

Scientific Miracles of the Holy Qura`an and Sunnah and What raised about
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Subtract

This study deals with the scientific miracles of the Qura`an and Sunnah and issues that raised about, and aims to find out the views of supporters and opponents of scientific miracles and states its importance and controls that scientists follow to search it, assume faces have been highlighted on the miracle of the Qura`an, and it was the miracle that the God has made to live ever long, and referred to by the verse: (Soon will We show them our Signs in the [furthest] regions [of the earth], and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things?)¹ it is a call of the Qura`an for Muslims to search, consider, and reflect on the verses of God in the universe to discover the scientific facts and the cosmic sunan and used in the provision of power and reasons of pride for Muslims, and lift them out of full dependence on others in the field of science and technology.

The nature of the study required the use of several approaches: the descriptive, analytical, and inductive approach. The researcher found out several conclusions, including: The Scientific Miracles of the Qura`an and the Sunnah became a reality and concrete, especially after the great results and real research conducted in various areas. The study recommended the need for scientific studies aimed to graduate students dealing with the scientific miracles of the Holy Qura`an and the Sunna.

And also the study has recommended that the seminars of local, regional and international conferences should be held to show the importance of the scientific miracles of the Qura`an and Sunnah as essential factors in the call to the God in the light of this enormous scientific revolutions in today's world.

Introduction:

Praise be to Allah, thank meets the blessings and rewards more, and prayers and peace be upon the prophet, may Allah bless him and his companions and followers and those who followed him in truth until the day of Judgment.

1- Surat Fusilat vers 53.

These days miracles in the Holy Qura`an and the Sunnah draw the attention of researchers and scholars in Islamic studies, more than ever, especially (Scientific Miracles) because of the growing of inventions day after day, and spectators scholars of Islam are just watching this huge number of those inventions and in their hands the Holy Qura`an, which encompassed everything related to people way of living this is true to the verse: *(Nothing have we omitted from the Book,)*¹ and Allah says: *(Soon will We show them our Signs in the [furthest] regions [of the earth], and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things?)*², in these verses there is an invitation to speculate the Qura`an and stand on the various aspects of its miracles, because the miracle of the Holy Qura`an and his argument on the people is not required to be proved for the universal to recognize and believe in it, because it is so clear enough to be observed³. We entrusted to offer an understandable language to the world with rapid developments and discoveries and we say to the universe all what they need has been found in the Holy Qura`an and the Sunnah for more than fourteen centuries; because the miracle of the Qura`an is a phenomenon appears to scholars in all fields: in organization and system, in language, in its eloquence, and in telling about the first people history, about future incidents, and the rule of law, and others. We have popularized the term scientific miracles of our time, to indicate the aspects miracle of the Qura`an and Sunnah revealed by cosmic science; we thank God because good news started to appear as models of the scientific miracles of the Qura`an and Sunnah by Muslim scholars who have made appreciated efforts in many experiences through which they came to real results and not presumptive accordance with the rules and regulations that scientists developed for scientific research in the Qura`an and Sunnah, those scientific statements that came in this era conclusive proof and honest supported the facts that surprisingly came in the Holy Qura`an and Sunnah, they are about human, plant and the universe, has given an effective weapon to believers, individuals, and those who are interested in Islam, to call for Islam.

The westerns stand against Islam because they believe that it is the only religion that has the ability to save humanity from the darkness of oppression because it is the religion that Allah has chosen for mankind as in the verse: *(This day have I perfected your religion for you, completed My favor upon*

1- Surat AL Ana'am verse 38.

2- Surat Fusilat vers 53.

3- AL Kashaf AL Zamakhshari 2 /1.

you, and have chosen for you Islam as your religion)¹ he is the creator and he knows the interests of human Allah says : *(Should He not know,- He that created? and He is the One that understands the finest mysteries [and] is well-acquainted [with them].)*² , they do not want success and dominance of the Holly Qura'an, but the God sorder is always the winner , he says: *(We sent him the Gospel: Therein was guidance and light, and confirmation of the Law that had come before him:)*³ , this success in the scientific miracles of the Qura'an and the Sunnah, in which the researchers found a better chance to draw the attention of the people, supported by large numbers of crowds that listen to lectures in miracles, and enjoys the subject of interest in newspapers, magazines and conferences, which discusses all what is new in this field, which sharpens the opinions of those who are interested in this type of research to find out more scientific statements, it is the book which its wonders never give up, God makes it a miracle ever lasting until the God inherits the earth and everything on it.

