¹²

Pretentious interpretation of Dr. Ahmed Shilbi:

Drahmedshilbi says by denying the hadith "ليست هناك ابواب" that there are no such doors which can be knocked. It is not only but he makes fun and says

"وقد استطاع الرواد الأمريكيون ان يصلوا الى القمر وان يهبطوا عليه، واننا نتساءل هل وقفوا يدقون ابواب السماء؟ ومن الذي فتحها لهم".

"American astronomer reached at moon and also landed on it, we wanted to ask that had they stopped and knocked the doors and who had opened that those door"¹³.

Dr. Shilbi cast doubts on the Hadith of Mi'raj (The Night Journey and Ascension) in Sahih Bukhari, declaring it fabricated. However, a true believer should not waver when it comes to accepting definite matters of faith. This is both the path of safety and the demand of faith. In light of contemporary scientific research, despite all advancements so far, the concept of "Sab'a as-Samawat" (the seven heavens) remains far from our full understanding. However, this does not mean that we should consider current scientific discoveries as the final word and, as a result, open the door to interpretation and unnecessary stretching of clear and explicit Quranic verses¹⁴.

In the propagation of Islam, scientific knowledge should be utilized in such a way that it serves as a means to explain and elucidate the teachings of the Quran. For example, the Quran has declared the consumption of alcohol as

¹⁰ Nicolai Sinai, "Review Essay: Going Round in Circles," *Journal of Qur'anic Studies* 19 (2017): 108–124. <https://ora.ox.ac.uk/objects/uuid:a214da37-89d6-4431-8e4e-bc6b95be7822>

¹¹ Abdul Wahab Junaedi & Ela Sartika, "Historical and Theological Study: The Concept of the Seven Heavens and Their Awaited Prophet in the Perspective of the Qur'an and Hadith", *Afkaruna: International Journal of Islamic Studies*, Vol. 2 No. 2 (2025). 236-250. <https://ejournal.uiidawa.ac.id/index.php/aijis/article/view/2568/1019>

¹² Amos Yabo Luka and Philip Suciadi Chiabas, "Revisiting Muhammad's al-'Isrā' Wal-Mi'raj (Night Journey to Jerusalem and Ascension to Heaven)," *Journal of Religious & Theological Information* (Routledge, 2025) 1-13 <https://www.tandfonline.com/doi/full/10.1080/10477845.2025.2452714#abstract>

¹³ Maulana Usayd al-Haq Muhammad Asim Qadri, *Critiques on Ibn Sina's Cosmology: Qur'anic Interpretations and Philosophical Speculations* (Lahore: Dar al-Fikr, 2020), 45–48.

¹⁴ Rahmati Rahmati, "The Journey of Isra' and Mi'raj in Quran and Science Perspective," *Ar-Raniry, International Journal of Islamic Studies* (Journal of Automated Reasoning) 4, no. 2 (January 2018): 323–336. <https://scispace.com/papers/the-journey-of-isra-and-mi-raj-in-quran-and-science-14ie4rsbv>

forbidden. Modern scientific knowledge can be employed to highlight its harms and detrimental effects, thereby supporting the wisdom behind this prohibition-

Ancient Greek Philosophers and the Theory of the Nine Heavens

The ancient Greek astronomers believed in nine heavens, with the highest being Falak al-Aflak (the Sphere of Spheres), followed by Falak al-Thawabit (the Sphere of Fixed Stars) and seven planetary spheres: Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon. The lowest sphere, containing the Moon, was called Samaa' al-Dunya (Lahori, 16th century). When Greek knowledge, including Ptolemaic astronomy, reached the Arabs, Muslim scholars faced a challenge: the Qur'an explicitly mentions seven heavens, whereas the Greeks proposed nine. Influenced by Greek thought, some early exegetes attempted to reconcile the two, often through forced interpretations (ta'weel) (Lahori, 16th century). Similarly, modern interpreters like Ghulam Ahmad in Matalib al-Furqan and others, such as Ibn Sina and Salahuddin, have offered overcomplicated explanations, creating confusion and doubts among contemporary youth.¹⁵

The Concept of Seven Heavens and Ibn Sina's Complex Interpretations

Shaykh al-Rais Abu Ali al-Husayn Ibn Abdullah Ibn Sina attempted to align the Qur'an with Greek philosophy through forced interpretations (ta'weel). He argued that the seven heavens mentioned in the Qur'an correspond to the spheres of the seven planets. According to him, the eighth heaven, Falak al-Buruj (the Sphere of Fixed Stars), is what the Qur'an refers to as the "Kursi," while the ninth heaven, Falak al-Aflak (the Sphere of Spheres), is what the Qur'an calls the "Arsh" (Throne).¹⁶

Ibn Sina supported his claim by referencing the Qur'anic verse: Q.S. Al-Haqqah [69]:17

(وَيُحْمَلُ عَرْشُ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةً)

"And on that Day, the Throne of your Lord will be carried above them by eight (angels) Q.S. Al-Haqqah [69]: 17
Commenting on this, Ibn Sina, departing from the methodology of the Salaf (pious predecessors), asserted that the "eight" mentioned in the verse does not refer to eight angels but rather eight heavens above which lies the ninth heaven, the Arsh (Throne). Maulana Usayd al-Haq Muhammad Asim Qadri critiques Ibn Sina for adopting this overcomplicated and speculative interpretation, which deviates from the straightforward understanding of the Qur'an.¹⁷

Refutation of Ibn Sina's Forced Interpretation

Ibn Sina's interpretation is unacceptable as the verse clearly pertains to the events of the Day of Judgment, indicated by its context (siyaq o sabaq). The term "ثَمَانِيَةً" (eight) refers to angels, not celestial spheres (aflak), as supported by preceding verses. Renowned astronomer Baha' al-Din al-Amili, in his book "Tashrih al-Aflak", also refutes this view, emphasizing that Ibn Sina's interpretation lacks textual and contextual validity.¹⁸

"ظَاهِرُ الْقُرْآنِ انْجِصَارَ الْأَفْلَاقِ فِي السَّبْعِ، وَصَمُّ الْكَرْسِيِّ أَوْ الْعَرْشِ إِلَى الْأَفْلَاقِ حَمْلٌ عَلَى مَذَاقِ الْحُكَمَاءِ الْقَائِلِينَ بِالسَّبْعِ، وَلَيْسَ لَهُمْ عَلَى ذَلِكَ بُرْهَانٌ."

