

## **Methodology of Al-Rāzī and Ṭānṭāwī in interpreting the Qur'an 3:190: An analysis**

**Mohammed Jabir M\***

**Abstract:** Diverse methodologies have been introduced by Commentaries of the Qūr'ān to interpret divine verses and analyze the subject and objectives of the verse. The innovative movements into the Qūr'ānic interpretations have opened many possibilities to the crux of the Qūr'ān. The philosophical sphere of al-Rāzī and the scientific aspect of Ṭānṭāwī represent two genres of the Qūr'ān. The Qūr'ānic commentary has been revolutionized by them and a new side of the Qūr'ān has been introduced. The entry of al-Rāzī into the mainstream of Islamic philosophy and Ṭānṭāwī's engagement with natural science opened further scope for the study of the Qūr'ān. In this study, the researcher focuses on the Qur'an 3:190 and examines how the discussions are introduced through their own methodology. The researcher uses the analytical methodology to explain their methodology in this verse. The study analyzes how they approach the subject and conduct discussions around the Qur'an 3:190. As a result, we were able to find similarities and differences in the methods and varieties of their discussions and approaches in a single verse. Like when al-Rāzī ventures to interpret the verses philosophically and tries to sound like an exegete Ṭānṭāwī is addressing the reader totally from a scientific view and he sounds more like an essayist rather than an exegete. We were able to analyze their different ideologies and beliefs. Al-Rāzī sees philosophy as a medium to enter into the core of the Qūr'ān but Ṭānṭāwī claims that natural science is the only way for the renaissance of Muslims.

**Keywords:** *Al-Rāzī, Ṭānṭāwī, Methodology, Science, Philosophy, Tāqlīd, the Qur'an 3:190*

---

\* Academic Coordinator, Hadia CSE Gaya region  
Email: 162mj9@gmail.com

## Introduction

Ever since the revelation of Qūr'ān, it has been subjected to various experiments and epistemological studies. Through the history of Islamic civilization, the Qūr'ān has been the center of discourses and dialogues that happened in Islamic history. Since the beginning of the Greek and Indian philosophical translations into Arabic, the holy Qur'an has served as the cornerstone of Islamic philosophy, and under the guise of the Qur'an, Islamic society has been fragmented into sects and factions. Many deviant factions like Mū'tāzilā<sup>1</sup>, Qādārīyyā<sup>2</sup> and Jāhmīyyā<sup>3</sup> etc. started manipulate people using philosophy and they misinterpreted the Qūr'ānic verse to their preference. And depending on the Qūr'ān, the branch of science also nourished and the Islamic civilization witnessed great scientific experiments in this mean time.

The entry of al-Rāzi<sup>4</sup> into the Mainstream of Islamic philosophy and Qūr'ānic interpretation was a major turning point that

---

<sup>1</sup> Mū'tāzilā was an Islamic group that appeared in early Islamic history and were known for their neutrality in the dispute between 'Alī bīn Abī Tālīb and his opponents after the death of the third caliph, 'Uthmān. It was Founded by Wāsīl bīn 'Atā', whose was in the study circle of Hāsān al-Bāsārī.

<sup>2</sup> Qādārīyyā was originally a derogatory term designating early Islamic theologians who rejected the concept of predestination in Islam, Qādr, and asserted that humans possess absolute free will, making them responsible for their actions, justifying divine punishment and absolving God of responsibility for evil in the world.

<sup>3</sup> Jāhmīyyā are the followers of al-Jāhm bīn Sāfwān who propagated the foul saying that the Qūr'ān is a created thing and who openly proclaimed negation of the names of Allah and His attributes and he had the saying of Al-Irjā' (taking actions out of Imān). They are considered the most dangerous of the sects. Their views concerning the Attributes of Allah are composed of Tā'tēl (denial) and Nāfēē (negation). Concerning Qādr, they hold the opinion that mankind is coerced to do deeds (al-Jābr).

<sup>4</sup> His name is al-Imam Fakhr al-Dīn Abu Abdūllāh Muhammad bīn Omār bin Hussein al-Qūrāshī al-Tabrīstānī (543 - 606 AH /1148-1210 AC). He is Shafitiet in jurisprudence and Ash'arite in theology, he is well known in jurisprudence, theology, principles of jurisprudence, medicine, etc. He was born in Rāyy on AH 543 or 44 or 45. He was appointed to the court of Khwārāzm Shāh 'Ala ad-Dīn Muhammad bīn Tekīsh. After a broad education, he travelled to many places until he settled in Hērāt. But because of his vast knowledge and debate skills, he earned so many enemies and he was expelled

marked an era of dispute and teleological and intellectual fights over religious fundamental theologies. His intervention into these intellectual debates and disagreements earned him name and enemies. Still he carried out the mission of defending the Islam after Imam Gāzzālī. He is considered the first intellectual scholar to exploit the rich legacy of Islamic and ancient philosophy to interpret the Qūr'ān. He was the first Sūnnī theologian to develop a methodology that unified the reason (‘aql) and scripture canon (Nāql) (Jaffer, 2015, p. 10). He was the successor of al-Gāzzālīin defending the Ash‘ārī Kālām from the neo-platonic philosophy of Ibn Sīnā<sup>1</sup>. We will mention his position against Avicennian and Neoplatonic philosophy later.

When Ṭāntāwī entered into the limelight, politically and socially Muslims were in dire condition. The colonialist attack of the West has weakened many Eastern countries including Islamic countries like Egypt. The treasuries of knowledge were lost to the west and Muslims became just a sediments. The situation in Egypt was also no better. Egypt was the gateway of many trades. Because of that, many fought over the power of Egypt. The British kept their presence there from 1852 to overlook the overland trade route to India and to oversee the construction of the Cairo–Alexandria railway, the first British railway built on foreign soil. The British military occupied Egypt in 1882 to protect financial interests in the country. But they did not add it to their colony. A nominally independent Egyptian government continued to operate there till 1914.

So, the economically vested interests were destroying the political structure of Egypt and the condition of Muslims were

---

from Khāwārīzm and Transoxiana by Mū‘tazīlā. He has written hundreds of books including his magnum opus “Mafātīḥ al-Ghyb”. Al-Rāzī died in AH 606/ 1210 AC in Herat.

<sup>1</sup> Ibn Sīnā, often known in the West as Avicenna (ACE 980 – 1037), was a Persian polymath who is regarded as one of the most significant physicians, astronomers, thinkers and writers of the Islamic Golden Age, and the father of early modern medicine. His most famous works are The Book of Healing, a philosophical and scientific encyclopedia, and The Canon of Medicine, a medical encyclopedia that became a standard medical text at many medieval universities and remained in use as late as 1650.

deteriorating socially and religiously. It was during this period Ṭāntāwī came to the mainstream with the aim of the renaissance of Muslims, and to create a revolution in the field of science and raise the Muslims from the abyss of failure.

In this article, we are analyzing the methodology of al-Rāzī and Ṭāntāwī with special care into the verse 3:190, and how they managed to interpret the verse despite the age they lived. And we will look into the similarities and difference in their methodologies and interpretations regardless of the subject they handled and the generation they faced.

### **Formation of methodology of al-Rāzī**

The way of writing refers to the personality of the writer. In the exegesis named *Māfātihūl Gāyb*, we can see the personality of al-Rāzī and how much his consciousness is present in his work. Before getting into the analytical study of the methodology it is important to understand how he sees the Qūr'ān and how he approaches it. His methodology in interpreting the Qūr'ān is different from traditional methodologies. Even among the category of al-Tāfsīr bīd-Dīrāyāh, his methodology stands out because he is the first one to venture into it.<sup>1</sup>

The study about methodology should answer some basic questions regarding the methodology. What is the specialty of this methodology? How this methodology differs from other methodologies? What type of methodologies did he use in his exegesis? Is his methodology simply constitute of a single component or a mixture of many methods? How much is his methodology different from others? Is his methodology competent with Qūr'ān? Has his methodology managed to fulfil its duty? Does this methodology have validity even in this modern period? How much has his methodology affected the society? What was the impact of this methodology on the

---

<sup>1</sup> The other methodologies were using rather personal opinions or linguistic characteristics or juristic views etc. but his methodology used the philosophical aspect to explain the hidden knowledge in Qūr'ān.

