

وظائف التفسير العلمي للقرآن من وجهة نظر المفسرين الشيعة المعاصرين

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الملخص

معلومات المقال

لطالما بيّن العلماء منذ القديم وجوهاً متعددة لإعجاز القرآن. ومن هنا، بالتزامن مع الاكتشافات العلمية في القرنين الأخيرين، برز الإعجاز العلمي للقرآن أيضاً بين المفسرين المعاصرين بوصفه أحد أبعاد وأنواع التفسير المعاصر المهمة. وقد استبعد فريق من المفسرين التفسير العلمي رافضين إياه وأزالوه تماماً من تفسيرهم، بيد أن بعض أصحاب الرأي سعوا إلى إثبات الإعجاز العلمي إلى حدّ ما عبر مطابقة طائفة من آيات القرآن - مع الأخذ بعين الاعتبار الدقيق لتطوّر النظريات العلمية وتغيّرها السريع - بتلك النظريات. وبما أن النظريات العلمية ليست ثابتة، فإن البحث الحالي - بهدف إقامة تفاعل بين العلم والدين وبمنهجية وصفية تحليلية - يشرح وظائف التفسير العلمي الشيعي في القرن المعاصر مع ذكر أمثلة من الآيات العلمية، ويخلص إلى النتيجة التالية: من خلال التدقيق في المباحث العلمية يمكن مطابقة بعض آيات القرآن - مع القرائن والأسس والمبادئ العلمية - بتلك المباحث، وإثبات الإعجاز العلمي للقرآن في بعض الآيات.

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المقدمة

مهّد القرآن الكريم، عبر تأكيد المتكرر على التفكير في الآيات الآفاقية والأنفسية، أرضية مناسبة للتفاعل بين المعارف الوحيانية واكتشافات البشر التجريبية. ومع النمو المتسارع للعلوم التجريبية في القرنين الأخيرين، ظهر منهج "التفسير العلمي" للقرآن باعتباره أحد التيارات التفسيرية المعاصرة المهمة. وهذا المنهج يبحث عن إيجاد علاقة وتوافق بين مفاهيم القرآن وإنجازات العلوم الجديدة القطعية. والمشكلة الرئيسية لهذا البحث هي شرح وظائف وأدوار التفسير العلمي من منظور المفسرين الشيعة المعاصرين وكيفية تعاملهم مع تحدي التعارض الظاهري بين العلم والدين. تكمن أهمية هذا البحث في أن التفسير العلمي يمكنه أن يزيد من ثراء فهم القرآن، وأن يجب - من خلال تقديم قراءة متوافقة مع العلم - على الشبهات في العصر الحديث. والهدف العام لهذا المقال هو تحليل ووصف الوظائف المتنوعة للتفسير العلمي في أعمال المفسرين الشيعة المعاصرين. وتشمل الأهداف الخاصة: شرح مسار التطور المفهومي للتفسير العلمي، وتحديد وظائفه الرئيسية، ودراسة نماذج التوسع الدلالي للآيات، وتشريح الإشكاليات التي يعانها هذا المنهج التفسيري. وأسئلة البحث الرئيسية هي: ١. ما معنى التفسير العلمي من وجهة نظر المفسرين المعاصرين الشيعة، وكيف تطور؟ ٢. كيف تعامل هؤلاء المفسرون مع تحدي قابلية النظريات العلمية للتغير والتعارض المحتمل مع النص القرآني الثابت، وأي وظائف اعترفوا بها للتفسير العلمي؟ نطاق الدراسة من حيث الموضوع محصور بالتفسير العلمي، ومن حيث الشخصيات، فهو يركز على مفسري الشيعة في العصر المعاصر (مع ذكر أمثلة مثل آية الله مكارم شيرازي، العلامة طباطبائي، المهندس بازرگان، الدكتور پاكنازاد، محمدرضائي أصفهاني وآخرين).

المنهجية

هذا البحث من النوع الأساسي-النظري وقد أُنجز بمنهج وصفي-تحليلي. وهدفه تقديم تحليل نظري للرؤى وإنتاج المعرفة في حقل العلوم القرآنية. وقد وُضع تصميم البحث على أساس دراسة مكتبية وتحليل مضمون النصوص التفسيرية. المجتمع الإحصائي للبحث هو جميع الأعمال التفسيرية والمقالات وكتب مفسري القرآن الشيعة المعاصرين في مجال التفسير العلمي للقرآن. وقد أُجريت العينة بطريقة هادفة ومياريّة، وتم اختيار ودراسة الأعمال البارزة وأصحاب الرأي البارزين في هذا المجال (الذين وردت أسمائهم في المقال). وأداة جمع البيانات الرئيسية هي أخذ المذكرات من المصادر الأولية (التفاسير) والثانوية (التحليلات والمقالات).

لضمان صدق البيانات، تم الرجوع إلى الوثائق والمصادر المعتمدة والمعروفة في مجال التفسير والعلوم القرآنية. كما تم تأمين الثبات (الاعتمادية) من خلال الاستشهاد الدقيق بالصفحات والاقبسات المباشرة من آراء المفسرين، وكذلك تقديم تحليلات منمّمة. وطريقة تحليل البيانات هي كيفية من نوع تحليل المضمون الموضوعي. وفي هذه الطريقة، تم استخراج المفاهيم المفتاحية مثل "تعريفات التفسير العلمي"، "الوظائف"، "التوسع الدلالي" و"تشخيص الإشكاليات"، ثم تم تصنيف البيانات ووصفها وتحليلها حول هذه المحاور. ومراحل تنفيذ البحث كانت كما يلي: ١. جمع المصادر المرتبطة بالتفسير العلمي من مفسري الشيعة المعاصرين. ٢. دراسة وأخذ مذكرات بطريقة منهجية. ٣. استخراج وتصنيف الآراء في إطار الفئات الرئيسية. ٤. تحليل الآراء للإجابة على أسئلة البحث. ٥. الاستنتاج النهائي.

