International Journal of Multicultural and Multireligious Understanding

http://ijmmu.com
editor@ijmmu.com
ISSN 2364-5369
Volume 8, Issue 10
October, 2021
Pages: 1-11

Historical and Scientific Contexts of the Tendency of Qur'anic Scholars to the Scientific Miracle (I'jāz) of the Qur'ān

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http://dx.doi.org/10.18415/ijmmu.v8i10.2962

Abstract

Science and theories are influenced by the assumptions, beliefs and discourses that govern the situational context, and in other words, by the historical, cultural, social, and scientific conditions that govern the expert scientific community. Accurate and comprehensive explanation of any theory requires reflection on its historical and scientific contexts of its appearance. This study attempts to examine such contexts and contexts as factors that lead to the tendency of Qur'anic scholars to choose the Quranic scientific side of I'jāz over time. One of the most prominent causes of tendency to scientific miracle must be referred to unifying the scientific view of the Quran and avoiding divisive theological and jurisprudential views, confrontation and boredom against progress and colonialism of the West, scientific expertise of believers in scientific miracle and having a materialistic and mundane view toward Qur'anic verses based on the conditions and needs of the time.

Keywords: *Miracle (I'jāz) of the Qur'an; Scientific Miracle; Historical Contexts; Scientific Contexts; Paradigm; Historical Hermeneutics*

1.Introduction

Quran scholars believe that Ghazālī is one of the first who has discussed scientific miracle (Ansari, 2001, p. 93). Although scholars have mentioned Ghazālī as the first person to believe in the scientific miracle (I'jāz) of the Qur'an, but it must be said that the scientific miracle of the Qur'ān has been elaborated by scholars for a certain period of the nineteenth century and influenced by a series of historical and scientific factors (jansen, 1980, p. 41; Bigliardi, 2017, p. 146). In his opinion, we know the new era at the beginning of the nineteenth century, the century of scientific progress that the scientific growth in the West and its constant evolution has changed the way people look at the world. This transformation and change has taken over all fields. These changes have not just occurred in the field of industrial and technological issues and social life mechanisms, but in the field of thinking and looking at intellectual issues, people have also evolved. Religious studies scope has been one of the areas that has

not deprived of this transformation and change. Reconciliation between religious and scientific knowledge has been a concern of many social reformers and scholars of the Islamic world. They were painfully talking about this separation and trying to establish a close knowledge base between the two. Their intent was to make religious knowledge more transparent or in other words modern or effective. It is about this time that the scientific approach in analyzing the religious foundations and presenting an image of being scientific of the Qur'ān verses and taking it as a form of miracle begins. These researchers have been trying to prove the miracle of the Qur'ān in some way through the scientific references of the Qur'ān and introduce it as a sign and reason for the prophecy of Muhammad.

On the other hand, it should be noted that science and scientific theories - here specifically the scientific miracle theory of the Qur'ān - do not arise in a vacuum and are the result of the needs and structural issues of society. The social status and circumstances in which a thoughtful and expert person or people live in, have a constructive influence on their thinking and cognition. Scientists and scholars therefore derive their knowledge, insights, attitudes, and methods of study from the community in which they live and they select and understand their issues in line with their collective needs and desires (Razavi, 2012, p. 127- 128). The emergence and evolution in science is one of the topics that have been addressed by philosophers of science since the late nineteenth century. American physicist Thomas Cohen in the 1960s, in the book of "The Structure of Scientific Revolutions", raised this question with doubt in earlier comments of historians of science whether the progress of science a gradual thing that results from the accumulation of scientists' ideas (Kuhn, 1970, p. 2-3).

In his view, the change in science is followed by scientific revolutions or the very changes that happens in social and cultural conditions or the same paradigms. According to before mentioned points, the issue of explaining the miracle of the Qur'ān in general and the tendency to select scientific miracles as the basic facet of the Quran's miracles in particular, which form a wide part of the sciences, was influenced by the paradigms or social and cultural conditions that govern the texture of Islamic society and they have been influenced by the historical and scientific conditions of their society. Thinking and reflecting on historical and scientific contexts, therefore, raises the questions of the minds of every scholar about why the Qur'anic scholars tend to choose the scientific miracle including: In the theory of scientific miracle theory, what is the common historical feature of Ghazālī's life as the first person to devise the scientific miracle of the Qur'ān with thirteenth and fourteenth-century Qur'ān scholars? Why is the theory of scientific miracle more prominent in recent times, in the late thirteenth and fourteenth centuries? Does the scientific expertise of scientists influence their tendency to choose scientific miracles aspect? Answering these and such questions has prompted the author to undertake such research and responds to them with his little scientific ability. It is worth noting that we are referring to the historical contexts, social and cultural conditions that govern the living environment of the Qur'ān scholars, and their scientific, verbal and literary thoughts and scientific expertise, along with the inherent characteristics as the scientific aspect of miracle.

