



## Critique and Analysis of Contemporary Scientific Exegesis Based on the Views of Ayatollah Javadi Amoli

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### **Abstract**

Scientific interpretation of the Holy Qur'an is a remarkable phenomenon in the present age that many books and articles have been written to reject or accept it. Recognizing this method of interpretation and its evolution and historical background and evaluating what is presented under this title are the most important research works in the field of Qur'anic sciences. Abu Hamid al-Ghazali was the first to propose the theory of the Qur'an's inclusion on the first and last sciences, followed by Fakhr Rāzī, Zarkashī, and others. In the contemporary period, due to the rapid and astonishing progress of sciences, the emergence of new social, economic and philosophical schools, anti-colonial and revivalist religious struggles, the scientific attitude towards the Holy Qur'an has undergone significant changes and many Islamic thinkers have become interested in this method of interpretation and have developed it to protect the Holy Qur'an, remove the doubt of the conflict between science and religion and show the scientific miracle of the Holy Qur'an. Opponents of scientific interpretation, by emphasizing the guiding and humanizing role of the Holy Qur'an, consider it unreasonable to expect the expression of scientific issues from the Qur'an and consider the expression of such issues far from the dignity of this Holy Book.

**Keywords:** *The Holy Qur'an; Ayatollah Javadi Amoli; Scientific Interpretation; Contemporary; Experimental Science*

### **Introduction**

One of the topics discussed in Qur'anic studies and the methodology of interpretation in the contemporary period is dealing with the subject of scientific interpretation and research on its method.

The importance of studying this issue is especially understandable given the great advances in experimental and natural sciences. This method of interpretation has its pros and cons, and each of them provides reasons for agreeing or disagreeing with this method of interpretation. Examining these reasons is a subject that has probably been studied in other writings and works, but what is the main issue of this research is the special approach of Ayatollah Javadi Amoli in examining the method of scientific interpretation. This commentator, while accepting all the reasons of the opponents of the scientific interpretation of the Qur'an, has used a new narration and expression in this opposition, which apparently differs from the interpretations of other opponents.

What doubles the importance of research is the remarkable growth of scientific interpretation in the contemporary century that some commentators and scholars such as Ṭaṇṭāwī, Iskandarānī, Rashid Reza, Ayatollah Taleghani, Allameh Tabataba'i, Ayatollah Makarem Shirazi, Allameh Balāghī have used this method of interpretation despite the diversity of approaches; this issue has caused fundamental misunderstandings in the philosophy of the Qur'an. Therefore, this study examines the enlightenment for the criteria of understanding the Qur'an and how it qualifies from the perspective of Javadi Amoli.

It should be acknowledged that scientific interpretation in its general sense has an ancient root in Islamic culture. Some commentators, according to some verses of the Qur'an, believed that all human knowledge can be extracted from the Qur'an, and there are some verses in the Qur'an that indicates these sciences (Shahroudi, 2004, p. 118).

The importance of this research is clear from the fact that by raising some scientific issues in verses of the Qur'an, researchers have paid attention to the role of the Qur'an in expressing scientific facts and the relationship between the Qur'an and experimental sciences, through which various perspectives have been emerged; some have made the claim of inferring and extracting all sciences, including experimental science, from the Qur'an without understanding the hidden part of the Qur'an; others consider the Qur'an to be solely responsible for the Uṣūl and Furū' of religion and ethics, and according to the main mission of the Qur'an, which is guidance, do not consider the expression of all sciences in the Qur'an in accordance with the purpose of the Qur'an; and some have tried to combine these two views that the Qur'an, although not responsible for the direct explanation of all sciences, but has some effective allusions for the progress of sciences; paying attention to the views of Ayatollah Javadi Amoli, who considers the Qur'an as a teacher of experimental science and says: The Qur'an is a teacher of sciences to which there is no way for human beings, is a way to critique and evaluate these views accurately.

Now, considering the remarkable prevalence of scientific interpretation in the contemporary century on the one hand and the existence of a unique thinker such as Ayatollah Javadi Amoli in the field of interpretation and Qur'anic sciences and Islamic sciences in this century which has new interpretive perspectives on the other hand, let's analyze and study the the principles and methods of contemporary scientific interpretation based on their thoughts.

