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The Integration of Knowledge in al-Tafsir al-'Ilmi in Improving the Interpretation Quality of Mutashabihat Verses: An Analysis of Zaghoul Muhammad Raghib El-Naggar's Thought

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Abstract

The Integration of Knowledge has become significant in addressing modern scientific developments, particularly the relationship between science and religion, as secular values influence these sciences. Indonesian universities' scientific paradigm tends to focus on theoretical and philosophical foundations. However, al-Tafsir al-'Ilmi, an Islamic study, examines the relationship between religion and science, specifically Qur'anic verses and empirical sciences. This research aims to: reveal the concept of Tafsir al-'Ilmi according to Zaghoul El-Naggar, whose comprehensive approach aligns with modern scientific developments; and uncover the theory of Integration of Knowledge in Tafsir al-'Ilmi according to him. The research employs Syed Mohd Naquib Al-Attas's Integration of Knowledge theory to read Zaghoul El-Naggar's concept philosophically and applicatively. Using qualitative methods, primary, and secondary data analysis, the Integration of Knowledge according to Zaghoul El-Naggar is found to be based on Syed Mohd Naquib Al-Attas's cosmological principles, including tafsir and ta'wil. Muhkamat verses are understood through tafsir, while mutasyabihat verses through ta'wil. The principles of tafsir also apply to understanding natural phenomena, consisting of muhkamat (clear) and mutasyabihat (ambiguous). Al-tafsir al-'ilmi classifies clearly true scientific facts as muhkamat, while theories, hypotheses, and ongoing discoveries are classified as mutasyabihat.

Keywords: Science; Religion; Tafsir; Kawaniyyah Verses.

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Introduction

The Integration of Knowledge actually originates from Islamic teachings themselves. The teaching most frequently mentioned in the Qur'an is the importance of combining Iman (faith) and Amal Salih (righteous deeds).[1] Therefore, many Muslim researchers integrate science and religion. This view holds that religion and science can align and combine in a new format to achieve harmony between the two [2],[3],[4].

One of the prominent issues in the Integration of Knowledge is the issue of secularism and secularization in the Islamic world. This occurs due to the influx of foreign elements or values into the Islamic world. Among these elements and values is the notion that science must be neutral and independent of religion [5]. Therefore, these values and elements advocate for the separation of religion and science [6].

Many Muslim researchers are still exploring the Integration of knowledge between science and religion. One of the proposed concepts of Integration of Knowledge is the integration-interconnection theory pioneered by Amin Abdullah. The Integration-Interconnection Paradigm aims to unify religious and scientific knowledge, which are often considered separate. This approach is implemented through three main concepts: Hadlarah al-Nas, which emphasizes deep and contextual understanding of religious texts such as the Qur'an and Hadith; Hadlarah al-Ilm, which focuses on the development of empirical and academic knowledge through rigorous scientific methods; and Hadlarah al-Falsafah, which combines ethics and critical philosophy to create a holistic perspective that encompasses moral and rational aspects. By integrating these three approaches, it is hoped that holistic and relevant education can be achieved, producing graduates who can combine religious understanding with scientific knowledge comprehensively [7].

To apply these three main concepts, Amin Abdullah implements the MIT (Multidisciplinary, Interdisciplinary, and Transdisciplinary) approach. These approaches aim to address the dichotomy between religious and scientific knowledge through the integration of three disciplines. The Multidisciplinary Approach involves the use of various disciplines simultaneously to understand problems or phenomena from different perspectives, even though each discipline works separately. The Interdisciplinary Approach involves collaboration between disciplines to create closer integration and produce new holistic knowledge through interaction and dialogue. The Transdisciplinary Approach goes beyond traditional disciplinary boundaries by combining knowledge from various disciplines and practical experiences, involving subjective, objective, and intersubjective aspects [8].

Therefore, the Integration of Knowledge in the Islamic world still requires attention, including: Firstly, the importance of ensuring that science in Islam does not get caught up in justifying the verses of the Qur'an with contemporary scientific developments. This is important considering that science changes and evolves over time and place, while revelation remains stable and does not develop. Secondly, there is an urgent need for Muslims to have a philosophical foundation, especially in achieving the integration between religion and science within the framework of contemporary science. However, the Integration of Knowledge must be related to a philosophical foundation that aligns with Tawhid. Integration based purely on philosophy does not produce knowledge that can be applied in life with Islamic values [9]. Thirdly, the Integration of Knowledge paves the way for overcoming research method deadlocks that have long negated theological assumptions. The main goal is to achieve independence in scientific activities in the Islamic world from secular elements [10]. Fourthly, providing an integral understanding to the public that the Integration of Knowledge between religion and science is possible [11].

On the other hand, Tafsir Ilmi is a discipline that regulates the relationship between science and the verses of the Qur'an. Based on this, firstly, the use of Tafsir Ilmi is possible because this study is a specialization that focuses on the relationship between the verses of the Qur'an and natural science. Secondly, it is important to determine the right Mufasssir to address the mentioned issues. The researcher chose Zaghloul Mohamed Ragheb El-Naggar for two reasons: first, this Mufasssir's method is more comprehensive in terms of the relationship between contemporary science and cosmic verses. Secondly, the issues studied must align with the development of contemporary science. This is because El-Naggar is still alive and active in scientific activities. This differs from choosing previous scholars such as Tantawi Jawhari or Abu Hamid Al-Ghazali, who discussed issues relevant to their own time [12].

