Kader
e-ISSN: 2602-2710
Volume: 23, **Issue:** 3, 2025, **pp.** 774-793

A Quest for Reconciliation Between Religion and Science: An Evaluation of Some Views of Milaslı Ismail Hakki on the Relationship Between Religion and Science

Din-Bilim Arasında Bir Uzlaşı Arayışı: Milaslı İsmail Hakkı'nın Din-Bilim İlişkisine Dair Bazı Görüşlerinin Değerlendirilmesi

Ercan ŞEN

Associate Professor, Afyon Kocatepe University, Faculty of Theology, Afyonkarahisar/Türkiye
ercansen@aku.edu.tr | orcid.org/0000-0003-2583-1540 | ror.org/03a1crh56

Article Information

Article Type
Research Article
Date Recieved
24 October 2025
Date Accepted
12 December 2025
Date Published
31 December 2025

Plagiarism
This article has been scanned with iTenticate software. No plagiarism detected.

Ethical Statement
It is declared that scientific and ethical principles have been followed while carrying out and writing this study and that all the sources used have been properly cited (Ercan Şen).

Cite As

“Şen, Ercan. “A Quest for Reconciliaton Between Religion and Science: An Evaluation of Some Views of Milaslı Ismail Hakkı on the Relationship Between Religion and Science”. *Kader* 23/3 (December 2025), 774-793. https://doi.org/10.18317/kaderdergi.1810259”

Abstract

Doctor Milaslı Ismail Hakki (1869-1948), who lived during the late Ottoman and early republican periods, was primarily a medical doctor, but he put forward noteworthy views on various scientific, social, and religious issues of his time. He shared his opinions on these matters through various books he authored and in important journals of the period. Like many intellectuals of his era, Ismail Hakki was a multifaceted scholar and a productive man of science. Indeed, an examination of his works, in which he wrote on numerous topics from medical issues to religious subjects, from linguistic matters to modern science, from moral problems to social issues, makes this clear. In this study, among the topics Milaslı focused on, we will attempt to evaluate Milaslı's views on the relationship between religion and science. Because he is one of the figures who reflected the intellectual concerns of the late Ottoman and early Republican modernization period, he directly participated in the debates on religion–science and Islam–science relations. His primary motivation in engaging with these discussions was the widespread perception, that modernization was an unavoidable necessity, and his conviction that religious thought should take part in this process not by opposing it, but by supporting it. In this context, he emerged as a figure who remained committed to the Islamic tradition while also acknowledging the universality of science. In his writings, he consistently pursued a line of thought marked by rationalist and modernist tendencies, seeking to harmonize religious texts with reason and scientific knowledge. It is possible to state that Milaslı addressed numerous topics within the broader framework of the religion–science relationship. Covering all the issues he engaged with within the scope of a single article is not feasible. Therefore, this study will focus specifically on his approaches to such subjects as creation in the Qur'ān, evolution and development, the relationship between the Qur'ān and modern science, miracles and saintly wonders, the mutashabihāt of the Qur'ān, the medical dimensions of religious practices, and the question of pork and the ritual purification of meat. This article aims to provide a descriptive evaluation of Milaslı's acceptance of the relationship between religion and science and to discuss his thoughts on this subject. In our study, using the document and content analysis method, Milaslı's some views on the relationship between religion and science will be examined based on his own works. Thus, this study provides a basis for a closer understanding of the views on religion and science held by a physician—an intellectual of a transitional period—who lived during the late Ottoman and early Republican era but whose ideas have remained largely unknown. In doing so, it also sheds some light on the intellectual and scholarly debates on religion and science that characterized that period.

Keywords: Tafsīr, Milasli Ismail Hakki, Religion, Science, Qur'ān, Reconciliation.

Öz

Geç Osmanlı ve erken Cumhuriyet döneminde yaşamış bir isim olan Doktor Milaslı İsmail Hakkı (1869-1948) asıl olarak bir tıp doktoru olmakla beraber döneminin çeşitli bilimsel, toplumsal ve dinî meseleleri hakkında dikkat çeken bazı görüşler ortaya koymuştur. O, söz konusu bu meselelere dair görüşlerini bir taraftan kaleme aldığı muhtelif kitaplarıyla diğer taraftan döneminin önemli dergilerinde kamuoyu ile paylaşmıştır. Yaşadığı dönemin pek çok münevveri gibi çok yönlü bir aydın olan Milaslı, üretken bir ilim adamı olarak karşımıza çıkmaktadır. Nitekim kendisinin tıbbî konulardan dinî konulara, dilbilim meselelerinden modern bilime, ahlaki problemlerden sosyal meselelere kadar pek çok konuda kalem oynattığı eserleri incelendiğinde anlaşılmaktadır. Bu çalışmada Milaslı'nın üzerinde durduğu bu konular içerisinde daha çok onun din-bilim ilişkisine dair bazı görüşlerinin bir değerlendirmesini yapmaya çalışacağız. Çünkü o Osmanlı son dönemi ve erken Cumhuriyet dönemi modernleşme sürecindeki entelektüel kaygıları yansıtan isimlerden biri olduğu için o dönemdeki din-bilim ile İslam-bilim arasındaki tartışmalara doğrudan katılmıştır. Bu katılımdaki temel motivasyonu ise yaşadığı dönemde modernleşmenin bir zorunluluk olarak algılanması ve dinî düşüncenin bu sürece çatışarak değil, destekleyerek dahil olması gerektiği düşüncesine sahip olmasıdır. Bu süreçte o, İslam geleneğine bağlı kalarak bilimin evrenselliğine kabul eden bir portre olarak öne çıkmış, yazılarında çoğunlukla rasyonalist ve modernist fikirleri yansıtan biz çizgiyi takip etmiş, dinî metinleri akıl ve bilim ile harmanlamaya çalışmıştır. Milaslı'nın, eserlerinde din-bilim ilişkisi kapsamında pek çok konuya temas ettiğini söylemek mümkündür. Onun ele aldığı konuların tamamını bir makalenin sınırları içine sığdırmak mümkün değildir. Hal böyle olunca bu çalışmada onun Kur'ân'da yaratılış meselesi, evrim ve tekâmül, Kur'ân ve modern bilim ilişkisi, mucize ve keramet, Kur'ân'ın müteşabihleri, ibadetlerin tıbbi boyutları, domuz eti ve etlerin tezkiyesi meselesi gibi konular üzerindeki yaklaşımlarına odaklanılacaktır. Bu makalenin amacı Milaslı'nın din-bilim ilişkisine yönelik kabullerinin tasvirî bir değerlendirmesini yapmak ve onun din-bilim ilişkisi konusunda ortaya koyduğu düşünceleri tartışmaktır. Çalışmamızda doküman incelemesi metodu ve içerik analizi yöntemi kullanılarak Milaslı'nın bizzat kendi eserlerinden hareketle onun din-bilim ilişkisi hakkındaki bazı görüşleri üzerinde durulacaktır.

Böylelikle geç Osmanlı ve erken Cumhuriyet döneminde yaşamış ve fakat görüşleri pek bilinmeyen bir tıp doktoru ve aynı zamanda bir geçiş dönemi aydınının din-bilim arasındaki görüşlerinin daha yakından tanınmasına zemin hazırlanmış, din-bilim tartışmaları çerçevesinde söz konusu dönemin entelektüel ve ilmî tartışmalarının panoramasına bir nebze olsun ışık tutulmuştur.

Anahtar Kelimeler: Tefsir, Milaslı İsmail Hakkı, Din, Bilim, Kur'ân, Uzlaşı.