Muslim society? The study of methodology is always finding the answers to such questions.

The fact about the methodology of al-Rāzī is that he is the first one or he is the inventor of this methodology. Al-Rāzī escaped from the conventional framework of Qūr'ānic exegeses and tried his own new methodology in Qūr'ānic interpretation. Rather than being afraid of traditionalist ways, he dared to pave a new path in Qūr'ānic exegeses. Before his Qūr'ān commentary, the traditionalist scholars always used the methodology of interpreting the Qūr'ān using the Qūr'ān or Sūnnāh or quotations of Sāhābāh or Tābī'ūn. Or they used the rhetorical features of the Qūr'ān of Juristic views to interpret the Qūr'ān. The common way was to comment on Qūr'ān using personal views. Because of the excessive use of personal views, many deviant commentaries came to life and it caused confusion in Muslim society. Many commentaries filled with deviant sentiments of Mū'tāzīlā and Shiite were circulated because of personal opinions.<sup>1</sup>

It was during this period that al-Rāzī came to the mainstream with a new methodology and challenged the deviants and strict traditionalists. None should think that al-Rāzī despised the old methodologies, which is why he ventured to create a new methodology. But the thing wasn't like that. It is the need of time that encouraged him to introduce such a new methodology to the Muslim world

Like most of scholars may assume, just the philosophical notion wasn't the basic feature of his methodology. But rather philosophy and logic were one of the primary factors in his methodology. He has conducted many studies and discussed many problems using philosophy, because it was the ruling discipline in his

---

<sup>1</sup> *Tānzēhūl Qūr'ān 'Anīl-Mātā'in* of 'Abdūl Jābbār bīn Ahmēd al-Hāmādhānī (died in AH 415), *Amālī al-Shārēf al-Mūrtālā* of 'Alī bīn Ahmēd al-Hūsānī (died in AH 436), and *al-Kāshāf* of Zāmākhshārī (died in AH 538) are some of famous Mū'tāzīlā commentaries. *Tāfsīr al-Askārī* of al-Hāssān bīn 'Alī al-Hādī (died in AH 260), *Mājmā' al-Bāyān* of al-Fāzīl bīn al-Hāssān al-Tābrīzī (died in AH 538), *al-Swāfī fī Tāfsīr al-Qūr'ān* of Mūhāmmēd bīn al-Shāh (died in AH 1090) are some famous Qūr'ān commentaries of Shi'ite.

time. It was actually the axis of his methodology on which his entire methodology turned.

### **Al-Rāzī and Tāqlīd**

Even in using philosophy, he had conditions and views. Al-Rāzī was against the traditional Avicennian canon and Aristotelian-Neoplatonic body of knowledge, just like Imam Gāzzālī. As per his view, he was against the Tāqlīd system (blindly following without any cognitive evidence). He voiced against this type of Tāqlīd and claimed to raise their doubts against traditional philosophers of Islamic philosophy, he used the 'doubt' as a way to attain the truth. He even says that these predecessors were not in conformity with their predecessors and they even abandoned and opposed their teachings (Jaffer, 2015, p.24, 25)<sup>1</sup>. This opposition wasn't just raised by al-Rāzī but even scholars like Gāzzālī, Ashā'ārī and Jūwāynī<sup>2</sup> have condemned this type of Tāqlīd and ordered not to do it (Ibid, pp.16-29).

Reluctance towards this type of Tāqlīd has forced him to create a new methodology that will prevail on every aspect of the Qūr'ān. He

---

<sup>1</sup> In his book named al-Mābāhīs al-Māshrīqīyyā, he accuses a group of unnamed philosophers, of passively acceding to the Avicennian philosophical canon and to the ancient philosophical tradition that served as its foundation. He charges another group of his colleagues with devaluing the philosophical canon and refusing to use it as a source of guidance.

Al-Rāzī even divided the scholars of his setting into two groups and showed the flaws in his methodology. 1- The first group comprises thinkers who elevate the ancient philosophers by contending that it is obligatory to follow their views. 2- The second group embraces the opposite extreme by failing to realize the value of the philosophical canon. In contrast to the first group, these individuals thought that by raising objections against the leading scholars and the important ancient philosophers, they would be given similar credentials and elevated in the same way.

<sup>2</sup> Dīyā' ul-Dīn 'Abd al-Mālīk bīn Yūsūf al-Jūwāynī al-Shāfī'ē was born in ACE 1028/ AH 419 and he died in 1085/ AH 478. He was a Persian Sūnī Shāfī'ē jurist and theologian. He is commonly referred to as Imām al Hārāmāin, meaning "leading master of the two holy cities", that is, Mecca and Medina. He was the teacher of al-Gāzzālī. His primary works are Kītāb Al-Irshād Ilā Qāwāfī' al-Adillā Fī Usūl al-I'tiqād (a guidebook to conclusive proofs for the principles of belief).

made sure to reject such a type of uncritical acceptance and remained critical of such invalid values. He has established this methodology by discarding the old ways of those who preceded him in this field. But the comment that he found the methodology of his predecessors wasn't a satisfactory method, is just an assumption without a base. The methodology of his predecessors was al-Tāfsīr bīl-Mā'sūr, which is predominant to any other methodologies. We may say that he wasn't satisfied with methodologies in the category of bīd-Dīrāyāh, because of the personal views of some scholars. Or we can assume that his predecessors didn't use their methodologies to the point that will satisfy the reader. Al-Rāzī has argued that this type of Uncritical following to beliefs of intellectual authorities has caused heresy and false teaching in the Islamic community. And this was his pretext for composing the Qūr'ān commentary (Ibid, p. 30).

In his introduction, he refers to these heresy and deviant sects that formed in Islamic society. He starts his introduction by mentioning the Hādīths<sup>1</sup> of sectarianism of Islamic society into seventy-three sects. He states in his introduction that from the very chapter of Fātihā he can derive ten-thousand issues or Issues<sup>2</sup>. The verse "A'ūdū Bīllāhī Mīnā Shytānī Rājēēm" actually says about these sects. Because in this verse we are seeking protection from every kind of prohibited thing. That includes deviation from the right theology (Al-Rāzī, 1981, vol 1, p. 12).

---

افتترقت اليهود على إحدى وسبعين فرقة، وافتترقت النصرارى على اثنتين وسبعين فرقة، وستفترق<sup>1</sup> هذه الأمة على ثلاث وسبعين فرقة كلها في النار إلا واحدة، قيل: من هي يا افتترقت اليهود على إحدى وسبعين فرقة، وافتترقت النصرارى على اثنتين وسبعين فرقة، وستفترق هذه الأمة على ثلاث وسبعين فرقة كلها في النار إلا واحدة، قيل: من هي يا رسول الله؟ قال: من كان على مثل ما أنا عليه وأصحابي "رسول الله؟ قال: من كان على مثل ما أنا عليه وأصحابي" this Hādīth s is reported by al-Hākīm, Ibn Mājā, Abū Dāūd and Thīrmīdī. And this Hādīth is Sāhīh on the condition of Mūsīm.

<sup>2</sup> The statement is a reference to his scholarship in the field of Qūr'ān and how deep is cognitive in this matter. Simply deriving ten-thousand issues from a single chapter consists of seven verses, which refers to his knowledge in this field. In the next line, he shows how is it possible to derive so many issues from these verses, which proves that he wasn't bluffing about it.

