

## Mind and Science in the Quran

### Difference between Language and Tongue

The word language was not mentioned in the Holy Qur'an, but the word tongue was used.

The word (tongue) denotes movement, and that concept appeared in the vocal system that carries specific meanings for communication with it. This logical vocal system was called the tongue to achieve the feature. The tongue is speech through sound and pronunciation

And when the function of speaking was achieved with the member in the mouth, it was called the tongue. Examples of using tongue in the sense of the **organ** in the mouth:

{Do not move your tongue with it to hasten it} Al-Qiyamah 16

{Have we not made for him two eyes}{a tongue and two lips}Al-Balad 8-9

An example of the use of tongue in the sense of a member's **function**

{And among His signs is the creation of the heavens and the earth, and the difference in your tongues and colors.} Al Rum 22>

{And We know fully well what they say (by way of objection) that this (Qur'ân) is (not revealed by God but it is) only what a human being instructs to him (- to Muhammad). But (strange it is) that the tongue of him to whom they (unjustly) allude (of making this insinuation) is foreign and wanting in clearness, whereas the language of this (Qur'ân) is chaste eloquent Arabic tongue, plain and clear.}.( Al Nahl 103)

Accordingly, we should differentiate between the tongue of the Messenger, the bearer of the message, and the tongue in which the Qur'an was revealed.

The human Messenger's tongue should be like the tongue of his people so they can understand him. Allah says: {And We did not send a messenger except with the tongue of his people to make it clear to them, ....} ( Ibrahim 4). In this verse, God did not describe it as clear Eloquent Arabic, and this is unlike the tongue in which the Qur'an was revealed, as clear Eloquent Arabic. The common denominator between the language of the Qur'an and the language of the people whom the Qur'an was revealed to is the Arabic sounds, and they differ in the manner of constructing sentences and speaking.

The Qur'an was revealed in a clear and precise Arabic tongue, while the people's language was just Arabic, in which metaphor, synonymy, and exaggeration appeared, which may transcend the truth.

We should note that the tongue cannot be without sound, pronunciation and speech, but the language may be without sound, pronunciation or speech! And the Arabs used to speak in one tongue, but each tribe had its own dialect that distinguished it from the others, so the Holy Qur'an was revealed in the comprehensive Arabic tongue common to the Arab tribes.

In the light of the foregoing, we note that the sciences of grammar and morphology depend on language, as there is no grammar and morphology without language, just as it is impossible for a language to exist without grammar and morphology, and given this strong relationship between language, grammar and morphology, we have to understand the relationship of language to grammar on the one hand, and then the relationship of grammar to language

As for the language, it means the name of the kind of spoken or written speech, but as for grammar, it means the science that restricts that speech to special laws and provisions, and as for morphology, it is the science that means the structure of the word in itself, in terms of its structure, form and context.

### **The Revelation and Arabic grammar**

Sebawayh carried out a statistical inventory of the accumulated stock of the Arabic language until his era, then he classified, combined, and grouped similar topics with each other to come up with the grammar standards. The cases that did not fall under his classification were considered strange and deviation from standards.

And since the Allah's revelation was at the top of the speech of the Arabs, in whose guidance the foundations were established, most of it appeared under this confinement, and some of it remained outside Sebawayh grammar rules . For example, let us look at the Almighty's saying:

{These are two adversaries who dispute about their Lord, so for those who disbelieve, garments of fire will be cut out for them, and boiling water will be poured over their heads} Al-Hajj 19.

{And did the news of the opponent come to you when they walled up the mihrab  
\* When they entered upon David, and he was afraid of them, they said, “Do not be afraid.

{And indeed We sent to the Thamud their brother, Salih, to worship God, and then they were two parties disputing} An-Naml 45.

اختصموا في ربهم فالذين كفروا قطعت لهم ثياب من نار يُصب من فوق (two opponents) هذان خصمان رؤوسهم الحميم} الحج 19.

(two) – {وهل أتاك نبؤ الخصم إذ تسوروا المحراب \* إذ دخلوا على داوود ففزع منهم قالوا لا تخف خصمان بغى بعضنا على بعض فاحكم بيننا بالحق .....} ص 21، 22.

يختصمون} النمل 45. (two) – {ولقد أرسلنا إلى ثمود أخاهم صالحاً أن اعبدوا الله فإذا هم فريقان

We find that the nouns are in the **dual** form (two opponents - two opponents - two parties) while the verbs and pronouns are in the **plural** form (they quarreled - their Lord - those who disbelieved - their heads - from them - they said - between us - and guide us) . All of this is contrary to the rules of Sibawayh. However, the revelation verses, as is clear to us, indicate that we can use the structure in that way: so new rules should be derived from the Quran usage not from Sibawayh grammar rules only.