2. Historical and Scientific Contexts of Tendency to Scientific Miracles

Studying the history of scientific miracle-worshipers and their accuracy in their theological, interpretive and Quranic works, as well as searching for historical books such as the history of Islam and Islamic lands, and examining the historical evolution of miracle thought, shows that the causes of the turn of Qur'anic scholars to the theory of scientific miracle are hypertext causes. The most important of these are historical and scientific contexts. The plan of scientific miracle in order to scientifically look at the Qur'ān and the avoidance of theological and Fiqhī view of it as a unifying factor among Muslims, as well as confrontation and frustration with the progress and colonization of the West and expressing the scientific view of the Qur'ān to the extent of miracles as a way of dealing with this backwardness, is one of the most important areas and contexts of the Qur'anic scholars tendency toward the scientific miracle theory of the Qur'an. Also the historical distance of the scientist from the time of the Qur'an's revelation

and the view of the Qur'ān on what matters most, and as well as a materialistic and worldly view of the Qur'anic verses, is One of the factors influencing this view. Detailed explanations of the historical and scientific background of the tendency of scientists to the theory of the scientific miracle of the Qur'ān are presented below.

2. 1 The Factor of Unity Among Muslims

Scholars see Ghazālī as the first scholar who provided an interpretation of the Qur'ān verses. However, until then, and until recently, no other prominent person has emerged in this scope. But in the thirteenth and fourteenth centuries, scientific interpretation and miracles have gained plenty of fans. One of the questions that engages the researcher's mind is what is the commonality between the times of Ghazālī's life and the modern era? In other words, what historical events have occurred with the common features that during these two long periods of time, the scholarly view toward the Qur'ān is proposed from Muslim scientists and Qur'ān scholars? Following with expressing the historical events of these two eras, we are trying to find the common point of these two time periods.

At the beginning of Islam when the conquests were accomplished the Islamic world has practically become a great empire in the world alongside the emperors such as China, Rome, and India and naturally entered a series of interactions with other surrounding empires. Examples of these communications include sending ambassadors to other governments, such as letters from Aaron al-Rashid to Western leaders and correspondence with Charles Lumani and others. By the end of the first century AH that the last conquests accomplished, Andalusia was conquered and the boundaries of the world of Islam and Christianity became clear. Until about the fourth century, nothing else happened on the boundary between the two religions and the borders are stable. Even Christians living in the Muslim world did not have a particular devotion to Christianity over the border because their Christianity was different. This continued until the fourth century. That is, the boundaries of the Islamic world, which is the religion of Islam, and the unbelief world, which is the religion of Christianity, were clear and there is a serious religious-political opposition and they are like two separate circles but these conditions did not last long and various civilizational problems led to the crisis and war between the Muslim world and Christianity (Pakatchi, 2008, p. 126-130).

During the fifth and sixth centuries that was a serious period of the Crusades (Amidu Olalekan Sanni, 2014, p. 86; Nasim Youssef, 1981, V. 1, p. 43) many features of the Muslim world, such as religion and culture, have infiltrated the Roman and Byzantine regions and also many features of the Christian world penetrate into Islam. Muslims who used to called the neighbor countries as blasphemy lands and they had no news on the other side after a while, began to identify the actions of the blasphemy lands by connecting the surrounding areas and are interested in their cultural differences. During the two and three centuries AH, internal relations between the Muslim world and conversations between Muslim and non-Muslim minorities formed the science of theology. But while minorities within the Muslim world have never ruled over them because of the diversity of religions and religions branches and so they were always defeated and under control and they couldn't say every word and there were always red lines for them but during the Crusades, the equations were different because of the relationship between the Islam world and Christianity.