"The apparent meaning of the Qur'an is that the heavens are limited to seven. Associating the 'Arsh and Kursi with the celestial spheres aligns with the preferences of those philosophers who believe in nine heavens, even though they have no solid evidence to support this claim."¹⁹

In the 20th century, modern astronomy, while rejecting the ancient Greek theory, claimed that there is no substance named 'sky.' This created a conflict with the Quranic command 'السموات سبع.' To address this conflict, allegorical interpretations began, proposing that it refers to the seven planets. "This attempt to reconcile the Quranic terminology with scientific advancements reflects the ongoing dialogue between religious scriptures and evolving scientific perspectives. Maulana Usaid al-Haq Muhammad Asim Qadri, citing Jalal al-Din al-Qasbi Damasci, writes:

"In the 20th century, modern astronomy, while rejecting the ancient Greek theory, claimed that there is no substance named 'sky.' This created a conflict with the Quranic command 'السموات سبع.' To address this conflict, allegorical interpretations began, proposing that it refers to the seven planets

¹⁵ Nidhal Guessoum, "Islamic Views on Contemporary Cosmology," *Zygon: Journal of Religion and Science* 60, no. 2 (2025): 350. <https://www.zygonjournal.org/article/id/16333/>

¹⁶ Sayed el-Aswad, "Muslim Cosmology: Mystic Participation and Spiritual-Psychic Energy," *International Journal of Islam*, January 29, 2024, https://www.researchgate.net/publication/377768151_Muslim_Cosmology_Mystic_Participation_and_Spiritual-Psychic_Energy; Arif, Syamsuddin. "The Universe as a System: Ibn Sina's Cosmology." *Journal of Islam & Science* 7, no. 2 (Winter 2009). <https://jis.cis-ca.org/the-universe-as-a-system-ibn-sinas-cosmolog.html>

¹⁷ Adrien Chauvet, "Cosmographical Readings of the Qur'an," *American Journal of Islam and Society* 40, nos. 1-2 (2023): 8–38, <https://www.ajis.org/index.php/ajiss/article/view/3175>

¹⁸ Bahā' al-Dīn Muḥammad ibn al-Ḥusayn ibn 'Abd al-Ṣamad al-Ḥārithī al-Āmilī, *Tashrīḥ al-Aflāk*, ed. Muḥammad 'Abd al-Karīm al-Nimr (Beirut: Dār al-Kutub al-Īlmiyyah, 1998), 45–47.

¹⁹ al-Āmilī, *Tashrīḥ al-Aflāk*, 72.

This attempt to reconcile the Quranic terminology with scientific advancements reflects the ongoing dialogue between religious scriptures and evolving scientific perspectives.

"اعلم ان لفظ السماء يطلق لغة على كل ماعلا الانسان ، فان هذا الالفاظ من السمو وهو العلو ، فسقف البيت سماء ، والكواكب سموات ، فالسموات السبع المذكوره كثيراً في القرآن الشريف هي السيارات السبع ، وهي طباق اى ان بعض الان فلک كل منها فوق فلک غيره"

The term "sky" is used for everything above humans; it is derived from the word "samaw," meaning elevation. Therefore, both the roof of a house and the planets are considered "sky." In the Qur'an, the mention of "السّموات سبع" (seven heavens) is interpreted as referring to seven planets, and it is explained that they are stacked above each other²⁰.

(أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَآوَاتٍ طِبَاقًا وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا)

“Do You not see that have Allah has made seven heavens above each other, and placed the moon therein as light” Q.S.Nooh [71]:16-17

The moon has been made a source of light with in the sky. If the moon is considered one of the seven heavens, then it would necessary follow that the unknown and the manifest would become one and the same, and that is difficult another notable point is that wherever the word,"سماء" appears in the Quran, it is accompanied by the word "ارض",the concept of seven heavens and the night sky poses a poses a problem in the context of modern astronomy. the fact is that the earth is a planet that revolves around the sun and it is included among these seven planets. In this scenario the earth and the heavens would not be distinct entities but rather two names for the same thing. if the seven heaven are interpreted as the seven planets,then this concept was valid until now, specifically when only seven planets were recognized.

However, this interpretation faces criticism due to the discovery of Uranus, Neptune, and Pluto, which were not accounted for initially. The attempt to interpret "سبع السموات" as "seven planets" is considered inaccurate in light of modern scientific understanding, as it doesn't align with the current count of planets in our solar system.

Salah al-Din Khatab's neglect of the context in interpreting "بِالْغَيْبِ وَيَتَذَفُونَ" as a metaphor is criticized. His literal interpretation of the Arabic idiom overlooks the deeper meanings and context.

Therefore while scientific advancements are uncovering the mysteries of the universe, aligning scientific findings with Quranic explanations requires careful consideration. Dr. Shibali's attempt to cast doubt on the Night Journey narrative by comparing it to the American moon landing is criticized, emphasizing the importance of interpreting Quranic verses in light of their context and divine guidance.