The indication of sects in the introduction has revealed his intention to explain the right path or to explain the saved sect. He then explains why the community was divided into seventy-three sects. beliefs relate to God's essence, His attributes, His ordinances, His acts and questions which concern God's coercion of human acts, His power, justice, and the resurrection, and the promise and the warning, names, ordinances and leadership has led the Islamic society to divide into sects. His intention to write this commentary is to correct such deviations and provide the right answers related to these things and obliterate such heretical beliefs from Islam.

### **Methodology of al-Rāzī**

Al-Rāzī has organized knowledge from ancient sciences like logic, physics, astronomy and medicine, and knowledge from religious sciences like Hadiths, theology and mysticism in his great commentary which makes it a great encyclopedia in Islamic knowledge. Because of excessive content and discussion in the commentary, it is said that it has everything but Tāfsīr. Also, his way of telling the contents is also very different from others.

Commonly, every Tāfsīr gives a small explanation of the verse and tries to convey the minimum message of the verse. But al-Rāzī has selected a different method in this area. From the first chapter of the Qūr'ān, he is directly entering into discussions.

He has given at the beginning of the first book he notifies about a short form of his methodology in his exegesis. He says before entering the interpretation of Sūrāh Fāṭihā, that this chapter will be included with an introduction and chapters. And in the introduction, there is some Fūsūls<sup>1</sup>.

We said that the scholars have quoted about his commentary that it has everything but Tāfsīr. This can be considered as derogatory

---

<sup>1</sup> The first Fāsl is about explaining the knowledge in Sūrāh al-Fāṭihā in brief. The second Fāsl is about confirming that we can produce more issues from few words, and third Fāsl is about confirming his statement that many issues can be derived from this single Sūrāh.

comment and as an appraisal to his masterpiece. First, we must understand this very quotation refers to his methodology. The researcher has found that this quotation is praise to his great work because his commentary doesn't convey the meaning of the Qūr'ān directly to the reader. But when the reader was able to understand the discussions, he conducts in his commentary they will be able to understand the message of the verse. Al-Rāzī doesn't want his readers to be satisfied by just reading the meaning of the Qūr'ān, but he tries to engage his readers in intellectual discussions and understand why the verse says so.

That is his methodology in his commentary. He doesn't talk about the Tāfsīr of the verse directly, but rather he compels his readers to understand the right meaning through these intellectual discussions. But he has tried to convey the minimum meaning of the Qūr'ān.

Al-Rāzī has dealt with Qūr'ān in a scholarly way even though he considers it as a holy scripture revealed upon Prophet (PBUH). It also refers how his approach to Qūr'ān was. Even though he believed in the divinity of the Qūr'ān he didn't stop analyzing the Qūr'ān for his scholarship. He has even stated that only the Qūr'ān can quench his intellectual thirst. His methodology says he always scrutinized the Qūr'ān for his scholarly study (Kafrawi, 1998, pp. 36-37)<sup>1</sup>

The commentary of al-Rāzī is very interesting and exceptional. Mostly, he states the theme of his discussion from the onset and starts to divide it into subthemes. He continues his subdivision till he does feel that there is no room for further division. This is the common method he used in his commentary. This method shows how much was his knowledge in Qūr'ān and philosophy. The most important factor is

---

<sup>1</sup> This doesn't mean that al-Rāzī doubted the divinity of the Qūr'ān, but rather he even believed that the success of humanity lies in following the Qūr'ān. He has considered the Qūr'ān as a holy book but he used his critical faculties to understand it. Al-Rāzī even confirms the word of Allāh that if it was other than God himself it will be filled with contradiction. He has believed in the I'jāz of Qūr'ān and the Qūr'ān's relevance to every epoch, and the consistency of its verses. In other words, al-Rāzī emphasized the truth of the Qūr'ān above the truth of intellectual contemplation.

that every discussion is related to that particular verse. These discussions are not severed from the main theme. From these subdivisions it is understood that al-Rāzī was trying to simplify his commentary, so that normal people understand it easily. If he had intended to solidify it, he would have discussed it plainly without dissection of themes. The simple method of division-yet a powerful way to interpret the Qūr'ān for everyone- has shown the power of his methodology in his commentary<sup>1</sup> ( Kafrawi, 1998, pp. 68-69).

This is the same methodology he used to interpret the chapter three Sūrāh Al Imrān. And very particularly the verse 190. In the case of this verse, he directly enters into the discussion. He used this verse individually to interpret it and does his discussions. But later, under 191-92, he added the verse 190 and conducted another discussion on it as a set. He even gave a reference to his discussion he conducted on the similar verse in chapter two al-Bāqārā (Al-Rāzī, vol 9, pp. 138-40).

But his division of the themes was inconsistent and arcane. He commonly used the terms like Mās'ālā, Bāhāth, Qāwl, Wājh, Ihtīmāl, Rīwāyāh, etc. his inconsistency in using these terms has caused the readers doubts confusion. He mixed these terms with each other and used one term in the place of another term. This was inconsiderate of al-Rāzī in his great magnum opus. Even though this allows him to arrange the discussions systematically, he should have considered systemizing the terms in a singular form. It would have helped the reader more to arrange the content based on its severity.<sup>2</sup>

---

<sup>1</sup> His division of themes was according to verse and themes. He hadn't tried to conduct more discussion, but he did it according to content. Rather than trying fill his commentary with discussions, he used it wisely. He has avoided uncertain discussions under some verses and sometimes he conducted the discussions on a set of verses in lieu of individual verses. And he interpreted some verses without even dividing it to subthemes. Basically, it is like he used two methods in interpreting the verses. First, he takes one verse or several verses and interprets them together. Second, he more often takes one verse or several verses and interprets them after dividing them into sections.

<sup>2</sup> Maybe this inconsistency can be a part of his methodology. He may have intended to use the transparency of these terms as a part of his methodology. For the terms like Bāhāth, Mās'ālā, Wājh are used in the same meaning. He

In the procedure of writing the interpretation of the Qūr'ān there are two methods; al-Tāfsīr al-Tāhlīlī (analytical interpretation) and al-Tāfsīr al-Māwdū'ē (thematic interpretation). The first method interprets the Qūr'ān based on its canonical structure. It keeps the order of the Qūr'ān intact and interprets the verse accordingly. But the second method doesn't care about the structure, but instead, it approaches topic by topic. In this method, the verses are compiled based on the topics and interpreted and analyzed under that topic (Kafrawi, 1998pp. 73-74).

Al-Rāzī has considered these two methods and used both methods in his commentary. He gave his primary concern to the analytical interpretation and interpreted the Qūr'ān accordingly. But in places, he was concerned with the thematic interpretations and referred to other verses related to the topics. This method of his makes his methodology more subtle and points out how much consideration he has given. This methodology has helped him to raise problems related to some verses and to discuss them in the light of another verse, and it has helped him to reach a more objective interpretation (Kafrawi, 1998 p. 74).

Al-Rāzī has given his close attention to every part of the Qūr'ān. He has even discussed the coherence (Mūnāsābāth) of every verse to each other and every chapter each other. Using this method, he links every verse he discusses and proves that the Qūr'ān's verses are coherent and interlinked. His dialogues on this subject demonstrate the divinity of the Qūr'ān and it substantiates the word of Allāh in verse

---

may have used this as leniency towards his methodology. But the most considerable or systematic way of using these types of terms is to use them in common patterns used in Arabic. And the pattern, commonly, is like this; Mūqāddimāh, Kītāb, Mābhās, Mas'ala, Fasl, Bahth, Wajh and on. The argument saying this was his intention in his methodology cannot be true. For someone like al-Rāzī to use these types of inconsistencies intentionally is impossible, because his scholarship won't allow him to do such a thing for a methodology. And it is also like accusing him of ignoring a simple thing intentionally. So, the only possibility is that the inconsistency happened in his commentary unintentionally.