In the following pages we share with those who spoke in the miracle of the Qura'an in this research in order to help workers in this field to go to its prospects.

First - the reason for choosing this subject and its importance:

The reason for choosing this subject, that miracle in the Qura'an and the Sunnah take researchers and scholars entire attention in Islamic studies, etc., these days, more than ever, especially (Scientific Miracles), and God helped me to be among the Sudanese universities professors in the first training session of the scientific miracles of the Qura'an and the Sunnah, which was held in Egypt, I saw a lot of aspects of miracles in the course of the session, which encouraged me to plan for this study.

The importance of this study, is that it is a means of activating Muslims cosmic discoveries motivated by faith, it also contributes to the correct experimental science course and facilitate calling to Islam, through its effective role to convince those who do not have adequate evidence and arguments brought by the Prophet Muhammad, peace be upon him. Many people who live in the era of scientific and technological progress do not convince with proofs of faith and historical evidence and cosmic miracles but believe in scientific facts that human stands in front of its rights, appeared resigned to its real physical results, as it is an extension of explicit message in the era of scientific discoveries.

1- Surat AL Maida verse 3.

2- Surat AL Mulk verse 14.

3- Surat AL Maida verse 48.

Second: research methodology:

The researcher in the study followed the requirements of the inductive descriptive and analytical method, and sometimes refer to the historical method.

The conclusion includes findings and recommendations.

Third - research problem:

The problem for this research is that scientists presented two different opinions of scientific miracles of the Qura`an and Sunnah and the researcher tries to stand on the views of each team and its evidence.

Research plan»

Regarding the nature of the research it has been divided according to the following plan:

An introduction, three sections and a conclusion includes findings and recommendations in addition to sources and references.

The introduction includes:

1. Reasons for selecting research and its importance
2. Research Methodology.
3. Research Problem

First theme: the miracle: definition, terms and types.

First requirement: the definition of a miracle

The second requirement: the Qura`anic miracle: conditions and kinds

The second theme : some aspects of miracle in the Qura`an:

First requirement: Miracles through drawing away attention.

The second requirement: Miracles through composing .

Third requirement: Miracles through writing style .

Fourth requirement: Miracles including feelings that have been left in oneself .

Fifth requirement: Miracles informing about the unseen:

Sixth requirement: miracle through all of them:

The third theme : the scientific miracle , its concept, importance, and controls, and the issues about :

First requirement: the scientific concept and its importance miracles and the difference between it and the scientific explanation.

The second requirement: the issues that have been raised around it (the scientific miracles among those who support opposed to):

Third requirement: controls the scientific miracles.

The conclusion include:

First : Results:

Second : recommendations:

Sources and references

First theme

The miracle: definition, terms and types

First requirement

The definition of a miracle:

In language: the helpless and the inability which is opposite to the ability,.

The first thing is that it is inability and disable to do something it is helpless, which makes the mind weak. Allah, the Almighty, says in the Holy Qura'an: *(But we think that we can by no means frustrate Allah throughout the earth, nor can we frustrate Him by flight.)*¹, and he said: *(Not on earth nor in heaven will ye be able [fleeing] to frustrate [his Plan],)*². In the Holy Qura'an: *But those who strive against Our Signs, to frustrate them,- for such will be a Penalty,- a Punishment most humiliating.)*³, AL Zagag said: they supposed that there will not be a hell or a paradise, and sometimes it means precedence⁴.

Second: idiomatic and technical meaning: Scientists define the term miracle saying that : something extraordinary accompanies by challenge and cannot be opposed Allah has shown and presented it through his apostles⁵.

Miracles are cosmic nature and law because they are not subject to the reasons and causes, and cannot be achieved through personal effort, but it is a gift from the God, the Almighty, to prove out the truth of his messenger, Mohammad, peace be upon him, although the term « miracle » did not appear in the Qura'an or in the Sunnah, but this term appeared in a bit late when sciences are codified, including the science of beliefs, in the late second century and the beginning of the third.