النتائج

يمكن تنظيم نتائج هذا البحث في عدة محاور رئيسية:

١. مسار التطور المفهومي للتفسير العلمي

أظهر البحث أن التفسير العلمي في نظر المفسرين الشيعة المعاصرين مر بمراحل تطويرية: من التعريف العام (استخراج جميع العلوم من القرآن) ومطابقة النظريات وفرضها على القرآن، نحو التعريف الخاص الذي يؤكد على استخدام العلوم القطعية مع مراعاة أصول التفسير وتجنب الإفراط. وأخيرًا، تم طرح التنظير (استخراج أسس العلوم من القرآن) بوصفه التعريف الأخص.

٢. الوظائف الرئيسية للتفسير العلمي من وجهة نظر المفسرين المعاصرين

- تحديد القواعد والأسس: وضع المفسرون قواعد لمنع الإفراط والتفريط، مثل: حجية العلوم القطعية، عدم فرض النظريات، تقديم النص القرآني على النظريات البشرية، والاهتمام بهداية القرآن.

- التفريق بين الإعجاز العلمي، والعجائب العلمية، وكشف الأسرار: تبين النتائج أن المفسرين فرقوا بين "الإعجاز العلمي" (بيان أمور مجهولة تمامًا في زمن النزول)، و"العجائب العلمية" (موافقة القرآن لنظريات غير رائجة قديمًا)، و"الإخبار بالغيب أو الإشارات العلمية."

- التوسع الدلالي للآيات: هذه إحدى الوظائف البارزة للتفسير العلمي، حيث يتسع نطاق الدلالة المعنوية للألفاظ القرآنية مع الاكتشافات الجديدة. وقد أشار المقال إلى نماذج عديدة منها:

- توسيع معنى "الفجر" إلى الشق الأولي للخلق.
 - تفسير "الشفع والوتر" في ضوء نظرية الأوتار والغشاء (String theory and Branes) في الفيزياء الجديدة.
 - التحليل الدقيق للألفاظ المتعلقة بالرياح والمطر (مثل "تصريف الرياح") وإظهار عدم الترادف في المصطلحات العلمية للقرآن.
 - تفسير حركة الشمس نحو "مستقر" لها مع الأخذ بعين الاعتبار اكتشافات الفلك حول نهاية عمر الشمس.
 - توسيع مفهوم "الزوجية" من الحيوانات إلى الجسيمات الأولية.
- تقديم نموذج منهجي (Systemic): حاول بعض المفسرين، عبر إنشاء شبكة دلالية من آيات مختلفة، شرح نظريات علمية مثل الأكوان المتوازية. وقد درسوا - بالاستناد إلى مفاهيم مثل "سبع سماوات"، و"العالمين"، و"الجن"، والروايات المتعلقة بالعوالم المتعددة - إمكانية مطابقة هذا المفهوم مع القرآن.
- الاهتمام بشبكة الدلالة للمصطلحات: يبين المقال أن المفسرين أولوا اهتماماً دقيقاً للتفريق بين الألفاظ المتشابهة ظاهراً؛ مثل الفرق بين "الغيث" (مطر الرحمة) و"المطر" (مطر العذاب)، أو الفرق بين "النجم" (النجم الطالع) و"الكوكب" (النجم الثابت).

٣. تشخيص إشكاليات التفسير العلمي

من النتائج الأخرى للبحث تحديد آفات هذه الطريقة، وهي: الغلو (فرض النظريات غير المستقرة)، وعدم الضبط والتفسير بالرأي، وانتشار المواد غير العلمية في الفضاء الافتراضي، وفي المقابل، الإنكار المطلق لأي إشارة علمية في القرآن الذي ينشأ بدوره من رؤيتين هما: "كون لغة القرآن مجرد اصطلاحية محضة" و"نظرية انعكاس ثقافة العصر في القرآن".

٤. الإجابة على أسئلة البحث

بناءً على التحليل أعلاه، فإن التفسير العلمي في نظر المفسرين الشيعة المعاصرين هو منهج ديناميكي ومتطور، ووظيفته الرئيسية هي إقامة تفاعل بناء بين الدين والعلم، وإثراء فهم القرآن في ضوء العلوم القطعية، وإثبات الإعجاز العلمي للقرآن في مواضع محددة. وقد حاول هؤلاء المفسرون، عبر التمييز بين العلوم القطعية والنظريات المتغيرة، والتأكيد على مراعاة أصول التفسير، تجنّب فخ المطابقات المتسرعة والمفروضة.

الخاتمة

تناول هذا البحث وظائف التفسير العلمي للقرآن من وجهة نظر المفسرين الشيعة المعاصرين. وكانت أهم نتائجه أن التفسير العلمي في هذه الرؤية ليس مجرد مطابقة بسيطة، بل هو عملية ديناميكية ذات وظائف متعددة الطبقات. وهذه الوظائف تشمل: وضع قواعد للتفاعل السليم بين العلم والدين، والتفريق بين مراتب الارتباط المختلفة بين القرآن والعلم (إعجاز، عجائب، إخبار بالغيب)، والتوسع الدلالي للآيات في ضوء الاكتشافات الجديدة، وتقديم قراءة منهجية للمفاهيم العلمية في القرآن، وتشخيص إشكاليات هذا التيار التفسيري.