Introduction*

In the 19th century, rapid development in the positive sciences and technical and scientific fields in the Western world invigorated various debates, primarily on the relationship between religion and science but, also on education, modernization, progress-decline, and the individual-religion and society-religion relationships. These debates found considerable resonance among the intellectuals of the late Ottoman period. Within this framework, late Ottoman intellectuals such as Abdullah Cevdet, Ahmet Ağaoğlu, Celal Nuri, Yusuf Akçura, Kılıçzade Hakki, Şemsettin Günaltay, Ziya Gökalp, Babanzade Ahmed Naim, Ömer Ferit Kam, Elmalılı Hamdi Yazır, and Kamil Miras put forward new views and ideas on fundamental topics like religion, science, education, health, society, and modernization. Milaslı Ismail Hakki, a multifaceted Ottoman intellectual who was closely interested in these topics, also produced solutions to problems experienced in religious and social fields such as religion, science, education, ethics, and modernization from his own perspective through his books and journal articles.

Milaslı Ismail Hakki was an important doctor, thinker, religious scholar, and writer who was educated during the 19th century Ottoman Empire. A multifaceted figure, Milaslı's primary profession was medical doctoring. However, he wrote on many topics, from medicine to religious subjects, from language to modern science, and from ethics to social issues. He expressed his ideas on the relationship between religion and science not in a single work but, in various parts of his works, sometimes directly and sometimes between the lines. In many of the works he penned, Milaslı generally included scientific explanations of verses, and while doing so, he referenced various names and works related to modern sciences that he had the opportunity to access and examine. The aim of his method is to emphasize that there should be a unity rather than an opposition between religion and science. According to his thought system, it is impossible for the Qur'ān and science to be at odds. Unlike many of his contemporaries, Milaslı, being a medical doctor who closely followed scientific developments in the West and, had significant knowledge about the scientific findings of his time. His fundamental method was actually not to take a stance against modern science, but to combine its findings with a theistic perspective and thus demonstrate that science and religion do not conflict.

First, the history of relations between science and religion dates back to ancient times. It is a known fact that these relations sometimes reached the level of conflict, and the most severe examples of this conflict were seen in the West. Particularly, as the two main actors of this process, the church representing religion and science opposing it, these two sides frequently

* This study was supported by the Scientific and Technological Research Council of Turkey (TUBITAK) under project number 122G228.

came face to face. During this conflict, efforts to synthesize or reconcile the two actors were not lacking. Here, rather than comprehensively addressing this long and intricate subject[1] we provide a brief summary of the relationship between religion and science.

The natural interaction between science and religion, whether from science to religion or from religion to science, changes according to historical conditions. Until the 17th century, all rational investigations, including science, gained value relative to religion. However, after the 17th century, the equation reversed, and religious texts now gained meaning in proportion to their conformity with scientific truths, while religious beliefs were increasingly confined to subjective areas not yet encompassed by absolute science. As a result of the scientific revolution[2] turning in a secular direction, the confrontation in the Western intellectual tradition between absolute science and absolute religious authority in a mutually exclusive manner gave rise to a conflict specific to Christianity, and this situation caused great trauma on both sides of the science-religion relationship equation. On the other hand, in the debates conducted in postmodern Islamic thought centered on the science-religion axis, there is a significant influence of the adoption of problems specific to the Christianity-religion relationship, along with other political and social issues originating from the West.[3] Additionally, the extraordinary developments that emerged from the beginning of the 20th century in the natural sciences, especially in the discipline of physics, led to serious cracks in the understanding of positivist scientism. In light of the results of the new physics,[4] the need arose to reconsider the exclusive attitude maintained against religion, like other beliefs of the 19th century. In the 20th century, pioneering scientists who guided physics developed various attitudes toward religion within the framework of this need, according to the philosophy-science tradition to which they belonged.[5]

Among contemporary researchers, Barbour explains the science-religion relationship using a fourfold typology: conflict, independence, dialogue, and integration. According to Barbour's classification, the conflict approach, assumes, that the fields of science and religion contradict each other in every aspect and fundamentally. Accordingly, there is a complete conflict, contradiction, or opposition between science and religion. In this sense, science is considered completely separate from religion, and it is claimed that science will ultimately win the conflict. They are in competition and war for dominance in the same areas.[6] In the compartmentalist or, in

1 For detailed information on the relationships and boundaries between religion and science, see Adnan Bülent Baloğlu, "Din mi Bilim mi: İkilemin Çözülüşü", *Journal of The Faculty of Divinity of Dokuz Eylül University* 18 (2003), 21-52; Selim Özarslan, "Din-Bilim İlişkisinin Serencamı: Hristiyanlık ve İslâm Örneği", *Diyanet İlmî Dergi* 56/3 (2020), 883-901.

2 On the nature of the scientific revolution, see Thomas Samuel Kuhn, *The Structure of Scientific Revolutions* (Chicago: The University of Chicago Press, 1996), 1-210.

3 İshak Arslan, "Bilim-Din İlişkisi Nasıl Ele Alınabilir?", *Kutadgubilig: Philosophy-Science Research* 20 (2011), 214.

4 New physics represents the theoretical and experimental efforts to find and understand phenomena that cannot be explained by the current, most successful theory of particle physics, the Standard Model. For more information, see Paul Langacker, *The Standard Model and Beyond* (CRC Press, Taylor & Francis Group, 2017), 6, 465-469.

5 Arslan, "Bilim-Din İlişkisi Nasıl Ele Alınabilir?", 214.

6 Barbour, Ian G., *When Science Meets Religion* (New York: Harper Collins, 2000), 10-17; For detailed information on the relationships and boundaries between religion and science, see David B. Wilson, *The History of Science and Religion in the Western Tradition*, ed. Gary B. Ferngren (New York: Garland Publications, 2000), 1-81; İbrahim Coşkun, "Din-Bilim

other words, separatist approach, it is accepted that religion and science are two completely separate worlds, independent of each other, and that any conflict or reconciliation between different fields is out of the question. Starting from the assumption that science and religion use completely different languages and that the two fields cannot even be compared in terms of their goals, methods, and concepts, this approach places them in completely separate compartments.[7] The third approach emphasized by Barbour, which is based on dialogue, attempts to establish a more structural relationship between science and religion and to emphasize the similarities between the two fields. This approach, while accepting that the two fields are different, suggests that they can establish positive relationships and even various similarities and parallels.[8] The final approach, the integration approach, is not content with the view that there is only a kind of dialogical relationship based on resemblances between science and religion, which seem different at first glance, but rather argues that there is a comprehensive partnership and ultimately a complete integration.[9]

Looking specifically at the religion-science debates, Milaslı's general tendency was toward reconciling religion and science. Because, as a characteristic of the modern era, many believers belonging to different religions and sects resort to science for the confirmation of their religious beliefs, seeking affirmations that will increase the sacred book's truth value and ward off the hegemonic attack of positivists. Milaslı was one of the leading representatives of this approach in the early Republican period. In this study, using the document analysis method and content analysis method, Milaslı's striking views on the relationships between religion-science and Qur'ān-science have been emphasized based on his own works, and thus his views have been presented to the appreciation of the scholarly community. The original aspect of the study is that the views of Milaslı Ismail Hakkı, one of the prominent thinkers and scientists of the early Republican period, on the relationship between religion and science have not previously been the subject of an independent study before. Because in the academic studies conducted on Milaslı until now[10], while his views have been evaluated from various angles, no research has been encountered regarding his views on the relationship between religion and science.

1. Milaslı Ismail Hakki and the Conception of the Qur'ān

Having knowledge about a thinker's life will provide certain insights into the works he or she has written and the ideas he or she has produced. For this reason, it would be appropriate to briefly address the life of Milaslı Ismail Hakki. He was born in 1869 in the Milas district of Muğla. His father was Milaslı Hacı Mehmet Ağa, a merchant. He graduated from the civilian division of the

Uzlaşısı ve Kur'ân'ın Aklî Mucizeliği", *Journal of Islamic Research* 19/4 (2006), 543-557; Şaban Ali Düzgün, "Din-Bilim İlişkisinde Modeller ve Ortak Kavramlar", *Journal of Kalam Research(Kader)* 4/1 (2006), 51-62.