During the Crusades and afterwards two features emerged in Christianity. The first is the unity of the religious world; because they are all Christian and Catholic and are guided by a single religious source. So there are not many people and thoughts. Secondly, this religious world is not limited to a series of considerations; because the Christian world has its own political authority and is not influenced by the Islam world. Whereas the conditions of the Islamic world were quite different and we can say that the Crusades were the best ground for religious unity and unity in the Islam world (Pakatchi, 1387, p. 133). In the fourth century, because of the open space, there is room for religious plurality and the Islam world had no problem with that and these sects were acting beside each other easily (Keremer, 1375, p. 82; Metz, 1362, V. 1, p. 47). But when it comes to the Christian world challenge in the fifth century AH suddenly

the changing conditions of the Islamic world come to the conclusion that with this dispersion of sects and religions it cannot be in opposition to the Western world because none of these sects see themselves as opposed to anyone and that is why the first wave of crusades fails.

The failure of the first phase of the Crusades caused the Islam world to rethink its behavior and then there is a strange convergence in the Islam world (Karami, 1395, p. 51). In the sixth century a Sunni religion emerged that had the potential to unite the majority of the Muslim world under one flag and there are only a handful of Shiite minorities who are keen to unite with Sunnis and adhered to it in practice. In the fifth and sixth centuries, many of the Mujahidin who participated in the Crusades were Shiites who managed to achieve convergence because they felt there was a common war ahead and it is not the war with the Shiites or the Sunnis but the battle of the Roman Christians with the Muslims thus, conditions were created for unity among Muslims and this unity could not only be a pragmatic unity but it had to be theorized.

To this end, the practical solution was to form a unified religious infrastructure to relate jurisprudence differences to religious structures. So there was a notion that the underlying is a set of common features like God is united and believing in the Qur'ān is a commonality among Muslims. It was at this time that the Ghazālī religion, which Imam Mohammed Ghazālī is a prominent figure in, was formed. In his view, what has created many religions is the science of jurisprudence and theology. Al-Ghazālī in the book of the "Īhyā –e- Ulūm -e- Din" (revival of religion science) follows exactly this system. After a while, al-Ghazālī books, especially the book on the revival of religion science, become so important in the Islam world that no longer knows the religion and the four Sunni religions all pay attention to these works to the extent that copies of this book were published from Transvaal to Andalusia.

The main consequence of Ghazālī's thinking was that the infrastructure and superstructure were changed. Ghazālī differs from others in the way he views religion and his view is different from previous sects' view to religion (Pakatchi, 1387, p. 130-136).

In the fourteenth century and in the later period, the attention to the backwardness of the Islamic world and its compensation pushed the minds of religious scholars, and especially Qur'anic scholars, towards unity among Muslims (Asad Abadi & 'Abduh, 1390, p. 70; Waseghi, 1348, p. 405). Its main reason was the particular social evolutions of the West, and the question that why the Islamic world has not had such evolutions. During this period, as Muslims became familiar with the new space, a strong tendency arose towards social reform in the Islamic world, and Islamic scholars sought to establish a relationship between the Islamic and Qur'anic values and the West to reform everything. At this time the issue of nationality is of great importance in the Islamic world (Shariati, 1359, p. 107-132). Thus, the commentators with a social approach sought to create a kind of unity in the Islamic world. The challenge between national currents and united Ummah currents in the Muslim world was one of the topics that has received much attention in commentary books.

Given these points, we can find that what is common between Ghazālī's life as the first provider of a scientific view to the verses of the Qur'ān and the latter or the thirteenth and fourteenth centuries, is the confrontation with an external enemy and a strong need to renounce internal differences and turning to a coherent and comprehensive alliance. Early Qur'ān scholars such as Ghazālī and later ones like Ṭanṭāwī considered the scientific interpretation of the Qur'ān and departing from the jurisprudential and theological environment governing the Qur'an's view as the solution to this unity. Ghazālī's view in "Reviving the Sciences of Religion" and Ṭanṭāwī's view in "al-Jawāhir" seeks a system that links disputes to superstructures and puts infrastructures in common among Muslims (Ṭanṭāwī, 1350, p. 3). It was this kind of view that gave Muslims a strong impetus to confront their foreign enemy. In fact, in their view, jurisprudential and theological ideas cut off the relationship between reason and heart and overpowered reason on emotion and could not engender faith in the heart or fill the heart with religious warmth and