4:82 “If it had been from other than Allāh, you would find many contradictions in it”<sup>1</sup>.

The chapter three is a perfect example of his methodology. Al-Rāzī provides a clear discussion on various recitations (Qīrā’āth) in his first Mās’ālā on the first verse of Al Imrān. He has an obvious methodology for explaining various recitation forms. He has even given the forms and reasons behind the recitations. He has used this chance to embark on a voyage around the Arabic language.

After a long dialogue around the syntax, he brings the Sābāb al-Nūzūl (Occasions of revelation). It is another important factor of Al-Rāzī’s methodology. He brings the Sābāb al-Nūzūl before the verses. He has given great consideration to Sābāb al-Nūzūl, which became a basic factor in his methodology. Al-Rāzī says that there are two reports on the cause revelation of the beginning of Al Imrān (Al-Rāzī, 1981, vol 7, p. 167). The second report says that the reason was the debate of the Prophet (PBUH) with Christians of Nājirān, and approximately eighty verses were revealed (1981, vol 7, p. 167). If he is able to make judging from the causes of revelation, he does it.

### **Methodology in Interpreting the Qur’an 3:190**

The theme of Sūrāh Al Imrān is very vivid and obvious. We can conclude its main theme as the establishment of monotheism and the destruction of polytheism. But just focusing only on this theme is like avoiding the sea for a pearl. This chapter deals with the oneness of Allāh and his sanctity from every kind of unholy. And handles prophet hood of the Prophet (PBUH) and holy books sent down to the people as guidance to them. This chapter even warns the people, how terrible will be his punishment. It lectures about Allāh and the Qūr’ān and how the impure-hearted people will only follow the unspecific and suspicious verses of the Qūr’ān. It refers to the history of old generations and how they met tragic ends. And mentions the blessings of Allāh and reminds us of the paradise. This chapter discusses who are

---

أَفَلَا يَتَذَكَّرُونَ الْفُرْعَانَ ۚ وَلَوْ كَانِ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ۝<sup>1</sup>

welcome to God and what is accepted before him. It mentions the old prophets, their family and the family of Imran. The claims of Christians are mentioned in this chapter and proves they are wrong and Jesus (‘Ēsā) was only a prophet and a human like them, and this chapter beckons them to follow the Almighty Allāh.

But at the end of the Surah, there brings some verses that are very special among other verses of Al Imrān. Al-Rāzī utilizes his prowess there. His methodology has brought out every specialty of this verse and he has discussed the matter very cognitively. This verse can be seen in the second chapter of the Qūr’ān too. And here this verse has been brought in with some extra and with a bit of change. Al-Rāzī leaves such a point out in his discussion. He discusses every notion of these two similar verses and why there is adding, subtraction and changes. He indulges his reader in the deep conversation of this matter and shows how these two verses mean different, even though they are similar.

At the beginning of this verse, al-Rāzī compares this verse with verse 2:164<sup>1</sup> and discusses the difference between these two verses. It is obvious to readers the difference between the two verses. The verse 3:190 asks the people to think about the creation of sky, earth and the changes of night and day. And the interesting thing is the last part of the verse. In verse 2:164, Allāh used "القوم يعقلون". But in the verse 3:190, He used "الأولي الألباب". What is the point in using different words on the same theme? And why the verse 2:164 contains much more factors than 3:190 or the latter is missing some factors than the first. Are there any different notions to these verses? He begins his commentary on this verse with an introduction, and al-Rāzī asks some of these questions<sup>2</sup>.

---

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفَلَكَ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَع النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَخْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآءِ آيَاتٍ لِقَوْمٍ يَعْقِلُونَ

<sup>2</sup> Here Allāh has sufficed to mention these three types: the sky and the earth, and the night and the day. And these are three questions:  
The first question: What is the point of repeating the same verse with the same wording in two sūrāhs?

And he answers with some of his views and starts saying “so, I would say, but God knows the secrets of his Book” (والله أعلم). This very line is also a part of his methodology. Al-Rāzī has never expressed his views on his commentary without saying this line. This is to refer that God only knows the right meaning of every verse and what is that he intends with that particular verse or chapter. We only have the duty of trying our best to interpret it and what is his intentions. May we find the right answers or wrong? But only God knows what is definite.

In 2:164 al-Rāzī states that this verse is brought as proof for Allāh’s existence and his oneness. Here He has brought eight types of proof to confirm this matter. But right after this statement, al-Rāzī enters into various discussions. First is related to the word “الخلق” (creation). This discussion goes on whether this word means the created or other. His common method is obvious even in this verse. Rather than simply interpreting the verse he enters into discussions and forces the reader to find the meaning of the verse. In the second discussion he talks about the root of this word. And in the third discussion, he uses this verse as proof to use intellectual evidence to prove the existence of the creator and he disapproves of imitation (Tāqlīd) in this matter<sup>1</sup>. The discussion is about the cause of revelation.

After, he is entering to the scientific parts of the Qūr’ān. He discusses astronomy, geology, oceanography and anemology<sup>2</sup>. He doesn’t simply go through these discussions but he explains the movements of every component and their changes in nature and how we can use these phenomena to prove the existence of God.

But here in the verse 3:190, he explains the verse from the perspective of Tāsāwūf. It is also an answer to those who raise doubts

---

The second question: Why is he content with repeating three types of evidence here and omitting the remaining five?

And the third question: Why did he say there: “For people who are wise” (لقوم يعقلون) [Al-Bāqārā: 164], and he said here: “For people of understanding”? (الأولي الألباب) [(Al-Rāzī, Tāfsīr Fākhṛ al-Rāzī, 1981), vol 9, p. 138]

المسألة الثالثة: دلّت هذه الآية على أنه لا بدّ من الاستدلال على وجود الصانع بالدلائل العقلية، وأنّ<sup>1</sup> التقلّيد ليس طريقاً إلى تحصيل هذا الغرض.

<sup>2</sup> It is the study about winds.

against his stand in Tāsāwūf. He says that the heart of a peer first seeks much evidence on the existence of God and after his heart is lightened with God, he seeks to reduce these proofs because they have turned into veil that covers him from his God (1981, p. 139).

He says that the reason for to reduce the components in this verse was this. The first verse was to enlighten the humans with his existence and his oneness. But this verse was to lead him to the path of Tāsāwūf where he is obnoxious to proofs. And here in this verse, the Allāh has emphasised the sky and its changes instead of the earth. This means that signs that exist in the sky are more important and powerful than on the earth (Ibid). Then he explains why in the first verse Allāh used *lī Qāūmīn Yā' qīlūn* and in this verse *lī Ulīl Albāb*. These changes refer to two situations of mind. The outward and the core. In the first place the mind is called 'Aql. But when the mind gains completion it is called Lūbb<sup>1</sup>.

From these explanations of al-Rāzī, we can conclude his methodology in this verse is that he fused various types of methodologies. He included the methodology of science, the methodology of Ijtihād (personal view), and his own personal methodology. Under this verse, he has given many scientific dialogues related to the creation of sky, earth, the movements of planets, the changes in the sky and different types of oceans and winds etc. As for the personal view and his personal methodology, it is very obvious in his commentary. Most of his discussions are an example of this. The discussions related to philosophy and logic are also available under this verse.

### **Formation of methodology of Ṭānṭāwī Jāwhārī**

Ṭānṭāwī was a pioneer of Islamic epistemology in the early twentieth century. His period denotes the political changes in the Islamic world and the impact of science on world. His engagement with Tāfsīr refers

---

<sup>1</sup> ثم ختم تلك الآية بقوله: ﴿لقوم يعقلون﴾ [البقرة: ١٦٤] وختم هذه الآية بقوله: ﴿الأولي الألباب﴾ لأن<sup>1</sup> العقل له ظاهر وله لب، ففي أول الأمر يكون عقلا، وفي كمال الحال يكون لبًا، (Al-Rāzī, Tāfsīr Fākhr al-Rāzī, 1981) vol 9, p.139)

to the consideration he has given to science. Just like al-Rāzī, he too ventured into a new methodology for Qūr'ānic Exegesis and challenged traditionalist views. The debate related to allowing the methodology of science has affected him also.