Dr. Haluk Noor Baki's Approach to Applied Tafseer

Turkish astronomy,Hulook Noor baki, aligned the Quranic term "سبع السموات" with modern scientific discoveries and stated:

“In numerous verses, the holy Quran mentions the existence of seven heavens in the universe.For the post two centuries, science has been studying the structure of cosmos”

However,no clear information has been obtained above this so far.it is only in the last 25 years that extremely fascinating discoveries in the field of celestial nature have emerged, making the miracles of Quran truly eviden.(Haluk Noor Baki, 2000).The essence of their explanation is that of is that the modern science has now clarified the concept of the seven heavens, making the truths of the Quran evident. This has strengthened faith in the authenticity of the Quran and belief in Allah. Dr. HalukNourbaki compares Quranic verses with recent scientific discoveries, asserting that many verses align with the findings of astrophysics. He concludes that these alignments highlight the miraculous nature of the Qur'an.

Furthermore there are various interpretations of the term "سبع السموات," including scientific, historical, and contextual perspectives, showcasing the diversity of opinions on its meaning.Abu-al-Mursi,in medicine²¹.

Abu –al-fazalMarsi while interpreting a verse of Quran

(وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا)

“Those who spend neither spend, neither spend too much nor miserly, but follow a middle path” Q.S. Al-Furqant [25]:67

In this verse there is no explicit relation of that one should spend on food items in a way that promotes moderation in eating.Avoiding overindulgence, and not being excessively frugal. Moderation in eating is beneficial for one's health.it is principle of medicine. In these two examples, no connection has been established between these verses and science.

²⁰ Waleed Azhar, Hafiz Muhammad Nacem Saif ul Islam, and Mudassar Yasin, “Classical Civilizations and the Cosmos: A Comparative Analysis of Ancient Cosmological Theories in Light of Islamic Perspectives,” *Al-Marjān Research Journal* 3, no. 2 (April–June 2025): 88–98 <https://al-marjan.com.pk/index.php/Journal/article/view/224/164>

²¹ Rihan Yuhyi, Dimas Ardana, and Fikri Fadil Azhari, “The Qur'an as a Foundation for the Development of Astronomy,” *Al-Hisab: Journal of Islamic Astronomy* 1, no. 1 (March 2024): 32–41. <https://chatgpt.com/c/698a9149-693c-8324-8b1a-11fd31ea9d1f>

If such connections are made, the number of Quranic verses related to science would exceed two thousand. this approach would lead to the emergence of a new generation of bold and unorthodox interpreters.²²

Shahabuddin Nadwi's Scientific Interpretive Complexity

The Quran also indicates that even if a person has the means to feed others and has acquired wealth equivalent to the treasures of the earth and the sky, but lacks the ability to manage and utilize, it wisely he should not embark on such a journey. however the army of creature,s request is weak and will be defeated by the present in other regions.²³

﴿أَمْ لَهُمْ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِي الْأَسْبَابِ جُنْدًا مَا هُنَالِكَ مَهْزُومٌ مِنَ الْأَحْزَابِ﴾

“Are they the owners of the heavens, the earth, and everything between them? Well, let them climb to the heights of the universe and see. This is just one small group among many that will be defeated right here “Q.S.Saad [38]:10-11 According to Molanashabud-Din, the essence of courage is that when a person reaches a point of fear, they overcome it. However it does not say that the fear present in all situations. rather, it only mentions that fear has an existence, and there is a huge difference between acknowledging its existence and its manifestation in life. therefore, it cannot be said that progress or any form of life is limited to our planet or any other specific place (Nadvi, 1988). However, one thing can be said with certainty whenever a human beings confrontation is with something like this, it will inevitably lead to the downfall.²⁴

Maulana Daryabadi suggests that the reference to the Qur'an indicates a group of people in Mecca who would eventually face defeat. The interpretation involves historical context and a specific group's impending failure, not directly related to astronomical phenomena. Maulana Abdul Majid Daryabadi also provides a context-based interpretation, linking the term to a group in Makkah and predicting their failure in the Battle of Badr.

”قال قتادة هـنالك إشارة الى يوم البدر فاخبر الله تعالى بمكة انه سيهزم جند المشركين فجاء تاويلها يوم بدر”

Imam Al-Nasafi (RA) explains this interpretation as follows: Qatadah said,

”There is a reference here to the Day of Badr, where Allah informed Makkah that He would defeat the army of the polytheists. The interpretation of this came on the Day of Badr (Daryabadi, 2015). The term ”هـنالك” refers to the Battle of Badr and the places where the disbelievers were defeated, or it refers to the great task they had undertaken. ”من هـنالك” means ”from among the factions.”

This indicates a group of disbelievers who were forming alliances against the Messenger of Allah (PBUH) and were soon to be defeated. Do not pay attention to their words, nor be saddened by what they are conspiring. Here, Allama Shahabuddin Nadwi (RA) ignored the Hadiths and the sayings of the Companions of the Prophet (PBUH). He neglected the Tafseer al-Mathoor and, relying on his own reasoning, provided an interpretation that is not definitive nor supported by the actions of the early scholars.²⁵

The Qur'an mentions the earth as being like the heavens and speaks of multiple worlds, but there is still no conclusive scientific knowledge about the true nature and reality of other worlds and heavens. To this day, no definitive scientific information is available in this regard. Perhaps in the future, a better interpretation may emerge in light of scientific perspectives. Furthermore, science still has very limited knowledge about the true nature of the heavens, a fact acknowledged by astronomers and physicists. Many worlds are still hidden within the seven heavens.²⁶

Abu al-Fadl al-Marisi's Complex Interpretation of Cosmic Verses. Abu al-Fadl al-Mursi's intricacies are embedded in Imam Jalal al-Din's extensive discourse, linking various sciences mentioned in the Qur'an.²⁷

