



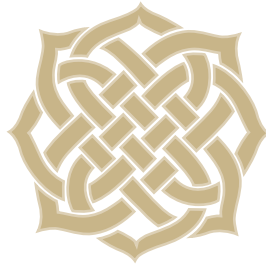
Scientific Miracles in
the Qur'an & Sunnah

History & Guidelines



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Dr. Abdullah ibn Abd al-Aziz al-Muslih

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on Scientific Signs in the Qur'an and the Sunnah





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Foreword

Dr. **Abdullah ibn Abd al-Aziz al-Muslih**
General Secretary of the International Commission
on Scientific Signs in the Quran and Sunnah

In the name of Allah, the All-Merciful, the Compassionate

Praise be to Allah, and peace and blessings be upon the noblest messenger, Prophet Muhammad, and upon his family and companions and those who follow them in goodness until the Day of Judgment.

Literature in the field of scientific miracles in the Qur'an and Sunnah (I'jaaz literature) has become an urgent necessity, as Allah Almighty has commanded us to address the people in a language they understand. Without doubt, developments in modern science have left undeniable traces on the human intellect. Science has imposed itself on the daily language of communication across the globe. As scientific I'jaaz in the Qur'an and Sunnah is a strong and effective means of Da'wah and an outstanding method for conveying the religion of Allah in this era, it has become an important matter worthy of study and research.



However, literature in the field of scientific miracles in the Qur'an and Sunnah should be subject to certain guidelines that safeguard it from the evils of intruders and frauds and from those who follow desires and are ignorant and overzealous in the physical interpretation of the texts of the Qur'an and Sunnah or are deluded by the logic and theoretical views of the unbelievers, views that do not amount to certain facts. Light must be shed on the path ahead of sincere researchers so that the Qur'an and Sunnah do not fall subject to scientific Tafseer. And the sciences should also not be used to arbitrate meanings to the texts that are outside of the semantic scope of the texts. Rather, if the texts are in agreement with a confirmed scientific fact, we would bring to light how the miracle was deduced.

Since much of what has been written on scientific miracles in the Qur'an and Sunnah lacks conformity with scientific principles and guidelines, the International Commission for Scientific Signs in the Qur'an and Sunnah, which is a specialized commission, presents this book to researchers. The book takes up the conventions and history of scientific miracles as well as some important guidelines for those who would like to do research, write about or give lectures on scientific miracles in the Holy Qur'an and the holy Sunnah of the Prophet. We have done this so that efforts in this vital field may become more fruitful and may be based on sound and methodological scientific prin-

principles and on piety when it comes to the Qur'an and its verses and the Sunnah of the Prophet, sallallaahu 'alayhi wa sallam. The book is divided into three parts:

Part One: The history of scientific miracles (I'jaaz 'Ilmi)

Part Two: The guidelines of the scientific miracles in the Qur'an and Sunnah

Part Three: Appendix: Glossary of terms used in the study.

We ask Allah Almighty to guide all of us to what He loves and is pleased with and to make us sincere to His Religion, to His Book, and to the Sunnah of His Prophet, sallallaahu 'alayhi wa sallam. May Allah grant us success.





Part One:

The history of scientific miracles



Preface:

Praise be to Allah, who says (what means): *{Say, "If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants."}* [Qur'an 17: 88]

The Qur'an is a book that falsehood cannot approach from ahead or behind. Humans fail to imitate its eloquence, style and legislation as well as how it relates events of the past and future and facts which scholars have submitted to. Allah Almighty Says (what means): *{And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and it guides to the path of the Exalted in Might, the Praiseworthy.}* [Qur'an 34: 6]

Allah also says (what means): *{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?}* [Qur'an 41: 53]

And peace and blessings be upon the one whom Allah has sent as mercy to the world, the one who warned and brought glad tidings, whose message is the final one among all divine laws.

The inimitability (I'jaaz) of the Qur'an and how it estab-



lishes proofs against mankind is something that does not require deduction in order to be acknowledged by all. [Al-Kash-shaaf: Az-Zamakhshari]

Al-Waleed ibn Al-Mugheerah, a staunch disbeliever, described the Qur'an as such: "By Allah, the words he [Muhammad] says have a [certain] sweetness and luster. It [the Qur'an] is fruitful from above and abundant from below. It shatters what is beneath it. It is high. Nothing is above it." [Tafseer 'Abd Ar-Razzaaq; Tafseer At-Tabari]

Muslims noticed the importance of the inimitability of the Qur'an early on and quickly became concerned with it. Some of the earliest efforts focused on I'jaaz Bayaani (inimitability of Qur'anic figures of speech) [Al-Itqaan: As-Suyooti], as such was most prominent in establishing proof in the time of the Prophet, sallallaahu 'alayhi wa sallam, because the Arab excelled in the oratory arts. Therefore, the Qur'an established proof against them in the same way that the other prophets used physical signs that could not be imitated by their people. Allah Almighty Says:

{And is it not sufficient for them that We revealed to you the Book which is recited to them? Indeed in that is a mercy and reminder for a people who believe.} [Qur'an 29: 51]

Explaining the meaning of this, the Prophet, sallallaahu 'alayhi wa sallam, said: "There was no prophet among the prophets but was given miracles because of which people



had security or had belief, but what I was given was the Divine Inspiration which Allah revealed to me.” **[Al-Bukhaari (Translation: Khan) as in Fat-h Al-Baari 3/9]** However, this concern did not come at the time of the Companions or their successors, may Allah be pleased with them; it came later on for reasons, including the following:

- 1) Because the Companions witnessed the inability of their opponents to oppose firsthand. They were also submissive to the Qur’an. Later, opposition to Islam would come to end on the Arabian Peninsula.
- 2) Because they were preoccupied with Da’wah (calling to Islam) and Jihaad.
- 3) Because they distanced themselves from dialectics (Kalam), upon which action is not based.

When the Islamic conquests took place and spread into new nations, such as Persia and Rome, part of those civilizations were transferred to Muslim culture. This transfer became so extensive that some of their literature was translated into Arabic and some of their terminology was introduced into our Islamic heritage. Initially, some of the ‘Ulamaa’ (Muslim scholars) met these innovations with non-acceptance. However, because of the strength of this trend, the support it received from the authorities and the emergence of scholars who supported it, it became a general trend. In this regard, Shaykh Muhammad Al-Ameen Ash-Shinqeeti, may Allah have mercy on him, said:



In the era of Al-Ma'moon, all of the literature contained terms and conventions used in logic. No one understood it except those who were familiar with it. And no one understood how to refute false claims introduced by the logicians except those familiar with the art of logic.

He added: Undoubtedly, had logic not been translated into Arabic and had the Muslims not learned it, their religion and beliefs would have done without them, in the same way that their righteous predecessors did without them. But since they were translated and learned, the Muslim scholars had to learn and examine them to refute the false claims using the same reasoning.