Like the discussions we conducted in al-Rāzī's methodology, it is important to look into the characteristics of the methodology of Ṭāntāwī. If we claim that his methodology was science, it is avoiding other factors of his methodology. It is true that his commentary contains scientific notions and theories in lion's share, but he didn't create his methodology using just science.

Many scholars have used the scientific notion of the Qūr'ān in their commentary before Ṭāntāwī. Then why did the researcher have said that Ṭāntāwī is the first one to venture into the scientific methodology. Even in the commentary of al-Rāzī, there is discussions related to scientific facts. Under the verse 3:190, al-Rāzī has given many scientific theories and facts related to the sky, earth, winds and planets. And he has given many studies related to science under many verses. Then on what basis the researcher said that Ṭāntāwī is the first one to make this methodology? The researcher has said the same thing about al-Rāzī when so many commentators have used philosophy in their commentaries.

The reason why the researcher claimed that both scholars were the first to venture into their respective methodologies was that they were the first ones to use philosophy and science as a primary factor in their respective commentaries. In other commentaries, they have used many portions to mention philosophy and sciences but none of them hasn't used these factors as a primary in their correspondent commentaries. Just mentioning some facts related to these facts doesn't make it a major component in the creation of a methodology.

Commonly, every methodology in commentaries is defined based on their major factor. In the methodologies of interpreting the Qūr'ān with the Qūr'ān, the important factor is Qūr'ānic verses, same time in interpreting Qūr'ān with Sūnnāh the important factor is

Hādīths. Likewise, in every methodology, it is a major factor that defines the methodology. And it was them, al-Rāzī and Ṭāntāwī who knew the potential of philosophy, logic and science in interpreting the Qūr'ān. And they used the Qūr'ān to refine these disciplines rather than trying to use these to factualize and prove the Qūr'ān.

We mentioned before that Ṭāntāwī wanted Muslims to engage in learning science. He has believed that the only way to awake the old heritage of Muslims is through science. He tried to promote learning science through his writings and believed in the co-existence of Muslims with modern science (Daneshgar, 2018, p. 6). He placed the scientific remarks alongside of the Qūr'ānic verse to teach the Muslim world the importance of science in the modern era, and how much science is compatible with the Qūr'ānic verse.

In the introduction to his, commentary Ṭāntāwī said about his works related to scientific facts and he had written many articles related to this. And he also condemns many scholars who are against learning modern science<sup>1</sup>. Many Muslim scholars of his time showed reluctance towards the Modern science even though its founding fathers were Muslims<sup>2</sup>.

The reason for him to write this commentary was his affiniton towards the mysteries and secrets of this universe and his desire to teach this Muslim society the value of science and its importance. In the beginning, he wrote books and articles related to this subject and his works received great acceptance from the world and his works were translated into many languages like Urdu and Russian. But these works

---

<sup>1</sup> He says in the introduction: “Then when I thought about the Islamic society and their religious education, I found many intellectuals and some great scholars turned their backs to these type of knowledge” (Al-Jāwhārī, 1351 H, vol 1, p. 2)

<sup>2</sup> Even now many scholars show their disagreement with learning modern science and modern education. Many even consider it is out of Islam's straight path and it is wasting time on useless education. But it is very important to understand it was our forefathers who developed the branches of science and built a sturdy foundation for modern Science. If it wasn't for them, the west wouldn't have been able to access the disciple of science.

didn't satisfy him. So, he turned to Qūr'ān and started to interpret it and explains its scientific remarks (Al-Jāwhārī, 1351 H, p. 2).

According to Ṭānṭāwī Jāwhārī , the knowledge of science is more important and greater than the knowledge of Fārā'iz (inheritance). It is because the knowledge of inheritance is not mandatory for everyone but the science increases the knowledge about Allāh, and it is mandatory for everyone who is capable. He claims that it is learning the Tāwhīd itself. And he condemns the Jurists for ignoring such vast knowledge (Al-Mānās, June 2011, p. 39).

He started to write this commentary when he was teaching in Dārūl 'Ulūm. And he used to teach the Qūr'ān there and explained the scientific facts to his students (2011, p. 39). He wishes in his introduction that through this commentary the youngsters of Islamic society should reach the zenith of this universal knowledge and they should surpass the Frenches in agriculture, medicine, mathematics and engineering etc. He even supports his desire by saying that in Qūr'ān there is approximately seven hundred and fifty verses related to this type of knowledge (2011, p. 39).

### **Methodology of Ṭānṭāwī**

Ṭānṭāwī has included various types of knowledge in his commentary, including mathematics, agriculture and science etc. His commentary is more complex than any other commentary. In the first chapter, he has given many discussions, many of which seem unrelated to the subject of the verse. The introduction to the first chapter is explaining the verses of the Surah which contains many scientific remarks. He begins with a Hādīth related to the chapter and then diverts the subject to his way.

Basically, in his commentary, he has a method of dividing the chapter into many divisions based on the theme of the verses (this method is an innovative method used by him)<sup>1</sup>. He used a modern style

---

<sup>1</sup> He divides the second chapter "The cow" into two parts; the first part is from the first verse to verse 177, in this part the common feature is that this part is

in this commentary. And he considers the coherence of Qūr'ānic verses and he moves from verbal interpretation to subtleties that alert minds and phenomena that none paid attention to. And he considers reformist aspects in many discussions (2011, p. 38).

He has used the style of dialogue in interpreting the Qūr'ān and he mentions many poems and includes his writings about science and other disciplines in his comment. And in many places, he asks the young Muslims to think about the verse of the Qūr'ān and to find the mysteries it has revealed to prove the existence of God and His oneness. He directly uses many terms to encourage the new generation to think in the Qūr'ān. It shows how much he wishes for the progress of the Muslims. We said that he used the style of dialogue in his writing. It is as if he is directly facing the Muslims and asking them to think in the verses of the Qūr'ān (Al-Dāhābī, 1976, p. 371).

Ṭānṭāwī Jāwhārī is not just a promoter of science but he is a scientist and a philosopher. This Tāfsīr of his is filled with his philosophy regarding the progress of Muslims. His political thoughts are also briefly present in this commentary. This commentary is said to be the last work of Ṭānṭāwī. And the research finds that this work was not just intended for the progress of Muslims but this was the preserver of his thoughts and philosophies. Ṭānṭāwī has included many of articles from his books and journals in this commentary. This shows how much he wanted his preserve his thoughts.

He has asked the question about the abundance of works in Jurisprudence when the verses related to it is very few and little. At the same time the compositions in the cosmic science are very few and verses related to it is numerous (1976, p. 372). This question was more like a self-realization to him. To answer the question, he came forward with a great composition in science and its sister disciplines.

---

filled with verses related to *Tāwhīd* and arguments of Jews. This part has ten *Māqāsīds* (aims). The second part is from 178 to the end of the chapter, in this part commonly talks about the laws of Shārī'ah. The part also has ten *Māqāsīds*. (Al-Jāwhārī, 1351 H, vol 1, p. 26)

Same he divides the third chapter too.

Ṭānṭāwī doesn't ignore the interpretation of the verses to give more space for discussions, but he has left special spots for verbal translation of the verses. We can see in his commentary under every set of verses he gives a special heading for verbal translation of the verses. We can see a similarity in his translation and Tāfsīr al-Jālālynī.