Much has been done by researchers regarding the integration of science and religion. For example, studies have been conducted on the water cycle, ants, reproductive development, and bird aerodynamics as mentioned in the Qur'an [13],[14],[15],[16]. However, studies related to this integration often lack depth in terms of theory and epistemology. Nevertheless, there are studies on epistemology in the context of Tafsir Ilmi. For instance, research conducted by Muhammad Hafizuddin Ghani et al., emphasized the importance of maintaining the integrity of revelation from misleading interpretations when integrating revelation and science [17]. Some studies explain the approach of al-tafsir al-'ilmi which must be conducted with a careful methodology to avoid speculative interpretations [18]. Additionally, some studies describe the exploratory methodology of Zaghlul El-Naggar's Tafsir Ilmi. Zaghlul El-Naggar combines

classical approaches and contemporary scientific evidence, enriching the understanding of Qur'anic verses related to natural phenomena, health, and human creation.

To provide the philosophical and applicative steps, a balanced method is needed. Philosophical steps are necessary because in building a philosophical foundation, it is essential to study formal and material aspects based on the philosophy of science. Material aspects related to the study and its subject. Formal aspects, on the other hand, relate to strengthening science aspects concerning the facts studied in material aspects. The function of formal aspects is not only to provide a philosophical foundation but also to offer specifics that distinguish it from other studies. The applicative aspect needs to be realized through the integration of science, as it relates to the methodological development of both qualitative and quantitative approaches [19]. The methodological development pursued needs to be limited by the method of Tafsir Ilmi. This is because this discipline has been developed by Mufasssir as an effort to integrate science and religion or, more precisely, the cosmic verses with natural phenomena

Method

Writing Method

To achieve the objectives of this research, the study is classified as a literature study in terms of data provision. Thus, the researcher collects data from books, scientific journals, and articles that are relevant to this research.

In terms of design, this research is qualitative. Therefore, the researcher uses the inductive-deductive method, also known as the scientific method. This method combines two approaches: inductive and deductive, which is considered one of the best ways to seek truth and discover new information. With this method, the researcher will combine the characteristics of both approaches, moving from the stage of partial observation and data collection to the stage of drawing logical and acceptable conclusions and solutions [20].

The data analysis methods consist of descriptive and critical analysis. The purpose of descriptive analysis is to analyze academic information regarding al-Tafsir al-'Ilmi and the concept of Integration of Knowledge according to Zaghloul El-Naggar. Meanwhile, the purpose of critical analysis is to identify the correct knowledge structure of Tafsir al-'Ilmi and its application in the Integration of Knowledge according to him.

Theoretical Framework

To construct the theoretical framework of Integration of Knowledge in scientific interpretation according to Zaghlul El-Naggar, the researcher utilized the theory of Syed Muhammad Naquib Al-Attas. He explained that the Qur'an consists of signs and symbols, some of which are clear and fixed (muhkamat), and others that are ambiguous and speculative (mutashabihat). In line with these verses, the world of phenomena also consists of signs and symbols, both clear and unclear. Unveiling the hidden meanings of the signs in the Qur'an is called tafsir, which is based on apparent interpretation. The interpretation of the ambiguous aspects of the empirical world must be based on what is already known and proven [21]. Hamid Fahmi Zarkasyi emphasized that harmonizing Qur'anic verses and al-Āyāt al-Kawniyyah is part of the Integration of Knowledge process [22].

Syed Muhammad Naquib al-Attas emphasizes that the Integration of Knowledge is crucial in unifying various branches of knowledge through key concepts in Islamic sciences: *Our Next important task will be the formulation and **Integration** of the essential Islamic elements and key concepts to produce a composition that comprises the core knowledge.*

Syed Muhammad Naquib al-Attas considers Islam to be the primary source, as derived from the Qur'an with the term "mithaq" instilled by Allah in human beings. Islam, in essence, is submission to Allah. The fundamental element in human submission to Allah is the awareness of being indebted to Him for His grace and mercy. This awareness is achieved through the recognition that Allah is the provider of sustenance in existence, which is a prerequisite for true submission (Islam).

The ultimate goal of religion is to restore humans to the state they possessed before their existence, which includes the pursuit of human identity and its primary purpose through good behavior. The essence of this process lies in life, encompassing human efforts to discover truth and true knowledge. Knowing Allah through His verses in the universe and interpreting them based on the teachings of the Prophet Muhammad is considered essential in this context [23].