### ***1. Definition of Scientific Interpretation***

Regarding scientific interpretation in the encyclopedia; "Scientific interpretation" is an interpretation that discovers scientific terms in Qur'anic expressions and tries to extract various sciences and philosophical ideas from the Qur'an and includes all religious, doctrinal, scientific, outward and inward sciences as well as other worldly sciences. (Amin, 2018, v. 5, pp. 357-359)

A comprehensive and almost unbiased definition that is presented by Ahmad 'Umar Abu Ḥājar in his book called "Al-Tafsīr al-Ilmī lil Qur'an fi al-Mīzān". He says: "Scientific interpretation is an interpretation in which the commentator tries to understand the Qur'anic expressions in the light of proven scientific facts and discovers a secret of secrets of miracles because the phrases of the Qur'an contain accurate scientific information that human beings were not aware of at the time of the revelation of the

Qur'an. This fact shows that the Qur'an is not from the word of human, but from God, the Almighty Creator (Ahmad 'Umar Abu Hājar; 1991, p. 66).

Bakri Sheikh Amin writes in the definition of scientific interpretation: An interpretation that speaks of scientific terms in the Qur'an and tries to extract various sciences and philosophical views from it (Quṭb, 1415 AH, p. 125).

Fahad Rumi, who according to some (Rafī'ī Muhammadiyah; 2007, p. 23) has the best definition of scientific interpretation, writes: The comprehensive definition of scientific interpretation is the commentator's attempt to discover the connection between the ontological verses of the Qur'an and the discoveries of experimental sciences so that it reveals the miracle of Qur'an (Fahad, 1424 AH, p. 37).

Therefore, the meaning of scientific interpretation is to explain the verses of the Qur'an by experimental sciences. But scientific interpretation has been done in different ways (by commentators or non-commentators), therefore, everyone has opposed or agreed with that position according to the method of a specific action that he has imagined in his mind of scientific interpretation, has defined it or given it a special name (such as adaptation, scientific interpretation, extraction of sciences from the Qur'an, employment of sciences and imposition of sciences on the Qur'an) (Rezayee Isfahani, 2002, p. 22).

This method is one of the new methods of interpreting the Qur'an and its history should be sought more in contemporary interpretations. The method of scientific interpretation of the Qur'an has different types and varieties, which is sometimes referred to as extracting sciences from the Qur'an and sometimes as imposing scientific content on the Qur'an; but the purpose of this article is to employ sciences to better understand the verses of the Qur'an. The source of this article is the employment of sciences to better understand the verses of the Qur'an, that is, the source of definitive empirical sciences, as a tool for interpreting the verses of the Qur'an, and in this regard, all criteria of correct interpretation are observed and no imposition or extraction is made (Isfahani, 2003, p. 189).

From Javadi Amoli's point of view, the consequence of knowledge cannot be imposed on the Qur'an, but conclusive scientific proofs or convincing evidences of experimental, historical, artistic and the like can be considered as carriers of the teachings and meanings of the Qur'an, as evidence, context and ground for understanding the subjects related to empirical, historical, and the like, not outside. (Javadi Amoli, 2009, p. 58) Scientific findings, if certain, can only be symmetrical and the context for understanding their revelatory teachings, and only within their limits. Therefore, scientific interpretation should be defined as follows: Scientific interpretation is a systematic effort based on the general principles and rules of interpretation of the Qur'an for the flourishing of human intellect in the path of further exploration and understanding of new sciences that without studentship in the presence of Qur'an human science has no way in it. And it is obvious that with such a definition, first of all, the revelatory teachings are the guide and corrector of the sciences, and the experimental sciences are the absolute debtor and the eternal disciple of the Holy Qur'an; and the discussion of imposing and applying the findings of experimental science on the Qur'an and even employing experimental sciences in understanding the Qur'an is eliminated, and calling such works a scientific interpretation is negligent. Especially since one of the attributes of the Holy Qur'an is: تبيين كل شيء ء

"وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِّكُلِّ شَيْءٍ" (نحل: 89)

“and We have sent down to thee the Book explaining all things” (Nahl: 89)

It is a book that expresses all the necessary and useful sciences and knowledge for human beings or all the truths of the world of creation, which does not need anything else in its explanation, but relies on itself in its expression, and some of its verses are explained and interpreted with other verses. Otherwise, how can a book that is not its own explanation be the explanation of everything else? It should be noted: The fact that because the Qur'an is the explanation of everything, it will also be its own explanation, does not mean that because every verse is the explanation of everything, then it is its own

explanation, but it means that the whole Qur'an is the explanation of everything, so the whole Qur'an will also be an explanation of itself too; therefore, the deficiency of each verse is certainly provided by another verse, and from the final summary of all the appropriate verbal and spiritual verses with each other, a clear meaning is obtained from them. (Javadi Amoli, 2009, vol. 1, p. 65) Therefore, it should be noted that the correct interpretation of the combination of "scientific interpretation" is that interpretation means to achieve transcendent scientific teachings that human reason and science alone cannot obtain and confirm it with certainty; no need for the Qur'an to employ experimental sciences to express its purpose.