So we find that the Holy Qura'an has used the word (verse) in the process of giving evidence to the messengers peace be upon them for argument, the Almighty says: *(They swear their strongest oaths by Allah, that if a [special] sign came to them, by it they would believe. Say: «Certainly [all] signs are in the power of Allah: but what will make you»*⁶ also sometimes used the Qura'an the word (evidence) as in the verse *(Now hath come unto you a clear [Sign] from your Lord! This she-camel of Allah is a Sign unto you:)*⁷

1- Surat AL Jin verse 12.

2- Surat AL Ankaboot verse 22.

3- Surat Saba'a verse 5.

4- Lisanu AL Arab 36 /95.

5- AL Itgan fii Oloom AL Quran 4 /3.

6- Surat AL Anaam 109.

7- Surat AL Araaf 73.

and the evidence is a clear indication mental or sensory was. And sometimes the Qura`an uses the word (evidence), the Almighty says: *(Those are the two credentials from thy Lord to Pharaoh and his Chiefs: for truly they are a people rebellious and wicked)*¹ . Evidence the statement of the argument, which assure the evidence requires honesty inevitably² . sometimes miracle is expressed as Sultan Allah (swt) says:³ Their messengers said to them: «True, we are human like yourselves, but Allah doth grant His grace to such of his servants as He pleases. It is not for us to bring you an authority except as Allah permits Perhaps the choice of that term Sultan instead of (verse), and other words to remove shared indication in a verse from the Qura`an as in the verse: *(None of Our revelations do We abrogate or cause to be forgotten,)*⁴, and the verse in the sense of a clear sign of the existence of Allah, the Almighty creator and oneness as in the verse: *(Behold! in the creation of the heavens and the earth, and the alternation of night and day,- there are indeed Signs for men of understanding,-)*⁵ and the verse in the sense of higher building as in the verse: (128). *(Do ye build a landmark on every high place to amuse yourselves?)*⁶ as well as out of the common connotations in other words.

The second requirement

The Qura`anic miracle conditions and kinds

[A] Conditions of miracle:

The most important of these conditions:

1. Only the God who can do it , such as: splitting of the moon, and the sea.
2. That it is extraordinary, such as spring water from between the fingers, and split the stone and a she-camel comes out.
3. It should be an evidence guide to believe in the God, the Almighty.
4. It happens according to the intension of the challenger.
5. No one has the ability to come up with the same thing that has been brought by the challenger as a mean of opposition. As it came from God in the Qura`an, saying the Almighty: *(Let them then produce a recital like unto it,- If [it be] they speak the truth!)*⁷ .
6. The basis of the miracle is to challenge people and this is one of the most of its conditions , to prove that ungrateful are disable and to establish

1- Surat AL Qasas 32.

2- AL Mufradat fii Ghareeb AL Quran, p.121.

3- Surat Ibrahim 10.

4- Surat AL Baqara 106.

5- Surat A'al Omran 190.

6- Surat AL Shuara 128.

7- Surat AL Toor 34.

proof against them, the lack of challenge to a miracle is not highlighted as evidence and proof, so as not to give them the chance to say later: if he had challenged people they would have been able to come up with the miracle.

This is often in the miracles of the prophets peace be upon them, Allah says: *(And [appoint him] a messenger to the Children of Israel, [with this message]: «I have come to you, with a Sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah's leave: And I heal those born blind, and the lepers, and I quicken the dead, by Allah's leave; and I declare to you what ye eat, and what ye store in your houses. Surely therein is a Sign for you if ye did believe;»¹.*

Also challenge must be (by force), such miracles that occurred at the hands of the Messenger of Allah peace be upon him and he was among his companies and they believe in his message, for example, water comes between the fingers of the Messenger of Allah peace be upon him, it was not in the field of challenge to prove a message, as well when small stones praise in his hand, these miracles took place in an atmosphere of faith in an Islamic society.

Some scientists have made a difference between the miracle that the prophet challenge people with it and makes them believe that his message is the true, and the extraordinary that not associated with the challenge and lies among the faithful message of the Prophet; they called the first type (miracles), and the second type (indications of prophecy). Ibn Hajar Says in Fath al-Bari to explain (Bab Alamat AL Nubuwa): that more general than the miracle and dignity, and the difference between Charisma and Miracle is that the miracle is more specific, because it requires that the Prophet challenges those who don't believe in his message².