7 Barbour, *When Science Meets Religion*, 17-22; Cafer Sadık Yaran, *Din ve Bilim* (Samsun: Sidre Publications, 1997).

8 Barbour, *When Science Meets Religion*, 22-27.

9 Barbour, *When Science Meets Religion*, 27-38; 51-61; Arslan, "Bilim-Din İlişkisi Nasıl Ele Alınabilir?", 226.

10 Ebubekir Eraslan, "Milaslı İsmail Hakkı'nın Hayatı ve Eserleri Hakkında Yeni Tespitler ile 'Yeni Yazının El Yazısında da Bitişmemesi Büyük Meziyettir' Makalesinin Analizi", *Eurasian Journal of Social and Economic Research (EJSER)* 8/4 (2021), 174-189; Ayşegül Karaca, "Doktor Milaslı Ismail Hakkı Kaynakçası", *Korkut Ata Journal of Turkiyat Studies* 13 (2023), 1428-1436.

Faculty of Medicine, Istanbul University in 1890. In 1890, he served as a physician in the Milas district of what was then Aydın province, and in 1892, he served as a physician in the town of Muğla. Between 1893 and 1895, he worked as a French language instructor in addition to serving as physician at Muğla Mekteb-i Idadisi (high school). In 1896, he was appointed as a physician at the Syphilis Hospital in the town of Inebolu in Kastamonu province, and he continued in this position until 1900. He was appointed to the Bursa Provincial Health Inspectorate in 1901. Between 1901 and 1905, he was assigned to the Beirut Provincial Health Inspectorate. Between 1905 and 1908, he served as director of the Şam Mekteb-i Tıbbiye-i Mülkiye (Damascus Civil Medical School). In addition to his directorship, he became an acting French language instructor at this school in 1905 and a permanent instructor in 1906. In 1910, he was assigned by the General Directorate of Health to combat a typhus epidemic in Kütahya. In 1910, he was sent to Antalya to prevent the outbreak of the plaguea. He served as the chairman of the Izmir Provincial Malaria Control Committee. He was among the thirty founding members of the Green Crescent Society and served on the board of directors of Yeşilay. In 1920, he was appointed to the General Inspectorate of the General Directorate of Health (Ministry of Health Inspection Board Chairmanship), and he held this position until September 2, 1926. In 1924, he was assigned to the Western Anatolia Health Inspectorate. He also worked as Çanakkale Health Director. In 1929, he became Bitlis Health Director and retired while serving in this position. He spent his final years in Ankara and died in 1948. Proficiency in French, Arabic, and Persian. Milaslı published 19 printed works, beginning his book publication activities in 1899. One of these books was in Arabic, while the remainder were in Turkish. As far as can be determined, he has authored 42 articles.[11]

Milaslı, who spent most of his life as a doctor and in state service, served in different cities of the Ottoman geography as a doctor and as a health administrator. Despite this intense pace, he managed to write many Works. While language and medical studies stand out in his works in general, he also wrote books in the religious field. After 1914, he reduced his writings in the fields of language and medicine, while increasing his religiously oriented writings. Understanding that Milaslı was sufficiently proficient in religious matters to write many works in the religious field and, knowing his conception of the Qur'ān, the foundational text of Islam, will help us to reveal his views on the relationship between religion and science and Qur'ān-science. A thinker's conception of the Qur'ān is among the primary factors determining his interpretation of religion and the Qur'ān.

Before delving into the details of Milaslı's conception of the Qur'ān, it would be appropriate to briefly include the debates about the Qur'ān-science relationship. First, it is possible to say that different approaches exist regarding the nature of the Qur'ān-science relationship. Moreover, depending on the new understanding of science formed with the industrial revolution, the forms of this relationship have become more intricate. Indeed, when the Qur'ān-science relationship is theoretically considered in the context of the religion-science relationship, six different

[11] For the life of Doctor Ismail Hakki Milaslı and the books, articles, conference texts, rally speeches, and letters he wrote between 1899-1946, see Nazlı Demirtaş - Ebubekir Eraslan, "Doctor Ismail Hakki Milasli's Life And Works", *The Journal Of Academic Social Science* 154 (2024), 431-444; Ebubekir Eraslan, "Doktor Milaslı İsmail Hakkı'nın (1869-1948) Hayatı, Eserleri ve Türk Dili Tarihindeki Yeri", *Çok Kimlikli ve Yönlü Bir Osmanlı Münevveri Doktor İsmail Hakkı Milaslı'nın Bilimsel Mirası,* ed. Ebubekir Eraslan, (İstanbul: BKY - Babıali Kültür Publications, 2025), 11-57.

approaches emerge. The first of these approaches is that the Qur'ān and science are evaluated on the same ground, and in this sense, their subjects are common. The second is that the Qur'ān encompasses all the subjects of science. The third is that science covers all the subjects of the Qur'ān; the fourth is that the Qur'ān and science are accepted as two separate compartments. The fifth is that science deals with facts and religion deals with values, thus accepting them as two realms of truth on separate planes. The sixth and final one is that although the Qur'ān and science are in two different fields and have different sources and methods, there is a togetherness of knowledge and subject between the Qur'ān and science in some areas.[12] These approaches, which are in the vein of explaining the essence of the Qur'ān-science relationship, can also be seen as efforts regarding how the Qur'ān should be understood and interpreted in line with new scientific developments.

In many of his writings, Milaslı emphasizes the structure of the Qur'ān that is compatible with science, reason, and logic. He emphasizes the importance the Qur'ān gives to science, saying that the command "اقرأ"(read)"[13], in the Qur'ān is the fundamental source of Muslims' scientific and cultural achievements in history.[14] Advocating an understanding of Islam that combines reason, science, and the guidance of revelation, Milaslı emphasized a rational religious thought. He stated that there is no contradiction between natural science and the Qur'ān; on the contrary, the Qur'ān expressed many truths that were reached by modern science, thousands of years ago. According to him, religious texts should be interpreted in the light of reason and science, and false and fabricated narrations should be avoided. Interpretations based on these carry the danger of leading to some misunderstandings and deviations.[15]

Again, while emphasizing the importance of interpreting religious texts conidering reason and science, he warned that interpretations based on false or fabricated narrations could lead to misunderstandings and deviations.[16] Milaslı asserted that there is a concordance between the Qur'ān and science, Milaslı said that the Qur'ān is a miraculous book compatible with scientific and technological advancements. Indeed, he emphasized that the meanings contained in the verses will continue to be discovered as science progresses until the Day of Judgment, that Islam can be interpreted in accordance with changing knowledge and conditions over time, and that the Qur'ān is a comprehensive guide.[17] He mentioned that Islamic civilization has made contributions to the foundation of modern science. To substantiate these claims, he references Charles Mismer's work, reminding us that sciences like algebra developed in the Islamic world.[18]

---

12 Celal Kırca, *Hayatın İçinde Hayatla Birlikte Kur'ân'ı Anlama* (Sorunlar-Yöntemler) (Ankara: Anadolu Ay Publications, 2019), 238-239.

13 Sūrat al-ʿAlaq 96/1.

14 Milaslı İsmail Hakkı, *Dinimizi Bilelim ve Bildirelim* (Ankara, Yeni Cezaevi Basımevi, 1946), 2.

15 İsmail Hakkı, *Dinimizi Bilelim ve Bildirelim*, 6, 17.

16 İsmail Hakkı, *Dinimizi Bilelim ve Bildirelim*, 9-10.

17 Milaslı İsmail Hakkı, *İslam Dininde Etlerin Tezkiyesi* (İstanbul: Ahmet Sait Matbaası, 1933), 16, 22.

18 Milaslı İsmail Hakkı, "Din-i İslam ve Ulum-ı Fünun Namındaki Eser-i Mutebereden", *Sırat-ı Müstakim* 4/97 (14.07.1910), 329.