Thus, the 'Ulamaa' accepted and used those conventions after censoring what contradicted the authentic Islamic beliefs. As for terms that were not known before, whether in beliefs ('Aqeedah), foundations of the religion (Usool), exegesis (Tafseer), syntax (Nahw) or rhetoric (Balaaghah), they were of a lesser degree. In fact, they were a prominent feature of innovation and cultural creativity in Islamic civilization as they did not violate the principles and objectives of Islam or the Arabic language. One of the many of those terms was "Mu'jizah" and "I'jaaz" (evidential miracle or inimitability).



Words synonymous with the term

Despite its commonness, I have not found the term l'jaaz– which indicates a supernatural matter associated with a challenge that cannot be opposed –in the Book of Allah or the Sunnah of His Messenger, sallallaahu 'alayhi wa sallam, with this meaning. In trying to find words of the same derivative particles ('a - ja - za), I did not find anything indicative of this meaning. The following words are used in the Qur'an to indicate this meaning: “sign” or “verse” ('aayah), “proof” (bayyinah), “evidence” (burhan), “authority” (sultan). The following will shed light on the respective terms.

Allah Almighty Says (what means): *{And they swear by Allah their strongest oaths that if a sign came to them, they would surely believe in it. Say, “The signs are only with Allah.” And what will make you perceive that even if a sign came, they would not believe.}* [Qur'an 6: 109]

Ibn Katheer, may Allah have mercy on him, says in the interpretation of this verse:

Allah says about the idolaters that they swore by Allah



their strongest oaths; that is, they took a solemn oath that **{if a sign came to them}**, that is, a miracle and supernatural occurrence, **{they would surely believe in it}**. Allah Almighty Says (what means): **{And We send not the signs except as a warning.}** [Qur'an 17:59]

Ibn Jareer, may Allah have mercy on him, states:

Allah says, "Nothing keeps Us, O Muhammad, from sending the signs that your people ask for; but that the disbelieving nations of the past asked for the same thing. Then when they got what they asked for, they denied their messengers and did not keep their word when the signs came, so they were taken early; so we did not send the signs to your people because if we did so and they denied, we would have hastened their punishment in the same way We did with the people before them."

This is also the case for the word "proof" (bayyinah), as in the following verse: **{They said, "O Hud, you have not brought us clear evidence, and we are not ones to leave our gods on your say-so. Nor are we believers in you.}** [Qur'an 11:53]

In his commentary, Ibn Jareer states:

Prophet Hud's people said to him, "Hud, you have not brought us proof or evidence for what you say so that we may acknowledge that you are telling the truth in what you invite us to: to declare Allah as one and acknowledge you as a prophet."



We can observe that it is interpreted as “proof” (burhaan) in the verse where Allah addresses the Prophet Moosa (Moses), peace be upon him: *{Insert your hand into the opening of your garment; it will come out white, without disease. And draw in your arm close to you [as prevention] from fear, for those are two proofs from your Lord to Pharaoh and his establishment. Indeed, they have been a people defiantly disobedient.}* [Qur’an 28: 32]

Mujaahid and As-Suddi, may Allah have mercy on them, stated that [“two proofs,” Arabic: burhaanaan] is a reference to Moosa’s stick and hand. In his commentary, Ibn ‘Atiyah states that the “two proofs” are: “two arguments and two miracles.”

The word sultaan (authority) comes in the verse where Allah relates what the nations of the past said to their prophets, peace be upon them:

{They said, “You are not but men like us who wish to avert us from what our fathers were worshipping. So bring us a clear authority.”} [Qur’an 14: 10]

Al-Qurtubi states that [authority] means “a clear argument.” This was part of Allah’s plot, as the messengers never preached without having miracles.



Historical usage of I'jaaz and Mu'jizah (miracle)

It can be traced, according to the following, how the term first appeared and became used conventionally:

The first person considered to have used the word was An-Nithaam Al-Basri, the Mu'tazilite, d. 231 AH. [Lisaan al-Meezaan, Ibn Hajar Al-'Asqalaani] Apparently, someone preceded him in this, as he says that the Arabs were unable ('ajizoo [which shares the same radical letters as I'jaaz]) to come up with a counterargument. [Al-Burhan Al-Kaashif, Kamaal Ad-Deen Az-Zamalkaani]. This is an incorrect view.

The first to carry out research on the issue – according to available sources – was Abu 'Uthman 'Amr ibn Bahr Al-Jaahith, d. 255 AH. [Wafiyyaat Al-A'yaan, Ibn Khalikkaan]

Professor 'Abd Al-Kareem Al-Khateeb states that Al-Jaahith was the first to address the issue and make it an independent subject for study and examination. [I'jaaz Al-Qur'an fee Diraasaat As-Saabiqeen (Qur'anic miracles in the studies of the past), 'Abd Al-Kareem Al-Khateeb]

Al-Jaahith discussed the issues of I'jaaz and Balaaghah (rhetoric) in detail. He sought to answer whether the mir-



acle was associated with the Qur'an's arrangement, style, structure or meaning. He mentioned the details as well as the strongest arguments.

Al-Jaahith's work indicates that the issue was discussed before him. There may even have been literature on the subject which has not been preserved; but it is impossible to say for sure.

Without doubt, both of these men were staunch Mu'tazilites, but this did not prevent Ahl As-Sunnah from studying the issue using the same terminology, as we will soon demonstrate, Allah willing.

The terminology was used by Abu Al-Hasan Al-Ash'ari and his student Al-Baaqillaani, who, despite having been influenced by scholars of Kalaam (Muslim philosophy or dialectics), used proof and evidence to debate with the Mu'tazilites and others. It is also established historically that Al-Ash'ari returned to the beliefs of Ahl As-Sunnah while at Basrah Mosque. Among those who explicitly used this term were Al-Khattaabi, Ibn Hazm, Abu Bakr Al-Jarjaani, Qaadhi 'Iyaadh, Ibn 'Atiyah, Shaykh Al-Islam Ibn Taymiyyah and his two pupils, Ibn Al-Qayyim and Ibn Katheer as well as Ash-Shaatibi, Ibn Hajar and others.

The term continued to be used by Muslim scholars without objection, as evidenced by this partial representation. It is used by Tafseer scholars; however, we cannot



find the term Mu'jizah being used by the Imaam of Tafseer scholars Ibn Jareer (At-Tabari), as demonstrated in the previous citation with reference to the verses:

{And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful. But if you do not – and you will never be able to – then fear the Fire, whose fuel is men and stones, prepared for the disbelievers. } [Qur'an 2: 23-24]

This is the first instance associated with I'jaaz in the Qur'an. Although no derivative of the word I'jaaz is used here, such can be found explicitly used by both scholars of Tafseer and Hadeeth, as was demonstrated with the citations from Al-Khattaabi, Ibn Hazm, 'Iyaadh, Ibn Taymiyyah and Ibn Hajar, may Allah have mercy on them. The term is predominantly used by scholars of principles of doctrine (Usool), creed ('Aqeedah) and rhetoric (Balaaghah). It also appears that the idea behind the study of rhetoric stems from the issue of I'jaaz, as is the view of Professor Na'eem Al-Homsi, as he states:

Without doubt, the idea of the miraculous nature of the Qur'an was one of the strongest motives in the origins of the study of rhetoric, if not the strongest altogether.



