



HUMAN EMBRYOLOGY IN THE HOLY QUR'ĀN: A
COMPARATIVE STUDY BETWEEN TANTAWI
JAWHARI'S AND ZAGHLOUL NAGGAR'S
INTERPRETATIONS

BY

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ABSTRACT

One of the most important scientific indications mentioned in the Holy Qur'ān is the embryonic development of human beings in the mother's womb. The Holy Qur'ān provides a detailed description of the scientific events in embryonic development, from the stages of gamete and conception until full-term pregnancy and delivery. Commentators of the Holy Qur'ān have explain the issue of the early stages of human reproduction in their works differently. Some of them explained it from the scientific perspective while others regard it impermissible and interpreted the āyah from the linguistic angle. Tantawi Jawhari and Zaghoul Naggar deal with the āyāt from the scientific viewpoint. They agree on some issues while maintaining differences on some others. No academic research so far has been carried out on Naggar's commentary of the Holy Qur'ān. Hence, it seems significant to deal with the issue of human embryology from the scientific perspective based on the writings of the two prominent scholars. Descriptive, analytical and comparative methods have been essentially applied in this research. Descriptive method has been employed in Chapter Two, where the life and contributions of these two scholars are illustrated in detail; while analytical method has been used in Chapters Three and Four, where the concept of scientific tafsīr, its development, the viewpoints of scholars and the methodology of these two scholars applied in their tafsīrs have been analyzed accordingly. Lastly, Chapter Five has been devoted to comparative analysis between the views of the two scholars in their exegeses on human embryology. The research suggests that scientific interpretation of the Holy Qur'ān remains permissible with certain conditions. The study also reveals that the interpretations of Zaghoul Naggar on the verses of human embryology are more precise as well as relevant to the practical science of embryology compared to the interpretation of Tantawi Jawhari. Finally, this research suggests that without proper Qur'ānic knowledge and scientific insights, no one should talk about the natural phenomena and the scientific indications mentioned in the Holy Qur'ān; otherwise, it may lead to misinterpretation of the holy book of Allah, revealed for the guidance of humankind.

ملخص البحث

إن من أهم ما ورد في القرآن الكريم من الإشارات العلمية التطور الجنيني للإنسان في رحم الأم. حيث أورد القرآن الكريم وصفا مفصلا للأحداث العلمية من مراحل نطفة أمشاج، وفترة الحمل، حتى خروج الجنين من بطن أمه طفلا. وقد وضع المفسرون قضية المراحل المبكرة من التناسل البشري في تفاسيرهم بشكل مختلف. حيث اختار البعض المنهج العلمي في تفسير الآيات، في حين رفضه البعض الآخر رفضا باتا ليحصر التفسير بالمنهج اللغوي فحسب. وقد تعامل الأستاذ طنطاوي جوهرى، والأستاذ زغلول النجار مع الآيات من وجهة نظر علمية. وقد اتفقا على بعض القضايا دون البعض الآخر. ولا يوجد أي بحث أكاديمي حتى الآن يتناول تفسير زغلول النجار. فلذا نرى أنه من الأهمية القيام بهذا الموضوع القيم لمعالجة آراء هذين الاثنین من العلماء البارزين. وقد تم في هذا البحث تطبيق المنهج الوصفي، والتحليلي، والمقارنة. استخدم المنهج الوصفي في الفصل الثاني لبيان حياتيهما، بينما استخدم المنهج التحليلي في الفصل الثالث، والرابع للمناقشة حول مشروعية التفسير العلمي ولبیان منهجيهما. وفي الفصل الخامس استخدم منهج المقارنة بين آرائهما في تفاسيرهما حول الآيات التي تحدثت عن الأجنة البشرية. ويستنتج من البحث أن التفسير العلمي مشروع بشروط مبينة في الرسالة. وتكشف الدراسة أيضا أن تفسير زغلول النجار ومعالجته لآيات الأجنة البشرية أكثر دقة وأقوى صلة بالعلوم التطبيقية لعلم الأجنة الحديثة من تفسير طنطاوي جوهرى. أخيرا يوصي هذا البحث أنه لا ينبغي لأحد أن يتكلم عن الظواهر الطبيعية والإشارات العلمية المذكورة في القرآن الكريم، إذا لم يتوفر لديه علم كاف عن العلوم القرآنية، والعلوم الحديثة معا، وإلا فقد يؤدي ذلك إلى سوء التعبير لكتاب الله، الذي أنزله الله لهداية الناس جميعا.

