

Rules and Regulations for Employing Scientific Miracles in the Interpretation of the Holy Quran

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Abstract

This study is concerned with a topic related to scientific miracles, as we began our research by defining the miracle of the Qur'an in language and terminology, then we reviewed its importance, and the relevant literature on miracles in general and scientific miracles in particular. After that, we reported the views of scientists on it, and finally we touched on the rules and conditions for employing scientific miracles in interpreting the Qur'an. Finally, we reached the conclusion that research in scientific miracles was a reason for serving the Qur'an and emphasizing the greatness of the Qur'an, its rabbinical source, the sincerity of Islam's message, and the negation of doubters and refutation of their statements.

Keywords: The Holy Quran - The Miracle of the Quran - Scientific Miracle - Interpretation.

Introduction:

The Holy Quran has received great interest and great care since the beginning of its revelation to the present day; and great efforts have been made around it from studies, research and books; it did not get a heavenly book or in another book, and these efforts have extended through successive ages and successive times .. Over the past days, months and years, and the care of the Great Qur'an throughout the previous centuries has remained uninterrupted, so these efforts have become more extensive, which made the field of research increase and even expand its fields . The Qur'an has received great interest and care, especially in the current era compared to the efforts made in previous periods. The work of these efforts focused on reviving the meanings of the Qur'an, correcting the perception, comprehension, and deducing the intended significance of the texts of the Holy Qur'an by establishing correct rules, and establishing controls for explicit wisdom that are clear-cut, and this is all in order to find a correct explanation, and to respond to the violator and the rejected.

The interpretation of the Holy Quran has given a great motive to the scientific research movement; it was a reason for the hiatus and immorality of science, and thus the field of Quranic studies has known a qualitative leap; through the search for the connotations and purposes of the Quran, and the science of intonation and its readings, and language sciences at all levels . By the miracle of the Qur'an and its faces, the Qur'an was the reason for the emergence and revolutionization of these sciences; then the science of interpretation opened up to other sciences; so he was influenced by them and influenced them, and the vaccination occurred between him and them .. Various colors came to light for interpretation, and several forms.. Each color is concerned with aspects of interpretation. Scientific interpretation is one of these colors. It has produced leading qualitative studies in its field, valuable in its door, good in its research and methodology.

However, in our time, there have been many calls and cries calling for the necessity of renewing the science of interpretation, linking it to the scientific facts and cosmic sciences, and exploiting those facts mentioned in the Qur'an - fifteen centuries ago - in confirming Muslims and affirming the sincerity of the prophecy of the faithful **Prophet**, denying the doubters, and refuting the statements of the deniers . To invalidate the claims of haters, there is no doubt that employing scientific miracles in the interpretation of the Great Qur'an today requires a precise scientific methodology and great research and scrutiny, as the error in understanding the Qur'anic significance and proving something that is not legally intended is considered a great lubricant and a grave danger.

- The novelty of the topic, its importance and impact, especially in the current era.
- The topic was related to the first source of Islamic legislation (the Holy Quran).
- The scientific miracle and its horizons, and its role in revealing the secrets of the Great Qur'an. -

The fact of the scientific miracle among Muslim scholars, and the clarification of this subject in a way that removes the distortion and refutes the statements of the appellants in it according to a close research method, and a precise scientific approach.

• **Problem of research:**

-What is meant by scientific miracle? And what is its fruit? What is its importance?
-Is the scientific miracle the scientific explanation, or are they two different facts? Is there a difference between them?-Controls that employ the scientific miracle in the interpretation of the Holy Quran?

* **The scientific miracle to where?**

Calendar Essays for Scientific Miracles, Dr. Musa'ed bin Suleiman Al-Tayyar, (total articles)*
Scientific Interpretation of the Holy Quran between Theories and Practice, Dr. Hind Shalabi,(book). ***Scientific Interpretation and Miracles in the Holy Quran: Controls and Applications**, Dr. Murhaf Abdul Jabbar Saqa, (book)

Introduction: It includes: (definition of the topic and its importance - the problematic - previous studies - the plan)

The first demand: The miracle of the Qur 'an in language and terminology.**The second requirement:** The views of scholars on the miracle of the Holy Quran. **The third requirement:** scientific miracle: its importance, and authorship in it.**The fourth requirement:** Employing the scientific miracle in the interpretation of the Qur 'an.**Conclusion:** (It contains the most prominent results and the most important recommendations).

The first requirement: The miracle of the Qur 'an in language and terminology:

Section One: Definition of the Miracle of the Qur 'an Language:

Miracle is a language: It is of powerlessness: that is, weakness and incapacity. Ibn Fares said: "The eye, the gym and the za are two correct origins, one of which indicates weakness and the other on the back of the thing is powerless, so it is powerless, that is: weak. It is said: "I am incapable of doing so if I am unable to ask for it and realize it." ⁽¹⁾. And disability in the sense of: " Weakness and incapacity, including the miracle, which is activated from disability" ⁽²⁾. **If we follow the miracle material in the dictionaries of the language, we find that it means:** ⁽³⁾

- the miracle missed and preceded to the point of inconceivability. - There is no miracle unless there is a contest, previous, preceded, advanced and late. - There is no contest unless there is a challenge, a field for the contest, a subject for it, and contestants. - Where it was a miracle, there is no hope for the late predecessor in realizing the past and catching up with it. - The orbit of the miracle on two things: the ability to get ahead, and the failure to catch up. As for the Qur 'an, it is in the language: a source that reads in the sense of recitation, or in the sense of plural, on the first sense it is a source in the sense of the name of the effect, that is, the recitation, and on the second sense it is a source in the sense of the name of the subject, that is, in the sense of collecting news and judgments, and it can be in the sense of the name of the effect, that is, a collection because it was collected in the Qur 'an and the Sadr⁽⁴⁾ and in the **tongue of the Arabs:** (The meaning of the Qur 'an is the meaning of plural, and it is called a Qur 'an because it combines the suras and includes them⁵), and it was said: It is the name of an immovable flag, the first name was put to the Book of Allah Almighty "⁽⁶⁾

Section Two: Definition of the Miracle of the Qur 'an in Terminology:

This term was not known in the era of prophethood, companions and followers, but later, the proof of that is the Book of God blessed and Almighty, the word that was in place of the miracle is the verse, and this is what is often mentioned in the Book of God blessed and Almighty, the Almighty said: The Almighty said⁷: The Almighty said: The Almighty said: The Almighty said: The Almighty said: The Almighty said:

⁽¹⁾ **Dictionary of Language Measures**, Part 4, p. 238. Article (PGZ).