## 2. Examining The Reasons for Those Who Agree with Scientific Interpretation

Those who believe in scientific interpretation and those who agree with this method of interpretation have given reasons to the inclusion of Qur'an on the all sciences and the authority of its interpretive method, the most important of which we will mention:

- 1- Some verses indicate that the Holy Qur'an includes the totality of sciences from small and large, including verse 38 of Surah An'am,

«مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ» (أنعام: 38)

“Nothing have We omitted from the Book”

Which many commentators believe that the "book" means the Qur'an, because whenever "al" is added to the beginning of a singular word, it goes back to the former name, and that name for the Muslims is the Qur'an (Shirazi, 1428, vol. 4, p. 41), but the opponents say that the meaning of "book" in this verse is "safe tablet", since this verse is related to this word of God that says:

«وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ» (هود: 6)

“There is no moving creature on earth but its sustenance dependeth on Allah: He knoweth its resting place and its temporary deposit: All is in a clear Record.” (Hūd: 6)

- 2- Some of the hadiths indicate the inclusion of the Qur'an on all sciences, including; the saying of Abdullah ibn Mas'ud: “He who seeks for the knowledge of the first and the last, so he must refer deeply to the Qur'an” (Muttaqī Hindī, 1419 AH, 2454).

The first two reasons, which indicate the inclusion of all sciences by the Qur'an, cannot prove the validity of scientific interpretation with common definitions, because the result of this inclusion is not at all a license to impose scientific theories or apply it to the Qur'an; and it does not even prove the employment of sciences for understanding and interpreting the Qur'an, but the opposite is proved by saying that a book that expresses all the necessary and useful sciences and knowledge for human beings or all the truths of the world of creation:

“and We have sent down to thee the Book explaining all things” (Nahl: 89)

In its explanation, there is no need for anything else (see: Javadi Amoli, 2009, vol. 1, p. 65 and p. 97), but only a scientific interpretation with a new definition and these verses and narrations can be proved observing the prerequisite that will be mentioned.

- 3- The scientific miracle of the Qur'an prevents atheists from doubting the Qur'an, because the scientific truths of the Holy Qur'an are tangible reasons that are acceptable to any sane person. (Ahmad 'Umar, Abu Ja'far; Ibid., P. 107)

It should be noted that the scientific miracle of the Qur'an is that the teaching circuit in the Holy Qur'an is the sciences and teachings that human beings cannot achieve without the continuation of the light of revelation (Javadi Amoli, 2009, vol. 1, p. 48), not that we wait for human to discover science and

after matching it with the appearances of the Qur'an and prove the scientific miracle after matching it with the appearance of Qur'an and the harmony of these two, because scientific theories cannot easily be called scientific facts, and more importantly, with such an attitude, the main position of the Qur'an, which is the guide and corrector of scientific findings and teacher of all sciences is not observed. Therefore, the existence of a scientific miracle of the Qur'an is not associated with proving the validity of scientific interpretation in common meanings unless we accept the new definition.

- 4- The Holy Qur'an is full of verses in which the conditions of the heavens, the earth, the moon, the sun, gravity, etc. have been discussed, and the explanation of these verses is not possible except through science. (Al-Fakhr al-Rāzī, 1999, vol. 4, p. 238)

The fact that the Qur'an has such verses does not mean that the interpretation of these verses also requires scientific findings and experimental science to prove scientific interpretation in the sense of imposing, adapting or employing, but the existence of such verses leads to the extraction and discovery of sciences that human beings have no way in it thorough ordinary ways.

- 5- The Holy Qur'an accurately states the principles and details of the material world in the Qur'an, in such a way that no one knew about these sciences at the time of the revelation of the Qur'an, and it is only the new sciences that confirm and testify to the authenticity of the Qur'anic sciences and it indicates the scientific miracle of the divine book. (Ḥanafī, nd, p. 437)

It should be noted that the Holy Qur'an does not need any external human thought, including the new sciences, either in the principle of the authority and correctness of its teachings or in its explanation, and its authority is inherent and it is its own interpreter. Of course, new trusty sciences can be evidence and ground to enhance comprehensibility. (See Javadi Amoli, 2009, Vol. 1, pp. 57-64)

- 6- In this age, which is the age of the progress of sciences, it is not appropriate for the interpreter of the Qur'an to be unaware of the sciences and to interpret the Qur'an as they were interpreted in the early days of Islam. In this case, the opportunists will think that Islam is against science, and by spreading this slogan, they will hinder the progress of Islam. (Abu Ḥājar, Ibid., P. 109)

This argument by the Qur'an's spirit is consistent with thought, study, and the production of knowledge, and the Qur'an itself is the only teacher in this field, although this statement does not prove the validity of current scientific interpretations. Of course, the important point is that thanks to centuries of being in the presence of the Qur'an, the current interpretation should be stronger and richer than the early interpretation of Islam, and it should be noted that this is more noticeable in the interpretation of the Qur'an to the Qur'an than scientific interpretations with common definitions that indicates there is a need for fundamental reforms in scientific interpretation.