The definition of a 'miracle' (I'jaaz and Mu'jizah) Language and terminology

And to what extent the term conforms to the meanings in the Qur'an

Ibn Manthoor states:

It is said 'ajaza ya'jazu (to be unable) to do something' when one fails or is too weak to do so. Mu'jizah is one of the Mu'jizaat (miracles) of the prophets, peace be upon them. [Maqaayees Al-Lughah, Ibn Faaris]

Ibn Hajar states:

Mu'jizah is a nominal agent (Ism Faa'il) for I'jaaz (or inability). It is named so because of their inability to refute it. The [letter] haa' [at the end, i.e. -ah] is for emphasis or [it indicates] that it is an adjective for an unpronounced noun.

The terminology of Mu'jizah: It is a supernatural occurrence associated with a challenge that cannot be opposed. [Fat-h Al-Baari 6/582]



I'jaaz Al-Qur'an is a reference to the people's inability to come up with something like one of the Qur'an's Soorahs, despite the intensity of the people's enmity and repulsion to it. [See previous reference]

Scientific miracles (I'jaaz'Ilmi): How the Qur'an and Prophetic Sunnah relate facts corroborated by empirical science that could not have been realized using human means at the time of the Prophet, sallallaahu 'alayhi wa sallam.





Summary

The above study demonstrates that the terms Mu'jizah and I'jaaz (miracle) are accepted and correct for the following reasons:

- 1) It would have been ideal to use one of the words used in the Qur'an to fulfill the purpose of the designation.
- 2) The miracle of the Messenger of Allah, sallallaahu 'alayhi wa sallam, is undying and ongoing, unlike previous miracles which ended when the respective prophets were taken to their Lord.
- 3) The meaning of the term I'jaaz is unanimously accepted; it means the inability of the Arabs and others to come up with a Soorah such as one from the Qur'an.
- 4) It is correct to use this term linguistically as well as in terms of Islamic law, as the term's denotation has a strong association with the context in which it is used. In fact, the root of the word ('a - ja -za) is mentioned several times in the Qur'an.
- 5) This term and other conventional terms like it have been used by Muslim scholars throughout history without objection or contest. In fact, such accepted conventions have been preferred to other terms as they have become customary realities [Al-Mustasfa, Al-Ghazali], even though they were not known in the era of the



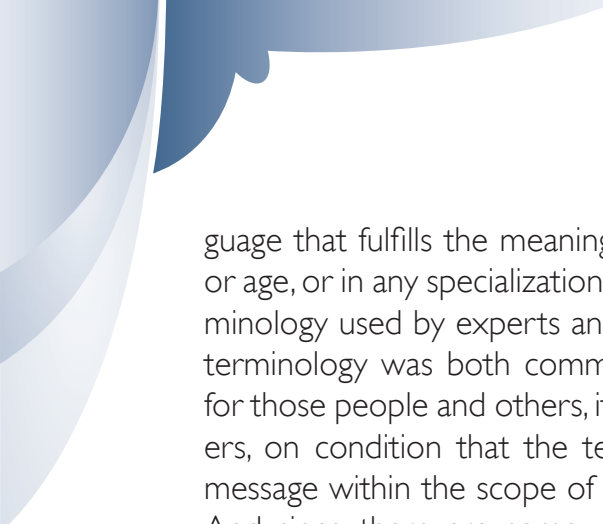


Companions and their successors, may Allah be pleased with all of them.

- 6) Of necessity, if such terms were dismantled and reconstructed – supposing that such was even possible – it would be both problematic and chaotic, as these terms are established in the Islamic heritage and in the minds of Muslim scholars and intellectuals.
- 7) Our scholars, may Allah have mercy on them, were realistic when devising these terms according to developments in Islamic culture in their time.

They also devised conditions and guidelines to indicate what is meant by them, without violating other principles. Have we been able to do so with developments in our cultural life today, despite the many universities, language academies, research centers and the use of sophisticated computers? Or are we still unable to do so? This is what makes some intellectuals and students seek out terminology to correspond to some of the foreign terminology that has been introduced and become problematic. Without doubt, the Arabic language and Islamic culture have the capacity for that.

- 8) Finally, regardless of what the terms are or who coined them, there is a reality which reserves its own right to exist: any person has the right to use any lan-



guage that fulfills the meaning of its usage in any time or age, or in any specialization, such as the codes or terminology used by experts and scholars. Just as coining terminology was both commonplace and permissible for those people and others, it remains so for researchers, on condition that the term delivers its intended message within the scope of the intended designation. And since there are some non-Arabic words in the Qur'an [Tafseer Al-Qurtubi], the Qur'an being an eloquent Arabic book, that should in principle indicate that Arabizing words while maintaining clarity in meaning contributes to the word's eloquence and clarity. Does it seem feasible then to object to the use of terminology to indicate a meaning based on context? The matter is not so complicated and does not require such scrutiny. And Allah knows best.





Part Two:

**Guidelines for scientific miracles
in the Qur'an and Sunnah**



Definition and conditions of scientific truth

Scientific truth (Al-Haqeeqah Al-'Ilmiyyah) is a compound term. Defining it requires defining both of its parts.

Al-Haqeeqah (Truth)(Arabic: Haqeeqah [singular], Haqaa'iq [plural]):It is said, "The matter has come true (haqqa,yahiqqu, yahuqqu);haqqan and huqooqan (nominal infinitive form). [This is when] something becomes established." [An-Nihaayah fee Ghareeb Al-Hadeeth]

Al-Haqq (Truth): the opposite of falsehood, and something of which its existence is confirmed. In origin, it means "conformity" (mutaabaqah).

Ar-Raaghib Al-Asfahaani defined Haqeeqah (truth) as being "sometimes used for something that is established and exists." [Al-Mufradaat, Ar-Raaghib Al-Asfahaani]It may also be something established with certainty. The *taa'* (i.e. -ah in the end) is for feminization.

Al-'Ilmiyyah (scientific): used here as an adjective for truth (Al-Haqeeqah).

'Ilm (knowledge [which is the root of 'Ilmi, which in this context means 'scientific']) is the opposite of ignorance. The conventional definition of 'Ilm is to perceive something



according to its reality [At-Ta'reefaat, Al-Jarjaani]. What is intended here is empirical knowledge.

The conventional definition of “scientific truth”:

A concept that transcends the hypothesis and theoretical study stages and thus becomes established and unanimous among specialized scholars. Examples include the expansion of metal with heat, the contraction of metal with cold, the evaporation of water at 100 degrees Celsius under normal atmospheric pressure and the freezing of water at zero degrees Celsius.

The definitions of theory and hypothesis:

Hypothesis: a proposal and intelligent inference that a researcher temporarily drafts to explain observations made on facts and phenomena.

Theory: the explained relationship between the cause and effect in variables in order to explain specific phenomena. Theories are classified according to their proximity to facts. The strongest theories are those that have a more logical explanation for the observations. [Usool Al-Bahth Al-'ilmi wa Manaahijuhu (The principles and methodology of scientific research), Dr. Ahmed Badr]

Sound theory that is reached through scientific study cannot be considered a definitive truth, but it amounts to



the best answer accessible and is subject to change and replacement. Thus, one of the guidelines for determining I'jaaz is that it is based on an unadulterated scientific fact and it is not permissible to associate theories with the Qur'an, as theories are subject to change.