⁽²⁾ **Lisan Al-Arab**, Part 9, p. 58.

⁽³⁾ **The Ummah's Efforts in the Graphic Miracle of the Holy Quran**, p. 15.

⁽⁴⁾ **Assets in Interpretation**, p. 09.

⁽⁵⁾ **Lisan Al-Arab**, Part 1, p. 128, and **Manahil Al-Irfan**, Part 1, p. 11.

⁽⁶⁾ **Tahdhīb al-Lughah**, vol. 9, p. 271.

⁽⁷⁾ [Al-Israa:59]

TheAlmighty the Almighty said: ⁸ The Almighty said: The Almighty said:TheAlmighty said:TheAlmightysaid:TheAlmightysaid:TheAlmightysaid:TheAlmightysaid:TheAlmightysaid:Therealmighty said: The realmightysaid:Therealmighty said verses ⁹andverses about which are then summarized in the following questions: But when did this term appear?

We often think that the term miracle and miracle did not appear before the second century AH, and it originated in the environment of the speakers who were defending the Holy Quran, and repeating the falsehoods of atheists, heretics, Zigzags, and whims, which is a term that has what it supports from the language ⁽¹⁰⁾. The mass of scholarsdid not pay attention to the search for the face of miracle and the Quranic miracle - but the term "miracle of the Quran" did not appear on the scene - until after the quotation of Wasel bin Ataa, who died in **131AH**, Sheikh of Mu 'tazilah in Basra, a strange saying, which is: "The miracle of the Quran is not something subjective in it, but rather it is the disregard of God, the thinking of people about opposing it." ⁽¹¹⁾

Neither the word miracle nor the word miracle is mentioned in the Holy Quran, nor are the two words mentioned in the hadith of the Messenger of Allah ﷺ, nor in the words of the companions or followers. The first use of these two words was after the middle of the third century AH, or the beginning of the fourth century. In the Qur 'an, there are words that are close to the miracle and the miracle, that is, close in their meaning to the miracle. They are: the verse, the evidence, the proof, the sultan, and the insight ⁽¹²⁾

As for the miracle of the Qur 'an (an additional compound), it means, according to the origin of the language: proving the Qur 'an, the inability of creation to do what it has challenged them with. It is the addition of the source to its subject, and the effect and what is actually related is omitted for information. And appreciation: The miracle of the Qur 'an is the creation of Allah from what He has challenged them with ⁽¹³⁾. **Miracle terminology:** It is the proof of the Qur 'an's inability to create what challenged them ⁽¹⁴⁾. **Mustafa Deeb** Al-Bagha defined it as: " Showing the sincerity of the Prophet (peace and blessings of Allah be upon him) in the case of the message by showing the inability of the Arabs to oppose him in his immortal miracle, which is the Qur 'an, and the inability of generations after them to do so ⁽¹⁵⁾. Through the foregoing, we can say that the miracle of the Qur 'an is: [It is meant as the inability of people to come up with the like of the Qur 'an. Although they are people of eloquence, eloquence and clarification, but they were powerless and incapable of coming up with the same, even with the shortest surah of the Qur 'an (**al-Kawthar**).]

The second requirement: The views of scholars on the miracle of the Holy Quran:

The miracle of the Holy Quran is too great to be realized in one era or known, as it has several areas, including: miracle in its language, in its eloquence and eloquence, in the style of its organization, in the stories of the former, in telling it the unseen, mentioning legislation and others.. From it, the reader is aware that the miracle of the Holy Qur 'an has many faces and many aspects, and we always emphasize that the Qur 'anic miracle in every age is revealed to people, it is a new evidence that adds to the evidence of the truth of the miracle of the Prophet ﷺ, and this is one of the secrets of the Holy Qur 'an, as it is poisoned by continuity, immortality and survival. The more you increase it, the more you think, the more you give, and the more you increase it by deeds and reflection; the more you increase secrets and lights ^{"(16)}

⁽⁸⁾ [Al-Israa:101]

⁽⁹⁾ [Spider:50-51]

⁽¹⁰⁾ **The Miracle of the Glorious Qur 'an**, Ahmed Abbas, p. 17.

⁽¹¹⁾ **Investigations in the Miracle of the Qur 'an**, Mustafa:Muslim, p. 46.

⁽¹²⁾ **Al-Bayan fi Ijaz Al-Quran**, pp. 30-32.

⁽¹³⁾ **The Miracle of the Holy Quran by Ibn Al-Qayyim**, Hassan Al-Aufi, p. 31.

⁽¹⁴⁾ **Manahel Al-Irfan**, Al-Zarqani,Part 2, p. 238.

⁽¹⁵⁾ **What is clear in the sciences of the Qur 'an**, p. 151, and **the miracle of the Holy Qur 'an by Imam Ibn Ashour**, p. 19.

⁽¹⁶⁾ **The miracle of the Holy Quran by Imam Qurtubi through the introduction to his interpretation**, Aqaba bin Nafi Nasser, (**Article**), p.: 461.

However, there are those who said that the Holy Quran is not miraculous in its systems, style and eloquence, but it is miraculous in that it is a situation between it and the Arabs in being exposed to it and coming up with its like - what is known as the morphology doctrine - which is that Allah distracted the Arabs from opposing the Quran, and bringing its like and authorship in its form, even if the Arabs were not prevented; they would have been able to bring the like of the Quran in form and substance, systems and style, and this saying is attributed to Ibrahim ibn Sayyar al-Nizam [T: 224e], which is the main reason that made the scholars delve into the miracle of the Holy Quran, and they search for its faces with precision and care, and a superior scientific methodology; so that it was similar to what happened after the third century about the miracle of the Quran and its eloquence; in defense of the Quran, in response to the opponents and in its miraculousness, and that we try to defend the Quran (and disprove it¹⁷).