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a thesis for the degree of Master of Islamic Revealed Knowledge and Heritage (Qur'ān & Sunnah).

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Dean, Kulliyah of Islamic Revealed Knowledge and Human Sciences

DECLARATION

I hereby declare that this dissertation is the result of my own investigation, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

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Signature.....

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STUDY BETWEEN TANTAWI JAWHARI'S AND ZAGHLOUL NAGGAR'S
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To my beloved parents, Ali Ahmed and Ayesha Siddika

All of my teachers and

All knowledge seekers

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TRANSLITERATION TABLE

ء	'	خ	kh	ش	Sh	غ	Gh	ن	N
ب	B	د	D	ص	ṣ	ف	F	هـ	H
ت	T	ذ	dh	ض	ḍ	ق	Q	و	W
ث	Th	ر	r	ط	ṭ	ك	K	ي	Y
ج	J	ز	z	ظ	ẓ	ل	L		
ح	ḥ	س	s	ع	ʿ	م	M		

Short Vowels	
ـَ	a
ـِ	i
ـُ	u

Long Vowels	
ا + ـَ	ā
ي + ـِ	ī
و + ـُ	ū

CHAPTER ONE

GENERAL INTRODUCTION

1.1 INTRODUCTION

The Holy Qur'ān, as the ultimate Book of Guidance, covers all aspects of human life. Science is an integral part in the progress of humanity. The Qur'ān addresses natural sciences in various places. Shamsheer Ali, a prominent scientist from Bangladesh, observes: “Almost one eighth of the total number of verses of the Qur'ān is devoted to science and technology.”¹ The Qur'ān is not just a book of science; hence one cannot find all the principles of science therein. The holy Qur'ān has its own style of dealing with the facts and principles, making statements about a number of phenomena with brevity.

In various places, Qur'ān draws attention of man to the early stages of human creation.² It describes embryonic and fetal developments of human in mother's womb. Modern experimental embryology is a fairly recent development which has its beginnings with the invention of the microscope in the 17th century. However, the concept of human being developing in stages was not recognized until much later. Early investigators initially believed that a fully-formed human being was present in the gametes. Later, as a more accurate understanding of the stages emerged, scientists attempted to devise a system to classify the stages. Until recently, scientists were unaware that the Qur'ān

¹ M. Shamsheer Ali, *Scientific Indications in the Holy Qur'ān*, 2nd edition. (Dhaka: Islamic Foundation Printing Press, 1995), Preface of the book.

² See for example Sūrah al-Mu'minūn 23: 12-14, Sūrah al-Zumar 39: 6, Sūrah al-Insān 76: 2, Sūrah al-Şāffāt 37: 11

provides a detailed description of the scientific events in embryological development, from the stages of gametes and conception until full term pregnancy and delivery.

In Sūrah al-Mu'minūn, this evolution is illustrated comprehensively: “And indeed We created man (Ādam) out of an extract of clay. Thereafter, We made him (offspring of Ādam) as Nuṭfah (mixed drops of the male and female sexual discharge and lodged it) in a safe lodging (womb of the woman). Then We made the Nuṭfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then we made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So, Blessed is Allah, the best creator.”³ The terminology used in the Holy Qur'ān is characterized by preciseness, accuracy, intelligibility and integration between description of appearance and main internal processes. It highlights the different stages of the gradual human embryonic development and shows that Allah creates human in mother's womb through certain chronologically evolutionary process.