In the context of knowledge, Syed Muhammad Naquib Al-Attas explains that knowledge is not limited because its subject is also unlimited. However, the truth in each subject of knowledge is limited, making the effort to seek it an endless endeavor. If this effort is unending, achieving knowledge within a certain period becomes impossible. Knowledge can be achieved and expanded in the empirical world through research across human generations. However, true knowledge directly affects an individual about their identity and destiny, and its

truth cannot be judged as its ultimate goal cannot be discovered by future generations. Consequently, the truth crisis occurring in each generation relates to true knowledge, and the truth crisis may not be as acute as in our current era. Modern philosophy and science are unable to provide definitive answers to the eternal questions of truth. Their leaders attempt to explain the "perspective of truth" only for the era in which the truth crisis occurs, thereby separating truth from its objectivity. Humans cannot alter the truth, add to it, or embellish it to make it truer, nor can they diminish it. In both cases, it is not truth but error. Truth is truth itself; it neither increases nor decreases. Because truth has limits according to its meaning, and knowledge of these limits is wisdom. Thus, every truth has its corresponding meaning without being diminished or exaggerated. Every topic of knowledge has its boundaries, some are easy to find and some difficult. Our continued efforts to find it should not doubt the determination of research guided by wisdom, which is knowledge of those boundaries. Therefore, true knowledge is knowledge that acknowledges the limits of truth in each of its topics.

Knowledge in the context of the Qur'an and its interpretation is always related to its signs and symbols, which are divided into clear and definite (*muhkamat*) and obscure and ambiguous (*mutasyabihat*). This aligns with how phenomena in the world also consist of signs and symbols that we call "things" which are clear and definite in their meanings. However, obscure and ambiguous things require interpretation, which is based on explanations that are already known and proven.

In simple terms, according to Syamsuddin Arif, some scholars refer to this activity as Tafsir or interpretation of the Qur'anic verses. Although these terms were initially synonymous, they have taken on different meanings as the science of the Qur'an developed during the early centuries of Islam. The term "tafsir" continues to refer to a more specific meaning, limited to linguistic interpretation. Meanwhile, the term "ta'wil" is used to denote an interpretative method that seeks to extract deeper meanings from the text or to align the text with certain philosophical thoughts or Sufism [24].

Result and Discussion

Integration of Knowledge in al-Tafsir al-'Ilmi

Definition of Integration of Knowledge

In Arabic, the term for Integration of Knowledge is 'al-Takamul al-Ma'rifi.' As for the terminology, Yasin Maghrizi defines it as a comprehensive scientific view of existence and self, which is realized by activating the Islamic perspective in all fields of knowledge, whether it be natural sciences, social sciences, humanities, or Islamic Jurisprudence [25].

Integration of Knowledge aims to serve as a perspective or model of specific knowledge that seeks to harmonize various fields of knowledge. This approach is known as the Integration of Knowledge or Integrative Knowledge, or simply referred to as the scientific integration model. It is an approach to understanding knowledge as part of a whole [26].

Regarding the Method of Integration of Knowledge, the author focuses more on the Integration of Knowledge pioneered by Syed Muhammad Naquib al-Attas. He bases the Integration of Knowledge on tawhid, also known as the Islamization of Knowledge. This approach he strives for cannot be separated from Islamic awareness amidst the global conflict towards the advancement of knowledge and technology. According to this idea, it is believed that Muslims will progress and surpass the West when their knowledge and technology are integrated with the understanding of revelation, or when the understanding of revelation is combined with the advancement of knowledge and technology [27].

Definition of Tafsir Ilmi according to Zaghoul Muhammad Raghib El-Naggar

Zaghoul Mohamed Ragheb El-Naggar defines Tafsir Ilmi as: *Tawzīf kull al-ma'ārif al-mutāḥah liḥusn fahm dalālah al-āyah al-Qur'āniyyah* [28], Which means: Utilizing all available knowledge to properly understand the meaning of the verses of the Qur'an. Adil bin Ali Al-Shiddi highlights two important points in Zaghoul's definition. The first is the term "ilmi" in the phrase "tafsir ilmi" itself, while the second is the term "tawdhif kull al-ma'arif".

Commenting on Zaghoul El-Naggar's definition, he believes that Zaghoul El-Naggar's definition is too broad because it uses the term "utilization," which encompasses both tafsir and explanation. Utilization also means using scientific data without considering the stages of scientific discovery and its position [29]. Among the stages of scientific discovery are hypotheses, theories, discoveries, and scientific facts. According to Adil, the definition of Tafsir Ilmi should only use scientific facts to clarify and expand the meanings of the verses

of the Qur'an. Scientific discoveries help clarify the interpretation of the verses of the Qur'an. Empirical knowledge has an impact on enhancing explanations and expanding meanings. The verses of the Qur'an, along with their interpretations, are already clear as explained by scholars in the principles of tafsir. It is also important to limit the term empirical knowledge to scientific facts, to clarify that Tafsir Ilmi only accepts scientific facts, not hypotheses, theories, discoveries, and scientific data.

In fact, the term "Tawzif" or "utilization" as intended by Zaghoul El-Naggar is not about expanding its meaning. As he emphasized in his book: *Falā yajūzu tawzīfu shay'in fī hādihā al-majāl ghayra al-ḥaqā'iq al-'ilmiyyah al-qat'iyyah al-thābitah ḥattā yablughā al-tahaddī madāhu fī majāl ithbāt al-i'jāz al-'ilmī fī al-Qur'ān al-Karīm* [30]. This means: that only certain and established scientific facts should be used in this field so that the ultimate goal of proving the scientific miracles (I'jaz Ilmi) in the Qur'an is achieved.