تظهر النتائج أن المفسرين الشيعة المعاصرين اتخذوا في مواجهة العلوم الجديدة منهجاً نقدياً تفاعلياً. فهم من جهة، مع قبولهم لمرجعية القرآن القطعية، تجنبوا فرض النظريات العلمية غير المستقرة على القرآن، ومن جهة أخرى، سعوا - باستخدام العلوم القطعية - إلى تعميق فهم آيات القرآن المتعلقة بالطبيعة وتحديثه. وهذا المنهج يسلك طريق الوسط بين الغلو (الهوس العلمي والتفسير بالرأي) والتفريط (إنكار أي علاقة بين القرآن والعلم). من الناحية النظرية، يقدم هذا البحث إطاراً مترابطاً لفهم مسار وطبيعة التفسير العلمي في الفكر الشيعي المعاصر. ومن الناحية العملية، يمكن لنتائجه أن تكون مفيدة للمفسرين المستقبليين كخارطة طريق، وللمسؤولين الثقافيين في رسم السياسات الخاصة بالإنتاجات التفسيرية العلمية، وللإجابة على الشبهات في مجال تعارض العلم والدين. يعد تركيز المقال على آراء مفسري الشيعة وقلة تناوله لآراء أهل السنة من محدودياته. كما أن الحجم الواسع للأعمال التفسيرية لا يسمح بدراسة جميع النماذج، وقد يكون اختيار النماذج متأثراً برؤية الباحث.

The Function of Scientific Interpretation of the Quran from the Perspective of Contemporary Shia Commentators

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ABSTRACT

Scholars have long cited various aspects of the Quran's inimitability. Consequently, alongside scientific discoveries in the last two centuries, the scientific miraculousness of the Quran has also been proposed by contemporary commentators as one of the important dimensions of contemporary interpretation. A number of commentators, rejecting scientific interpretation, have completely excluded this issue from their exegesis. However, some scholars have attempted to demonstrate the scientific miraculousness by correlating certain Quranic verses with developments in scientific theories, while paying careful attention to their evolving nature. Since scientific theories are not immutable, the present research, aiming to establish an interaction between science and religion through a descriptive-analytical approach, explains the function of Shia scientific interpretation in the contemporary era, citing examples of scientific verses. It concludes that by carefully considering scientific discussions, some Quranic verses can be aligned with scientific evidence, foundations, and principles, thereby proving the scientific miraculousness of the Quran in certain verses.

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1. Problem Statement

The Almighty God, in numerous verses, invites reflection upon the creation of the heavens and the earth. Indeed, some of the Lord's attributes are directly related to the creation of the earth and heavens. Careful consideration of the conceptual understanding of existence, celestial stations, and the wonders of night and day reveals God's attention to the immense vast cosmos of the universe. Therefore, studying the verses of divine creation, which are manifestations and reflections of the Divine Names, is considered a great act of worship. The Quran's attention to people of intellect regarding the creation of the heavens, the earth, and the many divine signs is an indication of this magnificent creation. Hence, researchers seek to investigate the steps contemporary Shia commentators have taken regarding the interaction between science and religion in light of the major transformations in empirical sciences in the contemporary era, and examine the role of contemporary Shia commentators in this regard?

1-1. Research Questions:

1-1-1. What is the meaning of scientific interpretation?

1-1-2. How did contemporary commentators engage with the development and semantic evolution of Shia scientific interpretation amidst the challenges and conflict between science and religion?

2. An Introduction to Scientific Interpretation in Contemporary Exegeses

A review of empirical sciences throughout history reveals that almost no theory remains constant; everything is in a state of change and transition. Therefore, we cannot comment with certainty on the implications of aligning scientific findings with the Holy Quran. Even leading commentators in this field emphasize alignment, rather than imposition of scientific findings upon the Quran.

Among Sunni commentaries, *Al-Jawāhir fī Tafsīr al-Qur'ān* (by Tantawi) is at the forefront. However, since our discussion is about Shia commentaries, we can refer to the works of Dr. "Saeed Paknejad", the monographs of "Engineer [Mehdi] Bazargan" such as "Wind and Rain in the Quran"; the works of "Reza Niazmand"; Seyed Mahmoud

Taleghani's "In the Light of the Quran"; "Al-Furqan" by Mohammad Sadegh Tehrani; "Al-Tamhid" by Mohammad Hadi Ma'rifat; Makarem Shirazi in "Tafsir Nemuneh" (Sample Interpretation); "Mohammad Ali Rezaei Esfahani"; "Abdolkarim Bi-Azar Shirazi"; and "Dr. Mehdi Golshani" who have addressed the interaction of religion and science in their works.

In the works of Quranic researchers, the scientific miraculousness and wonders of the Quran are highlighted. Even Mohammad Ali Rezaei Esfahani, to prove the Quran's inimitability, thoroughly examines the background of findings before presenting his final opinion, which he usually considers the Quran's revelatory disclosure (*raz-guyi*), scientific wonder, and ultimately its scientific miraculousness.

3. The Conceptual Journey of Scientific Interpretation and Its Evolutions in the Present Age

Scientific interpretation has evolved through several conceptual stages, some of which are briefly outlined below:

3-1. General Definition (Utilization/ Istikhdām)

Proponents of this theory have tried to extract all sciences from the Quran. Examples of this interpretation of scientific verses exist in traditional Shia commentaries. This approach assumes that, besides theological issues, there are verses in the Quran that indicate mathematical and natural sciences. In this stage, a scientific interpretation is one that prioritizes scientific terminology over Quranic expressions and attempts to extract various scientific and philosophical theories from the Quran.