Guidelines for determining the I'jaaz relationship between the text and facts

Guidelines are the principles that determine the course of study of the scientific miracles according to principles of Islamic law along with adherence to necessary technical and scientific considerations.

These guidelines are important because they serve as criteria for I'jaaz researchers, especially at a time when many people have decided to take on research and writing in this field due to its importance in inviting to Islam. This interest is due to the fact that this era is characterized by knowledge and discovery, with science as one of its main features.

The interest with lack of clear guidelines has caused many pitfalls, even among sincere people. These guidelines can help remedy the situation and hopefully prevent researchers from falling into such errors. They may even provide initiative for writing on such a vital subject.

Adhering to these guidelines could also help stop in-



Intellectual disputes between supporters of scientific commentary of the Qur'an and those who oppose it, as the essence of this controversy is caused by the improvisational manifestations that are made outside of the correct methodology. **Those guidelines are as follows:**

- In the case of Hadeeth, the text must be authentic and established, as opposed to the Qur'an, as the Qur'an has been narrated through Tawaatur (successive consistent narration).
- The scientific facts must be conclusively established and documented beyond the stage of hypothesis or theory.
- There must be a reference to the scientific fact in the text of the Qur'an or Hadith in a clear, unquestionable manner.

With the above intact, it is possible to deduce a miracle. While doing so, the following guidelines should be followed:

- 1) Qur'anic texts or Hadeeth related to the subject should be collated and compared so as to be cited authentically, without contradictory texts, only supportive ones.
- 2) If existent, the Qur'anic Qiraa'at (variant readings) associated with the topic at hand should be collated, and so should the different wordings of the Hadeeth versions.



- 3) It should be known whether there were occasions that led to the revelation of the verse(s) (Asbaab An-Nuzool) and abrogations (Naskh) related to the topic.
- 4) There should be an attempt to understand the texts under study according to the mindset of the Arabs at the time of revelation, as semantics tend to shift over time. It is therefore necessary to be familiar with issues related to interpreting texts and to have the competence to weigh evidence, **such as in the following:**
 - Explicit text (Nass) is given preference to apparent text (Thaahir), and apparent text is given preference to ambiguous (Mu'awwal) text.
 - Knowledge of letters, and not interpreting any letter or attributing a meaning not indicated by the Arabic language to it.
 - Taking the declension (I'raab) of some nouns into account, and not making claims that are not supported by authentic I'raab forms or circumstantial evidence.
 - Ambiguous language can be interpreted according to one of the possible meanings without denying one of the other meanings or asserting one meaning to be the only correct one when there is no weighty evidence.
- 5) Demonstrating the miraculous aspect: With the above conditions met, the researcher only needs to link the



Islamic fact with the scientific one in a clear and concise manner.

- 6) There is allegorical language (Mutashaabih) that cannot be understood or conceived by study.
- 7) Do not search in matters of the Unseen, such as the date and time of the Day of Resurrection, the beginning of creation or Paradise and Hell.
- 8) Do not rely on Israa'eeliyyaat (Judeo-Christian traditions) or weak narrations.
- 9) Rely on authoritative sources only, such as the traditional Tafseer and Hadeeth literature as well as literature in Ghareeb (extraordinary vocabulary) of the Qur'an and Hadeeth, giving reference to preceding works if available.
- 10) Abstain from discrediting or attributing ignorance to the Salaf (early Muslims) from among the scholars of Tafseer and Hadeeth. The Qur'an and Sunnah are directed at people from every age, and each individual understands them as much as Allah blesses them to. Everyone also understands according to efforts put forth and means available. Until the Day of Resurrection, no single generation will be able to fully comprehend the Revelation, so one should not discredit the predecessors but should benefit from them, complement their efforts and pray for them.



{And [there is a share for] those who came after them, saying, “Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.”} [Qur’an 59: 10]

In fact, it is obligatory to follow the Salaf, may Allah be pleased with them, especially the Sahaabah (Companions), may Allah be pleased with them, because, as witnesses, they were more knowledgeable of the circumstances particular to them, and they had full understanding and righteous knowledge, particularly the learned ones among them, such as the four Imaams and the four Rightly Guided Caliphs as well as Ibn ‘Abbaas and Ibn Mas‘ood, may Allah be pleased with them.

- 11)** They (the Companions) are the leaders and the just, according to Allah’s testimony. The Taabi’oon (successors) learned from them and their conduct. It is thus incorrect to endorse innovated interpretations contradictory to theirs, as they were more knowledgeable in Tafseer and more Allah-fearing than anyone else.
- 12)** Studies should be limited according to capabilities. Individuals, for instance, can limit research to discoveries of matters subject to experimentation to try and find the truth in those matters. Universities, organizations and countries could take on bigger and more diversified projects.



- 13)** Researchers in this field must know that the words of Allah and the words of the Messenger of Allah, sallallaahu ‘alayhi wa sallam, are truth and cannot under any circumstances be at conflict with scientific facts; because Allah, who revealed the Qur’an, is the Creator, and He knows the mysteries of all that exists. Allah Says:

{Does He Who created not know, while He is the Subtle, the Acquainted?} [Qur’an 67: 14]

In practice, this could require some restraint from interpreting a text outside of its scope of meaning in order to make it conform to what we believe to be a fact. If it is difficult to do so in a clear way, we must remain neutral, without asserting or denying, and research another topic. It’s just a matter of time before the truth is revealed afterward.

- 14)** Researchers should seek the truth and have sincere intentions to present the truth to others for the sake of guiding them. They should also realize the gravity of the issues they are dealing with. When one says, for instance, that Allah is referring to a particular meaning in a verse, that person is actually affirming an interpretation (Tafseer) to the words of the Lord. Researchers should always, then, keep in mind that the Prophet, sallallaahu ‘alayhi wa sallam, said: **“He who speaks of the Qur’an without knowledge, let him take his place in Hell.”**

15) As far as qualities, researchers should be patient and have the academic competence to discern what is true and false and accept it. They should be committed to objectivity, which means not to base a stance on bias to one's prior views and to adhere to the scientific method in documentation, citation and references.





The linguistic and conventional definition of Tafseer

Tafseer (interpretation) is derived from Safr (lit. to reveal or disclose). Tafseer has a similar meaning.

Conventionally, there are other definitions to Tafseer, including “the science of interpreting the Book that Allah revealed to His Prophet, sallallaahu ‘alayhi wa sallam, and shedding light on its meanings and deriving laws and wisdom from it.

”This definition is inclusive of all types of Tafseer, such as the form concerned with wordings and linguistic structures or the form concerned with deriving laws and wisdom. The latter includes “scientific Tafseer” (Tafseer ‘Ilmi), which is associated with the natural sciences, technology and disciplines, such as engineering, mathematics, anatomy, sociology, physics, chemistry, biology and geology.

Scientific Tafseer:

it is the personal judgment (ijtihad) of a Tafseer scholar in finding relationships between Qur'anic verses and discoveries made in empirical science in a way that demonstrates the miraculous nature of the Qur'an and indicates the source of the Qur'an and its validity for every time and place.