- 7- Scientific interpretations eliminate the problem of conflict between "science" and "Qur'an" and people will see well that the sayings of the Qur'an 1400 years ago agree with today's discoveries of science. This scientific miracle of the Qur'an will attract people and Westerners otherwise by mentioning other miracles such as the "Splitting of the Moon" they are not guided. (Shahrestani; 2008, p. 110)

This argument stems from the long-standing dispute that science is the product of reason and religion is the product of revelation. This conflict is the product of a misconception about the relationship between science and religion, and is based on the idea that science is the opposite of religion, and that what religion says, science can negate. There are also things that science proves and religion denies. The bitter fruit of the confrontation and separation of the two fields of science and religion is the emphasis on the role of science in guiding and managing human life and setting aside the role of religion in this field, because there is no doubt and denial for the progress of science and the prosperity of science has been interpreted as the expulsion and isolation of religion from the realm of human life; but it should be noted that the position of reason and science arises from it and its product within the geometry of religious

knowledge which is the product of revelation and not outside the realm of religious knowledge, which leads to resolving this imaginary conflict and removing the illusion of separation and opposition of science and religion. (Javadi Amoli, 2010, pp. 10-18)

8- The Holy Qur'an, where it wants to teach the Holy Prophet (PBUH) to guide the people, says:

«ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ.»  
(نحل: 125)

“Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.” (Nahl: 125)

Therefore, one should speak to different strata of people with tolerance, gentleness and one's own language, to the common people with sermons and advice, and to scientists in the language of science and wisdom (Hanafi, 2005, p. 15).

This observance of the audience, which is the characteristic of the eloquent sage, if Qur'an manifests as a teacher for scientists, it takes on a full effect, and not that such an argument permits current interpretations, including imposition, adaptation, and employment, which incidentally violate the purpose.

9- The wisdom of the lexical miracle of the Holy Qur'an is very difficult for non-Arabs. Therefore, it is necessary for Islamic scholars to pay more attention to the aspects of the scientific miracle of the Holy Qur'an and to explain its scientific secrets for human beings today who are dealing with increasing inventions and discoveries. So they can lead more people to God and Islam, even though the Qur'an is not a book on geology and astronomy but it is a book of guidance, but the truths of phenomena and beings have been stated in it both in beauty and in detail (Hito, 1989, p. 148).

The necessity of paying attention to the aspects of scientific miracles does not prove the validity of scientific interpretation in common meanings unless we consider redefining it and presupposing that it eliminates the basic defects of current experimental science.

### 3. *Reasons for Opposing Scientific Interpretation*

Opponents of the scientific interpretation of the Holy Qur'an have also provided reasons to prove their claim, the most important of which are:

- 1- The understanding of the expressions of the Qur'an should be in accordance with what the original Arabs understood from it, and we should not exceed the limits of their understanding and comprehension of the words and phrases of the Qur'an, because the Holy Qur'an was revealed in that society and with that culture and its audience are first of all the same. Therefore, we must know the meanings of the revelation of the Qur'an and avoid any "expansion" in the use of words superfluous to the conventional meanings of the time of revelation (Khūlī, 1961, Summary of Reasons).
- 2- The real concern and mission of the Holy Qur'an is religion and beliefs, not science. (Ibid)
- 3- There is no problem in using scientific theories in understanding most of the verses of the Holy Qur'an, but imposing theories on the Holy Qur'an are not permissible. Some existing scientific interpretations will sooner or later cause the issue of the conflict between science and the Qur'an (Al-'Aqād, 1989, p. 181).
- 4- The scientific interpretation of the Qur'an is in fact the obligatory "interpretation" of it, which is not acceptable (Shaltut, 1968, p. 31.).