3-2. Alignment and Imposition

This definition is specific to the contemporary era (20th century). This approach resulted in a dual trend: on one hand, it sought to demonstrate the compatibility of Islam with science; on the other hand, some commentators, assuming scientific laws to be certain, attempted to locate corresponding verses in the Quran; and, when verses did not align with modern science, they resorted to metaphorical interpretation (*ta'wil*). This method elicited skepticism among commentators such as Allamah Tabatabai. Hence, Allamah Tabatabai called the method of

those who align Quranic verses with modern sciences "alignment" (*tatbiq*), not interpretation. This period began with commentators like "Tantawi," "Mohammad ibn Ahmad Eskandarani," and "Syed Ahmad Khan Hindi" and continued with Shia commentators, though within Shia thought, it developed a measure of independence from the imposition approach. Examples include the late Taleghani's "In the Light of the Quran," the late Mohammad Taqi Shariati's "Modern Interpretation" (*Tafsir-e Nowin*), monographs like "Wind and Rain in the Quran," "The Path Traveled" (*Rah-e Tay Shodeh*), and "Purifications in Islam" (*Motahharat dar Eslam*) by Dr. Paknejad.

3-2-1. Specific Definition (Utilization/ Istikhdam)

In this stage, the commentator, possessing the necessary qualifications and observing valid interpretive principles, undertakes the scientific interpretation of the Quran. That is, they strive to engage in scientific interpretation employing verified scientific material and rational evidence and in accordance with the apparent meaning of the verses according to their lexical and terminological sense, while ensuring that no imposition is placed upon the Holy Quran. Furthermore, this approach demonstrates the Quran's inimitability, and the Quran's status as a source and reference for every time and place becomes evident.

3-2-2. Most Specific Definition – Theorization

This definition seeks to derive the foundations of sciences from the Quran. That is, based on Quranic verses, potential new topics in empirical sciences, a process loosely termed 'theorization. For example, the verse "And among His signs is the creation of the heavens and the earth and whatever living creatures He has dispersed throughout them. And He, for gathering them when He wills, is competent" could lead to the theory of the existence of living beings [elsewhere]. Therefore, scientific interpretation refers to the following stages:

1. Employing sciences in understanding the Quran.
2. Aligning or correlating scientific theories with the Quran.
3. Extracting sciences from the Quran, ultimately leading to theorization.

3-2-3. The Scope of Scientific Verses

Undoubtedly, a large percentage of Quranic verses contain scientific content, in significant measure. Estimates of the number of scientific verses range from 700 to 1,200. This is because God has repeatedly used nature, explicitly and indirectly to prove His oneness, resurrection, divine rulings, human physiology, social and human issues, oaths, historical stories, and related topics.

3-3. Functions of Scientific Interpretation

3-3-1. Determining the Rules and Basis of Scientific Interpretation

While benefiting from positive aspects and opening a new horizon of research regarding the universe, the movement of scientific interpretation at times fell into the extremes either of neglect or exaggeration, some commentators denied scientific interpretation altogether, while others adopted excessive approaches. Therefore, to address these pitfalls, contemporary Shia Quranic researchers have specified foundational principles. Some of which include: The governance of causality over physical phenomena; the similarity of the book of creation (*takwin*) and legislation (*tashri*); the created nature of the natural world; the influence of supernatural matters on nature; the orderliness of the universe; the exclusivity or non-exclusivity of existence to material things; the reality of the world external to the mind; the separation of epistemology and ontology of the manifest (*nāsūt*) and hidden (*jabarūt*) realms; the possibility of knowing the natural world; skepticism and epistemological relativity; the Quran's authority over all human theories.

3-3-2. Expressing the Difference Between Scientific Miraculousness and the Wonders of the Quran

One of the goals of scientific interpretation is to express the difference between the scientific miraculousness of the Quran and its scientific wonders, and even the Quran's scientific theorization.

3-3-2-1. Scientific Wonder

Contemporary Quranic commentators refer to its scientific wonders but consider it different from miraculousness. For example, they point to the earth's motion (Surah An-Nahl, 15-16), which was contrary to the Ptolemaic system and the prevalent cosmological view of that era.

However, such cases are not considered scientific miraculousness of the Quran; rather, they are scientific wonders because knowledge of the earth's motion, though rare, was already present in pre-Islamic Greek thought.

3-3-2-2. Revelatory Disclosure (*Raz-Guyi*) and Scientific Allusions

Some scientific allusions were unknown to humanity for centuries after the advent of Islam. These allusions are considered a kind of revelatory disclosure and revelatory disclosures concerning the unseen. Scientific interpretation seeks to elucidate these scientific allusions. They include: including the universal pairing of creatures, the force of gravity, solar motions, stages of human creation, and cloud fertilization.

3-3-2-3. Theorization from the Quran's Scientific Verses

Scientific theorization is an essential and widely discussed topic in contemporary science, holding a significant position in both general scientific research and the field of scientific interpretation. Within scientific interpretation, the application of diverse scientific disciplines to the study of the Holy Quran occupies a central role. Below are some examples of theorization from the perspective of contemporary Shia commentators:

1. Evolution: Many contemporary commentators, including Mohammad Mohammad Rezaei Esfahani, have examined and critiqued the theory of evolution. Even Allamah Tabatabai's lack of engagement with this theory, despite its prominence in contemporary scientific discourse, may indicate non-acceptance of the theory.

2. Existence of Earthly Creatures in the Heavens: Some contemporary commentators, citing Quranic terms such as 'creature' (*dābbah*), 'the places of sunrise and sunset' (*al-mashāriq wa al-maghārib*), 'the worlds' (*al-ālamīn*), and 'whoever is in the heavens' (*man fī al-samāwāt*), "the heaven possessing constellations" (*wa al-samā'i dhāt al-burūj*), the existence of jinn, etc., have suggested the possible existence of living beings in the heavens. The use of 'dābbah' for material creatures, combined with references to multiple points of sunrise and sunset, and God's description as Lord of all worlds, has led some commentators to propose the Quran's allusion to extraterrestrial life as an instance of scientific theorization. The notion of extraterrestrial beings continues to gain theoretical support in contemporary discourse.