interest. This was when Muslims, in contrast to foreign enemies, needed a heart full of religious fanaticism. Proponents of scientific commentary and miracles believe that the Qur'ān sought to strengthen one's faith by arousing their subtle emotions by giving attention to one's thoughts on the creation of the heavens and the earth, the stability of the mountains, the wind, the rain, and other scientific phenomena of creation. Because this was in agreement with all the people, the great and the small, the wise and the ignorant, and it was this kind of view to the Qur'ān that encompassed all people, and because of their disagreement on these issues, united them. Therefore, it can be said that unifying the scientific view to the Qur'ān is a factor for the tendency of the Qur'anic scholars to mention the Qur'anic scientific miracle. It should be noted that this factor has played an important role both in the past and in the contemporary era and is not unique to one era.

2.2 The Impact of Scientific Developments on the View of the Qur'ān Researchers

One of the factors that determine the relation of the Qur'ān researcher to the text of the Qur'ān is the historical distance. In this case, the part of the text that contains the most important words and messages is ignored, and he selects only those parts that seems to be important regarding the understanding of his age. Some scientific interpretations are the same. That is, they abandon the verses that have transcendent meanings and study the unimportant things. For example, in the story of Zu al-Qarnayn, he omits the main message of the story because of the historical distance that the story seeks to convey that the earth is round and if one rotates around the earth as long as it moves eastward, he will be ahead of time for 24 hours.

Given the progress of mathematics and its increasing importance, some Qur'anic scholars, such as Adnan al-Rafā'ī and 'Abd al-Dā'im al-Kuhīl, are seeking to discover and explore the numerical system governing the Qur'ān. This was not the case among Qur'anic scholars and commentators of the early centuries, and is due to their historical distance from the era of the Qur'an's revelation. Rafā'ī by expressing what proves that the Holy Qur'ān is the word of the Creator and the point that what makes every common sense understand its being miracle, even those who speak non-Arabic language, studies in a detailed way the numerical communications and correspondences existing in the Qur'ān and depicts them. He considers the number of words used in the Qur'ān to be in accordance with the truth of those objects in the universe. He considered the numerical correspondence between the words and letters and the verses and Sūrahs of the Qur'ān to be a new miracle of the Qur'ān and this balance is disturbed by the deletion, addition or substitution of one letter, and considers it as a sufficient miracle to persuade non-Arabs as well as individuals with prejudice in other beliefs (Rafā'ī, 1415, p. 1 – 37).

In al-Kuhīl's view, the numerical coherence between the words of the Qur'ān is not a coincidence, as it may be repeated once or twice or even ten times in human books, but the harmony between all the words with the centrality of the number seven certainly cannot be a coincidence. This indicates that the one who arranged the letters of the Qur'ān and its words is the Lord of the Seven Heavens (Kuhīl , 2006, p. 1-7). Alexandria has also dealt with topics such as zoology, botany, mineralogy, astronomy and cosmology based on Qur'anic verses, a science which at this time seems to be much more important and derives from the same distance with the early Islamic period (Mahdavi Rad, 1377).

Thus, the historical distance that the Qur'ān researcher has with the era of the Qur'an's revelation seems to be a factor in its tendency to study the Qur'ān with regard to the important things of its time, and since the advancement of science and technology is one of the most prominent features of recent centuries, the scientific view to the Qur'ān can be justified to the extent of expressing its scientific miracle. Thus, the historical distance between the Qur'ān researcher and the era of the Qur'an's revelation is a factor in his tendency towards the scientific miracle of the Qur'an. As it has been said, given the advances in science and technology in recent centuries, the role of this agent in recent times is more highlighted for the tendency to scientific miracles than in previous centuries. The historical distance to the

Qur'an's revelation era in the thirteenth and fourteenth centuries is certainly more apparent than the sixth century, and this suggests that the role of this factor is prominent in recent centuries.