- 1- Deletion of the dual form in verbs, and the singular and plural forms remain.
- 2- Preserving the Muthanna form in nouns and denoting nouns, and the permissibility of preserving it in relative nouns.
- 3- Abolition of the two-fold form of the pronouns, as in his saying: {their Lord} instead of their Lord.

And the Almighty’s saying: “We have only made it easy with your tongue, so that they may remember” (Al-Dukhan 58) indicates that the revelation came to the Prophet in the dialect of his people, that is, the dialect of Quraysh, and it was distinguished by a special position at that time, its linguistic stock,

As for the tribes to have pronounced the wise revelation in their different dialects, this is very likely, especially during its transmission between them orally, and this is what produced the difference in readings later, and it is a difference in notation that does not exceed punctuation and diacritical marks.

The wise revelation contributed to the development of the Arabic language in a way that is not limited to rhetoric only, otherwise we would have considered (God forbid) that God Almighty competed with the pre-Islamic poets in their

poetry, and this is pure nonsense, as the revelation has developed the language in many aspects that go far beyond the aesthetic form, the most important of which is the content, The cognitive and legislative leaps that the download brought could not have been presented in a linguistic container that was behind their level, and the non-synonymous feature that distinguished it and raised the Arabic language to the level of the abstaining plain, and made it developed through time and space.

The researchers differed in the emergence of languages: Ibn Faris says in his book ((Fiqh al-Lugha)): The language of the Arabs is *tawqeef*, and the evidence for that is His saying, the Most High: {And He taught Adam all the names} that is, the names that people know of trees, cattle, animals, .....

Ibn Faris clarifies the meaning of the language as a suspension by saying: “This does not mean that the whole language came as one shot, but rather the meaning is that God taught Adam what He wanted and what Adam needed at the time, then He taught the children of Adam after Him what He also wanted, until the matter ended with our Prophet PBUH). So God gave him what he had not given anyone before him.

We should search for the meanings of the Qur’an in the Qur’an itself, and make linguistic history, semantic development, and knowledge of reality and the relationship of language to its supportive references, not principles and ruling sources. This approach will make us safe from deviation in the meanings of the Qur’an, and the semantics of its words, or the confusion in understanding its meanings, or the projection of the rules of human languages on it.

The Source should be the Quran, the human made rules should follow the Quran usage of the words.

## Mind in the Holy Quran

The creation of man is one of the wonders of Allah's power. Glory be to Him. In the revelation, He shows glimpses of the stages that man went through until Allah made him able to be the caliph on earth. And the Almighty says:

“He it is Who created you from a single being, and He it is Who made from it its mate. He it is Who created for you eight heads of cattle in pairs. He creates you in your mothers' wombs, giving you one form after another in threefold depths of darkness. That, then, is Allah, your Lord”. Sura Al-Zumar, verse: 6

(And Allah brought you out from the wombs of your mothers knowing nothing, and gave you hearing, sight, and hearts, that you might be grateful). Surah An-Nahl, Verse 78.

And the Holy Qur'an deals with the talk about human beauty from more than one aspect, and that is only to indicate the importance of this creature and to mention its honor. The first stage from which beauty emerges is complete leveling, for non-imperfection and non-deficiency is the minimum level of beauty. The Qur'an draws attention to this in calm language that awakens the senses and stimulates the feelings:

{O man, what has deceived you about your Lord, the Generous \* Who created you, fashioned you, and made you just) Al-Infitar 6

{He created the heavens and the earth in truth, and fashioned you, perfecting your forms, and to Him is the final destination} (Al-Taghabun 3).

{We have indeed created man in the best of molds} Al-Tin 4

{Have they not traveled through the earth so that they might have hearts with which to understand, or ears with which they hear? For it is not the eyes that are blinded, but the hearts that are in the chests are blinded} (Al-Hajj 46). They do not hear about it. Those are like cattle, but rather they are more misguided. Those are the heedless.” (Al-A'raf 179)

In these verses, the Qur'anic text mentions the most important components of the human body and their functions. In the wise revelation, the names of some organs were mentioned explicitly, and some of them were referred to by mentioning their functions.

1. “Ears with which they hear.” The ear is an organ, and hearing is the function of the ear.

2. "Eyes they do not see." The eye is an organ, and sight is the function of the eye.