While focusing on the relationship between the Qur'ān and science, he first mentions the verse and then discusses it various aspects. He sometimes approaches words from a lexical perspective and points to their original meanings in the dictionary. Where appropriate, the author refers to the opinions of commentators. He mentions narrations related to verse interpretation as needed. However, in a large part of his work, he directly transmits the accumulation of positive sciences that had reached his time, sometimes mentioning the names of Western scientists, referring to them generally, and sometimes without any reference. For example, regarding the verses about man being created from earth or water; he first strives to show that there is no contradiction between these verses. Then, he explains the topics extensively considering positive sciences.

According to his conception of the Qur'ān, the Qur'ān addresses human creation not only in its material but also in its spiritual dimensions and offers subtle indications about it. While explaining the deep meanings of the Qur'ān, he emphasizes that every person benefits from these meanings in different ways and that the Qur'ān has a structure that addresses different levels at every stage. In this respect, he states that each verse of the Qur'ān does not only a literal meaning, but also, requires reflection in many layers. Consequently, he argues that the Qur'ān carries a multi-layered meaning with both its material and spiritual dimensions, and in this aspect, the Qur'ān is a miraculous and profound book.[19]

According to Milaslı, who states that the Qur'ān will be better understood as science and civilization progress, the Qur'ān is a miraculous book that will keep pace with scientific and technological progress. The meanings contained in the verses will continue to be discovered until the Day of Judgment as science and knowledge advance.[20] Milaslı, who frequently raises this view in many of his works, has nevertheless been unable to avoid the danger of rationalizing the verses that contain miraculous events when interpreting them. In this context, he attempted to interpret the relevant miraculous verses with explanations based on natural causes. For example, he rationally interpreted the miracle of Moses striking the sea with his staff and parting the Red Sea when the Children of Israel, led by Moses, crossed the sea during their exodus from Egypt from Pharaoh's oppression, as mentioned in several verses[21] of the Qur'ān. According to him, the sea calmed as Moses led his people across it. However, after Moses and his people reached the shore and were saved, a great storm arose in the sea, and Pharaoh and his soldiers drowned.[22] Milaslı accepted that this event was a natural occurrence related to the movements of the earth and sky rather than a miracle, and rationalized the relevant Qur'ānic verses. Based on this approach, defended by modernist and innovative currents within the tradition of Qur'ānic exegesis, the influence of a rational and scientific approach is quite evident in Milaslı Ismail Hakki's understanding of the Qur'ān.

19 Milaslı İsmail Hakkı, *Kur'ân'a Göre Hazreti İsa'nın Babası* (Ankara: Ankara Matbaası, 1934), 6, 11, 31.

20 İsmail Hakkı, *İslam Dininde Etlerin Tezkiyesi*, 16-22.

21 Sūrat al-Baqara 2/50; Sūrat Ṭā Hā 20/77-78; Sūrat al-Shuʿarāʾ 26/63-66; Sūrat al-Dukhān 44/23-24.

22 Milaslı İsmail Hakkı, *Kur'an'ın Mucizeleri ve Müteşabih Ayetlerin Tefsirleri* (İstanbul: Türkiye Matbaası, 1935), 116-118.

2. Evaluation of Milaslı's Views on the Relationship between Religion and Science

2.1. Creation and Evolution

Regarding the issue of creation, an ancient problem, a rich diversity of words and concepts can be mentioned in the Qur'ān. In this framework, the creation of the heavens and the earth is mentioned in approximately fifty verses, human creation in approximately a hundred verses, and creation in the general sense in nearly fifty verses.[23] Regarding creation, one of the important themes of the Qur'ān, Milaslı occasionally evaluated the creation process in the Qur'ān and especially the verses concerning human creation. In this context, he indicated that the human creation process is compatible with with modern science data. Touching upon the stages of human creation and evolution, Milaslı explained the process starting from clay, continuing with "مهين ماء"(despised/base fluid)[24] and later with the blowing of Allah's spirit. At this point, he emphasized that human creation could be a process lasting millions of years. He associated the reaching of a stage called "تسوي"(proportioning)[25] in human creation with the blowing of Allah's spirit. This level includes not only physical maturation but also spiritual and mental development. According to him, the blow from Allah's spirit represents human spiritual responsibilities and honor. This process encompasses the perfection of human beings both in external appearance and in the inner world. Thus, the declarations of the Qur'ān find meaning even in the modern era with their scientific and spiritual depth.[26]

Analyzing the words "سلالة"(seed/origin)[27] and "مهين"(despised/base)[28] related to human creation in various works, according to Milaslı, "سلالة" means something that strips off and emerges from an object. In human creation, this word expresses human genetic heritage, i.e., the continuation of lineage and progeny. By using these concepts in the human creation process, the Qur'ān indicates biological and generational continuity. "مهين" means despised, weak, and little. Additionally, it is also used to describe a weak liquid in a process, operating in a tolerable way, but necessary for humanity, i.e., semen and sperm. This word appears as a metaphor describing the weakness of humankind's processes in the initial creation and its initial state. According to him, the words used in the Qur'ān regarding human creation are used in an extremely compatible manner with the discoveries of biology today. Modern scientific findings have confirmed that after human creation started from clay, the continuation of the lineage is possible through processes like "سلالة" and "ماء مهين".[29]

---

23 al-Rāghib al-Aṣfahānī, *al-Mufradāt fī gharīb al-Qur'ān* (Beirut: Dār al-Maʿrifah, n.d.), 38-39, 40-41, 94, 110, 157-158, 178, 286-287, 382, 493-494; Muhammad Fuād Abd al-Bāqī, *al-Muʿjam al-mufahras li-alfāẓ al-Qurʾān al-Karīm* (Cairo: Dār al-Kutub al-Miṣrī, 1364), 115, 117, 170-175, 194-195, 241-245, 269-270, 414-415, 522-523, 700-701.

24 Sūrat al-Sajda 32/8; Sūrat al-Mursalāt 77/20.

25 Sūrat al-Ḥijr 5/29; Sūrat Maryam 19/17; Sūrat Ṣād 38/72; Sūrat al-Qiyāma 75/4, 38; Sūrat al-Aʿlā 87/2.

26 Milaslı İsmail Hakkı, "Ahlak Vazifeleri V", *Kutlu Bilgi* 8 (1945), 231-234.

27 Sūrat al-Muʾminūn 23/12; Sūrat al-Sajda 32/8.

28 Sūrat al-Sajda 32/8; Sūrat al-Mursalāt 77/20.

29 İsmail Hakkı, *Kur'ân'a Göre Hazreti İsa'nın Babası*, 6, 11, 31.

According to him, human creation begins initially from clay and a simple substance, then enters the process of reproduction with "ماء مهين" i.e., sperm. This expression expresses the initial stages of human development, the beginning of a weak structure. This process in the Qur'ān is also indicated by Sūrat al-Insān, which describes a period when man was not "a thing worth mentioning," meaning he had not yet matured as an entity.[30] Then, humans are separated as male and female and progress toward the true human level. Afterward, humans reach the point of knowing Allah. This final stage represents the phase defined as "روح الله"(ruhullah). Through years of research and various technological tools, science has discovered much about human creation and the evolutionary process. However, the Qur'ān explained this information 1300 years ago, in a way far beyond the level of reason and knowledge of the time. This situation demonstrates the compatibility of scientific discoveries with the Qur'ān.[31]

Relating Qur'ānic verses with the findings of biology, he touched upon their similarities with the creation process based on the microbiological discoveries of French microbiologist and chemist Louis Pasteur (1822-1895) and the reproduction methods of microorganisms. He presented the existence of microorganisms that reproduce without mating as evidence that reproduction might have occurred similarly in the initial creation stage. Thus, he implied that the Qur'ān's verses related to creation point to the "law of evolution" in a way compatible with modern science, stating that a process from the simplest form to a more complex and perfect state was followed at the beginning of creation. Evaluating the term "ماء مهين" in some verses[32] both biologically and philosophically, he emphasized that this water is the beginning of a transformation from a weak and temporary structure to a strong and permanent one in the creation process.[33] Milaslı stated that, unlike classical understandings regarding the creation of Adam and Eve, the Qur'ān points to a more general creation process[34] and that these expressions are compatible with scientific realities. In short, he stated that the Qur'ān points to a more general creation process and that these expressions are compatible with scientific realities. He tried to show that there is a harmony between evolutionary biology and the divine creation process through analogies made via microorganisms.[35]