For instance, in the field of engineering, the verse:

﴿انْطَلِقُوا إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ الْهَرَبِ﴾

”Go towards that shade which has three branches, neither providing coolness nor protecting from the flames of fire”

Q.S. Al-Mursalat [77]:30-31

There two verses are related branches are described, every triangle has three corners but triangle has no shadow, however in verse shadow containing three branches, is described, if we compare the shadow with three branches with a triangle without any shadow, then it be far from any opinion. We can compare their branches with

²² Syed Mujtaba Akhter Rizvi and Mohammadali Rezaee Esfahani, “A Critical Assessment of Scientific Interpretation of the Qur'an in the Indian Subcontinent,” *QVE: Journal of Qur'an and Exegesis* 7, no. 2 (2023): 325-350. https://qve.journals.miu.ac.ir/article_8477.html?lang=en

²³ Shihāb al-Dīn Nadwī, *Ta'wīlāt 'Ilmiyyah fī Tafsīr al-Qur'ān* (Lucknow: Nadwat al-'Ulamā', 1988), 97-101

²⁴ Abd al-Majid Daryabadi, *Tafsīr al-Qur'ān al-Hakīm*, vol. 4 (Karachi: Dār al-Ishā'at, 2015), 112-113

²⁵ Saddaqt Hussain and Uzma Begum, “Qur'anic Scientific Approach: Interpretative Trends and Contemporary Significance,” *Riphah Journal of Islamic Thought and Civilization* 2, no. 2 (2025): 1-19. <https://journals.riphah.edu.pk/index.php/jitc/article/view/2347>

²⁶ Abū al-Barakāt 'Abd Allāh ibn Aḥmad al-Nasafī, *Madārik al-Tanzīl wa Ḥaqā'iq al-Ta'wīl*, vol. 3 (Beirut: Dār al-Kutub al-'Ilmiyyah, 1998), 45.

²⁷ Dr. Wajahat Khan and Hafeeza Bano Arain, “Heavens in Harmony: A Qur'anic and Astronomical Perspective on the Cosmos,” *Sociology & Cultural Research Review* 4, no. 1 (August 3, 2025): 355-363.

<https://www.scrjournal.com/index.php/14/article/view/318>

three corners of a triangle. it is difficult to in what way Abu-Al-fazalmarsi has compared a triangle without any shadow with the shadow containing three branches ²⁸.

Imam Tantawi, in his interpretation mentions that:

(يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ)

“on the Day when their tongues, hands, and feet will bear witness against them for what they used to do” Q.S. Al-Nur [24]:24

These body parts will express surprise and disown the wrongdoings. They will attribute the actions to the individual and, in turn, falsely accuse them. Similarly, will be the culprits, this will be witnessed by people and angles, and they will testify against this evil deed, which will manifest its meanness and humiliation. ²⁹

Similarly, in the interpretation by Imam IbnKaseer.

(وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ، حَتَّى إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ. وَقَالُوا لِمَ جُودِوهُمْ لَمْ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ) وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ وَلَكِنْ يَوْمَ تَعْلَمُونَ أَنَّكُمْ كُنْتُمْ تُكْفَرُونَ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَنْ دَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ)

“It is described that the enemies of Allah will be gathered towards the Fire, and their body parts will testify against them. When confronted, their hearing, sight, and skin will bear witness to their deeds. They will question their own body parts, but these parts will respond that Allah enabled them to speak. This scene will unfold, revealing their actions and leading to their condemnation” Q.S. Fussilat [41]:19-22

Furthermore, a hadith is narrated emphasizes the accountability on the Day of Judgment that:

أَنَّ سُبْحَانَ اللَّهِ قَالَ قَالَ عَبْدُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَضَحَكَ فَقَالَ « هَلْ تَذَرُونَ مِمَّ أَصْحَكُ ». « قَالَ فَلَنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ » مِنْ مَخَاطِبَةِ الْعَبْدِ رَبَّهُ يَقُولُ يَا رَبِّ أَلَمْ تُجَرِّنِي مِنَ الظُّلُمِ قَالَ يَقُولُ بَلَى. قَالَ يَقُولُ فَإِنِّي لَا أَجِيرُ عَلَى نَفْسِي إِلَّا شَاهِدًا مِنِّي قَالَ يَقُولُ كَفَى بِنَفْسِكَ الْيَوْمَ شَهِيدًا وَبِالْكَرَامِ الْكَاتِبِينَ شُهُودًا - قَالَ - فَيُحْشَرُ عَلَى فِيهِ فَيَقَالُ لَأَرْكَانِهِ انْطَبَقَ. قَالَ فَتَنْطَبِقُ بِأَعْمَالِهِ - قَالَ - ثُمَّ يَخْلَى بَيْنَهُ وَبَيْنَ الْكَلَامِ - قَالَ - فَيَقُولُ بَعْدًا لَكُنْ وَسُخْفًا. فَيَعْتَكِلُ كُنْتُ أَنَا ضَلُّ

"Sahih al-Bukhari narrates that Sayyidina Anas (RA) said: "We were with the Messenger of Allah (PBUH) when he laughed and said, 'Do you know why I am laughing?' We replied, 'Allah and His Messenger know better.' He said, 'I laughed at the conversation of my servant that he will have with his Lord on the Day of Judgment. He will say, 'O Allah, did You not give me refuge from oppression?' Allah will reply, 'Yes, I did.' He will then say, 'I will not accept anyone's testimony against me today, except for my own.' Allah will say, 'Alright, your own testimony is sufficient for you today, and the testimony of the honorable scribes.' Then his mouth will be sealed, and his various limbs will be commanded to speak, and they will speak and testify to all his actions. Afterward, permission to speak will be granted to him, and he will say, 'Woe to you! Be gone! I was arguing on your behalf!'" (Muslim, Hadith No. 2969).