Professor Ahmed Abu Zaid says: " As for the miracle of the Qur 'an, they have taken two ways to prove it: the first is mental, based on inferring the conditions of the Arabs in whom the Qur 'an was revealed and challenged them, so they were unable to oppose it, even in the shortest chapter like it, with the severity of their need and the availability of their motives. The second is rhetorical, based on the study of the aspects of the rhetoric of the Qur 'an, and the indication that the Qur 'an is above the words of humans. "⁽¹⁸⁾

Here are the months of those who wrote about the miracle and their opinion of it and the aspects of its miracle, we mention them:

Al-Jahiz [d. 255 AH], the author of the book of the Qur 'anic systems, showed the face of the Qur 'anic miracle when the article of some Mu 'tazilah revealed that the eloquence of the Qur 'an is not miraculous, so he feared that this would be confused with the general public with tradition or custom, and with those who have no firm ground in the language, such as the regime, when he said that the miracle is pure.

Abu Suleiman al-Khattabi [d:319AH], where he discussed and analyzed the rhetorical views of the former, and denied some of them and confirmed others, such as his confirmation of the miracle of the Qur 'an, which is that people refrain from coming up with the same, and that the miracle is in the same Qur 'an; he denied saying that the Qur 'an is purely miraculous , and inferred its invalidity and denial (which the Mu 'tazilah at the head of the Nizam said , which is that God distracted people's zeal from opposing the Qur 'an despite their ability to oppose it. But the obstacle is that God distracts them from that).

Ali bin Issa Al-Ramani [d: 386AH], where he presented his visualization of the faces of the miracle of the great Qur 'an, and limited them to: Qur 'anic rhetoric, conciseness, metaphor, metaphor, recitation, intervals, homogeneity, discharges, inclusion, exaggeration, and a good statement. He also pointed out that the challenge of the Qur 'an is for all people. He challenged them to come up with the same or a single story, and mentioned the truthful news about future things.

Abu Bakr al-Baqlani [d:403AH], the author of the book " The Miracle of the Qur 'an", in which he stated that the Qur 'anic miracle has three aspects: the reporting of the unseen, the illiteracy of the Prophet, peace be upon him, as well as the rhythm. Al-Baqlani attributed the beauty of the Qur 'anic systems to ten integrated faces characterized by accuracy and depth together, which indicate the interconnectedness and complementarity of their parts.

'Abd al-Qāhir al-Jurjānī (d.471AH), one of the scholars who dealt with the aspects of the miracle of the Holy Qur 'an accurately and with a superior methodology, and prominent features, especially in his book Evidence of Miracles, which is one of the sources of important miracles, and the mayor of rhetorical studies. As well as the book "The Healing Message", which made the theory of rhythm the only bright face of the miracle of the Holy Quran and mentioned it at length, and inferred and explained it.

Abu Hamid al-Ghazali [d: 505AH], one of the most famous pioneers of this trend, says in the "Revival of Religious Sciences" after he showed the radiation of religious sciences, and worldly

(17) Al-Sarafah : is one of the miracles of the Holy Quran among those who say it and those who object to it,

Aqaba bin Nafie Nasseri, (Article), p.: 369.

(18) Al-Aztali : in Al-Bayan and the Miracles of the Qur 'an, Ahmed Abu Zaid, p. 255.

sciences: " All that constitutes his understanding of the principals, and in which the creatures differed from the theories and sayings in the Qur 'an, has symbols and indications on it that the people of understanding specialize in perceiving and confirms that the Qur 'an is comprehensive of all kinds of sciences, citing the words of Ibn Mas 'ud (may Allah be pleased with him): " Whoever wants to know the ancients and the others, let him reflect on the Qur 'an. "In his book" The Jewels of the Qur 'an ", he acknowledges that the Qur 'an contains: the sciences of medicine, the stars, the body of the world, the body of animals, the anatomy of its members, and the science of magic . In it and other things, the Qur 'an refers to it in **the** saying of Allah Almighty:¹⁹It refers to **the** science of medicine, which includes the causes of disease, the means of healing, and His saying:²⁰ **And so on**, which refers to the science of astronomy and the structure of the heavens and the earth, cosmology and geology.. " He believes that all the known sciences that will emerge from time with the succession of ages are present in the Qur 'an, not by declaring, as he says," All the sciences that humans have known and that they are on the way to knowing are not in their early stages outside the Qur 'an, as they are all blessed from one of the seas of knowledge of God Almighty. "

Fakhr al-Din al-Razi [d: 606AH], the author of the "great interpretation", which is known as: "the keys of the unseen B ", and he sees the existence of all sciences in the Qur 'an by force, such as the presence of the tree in the seed nucleus. In his interpretation, which is a huge encyclopedia, he presented many investigations according to the culture of his time and what the sciences reached in his time in various aspects of natural sciences and cosmic knowledge. Al-Razi also has a book in this field: (The **End of Briefing in the Knowledge of Miracles**), in which my book Abdul Qaher summarized the signs of miracle and the secrets of rhetoric in the scientific meanings and statement. Jalāl al-Dīn al-Suyūṭī [d. 911AH] sees what both al-Ghazālī and al-Rāzī see, and he infers this by saying, "Ta'ālī: Ibn Mas'ūd said : " Herevealedin the Qur'an every knowledge and explained everything to us in it, but our knowledge falls short of what we have shown us in the Qur 'an. "He stated in his book (**al-Itiqān: (21)**" That the Mighty Book included everything, the mother of all kinds of sciences, there is no door or issue, it is an origin except in the Qur 'an, which indicates it and in it the wonders of creatures, the kingdom of the heavens and the earth, what is on the higher horizon and below the rich, etc., which needs to be explained in volumes. "

The views of scholars of the fourteenth century AH on the Qur 'anic miracle:

Abdul Rahman Al-Kawak B, the author of the book (**Natures of Tyranny**), is one of the first contemporaries who called for the use of the data of modern science in explaining the verses of the Qur 'an that talk about the universe, nature, and the souls, and the like, and we find him saying:"The Holy Qur 'an is the sun of science and the treasure of judgment." He believes that scientists have refrained from scientific interpretation for fear of violating the opinion of minors in science, so they disbelieve and they are killed. However, he mentions the importance of the direction of the scientific interpretation of the Holy Qur 'an. He says: "The question of the miracle of the Qur 'an could not fulfill its right. Undiligent scholars, who were limited to what the predecessors said, said that his miracle in his eloquence and eloquence or telling him that the Romans after their defeat would prevail, even if scientists were to unleash the veil of scrutiny and freedom of opinion and authorship, as he unleashed for the people of interpretation and superstition, would see in thousands of verses of the Holy Qur 'an thousands of verses of miracles with the truth of the Almighty saying:"The Lord of **the**²²worlds knows nothing but the unseen. "For example: In these last centuries, science revealed facts and natures and responded to the statement or hint, most of them in the Qur 'an, and they remained hidden only to be a miracle of the Qur 'an. ⁽²³⁾

⁽¹⁹⁾ [ThePoets:80]

⁽²⁰⁾ [Ar-Rahman:05]

⁽²¹⁾ [Spider:50-51]

⁽²²⁾ [Al-An 'am:51]

⁽²³⁾ **An introduction to the scientific miracle in the Holy Quran and the Sunnah of the Prophet, Safa Ali Abbas Muhammad:**

http://www.alukah.net/publications_competitions/0/40629/

Mustafa Sadiq Al-Rafi 'i: The mark of the author of the book: (**The Miracle of the Qur 'an and Prophetic Rhetoric**), in which he went on to say that the Qur 'an, with its developing effects, is an original miracle in the history of all science on this earth from the emergence of Islam to God's will. Hesays elsewhere: Some of our scientists extracted from the Qur 'an what refers to the innovations of the invention, and what achieves some of the mysteries of natural sciences and simplified all this.

Al-Rafi 'i mentions many issues in the Qur 'anic miracle and concludes that the Qur 'an is a miracle in the sense that the word miracle is understood to be launched, as it denies the possible by impotence. It is something from which human instinct does not reach an amount, and to that there is no coming or destination, but it is an effect like other divine effects to share in the miracle of the attribute and the form of the situation, and it is unique from it that it has a material of words as if it was emptied of the melting of all those materials, and we think only the spiritual image of the whole world. The Qur 'an is miraculous in its history without all other books, miraculous in its psychological impact, and miraculous in its facts.

Sheikh Muhammad Abdo is one of those who were interested in highlighting the aspects of the miracle of the Qur 'an, and the Qur 'an is miraculous from Allah because it was issued by the prophet of my mother because he tells about the unseen, and to the shortening of human power. "Sheikh Reza had many corrective opinions and also had scientific references and they were mentioned in the Qur 'an, but he was not versed in cosmic science, and did not have any empirical research, and he had no knowledge of the natural and medical aspects. He was quoted by specialists to explain what he saw fit for some suras and verses, and some scientists took him to exaggerate his scientific interpretations and expand them, which caused him to make a number of errors attributed to him. From that, he said that (Darw's theory of evolution) about the origin of man can be found a Qur 'anic explanation for it, and the stones thrown by the Ababil bird were considered a kind of disasters.. Interpretation in this way is contrary to the Qur 'anic truths.

Sheikh Muhammad Metwally Al-Shaarawy: The author of a book: (**My Thoughts on the Book of Allah Almighty**) often resorted to using the data of modern science to reveal other aspects of a verse; it was not visible before, especially when passing through verses with scientific references and concepts, as he does not oppose scientific interpretation, but rather opposes exaggeration, haste, unknowingly, and panting behind theories and suppositions .. And just guessing and inferring them on the verses in order to prove the Qur 'an with knowledge, although the Qur 'an does not need this and that to prove its sincerity.

Abdul Majeed Al-Zindani: The first Secretary General of the Scientific Miracle Commission for the Qur 'an and Sunnah, which is the first body in terms of foundation in the whole world, a body based on highlighting the aspects of scientific miracles in any wise male, and Sheikh Al-Zindani has many writings in the field of scientific references to the Holy Qur 'an, Tawhid, and a lot of research published in the conferences of the Scientific Miracle Commission for the Qur 'an and Sunnah in Makkah Al-Mukarramah, and he is the author of many ideas and research projects in this field Al-Khasabir .. which has not yet matured and burned.

The third requirement: The scientific miracle is its importance and authorship in it.

Section I: Definition of Miracles and Scientific Interpretation:
1/Definition of Scientific Miracles:

The scientific miracle is the diligence in revealing the link between the verses of the Holy Quran, and the discoveries of experimental science in a way that shows the miracle of the Quran. Ibn Ashour says: "The scientific miracle is what has been deposited in it of the wise meanings and references to the mental and scientific facts that the minds of humans did not reach in the era of the revelation of the Quran and in different eras after it, and this aspect was overlooked by the speakers in the miracle of the Quran from our scholars such as: Al-Bakalani and Judge Ayyad .. Their (scientific) statement is not meant to say that the rest of the miracles are not scientific, or that they do not serve scientific issues, but rather this is a description of the natural sciences and astronomical sciences that have been

discovered through experiments, observatories and laboratories. This is the meaning of their statement - scientific - ²⁴2/Definition of scientific explanation:

Professor Amin Al-Khouli says: "We want scientific interpretation that governs scientific terms in the phrases of the Holy Quran and strives to extract science and philosophical opinions from them. " ⁽²⁵⁾ Khalidi defined it as: " Considering verses with scientific contents from the scientific point of view and interpreting them scientifically, using new sciences, knowledge and discoveries to expand their meaning and provide their meaning." ⁽²⁶⁾

The most appropriate definition of the term scientific interpretation - according to our opinion - is: **the** diligence of the interpreter - as much as human energy - in revealing the link between **the legendary** verses **and the** visible verses, and linking them with the discoveries **of** modern empirical scientific facts to indicate the source **of** the divine Qur 'an, and its immortality .. And that it is valid and comprehensive for every time and place.