In the interpretation of the Holy Qur'ān some scholars focused on the scientific dimensions of the verses and some ignored it. Tantawi Jawhari (1870AC–1940AC) and Zaghloul Naggar (1933AC-) are two Egyptian Muslim scholars who focused in their *tafsīr* works “*Al-Jawāhir fī tafsīr al-Qur'ān al-karīm*”⁴ and “*Tafsīr al-Ayāt al-Kawniyyah*”⁵ respectively on scientific issues in the *Qur'ān*. They have paid special attention to the scientific inter-relation of the verses on human embryology. It might be

³Sūrah al-Mu'minūn 23: 12-14.

⁴Tantawi Jawhari, *Al-Jawāhir fī tafsīr al-Qur'ān al-Karīm*, 1st edition. (Beirut: Dār al- Kutub al- 'Ilmiyyah, 2004).

⁵Zaghlūl Rāghib Muḥammad al-Najjār, *Tafsīr al-Āyāt al-kawniyyah*, 1st edition. (Al-Qāhirah: Maktabah al-Shurūq al-Dawliyyah, 2007).

very interesting from academic angle to study the views of these two scholars on human embryology as briefly referred in the Holy Qur'ān.

1.2 STATEMENT OF THE PROBLEM

The Holy Qur'ān mentions development of the fetus in mother's womb. Commentators of the Holy Qur'ān have explained the issue of the early stages of human reproduction in their works differently. Some of them explain it from the scientific perspective while others regard it impermissible and interpret the *āyah* only from the linguistic angle. Tantawi Jawhari and Zaghoul Naggar deal with the *āyāt* from the scientific viewpoint. They agree on some issues while maintaining differences on some others. No academic research so far has been carried out on Naggar's commentary of thematic exegesis of the holy Qur'ān specially verses that have scientific significance. Hence, it seems significant to deal with the issue of human reproduction from the scientific perspective based on the writings of the two prominent scholars.

1.3 RESEARCH QUESTIONS

This research will attempt to answer the following questions:

- 1- Who are Tantawi Jawhari and Zaghoul Naggar and what are their contributions in the Qur'ānic commentary?
- 2- What is the stand of classical and contemporary scholars and their arguments on the issue of scientific interpretation of the Holy Qur'ān?

3- What methodologies have been adopted by Tantawi Jawhari and Zaghoul Naggar in studying the verses on human embryology in the Qur'ānic commentary?

4- What are the similarities and differences in their interpretation of the Qurānic verses on human creation?

1.4 OBJECTIVES OF THE RESEARCH

Based on the aforementioned research questions, the objectives of this thesis are as follows:

1- To highlight the life and contributions of both Tantawi Jawhari and Zaghoul Naggar.

2- To investigate the validity of scientific interpretation of the Holy Qur'ān and its development.

3- To compare the methodology of Tantawi Jawhari and Zaghoul Naggar in their interpretation of the verses of human embryology in the Holy Qur'ān.

4- To identify the similarities and differences between two interpretations.

1.5 METHODOLOGY OF THE RESEARCH

Descriptive, analytical and comparative methods would essentially be applied in this research.

1-Descriptive method: Descriptive method will be used in Chapter two where the life and contributions of these two scholars will be illustrated in detail.

2- Analytical method: Analytical method will be applied in Chapter three and four where the concept of scientific *tafsīr*, its development, and the viewpoints of scholars on it and the methodology of these two scholars applied in their *tafsīrs* accordingly.

3- Comparative method: Chapter five would be devoted to comparative analysis between the two scholars particularly their exegeses of the verses on human embryology. Therefore, this research involves the tools of library research to obtain the necessary information and required data. The above-mentioned two Qur'ānic interpretations, the available books, journals, seminar papers, academic theses and other written materials will also be used.

1.6 LITERATURE REVIEW

The researcher found some research works on the *Tafsīr* of Tantawi Jawhari, but to the knowledge of the researcher, no research work has been found on the Qur'ānic commentary of Zaghoul Naggar. Selective books, dissertations and articles are reviewed below.

