JURNAL ISLAM NUSANTARA

Vol. 10 No. 1, p. 1-16
Januari-Juli 2026

The Hermeneutics of Zaghloul El-Naggar's Scientific Tafsīr: The Relevance of the Concept of Barzakh (QS. Ar-Rahman: 19-20) to the Density Stratification Theory in Oceanography

Raodah[1*], Sarwadi[2], Nur Hayati[3], Nurul Hidayati[4], Lalu Agus Murzaki[5]
Institut Agama IsIam Qamarul Huda, Indonesia[1, 3, 4, 5]
Universitas Qamarul Huda Badaruddin, Indonesia [2]
* *raodahmnuh@gmail.com*

Received: July 2025; September 2025; December 2025
DOI: http://doi.org/10.33852/jurnalin.v9i2.644

Abstract:

This study explores the relationship between the Qur'an and modern science, particularly through Zaghloul El-Naggar's tafsīr' ilmī (scientific exegesis) of the concept of barzakh in Surah Ar-Rahman: 19-20. El-Naggar correlates the Qur'anic description of the barrier between two seas with the scientific theory of density stratification in oceanography. The research employs a qualitative library research method, applying a hermeneutical framework to critically analyze the epistemological and methodological aspects of El-Naggar's interpretation. The findings reveal that while El-Naggar's approach effectively integrates scientific phenomena with religious texts, it risks oversimplifying the Qur'an's metaphysical and theological meanings by relying too heavily on empirical validation. The study contrasts this with al-Tantawi Jawhari's more spiritual hermeneutics, which emphasizes moral and reflective aspects of natural phenomena. The research contributes to the Development of a balanced tafsīr' ilmī approach that harmonizes scientific inquiry with spiritual reflection, offering valuable insights for contemporary Islamic education and the integration of science and religion. Future research could further explore diverse tafsīr' ilmī approaches and expand the empirical scope to deepen understanding of the Qur'an's relationship with science.

Key Words: *Tafsīr Ilmī, Barzakh, Density Stratification, Qur'anic Exegesis*

Abstrak:

Penelitian ini mengeksplorasi hubungan antara Al-Qur'an dan sains modern, khususnya melalui tafsir ilmiah (penafsiran ilmiah) Zaghloul El-Naggar tentang konsep barzakh dalam Surah Ar-Rahman: 19-20. El-Naggar mengkorelasikan deskripsi Al-Qur'an tentang penghalang antara dua laut dengan teori ilmiah stratifikasi densitas dalam oseanografi. Penelitian ini menggunakan metode penelitian pustaka kualitatif, menerapkan kerangka hermeneutika untuk menganalisis secara kritis aspek epistemologis dan metodologis dari interpretasi El-Naggar. Temuan menunjukkan bahwa meskipun pendekatan El-Naggar secara efektif mengintegrasikan fenomena ilmiah dengan teks-teks keagamaan, pendekatan ini berisiko menyederhanakan makna

metafisik dan teologis Al-Qur'an dengan terlalu bergantung pada validasi empiris. Studi ini membandingkan hal tersebut dengan hermeneutika spiritual al-Tantawi Jawhari, yang menekankan aspek moral dan reflektif dari fenomena alam. Penelitian ini berkontribusi pada pengembangan pendekatan tafsir ilmu yang seimbang yang menyelaraskan penyelidikan ilmiah dengan refleksi spiritual, menawarkan wawasan berharga untuk pendidikan Islam kontemporer dan integrasi ilmu pengetahuan dan agama. Penelitian selanjutnya dapat lebih mengeksplorasi beragam pendekatan tafsir ilmu dan memperluas cakupan empiris untuk memperdalam pemahaman tentang hubungan Al-Qur'an dengan ilmu pengetahuan.
Kata Kunci: *Tafsir Ilmī, Barzakh, Stratifikasi Kepadatan, Eksegesis Al-Qur'an*