Furthermore, he emphasizes the use of established scientific facts in citing scientific miracles from the verses of the Qur'an in one topic or several interrelated topics, within the kawaniyyah verses mentioned in the Book of Allah, except for matters of creation, annihilation, and resurrection, where the noble verses of the Qur'an or the authentic hadith of the Prophet can be used to elevate one of the proposed theories to the level of truth. He emphasizes that scientific truth will not fade over time but can become more detailed and clearer through the efforts of scientists from generation to generation. Scientific knowledge, once it has reached the level of truth or law, will not change but can become clearer. The scientific facts obtained are partial, and the laws are also partial, as they describe specific truths. The nature of obtained scientific knowledge is continuous development through the efforts of scientists to explain what has been previously known.

Thus, according to Zaghoul El-Naggar, the definition of Tafsir Ilmi has several objectives. Firstly, Zaghoul limits Tafsir Ilmi to the interpretation of kawaniyyah verses. Secondly, the knowledge referred to in Tafsir Ilmi is established scientific facts, which enhance the clarity of interpretation. Therefore, knowledge at the level of hypotheses, theories, discoveries, and data cannot be used. Thirdly, the recognized knowledge is that which aligns with contemporary developments. Fourthly, Tafsir Ilmi does not address unseen matters such as creation, annihilation, and resurrection. Fifthly, in interpreting kawaniyyah verses, authentic hadiths must be used. Sixthly, scientific facts are partial. Laws in empirical knowledge are also partial. Therefore, the development of empirical knowledge is not related to specific facts. Consequently, Tafsir, rather than scientific laws, is dominant.

The Method of Al-Tafsir al-'Ilmi according to Zaghoul El-Naggar

In his book titled "al-Madkhal Ila Dirasat al-I'jaz al-'Ilmi," Zaghoul el-Naggar outlines methodological guidelines consisting of twenty detailed methods. These guidelines are designed to utilize scientific knowledge in understanding and interpreting the verses of the Qur'an, with the aim of demonstrating the scientific miracles contained within them. The first seven methods pertain to the interpretation of kawniyyah verses, while methods eight to twenty relate to the scientific inquiry associated with these verses [31].

1. Considering the Linguistic Aspects: Verses of the Holy Qur'an must be understood according to their meanings in Arabic, adhering to clear linguistic rules and expressions.
2. Considering the status of the verse: does it fall into the category of abrogated (mansukh), ambiguous (mujmal), explained (mufassar), absolute (muthlaq), or restricted (muqayyad)
3. Considering the Aspects of Tafsir Ma'tsur: or interpretation based on narrations.
4. Collecting the authentic qiraat related to the verse of the Holy Qur'an, if available.
5. Collecting verses that correspond to the discussed theme. This ensures a complete understanding of the topic at hand.
6. Considering the context of the verse from the Holy Qur'an related to one of the cosmological issues without isolating the verse from what precedes and follows it.
7. Observing the principle of al-'Ibrah bi 'Umum al-Lafdzi (that the generality of the wording takes precedence, not the specificity of the cause)

The seven aforementioned methods illustrate the approach of Tafsir Ilmi employed by classical commentators, where they integrate an in-depth understanding of the Arabic language, the status of verses, authoritative narrations, variations in qiraat, thematic collection of verses, context, and so on. This approach ensures that Tafsir Ilmi remains faithful to the original text of the Qur'an and consistent with established interpretative traditions, thus providing a comprehensive understanding in interpreting the verses of the Qur'an. The Next One are:

1. A researcher should not force or attempt to twist the verses to align them with scientific facts.
2. A researcher must be cautious not to delve into complicated scientific details to support the aspect of al-I'jaz al-'Ilmi (scientific miracles) of the verses of the Noble Qur'an, such as complex mathematical equations and intricate chemical symbols, except within the limits strictly necessary to prove them.
3. A researcher must not be involved in absolute metaphysical matters such as the Divine Essence, soul, angels, jinn, the life of Barzakh, the reckoning in the grave, the Day of Judgment, resurrection, reckoning, scales, Sirat, heaven, hell, and others.
4. A researcher must not equate scientific facts with matters of the Hereafter. The Hereafter has laws and regulations different from those of the world. Therefore, we must not force them to conform to the laws and rules of science.
5. A researcher must use established scientific facts to demonstrate al-I'jaz al-'Ilmi (scientific miracles) in the verses of the Qur'an. Proven scientific facts do not change, but they may become clearer over time with further research.
6. It is important for researchers to distinguish between the findings of experts in their field who understand the verses of the Qur'an and those researchers who merely cite from other experts. Demonstrating al-I'jaz al-'Ilmi (scientific miracles) in the verses of the Qur'an requires proper specialization. Since these verses encompass various fields of knowledge, this matter should be entrusted to the experts.
7. Researchers emphasize that what scientific researchers have achieved in understanding the meaning of the noble verses is not the final understanding, because the Qur'an's miracles never cease and it does not become outdated despite being frequently repeated.
8. A researcher must assert that the verses of the Qur'an always align with true scientific facts, but they may also contain allegories (majaz). Thus, the meaning of the Qur'an can be metaphorical or allegorical while remaining scientifically accurate, because the words of Allah contain no errors.
9. Researchers must consider the truth of the verses of the Noble Qur'an as a reference in investigating the cosmological truths that have not yet been discovered by science.