3. Hearts with which they reason. "The heart is an organ and the mind is a function of the heart." Here heart refers to the human brain, .and the mind to the ability to think.

5. "Hearts they do not understand." The heart (referring to brain) is an organ, and comprehension is the function of the brain

And among the reasons that caused confusion in interpretation is due to the lack of scientific knowledge about the structure of the human body and the functions of each of its members, and this was from Allah's wisdom and appreciation that it does not detail matters that human perception cannot understand at that time. But Allah left the task of discovering this information to the human being who created him and provided him with some of his knowledge when he becomes able to understand the meanings of Allah's signs.

In the present era, volumes of studies on the human body and the psychological and social human sciences have become available to humans.

Here we will review some of these terms (chests, hearts, cores, sanity, contemplation) and explain their meanings and the intent of using them in the revelation, benefiting from the modern information that Allah destined for man to discover.

Al-Sudour (الصدور): It is mentioned in the Arabic dictionaries that:

the highest part of everything, its beginning, and everything that confronts you

- Allah knows what is in the chests: What is in the souls, that is, what is hidden in them of the secrets Al Imran, verse 154, "And Allah is All-Knowing of the chests."

From these definitions, we realize that the highest front of the human body is the head, and the most prominent part of the head is the skull, and the first thing that confronts us from it is the face. In order to get to know a person when we meet him, we look at the foremost place in him, which is the head, and we recognize him from his hair, forehead, face and eyes.

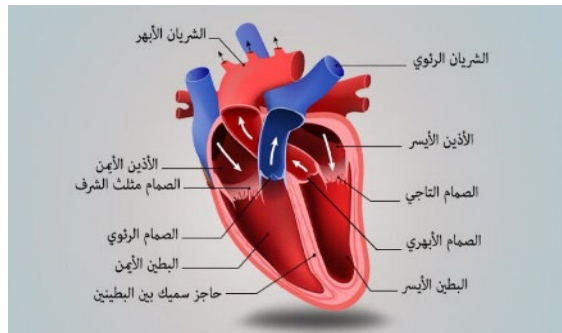
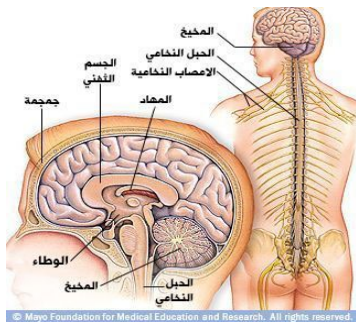
In the Almighty's saying: {For it is not the eyes that become blind, but the hearts that are in the chests are blind} (Al-Hajj 46). Here, chests do not mean the human chest, which contains the cardiac muscle, but rather the human head.

From the context, we notice that it began with sight, and where are the eyes that we see with? It's in the head. We conclude, then, that the heart is located in the head as well, especially since many of the verses mention the chests in the context of talking about contemplation and remembrance, such as His saying: "Rather, it is clear signs in the chests of those who were given knowledge" (Al-Ankabut 49) {He whispers in the chests of people} (An-Nas 5).

And it means the people who occupy the leading positions in society, as well as his saying: {And among the people is he who admires you in his saying in the life of this world and Allah bears witness to what is in his heart and he is the fiercest of opponents} (Al-Baqara 204). {Do they not reflect on the Qur'an, or are there locks on their hearts} (Muhammad 24). Contemplation is a human characteristic, and the Qur'an needs contemplation, so I follow contemplation of the Qur'an by saying: {Or are there locks on the hearts}. This is the term we now call a closed mind.

So the verses that mention the hearts that are in the chests are among the reports in the ambiguous verses about which the Almighty said that their interpretation will come in the future." (For every prediction news, and you will come to know) Al-An'am 67.

The correct interpretation is: hearts mean the brain located in the foremost position in the head, in which parts whose function is reasoning, thinking and storing feelings and sensations, and not the heart whose function is pumping the blood, present in the chest below the neck. Let us now look at what science has reached with regard to the functions of each of the heart and the brain, to show us the validity of the interpretation that we mentioned. And we are always aware that science may not always give the absolute truth (Allah has given us the ability to think about what Allah has given us with a part of His knowledge, "And you have been given only a little knowledge." Rather, it gives evidence of the truth that no one knows in its perfection except Allah.



The following terms are not organs, but are functions carried out sequentially by parts of the brain:

Al-Fouad الفؤاد: Personalized perception resulting directly from the senses, primarily hearing and sight

Thought الفكر : is the process of analyzing the perceptions (the raw material) coming from perceptions.