[B] The types of miracles:

The miracles are of the same thing that people excel of, in the era of Moses, peace be upon him, people excelled in magic so was his miracle was the stick, Allah, the Almighty said: *(We put it into Moses's mind by inspiration: «Throw [now] thy rod»: and behold! it swallows up straight away all the falsehoods which they fake!. Thus truth was confirmed, and all that they did was made of no effect.)³.*

1- Surat Aal Omran 49.

2- Fath AL Bari 58 /16.

3- Surat AL Aaraf 117 -118.

In the era of Jesus peace be upon him, people excelled in medicine so was his miracle to revive the dead, when the God is willing. He says: *(Then will Allah say: «O Jesus the son of Mary! Recount My favor to thee and to thy mother. Behold! I strengthened thee with the holy spirit, so that thou didst speak to the people in childhood and in maturity. Behold! I taught thee the Book and Wisdom, and behold! Thou makest out of clay, as it were, the figure of a bird, by My leave, and thou breathest into it, and it becometh a bird by My leave, and thou healest those born blind, and the lepers, by My leave. And behold! Thou bringest forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to) thee when thou didst show them the Clear Signs, and the unbelievers among them said: This is nothing but evident magic`.»)*¹. He also said in another verse: *(And [appoint him] a messenger to the Children of Israel, [with this message]: «I have come to you, with a Sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah`s leave: And I heal those born blind, and the lepers, and I quicken the dead, by Allah`s leave; and I declare to you what ye eat, and what ye store in your houses. Surely therein is a Sign for you if ye did believe;»)*² :

AL Suyuti said in his book (AL Itgan)³ miracles are two types:

1- Sensory miracles:

They are temporarily and they remove after the death of the prophet who brought it out like Moses` stick, and Salih`s she camel , he said, and more miracles of Bani Israel were sensory because of their stupidity and lack of insight.

2- Mentality miracles:

They remain as the Holy Qura`an and it is ever lasting, Al Suyuti said, and more of the miracles of this nation are mentality because they are intelligent and integrity make them understand and because of this law because they linger on forever pages to the Day of Resurrection summarized mental remaining miracle to see people with insights. The God has challenged all the universe with the holy Qura`an saying that : *(Say: «If the whole of mankind and Jinns were to gather together to produce the like of this Qura`an, they could not produce the like thereof, even if they backed up each other with help and support.»)*⁴.

1- Surat AL Maida 110.

2- Surat AalOmran 49.

3- AL Itgan fii Oloom AL Quran.

4- Surat AL Israa 88.

And says (*We have, without doubt, sent down the Message; and We will assuredly guard it [from corruption]*)¹.

He said: (*No falsehood can approach it from before or behind it: It is sent down by One Full of Wisdom, Worthy of all Praise.*)² and the rest of the miracles of the prophets passed upon the expiry and what is left is only its only news ad stories.. and the impressive verses of Qura`an are still as they are for more than five hundredand thirty-five years³.

The second theme

Some miracle of the Qura`an:

Scientists disagreed with the aspects of Miracles, and the starting point of difference is that each team went to touch the miracles in the aspect of excellence in the Qura`an, some of whom found miracles in rhetoric and oratory, and some of them found a miracle in the news about the things that unseen, which were unknown to the Arabs, whom who found miracles in the ancestors stories, and some of them saw the miracle in writing styles and composing of words and phrases.

This multiplicity opinions is an evidence of miracles in the Qura`an in which linguists found a great creativity, and the rhetorical found great eloquence, and the prudent found wonderful legislation rules, and doctor`s found description of medicine , and the engineer found a great prospection of the universe. The miracle must be in every nothing, which is absolute and does not only depend on language,eloquenceand the miracle of the Qura`an is an absolute extraordinary, and it is wrong to imagine miracles in the limited side, it does not stop at the borders of time or place, which is constantly carrying on till the day of resurrection , miracle extends to include the saving of the Qura`an by the God, and clear and true.

First requirement

Miracles with drawing attentions away

And the meaning of miracles with drawing attentions away is that the God draws Arab`s attention away from opposing the Qura`an and they were not able to challenge it , and this statement was said by IbnIsaaq Ibrahim ibnSayarALNidham⁴ this opinion is clearly invalid and corrupted, because it makes miracles outside the field of the Qura`an itself.

1- Surat AL Hijr 9.

2- Surat Fusilat 42.