2. 3 Type of Education and Scientific Expertise of Scientists

One source for interpretative additions is personal inferences and thoughts (Gadamer, 1994, p. 112; Gadamer, 1977, p. 21; Palmer, 1969, p. 173-175). Every person, including theologian, jurist, physicist, biologist, engineer, etc. has a series of personal thoughts and opinions that add them to the verses of the Qur'ān when confronted with Qur'anic verses. For example, a personality like Bazargan, a fan of scientific miracle, as an expert in the field of thermodynamics, has written the book "the Wind and the Rain in the Qur'an" and tries to explain climatic and meteorological topics based on Qur'anic verses and their adaptation to modern sciences. In his opinion, the interpretations and leaks of the verses about wind and rain have a strange and precise adaptation to meteorological discoveries and scientific information and theories, which means that the sender of the Qur'ān is the same sender of the wind. From the Bazargan's point of view, although the Qur'ān did not want to formulate the principles and laws of physics or meteorology, its word is such that it has not been uttered in any human literary or word before the last century. So one can say that one uses such acts and attributes to have a full understanding of how the winds were created, how the clouds and the rain were created, and if it were to be a human word, it needed a speaker beyond a city and region over a long period of time and achieve such results using precise machines (Bazargan, nd, p. 15-16).

'Abd al-Razzaq Nawfal is a believer in scientific miracle and has studied the Qur'anic verses in the light of his education in agricultural engineering. His works include "al-Isrā' and al-Mi'raj in the light of the hadith science" on the scientific proof of the Prophet's Mi'raj, "Science calls for fasting" refers to the benefits of fasting due to the modern science and medicine. His other books include "the numerical miracle of the Holy Qur'an", "the world of jinn and angels", "Science of Qur'ān and Hadith", "the miracle of numbers and punctuation in the Holy Qur'an" (Karimnia, 1392).

Rashad Khalifa, one of the leaders of the scientific miracle theory who received a doctorate in plant biochemistry from the University of California, attempted through Muqaṭṭaʿāt (disjoined letters) statistical analysis to show another facet of a Qur'ān miracle called mathematical miracle, or more accurately, the digital and numerical miracle and reaffirm the fact that the great book of the Holy Qur'ān is impossible to be the product of the human brain or any other sentient being. In his view, since Muhammad is the last messenger of God, so logic requires that his miracle be eternal and immortal so that all mankind can witness it. This miracle was literary mentioned for the first generation of Saudis because of their proficiency in poetic and prose literature, but for the contemporary generation it is also due to scientific advancements and in particular mathematics, which is the ultimate proof of sciences. Accordingly, by analyzing the disjoined letters and expressing the number 19 as the key to the secret of the Qur'ān miracle, he considered the Qur'ān to be a unique book arranged in a numerical system such that each of the words of the Qur'ān but each of its letters were placed in a sophisticated and masterly system that is beyond the reach of any human power (Khalifa, 1981; Mainiyo, 2014, p. 46).

Therefore, since a scientist's thoughts and specialties are shaped by his ideas, writings, and interpretations, the scientific expertise of a Qur'anic scholar influences his tendency to scientific view to the Qur'an. This is particularly more impressive given the tendency of many people with different expertise to the Quranic sciences such as engineering and empirical sciences, especially in contemporary times. Scientists specializing in technical engineering and experimental sciences who have religious and Qur'anic concerns. Therefore, scientific expertise in such disciplines is a factor in their tendency to develop scientific miracle theory.

2. 4 Confrontation and Frustration Against Western Authority

Century 13 AH is a century of confrontation and frustration against Western authority and colonialism. During this period, the Muslim world is in a downward, passive, and unresponsive state to

what is happening in the West (Pakatchi, 1387, p. 153). The emergence of the industrial revolution in the West and the rise of its phenomena in the East, as well as the emergence of important social and political developments such as the emergence of the concept of nation, law and the like, have caused concern and humiliation among Muslims, as they continue to live in traditional ways and were far from these developments. All of these cases have faced the Muslim world with a rush since the tenth to the thirteenth centuries, and Muslims have wondered whether they were in the right position and should not make any changes in themselves. As the thirteenth century approaches, these inequalities and doubts become more and more prevalent in the Muslim world, and the question arises as to whether they are really following the true Islamic precepts and whether the traditions they have in common is the Islam itself (Shariati, 1361, p. 71-72; Shariati, 1378, p. 6). As the tenth century progressed to the thirteenth century, these developments became more prevalent in the Muslim world, and one of the issues that is most evident in the work of Qur'anic scholars, including interpretations, is these developments. Indeed, one can sense how social contexts have influenced interpretations and how interpretations have attempted to modify people's ways of life and to extract from the verses things that people can live better (Pakatchi, 1387, p. 179-180).