Mind العقل: It is the process of linking the perceptions after the thought has analyzed them, in order to draw conclusions from them

The heart القلب : It is the machine of the mind, and it is the part of the brain that turns things around by analyzing them and linking them to reach results (reasoning them).

Self النفس : The group of information and sensations that constitute the human ego from childhood to death

Nor let us look at does the heart work based on its components?

It is important to know that both atria and ventricles contract at the same time, and the work of the heart can be likened to the two pumps, one right and the other left, working simultaneously. The blood circulation is summarized in many steps, including the following:

The right atrium takes deoxygenated blood from the veins and then pumps it into the right ventricle. The right ventricle transports blood to the lungs to load it with oxygen. The left atrium takes in oxygenated blood from the lungs and then pumps it into the left ventricle. The left ventricle carries oxygenated blood to all parts of the body. Thus we see that the heart has nothing to do with collecting information from the sensors, analyzing, thinking, and making decisions. The interpreters thousand years ago due to lack of scientific knowledge misinterpreted the meaning of the Arabic word (Qalb & Sadr)

The human brain is one of the divine miracles that baffled scientists no matter how hard they tried to study it and find out what it does. The human brain contains billions of neurons that are interconnected with precise systems, and each part of it works separately and interconnected at the same time. The human brain is responsible for emotion and Behavior, logic, and actions, as they are linked with the rest of the body parts with a very precise system that enables them to follow each part of the body at the same time, to carry out their own



functions. You think about your reaction, which does not take a split second when you remove your hand from the stove while your brain is still working. And your body performs its functions non-stop. How does that divine miracle work with such precision and order in thousands of vital functions pertaining to it and the body at the same time..

**Brain:** It is the largest part of the human brain. The brain is divided into two halves that connect together through thick neurons. The two halves and the body are dealt with by reflection. The right part of the brain is responsible for the left part of the body, and vice versa.

**Cerebral lobes:** The two hemispheres of the brain are divided into four lobes, each of which is responsible for some different operations and functions.

The frontal lobe is responsible for movement, short-term memory, planning, organization, and problem-solving

The parietal lobe is responsible for translating sensations of temperature, taste, texture, and other sensory actions. The occipital lobe is the lobe responsible for translating the images your eyes capture and recognizing them by comparing them to previously stored images.

The temporal lobe is responsible for translating some verbs and information related to the sense of taste, smell and sound, as well as memory.

**Cerebellum and brainstem:** The cerebellum is a mass of tissues that are located under the brain, and this mass is responsible for linking information collected by the eyes, ears, and muscles to coordinate movement and regulate body functions. As for the brain stem, it is the link between the brain and the spinal cord, and it performs tasks Vitality of heart rate, pulse rate, breathing and blood pressure, as well as responsible for sleep and rest.

**The internal brain:** the internal structure of the brain is responsible for memories and feelings and is responsible for perception, and each part of it is present in double form, part of it in the right half of the brain and the same part in the left part of the brain, and it is divided into three parts, the thalamus, which is responsible for Organizing and transmitting messages between the spinal cord and the two hemispheres of the brain. The hypothalamus is responsible for emotion and regulating body impulses such as eating, the need for sleep, and body temperature. The hippocampus, on the other hand, sends memories to store them in their correct places and retrieve them when needed.

Peripheral nervous system: the nervous system is the spread of nerves in all parts of the body, the nerves that communicate with the brain and transmit all messages from the cells of the body and the extremities to the brain and vice versa, the reactions that occur such as pain messages and involuntary reactions and other messages that The nerves send it to the brain and receive the answer in the least part of a second so that the reaction is done correctly, accurately and appropriately without affecting the rest of the functions of the body and the brain.

Nerve cells: They are the cells spread throughout the body and are interconnected and connected to each other and connected to the brain. They transmit nerve messages from one cell to another in a coordinated and rapid manner through their interdependence, communication, and their ability to perceive the message and transmit it at lightning speed.

The call of the Holy Qur'an for rational consideration is an explicit invitation that does not accept interpretation. Islam has made rational consideration a religious duty, and has made the exercise of mental functions a divine obligation. Rather, it is an inevitable responsibility that a person cannot escape from, and he will be held accountable for the extent of his good or bad use of it.

The word "mind" was not mentioned in the Holy Qur'an at all. Rather, rational consideration came in the sense of using the mind in prudence. Because the mind is not a self-contained organ, but it is a mental process that was stated in the noble verses in many places.