INTRODUCTION

The relationship between religion and science has always been a fundamental issue in intellectual discourse, especially in Muslim communities where the Qur'an plays a central role (Alhattab et al., 2024). In recent years, the rise of the Tafsīr Ilmī (Scientific Exegesis) approach has sparked significant debates, with many scholars attempting to align the Qur'an's descriptions of the natural world with modern scientific knowledge (Zubaidi et al., 2025; Munawar, 2025). This approach is seen as a way to validate the divine origin of the Qur'an through scientific facts. However, this interpretation raises concerns about epistemological and methodological implications, such as the risk of forcing modern science into ancient sacred texts. This research is crucial because it seeks to address the growing influence of Tafsīr Ilmī on contemporary Islamic thought, exploring its relevance and limitations in light of scientific theories like the Theory of Density Stratification in Oceanography.

The main problem with the Tafsīr Ilmī approach is its potential to distort the meaning of sacred texts by attempting to fit them into evolving scientific paradigms. This creates an epistemological challenge where science is viewed as the ultimate authority, often at the expense of the text's original linguistic and theological meanings (Hathaway, 2021;). In the case of Prof. Dr. Zaghloul El-Naggar's interpretation of the Qur'anic verses in Surah Ar-Rahman (19-20), which describe two meeting seas separated by a barrier (barzakh), he claims this corresponds with modern oceanographic findings (Samhudi et al., 2024). However this forced harmonization risks ignoring the complexities of both the Qur'anic text and the scientific facts, making it necessary to critically examine the interpretive methods used in Tafsīr Ilmī and their broader implications for Islamic scholarship.

In practice many contemporary Islamic scholars and educators emphasize the relevance of Tafsīr Ilmī, particularly in connecting the Qur'an with modern science (Amir et al., 2023). El-Naggar's interpretation of the barzakh concept, where two seas meet but remain separate due to a barrier, is often cited as proof of the Qur'an's scientific accuracy (Daneshgar, 2023). However the widespread acceptance of such interpretations has led to a growing divide between religious

and scientific communities, as many critics argue that these approaches oversimplify the complex relationship between faith and science (Motta, 2025). The challenge lies in distinguishing between genuine scientific explanations and speculative concordism that risks distorting both the sacred text and scientific facts. This research will provide a much-needed theoretical contribution to this ongoing debate by critically evaluating the method used in Tafsīr Ilmī and its implications for both Islamic scholarship and the relationship between religion and science.

A significant body of literature has explored the relationship between Qur'anic exegesis and modern science. Most studies have focused on describing the scientific phenomena that appear to align with Qur'anic verses, such as the meeting seas mentioned in Surah Ar-Rahman. For instance, studies confirm the compatibility between the barzakh and oceanographic concepts like the thermocline and pycnocline layers, where the mixing of different water densities creates a barrier between salt and fresh water (Jamshidi et al., 2025). These studies often stop short of offering a critical analysis of how these scientific concepts are integrated into the exegesis, leaving a significant gap in the understanding of the epistemological assumptions and interpretive processes that drive these conclusions.

While previous research has established the scientific relevance of the barzakh concept, it has largely failed to address the methodological and theoretical aspects of Tafsīr Ilmī. Much of the existing work lacks a systematic critique of the interpretive methods used by scholars like El-Naggar. These studies often take the concordist interpretation for granted, reinforcing the view that the Qur'an predicts scientific discoveries without addressing the deeper epistemological questions at play. Moreover, the use of scientific theories, like oceanographic concepts, to explain Qur'anic verses has not been critically examined within a rigorous hermeneutical framework. This gap in the literature calls for a more nuanced and theoretically grounded analysis of how Tafsīr Ilmī interacts with modern science and the potential implications of such an approach for Islamic thought.