- 5- Scientific theories are not durable and scientific facts are not absolute. What will happen to the Qur'an if we relate the Qur'an to these variable and probabilistic theories and make the authenticity of the Qur'an conditional on the validity of these theories, and then it becomes clear that these theories have been invalidated and lost their validity? Therefore, it is not correct to make the definitive truths of the Holy Qur'an conditional on the irrational and non-ultimate truths of human science (Sayed Quṭb, 1975, vol. 2, p. 96).
- 6- Nowhere do we see that the companions and followers who were the most knowledgeable people on the Qur'an after the Holy Prophet (PBUH) used the scientific method to interpret the Qur'an. And if they did, we would definitely get something out of it (Al-Shāṭibī, 1421 AH, vol. 2, p. 29).
- 7- If we consider the aspect of the scientific miracle of the Qur'an as one of the miracles of the Qur'an, it means that the Holy Qur'an challenged the people at the time of revelation (the illiterate Arabs) who had no knowledge of science in the strict sense of the word! And this basically violates the miracle of the Qur'an. Because they have been unable to understand the scientific issues and this challenge has been fundamentally false! (Abu Ḥijr, 2001, p. 112)
- 8- The Qur'an is not a book of medicine and philosophy and its purpose is higher than these. The verses that invite thought and opinion in the kingdom of the heavens and the earth are for the purpose of guidance and preaching and attention to the power of God and His oneness, not for the purpose of expressing scientific theories! (Dhaḥabī, 2017, vol. 3, p. 159)
- 9- Ontological verses in the Holy Qur'an are intended to encourage and motivate the intellect to reflect on the greatness of the Creator of the universe, not to confirm a purely scientific hypothesis and theory (Abu Ḥijr, 2001, p. 324).

#### ***4. Examining The Views and Reasons of Those Who Believe in Detail of the Validity of Scientific Interpretation***

Some contemporary commentators believe in "detail in the validity of scientific interpretation" on scientific interpretation; their most important views and reasons are:

##### **1. Details between adaptation (imposition) and other in scientific interpretation**

Some elders of scientific interpretation reject the method of imposition and adaptation, but accept scientific interpretation without imposition or adaptation.

Adaptation here means that the commentator first chooses a scientific theory and then finds the verses that agree with it from the Qur'an and interprets the verses that contradict it, which will ultimately lead to Eisegesis<sup>1</sup>, but if scientific interpretation means that the appearance of the Qur'an agrees with the scientific content, there is no problem; even if there is no imposition or Eisegesis in them. This view can be attributed to Allameh Tabataba'i and Ayatollah Miṣbāḥ Yazdī (Sobhani, 1985, p. 315) and Ayatollah Sobhani (Makarem Shirazi, 2002, p. 131 and vol. 11, p. 410 and vol. 12, p. 275).

This detail, which rejects adaptation and imposition, is acceptable and there is no doubt, and in this regard it should be noted that the meaning of this study and the declaration of agreement of the appearance of the Qur'an with the scientific content doesn't mean human reason and science are the same as revelation and the Qur'an; rather, reason and narration are counterparts; in the sense that the empirical and even intellectual sciences, such as philosophy, are never on par with revelation; but those sciences can be at the same level as the narrative sciences; that is, what a philosophical argument expresses is on a par with what is understood by the commentators on the appearance of the Qur'an, but sometimes it is

<sup>1</sup>. The process of interpreting text in such a way as to introduce one's own presuppositions, agendas or biases.

united and the same; the narration confirms the intellect and the intellect confirms the narration; but revelation itself is beyond the scope of discussion, because the revelatory content of the Qur'an is available only to the infallibles:

«لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ» (الواقعه: 79)

“Which none shall touch but those who are clean.” (Al-Wāqī'ah: 79)

The sage, the jurist, the theologian and the commentator are never compared to the infallible (prophet and guardian). In the short words of the blessed existence of the Prophet (PBUH) it is stated: "No one can be compared to us." (Āmilī, 2005, vol. 10, p. 312);

The rational evidence of science is achievable; sometimes it is miserable and sometimes it leads to error. Just like the narrative evidence that sometimes has no objections and sometimes has objections. Sometimes it is restricted and assigned, and sometimes it is general and absolute, sometimes it is strong and sometimes it is similar. Narrative understanding, like rational understanding, is subject to these shortcomings and harms, so both (reason and narration) are equal, and neither of them can be compared to revelation, which is pure knowledge and pure truth and complete discovery. Therefore, no science is equal to revelation and no scientist is equal to a perfect innocent human being; he is not and will not be like the Prophet and the Imam. Rational science, like narrative science, may be right or wrong, and philosophers and theologians are the counterparts of jurists, and narrators; not the same as the Prophet and his guardian (Javadi Amoli, 2010, p. 37).

2. Detailing between definite and indefinite sciences in scientific interpretation in this view, if the appearance of the Qur'an agrees with the definite experimental sciences, it can be used in interpreting the Qur'an, but if it is a doubtful science, such as scientific theories, it cannot be used in interpreting the Qur'an; because these theories are subject to change and conversion, and the adaptation of the Qur'an to them, causes people to doubt the authenticity and truth of the Qur'an after changing those sciences.