Section Two: The Difference Between Scientific Miracles and Scientific Interpretation:

There is a difference between the scientific interpretation and the scientific miracle ⁽²⁷⁾ of the Holy Quran, but this difference does not mean the difference between them and their independence from each other, but there is a relationship and differences between them; we summarize them in the following ⁽²⁸⁾:

- The scientific interpretation of the Qur 'an is a necessary introduction to reach the scientific miracle in the Qur 'an, so what is required for the scientific interpretation of the Qur 'an is one of the conditions for the scientific miracle in the Qur 'an. - Scientific interpretation of the Qur 'an is introduced by ijihad in the sciences used in interpretation and in how to use science and its connotation from the Qur 'an, unlike the scientific miracle in the Qur 'an, it is necessary to stabilize and clarify this connotation. - The scientific interpretation of the Qur 'an is entered by error and rightness because it is the diligence of the interpreter, but the scientific miracle is not true. - In the scientific interpretation of the Qur 'an, it is permissible to use theories that are predominantly scientifically thought to be true. As for the scientific miracle in the Qur 'an, it is permissible to use only stable scientific facts. - Scientific miracle is the fruit of scientific interpretation and its purpose. - Every scientific miracle is originally a scientific explanation, but not a scientific explanation is a scientific miracle, between them are concerns, especially from a point of view, and the scientific explanation is more general than the scientific miracle, and God knows best.

Section Three: The Importance of Scientific Miracles and Composition:

The issue of the Qur 'anic miracle has occupied a large area of Islamic and linguistic studies, over the ages and ages, and it is still occupied in the present time. Books have been opened around it and research and sayings have competed, and each of the scholars made his substitutes and shared the issue with his arrow, so each of them had to analyze, pamper, and explain it, and the mediator of these successive and successive contributions and participations finds that they served the text of the Qur 'an and its language.

⁽²⁴⁾ **Interpretation of the features of his life** , Amin Al-Khouli, pp. 19-20.

⁽²⁵⁾ **Interpretation and Interpretation**, Muhammad Hussein Al-Dhahabi, Part 2, p. 474.

⁽²⁶⁾ **Al-Bayan fi Ijaz Al-Quran**, by Dr. Salah Al-Khalidi, p. 266.

⁽²⁷⁾ For further consideration: **The scientific miracle in the Qur 'an and Sunnah, its history and controls**, Dr. Abdullah bin Abdulaziz Al-Musleh, p. 43.

⁽²⁸⁾ **Scientific Interpretation and Miracles in the Holy Quran: Controls and Applications**, Dr. Murhaf Abdul Jabbar Saqa, Part 1, pp. 97-98.

Scientific miracles are of great importance and value, especially in our current era, and we summarize this in the following points⁽²⁹⁾:

- Demonstrating the greatness of the Book of Allah Almighty by introducing readers to the miracles of the Qur'an in all its aspects and aspects, contributing to laying the scientific and legal foundation for the science of miracles, and deducing scientific and numerical miracles from the Book of Allah and the Sunnah of His Messenger, peace be upon him, without the texts bearing intolerable meanings. - Convincing skeptics of the message of Islam that the Qur'an is a book revealed by God Almighty, and their speech in a scientific manner. - Sharpening the students' minds about the wonders of the Qur'an and encouraging readers to increase their research and contemplation of the book of their Lord Almighty, and showing that the Holy Qur'an contains all sciences, and every researcher must research the Qur'an according to his specialization and will find a clear miracle. - Proving that the Qur'an is a revealed book from God Almighty and that it is true to everything it says, and that God has preserved it from distortion or alteration, and that no one can come up with its like. - Presenting the latest scientific facts in a facilitated manner that blends science and faith, and contributing to the development of scientific and legal controls for the science of miracles in the Qur'an and Sunnah. - Discovering the scientific facts of the Qur'an and Sunnah, and disseminating these facts as widely as possible.

Then, the scientific miracle of the Qur'an and Sunnah leads to the achievement of lofty goals, and the benefits and goals are the wings of interest that Muslims realize from the scientific miracle, and the most important of these goals⁽³⁰⁾ We mention:

- 1- Maintaining the continuity of the miracle of the Holy Qur'an to ensure the permanence of the argument for all people in all ages, through the scientific miracle of the Holy Qur'an.
- 2- The cosmic verses of the Holy Quran should become clearer over time, and the unknown should be supplemented by them, through cosmic revelations and scientific knowledge.
- 3- The Holy Quran continues to dominate the curriculum of life with its renewed scientific data.
- 4- Adding new studies to the sciences of the Qur'an that specialize in scientific miracles.
- 5- Exploring some aspects of wisdom in the commands and prohibitions mentioned in the Holy Quran and the Sunnah of the Prophet.
- 6- Achieving a civilizational push through the method of scientific research in the light of the Holy Quran and the Sunnah of the Prophet, and establishing an Islamic civilization free of negatives that contradict the innate nature of man and his true interest.
- 7- Correcting the mistakes that accompanied man's materialistic view of himself, and paying attention to studying the diseases of material civilization resulting from violating instinct and deviating from obedience to God.

Composition in Miracle and Scientific Interpretation:

The miracle of the Holy Quran occupied a large area of Islamic thought, especially during the third and fourth centuries, and it is still occupied today. It has been addressed by many scholars, including linguists, interpreters, theologians, philosophers and others. Each of them has his opinion and point of view, and the truth is that the Qur'anic miracle is renewed in every era, and a new face appears every time to prove the sincerity of the miracle of the Prophet (peace be upon him), and the following are some of the views of contemporary Muslim scholars about scientific miracles:

- **The great news,**⁽³¹⁾ by the scholar Muhammad Abdullah Deraz, is one of the books that were written in the statement of the miracle of the Qur'an with a contemporary scientific approach, it falls on (210) pages, and it is divided into an introduction with two researches, then a preface containing four stages

⁽²⁹⁾ **The Importance of Scientific Miracles with Non-Muslims**, Abdul Karim Ali Al-Fahdi, (Research published on 03/10/2009), research link: jameataleman.org/main/articles.aspx?article_no=1200

⁽³⁰⁾ **Benefits of studying the miracle and scientific interpretation of the Holy Quran**, Prof. Dr. Karem Al-Sayed Ghonim, <http://quran-m.com/quran/article/2462>

⁽³¹⁾ **Printed at Dar Al Qalam, Kuwait.**

of research; it touched on the substantive unity of the Qur 'anic suras , and proved by argument and proof that one sura of the Qur 'an is like a coherent structure that cannot be taken away from it by one brick, and it mentioned the linguistic, scientific and legislative miracles. He refuted many similarities and responded to many false sayings, and explained many things related to the Qur 'an, so it was an author worthy of mention, presentation and study.