3. Scientific Miraculousness of the Quran: Scientific miraculousness represents a key dimension of the Quran's inimitability, to which some contemporary commentators have applied a balanced and positive interpretive approach. For example, Mohammad Taqi Shariati, as one of contemporary commentators, has brought many examples in his "Modern Interpretation" and considers them miraculous. These include: The nature of the seven heavens, the protective role of mountains of inhabitants; Allamah Ma'rifat also cites numerous cases including: mountains as pegs providing stability for the earth and its inhabitants, universal pairing of creatures, the Quran's description of cloud formation, the splitting and joining of the heavens, and the emergence and development stages of the human embryo. In *Tafsir Nemuneh* and other Shia commentaries, numerous cases are also mentioned, including: The creation of humans from a clinging clot, the specified place and path of stars, the motion of the sun, the motion of the earth, the pairing of plants; the relativity of time, the death of the sun, and in the field of archaeology, Recent archaeological discoveries concerning the name 'Haman' in Egyptian hieroglyphs suggest that the name may have been transmitted from Egyptian culture to Babylon and Elam. It is further proposed that the author of the Book of Esther drew inspiration from these names for the narrative, illustrating the Quran's miraculous allusions in the field of archaeology.

3-4. Attention of Scientific Commentators to Semantic Expansion of Quranic Verses

Semantic expansion refers to extending a word to encompass meanings related to its original sense. The Almighty Lord swears by the greatness of existence, and contemporary commentators have given semantic expansion to this greatness within existence and the galaxy, indicating new scientific meanings.

3-4-1. Semantic Expansion of Fajr (Dawn)

"*Fajr*" in the phrase "By the dawn" means the splitting of the vertical morning light, by which God the Glorified swears, as in the verse "And by the morning when it breathes," He swears by the morning. The concept of *fajr* is used in a broad lexical domain, including words such as *falaq*, *fatr*, and *fasar*, which share the semantic field of 'splitting'. *Fajr* in origin refers to the beginning of creation when there was neither morning nor night nor day.

3-4-2. *Shaf' (Even) and Watr (Odd)*

Shaf' means two things joined together. As a verbal noun: joining something with another, or its like, adding, making concomitant. The late Taleghani states that "*watr*" is not synonymous with singular, nor is "*shaf'*" synonymous with pair. Considering the general meanings of 'al-shaf' and 'al-watr' and their semantic characteristics, it is probable that the oath by 'al-shaf' signifies the general principle of concomitance and composition. In contrast, the oath by 'al-watr' may indicate the unity arising from or preceding this concomitance. One can say that, indicated by the context of these verses, these two oaths convey the concomitance and joining of light and darkness, and the originality and unity of light. One scholar, by expanding this meaning, unveils the traditional meaning of the verse and, in his own words, writes another meaning: "These two oaths remind us of one-dimensional strings attached to two or multi-dimensional branes. The most fundamental substances are strings and branes; meaning, our world consists of nothing but these two substances. In fact, based on string theories, the beginning of the universe was from a quantum event in complete symmetry, the most fundamental substances of which were strings and branes."

3-4-3. *Semantic Expansion of Wind and Rain*

Engineer Bazargan believes that in the Quran, the names wind, cloud, and rain in various forms, states and effects are mentioned together or separately 105 times across scattered verses and compares these Quranic concepts with modern scientific findings, highlighting the unique terminology employed in the Quran for natural phenomena. The first point is that all the words used in common language about wind are "blowing," "coming," "arriving," and "going"; we do not have the expression "circulation of the winds." This was an expression discovered by modern geography, but in the Quran we have *tasrīf al-riyāḥ*' (the cyclical movement of winds) occurs several times. The term 'tasrīf' conveys turning, repeated movement, and changing states, reflecting the circulatory and alternating transformations of winds. The term 'irsāl' (sending), repeatedly used in the Quran, denotes movement from an origin toward a destination, often with a directed force or

purpose-concepts absent in common language descriptions of wind. Whereas in other languages and literatures, the word sending or being sent for the wind has not come.

3-4-4. Semantic Expansion of "And the sun runs [its course] toward its appointed or fixed position "

In this verse, Considering intra-textual clues-such as the precise meaning of ‘tajrī’ (runs), the preposition ‘li’ in ‘li-mustaqarrin’, and the root and form of ‘mustaqarr’-together with extra-textual factors like modern astronomy, contemporary commentators have expanded the concept of this verse. They interpret it as indicating multiple motions of the sun and providing insight into the conclusion of the sun’s life cycle.

3-4-5. Semantic Expansion of Pairing

The principle of pairing means that all beings and phenomena in the universe are created as complementary pairs and dualities – from male and female in biology, to particle and antiparticle in quantum physics, from light and darkness in philosophy, to symmetry and balance throughout the cosmos. This indicates a fundamental principle of balance, harmony, and evolutionary dynamics at all levels of existence. For example, in quantum mechanics, an electron can appear both as a wave and as a particle demonstrating wave-particle duality, which parallels the Quranic principle of complementary pairing. The verse in question states: "And of all things We created two mates; perhaps you will remember."

3-4-6. Absence of Synonymy in Scientific Terms

Aisha Abd al-Rahman (Bint al-Shati'), the famous contemporary Egyptian researcher, is renowned for her views in the field of the Quran's linguistic inimitability. She is one of the most prominent contemporary scholars who has denied the existence of synonymous words in the Holy Quran and regarded it as a foundational principle underpinning the Quran’s linguistic inimitability. Although her view has faced criticism from some Quranic researchers, others have welcomed it.

3-4-7. Evolution of Interpretive Views in the Quran

Words may acquire new literal or metaphorical meanings over time. Considering the eternal nature of the Quran, semantic evolution is understood in conjunction with its original meanings.