The established principle of Tafseer al-Qur'an bil-Qur'an has been deviated here;

The interpretation provided by Sheikh JohariTantawi, suggesting that people and angels will testify against an individual, leading to humiliation and disgrace, deviates from the straightforward understanding of the Quranic verses. Q.S. Al-Ahzab [33]:41 ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا﴾

Sheikh JohariTantawi, says the matter of Zikr (remembrance of Allah) and its virtues are obligatory under this verse, and Muslims are commanded to follow Allah's guidance in all circumstances.

(فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ)

“it means that whether its day or night, in happiness or sadness, in health or sickness, one should always remember Allah “Q.s. An-Nisa [4]:103

And it is also said the Zikr should not be abandoned. Allah says in Quran

(وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِئُ الْأَرْضُ)

“And when you said, O Musa, we will not be restricted to one kind of pray to yours lord to bring forth for us of what the earth grows” Q.S. Al-Baqarah [2]:61

Additionally, Imam Jalal al-Suyutimentions:

المن والسلوى استبدلوا به البقل وما ذكر معه ، عن قتادة قالوا :ملوا طعماهم في البرية وذكروا عيشهم الذي كانوا فيه قيل ذلك فقالوا ادع لنا ربك ، الآية، ابن عباس في قوله وفومها قال :الخبز-

“the incident when the Children of Israel, in the wilderness, requested a variety of food. Instead of patience on one type of food, they asked for a broader provision. This led them to supplicate to Allah for sustenance, and Allah provided them with different types of food, including vegetables and grains” ³⁰.

It's essential to note that these interpretations reflect the perspectives of different scholars and should be approached with an awareness of varying interpretations within Islamic scholarship.

Sheikh Tantawi, in his commentary, discusses natural benefits first and then introduces theories of modern medicine, referencing European physicians, asserting that Allah affirms this in the verse "خَيْرٌ هُوَ بِالَّذِي آدَنَىٰ هُوَ الَّذِي". This implies that living in rural areas after consuming simple, wholesome food is better than urban life with its complexities and

²⁸ Jalāl al-Dīn al-Suyūfī, *al-Itqān fī 'Ulūm al-Qur'ān*, vol. 2 (Cairo: al-Hay'ah al-Miṣriyyah, 2004), 179–181.

²⁹ *Linguistic Investigation of the Body's Parts in the Holy Quran, International Journal of Global Scientific Research* (Multitech Publisher), March 25, 2024:51-62.

<https://www.journal.multitechpublisher.com/index.php/ijgsr/article/view/1561>

³⁰ Jalāl al-Dīn al-Suyūfī, *al-Durr al-Manthūr fī al-Tafsīr bi al-Ma'thūr* (Beirut: Dār al-Fikr, 1983), 1:72–74.

the injustices faced In the cities food is plentiful and people eat well. But along with this, you also have to tolerate the oppression and handedness of the local authorizes and officials, there is always a fear lurking that, some powerful king might attack and capture the city.³¹

The interpretation emphasizes understanding Quranic teachings to attain success in both worldly and spiritual matters through practical application.

2.2 Second Discussion: Reasons for Pretentious Scientific Interpretation

One common assumption is that the Qur'an cannot prove any scientific theory. For instance, the attempt to prove well-established scientific theories through the Quranic text may not be feasible. This raises questions about the authenticity of the Qur'an. For instance, the explanation of the term "Dabba al-Ardh" (moving creature of the Earth) is often manipulated to align with a scientific theory. Through examination, it becomes evident that such deviations from literal meanings to metaphorical ones compromise the authenticity of the Qur'an. Some scholars, disregarding hadiths and the sayings of the companions, favor Torah and Gospel content, claiming them to be unaltered. If someone thinks that Islam's capability is negated because, in this era, science is advancing and proving things that can be verified through experimentation and observation, and whatever cannot be proven through experimentation, and whatever cannot be proven through experimentation is not considered scientific. The distinction between and non-science is made by humans.

A person who believes that the Quran and sunnah can be proven wrong in the light of science has no faith. Saying that Islam is a scientific religion is a direct attack on a Muslim's faith. Believing in angles is a fundamental aspect of Islam. and denying them means denying the Quran and sunnah

Allah has said that:

(الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنَحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

“Appreciation is for Allah who is the creator of earth and skies and made the angels messengers with wings, two, three and four (pairs). He adds to creation as he pleases, indeed Allah is over all things competent” Q.S. Fater [35]: 1

The commentary cautions against neglecting the fundamental purposes of the Qur'an and emphasizes maintaining unwavering faith in Islam's teachings. The guidance is clear, affirming the infallibility of Quranic truths. The final section touches upon divine guidance and acknowledges Allah's creation, highlighting the continuous emergence of new stars and celestial bodies, aligning with scientific discoveries. Some interpreters, influenced by scientific theories, attempt to reconcile Quranic teachings with evolving scientific perspectives, which can enhance understanding if aligned with established facts. The commentary underscores that scientific theories may change over time, but Quranic truths remain constant and truthful.