During this period, two major trends in interpretive studies emerged in the Islamic world. The phenomenon of scientific and social interpretation is the result of the conditions of this era. In this age, the Muslim world was faced with a religious text like the Qur'an, which was supposed to reconcile it with new scientific achievements. Defending the dignity of the Qur'ān and convincing the younger generation that the Qur'ān is a correct book and consistent with scientific facts was the responsibility of scientific interpretation. It was at this time that some Qur'anic scholars attempted to show that there was no conflict between the content of the Qur'ān and the scientific phenomena, and that acting upon the Qur'ān not only did not cause Muslims to retreat, but rather to pay attention to its transcendent ways of curing this backwardness and it is a good way to deal with frustration against the West. Therefore, a proper response to backwardness in opposition to the West is a factor in their tendency toward a scientific view to the Qur'ān and its scientific miracle project.

2. 5 A Worldly Look

In the early and middle ages, on the basis of the ideas and presuppositions of the Qur'anic scholars, there was the notion that the Qur'ān should be at the highest level of art. Thus, writings such as "the Miracle of the Qur'an" by Jurjānī and "the Secrets of Rhetoric" by Zamakhsharī were emerged. They try to capitalize on the artistic and rhetorical aspects of the Qur'ān and look at the Qur'ān from this angle because they believe that art and literature are the most important things that exist so there must be their highest level in the Qur'an. While in later centuries art and literature were not given much importance. Therefore, the issue of meaning and expression is not important to the commentators, but rather the development of scientific interpretation is more important. One of the reasons for the development of scientific interpretation in the later centuries is the development of sciences. But the most important reason is the change in people's attitude towards the world, which has been overwhelmed by materialism and naturalism and worldliness. This metamorphosis not only means metaphysics and the issues of the universe but also the topics that are related to the metamaterial aspects of human life, such as literature and art. In fact, this is the root of the divergence of views of Muslims who have been in contact with the West for centuries. Thus, in the later commentary writings, the worldly mood has been increased. The work of the late Qur'anic scholars does not show much concern for the hereafter, but rather for the life of this world that has been the result of Islamic world contact with Western Christianity in recent centuries. Another impact of this relationship is the growth of scientific interpretations that seek to prove a series of scientific concepts such as the earth's circularity, the water cycle in nature, and the like from Qur'anic verses that seek to communicate and explain and justify the problems of this world, in which they live (Pakatchi, 1387, p. 165-168).

The difference in view to the Qur'an, therefore, is that it has more to do with a reader's concerns about the next world and the Hereafter, or whether the concerns of this world influence the way he or she perceives the content of the Qur'anic verses. One of the differences of the contemporary era from its predecessors is the prevalence of this world view, and more precisely the materialistic and naturalistic attitude, due to the prevalence of philosophical thought, and in particular the development of empirical sciences. This kind of attitude has influenced the Qur'anic scholar's understanding of the Qur'an, as he seeks to find out more about this world in Qur'anic verses. Therefore, it should be said that having this world view and a materialistic attitude is a factor in the tendency of Qur'anic scholars to contemplate the scientific miracle of the Qur'an.

2. 6 Social Reforms and Reformers

Given the developments of recent centuries and the emergence of social reforms, we can say that by the middle of the 20th century, there were three types of reform movements in the Islamic world: modernists, religious reformers, and political reformers. The most important of these social reformers were religious and political reformers who thought the Islamic world needed political reform and discussed issues such as criticizing modern thinking, fighting tyranny and denial of dependence on foreign states. There are such people as Sayyed Jamal Assad Abadi, Muhammed 'Abda, Kawakebi and Shariati. This group believed that if there was dependence and despotism in the Islamic world, it would be due to a departure from religious teachings, and if we return to religious teachings, this problem will be resolved (Shariati, 1361, p. 75-130; Assad Abadi, 1358, p. 33). Therefore, in reference to the religious texts, especially the Holy Qur'an, their focus was on these matters. Sheikh Abdul Rahman Kawakebi is one of the prominent figures of this intellectual movement. In his book "the Natures of Tyranny" on the part "the despotism with religion", he has complained about the despotism caused tyranny in science and religion and that it is the reason why wise scholars abandon the interpretation of the two divine and ethical parts of the Qur'ān because their interpretation may oppose the votes of some ancestors whose hands were short on science and fall into the disaster of commination and eventually be killed. For example, he raised the issue of the miracle of the Qur'an, which he believed was one of the most important issues of religion and stated: Islamic scholars could not pronounce the right of debate. They contented with what some of the forerunners had cited and summarized its miracle in eloquence and the announcement of Roman domination after their defeat. But if scientists had the freedom to vote, every minute they would see thousands of miracles in the verses of Qur'an. In his view, science has discovered some facts in recent centuries that make people attribute all the people to the discoverers and inventors of European and American scientists.