This research represents a significant departure from prior studies by applying a hermeneutical framework to critically evaluate the Tafsīr Ilmī approach, particularly focusing on the work of El-Naggar. By grounding the analysis in contemporary philosophical and theological methodologies, this study aims to fill the gap in the literature regarding the theoretical underpinnings of Tafsīr Ilmī. Furthermore, this research distinguishes itself by linking the Qur'anic concept of barzakh with the highly specific and contemporary scientific theory of density stratification in oceanography, providing a more precise scientific justification for the interpretation. This novel approach allows for a deeper and more methodologically robust examination of the relationship

between religion and science, offering valuable insights for scholars and practitioners alike.

The central research problem of this study is to assess the validity and epistemological soundness of El-Naggar's Tafsīr Ilmī methodology, particularly in relation to his interpretation of the barzakh concept in Surah Ar-Rahman (19-20). By employing a hermeneutical framework, this research aims to critically examine the assumptions and limitations inherent in the Tafsīr Ilmī approach, providing a comprehensive analysis of how modern scientific theories are integrated into Islamic exegesis. Additionally, this research will test the extent to which the barzakh concept aligns with the Theory of Density Stratification in Oceanography, offering a more scientifically rigorous justification for the claims made by proponents of Tafsīr Ilmī. The findings will contribute to the ongoing discourse on the relationship between science and religion, while providing a more responsible and methodologically sound approach to interpreting the Qur'an in the light of modern science.

This research is essential for addressing the growing influence of Tafsīr Ilmī in contemporary Islamic scholarship and its implications for the relationship between religion and science. By offering a critical, hermeneutically grounded analysis of El-Naggar's methodology and testing its alignment with modern scientific theories, this study aims to contribute to the development of a more robust and responsible approach to scientific exegesis. The findings will provide important insights for scholars, theologians, and educators seeking to navigate the complex intersection of faith and reason, ensuring that the interpretation of sacred texts remains both faithful to their original meanings and intellectually sound in light of modern scientific discoveries.

RESEARCH METHOD

This study employs a qualitative research design using a library research approach, which is chosen for its ability to gather comprehensive data from primary and secondary sources without the need for field research. Library research facilitates an extensive exploration of relevant literature concerning Tafsīr Ilmī and Oceanography, crucial for analyzing the intersection between sacred texts and modern scientific knowledge. This approach also allows for an in-depth understanding of hermeneutical methodologies and theories, which are fundamental for evaluating El-Naggar’s scientific exegesis and the relationship between science and religion. The choice of this design is motivated by the need to comprehensively analyze the interpretive processes of Tafsīr Ilmī and its alignment with contemporary scientific theories, ensuring a robust and theoretical evaluation.

The research will primarily be conducted in the domain of academic libraries and digital archives that provide access to key texts and peer-reviewed journals. This includes Qur'anic exegeses, particularly the works of Zaghloul El-

Naggar, foundational literature on hermeneutics, epistemology, and critical Tafsīr Ilmī methodologies, as well as high-impact international journals on Density Stratification Theory. The selection of these resources is based on their relevance to the core themes of the study, ensuring access to both religious and scientific materials required for a critical analysis of the subject. Academic libraries and digital repositories are ideal for this type of research due to their vast collection of specialized texts, which allow for a comprehensive, interdisciplinary study.

Data collection for this study will be based on the systematic gathering of relevant texts from primary and secondary sources. Primary data includes the Qur'anic text (specifically Surah Ar-Rahman: 19-20), the exegetical works of Zaghloul El-Naggar, and scientific articles related to the Density Stratification Theory. Secondary data consists of foundational literature on hermeneutics, epistemology, and critiques of Tafsīr Ilmī. The texts will be obtained through academic library databases, scholarly publications, and open-access journals to ensure a diverse and rich data set for analysis. This method is suitable for the research's interdisciplinary nature, allowing for an integration of both theological and scientific perspectives.