Renewal of Thought:

Some scholars, while using sophistication in scientific interpretation, have arranged these interpretations by presenting them to the modern mind. Consequently, interpreters adopting this approach have ventured into the interpretation of miracles, angels, and other aspects using the path of allegorical interpretation. This has been criticized by contemporary scholars. Despite this, miracles have been scientifically proven in the current era. Syed Ahmed used sophistication in scientific interpretation and introduced non-transmitted scientific interpretations. Western influence: Fear of the West led to the inclusion of Quranic teachings in the framework of Western culture. Notable figures like Sir Syed Ahmed Khan and Ghulam Ahmed Parwez have advocated for a reinterpretation based on the belief that the transmitted interpretation of the Quran had been in circulation for almost fourteen hundred years. They moved away from the direct path of Prophet Muhammad, companions, and scholars of the early Islamic period, choosing to rely on their limited intellect and personal knowledge in constructing their interpretations.³²

Syed Ahmed Khan approached the interpretation of the Qur'an by saying, "I have pondered over the Qur'an as much as my capacity allows, and I desired to understand the Qur'an on my own."³³

These interpreters deviated from the inherited taste of religion, delving into Islam with their unique styles and creating a framework that excluded angels, heaven and hell, and other elements. They contested notions taken from Orientalists and believed that following these ideas is crucial for national progress. These interpreters, using their limited understanding and personal experiences, veered off the direct path of the Qur'an, distancing themselves from the intellectual and spiritual richness of prophethood and adopting a business-like approach to prophethood. In which there is no place of angels, no trace for paradise and Hell. Nor there is any agreement for the existence of jinn and ablis (satan).

³¹ Thanthawi Jauhari, *Mulhaq al-Jawahir fi Tafsir al-Qur'an al-Karim* (Mesir: Musthafa al-Bab al-Halabi, 1350 AH), 45.

³² Hakan Çoruh, “Tradition, Reason, and Qur'anic Exegesis in the Modern Period: The Hermeneutics of Said Nursi,” *Islam and Christian-Muslim Relations* 28, no. 3 (2017): 311-330.
<https://www.tandfonline.com/doi/abs/10.1080/09596410.2017.1280915>

³³ Hamdan Maghribi. 2016. “Dirasat fi ‘Ulum al-Quran al-Mu‘asir: Mawqif al-Sirr Sayyid Ahmad Khan min I‘jaz al-Qur‘an al-Karim.” *Hunafa: Jurnal Studia Islamika* 13, no. 1 (2016): 119-150

For the existence of the universe is acknowledged and yet they consider these spiritual realities to be absurd and non sensical” They have recorded these conditions, which are present and which are to come, and have presented them before Him, and have taken help from those who have no connection with Him, to the extent that they have made a covenant with them. These interpreters have addressed scholarly issues, provided certainty to the authenticity of verses, and categorized verses without resorting to allegorical interpretations. They elevated prophetic knowledge above intellectual reasoning and self-made conceptions.³⁴

Giving precedence to reason over revelation and self-made assumptions:

Prioritizing reason over science necessitates acknowledging that if we assume the origin of knowledge is not divine revelation but human intellect, then revelation will only be valid when aligned with scientific principles. In essence, reason governs revelation, not the other way around. This implies that if science can reach the truth, then there is no need for miracles, angels, or divine interventions. These are the inclinations found in the Islamic centuries within the Mu'tazilite sect when they raised reason above revelation, considering themselves independent of the divine, prophecy, and revelation. If someone wants to observe the practical implications of this, they should examine Western philosophers and the societies influenced by their atheistic ideas. There, reason and science, when elevated irrationally, have reduced religious truths and noble qualities like fear of God, devotion, love for the Prophet, piety, modesty, asceticism, and contentment to meaningless and incomplete concepts, jeopardizing spiritual and moral development for materialistic pursuits. And unfortunately, it is now happening that in Muslim seminaries and institutions, instead of focusing on spiritual values and the hereafter, people are increasingly concerned with worldly pursuits and scientific advancements, which is a clangorous trend.³⁵

It became evident that interpreters using sophistication incorporated their personal opinions into their interpretations. In case of a conflict between reason and revelation, reason takes precedence. Some, including Syed, claimed that beings like angels, jinn, heaven, hell, the Last Day, and divine visions are beyond the comprehension of reason. As it is described in “Tafseer-ul-Quran” In the balance of intelligence and imitation, intelligence will take precedence, and from this, new and innovative ideas will be born.

Scientism:

Scientific knowledge is never definitive; it evolves, and possibilities remain open. It keeps progressing, and new experiences may challenge it in the light of experimentation. Saying that Islam is a scientific religion is equivalent to acknowledging that the truths presented by Islam are not universal and eternal but contingent and temporary, subject to change with time. Those who hold such beliefs don't adhere to faith but to scientism. After such kinds of claims what remains of the nation that Islam is a complete and comprehensive way of life for all times and places. The result of such thinking is that changes should be made every hundred years. Therefore, the Quran is not a book of science, but rather a book that makes statements about science.

Similarly, Ibn Arabi, attributed to Sheikh Ibn Arabi, suggested in his interpretation that the mention of two seas in Surah Ar-Rahman refers to the meeting of Hyle (matter) and spirit.

(مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ () يَبْتَهُمَا بُزُرَخٌ لَا يَبْغِيَانِ)

The sea represents matter, and the barzakh (barrier) between them is the human body. Q.S. Al-Raman [55]:19-20. Hence, to conclude that Islam is a scientific religion is to accept that the fundamental beliefs can change every hundred years. Therefore, the Qur'an is not a scientific book but rather scientific sciences are included in it.

2.3 Third Discussion Analysis of the Effects of Sophisticated Scientific Interpretation on the Subject: The Impact of Complications

In the modern scientific era, various complexities have arisen in the human mind, including questions about the existence of God, angels, jinn, heaven and hell, the world of spirits, and life after death. These questions are often addressed through metaphysics, theology, or parapsychology. Despite extensive efforts, contemporary science and sophisticated scientific interpretations have not provided a formula through which humans can find definitive answers to these questions. The relationship between these questions and human beliefs and faith is significant. Current scientific efforts, despite advancements, cannot offer a formula for humans to search for answers to these questions. The intricacies of God's existence, angels, and the unseen world remain beyond the reach of direct scientific observation.