10. Researchers must appreciate the efforts of previous Mufassir who sincerely endeavored to understand the meaning of kawniyyah verses within the limits of the knowledge available in their time. This is because kawniyyah verses are a harmonious unity that does not contradict each other, so the Qur'an continues to encompass human knowledge, no matter how vast it is. This is one aspect of I'jaz in the Book of Allah.
11. Researchers must distinguish between al-I'jaz al-'Ilmi and al-Tafsir al-'Ilmi. Al-I'jaz al-'Ilmi means "proving that the Qur'an has shown a truth of the universe or explained a phenomenon long before human knowledge could reach it." At that time, no human could attain that truth through the knowledge available. Meanwhile, al-Tafsir al-'Ilmi is a human effort to understand the meaning of the Qur'an verses properly. If the Mufassir is correct, he receives double the reward; if he is wrong, he receives one reward, depending on his intention. It should be emphasized here that errors in interpretation are the responsibility of the Mufassir and do not affect the greatness of the Qur'an.
12. Researchers must have absolute faith in the truth of the entire content of the Qur'an. Therefore, it is impossible for any scientific fact to contradict the truth of the Qur'an. If there appears to be a contradiction, it is due to an error in the formulation of the scientific fact or in the understanding of the Qur'anic text.
13. Researchers must be cautious when interacting with the Qur'an, with sincere intentions and without personal motives. Remembering the saying of Prophet Muhammad ﷺ: "Whoever speaks about the Qur'an without knowledge, let him prepare his seat in the Hellfire."

From the last thirteen rules, the most important point is number 18, which emphasizes the importance of distinguishing between al-I'jaz al-'Ilmi and al-Tafsir al-'Ilmi. Al-I'jaz al-'Ilmi is the proof that the Qur'an has previously indicated a truth of the universe or explained a phenomenon before human science could reach it, demonstrating the miracle of the Qur'an that could not have been achieved by humans at that time. Meanwhile, al-Tafsir al-'Ilmi is the human effort to understand the meaning of the Qur'anic verses correctly, which can be right or wrong depending on the intention and expertise of the Mufassir, without diminishing the grandeur of the Qur'an [32],[33].

Thus, rules 8 to 20 support the concept of Tafsir Ilmi by emphasizing the method of scientific inquiry in accordance with the rules and laws that apply in scientific activities. Hence, al-I'jaz al-'Ilmi and al-Tafsir al-'Ilmi are two different yet complementary concepts in understanding the miracles and meanings of the Qur'anic verses.

The key point in al-Tafsir al-'Ilmi must precede modern science. Thus, the interpretation of cosmological verses does not become a justification for modern science. This is to prioritize the principles of exegesis over the principles of modern science, not vice versa, because modern science only helps to understand cosmological verses without being their justification. Secondly, knowledge in the perspective of al-Tafsir al-'Ilmi is modern knowledge or empirical science, not science in its broad sense. Thirdly, the scope of verses studied in al-Tafsir al-'Ilmi is limited to cosmological verses and does not include verses related to laws and other issues. Therefore, it can be concluded that the correct term for this method is "al-Tafsir al-'Ilmi," although there are various terms for al-Tafsir al-'Ilmi, given the broad meaning of science. However, the scientific knowledge according to scholars in al-Tafsir al-'Ilmi is limited to modern science. If a researcher wants to define al-Tafsir al-'Ilmi, they can refer to: the effort of the interpreter in understanding modern scientific data based on the meaning of cosmological verses.

The Thought of Integration of Knowledge according to Zaghoul El-Naggar

To understand his thoughts on the Integration of Knowledge, Professor Zaghoul El-Naggar developed what is called the philosophy of Islamic education. Although the term philosophy of education is very different from the term Integration of Knowledge, there are important points in the construction of the philosophy of knowledge, which is the main hypothesis in the construction of knowledge. This philosophy was launched in response to the contemporary education crisis, namely education based on non-belief, as well as a secular starting point. As for the philosophy of knowledge, it is derived from faith in God, His angels, His books, His messengers, the Last Day, and destiny, both good and bad. Zaghoul El-Naggar emphasizes that this is a divine approach that aligns with human nature [34].

The philosophy of education is a philosophy based on the correct Islamic conception of humanity, the universe, life, and the meaning of God's divinity.^{Al-Naggar}. One of its philosophies is marked by universality, Tawhid (the oneness of God), and the call for transcendence and continuity. Therefore, knowledge in Islam is related to all existence in its entirety, space, and temporality, which directs the recognition of the Creator of existence. Tawhid in Islam combines matter and spirit, emphasizing the correlation between them and morality. It also combines faith and reason, linking them with good deeds. It includes the sincere pursuit and pure worship of God as two aspects of good deeds, contemplative thinking and physical work as fields of worship, idealism and realism as dimensions of human nature, and the relationship between humanity and the

universe, since humans are a part of this universe and unique in their succession to God. Additionally, it connects this world and the hereafter, considering that this world is a journey to the hereafter and recognizing that all this is God's creation. It is because of Him alone, glory be to Him Al-Naggar.