Shaikh Tantawi Jawhari: Dirāsah wa Nuṣūṣ⁶ written by 'Abd al-'azīz Jādū who describes different stages of Shaikh Tantawi's life and education and discusses his manuscripts and writings in several journals as well as newspapers. The author demonstrates Tantawi's social impact on the Arab World as an activist of Islamic social reform. The author highlights his methodology of Qur'ānic *tafsīr* by providing some samples of his commentary from *ṣūrah al-Nūr*. He also analyzes the viewpoints of Tantawi in comparison with other scholars regarding the origin of *rūḥ* (soul/spirit). At the end, he mentions Shaikh Tantawi's works and achievements. The author neither analyses his interpretations of embryology nor compares between Shaikh Tantawi Jawhari and Zaghoul Naggar which is the prime focus of my thesis.

⁶Dr. 'Abd al-'Azīz Jādū, *Shaikh Tantawi Jawhari: Dirāsah wa nuṣūṣ*, (al-Qāhirah: Dār al-Ma'ārif, 1980).

Tantawi Jawhari wa Manhajuhu fī al-Tafsīr⁷ is a thesis written by Anwār Yūsuf Murād. The first chapter describes Tantawi Jawhari’s life and the sociopolitical circumstances of his time. The second chapter focuses on the motives as well as goals behind writing this *tafsīr*. Besides, he illustrates its popularity to the Muslim world with discussion on the sources he used in his *tafsīr*. The third chapter explains his style of interpretation and methodology. The Final chapter concludes with the writer’s opinion on his interpretation. However, this thesis does not cover the issue of embryology and the similarity as well as differences of Tantawi Jawhari and Zaghoul Naggar’s *tafsīr* of the verses on human embryology.

Al-Tafsīr al ‘Ilmi bayna al-Shaykh Tantawi Jawhari wa al-Shaykh Mutawallī al-Sha‘rāwī: Dirāsah Muqāranah⁸ is a Master’s thesis by Muḥādir ibn al-ḥajj Jūl. This study explains the scientific exegesis of the Qur’ān by identifying and discussing its development and view of Muslim scholars of it. It specifically articulates a comparison of the methodologies of Shaikh Tantawi Jawhari and Shaykh Mutawallī al-Sha‘rāwī in their “*Al Jawāhir fī tafsīr al-Qur’ān*” and “*Tafsīr al-Sha‘rāwī*”, respectively. This thesis adopts the historical approach in understanding the underlying socio-historical factors as well as the textual analytical approaches of the two *mufassīrs*.

Al-Iṣlāḥ al-Siyāsī ‘inda Mufassirīn al-Qur’ān al-Karīm fī al-Niṣf al-Awwal min al-Qarn al-‘Ishrīn (Rashīd Riḍā wa Tantawi Jawhari)⁹ is a PhD thesis conducted by Ḥazim

⁷Anwār Yūsuf Murād, *Tantawi Jawhari wa manhajuhu fī al-tafsīr*. (An unpublished Master’s thesis, Faculty of Sharī‘ah, University of Jordan, 1988).

⁸Muḥādir ibn al-ḥajj Jūl, *Al-Tafsīr al ‘Ilmi bayna al-Shaykh Tantawi Jawhari wa al-Shaykh Mutawallī al-Sha‘rāwī Dirāsah Muqāranah*. (An unpublished Master’s thesis, Department of Qur’ān and Sunnah Studies. IRKH. IIUM, 2004).

⁹Ḥazim Zakariyā Muḥī al Din, *Al-iṣlāḥ al-siyāsī ‘inda mufassirīn al-Qur’ān al-Karīm fī al-niṣf al-awwalmin al-qarn al-‘ishrīn (Rashīd Riḍāwa Tantawi Jawhari)*. (An unpublished Phd thesis, Department of Qur’ān and Sunnah Studies, IRK. IIUM, 2007).

Zakariyā Muḥī al Dīn. The researcher tries to analyze the reformist discourse in general as it is embodied in the writings of the exegetes of the first half of the 20th century. To achieve this, the researcher has chosen Rashīd Riḍā, the author of “*Tafsīr al-Manār*” and Tantawi Jawhari, the author of *tafsīr “al-Jawāhir fī tafsīr al-Qur’ān al-Karīm*”. He scrutinizes the way they visualized the Islamic political reforms in the light of the values and objectives of the Qur’ān. On the contrary, the comparative analysis between the interpretation of Tantawi Jawhari and Zaghoul Naggar on the verses of human embryology was not covered by him which is the special interest of my dissertation. The main objective of his thesis is to analyze the reformist discourse based on the interpretation of Rashīd Riḍā and Tantawi Jawhari.