3- Now it is more than One Thousand.

4- Ibrahim bin Sayyar Bin Hani AL Bisri AL ElaamLilzarkashi 43 /1.

This view is contrary to the apparent meaning of the Qura`anic verse in the verse: (Except for Mercy from thy Lord: for his bounty is to thee [indeed] great. 88. (Say: «If the whole of mankind and Jinns were to gather together to produce the like of this Qura`an, they could not produce the like thereof, even if they backed up each other with help and support.))¹.

It is clear from the verse that miracles are real even mankind and the jinn met and help one another, because the miracle lies in the Qura`an itself, and never stops at any age, and the principle of Miracle with drawing attentions away is the abolition of miracles, and the abolition of the privacy of the Qura`an, and to consider the miracle as an external aspect².

The second requirement

Miracle of its special composition and writing

This means that all the art and writing style is placed in the top rank in the pronunciation and meaning and ratios. AL Suyuti say that AL Zumlkani, the author of the book (AL Burhan Fii Igaz AL Qura`an, Ibn Atia and the majority of scholars and Alhmathag said that its challenge is in its meanings and the succession of the eloquence of words, and the aspect of miracles in this respect is that the Qura`an, which is beyond the ability of humans, even if the Arabs can come in kind, they are in the home challenge they did it, but they were helpless and they know people by their disability³.

In the opinion of Abu Bakr Albaqlani that The miracle is what the systems and composing, and that it is different from all the faces of the usual systems in the language of the Arabs and the buildings of the methods of their speeches, but it is the miracle is in the outstanding of the systems of the Qura`an, which has no example to follow.

Third requirement

Miracles in the style

It is represented in the unusual style, Suyutisaid that, Hazem, the author of Minhaj AL Bulagha`a saying: «The miracle in the Qura`an in terms of eloquence and it is ever lasted⁴.

AL Khatabi, in his book (Bayan Igaz AL Qura`an) said miracles of the Qura`an: «but when it became difficult for them to understand they judged its

1- AL Burhan fii Oloom AL Quran 99 /2.

2- AL Itgan fii Oloom AL Quran 15 /4.

3- Yousuf Bin Abi Bakr AL Sakkaki.

4- AL Itgan fii Oloom AL Quran 10 /4.

style through self-acceptance of taste, but their knowledge does not surround Arabic language names and conditions that are words, meanings, rhyming and Links¹.

Fourth requirement

Miracles including self-feelings

Suyuti said that said Alskaki² in his book «AL Miftah « said that : I know that the miracles of the Qura'an can be recognized and can not be described, but miracles is perceived by common sense, through which the human feels with pleasure and happiness .

In the same meaning Zarkashi cited in proof of what was said by Abu HayyanALTawhidi¹ in his book AL Baseir, saying: « as well as the Qura'an to honor does not refer to something in it unless it is a verse in itself. And this is why minds stand disable to understand all what in the Holly Qura'an. Insights him and got lost »³.

Fifth requirement

Miracles informing about the unseen

Some argued that the miracle is that the Qura'an tells about the unseen interpretation of the meaning As concerning the people of Badr: «*Soon will their multitude be put to flight, and they will show their backs.*»⁴, and says: (Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land,) ⁵, the scientists stated that the verses that don not carry news have no miracles in them . this opinion is false, because the God has made every sura is a miracle in itself. The news about unseen can be divided into the past and the present:

1- News for the unseen past:

As the previous stories of the prophets and nations, such as the story of Thamud, Salih, Ibrahim, and Moses, and others.

Allah says (*And in Moses [was another Sign]: Behold, We sent him to Pharaoh, with authority manifest.*)⁶

Allah says (*The Jews call Uzair a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouth; [in this] they but*

1- AL ItganfiiOloom AL Quran15 /4.

2- Yousuf Ibn Abi Bakr.

3- AL BurhanfiiOloom AL Quraan 100 /2.

4- Surat AL Gamar 45.

5- Surat AL Noor 55.

6- Surat AL Dhariyat verse 38.

*imitate what the unbelievers of old used to say. Allah`s curse be on them: how they are deluded away from the Truth!)*¹.