The structure of knowledge and the Islamic education curriculum should reflect human nature. According to Syed Mohd Naquib al-Attas, humans are dual, consisting of body and soul. Therefore, knowledge here requires two aspects: First: Fardhu 'ain knowledge, which perfects humans from the permanent aspect within them, such as the terms ruh, nafs, qalb, and aql, which are related to essential sciences. This knowledge is guided by the Qur'an, which discusses the concept of revelation, the history of revelation, the concept of revelation, its codification process, preservation, and dissemination. It is also guided by the Sunnah, which discusses the life of the Prophet, the history of the Prophet, and what can be exemplified from previous prophets, and the hadith and its narrators, which are contained in Sharia, fiqh, and laws that discuss principles and experiences in Islam. Therefore, knowledge about Islam is the most important in Islamic education. Then Ilmu Kalam, which includes knowledge about God Himself, His name, and actions. Then Islamic Metaphysics, which includes psychology, cosmology, and ontology. They are elements of Islamic education. Then Islamic Philosophy, which is related to the hierarchy of Existence. Then Linguistics, especially Arabic, which functions to analyze and interpret primary sources in Islam [35].

Improving the Interpretation Quality of Mutashabihat Verses: An Analysis of Zaghloul Muhammad Raghib El-Naggar's Thought

Theory

According to Syed Muhammad Naquib al-Attas, the Integration of Knowledge is based on al-Āyāt al-Kawniyyah. These al-Āyāt al-Kawniyyah are understood from the comprehension of the Qur'an, known as the read verses al-Āyāt al-Maqrū'ah, and the universe, known as the observed verses al-Āyāt al-Manzhūrah. Both types of verses can be divided into clear verses or al-Āyāt al-Muhkamāt, which can be understood through tafsir, and ambiguous verses or al-Āyāt al-Mutashābihat, which can be understood through Ta'wīl. Thus, the Integration of the Qur'anic verses and the universe represents the Integration between the principles of tafsir and empirical knowledge, where the principles of tafsir relate to unseen matters, while empirical knowledge relates to material matters. From this, it is clear that the Integration of Knowledge aims to harmonize between the unseen and material matters, or between the physical and the metaphysical.

In this context, "al-muhkamat" refers to the verses of the Qur'an that are clear and definitive in their meanings. They are called the "foundation" or "reference" of the Qur'an because they are the basis for beliefs, laws, ethics, and teachings that are clearly established. Their clarity allows them to convey meanings that cannot be interpreted differently or ambiguously. This is evident in verses such as "There is nothing like unto Him" (Surah Ash-Shura: 11) and others. With this clarity, they can be understood by the majority of people studying them and used as a foundation to explain or develop the teachings of the Qur'an.

"Mutasyabihat" refers to the verses of the Qur'an that indicate similar meanings or can be interpreted in several different ways. They differ from "al-muhkamat" because their meanings can have diverse interpretations or are not always clear in their objectives. The essence of this similarity is that their interpretation is not always singular or clear, and can take many different forms or might not align with what is intended. Therefore, the meaning of these verses can vary depending on the context and purpose [36].

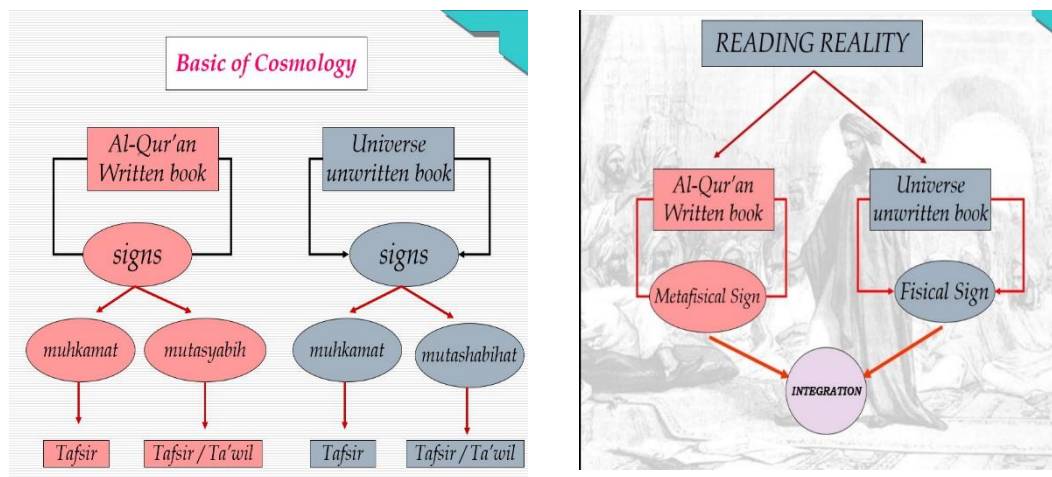


Figure 1: Method of Integrating Knowledge between Kawniyyah Verses and Qawliyyah Verses

Thus, Integration of Knowledge in al-Tafsir al-'Ilmi can be constructed according to the views of Zaghoul El-Naggar, based on the concept of integration established by al-Attas, using key terms employed by al-Attas and Zaghoul El-Naggar. Firstly, al-Attas perceives integration from his perspective that nature is an unwritten book that can be comprehended through empirical knowledge, either through explanation or exegesis (tafsir). Whereas the Quran is a written book understood through interpretation (tafsir) and deeper insight (ta'wil). Secondly, the concept of integration proposed by Zaghoul El-Naggar can be placed within the framework of al-Attas' integration. Where the correct