- **Investigations in the Miracle of the Holy Quran**, by Dr. Mustafa Muslim, in which his author has deposited the most important root issues of the science of the miracle of the Holy Quran , which is located in 336 pages, in which its author began with an introduction (in which there are two topics), followed by two sections, the first section: It contains three chapters, the first of which is about the miracle in the book of Mu 'tazilah, the second is entitled: The miracle of the scholars of the Sunnah and the community, and the third is: The miracle of the Quran in the studies of contemporaries, while the second section: It has four chapters, the first of which is about the graphic miracle and the second: the scientific (experimental) miracle, then the third: the legislative miracle, and the last chapter: the metaphysical miracle. Finally, a conclusion.
- **The scientific interpretation of the Holy Quran between theories and application**, ⁽³²⁾ Dr. Hind Shalabi, the book came in 196 pages, its author divided it into a theoretical section (containing three chapters), an applied section containing (three chapters as well), and a conclusion. In the first chapter, she mentioned general issues related to scientific interpretation, and in the second chapter: she analyzed the doctrines of scientists in scientific interpretation and their opinions, and in the third chapter: she tried to evaluate the doctrines of scientists in scientific interpretation, while in the first chapter of the applied section the methodology to be followed to understand the cosmic facts in the Quran, and in the second chapter: she presented the studied issues, and in the third chapter: she mentioned the method and meaning in the cosmic verses. and conclusion.
- **Interpretation and scientific miracle in the Holy Quran controls and applications**, by Dr.: Murhaf Abdul Jabbar Saqqa, a book in two parts, the number of its pages (907), made by its author in an introduction, four chapters and a conclusion, and each chapter has two chapters: in the first chapter: Define scientific interpretation, and in the second chapter: Define scientific miracle, while the first chapter of the second chapter: mentioned the history of the scientific interpretation of the Quran, and the history of the scientific miracle, and in the second chapter was exposed to interpretation in the modern era, and then mentioned in the first chapter of the third chapter: the conditions and pillars of scientific interpretation, and in the second chapter the interpreter's position on scientific interpretation, while the fourth chapter was devoted to: Applications of controls of scientific interpretation in the Holy Quran in Surat Al-Nahl. Finally, a conclusion included a set of conclusions and recommendations.
- **The scientific miracle to where?Calendar articles for the scientific miracle** ⁽³³⁾, by Dr.: Musaed bin Suleiman bin Nasser Al-Tayyar, came in (207) pages, and his book was divided into an introduction, three chapters and a conclusion, in the introduction he was exposed to: the term scientific miracle in the Qur 'an, and the control of concepts and terms, and in the first chapter he was exposed to the importance of interpreting the predecessor and how to deal with it, then in the second chapter: on the controls of accepting contemporary interpretation, while the third chapter: he mentioned some objections to the interpretation of the predecessors (the interpretation of the Ones, the issue of Israelites and their violation of contemporary scientific issues), and he discussed the issue of the validity of the miracle rate for the year after which he moved to discuss the concept of scientific miracle and the extent of its expression of its content, then he was exposed to the term in Taher bin Ashour (may God have mercy on him), and finally concluded his speech, about scientific miracle and that it is based on speculation and probability, not certainty.

The fourth **requirement: Employing the scientific miracle in the interpretation of the Qur 'an:**

⁽³²⁾ **Scientific Interpretation of the Holy Quran between Theory and Practice** , Dr.Hind Shalabi,

⁽³³⁾ **The scientific miracle to where?Scientific Miracle Calendar Articles**, Dr. Co-Pilot,

The need for interpretation arose early, and the beginning in it was the interpretation of the novel, that is, the interpretation based on the movable, and then the interpretation moved at one of its stages to the interpretation by sight, reason and dependence, which is one of the forms of ijthad, as the science of interpretation is the tool by which the Book of Allah Almighty understands and understands its meaning . Then the science of interpretation knew an expansion in the time of the Companions and followers, and consequently the schools that are concerned with the interpretation of the Book of Allah, Surat Surat and Aya aya, and serve its various sciences such as the science of recitations, the sciences of the Qur 'an, the abrogator and the abrogator, the science of the causes of descent and others⁽³⁴⁾

The interpretation and its sciences are the natural vessel and incubator for the growth, upbringing and refinement of the personality in order to formulate and dye it. The Almighty said: ⁽³⁵⁾and **the tracer of the nation's heritage** on this field; he wraps great efforts that increased through the succession of times and the succession of times in which scientists served the book of their Lord, so they pierced its meanings and continued his sects, extracted his pearls, excavated his secrets and dived into its depths, so it was a truly immortal miracle, lasting until God inherited the earth and those on it. Despite these efforts, however, people were shown every time an aspect of the miracle of the Holy Qur 'an, according to the need of the times and Egypt.