3-4-7-1. Semantic Evolution of Resurrection Verses

"And you see the mountains, thinking them rigid, while they will pass as the passing of clouds. [It is] the work of Allah, who perfected all things. Indeed, He is Aware of that which you do." In earlier interpretations, this was alongside verses of the Resurrection, but in contemporary interpretations, scholars have shifted their view, interpreting the verse as describing the earth's motion.

3-4-7-2. Expansion of the Universe

In traditional interpretations, the meaning of "Were they a joined entity, and We separated them" was that the earth was connected with some celestial bodies like the sun, and then it evolved into the concept of the expansion of the universe, Although the concept of expansion was already implicit in earlier interpretations. Emphasizing several hadiths that highlight connectedness, contemporary commentators explain the semantic evolution of the verse and deduce the expansion of the universe from the initial explosion. Additionally, they provide alternative interpretations, reflecting new meanings of the verse. Some contemporary commentators also, based on verse 47 of Surah Adh-Dharyat, believe in the expansion of the universe.

3-4-7-3. Semantic Evolution of *Dukhān* (Smoke)

In early sources, this verse was classified among Resurrection verses. Initial commentators interpreted 'dukhān' as vapor rising from the earth. Contemporary scholars, however, have interpreted it as 'a dark-colored primary matter composed of fine particles,' sometimes equated with sodium gas. However, contemporary commentators consider *dukhān* to be of two types:

1. Events of the Resurrection.
2. The creation of the universe from smoke. The creation of the universe which is consistent with smoke. Contemporary Shia commentators link the first sermon of Nahj al-Balaghah with Surah Fussilat, explaining that, after the initial dispersion of the primordial

smoke, the cosmic system was established. The Master of the Pious narrates that, after dispersing these gaseous elements, God originated and formed all stars and celestial bodies across the seven heavens, assigning each both an individual system and a cosmic social system.

3-5. Focus on a Systemic Model in Expressing the Scientific Issues of the Holy Quran

Parallel worlds are one of the theories of physicists in the contemporary world. Contemporary commentators, by aligning with various Quranic verses, have formed a semantic network connecting the theory of parallel worlds with the Holy Quran, considering the existence of parallel worlds to be in harmony with Quranic verses. Examples of verses compatible with parallel worlds include:

3-5-1. Expansion of the Universe

In Quranic cosmology, the phrase ‘the heavens and the earth’ refers to the totality of existence. In the beginning, this universe was integrated and connected, then it underwent separation, and the existent universe emerged, ultimately leading to an inflationary model that results in parallel worlds. Consequently, contemporary commentators state that based on verse 30 of Surah Al-Anbiya, there was one symmetrical and connected heaven and earth, and then in the stage of separation (*fatq*), the heaven became various heavens, and created in six temporal stages, as indicated by various Quranic verses. Some contemporary commentators, based on verse 47 of Surah Adh-Dhariyat, also believe in the expansion of the universe.

3-5-2. The Seven Heavens

The nature of the seven heavens has always been one of the concerns of commentators. This is because the Almighty God in the Holy Quran has explicitly spoken of the seven heavens in seven instances and alluded to in two additional instances. One contemporary commentator has collected nineteen views in this regard. Some of these views are as follows:

- One of the opinions is the probability of the existence of other worlds. Some Quranic researchers reinterpret this verse as referring to parallel worlds. These heavens have characteristics, which including,

being adorned with constellations and having no pillars. These heavens are neither the earth's atmosphere nor the outer space beyond it; rather, they were an earth and heaven that were once integrated and symmetrical, and seven heavens and seven earths came into being. In other words, Quranic cosmology at a stage of creation had one earth and one heaven that were integrated and symmetrical and then broken, and seven heavens and seven earths came into being. In other words, one can consider seven worlds, each consisting of one heaven and one earth in parallel. The Holy Quran describes these seven heavens as having constellations that are pathways among them. The Quran portrays it as if there are gates and paths in heaven, perhaps these gates and paths are entrances to these sevenfold layers.

3-5-3. The Word 'Ālamīn (Worlds) in the Quran and Narrations

Although 'ālam is a plural word, in the Holy Quran only the word 'ālamīn appears. The word 'ālamīn is repeated seventy-three times in the Quran. Therefore, from the perspective of contemporary commentators, 'ālamīn is broader than 'ālam. Thus, although the word 'ālam has a collective meaning, 'ālamīn refers to all realms of existence. The term 'Ālamīn has been interpreted in relation to numerous Quranic words. Emphasizing other verses, including "So praise is to Allah, Lord of the heavens and Lord of the earth, Lord of the worlds" 'ālamīn encompasses other beings of the universe (existence). "Pharaoh said, 'And what is the Lord of the worlds?' [Moses] said, 'The Lord of the heavens and earth and that between them...'" In these two verses, 'ālamīn refers to other than the earth. Allamah Tabatabai also considers 'ālamīn to mean the realms of humans, jinn, and their communities.

3-5-4. The Story of Prophets Abraham and Lot

From the perspective of contemporary commentators and Quranic researchers, the story of Prophet Lot can refer to an unknown community among the 'ālamīn. This community was first mentioned to Prophet Abraham, and subsequently to Prophet Lot.

3-5-5. The Number of Realms of Existence

Numerous narrations have been reported in Islam indicating that the number of realms in narrations is countless and varied: 14, 40, 70, 310,

1000, 4000, 7000, 10000, 12000, 18000, 40000, 70000, 80000, 100000, 600000, and ultimately a thousand thousand, and in some narrations the phrase "what cannot be enumerated" is mentioned, meaning realms that are beyond count. One narration suffices as an example: "Abi 'Abdillah (Imam Sadiq) said: Verily, Allah, the Mighty and Majestic, has twelve thousand worlds, each world of them is greater than seven heavens and seven earths. None of these worlds sees that Allah, the Mighty and Majestic, has a world other than them, and I am the proof (*hujjah*) over them." All these indicate the multiplicity of realms of existence.