With a closer look at the Qur'ān we will see that the facts are explicitly or implicitly mentioned in the Qur'ān and have been stated thirteen centuries earlier (Kawakebi, 1363, p. 64-67). Sheikh Sha'rāwī, one of the great scholars of the Islamic Call and political reformers, was another supporter of the Qur'an's scientific miracles. Emphasizing the return to Islam and the Qur'ān to solve the social and political problems of Islamic society, the work of a group of Islamic scholars seeking to prove that many of the scientific facts discovered in the modern era confirms what presented in the Holy Qur'ān about 6 centuries ago. Sha'rāwī reminds that the facts of existence and creation were constant and created by God, and the Qur'ān is God's word and creature, so there is no difference between the Qur'anic truth and the truth of being (Sha'rāwī, nd, p. 125-130).

The emergence of reformist movements among Muslims was therefore a factor in referring to the Qur'anic debate with a new look. According to the political reformers, the solution to exit tyranny and dependence in Islamic lands is to return to Qur'anic concepts. In their view, the amount of this tyranny was to the extent that it included religious and Qur'anic issues. Including a tyrannical view to the Qur'ān that did not allow individuals to interpret the Qur'anic verses in a new way, unlike their predecessors. Therefore, these social reformers can be seen to rise with a scientific look at the verses of the Qur'ān and the plan of scientific miracle, to try to remove the authoritarian obstacles to the interpretation of the

Qur'anic concepts. People like Kawakebi, Sha'rāwī and Bazargan, all of whom have contexts in their societal and political movements and reforms. In other words, he considered the plan of scientific miracle and the expression of scientific commentary to be an appropriate way to defend the Qur'ān and its eternity and survival. Therefore, it seems that having reformist morale and thinking is one of the factors in the tendency of Qur'anic scholars to mention the Qur'anic scientific miracle.

2. 7 New Requirements of People

In the past, people used to go to jurisprudential books for their jurisprudential problems, and use theological books for their theological issues, and when they were interested in acquaintance with the Qur'an, they went to the Qur'ān and its interpretations. Therefore, in the classical era, there was no such approach that people would go directly to the Qur'ān and find the answers to their problems. However, there have been developments in modern times when Islamic scholars decided to go to the Qur'ān and try to find answers to their questions from the Qur'ān (Ansari, 2001, p. 92). Therefore, it was necessary to pay attention to social and scientific interpretations. Therefore, what determines the type of looking at the Qur'ān and its miracles and its interpretation is the type of different needs of each era.

Although this type of view to the Qur'ān as a book that meets all the needs of the people has been discussed more recently, Ghazali in his time, despite such a view, refers the people to the Qur'ān to solve all their problems. With the parable of the Qur'an, he invites the reader into a sea full of jewelry and pearls to turn from outward to inward and immerse himself in its waves to obtain the first and last science. In his opinion, the principles of all the sciences come out of the Qur'an, and this is the result of the Sea of Knowledge of God Almighty (Ghazali, 1360, p. 17, 39). According to Kawakebi, science has discovered some facts in recent centuries that make people attribute all of them to the discoverers and inventors of European and American scholars, but if one looks closely at the Qur'an, he will see that those facts have been explicitly or implicitly mentioned in the Qur'ān and they have been mentioned about thirteen centuries ago. Alexandria is another famous proponent of the scientific miracle, assuming that all the facts, including mineralogy, zoology, and botany, can be found in the Qur'an, made him write his book, "Discovering the enlightening secrets of the Qur'ān about it with regard to celestial and terrestrial bodies, animals, plants, and minerals" (Mahdavi Rad, 1998).