Proponents of this view include Ayatollah Makarem Shirazi. He has accepted the scientific interpretation in one of its types and in Tafsīr Nimūneh, he has used it in several cases to prove the scientific miracle of the Qur'an (Makarem Shirazi, 1985, vol. 1, p. 131, vol. 11, p. 410 and vol. 12, p. 275 And vol. 15, p. 568) and have opposed a kind of scientific interpretation and called it Eisegesis (Makarem Shirazi, 1988, pp. 69-79). Where they agree with scientific interpretation, they say: "Sometimes it is observed that science comes to the fore and interprets the Qur'an. I emphasize when I say science, I mean proven scientific discoveries, not hypotheses that ask about them. Hypotheses are changed over time, and the fixed and immutable Qur'an cannot be applied to changing hypotheses; for example, the marriage of male and female in the world of plants, which was discovered after the seventeenth century AD, or the movement of the earth around itself, is no longer a hypothesis to be changed over time "Message of Qur'an Magazine, Preface, p. 48). Another proponent of this view is Ayatollah Lutfullah Safi Golpayegani (Safi Golpayegani, 2011, p. 85).

With regard to this theory, it should be noted that if the certainty to an affirmative origin was of the type of trust to the empirical material, one should be careful that first of all it is difficult to trust on the experimental point; because complete induction is difficult, and the study of the hidden analogy that causes the realization of experience and separates it from induction is difficult; therefore, logical certainty cannot be easily ascertained empirically, and secondly, assuming that empirical certainty to results in a predicate proof for the subject is obtained, such certainty is often one-sided; that is, there is a certainty in the proof of the predicate for the subject, but there can never be a way to confine the predicate to the subject and the monopoly of attaching the subject to the predicate; because the product of repeated experiments is that so far all that has been tested is the same that such a subject has such and such a predicate, and such and such a predicate has been fixed for such and such a subject (certainty in permanence), but certainty is not obtained by proving the predicate for the subject; in such a way that if



another situation arises miraculously and breaks the habit, and that normal and permanent way is destroyed, it is necessary to refuse so that it is impossible for the verse in question, which claims to be miraculous and break the habit in a certain case; that is, experiential certainty is nothing more than necessity, rather than durability and a useful habit. Therefore, it is not in conflict with being a miracle of an ordinary supernatural thing.

Therefore, it is not possible to define the verse in question contrary to appearance with empirical certainty, as if it is contrary to science; for miracles have always been contrary to habit, but they never were contrary to rational necessity; for example, what has been experienced about fire is that whenever it comes in contact with the human body, it burns it, but is this combustion necessary or normal? Is it the sole cause of fire to be burning as soon as fire strikes the human body, or does such a thing prove nothing more than the continuation of habit and super-permanence as a rational necessity and a refusal to separate? Therefore, the story of Prophet Abraham (AS) and his immunity after entering the fire is normal impossible, not rational, and therefore it will be proved by a miracle, and there is no reason to define the verse (يا نار كوني بردا و سلاما على ابراهيم) contrary to its appearance:

Or for example the story of the stagnation of running water and the emergence of a dry path in the middle of the Nile and other miraculous cases are all of normal impossible events, not rational type. (Javadi Amoli, 2009, vol. 1, p. 171)

### 3. The detail between definite and probabilistic attribution in scientific interpretation:

Since the empirical sciences are indefinite, because induction is incomplete and cannot be convincing, and on the other hand, the divine revelation of which the Holy Qur'an is a great example is definite and infallible, therefore, we do not have the right to attribute the contents of the experimental sciences to the Qur'an with certainty and say that the Qur'an says the same thing, but according to the agreement of the new sciences with the appearance of the verse, it can be said that the Qur'an probably says this scientific matter. (Ma'refat, 1988, p. 122).

This explanation is correct and the Qur'an should confirm the scientific findings, not the opposite of it, but it should be noted that if it is understood that the Qur'an is only in the final stage of the science production process that rejects or confirms the scientific findings, it is not a complete understanding but the more important role of the Qur'an in the production of science and achievement of scientific interpretation is the opening of new windows of knowledge; and so it has been said about the Qur'an: The Qur'an is a creditor whose debt is never repaid and it is a stranger whose right will never be paid: (Javadi Amoli, 2009, v. 1, p. 54).

### 4. Determining the use of sciences in understanding the Qur'an and imposing scientific theories on it: Sayed Quṭb (1906 - 1966 AD) mentioned this explanation and wrote:

Because scientific material is subject to change and is not absolute, so it cannot be attributed, added, or imposed on the Qur'an, which has absolute and final truths, but it can be attributed to the discovered material in theories and scientific facts about existence, life, and human to understand the Qur'an and developed the meanings of the Qur'an (Sayyid Quṭb, 1975, vol. 1, p. 260).