Data analysis will be conducted in three main stages following the principles of critical hermeneutics: Fitrs, description and identification, this initial stage involves mapping El-Naggar's scientific claims and exegetical process, situating his interpretations within contemporary scientific knowledge. This step will provide an overview of the connection between the Qur'anic text and scientific theories, ensuring that the interpretive process is clearly outlined. Second, hermeneutical methodological critique, in this stage, the study will evaluate the epistemological assumptions underlying El-Naggar's interpretation, identifying potential biases and the risk of concordism (the forced harmonization of science and religion). Dilthey's Hermeneutic Circle and Concordism Theory will guide this critique, allowing for a deeper understanding of how the text and its context interact and how modern science is integrated into the exegesis. Thirt, scientific relevance test, the final stage will compare the barzakh concept as interpreted by El-Naggar with empirical data from the Density Stratification Theory. The study will apply principles from the philosophy of science, particularly Popper's criteria for scientific theory validation (Popper, 2005), to assess the coherence between the scientific theory and the Qur'anic description.

To ensure the validity of the data, several strategies will be employed. First, data triangulation will be applied by using multiple sources, such as the Qur'anic text, El-Naggar's works, and peer-reviewed scientific literature, to cross-check and validate the interpretations. Second, the researcher will maintain transparency in the analysis by documenting each step of the data collection and interpretation process. Third, an iterative approach will be used in the hermeneutical analysis, where the text and its context are revisited multiple times

to ensure that the interpretation is consistent and well-grounded. Lastly, peer feedback from experts in hermeneutics and oceanography will be solicited to assess the robustness of the analysis, ensuring that the conclusions drawn are academically sound and methodologically valid.

RESULT AND DISCUSSION

Textual and Scientific Hermeneutics of QS. Ar-Rahman: 19–20

The findings of this study reveal a significant connection between the Qur'anic concept of barzakh and modern oceanographic phenomena, particularly the concept of density stratification. El-Naggar's interpretation of barzakh as a metaphor for the physical separation of water masses with different densities, which creates a zone of transition or a pycnocline, aligns with scientific findings about the stratified structure of oceans (Jamshidi,2025). The scientific literature confirms that such separation, observed at the interface of different water bodies like the Atlantic and Mediterranean near the Strait of Gibraltar, reflects the idea of a barrier or separator that prevents total mixing (Villastrigo et al., 2022; Garrido et al., 2022). This finding supports El-Naggar's claim that the Qur'an's depiction of barzakh corresponds to a physical reality observed by modern science. However, while this concordance between the Qur'anic verse and scientific theory holds strong in a descriptive sense, it also highlights the potential risks of a purely concordist approach, as the Qur'anic text encompasses a broader metaphysical and spiritual meaning beyond empirical verification (Ruhullah et al., 2024).

When compared to earlier interpretations of barzakh, such as those by classical exegetes like Al-Tabari, Ibn Kathir, and Al-Maraghi, this study shows a shift towards a more scientifically oriented exegesis. Classical scholars emphasized the metaphysical dimension of barzakh, viewing it primarily as a symbol of divine control and cosmic order, rather than a scientifically verifiable phenomenon. In contrast, El-Naggar's tafsīr 'ilmī represents a more contemporary approach, where scientific knowledge is used to support religious claims. While the previous exegetes focused on the theological and moral implications of barzakh, El-Naggar extends this to include empirical observations, thus aligning religious scripture with modern scientific paradigms. This shift has implications for how sacred texts are interpreted in the light of contemporary knowledge, and how the Qur'an is positioned within the dialogue between faith and reason.

The theoretical implications of this study are profound, as it emphasizes the necessity of a critical hermeneutical framework when engaging with scientific exegesis. Dilthey's (1976) hermeneutic circle reminds us that understanding involves an iterative process between the part (the verse) and the whole (the Qur'anic worldview) (Wolfson, 2025). By integrating this philosophical approach, the study highlights that the Qur'anic text cannot be reduced to a

simple scientific document. Instead, the text operates on multiple levels linguistic, cosmological, and theological and each of these layers contributes to a deeper, more holistic understanding of the verse. While scientific exegesis can enrich our comprehension of the natural world described in the Qur'an, it must not overshadow the metaphysical dimensions of the text that invite reflection on divine wisdom and purpose.