Manhaj al-Shaykh Tantawi Jawhari fī Tafsīrihi al-Jawāhir fī Tasīr al-Qur’ān al-Karīm written by Ismā‘īl ‘Abd Allah and Suyūṭī ‘Abd al-Manās is an academic article published in the Journal of Islam in Asia.¹⁰ The authors clarify the methodology of Tantawi Jawhari’s *tafsīr* along with the criticisms of scholars regarding his scientific interpretations. They also highlight the positive as well as the negative aspects of his exegesis. They argue that Tantawi Jawhari was influenced by Sufism in his interpretations and as a result, he stated some peculiar explanations in his *tafsīr*, which have no apparent relations with religion or science. Their focal point of this article is only to explain and clarify the methodology of Tantawi Jawhari unlike my dissertation, where the methodology of Tantawi Jawhari and Zaghoul Naggar has been conversed with an elaborated discussion of the similarities and differences in their interpretation of the Qur’ānic verses on human embryology.

¹⁰Ismā‘īl ‘Abd Allah and Suyūṭī ‘Abd al-Manās, *Manhaj al-shaykh Tantawi Jawhari fī tafsīrihi al-jawāhir fī tasīr al- Qur’ān al-Karīm*. (Kuala Lumpur: Journal of Islam in Asia (2). ISSN 1823-0970, 2011).

Al-Aḥādīth al-Wāridah fī Khalq al-Insān Dirāsah Taḥlīliyyah is a Master's dissertation written by Adam Muhammad Mustafa.¹¹The research investigates *ahādith* of the creation of human beings from a collection of six books of *Hadith (Al-Kutub al-Sittah)* and examines the meaning and gives the explanation of *aḥādith* on the creation of human beings. Moreover, the study includes some embryological information about the stages of human creation as the authors reveals and highlights the scientific miracles in the *Sunnah*. Due to his research focus on human creation from the authentic collection of six books of *Hadith (Al-Kutub al-Sittah)*, the author does not analyze the verses of the Holy Qur'ān related to human creation in his thesis.

Based on the review made above, it is evident that there are only few research works on the books and methodology of Tantawi Jawhari but hardly any on the Qur'ānic commentary of Zaghoul Naggar. To the best of researcher's knowledge, there is no academic research so far on human embryology based on the Qur'ānic commentaries of Tantawi Jawhari and Zaghoul Naggar. Considering the great contributions and intelligence of Zaghoul Naggar on scientific exegesis of the Holy Qur'ān, it is of immense importance to conduct a research from a comparative perspective in order to compare between Tantawi Jawhari and Zaghoul Naggar in their interpretations of the verses on human embryology.

¹¹Adam Muhammad Mustafa, *Al-Aḥādīth al-wāridah fī khalq al-insān dirāsah taḥlīliyyah*. An unpublished Master's thesis, Department of Qur'ān and Sunnah Studies, Faculty of Islamic Revealed Knowledge and Heritage. International Islamic University Malaysia. 2012.

CHAPTER TWO

LIFE AND CONTRIBUTIONS OF TANTAWI JAWHARI AND ZAGHLOUL NAGGAR

2.1 TANTAWI JAWHARI: LIFE AND CONTRIBUTIONS

2.1.1 Early Life and Family Background

Shaikh Tantawi Jawhari was born in 1862 in the village Kufr ‘Iwaḍ Allāh al-Ḥijāzī under the district of al-Sharqiyyah, south east corner of al-Zaqāziq, Egypt. He grew up in this village and worked in the paddy field with his father. His grandfather ‘Iwaḍ Allāh al-Ḥijāzī was a very prominent as well as respected figure in that locality. In fact, the village in which Tantawi was born is named after his grandfather, al-Ḥijāzī.¹² In addition, there was a strong relationship between his grandfather’s family and scholars of Al-Azhar because they used to donate big amounts of money to Al-Azhar every year.