A better and more comprehensive definition for it is the study of the meanings of the verses and Hadeeths in the light of overwhelmingly established theories of natural science.





The ruling on scientific Tafseer

With regard to this genre of Tafseer, there has been a history of controversy among Muslim scholars that continues to date. The more reasonable view – and Allah knows best – is that scientific Tafseer is permissible, as it is a form of Tafseer bi Al-Ra’y (Tafseer with opinion), which is permissible as long as the following prerequisites are fulfilled in addition to the ones mentioned above:

- 1 - Knowledge of the rules of Tafseer.
- 2 - Knowledge of linguistic devices and rules of grammar and theory (Usool).
- 3 - Understanding based on divine inspiration, such as experienced by the righteous when they reflect on the Qur’an’s verses.
- 4 - A Mufassir (Qur’an commentator) should not assert that a given Qur’anic text has an explicit meaning and that proponents of other possible meanings are mistaken, as many researchers tend to do. Instead, one may decide on a view, as long as the conditions are met, and use it as support as long as that does not desecrate the sanctity of the Qur’anic text. Interpreting the Qur’an



with theories that are subject to change could raise doubt about the Qur'an should the theory prove untrue.

It is necessary to ask Allah for help and guidance and to underscore that what he reached was the result of his own understanding; if it were true and acceptable then this is from Allah, and if otherwise, then the Qur'an is free of contradictions and errors.

Principles of Tafseer that are unanimous among Muslim scholars:

It should be known that the scholars have agreed on a methodology for interpreting the Qur'an, and as such it cannot be ignored or overridden but should be adhered to. That methodology is:

- 1) Interpreting the Qur'an with the Qur'an. What is summarized in one place is explained in detail somewhere else.
- 2) Interpreting the Qur'an with the authentic Sunnah, as Allah says, addressing the Prophet, sallallaahu 'alayhi wa sallam (what means): *{And We revealed to you the message that you may make clear to the people what was sent down to them and that they might give thought.}*
[Qur'an 16: 44]



Allah also says (what means): *{And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.}* [Qur'an 4: 59] In this regard, the Messenger of Allah, sallallaahu 'alayhi wa sallam, said **"I have been given the Qur'an and the like of it with it** (i.e. the Sunnah)."

- 3) Interpreting the Qur'an with authentic statements of the Sahaabah that are unanimous as far as meaning. The Sahaabah are more knowledgeable as witnesses of the Qur'an and the circumstances particular to them. They also had a full understanding and sound knowledge and did righteous deeds, especially the Imaams and learned ones among them.
- 4) Interpreting the Qur'an with authentic statements of the Taabi'oon, as long as those statements are unanimous as far as meaning, as the Taabi'oon learned from the Sahaabah.
- 5) Interpreting with Arabic in an absolute sense, as the Qur'an was revealed in a clear Arabic language. Imaam Maalik, may Allah have mercy on him, states: **"I would punish anyone who interprets the Book of Allah without knowledge of the Arabic language."**



6) Interpreting with Islamic law, without mere opinions.

Shaykh Al-Islam Ibn Taymiyyah, may Allah have mercy on him, states in *Muqaddimat At-Tafseer* (Exordium to Exegesis): Therefore, anyone who assigns an interpretation to the Qur'an and Hadeeth outside of the interpretations of the Sahaabah and Taabi'oon has made a false claim against Allah, committed an act of heresy and distorted the words of Allah. This opens the door for heresy and blasphemy. Knowing the error of such is a prerequisite of Islam.

The statement is specifically directed at those whose statements conflict with established views or are made without knowledge, as he continued:

This authentic narrative and others like it from the Imaams of the early Muslims (the Salaf) demonstrate how they avoided speaking about Tafseer without knowledge. As for speaking out of one's knowledge of the language or Islamic law, there is nothing wrong with that.





The difference between the scientific Tafseer and scientific miracles

On the face of it, the scientific approach to Tafseer is a concept more comprehensive than scientific miracles, as every scientific miracle comes in the framework of Tafseer by science while the opposite is not true. This is in terms of the relationship between the two terms. As for conventional usage, the terms can be contrasted through the following:

- 1) The study of scientific miracles is limited to finding consistencies between Islamic textual truths and natural truths. Scientific Tafseer deals with theories and implicit references.
- 2) The study of scientific miracles is unanimously accepted by Tafseer scholars, whereas the scientific approach to Tafseer is controversial and is even forbidden according to some scholars.
- 3) Failure to adhere to guidelines and conditions of scientific Tafseer could lead to a false interpretation of the Book of Allah, as the scope for misinterpretation is wide. Therefore, many contemporary researchers have fallen into serious errors in attempts to find consistencies between interpretations of the Revelation and incorrect theories and hypotheses.



As for scientific miracles in the Qur'an and Sunnah, the matter is clearer and sounder. Error is less as it predominantly occurs because of failure to link Islamic textual facts with scientific ones. However, many researchers do not actually discern between the study of scientific miracles and the scientific approach to Tafseer:

In the light of the above considerations, the inimitability and accuracy of the Qur'an and the revelations given to the Prophet Muhammad, sallallaahu 'alayhi wa sallam, can be realized, and so can harmony between divine and natural signs. I'jaaz also aids in the call to faith and in affirming that the Qur'an and Sunnah are suitable for every time and place.

The intent of these guidelines is not to discourage researchers or prevent them from reflecting on the Qur'an; they are an attempt to guide Muslim researchers to the correct way to interpret the Book of Allah Almighty with regard to scientific miracles and scientific Tafseer. Non-specialist researchers may want to refer to specialists for matters that have not yet come to light. They may also want to cooperate with specialists in research in finding the truth without imitating or echoing the words of others.





Part Three:

**Appendix Glossary of terms
used in the study**



(1) Nass (explicit text) :

Linguistically, Nass (explicit text) denotes appearance and elevation. Conventionally, a Nass is a text that has an unambiguous meaning, such as the verse where Allah Says (what means): *{Say, "He is Allah, [who is] One,} [Qur'an 112: 1] {...then a fast of three days during Hajj and of seven when you have returned [home]. Those are ten complete [days]...}* [Qur'an 2: 196]

(2) Thaahir (obvious or probable meaning of a text) :

Linguistically, this means apparent and prominent. Conventionally, it is the initial meaning that comes to the mind of the audience in ambiguous texts. For example, 'lion' [Arabic: asad] can be interpreted as either a "brave man" or a predatory animal, but the latter is more evident and probable. Because Nass and Thaahir have the same linguistic meaning of outward appearance, they are separate in terms of terminology. Nass indicates the highest degree of outward appearance and Thaahir indicates outward appearance in an absolute sense.