From a practical standpoint, the findings suggest that tafsīr 'ilmī can serve as an important tool for fostering a more informed and nuanced relationship between science and religion (Munawar,2025). This approach allows contemporary Muslims to appreciate the Qur'an as a living document that engages with the world's knowledge while maintaining its spiritual and moral guidance (Hendawi et al., 2024). By applying modern scientific concepts to the interpretation of Qur'anic verses, scholars like El-Naggar provide a framework through which faith can be seen as compatible with scientific discovery (Yusuf et al., 2023). However this study also cautions against the reduction of sacred texts to scientific facts, advocating for a balanced perspective that respects both the spiritual and intellectual dimensions of the Qur'an.

In conclusion the study suggests that while the Qur'an's barzakh concept aligns with modern scientific theories such as density stratification, this correlation should be understood within the broader context of Islamic exegesis. The interpretation of barzakh as a physical barrier separating two seas, as supported by El-Naggar's tafsīr 'ilmī, provides valuable insights into how sacred texts can resonate with scientific knowledge. However, it is essential to preserve the Qur'an's broader metaphysical and theological meanings, which transcend empirical categories. By integrating El-Naggar's empirical approach with a more traditional spiritual orientation, as seen in scholars like Jawhari, this study proposes a more holistic hermeneutical model that respects both the intellectual and spiritual dimensions of the Qur'anic message (Gadamer, 2004; Popper, 2005). This balanced approach allows for a richer understanding of the Qur'an in the context of contemporary scientific inquiry while preserving its theological integrity.

Comparison with al-Tantawi Jawhari

The findings of this study reveal a clear contrast between the hermeneutical approaches of Zaghloul El-Naggar and al-Tantawi Jawhari, particularly in their interpretations of the Qur'anic concept of barzakh in Surah Ar-Rahman: 19-20. El-Naggar's scientific exegesis, which seeks to correlate the Qur'anic description of barzakh with modern scientific discoveries, aligns with the Density Stratification Theory in oceanography. His interpretation is grounded in empirical validation, where the barzakh serves as a metaphor for the stratified layers in oceans that prevent total mixing of differing saline masses (Feistel & Wagner, 2005; Cheng et al., 2023). This approach is congruent with the

scientific data supporting the existence of density-driven barriers in oceanic waters. In contrast, Jawhari's approach, as seen in his work Al-Jawāhir fī Tafsīr al-Qur'an al-Karīm, is fundamentally different. Rather than focusing on empirical evidence, Jawhari views natural phenomena as divine signs (āyāt kauniyyah) intended to foster spiritual reflection and intellectual growth, rather than verifying scientific truths (al-Tantawi Jawhari, 1928). His method prioritizes contemplative reflection over laboratory empiricism, a distinction that highlights a significant divergence in how each scholar engages with the relationship between science and religion (Szaciłowski et al., 2023).

The comparison with existing literature reveals a clear epistemological divide between El-Naggar's and Jawhari's methods. While El-Naggar's approach is largely concordist, aiming to harmonize scientific facts with Qur'anic verses, Jawhari's method transcends this by emphasizing that science is a means to understand divine wisdom, rather than to confirm the physical details of revelation (Alhattab et al., 2024). This contrast resonates with the critique of methodological concordism, as discussed by Zeyer (2023), who warns against subordinating religious texts to the temporality of scientific knowledge. In this study, El-Naggar's method is shown to risk narrowing the interpretive scope of the Qur'an by reducing it to a set of empirical claims. By contrast, Jawhari maintains a broader, more expansive view of the Qur'an, where the signs in nature serve as an invitation to engage in deeper spiritual and moral contemplation (Dahri, 2025). This difference illustrates how the application of scientific knowledge in exegesis can either enhance or limit the interpretive potential of sacred texts.