Does he have any opposition to the methodology of old scholars? This is a basic question that should be asked related to his methodology. Is his methodology a creation based on his opposition towards old scholars of the Qūr'ān and its commentary? There is no obvious disagreement was reported from him. We can't find any kind of disagreement that happened from him relating to the methodologies of old scholars. But the researcher has felt indirect disagreement in his commentary which is not that much obvious in his style. His method of writing has a different style than other scholars. The common way of writing is not available in this commentary. But this commentary owns a new method and which is mostly similar to article writing. His deviation from this conventional style to a completely another style is showing specs of indirect disagreement from him toward the old scholars.

Another method he used in his commentary is comparison of the verses with scientific inventions. He does the best ways to compare the both on the same ground. As an example, we look into the matter Big Bang theory<sup>1</sup>. According to this theory the earth and sky and things were one and it was separated by a big explosion. This a modern theory is developed by Georges Lemaitre<sup>2</sup>. Ṭānṭāwī compares this theory with

---

<sup>1</sup> The Big Bang Theory is the prevailing cosmological model explaining the existence of the observable universe from the earliest known periods through its subsequent large-scale evolution. The model describes how the universe expanded from an initial state of high density and temperature and offers a comprehensive explanation for a broad range of observed phenomena, including the abundance of light elements, the cosmic microwave background (CMB) radiation, and large-scale structure. The theory describes an increasingly concentrated cosmos preceded by a singularity in which space and time lose meaning (typically named "the Big Bang singularity").

<sup>2</sup> Georges Lemaitre, (1894-1966), was a Belgian cosmologist, Catholic priest, and father of the Big Bang theory.

verse 21:30, in which Allāh says that the sky and earth were a single form and he separated it. We can see him explaining this theory by saying that “this earth is separated from sun and sun is separated from a bigger sun and that sun is separated from another bigger sun, and this claim is famous in Europe. He continues, this proves the miracle and marvel of the Qūr’ān. Because the Arabs didn’t know about this matter, nor to their contemporaries. This was known in this modern period” (Al-Jāwhārī, 1351 H, p. 190). He goes on in this discussion to explain many facts.

A new style that we can see in his commentary is that he has given figures for some of his discussions. He gives pictures of the discussed matters in some of his discussions. An example can be seen in chapter 26 named “al-Shū’rā’ā” (translated as poets). In this chapter, Ṭāntāwī has given pictures of flowers to show varieties and their structure (1351 H, p. 5). In this part, he gives lessons on the parts of flowers and their functions<sup>1</sup>.

In addition to the contents, he included in this commentary, he has added the medical benefits and practices into his interpretation. The most interesting fact is that he has given modern medical facts along with the old. An example of this can be found in the discussion related to the consumption of alcohol. In this discussion, he has given many different discussions related to this matter. In this part, he has conducted a small discussion and he has considered different sides of the consumption of alcohol. To begin with these small discussions, he, first, gives the title “prohibition of alcohol in religion”. And explains the stand of the religion of Islam- it is the utter prohibition of alcohol without any exception (1351H, p. 195).

---

<sup>1</sup> To know the extent of his discussions it would be better to read the portion. At the beginning of this discussion, he inspires the reader to go to fields and look at the flowers in the field and examine their features. The figure he has given is some normal flowers seen in Egypt. He also draws pictures of stigma and pollens. One figure shows the features of flower-like ovule, stigma, anther and sepal etc. this figuring shows the depth of Ṭāntāwī in the field of Botany and how much he loves nature and loves to think about it.

The second title discusses the use of alcohol as a medicine. In the third title, he discusses the contradiction between the stance of the modern city and religion. In the fourth title, he talks about how modern civilization chased religion out of our countries. Under this, he conducts four discourses related to this. From this, we can conclude his knowledge in the field of medicine was praiseworthy. Here we have only mentioned a small part of his medical discourse, to dive deep into his scholarship we may have to discuss thoroughly the medical student in Ṭānṭāwī.

An exceptional method we can find in his commentary is his interpretations of Hūroofūl Mūqāth'ā (verses like الم, طه, حم). He has given interpretations to such letters in every chapter, but with different explanations. This makes his commentary unique. Because every other commentary only gives discussions related to these types of letters under one verse. Commonly, they will conclude the discussion related to such verses under one and says to refer there in other places (Dr.Mūsā'īd, 1980).

Besides the methodology of science, Ṭānṭāwī has used other methodologies in his commentary. The linguistic methodology is one of the methodologies he used in his commentary. But he used this methodology in low proportion. This methodology discusses the linguistic characteristics of the verses, rhetoric features of verse and types of recitation available for a word or verse. Ṭānṭāwī hasn't given great consideration to this part but he has included small discussions<sup>1</sup>. Another methodology is interpreting Qūr'ān using Sūnnāh.

Ṭānṭāwī has considered this methodology and has used the quotations of the Prophet (PBUH) in some of his explanations. And he has also given explanations based on the methodology of interpreting the Qūr'ān with the Qūr'ān. Methodology of history is also seen in his commentary in considerable amount. He has depended on this methodology very largely in his Tāfsīr. He has explained the historical

---

<sup>1</sup> Example this discussion can be found in verse 6 of chapter 37 and 3-4 verses from chapter 19.

context of the verses and the reason for the revelation of particular verses. Along with these methodologies he has used his personal views in interpretation<sup>1</sup>. Also, the methodology of mystics is seen in his commentary. We can see a touch of mysticism in his explanations and we can see him trying to dive into the soul of verses on many occasions. And the philosophical methodology is present in his work. He proves the title of philosopher he was given. And he has reported many philosophies from the books of old, especially, the philosophy of Socrates, Aristotle and Plato and also from his contemporaries in West (al-Jāmēel, 2021).

He always started his commentary with a summary of the chapter, then he will divide the chapter into many sections and will explain the aim of every section. And he will follow every section with an introduction about the coherence of the chapter with the chapter before. Then he will start with the first aim of the chapter and he will take a portion of the verse chapter and will give these verses verbal interpretation and will dive into its deeper meaning and will divide these purposes into another Fūsūls and he will bring with discussions he finds suitable in those Fūsūls. This is the most common and general style he used in his commentary (Dr.Mūsā'īd, 1980, p. 262).

### **Methodology in Interpreting the Qur'an 3:190**

In chapter 3 his general methodology is very obvious. Ṭāntāwī has begun his interpretation by dividing the chapter into ten sections. The first section is about the meaning of *الم*, the second section is about the Imān, he divides Imān as Tāqlīdīyy (following the belief of forefathers without thinking) and Yāqīnīyy (what he confirmed through natural science). The third section is about avoiding vices. The fourth section deals with how to deal with stubbornness and the fifth section is about the story of prophets like Zākārīyā, Yāhyā and 'Ēsā, and the story of Mārīyām and Hāwārīyūn (followers of 'Ēsā). The sixth

---

<sup>1</sup> The verse 4 from chapter 40, where he has given his view on interpreting the Qūr'ān based on desires and presumptions. He brings a discussion on the methodology of personal view and defines what is right and wrong.

section is about the conversations related to these stories and the seventh section is about verses that ask the Believers to avoid the vices. The eighth section is about Allāh's order to the Prophet (PBUH) to teach the believers about his blessings during the Battle of Uhūd. The ninth section deals with infidels, hypocrites and Jews and their plots against the Prophet (PBUH) and his companions. And the final section, which is also our part, deals with thinking about the creation of this universe and patience (Al-Jāwhārī, 1351 H, p. 2).

After dividing this chapter, he gives a brief explanation of the theme of this Surah and gives a short note on this chapter. In the next title, he conducts a discussion related to the coherence of this chapter with the chapter before it. After this, he plunges into an explanation of the aforementioned sections. We can see that he has used his general method in this chapter. His common method including many discussions is also present here.

In the interpretation of verse 164 of the chapter2 Ṭāntāwī adds that it is a crime to hide knowledge. And the verse contains a hint of this notion. And he says that the knowledge related to the creation of the earth and sky is far greater knowledge and best wisdom. He then goes on with the changes of day and night with the motion of the sun and the phenomena of rain, sprouting of plants and gusting of winds (1351H,p. 137).