2- The News about unseen in the future:

The Greek will win over the Persians, Allah says (*Alif, Lam, Mim.* The Roman Empire has been defeated * In a land close by; but they, [even] after [this] defeat of theirs, will soon be victorious*Within a few years. With Allah is the Decision, in the past and in the Future: on that Day shall the Believers rejoice * With the help of Allah. He helps whom He will, and He is exalted in might, most merciful.*)².

And this happened on the same day that Muslims defeated the unbelievers on the day of Badr.

(B) The Qura`an tells that the God saves his messenger from the unbelievers and they will never reach him, the God said: (*O Apostle! Proclaim the (Message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled His Mission. And Allah will defend thee from men (who mean mischief). For Allah guideth not those who reject Faith.*)³ .

«Ali may Allah be pleased with him, he said:« when it was a very hard war and when we meet the enemy, we usually hid behind the prophet Mohammad, peace be upon him and he was the closest to the enemy.»⁴ .

At the Battle of Hunein when the Muslims were defeated the Prophet, peace be upon him ordered his uncle Abbas to call out loudly O immigrants and supporters. The Prophet, peace be upon him riding on a horse and was running fast towards the polytheists However, Abbas, may Allah be pleased with him, while the Prophet was running and Abbas prevented him from being near the enemy, until polytheists surrounded him, he got down and did not flee and did not escape away, he says: «I am the Prophet, and this is the truth, I`m IbnAbdu Almotallib».

Fifth requirement

miracle of all what has been mentioned

The miracle of the Qura`an is not limited to a method or systems or impact, in fact it is comprehensive ,perfect, stylistic, expressive and figurative, Qura`an lives in the hearts of listeners, and the fear felt by the Qura`an reader, which collected the richness and sweetness, and often meet, in the words of human beings, has collected Qura`an among the qualities, and

1- Surat AL Tawba verse 30.

2- Surat AL Room verses 1 -5.

3- Surat AL Maida 67.

4- AL Mustadrak Lilhakim Hadith 2633.

therefore of the greatest faces rhetoric of miracles, Allah says: (*Verily this Qura'an doth explain to the Children of Israel most of the matters in which they disagree.*)^{1»2}.

AL GadiAyyad said in his book «AL Shifa»: I know that the Qura'an introvert on the faces of many miracles and collection of types in four ways: First: It was composed of word eloquence which challenges the Arabs in their language and its styles.

Second: It was organized by strange and curious method which was different from the Arabs style of their language.

Third: What went into the news about the unseen situations .

Fourth: What foretold its previous centuries news.

Then he said: «The miracle of the verses of the Holy Qura'an will stay forever and the God saves them , including the fact that the readers and hearers do not feel boring when reciting or listening to it, as well as it includes all kind of science and knowledge that have never been included in one book as it is included in the Holy Qura'an. »³.

The third topic

The scientific miracle, conception, importance, and its controls, and issues raised about it

First requirement

The concept and importance of scientific miracles and its difference from the scientific explanation

First - the concept of scientific miracles:

Scientific miracle is described so because of the term science . So the scientific miracles: it was the news that mentioned in the Qura'an and the Sunnah became facts through history, and it is impossible to be proved or recognized by human means at the time of the Prophet, peace be upon him, which shows the sincerity of what the God Almighty told about a section of the metaphysical miracle⁴.

Second - the importance of scientific miracles:

As the Messenger of Allah peace be upon him is the last Prophet so his miracle has to be an ever last miracle. «The Miracle of the Holy Qura'an and his argument on the people does not require to be deduce by the universal⁵.

1- Surat AL Naml 76.

2- AL BurhanfiiOloom AL Quran107 /2.

3- AL Shifa Bitareef Hugoog AL Mustafa 500 /1.

4- AL Mufradat LILRAGHIB al Asfahani 343 /1.

5- AL Igaz AL Ilmi Lil Quran wa AL Sunna.

Ibn Hajar has pointed to this truth in his explanation of miracle verses of every Prophet. He said: «the miracle of the Qura`an continuing until the day of resurrection¹.

God showed aspect of the miracle of the holy book at the hands of scientists - from Muslims and non-Muslims, it is the scientific miracles in the Qura`an. (That miracle is the scientific lead of the Holy Qura`an, which stated the facts in the universe which were not being known by the human)² These facts have evolved because of the development of the discoveries that came as a result of signals contained in the Qura`an, and it is obvious that it varies because of the different positions of scientists according to their cultural backgrounds³. The Qura`an mentioned these scientific miracles and it was from Allah, who knows the secret in the heavens and in the earth also testifies that Muhammad, peace be upon him, the messenger from God, who took note of everything⁴.