From a theoretical standpoint, the implications of these findings underscore the need for a more nuanced hermeneutical approach to the relationship between religion and science. El-Naggar's model, which aligns closely with the integration of science into Islamic scholarship, is valuable for making the Qur'an relevant in the context of contemporary scientific inquiry. His approach helps bridge the gap between modern scientific knowledge and religious teachings, providing a rational framework that resonates with Muslim audiences seeking to reconcile faith with reason. However, the risk of reducing revelation to empirical phenomena must be acknowledged. On the other hand, Jawhari's model offers a more profound spiritual interpretation, emphasizing the ethical and existential dimensions of scientific discovery. His approach encourages a reflective engagement with the natural world, fostering a deeper appreciation of divine wisdom and the broader purpose of creation (Hanif, 2024).

The pedagogical implications of this study are significant, highlighting the need for a balanced approach to integrating science and religion in modern Muslim education. El-Naggar's scientific exegesis offers a rational framework that harmonizes faith with contemporary scientific discourse, encouraging students to see religious texts as relevant to both spiritual guidance and scientific

understanding. In contrast, Jawhari's method emphasizes a reflective relationship with nature, urging students to view natural phenomena as manifestations of divine wisdom and fostering moral and intellectual growth. Combining El-Naggar's empirical precision with Jawhari's spiritual depth creates a holistic educational approach, where scientific knowledge is balanced with ethical and spiritual contemplation. The study advocates for an integrated model that preserves the metaphysical and existential meanings of the Qur'an while embracing empirical insights, aligning with Al-Faruqi's vision of the Islamization of Knowledge, where revelation and reason operate in tandem, offering a comprehensive understanding of the Qur'an that encompasses both rational and contemplative dimensions.

Hermeneutical and Epistemological Implications

This study reveals significant insights into Zaghloul El-Naggar's tafsīr 'ilmī approach, particularly his alignment of the Qur'anic concept of barzakh in Surah Ar-Rahman: 19-20 with modern scientific principles, like density stratification in oceanography. While this approach resonates with the broader trend of integrating science and religion, the study highlights an epistemological tension: El-Naggar's method risks reducing the Qur'an to a mere scientific document, overshadowing its theological and metaphysical meanings. This critique echoes scholars like Haider et al (2024), who warn against uncritical concordism, which might diminish the Qur'an's transcendent message by overemphasizing empirical verification.

The study emphasizes the theoretical implications of El-Naggar's approach, which, while valuable in connecting natural phenomena with divine signs, risks imposing the limitations of scientific knowledge onto the Qur'an. Echoing Wilhelm Dilthey's concept of the hermeneutic circle, the study highlights how focusing too heavily on the empirical aspects of barzakh (density stratification) could overshadow the broader spiritual and existential dimensions of the Qur'an. The research calls for methodological humility in Qur'anic exegesis, acknowledging that while science provides insights into the natural world, it should not constrain the deeper metaphysical truths revealed in the Qur'an.

The study contrasts El-Naggar's empirical approach with al-Tantawi Jawhari's more spiritual hermeneutics, revealing a significant epistemological divergence. While El-Naggar emphasizes empirical validation and scientific inquiry as extensions of Qur'anic understanding, Jawhari views nature as a divine text that encourages spiritual reflection. This contemplative approach, grounded in the bayani, irfani, and burhani dimensions of Islamic knowledge, underscores the need for a balanced epistemology that integrates both the rational-scientific and spiritual-intuitive aspects of understanding. The comparison suggests that a more integrated approach, one that respects both

scientific and spiritual dimensions, is essential for a holistic interpretation of the Qur'an.

The study's practical implications highlight the need for a balanced approach to integrating science with Islamic education. While El-Naggar's tafsīr 'ilmī offers a model for aligning Qur'anic teachings with contemporary scientific understanding, it is crucial to maintain the metaphysical and spiritual roles of the Qur'an (Habibullah et al., 2025). The study advocates for an epistemology that harmonizes scientific discovery with spiritual reflection, as proposed by scholars like Al-Attas (1980) and Al-Faruqi (1982). This integrative approach not only resists scientism and literalism but also promotes a more holistic framework for understanding the Qur'an as a dynamic text that engages both intellect and spirituality, fostering a deeper connection between revelation and reason (Supena, 2022; Muslih et al., 2025).