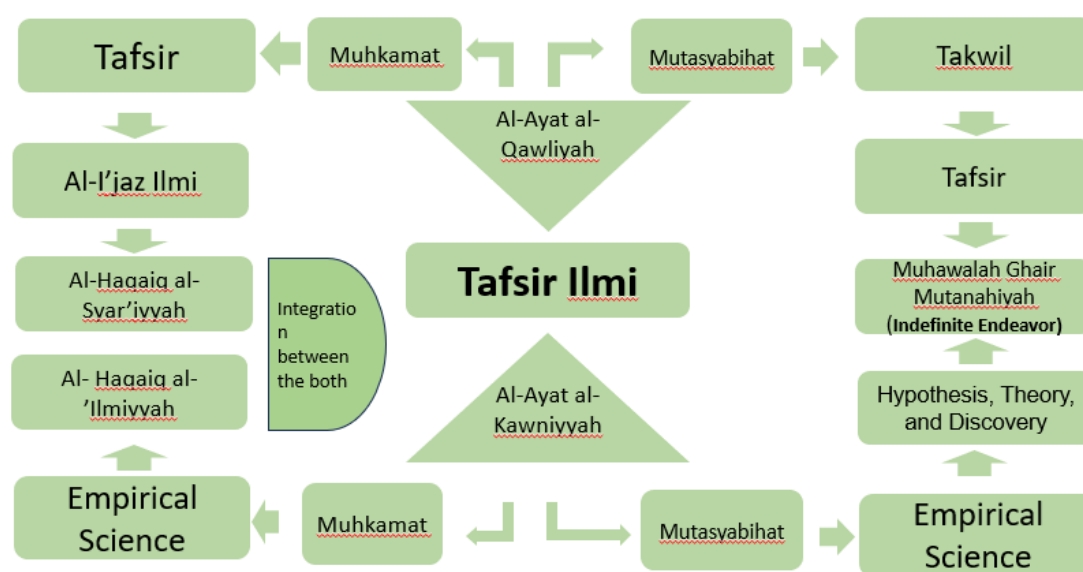


Figure 2: The Method of Integration of Knowledge with the Tafsir Ilmi Method.

Application

It is necessary to analyze two examples of interpretation in Tafsir Ilmi from the perspective of Zaghoul el-Naggar. The first example relates to scientific facts. The second example relates to scientific standards below the facts, such as hypotheses, theories, or discoveries. One example of interpretation that pertains to scientific facts is the event of human creation. In Surah Al-Sajdah: 8, Allah says: "Tsumma Ja'ala Naslahu Min Sulalatin min Maain Mahin," which means: "Then He made his progeny from a quintessence of a despised fluid (semen)." Zaghoul El-Naggar mentions that this phenomenon is a scientific fact. The words "naslah," "sulalah," and "ma' mahin" are almost identical to the explanations found in empirical science, specifically in biology. "Naslah" is interpreted as the born child, "sulalah" is interpreted as the quintessence of male and female fluid. In the process of embryology, this event is described as the process where millions of sperm emitted from the male meet with the female egg cell and form a zygote or the origin of a human being.

An example of scientific standards in science that are still discoveries or even hypotheses is what has been criticized by Nidhal Guessom. In his book "Islam's Quantum Question," Guessom explains that Zaghloul el-Naggar discusses the effects of reading certain verses of the Qur'an on water, which then heals many diseases in patients who drink it. Some speakers, mostly university professors, explain that healing based on the "miracle of water" effect is an idea that has long been discredited. Others interpret it with electromagnetic waves carried by the vibrations of the Qur'an. Finally, some base their claims on the "theory" of homeopathy (a very small concentration of drugs in water, which is believed to give it special powers). A medical instrument technician carries a device meant to extract the "energy of the Qur'an" stored in water (energy is transferred to the water simply by placing his finger in it and reciting verses aloud or in his heart); the device then converts the energy into digital information, records it, and sends it online to anyone who needs it anywhere in the world. Zaghloul El-Naggar states that this device is praised as a qualitative leap in the development of psychological immunity and a qualitative shift in the concept of miracles. It is the first discovery to combine the Qur'an with modern technology [37].

Nidhal Guessom quotes Fahd al-Rumi, a professor of Qur'anic studies at Teachers College in Riyadh, Saudi Arabia, in his book "Characteristics of the Qur'an," presenting to us his position on Qur'anic healing. The Qur'an describes preventive treatment for physical and psychological diseases by prohibiting pork, sodomy, and adultery, and then adds: "But healing with the Qur'an becomes truly miraculous when the book itself becomes a cure for diseases, not a prescription." After several pages, he adds that reading the Qur'an can heal Muslims from many diseases. As Allah says in Surah Al-Isra: 86: "*Wa nunazzilu mina al-Qur'āni mā huwa shifā'un wa rahmatun lil-mu'minīn*," which means: "And We send down from the Qur'an that which is a healing and a mercy to those who believe." Regarding this idea, Nidhal Guessom emphasizes that healing in the verses of the Qur'an is spiritual healing and not physical healing because healing is about the mercy of Allah (SWT) [38].