Milaslı, who deals with the verse "He created everything in the best form"[36] in the context of evolution, believes that this verse expresses that creation perfected itself through a process. He cited some interpretations of important commentators, such as al-Bayḍāwī (d. 1286) and Elmalılı Hamdi Yazır (d. 1942), to support his opinion.[37] Milaslı proposed that creation is a gradual process

30 Sūrat al-Insān 76/1: "Hath there come Upon man (ever) any period of time in which he was a thing unremembered?"

31 For a critical study addressing debates on whether scientific discoveries are compatible with the Qur'ān, see Ercan Şen, *Bilimsel Tefsiri Yeniden Düşünmek (Mahiyet-Tarihçe-Faktörler-Problemler)* (Bursa: Emin Publications, 2021), 221-302.

32 Sūrat al-Sajda 32/8; Sūrat al-Mursalāt 77/20.

33 Milaslı İsmail Hakkı, "Ahlak Vazifeleri III", *Kutlu Bilgi* 6 (1945), 167-170.

34 For a similar evaluation regarding the initial creation, see. Resul Öztürk, "A Contribution from Outside to the Field of New Ilm al-Kalam: Milasli Ismail Hakki's Views", *Journal of Ilahiyat Researches (ILTED)* 49 (2018), 121-122.

35 İsmail Hakkı, "Ahlak Vazifeleri III", 167-170.

36 Sūrat al-Sajda 32/7.

37 For these interpretations see 'Abd Allāh ibn 'Umar al-Bayḍāwī, *Anwār al-tanzīl wa-asrār al-ta'wīl* (Beirut: Dār al-Kutub al-'Ilmīyah, 2003), 2/100; Elmalılı Hamdi Yazır, *Hak Dini Kur'ân Dili* (İstanbul: Yazma Eserler Kurumu Başkanlığı Publications, 2023), 4/177-183.

and that humans were initially created at an instinctive level, and features like reason and discrimination developed over time. Thus, he expressed that the data of the Qur'ān are compatible with the results of modern science on issues such as evolution and creation. Accordingly, he stated that the Qur'ān's foretelling of scientific truths should be evaluated as a miraculous characteristic. Therefore, he expressed that the various declarations of the Qur'ān regarding the stages of human creation, starting from clay, then "ماء مهين" and later the blowing of Allah's spirit into humans, find meaning with the modern era's scientific discoveries.[38] In other words, he said that the verses in the Qur'ān that provide information about human creation in the Qur'ān are extremely compatible with the discoveries of today's biology, and modern scientific findings have confirmed that after human creation started from clay, the continuation of the lineage is possible through processes like "سلالة" and "ماء مهين".[39] According to him, science experts are re-understanding these truths through the endless studies of scholars and thinkers over many centuries and with the help of many tools and instruments. The Qur'ān, however, announced these miracles 1300 years ago.[40] In conclusion, it can be said that according to Milaslı, the Qur'ān described human creation and evolution in a way compatible with the scientific perspective and shed light on many of the most important discoveries in human history.

Milaslı said that the beginning of life on earth from water is accepted by both modern science and the Qur'ān, and he showed verse 30 of Sūrat al-Anbiyā'[41] as evidence for this. According to him, the initial creation started from water and earth, and it evolved and reached its current perfect state over time. While the Qur'ān clearly expresses evolution in the creation process, it also emphasizes that creation occurs in accordance with Allah's knowledge and will. It decrees that every species evolves within the framework of its own characteristics, and transformation from one species to another is impossible.[42]

While the Qur'ān carefully describes every stage of the human creation process, it first emphasizes creation from the earth, then from "نطفة" i.e., sperm, and then being made into pairs. This section describes the biological stages necessary for human reproduction. This kind of scientific accuracy is considered a miracle of the Qur'ān. Modern biology reached the discovery of each stage of this process only a few centuries later.[43] In conclusion, deep connections exist between the expressions in the Qur'ān regarding the human creation process and the findings of the natural sciences.

38 İsmail Hakkı, "Ahlak Vazifeleri V", 231-234.

39 İsmail Hakkı, *Kur'ân'a Göre Hazreti İsa'nın Babası*, 57-58.

40 İsmail Hakkı, *Kur'ân'a Göre Hazreti İsa'nın Babası*, 60.

41 Sūrat al-Anbiyā' 21/30: "Have not those who disbelieve known that the heavens and the earth were of one piece, then We parted them, and we made every living thing of water? Will they not then believe?" Bu meal için bk. Muhammad Marmaduke Pickthall, *The Meaning of the Glorious Qur'ān* (Birmingham: Islamic Dawah Centre International, 2008), 198.

42 Milaslı İsmail Hakkı, "Ahlak Vazifeleri I", *Kutlu Bilgi* 7 (1944), 101-103.

43 İsmail Hakkı, *Kur'ân'a Göre Hazreti İsa'nın Babası,* 6, 11, 31.

2.2. His View on Miracles

One of the Milaslı's approaches that can be addressed within the framework of the relationship between religion and science also emerges in his interpretations of the miracles in the Qur'ān. The miracles contained in the Qur'ān have become a frequently debated topic in the modern period. Basically, regarding miracles, Milaslı defends the motto "There is an extraordinary custom, but no extraordinary nature," according to Milaslı, Allah creates everything with His power, but while creating and establishing order, He acts within the framework of fixed and unchanging laws of nature. Allah's power works through these laws and does not change the laws of nature. According to him, in Islamic belief, miracles should also be understood within this framework of laws. He interpreted the prophets' miracles as events that do not act contrary to the laws of nature but demonstrate Allah's power. For example, in the case of Prophet Ibrahim being thrown into the fire, the burning property of the fire was changed, but this change also occurred through Allah's power and was accepted as a miracle. The fact that the prophets did not immediately make people believe and conducted their propagation in a noncompulsory manner is also based on this wisdom. Allah does His works gradually by attaching them to causes. According to him, even if it is claimed that there were miracles in the life of the Prophet that broke the laws of nature, there is no place for such miracles in Islamic belief. While Allah's power is sufficient for everything, the laws He has established are unchangeable. The Prophet also performed miracles without contradicting these laws. Miracles are not contrary to reason, logic, and scientific data; they manifest more as spiritual manifestations and extraordinary events. The miracles accepted in Islam are extraordinary events that do not violate the laws of nature. The Prophet's Mi'rāj (ascension) miracle occurred through a spiritual journey. Similarly, examples such as spider webs and pigeons protecting the Prophet and Abu Bakr during the Hijrah journey are miracles that do not contradict the laws of nature. The miracles of Islam are events that ocur extraordinary, not in opposition to reason and the laws of nature, but are realized in an extraordinary manner. In conclusion, the miracles in the Prophet's life are extraordinary events that occurred through Allah's power and do not contradict the laws of nature in a manner consistent with Islamic teachings.[44]

To base his claims, Milaslı brought up the verse "The hour drew nigh and the moon was rent in twain."[45] which mentions the splitting of the moon, and claimed that various superstitions were fabricated regarding the interpretation of this verse. In this framework, although the splitting of the moon was interpreted in different ways, such as with a scientific interpretation as the disappearance of life on the moon and alongside a metaphorical interpretation like the fragmentation of the disbelievers' flag in the shape of the moon, he argued that the verse actually carries a reasonable meaning like "the matter became clear." Also evaluating the verse "The earth and the heavens were a joined entity, and We separated them."[46] Milaslı said in the interpretation

[44] İsmail Hakkı, *Kur'ân'ın Mucizeleri ve Müteşabih Ayetlerin Tefsirleri*, 10, 13; Idem, *Dinimizi Bilelim ve Bildirelim*, 7, 31.