3-5-6. *The Word Jinn*

The word *jinn*, originally refers to a hidden being. These beings live in a world other than earth. Therefore, their living somewhere else is a kind of indicates the existence of multiple worlds, since they dwell in the unseen realm. Consequently, by juxtaposing some Quranic concepts, contemporary commentators have resolved one of the theories and have presented the possibility of the existence of parallel worlds as suggested by the Quran.

3-6. *Expressing the Absence of Synonymy in the Scientific Verses of the Holy Quran*

The absence of synonymy in the Quran is one of the Quranic issues that has long been the focus of commentators. But from the perspective of contemporary commentators, there is no word in the Quran can be replaced by another word, and this truth was grasped by the classical Arabs of the Qur'anic era. This principle also holds a special place in the scientific verses of the Quran according to contemporary commentators. For instance, even terms referring to the extinction of the sun are not used redundantly.

3-6-1. *Non-Synonymy of Ghayth and Matar (Rain)*

These two words were considered synonymous before the Quranic revelation, but after the revelation of the Quran, attention to the Arabic origins of the words *ghayth* and *matar* became a focus for linguists and lexicographers. The Holy Quran assigns specific semantic distinctions to these words, such that the word "*ghayth*" is used in a positive context, meaning the descent of blessing and mercy, and "*matar*" is used in a negative context, meaning the descent of punishment.

3-6-2. The process of *dahw* follows that of *tahw* in the sequence of creation

The word "*dahw*" means rolling or twisting, and the other is the word "*tahw*". Although lexicographers have considered these two to be the same, they differ in semantic nuance. *Dahw* means twisting. *Dahw* comes after *tahw*. In fact, *dahw* represents an extended process spanning the origin of creation to the present. In this context, geodynamics can be expressed using two Quranic terms: *dahw*, denoting rolling or twisting, and *tahw*, denoting precise meaning."

3-6-3. Non-Synonymy of *Najm* (Star) and *Kawkab* (Star/Luminary)

Raghib says that *najm* originally means 'rising.' If plants (stemless, bushy plants like moss) are called *najm*, it is because they rise from the ground. If a star is called *najm*, it is also due to its rising. Rising is from the root *tala 'a*, meaning something becoming apparent and emerging. Therefore, the word *najm* in the Quran can refer to non-circumpolar stars that continuously rise and set. Thus, when the Quran states 'when the stars fall, losing their light,' it is interpreted as referring to stars at the time of setting and disappearance. And *kawkab* refers to circumpolar stars, which remain continuously visible to an earthly observer.

3-7. Attention to the Semantic Network of Terms for the Sun's Extinction

Hermann von Helmholtz proposed a cosmological model based on the second law of thermodynamics. His theory of heat death proposes that the universe gradually approaches a state of maximum entropy, in which all usable energy is dissipated and no physical activity occurs. The heat death of the universe corresponds to a state of thermodynamic equilibrium or eternal rest.

The Holy Quran, with the terms "*kuwwirat*" (is wrapped up), "*khunnas*" (which recede), and "*kunnas*" (which hide), expresses the three stages of dimming through seemingly synonymous words, each referring to a specific stage of the sun's extinction. It is also expressing the stages of dimming, corresponding to the sun's transformation into a red giant, then a white dwarf, and ultimately a black dwarf.

3-7-1. *Kuwwirat (Is Wrapped Up)*

Inkadarat is from the root "*inkidār*," meaning darkness, obscurity, or collapse and dispersion. According to Quranic description, the sun is extinguished and gathered, and other stars also undergo a similar process. Therefore, contemporary commentators write in this regard: "Every day, three hundred and fifty billion tons of this sphere's weight decreases. And this process causes it to gradually become thin and dim, and this is the same gathering and dimming-i.e., the two notions inherent in the root *takwīr* according to lexicographers." In reality, the star moves towards a lower temperature. Allamah Tabatabai writes that it signifies wrapping something in a circular manner, similar to wrapping a turban on the head. This wrapping likely serves as a metaphor for darkness enveloping the sun's mass. This verse may be interpreted as a prediction of the sun's eventual extinction

3-7-2. *Transformation of the Sun into a White Dwarf (The Word Khunnas)*

The root "*khanasa*" can have various meanings such as "contracting," "delaying, withdrawing." More precisely, the word "*khunnas*" means things that are contracting, returning, and hiding. The contraction of the sun corresponds to scientists' description of its rapid burning, condensation, and shrinkage, during which the sun's fiery radius could potentially destroy most planets, including the Earth. This solar stage is known in scientific terminology as a red giant. The giant, after some time, burns out and completely darkens.

3-7-3. *The Word Kunnas*

"*Al-jawāri al-kunnas*": The word *jawāri* is the plural of *jāriyah*, meaning fast-moving. *Kunnas* is also a plural word denoting concealment or hiding. That is, the components of the solar system flow toward the sun, or toward the dwarf, and become concealed. Thus, the white dwarf transforms into a black dwarf: a mass denser and darker than before, devoid of red light.

3-8. *Examining the Pathology of Scientific Interpretation*

Scientific interpretation, like other interpretive movements, while benefiting from positive aspects and opening a new horizon of research on the universe, has, at times, fallen into the extremes of excess and

negligence, leading some to deny it entirely, while others adopted an extremist approach. Some Quranic researchers and contemporary commentators have mentioned the foundational pitfalls in detail. We refrain from mentioning these cases to avoid unnecessary repetition. These include: absolutization of science, generalizing the competence of science in interpreting ontological verses, setting excessive expectations from the Quran, and methodological pitfalls including lack of attention to context and content-related pitfalls of scientific interpretation. We highlight a few illustrative examples of these pitfalls of scientific interpretation.