And he points out that this world is a circle where what is below needs what is above and the top is beneficial to the below and the down part gets benefits from above. And he compares this phenomenon to the function of our body. He simply asks that isn't the rotation of the wind, sun and moon is similar to the rotation of the blood in our body. And he claims that if we think about it, we can find the world similar to humans and animals (1351H, p. 137). It is one of his styles he has used in the commentary, to explain a theory and compare it to something more familiar to make the reader ponder over the matter thoroughly.

It is also a wondrous factor that Ṭānṭāwī uses this phenomenon of sun, moon and wind to establish the oneness of God.<sup>1</sup> This method and theory is a new one that can't be seen in any books of Tāfsīr.

But his interpretation takes a turn in interpreting verse 190 of chapter 3. We mentioned his method of interpreting is to take a set of verses and interpret it. Here, he has taken verse 190 to the end of the chapter as a set and interpreted it. In the beginning, he has given a verbal interpretation and then he enters the discussions extensively. The debates that we can see at the end akin to this verse are special thoughts that are added in the end. In the end, he adds some thoughts related to chapter 3 and he includes some discussions related to this verse and verse 2:164.<sup>2</sup>

Here we can see the politician and anti-colonialists in Ṭānṭāwī. In this section, he mentioned the fighting for the homeland. Under this section, in verse 3:200 he mentions the fighting for the homeland and the importance of patience. And he condemns the cruelty of colonialism has done to the East.

We can see the fight for freedom is mentioned in his Tāfsīr under this last section. He even mentions Mahatma Gandhi, the prominent figure of the Indian freedom movement. He mentions the importance of the patience and staying on the fight. He convicts the West for their malice and for dropping firebombs on the Eastern countries like Tripoli, Morocco, Iraq and India.

---

<sup>1</sup> Here Ṭānṭāwī refers to the scholars of Greek and how they claimed that this universe is one and how they were buzzing about this matter. Ṭānṭāwī says that after proving the singularity of the word Allāh invited them to the shore of Islam through natural science. Here he is referring the verse 163 of chapter 2. We should thoroughly study this matter because the discussions Ṭānṭāwī brings here are not normal. His exemplification of the natural phenomena of the blood circulation of the body is innovative in this field.

<sup>2</sup> In this part we can see that Ṭānṭāwī directly tuned to give a common view on chapter 3. We can see the title as “an overview of Sūrāh Al Imrān”, and after this title, he adds another title “a special view on the tenth section, which is the last part of the chapter”.

After these notes he is giving an overview of the chapter. In the introduction to this overview, he concludes that today, the nurturing of the human world is on two things. First is the nurturing of the body and the second is nurturing of the mind. There is no third one. He points out the importance of exercise and sports in training the body. He mentions how the old and contemporary royal families trained their children to have a strong body. And he asks why the Egypt government doesn't give military training to the youths to strengthen their bodies (Al-Jāwhārī, 1351 H, p. 185).

In the overview, he defines the purpose of the Qūr'ān is to train the mind and body of the Islamic nation. He says none should see this as a narration of the story of 'Ēsā and some fragments about the Uhūd war or Bādr war. In these wars, there is notions for the training of the body and in mentioning Allāh's knowledge about this world and the formation of a baby in the womb, argument with Esā (PBUH) and the creation of earth and sky, there is a notion for the training of the mind (1351H, p. 186).

From these discussions, we can easily understand Ṭānṭāwī's methodology in verse 190 of chapter 3. He basically follows his usual method of sectioning the verses and interpreting them. These sections have verses which are basically on the same theme. The last section was our scope. Here we can see that his methodology doesn't basically follow the conventional way of staying on the purpose of verse. As mentioned, he includes his own theories and notions in his commentary. We can say that his commentary is a collection of Articles on the study of the Qūr'ān or it is Journal in Qūr'ānic studies. His writing is like he is facing the reader and conveying his notion straight into the heart of the reader. In many places, we can see that he includes the reader in his discussions and asks them to think about it and find new meanings. And his theories in this commentary is also innovative and new to readers. It is like he is taking the reader to the new path of the Qūr'ān, where none has trodden.

## Comparison

We have discussed the methodologies of al-Rāzī and Ṭāntāwī Jāwhārī in interpreting the verse 3:190. We have also relied on the verse 2:164 to get a vast picture of their discussions and debates. If we sum up every particular point mentioned in this research, we can find how much the methodologies of both al-Rāzī and Ṭāntāwī has taken the interpretation to the new side of the Qūr'ān.

We discussed how al-Rāzī considered logic and philosophy in his commentary. The same consideration can be seen in the commentary of Ṭāntāwī for natural science. Both commentators have given consideration to the prominent field of knowledge in their respective periods.

The methodologies used by both are unique and novel. It should be considered they are the ones to enter into these methodologies first and to pave the way for others. Commonly, their methodologies stayed dormant in other commentaries and only small dosages were used in commentaries because most scholars considered these two methodologies as a minor component. Many scholars weren't able to uncover the true potential of these methodologies.

But al-Rāzī and Ṭāntāwī showed the power of these methodologies and how much these methodologies are compatible to interpret the Qūr'ān. They weren't just using these methodologies to interpret the Qūr'ān, but they were establishing an epistemological field for the future. Al-Rāzī used the Qūr'ān to edit the neo-platonic philosophies of Ibn Sīnā (Avicenna). Many scholars were not brave to edit the philosophy of Ibn Sīnā, some just followed it blindly, and others rejected it without giving it a look. Al-Gāzzālī's philosophical work *Tāhāfūtūl Fālāsīfā* was showing the philosophical misinterpretation of old philosophers and encourages a new and correct form of Islamic philosophy. It was al-Rāzī who answered this call rightfully. The works of al-Rāzī were to correct these philosophies and to answer the incoherence of deviated Islamic sects.

Same time Ṭāntāwī was trying for a renaissance for Muslims, who were once the kings of natural science, robotics, medicine and philosophy. But, in the later Ottoman period, they started to lose their strongholds and lost much knowledge to the West. His time was filled with wars and colonialization and Muslims were oppressed everywhere. Muslims started to hate natural science and technology saying it is the children of the West to destroy the Muslims and Islam. So, Ṭāntāwī started to research for the reason for the failure of Muslims and he found out it was because Muslims avoided the vast knowledge of science and its sister disciplines and they shrank into the shell of religious knowledge. So, to enlighten the Muslims he interpreted the Qūr'ān using science and other modern disciplines.

We can see how similar al-Rāzī and Ṭāntāwī are in their effort to enlighten the society. Both tried to cleanse and edit the knowledge of their respective period and to introduce it to them flawlessly for the bright future of Muslims.

It would be better to remind that their periods also share some components. As we said before al-Rāzī lived at the ending time of the 'Abbāsīd Era. The situation of this period is very obvious to us. His time was filled with political decay and the power was losing from the hands of 'Abbāsīds and new powers were forming in many places. Soon after his death, the 'Abbāsīd empire was destroyed by Mongols. And the same time the period of Ṭāntāwī was filled with political disruptions and freedom fights against imperialists. Both periods denotes the political instability and fall of Muslims from the mainstream.

The methodologies of both scholars have the almost same form, but the methodology of Ṭāntāwī is a little more complex than the methodology of al-Rāzī. Al-Rāzī normally entered into discussions without giving the proper interpretation of the verse. But when the reader can understand the meaning of the verse from his discussions. But as for Ṭāntāwī, even though he has given the verbal interpretation of the verses his discussions make the strangest points which may confuse the reader.

In selecting the verses to interpret, al-Rāzī doesn't have any methodology. He has followed the method of old scholars in this matter. But Ṭāntāwī wasn't like that. In the beginning of every chapter, he divided the verses into sections based on their primary theme, and interpreted each section individually and conducted discussions.