1-The **scientific miracle between the permissive and the inhibitor:**

Interpretation scholars took three ways when they were exposed to scientific verses, so the first party⁽³⁶⁾: Those who dance in vain when they discern from near or far the approval of a verse from the Book of Allah for a scientific issue, even if it is still theoretical, to prove that the Qur 'an is the Book of Allah, and therefore talked about these scientific issues long ago? As for the second party⁽³⁷⁾: They are those who reject all rejection, and refuse all parents to interpret any of the Qur 'an with any matters of science, even if they are established facts, so that they do not allow a verse from the Book of Allah to be cited on a matter, even if it is without prejudice to interpretation on the pretext that the Qur 'an did not come to refer to scientific matters, so those references should not be taken from it? While the third team⁽³⁸⁾: stood a middle ground between the first and the second was moderate in its outlook, as it does not exceed the text of the verse and its spirit, but it does not freeze as well as what the forerunners mentioned without benefiting from the shadows of the verses that extend to the roots of life and the folds of the universe, it never prevents it from expanding in the interpretation of the verses to include the fixed facts decided by science, as long as there is no glaring or arbitrary abuse and no hidden opposition, the scientific facts if it will be charged with downloading the verses more than they bear, we should not confuse them with the Qur 'an, let alone theories that have not been proven "⁽³⁹⁾

3-**Conditions and controls of scientific miracles:**

The scholars of Islam (may God have mercy on them) were interested in the Holy Quran in ancient and modern times, and in showing its miracle, and highlighting its faces, and each of them has his own path in this, some of them were interested in rhetorical miracles, others in metaphysical miracles, and a group that was interested in legislative miracles, and a group that was interested in linguistic and rhetorical miracles, and scholars of metaphysical and manifest miracles.. to the many other miracles of

⁽³⁴⁾ Interpretation by **the interpreters from the predecessor**, Amer, Taher, p. 71.

⁽³⁵⁾[Al-Baqarah:137].

⁽³⁶⁾They are enthusiasts of him: Imam Abu Hamid Al-Ghazali, Jalal al-Din al-Suyuti, and Tantawi Jawhari.

⁽³⁷⁾ The ancient preventers: Al-Shatibi (may God have mercy on him), Sheikh Mahmoud Shaltout, and Professor Mahmoud Shaker.

⁽³⁸⁾From the installers: Imam Al-Razi, Imam Muhammad Abdo, Sheikh Muhammad Rashid Reda, Professor Mustafa Sadiq Al-Rafi 'i, Dr. Muhammad Abdullah Deraz and others

⁽³⁹⁾See: **The Miracle of the Glorious Qur 'an** , Fadl Abbas, pp. 346-347.

the Holy Quran. Another party approached the scientific miracle, and it was obligatory for those who confronted the scientific miracle to abide by controls that prevent pitfalls and error and say about God without knowledge, and the most important of these controls are the following:

1- That the miracle is limited to the scientific facts that have reached the point of cutting it, contrary to the facts of the theories or even what some may consider a scientific fact and others contradict it. That is because inserting other than the definitive facts into the miracle is a risk and a risk that turns on believing the revelation by questioning it, and on the miracle by underestimating it and robbing it of the spirit of miracle and challenge.

2- Not to rush to link scientific discoveries with the texts of revelation before they settle and acquire the term of scientific truth. For example: the possibility of reaching the moon and descending on its surface, which is still one of the greatest facts and axioms among most of the world, was not in agreement among astronomers, and it is clear to every Muslim that the moon has defected during the era of the Prophet ﷺ until there were two cloaks that each person sees and separates them - in case of vision - the mountain, as proven in the Qur 'an in the saying of the Almighty⁽⁴⁰⁾ and it was proven in the Sunnah that.

3- The scientific explanation or the aspect of the scientific miracle should not be limited to it when interpreting the verse or the hadith, but it should be mentioned as a saying in the interpretation of the verse or the explanation of the hadith.

4- That the scientific interpretation of the verse does not require the reversal of what was stated about the predecessors in it, and if they unanimously agreed on a meaning, it is not necessary to contradict it, and if they gathered and disagreed, it is also not necessary to contradict all that was stated about them, other than if some agree and require the contradiction of others, this does not prevent the interpretation of it.

5 - That the experimental scientific explanation does not proceed from the point of fascination with contemporary civilization and discoveries, and then the absolute acceptance of it because of its impact on the arbitrariness of carrying the text on distant faces, as reflected in the wording of this interpretation in terms of the reader feels the trotting of the text behind what the contemporaries discovered "⁽⁴¹⁾

6- Not to delve into the unseen, such as the Day of Resurrection, the life of Al-Barz, and the Hereafter. Theories that talk about the end of the universe , can in no way be cut from the point of view of empirical science, however, and even assuming that they are facts, the resurrection should not be interpreted as such.

- Not to delve into the self of God and His attributes, which may be understood as a kind of interpretation, such as those who interpreted the throne and the throne with some celestial bodies, and so on.

The Fourth Spiral: The Scientific Miracle between the Method Question and the Research Theory:

The Islamic Ummah, at the origin of its origins and the beginning of its history, was born with the Qur 'an, saluted with the Qur 'an, and followed the rhythm of the Qur 'an and the last centuries, which witnessed the abandonment of the Qur 'an and the presentation of its facts, will confirm this fact, and will reveal this correlation, because refraining from the Qur 'anic truth will put the Ummah on the sidelines of human history, through the decline of its scientific contributions, the absence of its intellectual and cultural output, the deterioration of its social reality, and the punishment of its civilizational setbacks. There is no doubt that this situation surrounded the nation in a chronic state of historical defeats and losses. The nation will not be liberated from its restrictions except by the Qur

⁽⁴⁰⁾[Surat Al-Qamar:40]

⁽⁴¹⁾ **Systematic Controls for Studying the Faces of the Miracles of the Holy Quran** , Dr. Faraj Hamad Al-Zubaidi et al., (Article), pp. 297 et seq.

'an, and will not regain its health, and will not win the battles of civilization and society except by the Qur 'an, and will not regain its pride and dignity except by it. "⁽⁴²⁾

Then, the science of exegesis is needed, because people need to know the meanings of the Holy Qur 'an, which is not seen except by this honorable science, that its meanings are almost confined only to the rules of exegesis "⁽⁴³⁾" And one of the manifestations of the attention of the people of knowledge in the Book of Allah, to confront the statement of its meanings, and the dissemination of its sciences, so they are familiar in their interpretation of the types of classifications, in all other concerns and trends, including their diversity in them between the simplest, the mediocrity and the abbreviation "⁽⁴⁴⁾ And since the interpreter does not explain himself; Rather, he explains to people, he was obliged to keep their thoughts and address them according to their minds; he is obligated - while interpreting to preserve the Qur 'an - by modernity and wade in the natural and scientific phenomena and the Sunn of God, the laws of consensus and politics, the rules of economy and ethics and other Islamic legislations ⁽⁴⁵⁾

The explanation appeared in the scientific miracle, which is concerned with expanding the meaning of the verse according to the facts of cosmic science, even if it is young, and loading the words of the Qur 'an with unbearable money, so the interpreter must adhere to a precise methodology while employing the scientific miracle in interpretation, and be cautious and investigate the right, and take into account many things, including ⁽⁴⁶⁾:

A - The Holy Quran is a book of guidance, so Quranic studies related to cosmic verses should remain within the limits of this purpose, and do not affect the basic goal of the Holy Quran.