Theological and Scientific Relevance

This study explores the theological and scientific implications of the barzakh concept in Surah Ar-Rahman: 19-20, particularly through Zaghloul El-Naggar's tafsīr 'ilmī approach. El-Naggar's interpretation aligns with modern scientific understanding, particularly oceanographic phenomena like density stratification, where distinct layers of water with varying salinity and temperature prevent mixing (Cheng et al., 2025). This alignment reflects the idea of barzakh as a cosmic boundary, echoing earlier views by scholars like Al-Razi and Al-Qurtubi. The study emphasizes how El-Naggar's integration of science with divine governance illustrates a balance in creation, but also warns against the methodological concordism, where the Qur'anic metaphysical meanings risk being overshadowed by scientific claims.

The study highlights the risks of El-Naggar's tafsīr 'ilmī approach, specifically the tendency to limit the Qur'an's message to temporary scientific models (Habibullah et al., 2025). It argues that scientific discoveries, while valuable, are not absolute truths and evolve over time (Maksimovic et al., 2023). This tension, akin to Wilhelm Dilthey's hermeneutic circle, reflects the risk of narrowing the interpretation of the Qur'an by focusing too heavily on scientific particulars. A more holistic approach that integrates both scientific and spiritual reflections is necessary to preserve the Qur'an's transcendent epistemic autonomy while engaging with contemporary intellectual frameworks.

The findings offer practical implications for Islamic education, particularly in integrating science with religious education. By framing natural sciences as part of divine reflection, educational institutions can foster scientific literacy grounded in theological consciousness. This approach would enhance students' understanding of scientific phenomena while encouraging them to reflect on divine wisdom. El-Naggar's tafsīr 'ilmī can serve as a model for curricula that integrate rational understanding with spiritual reflection,

promoting intellectual humility by recognizing that ultimate knowledge resides with God.

The study advocates for an epistemological synthesis that integrates empirical inquiry with spiritual reflection. El-Naggar's interpretation of barzakh as both a scientific and theological concept aligns with the broader Islamic epistemological tradition that views knowledge as holistic and integrated. This approach fosters a worldview in which revelation and reason operate together, guiding individuals toward intellectual and spiritual enlightenment. The study emphasizes the importance of epistemological humility in Qur'anic exegesis, resisting both secular scientism and literalist interpretations, while promoting a comprehensive understanding of knowledge that engages with both the natural world and divine wisdom.

CONCLUSION

This study highlights Zaghloul El-Naggar's innovative tafsīr 'ilmī interpretation of the barzakh concept in Surah Ar-Rahman: 19-20, which successfully links the Qur'anic description of barzakh with the modern scientific theory of Density Stratification in oceanography. El-Naggar demonstrates how the universe operates within a divine balance (tadbīr rabbānī), aligning with scientific phenomena. However, the study also identifies a limitation in over-relying on empirical verification, cautioning against reducing the Qur'an's theological depth to mere scientific correspondence. This reveals the tension between the scientific and metaphysical dimensions of the Qur'an, urging that while science complements religious understanding, it should not overshadow the spiritual and transcendent aspects of divine revelation.

The strength of this research lies in its critical approach to tafsīr 'ilmī, offering a framework that integrates scientific knowledge with divine revelation. It encourages a more holistic understanding of the Qur'an, emphasizing the need to preserve its metaphysical and spiritual meanings alongside scientific insights. The study also suggests implications for Islamic education, advocating for interdisciplinary curricula that merge Qur'anic studies with natural sciences to foster spiritually grounded scientific literacy. However, the study is limited by its focus on El-Naggar's tafsīr 'ilmī and a specific scientific theory, without considering other tafsīr 'ilmī approaches or broader scientific fields. Future research could expand this by comparing multiple tafsīr 'ilmī approaches and incorporating diverse scientific and theological perspectives for a more comprehensive exploration of the relationship between science and revelation in Islamic thought.

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