[45] Sūrat al-Qamar 54/1.

[46] Sūrat al-Anbiyāʾ 21/30.

of this verse that the earth was created separated from the heavens and that life began from water. He similarly evaluated this as one of the Qur'ān's miracles compatible with science.[47]

Although Muḥammad 'Abduh's (1849-1905) interpretation of the verse in Sūrat al-Fīl, "Throwing at them stones of baked clay."[48] as meaning that smallpox was carried by birds[49] was criticized by Elmalılı Hamdi Efendi, Milaslı argued that it is a scientifically possible interpretation. According to him, the incident of birds throwing stones was evaluated as a miraculous event in a way suitable for the understanding of time. However, this event should be reinterpreted in light of the scientific findings. In conclusion, he stated his preference for Muḥammad 'Abduh's more rational interpretation method.[50]

The miracles of the Qur'ān are not only linguistic but also have moral, philosophical, and metaphysical dimensions. Milaslı says that these miracles are of great importance for strengthening people's faith and ensuring that they fulfill their moral responsibilities. According to him, the Qur'ān is also a miracle with its social and political rulings, historical data, and future news. The Qur'ān is also a miracle in its linguistic superiority. Because the Qur'ān brought both jinn and humans together and asked them to produce something similar, but until today, no one has been able to bring forth such a thing. This situation proves its eloquence and rhetorical excellence.[51]

He stated that the laws of nature never change and that the miracles of the Prophets cannot be of a nature that breaks the laws of nature, and this is clearly and definitively declared in the verse "You will never find in Allah's way any change, and you will never find in Allah's way any alteration."[52] According to him, Allah Himself did not wish to break the laws He established, the order He set up, and did not allow them to be broken. Again, according to him, there are wisdoms in the manner those mutashābih (allegorical) verses that appear contrary to reason and logic on the surface are expressed, and their ta'wīl, i.e., their true meanings, must be sought and found in accordance with reason and science.[53]

In short, he argued that the miracles of the Prophets and saints do not break physical laws but, occur through spiritual manifestations and are, always consistent with reason and science. According to him, because reason is the foundation of religion, miracles or oracle cannot be contrary to reason. This understanding shows that he saw science, religion, and reason in harmony and reveals that he advocated a religious understanding that combines science and the guidance of revelation, emphasizing a rational religious thought. In conclusion, Milaslı stated that the laws (sunnatullah) established by Allah do not change, and therefore emphasized that these

47 Milaslı İsmail Hakkı, *Din-i İslam ve Ulum ve Fünun* (Dersaâdet: Nümune-i Tıbaat, 1327), 320-321.

48 Sūrat al-Fīl 105/4.

49 Muḥammad 'Abduh's, *Tafsīr Juz' 'āmme* (Egypt: Maṭba'at Egypt, 2010), 157-158.

50 İsmail Hakkı, *Dinimizi Bilelim ve Bildirelim*, 13-14.

51 İsmail Hakkı, *Kur'ân'ın Mucizeleri ve Müteşabih Ayetlerin Tefsirleri*, 21, 32.

52 Sūrat Fāṭir 35/43.

53 Milaslı İsmail Hakkı, *Hristiyanlık ve Müslümanlık* (İstanbul: Türkiye Matbaası, 1935), 69-70.

laws would not be contradicted by miracles and oracles. On this bases, he considered most of the narrations that appear contrary to the laws of nature as superstitions.

2.3. Method of Interpreting Mutashābih Verses

As is known, Qur'ānic verses are divided into two in terms of understanding: muḥkam (clear) and mutashābih verses. According to Milaslı, muḥkam verses form the foundations of religion, with clear and definite expressions pointing to the oneness of Allah. Such verses are not open to ta'wīl or interpretations and should be directly accepted. Muḥkam verses ensure that the basic principles of religion are clearly explained. Mutashābih verses, on the other hand, are verses that carry deeper meanings and are open to developing scientific discoveries or different interpretations. Mutashābih are verses that are not always easy to understand and can carry different meanings at different times. The interpretation of such verses may not always be fully understood in a limited human knowledge period. For example, expressions in the Qur'ān about the movement of mountains and the creation of the heavens may be verses difficult to understand at first, but over time their meanings may become clearer. Milaslı states that mutashābih verses both carry meanings appropriate to the understanding of the period and point to truths discovered in advancing times. This multi-layered meaning structure is a miracle of the Qur'ān.[54]

Milaslı states that the expression "those firmly grounded in knowledge"[55] in Sūrat Āl ʿImrān necessitates the existence of those with deep knowledge for the correct interpretation of mutashābih verses. However, he says that even these individuals must submit to Allah's knowledge and wisdom. The ultimate meaning of mutashābih verses belongs only to Allah. Even if those firmly grounded in knowledge correctly interpret the meanings of these verses, they must always acknowledge the greatness of Allah's infinite knowledge. In conclusion, the existence of mutashābih verses reminds us that human reason is limited and that we can only grasp a portion of Allah's knowledge. Even at the highest level of reason and knowledge, humans must always trust and submit to Allah's definitive judgment and decree. This is a point where reason and faith unite.[56]

Expressing that mutashābih verses are verses carrying metaphorical and symbolic meanings, Milaslı states that these verses are open to multiple interpretations. The purpose of these verses is to strengthen the foundations of religion while also pointing to scientific and philosophical discoveries that will emerge over time. For example, any verse related to the movement of the sun contained a scientific reality at a level that the people of that period could not understand. If the people of that time had been told, "The sun revolves around the earth," this information would have been very complex and incomprehensible to them, and thus people's faith in Allah and religion might have been made difficult. Allah gave information at the right time and in an appropriate language. Thus, both the basic teachings of religion were preserved, and scientific developments on these subjects were clarified as time progressed. According to him, some people do not accept the ta'wīl of mutashābih verses in the Qur'ān. However, this prohibition of ta'wīl is valid for interpretations made with bad intention and for causing sedition. Ta'wil done with good

54 İsmail Hakkı, *Dinimizi Bilelim ve Bildirelim*, 13-14.

55 Sūrat Āl ʿImrān 3/7.

56 İsmail Hakkı, *Kur'ân'a Göre Hazreti İsa'nın Babası*, 29-30.

intention, with reason and wisdom, is necessary. This can be explained using the principle "Reason is primary, transmitted text is secondary." That is, first comes reason, then transmitted text. Proceeding from this, Milaslı, stating that the Qur'ān is entirely based on reason and wisdom, expresses that the transmitted text must be interpreted according to reason when there is a conflict between reason and transmitted text.[57] In conclusion, he advocates the interpretation of mutashābih verses but, proposes that this interpretation should be in line with scientific data, with correct intention and through reason.