Shaykh 'Abdullah ibn Bayyah, may Allah have mercy on him, states that a transitive outward state is stronger than an intransitive outward state. The former is the Nass (unambiguous text) and the latter is Thaahir (apparent, probable textual meaning). The former is more comprehensive than the latter and it signifies the highest degree and limit of outward appearance (thuhoor), while Thaahir signifies out-



ward appearance (thuhoor) in an absolute sense. Moreover, the verbal noun (masdar) form of Nass has a greater emphatic effect than Thaahir, which comes in the form of an active participle (Ism Faa'il). Subsequently, Thaahir texts cannot be used to derive the existence of a matter that requires certainty, such as scientific miracles, as such meanings are probable and not definitive.

(3) Mu'awwal (interpreted meaning) :

It is derived from 'aal, ya'oolu ("to return"). It is said, "The matter has turned out ('aal) in such a way." One example is where Allah Says (what means): *{seeking an interpretation [suitable to them].}* [Qur'an 3: 7] That is, they seek out what its meaning goes back or refers to. Conventionally, Mu'awwal means to assign a less probable meaning to a wording because of explicit or contextual evidence or Qiyaas (reasoning by analogy).

If the Ta'weel (interpretation) is substantiated, it is termed As-Saheeh (the valid [view]), and if it is unsubstantiated, it is termed Al-Faasid (the invalid [view]). This means that not every interpretation is acceptable. An example of a valid interpretation is to interpret the verse: *{...when you rise to [perform] prayer, wash your faces...}* [Qur'an 5: 6], as "when you intend to rise to do so..." Similarly, Allah Says (what means): *{So when you recite the Qur'an, seek refuge in Allah from Satan, the expelled [from His mercy].}* [Qur'an 16:98]

Another example can be taken from the "neighbor"



mentioned in the Hadeeth, “Al-jaar ahaqq bi-saqabihi.” (A neighbor has more right to be taken care of by his neighbor.) [translation: Khan] [Translator: that is, the neighbor has preemption right, or first right of refusal if a neighbor is selling a property]. The “neighbor” here can be interpreted as **“the neighbor who has joint ownership,”** as it comes in another Hadeeth that “When the boundaries are set, and the paths are made, there is no more preemption right (Shufah).” (see Amaali Ad-Dalaalat, p. 137).

(4) Al-Mantooq (pronounced or stated meaning) :

Linguistic definition: Passive participle (Ism Maf’ool) of the verb “to pronounce”; that is, “[something] pronounced or worded.” **Conventional definition:** the meaning indicated by the pronounced wording.

An example is the Hadeeth: “Wala’ (inheritance right) is for the one who frees [the slave].” [Al-Bukhaari 3/298, Muslim 4/213] The Mantooq (pronounced meaning) is that the one who frees a slave has the right to Walaa’ (inheritance). Scholars do not differ about the validity of Mantooq in argumentation.

(5) Al-Mafhoom (implied meaning) :

Linguistic definition: Passive participle (Ism Maf’ool) of the verb “to understand”; that is, “[something] understood.” **Conventional definition:** the meaning indicated outside of the pronounced wording. There are two sub-classes:



The first sub-class: Mafhoom Al-Muwaafaqah (harmonious Mafhoom), which is to ascertain the effect of the pronounced wording (Mantooq bihi) for what is left unpronounced (Maskoot 'anhu). There are two types of this Mafhoom:

a) **Awla min Al-Mantooq** (that is, the Mafhoom or implied meaning is more evident from the text than the pronounced meaning, such as the verse: *{...say not to them [so much as], "uff," and do not repel them...}* [Qur'an 17:23] The implied (Mafhoom)prohibition of beating one's parents is more evident than the pronounced (Mantooq) prohibition of saying words of disgust, such as "uff," to one's parents.

b) **Musaawi lil-Mantooq** (equal to the pronounced meaning):

Example: the equivalence between inflicting damage on the property of orphans and devouring or burning their wealth, which has been expressly forbidden in the verse: {Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze.} [Qur'an 4: 10] This type of Mafhoom is a valid argument although different terminology has been used for it.

The second sub-class: Mafhoom Al-Mukhaalafah (meaning that it is not harmonious with the text): The term Mafhoom is used predominantly for this class, which is to ascertain the opposite of the effect of the Mantooq bihi (pronounced wording) for the Maskoot 'anhu (what is left unpronounced). **There are ten types:**



- (1) Mafhoom Al-'Illah (implied by underlying rationale or same effective cause). Example: "Whatever intoxicates is forbidden (Haraam)." [Translator: That is to say that whatever does not intoxicate is not forbidden.]
- (2) Mafhoom As-Sifah (Implied by description): such as paying Zakaah (alms) on grazing sheep. [Translator: According to the concept of Mafhoom, Zakaah should not be paid on sheep that do not graze.]
- (3) Mafhoom Ash-Shart (Implied by conditional): such as in the verse: *{And if they should be pregnant, then spend on them until they give birth.}* [Qur'an 65: 6] [Translator: It is implied that if they are not pregnant, do not do so.]
- (4) Mafhoom Al-Istithnaa' (Implied by exception): such as the verse: *{...and he remained among them a thousand years minus fifty years...}* [Qur'an 29: 14] [Translation: The exception here is "minus fifty years."]
- (5) Mafhoom Al-Ghaayah (Implied by limitation): such as in the verse: *{Then complete the fast until the sunset.}* [Qur'an 2: 187] [Translator: That is, not afterward. Here "until" is the marker of limitation.]
- (6) Mafhoom Al-Hasr (implied by exclusiveness): Example: "Walaah' (inheritance right) is only for the one who frees the slave." [Narrated by Al-Bukhari and Muslim]

There are four linguistic devices for exclusiveness:

Innamaa (only); negation preceding exception, such as in the verse: *{There is no deity except You; exalted are You.}* textual precedence of subordinate grammatical



functions (Ma'moolaat); subject (muftada') with predicate (khabar), when both particles are definite.

- (7) Mafhoom Az-Zamaan (implied by time): such as the verse: **{Stand [for prayer] at night.}** [Translator: Implied meaning: as opposed to the daytime.]
- (8) Mafhoom Al-Makaan (implied by space): such as the verse: **{...as long as you are staying for worship in the mosques.}** [Qur'an2:187]
- (9) Mafhoom Al-'Adad (implied by number): such as the verse: **{...lash them with eighty lashes...}** [Qur'an 24:4]
- (10) Mafhoom Al-Laqaab (implied by designation): Example: "The Zakaah applies to sheep." [Implied meaning: only to sheep]. It means to assign the effect to proper or collective nouns. This is the least valid of all the forms. The most valid of the forms are Mafhoom Al-Hasr (implied by exclusiveness) and Mafhoom Al-'Illah (implied by rationale). There is differing over the order of the remaining types as far as validity.

Because there are instances when forms of Mafhoom are not functional, the scholars made exceptions to Mafhoom when it is unclear from the language. Sometimes it would be effective and other times not. After examining the contextual evidence, they concluded that Mafhoom should not be applied in some matters, such as:

- I- In cases of prevalent normalcy, such as in the verse: **{... And do not compel your slave girls to prostitution, if they**



desire chastity...} [Qur'an 24: 33] [Translator: Such girls prevalently desire chastity, so there is no Mafhoom (implied meaning) to the condition.]