Theoretical and Applied Analysis

The scope of the theory of Integration of Knowledge involves two aspects. The first is the philosophical foundation of the study. The second is the method of Integration of Knowledge related to both qualitative and quantitative approaches. In building the philosophical foundation, it is necessary to study the formal and material aspects based on the philosophy of science. The material aspects are related to the study and its topics. Meanwhile, the formal aspects are related to strengthening the science associated with the scientific facts studied in the material aspects. Scientific facts encompass four main aspects: ontology,

epistemology, axiology, and methodology in the Integration of Knowledge. The function of the formal aspects is not only to provide a philosophical foundation but also to offer a uniqueness that distinguishes one study from another. The method of Integration of Knowledge needs to be implemented because it is related to the methodological development of both qualitative and quantitative aspects.

Methodologically, as outlined in Syed Mohd Naquib Al-Attas' definition of the Islamization of knowledge, it involves two steps. The first is to remove the deviant elements in modern sciences. The second is to incorporate Islamic elements and concepts into modern sciences. To remove deviant elements and incorporate Islamic concepts into science, Syed Mohd Naquib Al-Attas proposed a critical testing framework for re-evaluating the sciences produced by Western civilization. This critical testing framework includes the following: (1) methodologies in modern sciences; (2) concepts, theories, and symbols within them; (3) empirical and rational aspects as well as those related to values and ethics; (4) interpretation in the principles of modern sciences; (5) theories in sciences; (6) ideas about the existence of the real world, the unity of the universe, and the logic of natural processes; (7) theories about the universe; (8) classification related to sciences; (9) the limits and mutual relationships between one science and another and its social relations. This means that the agent of Islamization is Islam – in this case, the Islamic worldview – while the object of Islamization is modern Western sciences.

If we combine the thoughts of Syed Naquib Al-Attas with the efforts of Professor Zaghoul Al-Naggar, Syed Naquib Al-Attas stated that secularization has infiltrated the core of our education system and caused a major division that separates worldly knowledge from religious knowledge. This indirectly undermines the value, ethical, and spiritual framework that has so far guided and directed all our educational activities. Therefore, the publication of Dr. Zaghoul Al-Naggar's book (*Azmah al-Ta'lim al-Mu'ashir, wa Hululuha al-Islami*), which we present as an effort towards the Islamization of knowledge, is highly pertinent. Here, Professor Zaghoul Al-Naggar has laid the philosophical foundation in the study of formal aspects. Meanwhile, the material aspects are the verses of the universe (*al-Āyāt al-Kawniyyah*). These are important foundations in building the philosophy of science.

From the formal or philosophical perspective, and the material perspective, Professor Zaghoul Al-Naggar emphasizes the importance of uncovering scientific data from the verses of the Qur'an. Three factors in Islamic educational philosophy form the basis of the philosophy of science according to him. First, humans are part of this material universe created by Allah with His knowledge, wisdom, and power. However, humans differ from the material universe because, in addition to their physical bodies, they possess a rational

spiritual entity capable of self-awareness and understanding their thoughts. They sense within themselves meanings and values from objects and actions, enabling them to comprehend themselves. Their existence is distinct from all other living beings. Second, natural sciences in the methodology of Islamic education are essential. However, this knowledge is not materialistic knowledge devoid of wisdom. Human understanding of the universe is an existential necessity because, through it, humans recognize the properties of matter, energy, and living beings, classify them, understand natural phenomena and the laws that govern them, formulate hypotheses and theories, and derive laws accordingly. Third, a comprehensive and correct understanding of humanity and the universe leads to the correct understanding of the meaning of Allah's divinity.

Conclusion

From the above explanation, it can be concluded that the Integration of Knowledge and Religion in Tafsir Ilmi, according to the analysis of Zaghoul Muhammad Raghieb El-Naggar's thoughts, is an important step in formulating and developing science based on Religion, specifically Natural Sciences. This approach is more applicable and has a philosophical foundation, not just a philosophical viewpoint.

From the points mentioned above, it can be concluded that the Integration of Knowledge involves combining multiple disciplines within the framework of Tawhid. Zaghoul El-Naggar's method of Tafsir Ilmi has a philosophical basis, making it more permanent for research development. This integration does not always include philosophical narratives or non-permanent applicative methods. Zaghoul El-Naggar views integration as understanding nature (an unwritten book) through empirical knowledge and the Quran (a written book) through interpretation (tafsir) and deeper insight (ta'wil). His concept results in Quranic interpretation through tafsir, considered a scientific miracle (I'jaz Ilmi). Al-Tafsir al-'Ilmi involves Mufasssir's efforts in interpreting the Quran, encompassing broader explanations, including detailed and ambiguous interpretations. Ambiguous explanations should aim for clear understanding, as al-Tafsir al-'Ilmi is an ongoing effort to understand the Quran. This study may have shortcomings that can be addressed by future researchers.

Author Contributions

Ilham Habibullah: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Sujiat Zubaidi:** Methodology, Writing – review & editing, Investigation. **Muhammad Chirzin & Alhafidh Nasution:** Conceptualization, Methodology, Writing – review & editing, Investigation.

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Conflict of Interest

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