And the verb "mind" (meaning: linking ideas to each other, so the derivatives of "mind" came in forty-nine verses, all of them in the actual form: - The formula of "they reason" was repeated 22 times. - The formula "you reason" came 24 times.

So it was established among Muslims that the mind is indispensable in accepting many beliefs, such as the existence of Allah, the sending of messengers, understanding the content of the message, and ratification of it, and it was also decided by them that some of these beliefs may be above understanding, but it does not contradict reason.

Pulp, pulp: the pure mind of impurities, and it is called that because it is the purest of what is in a person of its meanings, such as pulp and pulp of something, and it was said: It is what has been purified from the mind, so every pulp is a mind and not every mind is a pulp. That is why Allah the Most High

attached rulings that only pure minds can comprehend with those with understanding, such as His saying: {He gives wisdom to whom He wills, and whoever is given wisdom has already been given much good, and only those with understanding remember | [Al-Baqara / 269] That is, those with enlightened minds, and similar verses.

**The heart:** The heart came in the Arabic tongue from “qalb”, and the qaf, the lam and the baa are two valid origins: one of them indicates the pure and honorable thing, and the other refers to the response of something from one side to another, and the first is the heart, the human heart, and it was called the heart because it is the most sincere and noble thing in it, and the purest and noblest of everything. his heart.

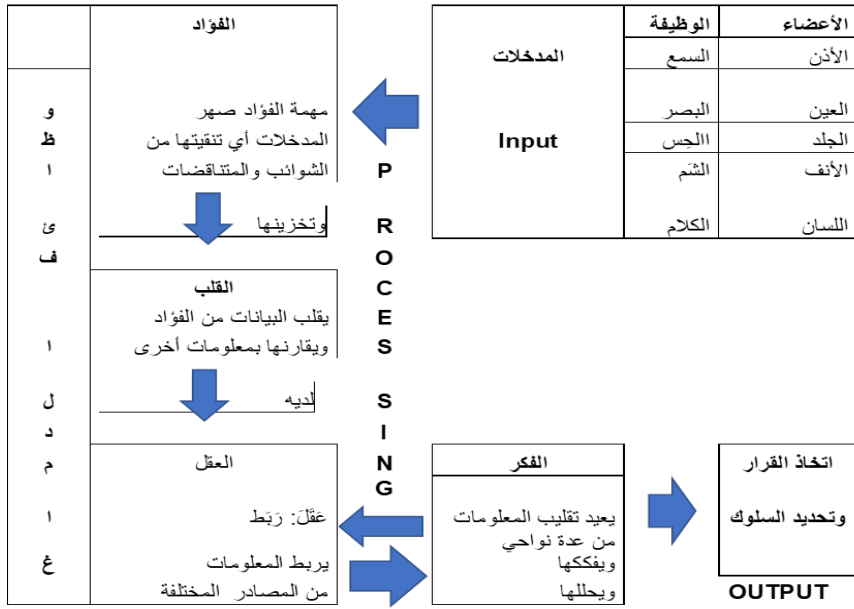
Let's see now how the book used this term. What is the most sincere and honorable thing in a person? I wonder which member of the human body called the book the term heart?

The book called the heart the term for an organ that is considered one of the noblest organs in the human body. This organ is the brain, and the brain is the noblest organ in man, so it is called the heart. The book mentioned the hands, feet, skins, throats, ears, eyes, tongue, lips, intestines, and the heart, so how could it not mention the brain, which is the most noble of all organs? Because he mentioned the heart to denote the brain.

We conclude, then, that the verses mentioned in the Quran, in which the “heart” is mentioned, mean the noblest and noblest organ in man, which is the brain, which is the organ of reasoning, just as the eye is the organ of sight and the ear is the organ of hearing. In order to distinguish the heart that reason from the heart that pumps blood, we must say: “ The heart / brain is the one that understands, and the cardiac muscle is the one that pumps blood.

Thought and reason are two complementary attributes. Thought breaks things apart from each other and turns them around. Mind tightens and “connects” things to each other. Thought differentiates and analyzes things from one another. Mind integrates and compounds the elements of things to each other to issue a judgment related to objective material existence or a judgment related

to behavior. social and moral.



## Quran and science

All the miracles of the prophets before Muhammad, may Allah's prayers and peace be upon him, were concrete personifications. Concrete miracles , preceded the realm of the conceptual by a long period of time. This is because, in the stages of human development, the realm of the direct senses was more important to him than the realm of abstract and conceptual.