Proponents of the scientific miracle are among those who consider the Qur'ān to contain all the sciences and thus seek to meet all human needs by Qur'an. This type of look at the Qur'ān based on finding the solution to all people's needs is a factor in the tendency of Qur'anic scholars to project the Qur'anic scientific miracle. Although this type of view is more prevalent in recent times, it is also true about a person like Ghazali regarding his views on the Qur'an, and so this factor is not confined to contemporary times.

2. 8 A New Approach in the Interpretation of Qur'ān

By examining the exegetical books of the past, it becomes clear that a tradition governs these interpretations, and in most of them there is some kind of intertextual relationship. As such, it has been repeatedly referred to past interpretations as if a chain of relationships has been established between these interpretations. So in the field of Qur'anic interpretation there are a series of intertwined circles whose structural connection is not with the Qur'ān but with themselves. At a critical look, it should be said that the science of commentary became a chain of iron which, after a while, became very heavy and slowed the movement of commentators in the future and did not allow the future people to understand and contemplate the Qur'an.

Accordingly, Qur'anic scholars with a scientific commentary approach faced a problem in the later period with a tradition of interpretations that has made a series of interpretations based on a series of intertextual relations. Thus, in their works, there is a complete rupture toward the interpretive tradition that does not refer to any earlier interpretation and wishes to speak directly with the Qur'an. Rupturism and the return to early religious foundations and texts such as the Qur'ān are among the hallmarks of the

present age. It can be said that the scientific interpretation and the scientific miracle plan by the Qur'anic scholars are examples of this rupture and the opening of a new chapter in the interpretation and miracle of the Qur'ān and so this new look at the Qur'ān and its interpretation is counted a factor in their tendency to the scientific miracle plan.

Conclusion

The common aspect between Ghazali's life as the first provider of a scholarly view to the verses of the Qur'ān and the latter era or the thirteenth and fourteenth centuries is the confrontation with the external enemy and the urgent need to renounce internal divisions and forge a coherent and comprehensive union. Early Qur'anic scholars such as Ghazali and later ones like Ṭanṭāwī considered the scientific interpretation of the Qur'ān and departing from the jurisprudential and theological environment governing the Qur'an's view as the solution to this unity. The historical distance between the Qur'ān scholar and the time of the Qur'an's revelation is a factor in his tendency to study the Qur'ān in the light of the important things of his time, and since the development of science and technology is one of the most prominent features of recent centuries, the scientific view to the Qur'ān is justifiable to the extent of scientific miracle expression. Thus, the historical distance of the Qur'anic scholar with the age of the Qur'an's revelation is a factor in his tendency to the scientific miracle of the Qur'an. The thoughts and specialties of a scientist are shaped by his ideas, writings, and perceptions, and thus the scholarly expertise of a Qur'anic scholar influences his or her scientific approach to the Qur'an. This is due to the turn of many people with different expertise in Quranic sciences such as engineering and experimental sciences to study the content of the Qur'ān and especially it is more impressive in contemporary times. Scientists specializing in technical engineering and experimental sciences who have religious and Quranic concerns. Therefore, scientific expertise in such fields is a factor in their tendency to develop scientific miracle theory. The difference in view to the Qur'ān regarding the reader is more concerned with non-worldly and hereafter concerns, or that his concerns are related to this world influence the way he or she perceives the content of the Qur'anic verses. One of the differences of the contemporary era from its predecessors is the prevalence of this worldly view, and more precisely the materialistic and naturalistic attitude, due to the prevalence of philosophical thought, and in particular the development of empirical sciences. This kind of attitude has influenced the understanding of the Qur'anic scholar, as he seeks to find out more about this world in the verses of Qur'an. Therefore, it should be said that having a worldly view and a materialistic attitude is a factor in the tendency of Qur'anic scholars to contemplate the scientific miracle of the Qur'an. Rupturism and the return to early religious foundations and texts such as the Qur'ān are among the hallmarks of the present age. It can be said that the scientific interpretation and the scientific miracle plan by the Qur'anic scholars are examples of this rupture and the opening of a new chapter in the interpretation and miracle of the Qur'ān and so this new look at the Qur'ān and its interpretation is considered a factor in their tendency to the scientific miracle plan.

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