(b) **Leaving excessive and negligent**: by not neglecting the search for cosmic verses, adhering to the Qur 'anic approach and not uploading texts that are intolerable, so the Qur 'anic directives should not be excessive and neglected, and deviating from the limit of moderation. Perhaps it is taken from the direction of Al-Manar School to present it to the mind on the transfer until it was called the mental school, and for this reason that school resorted to distracting the verses from its phenomena by resorting to interpretation and abstraction when they were confused to understand them, and denying many miracles, and replying to the explicit prophetic texts if it seemed to them that they contradict the mind ⁽⁴⁷⁾, a position that follows their position from the hadiths of the Ones, where they see that they do not rule in the door of doctrines because they are speculative.

D - Scientific facts under inference: Limiting to scientific facts when interpreting verses, and excluding scientific hypotheses and theories that did not live up to the degree of scientific truth, and avoiding them (even if for the sake of domestication). This is safer for the reader's mind and further away from confusion and shaking the feelings of man towards the words of his Lord. The words of God Almighty are immune to occur to me like that.
E - Impossibility of collision between Qur 'anic facts and scientific facts: It is impossible to collide between Qur 'anic facts and scientific facts because they are from one place. It should be taken for granted in our minds that Qur 'anic facts related to any aspect of the universe or humans, animals and plants - if they are conclusive in their significance - cannot be collided with by a scientific fact. Some people are aroused by the illusion of contradiction, which is a misunderstanding of the Qur 'anic truth that it is illusory and not definitive, or a misunderstanding of the truth

In summary: The first scientists exerted great efforts and emptied their faces in order to renew the science of interpretation and purify it, and remove the impurities stuck in it. This indicates that the

⁽⁴²⁾ See: **To facilitate the keys of interpretation**, Anhas, Abdul Quddus, p. 69.

⁽⁴³⁾ Al-Tayseer **in the rules of the science of interpretation**, Muhammad Al-Kafiji, p. 156.

⁽⁴⁴⁾ **Brief Interpretations of Its Trends and Curricula**, Muhammad Al-Baraka, p. 07.

⁽⁴⁵⁾ **Trends of Interpretation in the Islamic West in the Fourteenth Century AH**, Awina, Abdullah, p. 10.

⁽⁴⁶⁾ See: **M.Researcher in the Miracle of the Qur 'an**, Muslim Mustafa, pp. 171-174.

⁽⁴⁷⁾ See: **Deviant Trends in Interpretation in the Modern Era**, Adel Al-Sheddi, p. 105.

science of interpretation in all its colors and types requires great scientific efforts and serious and in-depth study in order to promote it and give it its right of study and interest. "The scientific interpretation of the Holy Quran is one of the tools that must be taken into account in understanding the Holy Quran and being guided by that understanding. In no way can these scientific facts be disregarded without benefiting from it to achieve the universality of the Quran. It is one of the most important means of persuading the Muslim that the Quran is the word of God and the way of life, and it is one of the most effective means to establish the Muslim in this age on his religion. The lesson in all this is to adhere to the method set forth by the people of art."⁽⁴⁸⁾

From it, we say that the employment of scientific miracles in the interpretation of the Holy Qur'an is necessary and certain, provided that the interpreter has his manners and possesses the necessary tools that qualify him to break into this field, and makes the employment of scientific miracles strong controls and foundations according to a precise scientific methodology, without neglecting the Qur'anic connotations or ignoring the legitimate purposes, or going for the supreme goal of the revelation of the Great Qur'an, which is (contemplating and working with it).

CONCLUSION:

Praise be to Allah, by whose grace good deeds are accomplished. We praise Him and thank Him that we have to complete our research, as we saw that Muslims took care of the Book of their Lord from the time it came down to this day, and by searching for its miracles, and studying its statement and excavating its secrets, and the deep depths of it. It was a miracle that truly astonished the creation, and at the end of this research, we presented the most important results that we reached:

- ✓ Scientists have many opinions about miracles and their faces, and record obsolete works in the field of Quranic miracles.
- ✓ The necessity of clarifying the aspects of the miracle of the Holy Quran accompanied by its evidence, mentioning the violators of it, presenting the opinions of its owners without being exposed to them or tolerating them, and discussing them in a scientific manner.
- ✓ Distinguishing between the terms scientific interpretation and scientific miracle, and applying this effect in understanding and perceiving cosmic facts and interpreting Quranic meanings, and building connotations on them.
- ✓ The importance of employing scientific miracles in interpretation, and emphasizing its important role in the manifestation of scientific facts in the current era.
- ✓ The use of scientific miracles in interpretation must have conditions and controls, and the use of rules and etiquette adhered to by the interpreter.

Recommendations:

- The necessity of rooting the scientific miracle, liberating its issues, adjusting its methods, and restricting it until its fruits bear fruit every time, with the permission of its Lord.
- Studying the wrong trends in the scientific miracle, alerting to them, indicating their dimensions and seriousness, and responding to them with a solid scientific approach and an accurate research method.
- Calling for employing scientific miracles in the interpretation of the Qur'an, and taking into account the needs of societies today, in a way that serves the affairs of their religion and world, and corresponds to their conditions.

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⁽⁴⁸⁾ **Scientific Interpretation of the Holy Quran Reality and Prospects- An Applied Study of the Term Alaqaq - (Article)**, Jamila Mujari, p. 121.

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