The way both conduct the discussions also have similarities. Al-Rāzī used the common way in his discussions. He used common words like Mābhāth, Fāsl, Mās'ālā and Wājh etc. But Ṭāntāwī used Jāwhārāth to indicate new titles. But if we look into it, we can see that both have the same method in discussion but the difference was in these words.

But it should be noted that the discussions of Ṭāntāwī are far more complex than the discussions of al-Rāzī. In interpreting the verse 3:190 we can that both have used the same methodologies to interpret. Even though al-Rāzī's methodology is philosophical, we can see he has used the methodology of science to prove the verse. Same thing can be seen in the matter of Ṭāntāwī too. His primary methodology is the scientific method but he has used logic and philosophy in his interpretation of the last section. Al-Rāzī and Ṭāntāwī have used both methodologies throughout their commentary.

But even if al-Rāzī used the methodology of philosophy in his commentary we can see a frame of Tāfsīr in his writing, but in the commentary of Ṭāntāwī, his commentary is more similar to journals and articles rather than a Tāfsīr.

We can see that both commentators have given their best to create such a masterpiece. Both commentaries are the last work of both scholars. It is a great similarity between them. Here in their last work, both have given every effort to make it perfect. In the case of Ṭāntāwī's commentary, he has edited it after completing it.

## **Conclusion**

In nutshell, the methodology of both al-Rāzī and Ṭāntāwī are unique and special. We can see how much these two methodologies differ from

the conventional methodologies of other scholars of Qūr'ānic exegeses. They both adapted most controversial subjects to formulate their methodologies and produced distinctive exegeses in Qūr'ān. We shed light on how these two scholars became the first one to introduce these exceptional methodologies. Even though, both have developed their methodologies into mature form, the methodology of al-Rāzī stands out more than methodology of Ṭānṭāwī, and it is more matured and systemized. This proves the scholarship of al-Rāzī and the deepness of his knowledge. The reason that Ṭānṭāwī developed his Tāfsīr from his articles has caused it to lose the formality of a Tāfsīr and to be undermined in comparison to other Tāfsīrs. Still, it holds great value among Tāfsīrs. Both Tāfsīrs have got fame for including so many things until it is said that “it has everything except Tāfsīr”. It is also a reference to their epistemological prowess in various subjects, and their exceptional ability to analyze. Because both have gone beyond the simple interpretation Qūr'ān to analytical study of Qūr'ān. The verse 3:190 is a great example of that. The analytical interpretation of this single verse has summarized the methodology of both scholars. In this both scholars have approached the verse scientifically and philosophically. But, their consideration to each one differs relatively to them.

## References

- Adamson, P. (2016). *Philosophy in The Islamic World: A history of philosophy without any gaps* (Vol. 3). USA: Oxford University Press.
- Angelika Neuwirth, M. A. (2016). *Qur'anic studies Today*. 2 Park Square: Routledge.
- Bīlāsī, A. M. (2021, February 17). *Al-Shēikh Tānṭāwī Jāwhārī wā Jāwāhīrūhūl Mūnsīyyāh*. Retrieved from Darul Uloom Deoband: <http://www.darululoom-deoband.com/arabic/magazine/tmp/1326780777fix4sub3file.htm>
- Campanini, M. (2007). *The Qur'an the Basics*. 2 Park Square: Routledge.
- Cuypers, M. (2015). *The Composition of the Qur'an Rhetorical Analysis*. London: Bloomsbury Academic.
- Al-Dāhābī, D. H. (1976). *Al-Tāfsīr wāl Mūfāssīrūn* (Vol. 2). Cairo: Māktābātū Vāhbāh.
- Daneshgar, M. (2018). *Tantawi Jawhari and the Qur'an: Tafsir and Social concerns in the Twentieth Century*. Milton Park: Routledge.
- Dogan, R. (2014). *Usul al-tafsir : the sciences and methodology of the Qur'an*. Clifton: Tughra Books.
- Dr.Mūsā'īd Aālu Jā'fār, M. H.-S. (1980). *Mānāhījūl Mūfāssīrīn* (First edition ed.). Lebnon: Dārūl Mā'rīfā.
- Farrin, R. (2014). *Structure and Qur'anic interpretation : a study of symmetry and coherence in Islam's holy text*. Ashland: White Cloud Press.
- Griffel, F. (2007). *On Fakhr Al-Din Al-Razi'S Life And The Patronage He Recieved* . *Journal of Islamic Studies*, 313-344.

- Haddad, D. G. (2021, January 19). Al-Fakhr al- Razi. Retrieved from As- Sunnah foundation of America: <https://sunnah.org/2008/07/18/al-fakhr-al-razi/>
- Hosein, I. N. (2016). An Introduction To Methodology For Study of the Qur'an. SanFernando: Imran N Hosein Publications.
- AL-Īsfāhānī, D. ' . (2008). Mānāhījū Tāfsīr wā Īthjāhātūhū. Beirut: Māktābātū Mū' mīn Qūrāysh.
- Jaffer, T. (2015). Rāzī: master of Quranic interpretation and theological reasoning . New york City: Oxford University Press.
- Kafrawi, S. (1998). Fakhr al-Din al-Razi's methodology in interpreting the Qur'an. McGill University.
- Al-Mānās, I. ' . (June 2011). Mānhājūl Īmām Ṭāntāwī al-Jāwhārī fī Tāfsīrīhī "Al-Jāwāhīr fī Tāsīrīl Qūr'ānīl Kārīm". Mājallātūl Islām fī Āsīā, 33- 52.
- Mūstāfā, Ā. (2021, February 20). Lāmhātūn mīn Hāyātīl 'Ālīm al-Shēikh Ṭāntāwī Jāwhārī. Retrieved from Ikhwanwiki.com: [http://www.ikhwan.wiki/index.php?title=محات\\_من\\_حياة\\_العالم\\_الشيخ\\_طنطاوي\\_جوهرى](http://www.ikhwan.wiki/index.php?title=محات_من_حياة_العالم_الشيخ_طنطاوي_جوهرى)
- Al-Qāṭan, M. (n.d.). Mābāhīsūn fī 'Ūlūmīl Qūr'an (Seventh edition ed.). Cairo: Māktābātū Vāhbāh.
- Al-Rāzī, F. a.-D. (1938). Ī' tūqādātū Fīrāqīl Mūsīmīn wāl Mūshrikīn. Mīsr: Māktābātu Nāhdhīl Mīsrīyāh.
- Al-Rāzī, F. a.-D. (1981). Tāfsīr Fākhr al-Rāzī. Lebanon: Dārūl Fīkr.
- Shihadeh, A. (2005). From Al-Gazzali to Al-Razi : 6th/12th Century Developments in Muslim Philosophical Theology. Arabic Sciences and Philosophy, vol 15, 141-179.
- Shihadeh, A. (2006). The Teleological Ethics of Fakhr al-Din al-Razi. Boston: Brill Leiden.

Al-Sūyūṭī, J. . (2008). Al-Īthqān fī 'Ulūmīl Qūr'an (First edition ed.).  
Lebnon: Mū'assīsātū Rīsālāh Nāshīrūn.

al-Va'ili, S. b. (2021, September 20). Tāfsīrūl Sāhābā-Mādārīsūhūmūl  
Mūthā'ādhīdhā Nāshārāth al-Dīn. Retrieved from Oman daily:  
<https://www.omandaily.om/الصحائف/تفسير-الصحابة-روضة>  
مدار سهم-المتعددة-نشـ

Younes, M. (2013). The Routledge Introduction to Qur'anic Arabic. 2  
Park Sqaure: Routledge.

al-Zārkān, M. S. (1963). Fākhr al-Dīn al-Rāzī wā Ārā'uhūl Kālāmīyāh.  
Beirut: Dārūl Fīkr.