Third - the difference between the scientific miracles and scientific explanation:

Scientific Miracles: Is the effort to understand the verses concerning the prospects through (news in the Qura`an or the Sunnah preceded by facts mentioned which were proved by experimental science, and proved not to be recognized by human. It was a chapter of metaphysical miracles)⁵.

Al-Zindani defined the scientific miracles in the Qura`an and Sunnah as: » it shows the sincerity of the Prophet Muhammad peace be upon him » humans failed to attribute those miracles to Muhammad peace be upon him⁶.

So scientific miracle is an attempt to understand the scientific references in the Qura`an «and it is scientific not because it incorporates the scientific theories, which are renewed and changed and be the fruit of human effort in research and consideration, but in urging human to think, to consider the universe and manageable, and opens the doors of knowledge for them, there is no book of previous religions to ensure such guarantee by the Qura`an»⁷.

The scientific explanation: it is the discover of the meanings of the verse in the light of the validity of theories of cosmic science, it is the explanation

1- Fath AL Bari , Ibn Hajar.

2- Tawheed AL Khalig p 94.

3- Zaghlool AL Najjar 13 /1.

4- Tawheed AL Khalig p 94 /1.

5- AL Igaz AL Ilmi Lil Quran wa AL Sunna.

6- Majalat AL Muslimoon, Nov 1985.

7- Mabath fii Oloom AL Quran 280 /1.

«that governs the scientific terminology in the Qura`an phrases»¹.

Dr. Salah al-Khalid defined scientific explanation, saying: « it is considering the verses of the scientific implications, from the scientific angle, and not interpreted scientifically, using science and new knowledge and discoveries in the expansion of its significance and make meaning»².

Dr. Zaghloul El-Naggar defined it as : «a human attempt to understand a good indication of the Qura`anic verse, if the interpreter's explanation is right he gains a double reward, if not , he gains one reward »³.

Scientific miracles is a part of the scientific explanation and not vice versa.

This is in terms of their relationship, but in respect to terms they are different as follows :

1. Scientific miracles specially related to the legitimate facts, and cosmic facts and the scientific explanation deals with theories and implicit indications.
2. Interpreters agree with the scientific miracle, whereas they don't agree with the scientific explanation , not only this but some scientists say scientific explanation is forbidden.
3. The scientific explanation - if you do not take into account the controls and conditions –this may cause errors in the understanding of the Qura`an.

Fourth: the aspects of scientific miracles:

Scientific miracles in the Qura`an and Sunnah has most important aspects:

1. The exact compatibility between what is in the Qura`an and Sunnah, and what the universe was discovered by scientists from the facts and cosmic secrets was not possible for human beings to know the time of revelation of the Qura`an.
2. The Qura`an and Sunnah correct what popularized among mankind in different generations of false ideas about the secrets of creation.
3. If the collected texts of the Qura`an and Sunnah of the universe which completes the other, even though these texts revealed separately in different time, and this occurs only from God, who knows the secret in the heavens and the earth.
4. Enactment of wise legislation, which may stay secret until it is revealed by research of scientists in various fields.

1- AL Tafseer WA al Mufasssiroon 249 /2 .

2- AL Bayan fii Igaz AL Quran 266 /1.

3- AL Sama`a fii AL Quran, 72 /2.

5. Clash shouldn't take place between the texts that describe the universe and its secrets and the discovered scientific facts, and the presence of the clash between science and other distorted religions.

Fifth: justifications of paying attention to the issue of Scientific Miracles in the Holy Qura`an:

1. The Qura`an was revealed to be understood, and its cosmic verses which cannot be understood as part of a true understanding of the language alone from the inclusion of Qura`anic indications and comprehensive knowledge that cannot be divided.
2. The call for each scientific miracle of the Qura`an and the Sunnah has become an appropriate way for the people of this era - the era of science and technology - most of the people denied the Creation and the Creator, also they denied the resurrection, heaven and hell, and so nothing was left except Islam, the religion of truth.
3. Both Islam and Muslims are exposed wrongfully today under fierce attack in all the west media who deny Islam and Qura`an, and the prophecy of the prophet, peace be upon him. The most important and effective means to respond to this attack is to demonstrate the scientific miracle of the Qura`an and the Sunnah through good words, clear argument and normal logic.
4. The world today is moving towards a major disaster, and its fuel is the scientific and technical amazing development, overshadowing the followers and tempted extermination and damage others in the absence of proper religious awareness and commitment to moral and behavioral which shall feed the truth of God and the rights of human brotherhood right care. The way out of this is to call the true religion and the Sunnah of his Messenger, peace be upon him¹.