3-8-1. Extremism in Dealing with Scientific Verses

Above all, the issue of commentators' extremism and the drawing of unreasonable conclusions is notable, as it often leads to interpretation based on personal opinion (*tafsīr bi al-ra'y*). Interpretation based on personal opinion has long been criticized in Shia hadiths and by contemporary commentators and Quranic researchers. In modern scholarship, such interpretation is considered a major pitfall, as it may attribute irrelevant issues to the sacred realm of the Quran, which is subject to critique.

3-8-2. Scientific Interpretations Being Unprincipled

Some written scientific interpretations, rather than highlighting scientific miraculousness, represent personal opinion and are also referred to as materialistic interpretations of the Quran. They attribute phenomena to the Quran because these authors have not performed lexical analysis of some subjects and also not observed scientific rules to examine them.

3-8-3. Stating the Pitfalls in Virtual Space Interpretation

Today, digital media has developed extensively and providing a vast array of diverse data and information. New media, including the internet, provide numerous teachings related to scientific interpretation. For example, from the viewpoint of scientists, there is no principle of immortality; what we observe in science represents empirical confirmation, most of which remains theoretical or hypothetical. Whatever we see in science is scientific confirmation, and even most of them are theories and hypotheses. In this field, further research is

needed. include the ten-volume series *Scientific Miraculousness of the Quran* by Hamideh Fayyazabadi and Hossein Panahi, the works of Ayatollah Mortazavi, and articles by authors of digital publications. Accordingly, each of these books can be critiqued and presented to the Quranic community as an article or even a thesis.

3-8-4. Denial of Scientific Findings in the Holy Quran

The extremist approach of the first group and applying verses to non-definitive scientific achievements caused a number of commentators and scholars, as a reaction, to deny any reference or scientific point in the Quran. This type of approach to scientific interpretation is mainly due to two perspectives on the Quran:

3-8-4-1. Denial of the Theory of Purely Conventional Language of the Quran

One of the common approaches in the field of religious language is the theory that the Quran's language is conventional. In this theory, which has long been current in Shia interpretation, it asserts that the Almighty God, in presenting His purposes, has used the conventional and customary language structure of the people – that is, the language that orators and poets used in formal gatherings – to express His intent. According to this view, no verse in the Quran was obscure to the Arabs of the revelation era. The linguistics of the Quran is not distinct from conventional language, and historical interpretation is considered the most appropriate approach. Hence, this group does not accept the scientific interpretation of the Quran. However, Quranic researchers argue that if most commentators had fully adopted the theory of conventionality, such a large number of interpretations with diverse tendencies and methods would not have been produced.

3-8-4-2. The Theory of Reflection of Contemporary Culture in the Quran

Proponents of this view in the Arab world include Amin al-Khuli and Hamid Abu Zayd. In Iran, this perspective has also been advanced by individuals like Abdolkarim Soroush, Forast-Khah, and Baha'uddin Khorramshahi.

These individuals consider the Holy Quran to contain propositions consistent with the superstitions and false beliefs of the pre-Islamic Arab ignorance, but they accept the Quran's influence from the beliefs and superstitions existing in the pre-Islamic era of ignorance only in the scientific propositions of the Quran that are not directly related to

guidance. This group has stepped into this path with the motive of defending the Quran and has not regarded their approach as erroneous in relation to the Quran's teachings. From their perspective, the Quran, for the purpose of educating and guiding its first audience, knowingly and intentionally, and based on a specific expressive method, has accepted and reflected teachings that were in accordance with the understanding of the Arabs of the Hijaz regarding the world and natural phenomena (even if contrary to modern science). Khorramshahi, however, writes with doubt: "Although the Quran, with all its words, was revealed by God to the Prophet (pbuh), sometimes to accompany and appease the people of the revelation era, God, knowingly and intentionally, has expressed their beliefs. Therefore, if in some cases – like the Ptolemaic system or magical beliefs – the verses of the Quran are contrary to science and the real world, one should not conclude that a verse of the Quran has been invalidated." Mohammad Jawad Mughniyah also believes that the purpose of the verse "And We have placed within the heaven great stars and have beautified it for the observers" which speaks of the constellations of the heaven, is not to teach us astronomy, but rather to reject a superstitious belief of ignorance. Therefore, one cannot deduce the nature of the cosmos from it." This theory directly contradicts Quranic verses that assert that falsehood does not enter the Holy Quran.

4. Summary and Conclusion

1. The concept of scientific interpretation has always faced challenges, and in the contemporary era, a more complete understanding of scientific interpretation has been presented to the Quranic scientific community. In this stage, the commentator, possessing the necessary qualifications and observing valid interpretive principles, undertakes the scientific interpretation of the Quran. That is, the commentator engage in scientific interpretation using definitive scientific material supported by rational proof and in accordance with the apparent meaning of the verses according to their lexical and terminological sense, with all conditions ensuring that no imposition is placed upon the Holy Quran.

2. Contemporary issues and challenges, especially the interaction of science and religion, have long been central to Quranic commentators. But in the contemporary era, this interpretive tendency, especially in the scientific approach, has taken on a new color and has shone by addressing this issue. Therefore, the contemporary tendency with a scientific approach in interpretation can be considered the result of the approach of commentators of the new era, and according to existing needs, conveying the Quran's guidance on empirical science is considered a prominent feature of contemporary interpretations with a scientific tendency.

Contemporary commentators, Through scientific interpretation and by adhering to foundational principles, contemporary commentators have demonstrated the scientific miraculousness of the Quran and established a structured interaction between science and religion.

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