And when human awareness reached a higher degree than it was in the past, the miracle of the Prophet Muhammad (PBUH) came, represented in the verses of the Noble Qur'an, moving away from the personalized miracles that came with the previous prophets. And the Qur'an was revealed through revelation in an audio form in a clear Arabic tongue, in which it challenged the eloquent Arabs, as in the following verses:

- (Say: If mankind and jinn were to come together to produce the like of this Qur'an, they would not produce the like of it, even if they backed each other up (Al-Isra 88).

(Or do they say, "He forged it?" Say, "Bring forth a surah like it, and call upon whomever you can besides Allah, if you are truthful.) (Yunus 38)

- (Or do they say, "He has forged it?" Say, "Then bring ten chapters like it forged, and call upon whomever you can besides Allah, if you are truthful." Hud 13.

- (And if you are in doubt about what We have sent down to Our servant, then produce a chapter like it, and call your witnesses besides Allah, if you are truthful (Al-Baqara 23).

Since Muhammad, (PBUH) is the last of the prophets, his miracle must remain immortal, not only in rhetoric, accuracy, and style, but also in what the verses contain of evidence of Allah's knowledge and power, which proves that the Qur'an is from Allah and not from man. The more humanity advances in knowledge and science, the miracle of the Qur'an appears more clearly. The more time progresses, the propositions of the Qur'an enter into the perceived senses, and this is what is called direct interpretation, i.e. matching the perceived from the senses with the text in the Quran. And the Almighty says: (We will show them Our signs in the horizons and in themselves until it becomes clear to them that it is the truth.) Fussilat 53

(For every prediction is settled and become reality, and you will know)} Al-Anam 67

(Rather, they lied about that whose knowledge they did not encompass, and its interpretation did not come to them.. Verse (Yunus 39)

And His saying (And none knows its interpretation except Allah and those who are firmly grounded in knowledge (Al-Imran 7).

Since the Qur'an is an absolute truth, its complete interpretation can only be from one person, and this one is Allah. As for the knowledge of the gradual interpretation, it is from those who are well-established in knowledge, all of them Collectively, not individually, and here we must understand that those well-established in science are a group of great philosophers, natural scientists, the origin of man, the origin of the universe, space scientists, great historical scholars, and Sharia scholars collectively.

And since the prophecy contains the laws of truth and falsehood that apply to every human being, whether he likes it or not, and it came in some verses that can be interpreted in many ways, so he said: {As for those in whose hearts there is perversity, they follow that which is allegorical and figurative in it}.

However, In any attempts at interpretation, it must be kept in mind that the main objective of the Holy Qur'an is to enlighten man on the path of guidance and invite him to follow it, and that it is not a book of natural sciences or astronomy. (Indeed, this Qur'an guides to that which is most upright and gives glad tidings to the believers who do righteous deeds that they will have a great reward) Al-Isra: 9.

The guides and the call to it came in a variety of ways, from addressing the human instinct, and from inference to the reality of tangible things, to a rational debate, to a reminder of the fate of previous nations, and to drawing attention to the reality of human shortcomings. Intellectual and cultural, proofs, evidence, and proverbs were mentioned in the Holy Qur'an, which address different levels of social strata of people at different eras and environments. And since human starting points are governed by instinct, reason, and experiences, and all of this is within the scope of the human's limited domain, it will be true and applicable for the people living at the time of the Prophet as well as for the subsequent times until the Day of Resurrection.

(Indeed, in this Qur'an, We have explained to people every kind of proverb, and man is the most controversial thing.) 54 [Al-Kahf: 54.

And if we realize the goal of the Qur'an and its approach in discourse, we will realize that the inclusion of universal verses, whether they relate to the horizons

or those related to human souls, is something self-evident as well, because among the categories of people who are entrusted with addressing the Holy Qur'an are those who focus most of their attention on these aspects of Allah's creatures, and the argument must be established. They have to show that the Qur'an is the word of Allah revealed to Muhammad (PBUH), to give glad tidings to the believers and warn the unbelievers with it.

For those who cannot (especially those who are not proficient in the Arabic language) comprehend the graphic beauty, and eloquence to admit and believe that such verses are the miraculous word of Allah, He draws attention to these huge and accurate facts about the universe spoken by a man who had no knowledge of such sciences, is another proof that he received them from someone who knows the secret in the heavens and the earth. Allah says: " Say, it was sent down by He Who knows the secrets in the heavens and the earth. Indeed, He is Forgiving, Merciful." (Al-Furqan: 6)

The follower of the verses of the Holy Qur'an will find that hundreds of verses have talked about the laws of Allah Almighty in this universe, its system, and the colors of divine, and care for His creatures, so it was necessary to address those interested in such features of the universe to pay attention and conclude that such perfection can only be done by Allah.