- 2- In cases where the pronounced meaning (Mantooq) comes in the context of gratitude. Example: Allah Says (what means): *{And it is He who subjected the sea for you to eat from it tender meat...}* [Qur'an 16: 14] [Translator: In other words, this does not imply that it is not permissible to eat other things from the sea.]
- 3- In cases where the Mantooq is assigned for emphasis, such as in the Hadeeth: "It is not permissible for a woman who believes in Allah and the Last Day to [formally] mourn (Arabic: yuhiddu, from lhdaad) over her dead for more than three [days]." Thus, this act is Haraam for every woman, even a sinning one, except in excluded-cases (like for her husband).

(6) Aamm (General) :

Linguistic definition: comprehensive. **Conventional definition:** a text that is inclusive of all of its subclasses without exclusion. The linguistic devices of 'Umoom (generality):

Kull (all of the); Jamee' (all of the); Ajma' (entire); collective nouns with definite article (al-); singular forms with plural denotation, such as "people" and "family"; indefinite nouns in a negated context, such as in the verse: *{This is the Book about which there is no doubt}* [Qur'an 2: 2] [Translator: "Doubt" is indefinite and comes in a negative context]; in



the context of the negative form of the imperative, such as the verse: *{and do not obey from among them a sinner or ungrateful [disbeliever]}* [Qur'an 76: 24]; in the context of a conditional, such as the verse: *{And if any one of the polytheists seeks your protection, then grant him protection}* [Qur'an 9: 6]; in the context of thankfulness, such as the verse: *{and We send down from the sky pure water}* [Qur'an 25: 48]; relative pronouns (Al-Asmaa'Al-Mawsoolah) such as: allathi, allati (which, who), in its masculine, feminine, dual and plural forms; man (who); maa (what), ayy (any), mataa (when) for time; ayn and hayth (where) for place; and mahmaa (no matter what).

(7) Khaass (particular) :

Linguistic definition: the opposite of general. **Conventional definition:** specification of terms comprehended by 'Aamm to some individuals as based on evidence. Takhsees means to particularize. Conventionally, it means to exclude part of the effect of what the language includes as per evidence before implementing that effect. Mukhassis (particularizer) is a piece of textual evidence with the above said function. **There are two types of Mukhassis texts:**

The first type: Muttasilah (linked): namely,

- (1) Istithnaa' (exception), such as the verse: *{...And those are the defiantly disobedient, Except for those who repent...}* [Qur'an 24: 4-5]
- (2) Shart (conditional), such as the verse: *{...And for one's*



parents, to each one of them is a sixth of his estate if he left children...} [Qur'an 4: 11]

- (3) Sifah (attribute), such as the verse: *{...from those whom your right hands possess of believing slave girls...}* [Qur'an 4: 25]
- (4) Ghaayah (definite limit), such as the verse: *{...And do not approach them until they are pure...}* [Qur'an 2: 222]

The second type: Munfasilah (separate): namely,

- (1) 'Aql (reason), such as in the verse: *{Allah is the Creator of everything...}* [Qur'an 39: 62]
- (2) Hiss (observation); that is, observations of the senses.
- (3) Mantooq (pronounced) legislative texts, such as the verse: *{Divorced women remain in waiting for three periods...}* [Qur'an 2: 228] This text is particularized by the verse: *{...And for those who are pregnant, their term is until they give birth...}* [Qur'an 65: 4]
- (4) Mafhoom (implied) legislative text; such as the implied meaning of the verse: *{...say not to them [so much as], "uff"...}* [Qur'an 17: 23] It implies that it is prohibited to place parents in bondage over debt. Thus, this Mafhoom particularizes the Hadeeth: "Delay in payment on the part of one who possesses means makes it lawful to dishonour and punish him." [Translation: Prof. Ahmed Hasan]
- (5) Mantooq (pronounced meaning) in Sunnah; such as



in the Hadeeth: “And there is no Zakaah on less than five Awsuq. (A special measure of food-grains, and one Wasq equals 60 Sa’s.)” [Al-Buhkaari, Translation: Khan] This text is a particularizing factor (Mukhassis) to the Prophet’s, sallallaahu ‘alayhi wa sallam, other statement: “On a land irrigated by rain water ... ‘Ushr (i.e. one-tenth) is compulsory (as Zakaah)” [Translation: Khan]

- (6) The actions of the Prophet, sallallaahu ‘alayhi wa sallam, such as can be found in the authentic Hadeeth that he used to bid one of his wives to wear an Izaar (waist-wrap) and then would become intimate with her even as she menstruated. This action is a Mukhassis to Allah’s statement (what means): **{...And do not approach them until they are pure...}** [Qur’an 2: 222]
- (7) Iqraar (tacit approval) of the Prophet, sallallaahu ‘alayhi wa sallam, such as when he expressed joy when Mujazziz Al-Madlaji, may Allah be pleased with him, said, **“These feet belong to each other.”** [Translator: The reference is to a paternity dispute.]
- (8) Ijmaa’ (consensus of the scholars) on prohibition of marrying a slave-girl if she is also one’s sister from breastfeeding (Radhaa’ah). This is a Mukhassis to where Allah Says (what means): **{...[You may marry] what your right hands possess [i.e. slave-girls]...}** [Qur’an 4: 3]
- (9) Qiyaas (deduction by analogy), such as deducing that a male slave shall receive Hadd Al-Zina (prescribed punishment for fornication) in analogy with the female



slave mentioned in the verse: *{...if they should commit adultery, then for them is half the punishment for free [unmarried] women...}* [Qur'an 4: 25] This is a particularizer (Mukhassis) for the comprehensive legal effect of the verse: *{The [unmarried] woman or [unmarried] man found guilty of sexual intercourse – lash each one of them with a hundred lashes.}* [Qur'an 25: 2]

There has been some controversy with regard to some of the Mukhassis texts.

(8) Mutlaq (unqualified meaning):

Linguistic definition: It is derived from *ltlaaq* (to launch, send). **Conventional definition:** a term assigned to an unspecified singular entity as an effect of the term comprehending its collective name.

(9) Muqayyad (qualified meaning)

Linguistic definition: the opposite of *Mutlaq*. **Conventional definition:** language (*Lafth*) indicative of the essence of something (*maahiyah*) with an additional quality. Example: Allah Says (what means): *{...And bring to witness two witnesses from among your men. And if there are not two men [available], then a man and two women...}* [Qur'an 2: 282]. The term {two witnesses} is unqualified and is qualified by the term: *{...And bring to witness two just men from among you...}* [Qur'an 65: 2]



(10) Mujmal (Ambiguous):

Linguistic definition: “collected” as in the phrase, “to collect (ajmal) accounts.” Conventional definition: something whose signification is only implied from its language (lafth) and is dependent on an outside factor for explicitness. Example: The word Qur’ which appears in the verse: *{Divorced women remain in waiting for three Quroo’ [plural of Qur’]...}* [Qur’an 2: 228] The term is ambiguous and could mean either haydh (menstrual period) or tuhr (the period between two menstrual periods).