It is acknowledged that Allah's benevolent and hidden jinn, including prophets and saints, can perceive the unseen powers through their spiritual capabilities. The Quranic verses can be scientifically and logically explained through research, shedding light on beliefs, the Day of Judgment, the cosmos, and historical events. In the light of scientific and empirical research, the Qur'an provides insights into facts and mysteries, allowing for the establishment of a new

³⁴ Samreen Akram and Humayun Abbas Shams, “Sir Syed Ahmad Khan’s Exegesis in *The Study of Christianity: Specific Reading of Tafseer-ul-Quran*,” *IQAN* 5, no. 1 (2023): 60-76, <https://iqan.com.pk/index.php/iqan/article/view/413>

³⁵ Abdulaziz Sachedina, “Reason and Revelation in Islamic Thought,” *Journal of Religious Ethics* 47, no. 2 (2019): 203–222, <https://www.dar-alifta.org/en/article/details/366/reason-and-revelation-in-islamic-thought>

philosophy that can effectively counter the arguments of skeptics and deniers. This philosophy, termed the "Philosophy of the Universe," It investigates and verifies, and that is in accordance with the ancient holy book, science is wording in accordance with its original purpose, which is path of investigation and verification there should be only the Quran and it should be the foundation for bold and fearless interpretation. This bold interpretation should be done in way that sheds light on the 756 verses of Quran related to science, and in this way, new discoveries will emerge³⁶.

As MaulanaShab din Nadvi puts it,

"By interpreting the signs of nature and its indications in the light of modern research, scholars should strive to become harmonious with the divine words, expressing the value and truth of divine words through their spiritual strength. In this way, not only will new interpretations of the Qur'an emerge in every era, but the Qur'an will also become a compelling argument for all."

Scientific advancements have enhanced the understanding of the Qur'an, revealing the gradual descent of divine knowledge into this world. The Qur'an, by providing examples from within this world and the universe, invites humans to contemplate, leading to the revelation of realities. As Allah guides in Quran:

(سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ)

"We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness" Q.S fassilat53[41].

Humans are encouraged to ponder over their own beings and the universe, uncovering the truth. The Qur'anic guidance is genuine and provides complete guidance for humanity. Despite these advancements, some argue why past interpreters did not engage with scientific discoveries. The Qur'an, being the source of both ancient and modern sciences, has been a fountain of knowledge.

(وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ)

"We have sent down to you the Book which explains everything in detail." Q.S. Al-Nakhl [16]:89

(وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا)

"And We have explained everything in detail." Q.S. Al-Isra [17]:12

However, the decline of Muslim civilizations led to a neglect of scientific exploration. Scholars, driven by the fear of losing religious values, distanced themselves from worldly sciences. This separation caused a disconnection from the light of knowledge, and sciences, once an integral part of Muslim society, became alienated.

Therefore the integration of modern scientific knowledge and Quranic understanding offers a comprehensive perspective. Scientific interpretation should revolve around the Qur'an, aligning with its principles, and providing detailed explanations based on scientific disciplines. This approach can bring forth new dimensions in the understanding of truths and knowledge, fostering a synthesis of faith and reason. This knowledge is totally strange for us³⁷.

CONCLUSION

Due to unfamiliarity with the foundational sciences of Islam, experts in contemporary sciences generally attempt to understand everything from a scientific perspective. This endeavor often leads to doubts and suspicions in religion. Therefore, presenting them an invitation through scientific interpretation facilitates acceptance, making it easier for them to comprehend complex concepts. Human susceptibility to doubts and suspicions arises from the desire to align the verses of the Qur'an with theories and laws formulated by scientists. When conflicts arise between scientific laws and the realities mentioned in the Qur'anic verses, it often leads to mental distress. Quranic commentators have expressed their opinions in a scientific manner in their commentaries, although these opinions appear scientific on the surface, they are not scientific principles. This apparent scientific nature has also contributed to doubts, given the challenges of aligning them with scientific principles.

The methodological challenges from the salaf (early generations) include self-made perceptions, scientism, lack of conditions, unfamiliarity with the Arabic language, reluctance from the salaf method, neglect of Quranic purposes, modernism, the quest for similarities, and favoring distortion.

The primary reasons for differences include unique aspects of the best generations that are rare and form the basis for scientific interpretation. If not adhered to, it may require a spiritual interpretation of conflicting verses. The second reason is the uncertainty and potential limits of scientific knowledge, subject to repeated experiments, while Quranic principles are certain, decisive, and constant. The third reason is the insistence on scientific compatibility, which undermines the status of Quranic truths, as it is religiously prohibited. The Qur'an encompasses the repository of all sciences in accurate meanings. Questions arise among the minds of today's youth, questioning whether the Qur'an is

³⁶ M. M. Hasan and M. M. Ali, "Pessimism from the Scientific Worldview: Examining a Critique of Islam," *International Journal of Research in Engineering, Science and Management* 7, no. 7 (July 2024): 1–17, <https://journal.ijresm.com/index.php/ijresm/article/view/3112>

³⁷ Carola Leicht, Carissa A. Sharp, Jordan P. LaBouff, Natalia Zarzeczna, and Fern Elsdon-Baker, "Content Matters: Perceptions of the Science-Religion Relationship," *The International Journal for the Psychology of Religion* 32, no. 3 (2022): 232–255, <https://www.tandfonline.com/doi/full/10.1080/10508619.2021.2003111>

only a book of ethics or if it lacks scientific knowledge. If scientific knowledge is present, then why are Muslims not the leaders in scientific advancements compared to other nations?