The first part of Sayed Quṭb's words is correct, but as it was said, the humane sciences are not able to find a way into the realm of revelation and development in the Qur'anic meanings. Rather, revelatory teachings correct scientific theories and guide them to the truth, although it can be said that this knowledge about its context can increase the comprehensibility of the teachings sooner; and not theories, but only conclusive scientific proofs or convincing evidence of the experimental, historical, artistic and the like can be considered as carriers of the teachings and meanings of the Qur'an, so that it can be as evidence, symmetry and context for special understanding of the experimental, historical and the like, not outside of it. (Javadi Amoli, 2009, vol. 1, p. 58)

## 5. Details between extremist and non-extremist scientific interpretation:

One of the contemporaries divides the method of scientific interpretation into three types: employing sciences in understanding the Qur'an and imposing scientific contents on the Qur'an and extracting sciences from the Qur'an (comprehensiveness). Then, in another division, he divides scientific interpretation into two parts, "extravagance in scientific interpretation" and "moderation in scientific interpretation" and gives examples for each of them (Rafī'ī, 2002, vol. 1, pp. 145, 146).

This detail is correct, and the attempt to extract sciences from the Qur'an is in fact to pay attention to the role of the Qur'an as a teacher, and that the teaching circuit in the Holy Qur'an is the sciences and teachings that human beings cannot attain without continuing the light of revelation:

«كما أرسلنا فيكم رسولا منكم يتلوا عليكم آياتنا ويزكيتكم و يعلمكم الكتاب و الحكمة و يعلمكم ما لم تكونوا تعلمون.» (بقره: 151)

“A similar (favor have ye already received) in that We have sent among you a Messenger of your own, rehearsing to you Our Signs, and sanctifying you, and instructing you in Scripture and Wisdom, and in new knowledge.” (Baqarah: 151)

«فادكروا لله كما علمكم ما لم تكونوا تعلمون.» (بقره: 239)

“...celebrate Allah's praises in the manner He has taught you, which ye knew not (before).” (Baqarah: 239)

However, the holy prophets have also developed human talent in accessible sciences and intellectual independence: يثيروا لهم دافن العقول (Nahj al-Balāghah, Sermon 1, paragraph 37), but the focus of their education is to reveal the unseen and scientific and epistemological innovation for human beings. The Holy Qur'an with the exact interpretation (ما لم تكونوا تعلمون) has indicated the same point; because this sentence does not mean what you did not know, but it means that you did not know them in the usual way. (Javadi Amoli, vol. 1, p. 48)

## 5. Analysis of Javadi Amoli's Point of View

In addition to the points made below each of the reasons to validate the scientific interpretation and avoid the harm and deviation, another important point that is almost overlooked by critics and Javadi relies on it is that present experimental science that considers the main element in the law of causality as matter and form, not the ultimate and actual cause, while the same actual and ultimate cause is the main element in the law of causality (Javadi Amoli, 2009, vol. 42, p. 77) he considers the current empirical science to be fundamentally flawed; because he believes that current empirical science is:

1. Ignoring the origin and end i.e. paying attention to causal relations is limited in matter and form of a phenomenon, while they ignore the main element of the law of causality is the actual cause (creator) and the ultimate cause (end, resurrection).
2. Putting nature instead of creation, which is changed by changing the naming and cultural removal of the noble name of creation from the epistemological basket of the system of existence and turning it into the nature of belief-changing, and that change of belief is disconnection from the actual origin.
3. Just study the carcass of nature instead of examining creation, which is the living and dynamic nature connected to the origin of existence, by cutting off the connection between creation and the creator, they are limited to studying the carcass of nature because it is obvious that the condition of aliveness for nature is its connection to the creator.

4. Conception of generation and the production of knowledge from oneself, not God's forgiveness in the statement that the scientist of experimental science is unaware of the creature being studied as he is unaware of himself as a creature, whose both the essence of his existence and his intelligence and analysis and the success of his research is for the Creator, not himself. (Ibid., Vol. 42, p. 77) 5. Most scholars of experimental science do not believe in the legitimacy of evolutionary and compilation verses and that the wrong has no way to invalidate it (Ibid., Vol. 42, p. 48).