Shaikh Tantawi Jawhari’s father was a farmer by profession. Although he was a farmer, he had a strong interest in Islam and to live a life of a practising Muslim. That is reflected in his devotion and continual presence in the Islamic Halaqah sessions held in his village once a year where al-shaikh al-Ashmūnī, al-shaikh al-‘Ashmāwī and al-shaikh al-Jawzī and many others delivered lectures on core topics of Islam¹³.

¹² J. ‘Abd al-‘Azīz, *Al-Shaykh Tantawi Jawhari: Dirāsah wa Nusūs*, (Al-Qāhirah: Dar al-Ma‘ārif, 1980), P. 11.

¹³ Ibid, P. 26.

His uncle al-shaikh Muḥammad al-Shalabī was a great scholar in his time who inspired shaikh Tantawi to acquire Islamic knowledge from Al-Azhar and Dār al-‘Ulūm (currently Cairo University). During semester breaks, his uncle used to bring him back home to attend classes on *Ḥadīth* and *tafsīr* conducted by his uncle.

2.1.2 Academic Study

Shaikh Tantawi Jawhari’s first journey in learning started in a Qur’ān recitation center situated in his village. Once he finished memorization of the Holy Qur’ān, he enrolled at Al-Azhar University in 1877.¹⁴ After admitting into Al-Azhar he studied hard to acquire all branches of Islamic knowledge. He learnt Arabic grammar, Islamic jurisprudence, Ancient logic, Sect and creeds, Sciences of the Holy *Qur’ān* and *Ḥadīth*, Oration, Islamic Philosophy, Monotheism, Mysticism and so on and so forth. While studying in Al-Azhar, he got master in *Shāfē’ī* school of thought and was amazed by the natural phenomena of earth, space, mountain, trees, etc. He said “When I was in Al-Azhar I felt a strong attraction in my heart to stars, planet, space, mountains, dessert, and different kinds of plants to innovate the scientific mystery beyond these.”¹⁵ Although he gathered vast knowledge from Al-Azhar regarding many disciplines of Islamic legacies, he found that critical thinking was absent in the traditional curriculum of this renowned institution. Therefore, he logically criticized the existing education system of this oldest center of Islamic knowledge. In his book entitled “*Nahḍat al-Ummah wa Ḥayātuhā*”, he proposed practical plans that could initiate comprehensive academic reforms to the current

¹⁴ A. ‘Aṭīyyatullāh, *Al-Qāmūs al-Islāmī*, (Al-Qāhirah: Maktabat al-Nahḍah al-Miṣriyyah, 1963), Vol. 5, P. 543.

¹⁵ J. ‘Abd al-‘Azīz, *Al-Shaykh Tantawi Jawhari: Dirāsah wa Nusūs*, Op. cit., P. 13.

educational system of Al-Azhar, especially ones that can accommodate critical thinking and independent reasoning (*ijtihād*) besides traditional modes of teaching.¹⁶

However, suddenly he became sick and his father was also attacked by some crucial disease at the same time. As a result, he stopped his study in Azhar and started to struggle for his livelihood and vital family needs. He joined the local farmers to cultivate lands in the village to help his father and family. During this study leave, his uncle al-Shaikh Muḥammad al-Shalabī advised him to join a local mosque where Prophetic traditions were taught as a distance program for those who could not join in academic study because of various causes. Through joining this class he gathered profound knowledge on Prophetic traditions.

In 1889, he moved to Dār al-‘Ulūm¹⁷ to continue his desire of obtaining more knowledge and successfully graduated from there in 1894. In Dār al-‘Ulūm, he learned many new issues that he did not learn in Al-Azhar and was not familiar with. At this time he learned Science, Mathematics, Physics, Chemistry, Biology, Geography, Botany, Astrology and many more.¹⁸

2.1.3 Professional Life

Shaikh Tantawi Jawhari started his professional career by teaching in Damanhūr Primary School for three months immediately after he graduated from Dār al-‘Ulūm (Cairo University) in 1893. After that, he moved to Nāṣiriyyah Primary School located in Gīzah, one of the districts in Egypt. In 1900, he moved to Cairo in order to join Madrasah al-

¹⁶ Ibid. P. 14.