Addressing these doubts is possible by having scholars working on scientific interpretation who possess deep knowledge of Quranic understanding, interpretative sciences, Islamic sciences, and contemporary sciences, along with the virtue of righteousness. By addressing these issues, the potential misunderstandings and suspicions can be minimized, fostering a better understanding of the harmony between science and the Qur'an.

REFERENCES

1. Abd al-Mājid Daryābādī. *Tafsīr al-Qur'ān al-Ḥakīm*. Vol. 4. Karachi: Dār al-Ishā'at, 2015.
2. Abū al-Barakāt 'Abd Allāh ibn Aḥmad al-Nasafī. *Madārik al-Tanzīl wa Ḥaqā'iq al-Ta'wīl*. Vol. 3. Beirut: Dār al-Kutub al-'Ilmiyyah, 1998.
3. Akram, Samreen, and Humayun Abbas Shams. "Sir Syed Ahmad Khan's Exegesis in The Study of Christianity: Specific Reading of Tafsir ul Quran." *IQĀN* 5, no. 1 (2023): 60–76.
<https://iqan.com.pk/index.php/iqan/article/view/413>
4. Al-Anshary, Fathul Mujahidin, Muhsin Mahfudz, and Achmad Abubakar. "Sains dalam Perspektif al-Qur'an (Scientific Approach in the Qur'an)." *Journal of Qur'an and Hadith Studies* 11, no. 2 (2024): 99–109.
5. Al-Zubadi, Firas Muslm Salim. "The Scientific Interpretation of the Holy Qur'an: Between Acceptance and Rejection—A Critical Study." *Scholar's Digest: Journal of Multidisciplinary Studies* 4, no. 7 (July 2025): 1–21.
<https://scholarsdigest.org/index.php/sdjms/article/view/1142/1113>
6. Amir, Selamat, Muhamad Alihanafiah Norasid, and Ahmad Bazli Ahmad Hilmi. "Scientific Studies of the Qur'an in the Contemporary Era: An Analysis of Concept, History, and Methodology." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 188–202. <https://journals.umt.edu.pk/index.php/JITC/article/view/3735/1684>
7. Azhar, Waleed, Hafiz Muhammad Naeem Saif ul Islam, and Mudassar Yasin. "Classical Civilizations and the Cosmos: A Comparative Analysis of Ancient Cosmological Theories in Light of Islamic Perspectives." *Al-Marjān Research Journal* 3, no. 2 (2025): 88–98. <https://al-marjan.com.pk/index.php/Journal/article/view/224/164>
8. Çoruh, Hakan. "Tradition, Reason, and Qur'anic Exegesis in the Modern Period: The Hermeneutics of Said Nursi." *Islam and Christian-Muslim Relations* 28, no. 3 (2017): 311–330.
<https://www.tandfonline.com/doi/abs/10.1080/09596410.2017.1280915>
9. Golshani, Mehdi. "The Limits of Scientific Interpretation of the Qur'an." *Zygon: Journal of Religion and Science* 52, no. 2 (2017): 311–314.
10. Guessoum, Nidhal. "Islamic Views on Contemporary Cosmology." *Zygon: Journal of Religion and Science* 60, no. 2 (2025): 350–368. <https://www.zygonjournal.org/article/id/16333/>
11. Hasan, M. M., and M. M. Ali. "Pessimism from the Scientific Worldview: Examining a Critique of Islam." *International Journal of Research in Engineering, Science and Management* 7, no. 7 (July 2024): 1–17.
<https://journal.ijresm.com/index.php/ijresm/article/view/3112>
12. Junaedi, Abdul Wahab, and Ela Sartika. "Historical and Theological Study: The Concept of the Seven Heavens and Their Awaited Prophet in the Perspective of the Qur'an and Hadith." *Afkaruna: International Journal of Islamic Studies* 2, no. 2 (2025): 236–250. <https://ejournal.uiidalwa.ac.id/index.php/aijis/article/view/2568>
13. Leicht, Carola, Carissa A. Sharp, Jordan P. LaBouff, Natalia Zarzeczna, and Fern Elsdon-Baker. "Content Matters: Perceptions of the Science-Religion Relationship." *The International Journal for the Psychology of Religion* 32, no. 3 (2022): 232–255. <https://doi.org/10.1080/10508619.2021.2003111>
14. Luka, Amos Yabo, and Philip Suciadi Chiabas. "Revisiting Muhammad's al-Isrā' wal-Mi'rāj." *Journal of Religious & Theological Information* (2025): 1–13.
15. Munawar, Sana. "Exploring Scientific Exegesis (Al-Tafsīr Al-'Ilmī) of the Quran: Merits, Challenges, and Interpretive Boundaries." *Journal of Religion and Society* 3, no. 2 (2025): 414–424.
16. Rizvi, Syed Muḥtaba Akhter, and Mohammadali Rezaee Esfahani. "A Critical Assessment of Scientific Interpretation of the Qur'an in the Indian Subcontinent." *QVE: Journal of Qur'an and Exegesis* 7, no. 2 (2023): 325–350.
17. Sachedina, Abdulaziz. "Reason and Revelation in Islamic Thought." *Journal of Religious Ethics* 47, no. 2 (2019): 203–222.
18. Saeed, Abdullah, and Ali Akbar. "Contextualist Approaches and the Interpretation of the Qur'an." *Religions* 12, no. 7 (2021): 527. <https://www.mdpi.com/2077-1444/12/7/527>
19. Sinai, Nicolai. "Review Essay: Going Round in Circles." *Journal of Qur'anic Studies* 19 (2017): 108–124.
20. Thanthawi Jauhari. *Mulhaq al-Jawahir fi Tafsir al-Qur'an al-Karim*. Cairo: Mustafa al-Bab al-Halabi, 1350 AH.