(11) Mubayyan (explicit):

Linguistic definition: clarified. Conventional definition: providing clarity to problematic language. Allah Says (what means): *{And We conveyed to him [the decree] of that matter: that those [sinners] would be eliminated by early morning.}* [Qur’an 15:66] Here, “that matter” is ambiguous (Mujmal) and has been given explicit meaning by the clause that follows. The most common form of Bayaan (clarification) is by way of statement. Other forms include Bayaan by way of action, writing, gesture, reasoning and the senses.

(12) Ifraad (singularity) vs. Ishtiraak (plurality):

Example: The “singular” meaning of the word nikaah is sexual intercourse (wat’) and the “plural” meaning includes both wat’ and ‘aqd (marriage contract).



(13) Ta'seel (establishing origin)vs. Az-Ziyadah (addition)

Ta'seel: to establish the origin of something. Example: Allah Says (what means): *{[Laa] I swear by this city, Makkah –}* [Qur'an 90: 1] It has been claimed that laa (lit. "no") here is additional. Thus, the origin of the phrase here is 'I swear by this city.' It has also been claimed that laa is not additional, so the unpronounced meaning is, 'I do not swear by this city while you are not in it, as it is not worthy to be sworn by unless you are in it.' The latter interpretation is more evident.

(14) At-Tarteeb (order)vs. Al-Taqdeem wa At-Ta'kheer (arrangement shift)

Example: Allah Says (what means): *{And those who pronounce thihar from their wives and then [wish to] go back on what they said – then [there must be] the freeing of a slave...}* [Qur'an 58: 3] The Thaahir (evident) meaning is that expiation (Kaffarah) is not due until after both of these factors exist: i.e. Thihaar (pre-Islamic practice of declaring one's wife unlawful as one's mother") and going back" (i.e. recanting Thihaar). It has been stated that there is an arrangement shift in the wording (order vs. preceding and succeeding parts). Those who declare Thihaar against their women shall free a slave, and then they may go back as prior to Thihaar, atoned from sin as an effect of the Kaffarah (expiation). Thus, recanting is not a prerequisite for making atonement for Thihaar, and the word order dominates in legal effect with the possibility of word arrangement shift.



(15) Ta'sees wa Ta'keed (Establishment vs. Emphasis):

Examples: Allah Says (what means): *{So which of the favors of your Lord would you deny?}* [Qur'an 55: 3] This verse is repeated for emphasis, according to the apparent meaning. This requires that the verse is repeated more than three times, yet Ta'keed (emphasis) does not exceed three repetitions. So the mention of favors" in each instance is interpreted as corresponding to the preceding verse, and the mention of denial" specifically corresponds to what precedes it. Thus, there is no emphasis (Ta'keed) in the Soorah; instead, each statement is regarded as Ta'sees (establishment). The same goes for similar instances in the Qur'an.

(16) Original legal effect vs. abrogation (Naskh)

Example: Allah Says (what means): *{Say, "I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine – for indeed, it is impure – or it be [that slaughtered in] disobedience, dedicated to other than Allah...}* [Qur'an 6: 145] The exclusiveness (Hasr) in the verse implies the permissibility of eating everything except what is mentioned. That includes predators with fangs and birds with talons, both of which are confirmed as prohibited. So it is said that this prohibition abrogates the permissibility of the items beyond those mentioned as is implied (Maf-hoom) by the exclusiveness of the text. It has also been



stated that there is no Naskh (abrogation) in the verse; rather, other Haraam items come as an addition, such as the Munkhaniqah (choked), Mutaraddiya (fallen) and the Mawqoothah (gored) (see Qur'an 5: 2). Most of the 'Ulama' hold this view. Similar to this is marrying a woman's paternal or maternal aunt at the same time as her. This is an addition to the verse: **{...And lawful to you are [all others] beyond these...}** [Qur'an 4: 24] So it is more sound to say that the original legal effect remains – which is the implied (Mafhoom) by exclusiveness (Hasr) – than to say that it was abrogated.

(17) Literal and order of literalness:

Literal (Haqeeqah): Linguistic definition: language of which its usage does not deviate from its defined meaning. Figurative language is the opposite of literal language. The conventional definition of literal language (Al-Haqeeqah): language (lafth) used according to its primary definition in the conventions that apply to the context situation.

Figurative language (Majaaz): Linguistic definition: Jawaaz (permissibility). Conventional definition: language used outside of its primary definition due to contextual evidence that takes it outside of the literal meaning.

(18) Literal language supersedes figurative language:

Literal language (Al-Haqeeqah) supersedes figurative language (Al-Majaaz). Example: The expression, "I saw



an asad (lit. a lion).” It’s not clear whether it refers to the predatory animal or a brave man [as is used figuratively in Arabic]. Assuming that it refers to the predatory animal supersedes the brave man assumption as long as there is no contextual evidence to make us believe otherwise.

There are three types of figurative language: Legal (shar’i), customary (‘urfi) and linguistic (lughawi). Legal (shar’i) supersedes customary (‘urfi) and customary supersedes linguistic (lughawi).

(19) Mutashaabih

Definition: what is similar in either language (lafth) or meaning. Conventional definition: something that no one has any way to know as Allah has not revealed that knowledge to anyone. Examples: the appointed time of the Day of Resurrection, the emergence of Ya’jooj and Ma’jooj (Gog and Magog), the Dajjal and ‘Eesa, and the letters at the beginning of some Soorahs.

(20) Israa’eeliyyaat (Judeo-Christian traditions):

These are the stories and events attributed to Bani Israel (lit. the Children of Israel). They can be divided into three categories:

The first category: what we know to be true because we have texts to support it. Such is authentic.

The second class: what we know to be non-factual because we have evidence that contrasts it.



The third class: what is not mentioned and we do not know whether it is true or false. We shall not declare it true or untrue.

(21) Thann (presumption):

Thann (presumption) is the belief based on probable evidence with the possibility of contrast.

(22) Yaqeen (certainty):

Linguistic definition: knowledge not accompanied by doubt. Conventional definition: the belief in a thing as it were with the belief that that thing is the only possibility in conformity with reality, impossible to cease. It can also be knowledge attained after doubt.

(23) Sahaabah (lit. the Companions):

Sahaabi (sing.); someone who met the Prophet, sallallahu 'alayhi wa sallam, as a believer and died as a Muslim.

(24) Taabi'oon (lit. the successors)

Taabi'i (sing.): someone who was acquainted with a Sahaabi and learned Islam and the Sunnah from him.

(25) The scientific method:

Techniques employed by researchers in presenting and discussing studies in a peaceful, unbiased scientific manner adhering to technical aspects required for the research. Such aspects include reference to sources used and quoted.



(26) Researcher:

A person who meets the inherent and psychological aptitude and has the acquired overall scientific competence to carry out scientific research.

This is what I was able to put together, with the help of Allah. I conclude with the words of Ameer Al-Mu'mineen 'Umar ibn Al-Khattaab to Abu Moosa Al-Ash'ari, may Allah be pleased with them:

When you have passed judgment, do not let going back to your opinion and being guided by your discretion stop you from reconsidering the truth; for truth is eternal; nothing can abolish the truth; and reconsidering the truth is better than persisting in falsehood.

May Allah help us to follow the truth and accept it and guide us to it. And may Allah bless our Prophet Muhammad and his family and companions.