¹⁷ It was established in 1872 in Egypt to provide modern education in addition to Islamic education, in which students were exposed to modern sciences and touched with applied sciences and technology. Currently, it is considered an Islamic Faculty (Kulliyyah) of Cairo University.

¹⁸ Ibid, P. 15

Khudaywiyah and taught there for ten years (1900-1910)¹⁹. Besides teaching in this Madrasah, he learned English language personally and became a master of on it. This time he translated many English books and articles into Arabic. When Ahmad Pasha became the person in charge of Madrasah Dār al-‘Ulūm, he appointed Shaikh Tantawi as a lecturer of *Tafsīr* as well as *Ḥadīth*²⁰. At that time, he was delivering lectures on Islamic philosophy in several Egyptian universities. After spreading his name and fame around the Arab countries as a contemporary Islamic scholar, he received an offer to be a justice of peace in Egyptian High Court but he declined the offer due to personal reasons²¹.

Following the announcement of World War 1, he migrated from Cairo to Alexandria and started to teach in ‘Abbāsia Secondary School in 1914. After three years, he received another offer from Cairo to join al- Khudaywiyah Secondary School.

In 1922, he retired from his job because of old age. Once he detached from academic teaching he started to write his famous *tafsīr* “*Al-Jawāhir fī tafsīr al-Qur’ān al-karīm*”. At the end of his life he gave all his efforts as well as concentration to this book and after a twelve-year endeavor he completed the *tafsīr* in 25 volumes.²²

2.1.4 Intellectual Status

2.1.4.1 His Writings

One of the unique qualities of Shaikh Tantawi Jawhari was his innovative, analytical as well as straight forward approach in his writings and speeches. Besides, many of his works were addressed to younger generations of Egyptian intellectuals and modern

¹⁹ Ibid, P. 16

²⁰ Ibid, P. 16

²¹ Ibid, P. 16

²² A. ‘Aṭīyyatullāh, *Al-Qāmūs al-Islāmī*, Op.cit., Vol.5, P. 543

educated, who were carefully reactive to modernity and progressive ideologies, including academic freedom and critical thinking. This unique trend made him very famous to the Arab world. He inspired Muslim youth to learn modern science and technology to show the Western World the harmony between Qur'ān and science; for that reason that he would regard this era as the era of scientific revolution and emergence of facts. Since his research was mostly related to scientific indications as well as natural phenomena of the Holy Qur'ān, that was why he called out the Muslim *Ummah* to revise as well as justify all the essentials from the scientific perspective. At this time, he was considered a strong mouthpiece of inter-religious and inter-cultural dialogues among nationalities. That was why Western scholars and Orientalists had deeply scrutinized his legacy.²³

2.1.4.2 Nomination for Nobel Prize

He tried to focus, through his legacy, global peace and interfaith harmony. Along with his works concerning peace development he submitted nomination paper for Nobel Prize to the Norwegian Nobel Committee. Many scholars from all around the world for instance England, France, Italy, Germany, etc. recommended his works for this prestigious award. Finally, there was a great chance for him to be honored as the first Nobel Laureate from the Arab Republic of Egypt. But his luck did not favor him. Unfortunately, he had died before the Noble Committee selected the names for the prize winners. Additionally, Nobel Prize is not awarded to scholars who had died.²⁴

²³ J. 'Abd al-'Azīz, *Al-Shaykh Tantawi Jawhari: Dirāsah wa Nusūs*, Op.cit., P. 90

²⁴ See J. 'Abd al-'Azīz, *Al-Shaykh Tantawi Jawhari: Dirāsah wa Nusūs*, Op. cit., P 93.

Lecture of Dr. Fathī Šālīḥ on the Life and Contribution of Shaikh Tantawi Jawhari, retrieved from <https://www.youtube.com/watch?v=tFeNiiFKIt8> accessed on 06/07/2015