2.4. The Scientific Interpretation of Worship

Milaslı accepted the reconciliation of religion and science as a fundamental principle, Milaslı drew attention to the scientific dimensions of the acts of worship commanded by the Qur'ān as one of the indicators of Islam's reconciliation with science. According to Milaslı, acts of worship in the Islamic religion not only carry spiritual value but are also beneficial for physical and mental health.[58] Acts of worship, such as prayer, fasting, and zakat, provide both individual and social benefits. Prayer, strengthens the body and soul, whereas fasting increases willpower. The physical movements of prayer support health.[59]

Emphasizing that the benefits of acts of worship in the Islamic religion are confirmed by medical science, Milaslı states that from a gymnastic perspective, the benefit of sajda (prostration), which forms a part of prayer, is included in textbooks in Europe and is taught and applied in lessons. He says that, particularly in these applications, saying "five or six times in twenty-four hours" is a truth confirming the wisdom that all prayers are not performed at one time but are distributed to various hours, and he conveys"[60] that this is exactly confirmed by the verse "Indeed, prayer has been decreed upon the believers at specific times."[61]

Acts of worship support the training of the human body, mind, and soul. In particular, prayer stands out as an act of worship that simultaneously develops all three aspects. Milaslı, being a doctor, lists the medical benefits of the five daily prayers as follows: It is a form of beneficial exercise suitable for everyone. It aids digestion and supports general body functions. Provides calmness for physically active people. Provides movement for those with sedentary jobs. It provides rest for those working actively mentally. He explains the benefits of each prayer time as follows: The morning prayer encourages early rising. It creates a healthy sleep pattern. It prevents mental health problems associated with late waking up. The noon prayer provides the necessary break during work. Offers a structured rest period. The afternoon prayer serves as a work break. It prepares the body for the evening meal. The evening prayer prevents hastily eating when tired. It provides a gradual transition to rest. The night prayer provides an appropriate gap between the evening meal and sleep. It provides light exercise before sleeping.[62]

---

57 İsmail Hakkı, *Dinimizi Bilelim ve Bildirelim*, 6-7;Idem, *Kur'ân'ın Mucizeleri ve Müteşabih Ayetlerin Tefsirleri*, 35.

58 Milaslı Ismail Hakkı, *Hakikat-i İslam* (İstanbul: Hilal Matbaası, 1343), 72-74.

59 İsmail Hakkı, *Kur'ân'ın Mucizeleri ve Müteşabih Ayetlerin Tefsirleri*, 46-47;Idem, *Hakikat-i İslam*, 85-86, 95-96.

60 İsmail Hakkı, *Kur'ân'ın Mucizeleri ve Müteşabih Ayetlerin Tefsirleri*, 35; Idem, *Hakikat-i İslam*, 72-74.

61 Sūrat al-Nisāʾ 4/103.

62 Milaslı İsmail Hakkı, *Namazın Tıbben Faydası* (Konstantiniye: Malumat Kütüphanesi, 1316), 3-24.

He also emphasized the importance of cleanliness and hygiene rules in acts of worship for protecting human health and stated that this is medically confirmed. He expressed how scientifically accurate Islam's commands regarding cleanliness are, especially after the discovery of germs. For instance, he stated that ghusl (ritual bath), beyond cleansing the body, creates positive effects on the nervous system, providing physiological relaxation; cold water accelerates blood circulation in the body and gives strength to the skin; and warm water relieves fatigue, relaxes nerves, and induces sleep. He emphasized that the frequent cutting of nails is both a religious sunnah and important for health as it prevents the accumulation of germs; that regular cleaning of the armpit and genital hair prevents germ accumulation; and that excessively long mustaches can lead to health problems and can contact food and drinks. The tradition of circumcision is important both religiously and health-wise. He said that circumcision reduces the risks of infection and provides protection from some ailments.[63]

2.5. Scientific Aspect of Pork Prohibition

Being a medical doctor, Milaslı also presented information evaluating the medical harms of pork prohibition from an Islamic perspective. In this context, he explained the harms of pork from medical, individual, and social aspects, alongside the religious bases[64] for its prohibition, and particularly with examples from practices in Europe, why pork consumption is harmful. He expressed that everything prohibited in Islam is based on wisdom, and that this wisdom is understood scientifically over time.[65]

Stating that expressions like the pig itself being najis (impure) are not found in the Qur'ān and that this is a mistaken interpretation, Milaslı argued that pork is not absolutely haram, but perhaps it is prohibited because it contains substances that could be harmful to health.[66] He focused on how the meats declared haram and halal in the Qur'ān should be addressed within the framework of the concept of "tazkiyah" (purification), explaining that the meat of animals that have died by drowning, beating, falling, goring, or being torn by predatory animals could be harmful to health. He expressed that various modern and scientific procedures (cooling, salting, or sterilization by certain methods) are required to make such meats suitable for health, emphasizing the necessity of modern scientific methods to ensure the soundness of meats. He stated that religious commands do not constitute an obstacle to these scientific methods but rather encourage them. He said that although the nine types (carrion, blood, pork, etc.) mentioned as exceptions in verse 3 of Sūrat al-Māʾida[67] were initially considered completely

63 İsmail Hakkı, *Din-i İslam ve Ulum ve Fünun*, 33-150; Idem, *Hakikat-i İslam*, 39.

64 Sūrat al-Baqara 2/173; Sūrat al-Māʾida 5/3; Sūrat al-Anʿām 6/145; Sūrat al-Naḥl 16/115.

65 İsmail Hakkı, *Din-i İslam ve Ulum ve Fünun*, 37-38.

66 İsmail Hakkı, *Dinimizi Bilelim ve Bildirelim*, 16.

67 Sūrat al-Māʾida 5/3: "Forbidden unto you (for food) are carrion and blood and swineflesh, and that which hath been dedicated unto any other than Allah, and the strangled, and the dead through beating, and the dead through falling from a height, and that which hath been killed by (the goring of) horns, and the devoured of wild beasts, saving that which ye make lawful (by the death-stroke), and that which hath been immolated unto idols. And (forbidden is it) that ye swear by the divining arrows. This is an abomination. This day are those who disbelieve in despair of (ever harming) your religion; so fear them not, fear Me! This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion al-Islam. Whoso is forced by hunger, not by will, to sin: (for him) lo! Allah is Forgiving, Merciful."

haram, with the development of science and technology, these can be purified(tazkiyah). Therefore, he stated that in Islam, the meat of dead animals and blood are haram, but if modern science and technology render these substances harmless, their use could be possible. In other words, he claimed that modern methods could make pork safe.[68] In summary, he emphasized that some verses in the Qur'ān need to be reinterpreted according to contemporary conditions, pointing to the Islamic religion's flexibility and compatibility with scientific developments.

Conclusion

Milaslı Ismail Hakki was primarily a medical doctor and an author. In addition, he received a qualified religious education and used this scholarly accumulation when interpreting religion and the Qur'ān. Frequently employing the concepts of religion and science in his works, Milaslı bridged the intellectual history of the late Ottoman and early Republican periods, offering a rationalist-modernist approach to Qur'ānic interpretation. Although he pursued a rationalist line, his roots remained connected to the Islamic tradition. By interpreting religious texts considering reason and science, Milaslı became a typical representative of Ottoman modernization. He pioneered contemporary Islam-science debates through his quest for reconciliation between religion and science.

Milaslı grounded his scientific interpretations on a broad foundation encompassing medicine, biology, chemistry, physics, psychology, and social psychology, Milaslı mentioned the names of many Western scientists in this context and incorporated their scientific theories into his interpretations. When one examines the abundance of works he authored and the scope of issues that interested him, it becomes clear that Milaslı possessed a highly advanced intellectual personality. When his views are considered as a whole, it becomes evident that he maintained a perspective that blended traditional understanding with modernizing and innovative thoughts.

Like every thinker, Milaslı Ismail Hakki was influenced by his era's conditions and the prevailing opinions of that period. Although he occasionally diverged, his attempt to reconcile religion with the truths of modern science was, actually the result of a widespread understanding that conservative circles of the period sought to establish. Particularly during the Tanzimat era and Constitutional periods in the late Ottoman era, since the prevailing view held that religion should play a role in supporting the modernization process rather than conflicting with it, Milaslı also argued within this framework that religion should be addressed in conjunction with science and reason. His defense is also significant because it reveals that the search for a reconciliation between science and religion is not only on the agenda of progressive or modernist circles but, also of conservative segments.