These basic problems lead to two harmful consequences for experimental science, which not only make experimental science ineffective in understanding the Qur'an and helping to interpret it, but also deprives experimental science of being religious due to a change in the scientific identity of the structure of the universe. Secondly this change is in the scientific identity of plagiarism and this hidden eavesdropping and intangible theft, the output of which is the metamorphosis of religious science (experimental science) and its transformation into indifferent knowledge (انا مدينه العلم و على بابها). Anyone who does not enter the door of science is in fact a thief. (The ultimate causal cause of form and matter, v. 44, p. 83)

After mentioning and explaining these defects and their harmful consequences for the religiosity of the experimental sciences, as well as its efficiency in helping to better discover the verses related to creation, he says that it is necessary to change the fundamental attitude towards experimental science; and this change of attitude is with 1- Return of nature to the lap of creation 2- Attention to the creator and the actual origin 3- Attention to the end and purpose of creation (verses 25 and 3 of Ḥadīd) 4- Recourse to rational as well as narrative explanations and avoidance of "reason and narration are enough for us" 5- Focusing on valid empirical and rational reason (free from the above defects) 6- Interpretation of each part of creation with consideration of the other part while correctly understanding the internal system of existence and he should consider its creator and the ultimate system and its creation in his interpretation.

5. In addition to the division of sciences in terms of methods and subjects, attention should also be paid to their division in terms of teachers. For further explanation, it is necessary to mention that on page 47, volume 42, following verse 2 of Surah Ra'd, after explaining the three systems (actual, ultimate, internal system), he considers the internal system to be the teacher of man, science, books and scientists. 8- Strong faith and deep belief in that there is no way for falsehood in the system of existence or in the contents of the Holy Qur'an (Javadi Amoli, 2009, p. 48).

Therefore, it should be noted that with the help of this eight-step solution, at least five basic defects of current experimental science must be eliminated in order to imagine a valid scientific interpretation, and perhaps because of this lack of need, it is important that the term scientific interpretation in Ayatollah Javadi Amoli's works was not found at all and although the use of convincing results of empirical science has been accepted as evidence in the interpretation of verses (Javadi Amoli, 2009, vol. 1, p. 58), but in his interpretation, no example was found for the matter...

## Conclusions

From the all definitions mentioned for scientific interpretation and the arguments of critics of scientific interpretation in the light of the thoughts of Ayatollah Javadi Amoli, the following conclusions can be reached:

Ayatollah Javadi Amoli in his interpretation of the scientific verses of the Qur'an, although he implicitly refers to the scientific miracle of the Qur'an, but constantly considers all sciences to be derived from the Qur'an and believes that there are no non-religious sciences; in other words, Qur'an is the source of all Islamic sciences, and the comprehensiveness and immortality of this holy book, as well as the statements of the Imams, on the other hand, confirm the existence of a scientific miracle in the Qur'an. In other parts of his speech, he enumerates some criteria in this regard; including the fact that any scientific

finding cannot be attributed to the Qur'an before it becomes a scientific finding because these sciences are subject to change and have a horizontal course; and this raises the hypothesis that many propositions of the experimental sciences are hypothetical. In fact, the indefiniteness of the empirical propositions is a difficulty for scientific commentators, although Javadi Amoli has not dealt with this argument independently, but it is clear from his discussions that many of the common views in the experimental sciences have not been conclusive. The common views in the experimental sciences are not conclusive and have been put forward as possible hypotheses and have neither the power to conflict with religion nor the power to interpret the Qur'an. In other words, from his point of view, when a hypothesis is involved, a hypothesis that is likely to be shaken in the future, how can it interpret or explain the revelatory doctrine, the source of which is issued by God, who is the absolute science and absolute knowledge. This is the point made at the beginning of this section. This commentator has the basis on which he interprets the Qur'an and uses a method for this interpretation or opposes it. That basis is the revelation of the Qur'an in terms of the source of its issuance.

In general, based on none of the arguments in favor of scientific interpretation is not rejected based on the ideas of Ayatollah Javadi Amoli, but also the accuracy of some has been specified, but the important thing is that the validity of scientific interpretation can be proven by the correct definition, not scientific interpretation that leads to equate scientific findings with the Qur'anic teachings and, consequently, to seek harmony between the two, which basically science has no way into the realm of revelation and is always indebted to it; nor is it a scientific interpretation that leads to the imposition of scientific findings on the Qur'an and wrong interpretations, nor is it a scientific interpretation that sees the Qur'an as requiring the use of experimental sciences to express its purposes and medals.

The main concern of the opponents of the scientific interpretations in the contemporary century and the common approaches to scientific interpretation is valid and true, but the reasons for the opposition of this group do not have the same weight and some reasons that actually express the attitude of their owners to the Qur'an are unacceptable and some reasons are correct. But those reasons are the problems and objections to scientific interpretation with common definitions, and scientific interpretation with the new definition does not suffer from those problems raised by the opponents.

The details given are also two final details in any case; the other details presented are not helpful without reviewing the definition of scientific interpretation and understanding the relationship between science and revelation.

In addition to redefining scientific interpretation and resolving the problems of each of the existing views in relation to it, paying attention to the basic defect of existing empirical science and correcting it is a prerequisite for validating scientific interpretation.

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