However, previous studies on the scientific miracles of the Qur'an went in this direction without controls, and despite the enthusiasm of its owners and the sincerity of their feelings, it led to opposite results, which made many people against this trend - of using science as basis for interpretation - out of their keenness to keep the Holy Qur'an away from the field of subjecting to volatile scientific theories, leading to misinterpretation of texts that cannot be tolerated.

However, both sides of the issue have fallen into the prohibited: those who have moved towards scientific interpretation without controls that curb thought and imagination and the pursuit of theories have gone to exaggerations and made mistakes that the Holy Qur'an should be freed from such. Likewise the other party, who prevented these researches and tried to close the door in front of scientific research has neglected hundreds of verses that urged people to ponder and research, and they have prevented the preachers from carrying the weapons of the most powerful weapons in the current era to establish the argument against atheism, and to prove the validity of the message and the truth of the Messenger. Those verses came from Allah as Insights to ponder and investigate.

From contemplating the verses of the Qur'an, we notice that the style in some verses is flexible. When it presents cosmic issues or the material or moral aspects of a person or what surrounds him, the Quran uses a flexible style that accepts more than one way of interpretation. Accordingly, when wanting to understand the Qur'anic word or the Qur'anic phrase, it is necessary to refer to the real and metaphorical connotations of the word, and its uses in the Arabic language, so that the meanings that the word bears are clear in the mind when interpreting it in this field.

In the following, we will review some examples of some of the verses and how some scholars on both sides interpreted them:

The Almighty said: (They ask you about the crescents. Say, `They are appointed periods of time for (general convenience of) people and for determining the time of Pilgrimage.....) Al Baqara 189.

Sayyid Qutb says in his Interpretation and commentary on this verse in his book (In the Shadows of the Qur'an): Some narrations say: The Prophet (PBUH) was asked this question about the crescents: their appearance, growth, and decreasing.. Why does she do this? Some narrations say: They said: O Messenger of Allah, why were the crescents created? Then Allah said to His Prophet (PBUH): (Say: They are Times for people and pilgrimage)..times for people in their permission and ihram, in their fasting and breaking their fast, in their marriage and divorce and their waiting period, in their transactions and trades and in their debts.. and in matters of their religion and their worldly matters alike. And this is an indication of the Qur'an's abandonment of the scientific answer to the function of the crescents. His answer was to the practical reality of their lives, not to mere theoretical knowledge, and tell them about the function of the crescents in their reality and in their lives. He did not tell them about the astronomical cycle of the moon and how it takes place, although it is included in the meaning of the question: What is wrong with the moon appearing as a crescent? . . etc. Nor did he tell them about the function of the moon in the solar system or the balance of the movement of the celestial bodies. It is included in the content of the question: Why did Allah create the crescents? What is the suggestion created by this trend in the answer?

The "scientific" answer to this question might have given the questioners a theoretical knowledge of astronomy. If they were able - with what little information they had at that time - to comprehend this science, and this was highly doubtful, because theoretical science of this type needed long



introductions, which were considered dilemmas compared to the mentality of the whole world at that time. .

From here, he turned away from the answer that humanity was not prepared for, and it did not help it much in explaining the first mission for which the Qur'an came. Its scope, however, is not the Qur'an. As the Qur'an came to what is greater than that partial information. It did not come to be an astronomy, chemical, or medical book. . Just as some of his enthusiasts try to find out about these sciences in him, or as some of his opponents try to find out about his violations of these sciences!

And Allah Almighty said: (We will show them Our signs in the horizons and in their own selves until it becomes clear to them that it is the truth). The requirement of this sign is that we keep contemplating everything that science reveals in the horizons and in the human self of Allah's signs. And to expand what is revealed by the extent of the Qur'anic meanings in our perception.

The domain of the Qur'an is the human soul and human life. Its function is to establish a general conception of existence and its connection with its Creator, and of man's position in this existence and his connection with his Lord. And to establish on the basis of this perception a system of life that allows man to use all his energies. . Among them is his mental energy, which is based upon upbringing on righteousness, and allowing it to work - through scientific research - within the limits available to man - through experimentation and application, and to reach the results it reaches, which are neither final nor absolute, of course.