He valued interpreting the Qur'ān not merely literally but also through its esoteric meanings. Because he was acutely aware of the power of modern natural sciences, he believed in the universal objectivity of natural sciences discoveries. He indicated that Islam was compatible with science and did not conflict with reason and logic and, that one should trust the guidance of reason and science. At every opportunity, he frequently expressed, both directly and between the

[68] İsmail Hakkı, *İslam Dininde Etlerin Tezkiyesi*, 5-6.

lines, that science occupied a fundamental place in Islam, that hundreds of verses and hadiths testified to this, and that engaging with natural sciences simultaneously constituted a religious duty. Like many Islamic thinkers, Milaslı emphasized that the Qur'ān illuminated science and was a book that guided reason, stressing that certain truths that science had only recently discovered had been proclaimed by the Qur'ān fourteen centuries ago. According to him, as scientific research deepened and approached truths, one would draw closer to the truths of the Qur'ān. In his view, science and religion should be adopted together as guides. Science and religion should be regarded as two torches. A course of action that derives power and measure from science must simultaneously unite with religion and receive support from faith to lead humanity to its goal.

Milaslı adopted an approach that placed greater emphasis on dirāyah—that is, reason and logic—in the Qur'ānic interpretation process, and in his commentaries, he attempted to synthesize the classical Islamic exegetical tradition with modern-era interpretations. He also attempted to evaluate the Qur'ān from a rational perspective. However, it is not clear exactly what kind of reason Milaslı is referring to here. In other words, whether he is referring to the enlightenment's rationalism or the traditional rationalist line in Islamic theology is unclear.

Among those who choose to reconcile the Qur'ān with science, Milaslı's stance can be said to align with the approach known as concordism, which is defined as the effort to reconcile and harmonize religious texts, and especially the Qur'ān, with modern scientific data. However, this approach often carries the risk of instrumentalizing the text of the Qur'ān for defensive purposes and opens the door to excessive interpretations under the name of exegesis. On the other hand, this approach often results in the coding of religious texts as scientific texts and the disregard of the variability of science.

Bibliography

Abd al-Bāqī, Muhammad Fuād. *al-Muʿjam al-mufahras li-alfāẓ al-Qurʾān al-Karīm*. Cairo: Dār al-Kutub al-Miṣrī, 1364.

Abduh, Muhammed. *Tefsîru Cüz-i Amme*. Egypt: Maṭbaʿat Egypt, 2010.

Arslan, İshak. "Bilim-Din İlişkisi Nasıl Ele Alınabilir?" *Kutadgubilig: Philosophy–Science Research* 20 (2011), 211-231.

Aṣfahānī, al-Rāghib. *al-Mufradāt fī gharīb al-Qur'ān*. Beirut: Dār al-Maʿrifah, n.d.

Baloğlu, Adnan Bülent. "Din mi Bilim mi: İkilemin Çözülüşü". *Journal of The Faculty of Divinity of Dokuz Eylül University* 18 (2003), 21-52.

Barbour, Ian G. *When Science Meets Religion*. New York: Harper Collins, 2000.

Bayḍāwī, ʻAbd Allāh ibn ʻUmar. *Anwār al-tanzīl wa-asrār al-ta'wīl*. 2 Volumes. Beirut: Dār al-Kutub al-ʻIlmīyah, 2003.

Coşkun, İbrahim. "Din-Bilim Uzlaşısı ve Kur'ân'ın Aklî Mucizeliği". *Journal of Islamic Research* 19/4 (2006), 543-557.

Demirtaş, Nazlı - Eraslan, Ebubekir. "Doctor Ismail Hakkı Milasli's Life And Works". *The Journal Of Academic Social Science* 154 (2024), 431-444.

Düzgün, Şaban Ali. "Din-Bilim İlişkisinde Modeller ve Ortak Kavramlar". *Journal of Kalam Research(Kader)* 4/1 (2006), 51-62.

Eraslan, Ebubekir. "Milaslı İsmail Hakkı'nın Hayatı ve Eserleri Hakkında Yeni Tespitler ile 'Yeni Yazının El Yazısında da Bitişmemesi Büyük Meziyettir' Makalesinin Analizi". *Eurasian Journal of Social and Economic Research (EJSER)* 8/4 (2021), 174-189.

Eraslan, Ebubekir - Ebubekir Eraslan (ed.). "Doktor Milaslı İsmail Hakkı'nın (1869-1948) Hayatı, Eserleri ve Türk Dili Tarihindeki Yeri". *Çok Kimlikli ve Yönlü Bir Osmanlı Münevveri Doktor İsmail Hakkı Milaslı'nın Bilimsel Mirası,* ed. Ebubekir Eraslan, 11-57. İstanbul: BKY - Babıali Kültür Publications, 2025.

Hamdi Yazır, Elmalılı. *Hak Dini Kur'an Dili*. 6 Volumes. İstanbul: Yazma Eserler Kurumu Başkanlığı Publications, 2023.

İsmail Hakkı, Milaslı. "Ahlak Vazifeler III". *Kutlu Bilgi* 6 (1945), 167-170.

İsmail Hakkı, Milaslı. "Ahlak vazifeleri I". *Kutlu Bilgi* 7 (1944), 101-103.

İsmail Hakkı, Milaslı. "Ahlak Vazifeleri V". *Kutlu Bilgi* 8 (1945), 231-234.

İsmail Hakkı, Milaslı. *Din-i İslam ve Ulum ve Fünun*. Dersaâdet: Nümune-i Tıbaat, 1327.

İsmail Hakkı, Milaslı. "Din-i İslam ve Ulum-ı Fünun Namındaki Eser-i Mutebereden". *Sırat-ı Müstakim* 4/97 (1910), 329-330.

İsmail Hakkı, Milaslı. *Dinimizi Bilelim ve Bildirelim*. y.y.: y.y., 1946.

İsmail Hakkı, Milaslı. *Hakikat-i İslam*. İstanbul: Hilal Matbaası, 1343.

İsmail Hakkı, Milaslı. *Hristiyanlık ve Müslümanlık*. İstanbul: Türkiye Matbaası, 1935.

İsmail Hakkı, Milaslı. *İslam Dininde Etlerin Tezkiyesi*. İstanbul: Ahmet Sait Matbaası, 1933.

İsmail Hakkı, Milaslı. *Kur'âna göre Hazreti İsa'nın Babası*. Ankara: Ankara Matbaası, 1934.

İsmail Hakkı, Milaslı. *Kur'an'ın Mucizeleri ve Müteşabih Ayetlerin Tefsirleri*. İstanbul: Türkiye Matbaası, 1935.

İsmail Hakkı, Milaslı. *Namazın Tıbben Faydası*. Konstantiniye: Malumat Kütüphanesi, 1316.

Karaca, Ayşegül. "Doktor Milaslı İsmail Hakkı Kaynakçası". *Korkut Ata Journal of Turkiyat Studies* 13 (2023), 1428-1436.

Kırca, Celal. *Hayatın İçinde Hayatla Birlikte Kur'ân'ı Anlama (Sorunlar-Yöntemler)*. Ankara: Anadolu Ay Publications, 2019.

Kuhn, Thomas Samuel. *The Structure of Scientific Revolutions*. Chicago: The University of Chicago Press, Third., 1996.

Langacker, Paul. *The Standard Model and Beyond*. CRC Press, Taylor & Francis Group, 2017.

Özarslan, Selim. "Din-Bilim İlişkisinin Serencamı: Hristiyanlık ve İslâm Örneği". *Diyanet İlmî Dergi* 56/3 (2020), 883-902.

Öztürk, Resul. "A Contribution from Outside to the Field of New Ilm al-Kalam: Milasli Ismail Hakki's Views". *Journal of Ilahiyat Researches (ILTED)* 49 (2018), 105-130.

Pickthall, Muhammad Marmaduke. *The Meaning of the Glorious Qur'an*. Birmingham: Islamic Dawah Centre International, 2008.

Şen, Ercan. *Bilimsel Tefsiri Yeniden Düşünmek (Mahiyet-Tarihçe-Faktörler-Problemler)*. Bursa: Emin Publications, 2021.

Wilson, David B. *The History of Science and Religion in the Western Tradition,* ed. Gary B. Ferngren. New York: Garland Publications, 2000.

Yaran, Cafer Sadık. *Din ve Bilim*. Samsun: Sidre Publications, 1997.