The material of the Qur'an in which he operates is the human being himself: his perception and belief, his feelings and concepts, his behavior and actions, and his bonds and relationships. . As for material sciences, and creativity in the world of matter in its various means and types, they are entrusted to the human mind, experiences, discoveries, hypotheses and theories, as they are the basis of his succession on earth, and since Allah has prepared them for him by the nature of his formation, the Qur'an corrects his nature so that it does not deviate or become corrupted, and corrects the system in which he lives in order to allow him to use the energies bestowed upon him; and it provides him with a general conception of the nature of the universe and its connection with its Creator, the consistency of its formation, and the nature of the relationship existing between its parts - and he, that is, man, is one of its parts - then let him work in realizing the parts and making use of them in his caliphate. . He does not give him details

because knowing these details is part of a person's own work. So how? And without attaching the final and absolute Qur'anic texts to meanings that are neither final nor absolute?

The Holy Qur'an says, for example:

(It is He who created all things, and ordered them in due proportions.) Al Furqan 2 . Scientific observations then reveal that there are subtle correspondences and symmetries observed in this universe. . The Earth is in this form, with this distance from the sun from it, and with this distance from the moon from it, and the size of the sun and the moon in relation to its size, this speed of its movement, this inclination of its axis, and the composition of its surface. . And thousands of

Properties . . . It is suitable for life and its harmonies. . None of this is accidental or unintentional coincidence. . These remarks from the findings of science, help us to broaden the meaning of the verse and to deepen it in our perception. . There is nothing wrong with following such observations in order to broaden and deepen this meaning. . And so on . . This is permissible and required. .”

Allah says: (He regulates the affair from the heaven to the earth; then shall it ascend to Him in a day the measure of which is a thousand years of what you count.) Al Sajda 5. And (To Him ascend the angels and the Spirit in a day the measure of which is fifty thousand years). Al Maarij 4

Contemporary astronomers go to what they call temporal relativity, and that each planet has its own time units, and that is estimated in relation to its swimming in space and its rotation in its orbits.

Despite our realization that scientific conclusions are endless and subject to change whenever new discoveries are made, we can only say: Glory be to Allah, the All-Knowing, the All-Aware, who endowed man with some of his knowledge and guided him to such discoveries that indicate His ability.

There are many verses that guide man to use the energies that Allah has given him to continue searching for evidence of his existence, power and wisdom. And we do not invalidate the words of the predecessors in the meaning of many of the verses that they interpreted based on what they understood. The feeling that settled in their souls that there is great wisdom in creating the manifestations of the universe in this way is a delicate and correct feeling, although our understanding now of the significance of the verses in the light of the data of modern science is deeper and more indicative. Likewise, our sense

of the accuracy of the workmanship of the Almighty Creator and His wisdom is sound. In His saying: (Yes, we are able to make its fingertips level) Al-Qiyamah: 4 For nearly a hundred years, the significance of (setting the fingertips) was looked at in a way that differs from our view of it now after knowing the issue of fingerprints. It is unfair to criticize the predecessors for their inability to interpret it as we know it now.

The Holy Qur'an referred to the unified origin of this universe and presented very clear cosmic facts, the Almighty says:

(Have those who disbelieved not seen that the heavens and the earth were one entity, then We parted them and made from water every living thing? Will they not then believe?) In other verses, he details the stages of creation and formation. He, may He be exalted, says:

(Then He directed Himself to the sky while it was smoke, and He said to it and to the earth, "Come, willingly or by compulsion." They said, "We have come willingly." (Fussilat 11).

(And the sky We built it with hands, and we are expanding) Al-Dharyat: 47

"Allah is He Who raised the heavens without any pillars that you see, and He is firm in power and He made the sun and the moon subservient (to you); each one pursues its course to an appointed time; He regulates the affair, making clear the signs that you may be certain of meeting your Lord". (Ar-Ra`d: 2-3-

(And the sun and its brightness, and the moon when it followed it, and the day when it cleared it, and the night when it covered it, and the sky and what He built it, and the earth and what He spread it) (Al-Shams: 1-6

The Holy Qur'an is Allah's saying, and His saying is the truth, and upon examining these verses, I feel that they address all people and say: Oh man, whom Allah created you and distinguished you from all creatures with reason, knowledge, and freedom of choice. I gave you signs and hints about the Creator's power and wisdom, so do your duty, search and discover And whenever you discover something, you will realize that there are still things that you have not reached their final truth that Allah singled out for Himself and did not reveal to anyone of His creation. And seek the help of Allah and seek His satisfaction and guidance, and you will see throughout the ages that Allah's promise is true and that there is no Allah but He, the All-Knowing, the Able, the Expert.