Sixth: verses that referred to the scientific miracles:

Qura`an urged in many verses people to consider and forethought, and ordered them to consider the universe and the verses of the evidence, to lead them to the faith, unification and worship the God, the Almighty, through several verses that can be considered as a basis and originally scientific miracles: from which the verse: *(Soon will We show them our Signs in the [furthest] regions [of the earth], and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things?)*², and the Qura`an invites us to scientific discovery and access to

1- Gadiyat AL Igaz AL Ilmifii AL Quran wa Dawabitahu. 99 - 103 /1.

2- Surat Fussilat verse 53.

experimental science initiated by the Muslims in the Islamic civilization, then the Westerners took this from Muslims, and used it extensively, as if it is the basis of the scientific revolution in which we live today.

Allah says: *(And say: «Praise be to Allah, Who will soon show you His Signs, so that ye shall know them»;* and thy Lord is not unmindful of all that ye do.)¹ and says *(and thy Lord is not unmindful of all that ye do)*² including the verse *(«And ye shall certainly know the truth of it [all] after a while.»)*³, including the verse: *(For every message is a limit of time, and soon shall ye know it.)*⁴.

The second requirement

The issues that have been raised around it

The issue of the scientific miracles of the Qura'an and the Sunnah found well known between the various members of the community and especially the scientists, researchers and those who are interested in issues of science, in which like other issues, scientists were divided into two teams: those who agree with it and see that it is permissible to be called upon and discussed, whereas the other team don't agree on it and they think that it is far away from the objective of the holy Qura'an. Here are the two teams and their opinions and arguments:

They are many, and they are represented by Imam Muhammad Abduh, and his disciple, Sheikh Mohammed Rashid Rida, Sheikh Abdelhamid Ben Badis, and Sheikh Muhammad Abu Zahra and Abu Faid Ahmed Bin SiddigGhemari. Those who adopt the scientific interpretation of the Qura'an and they put conditions for those who try to interpret the holy Qura'an without knowledge, and these conditions are:

1. The need to comply with what the Arabic language indicates as:
 - take into account the meanings of words as they were in the language at the time of the revelation of the Qura'an.
 - take into account the grammatical rules and their implications.
 - take into account the rules and rhetorical implications.
2. To be away from predicting the statement of the scientific miracles in the Holy Qura'an.
3. The facts in the Qura'an shouldn't be put under consideration, but they

1- Surat AL Naml verse 93.

2- Fii Dhilal AL Quran 2670 /5.

3- Surat Sad verse 88.

4- Surat AL Ana'am verse 67.

must be treated as the origin: What is the horizon before and opposed refused.

4. The Qura`an has been explained only on certainty of science and not through the assumptions and theories that are still the subject of examination.

The second team is those who disagree with explaining the scientific miracles: In this era, the group who represent this team are:

Sheikh Mahmoud Shaltout, the former sheikh of Al-Azhar and Sayyid Qutb, and Dr. Mohammed Hussein AL Dhahabi and others. Their argument is that, they say :

1. The Qura`an is a book of guidance, and the God did not bring it down to people to talk about the theories of science, and the types of knowledge.
2. The scientific interpretation of the Holy Qura`an presents the Qura`an to follow and turn with scientific issues at all times and place.
3. The scientific interpretation of the Qura`an carries his companions and enamored by Poseur on the interpretation which is contrary to the accepted interpretation methods and approved.
4. Then they say that there is clear evidence from the Qura`an that Allah does not bring down the Qura`an to explain scientifically the facts of the universe, he said: *(They ask thee concerning the New Moons. Say: They are but signs to mark fixed periods of time in [the affairs of] men, and for Pilgrimage.)*¹.

This means that God did not answer them scientifically but he answer them to explain legitimately the objective intended:

The Qura`an is the holy book of guidance does not prevent the scientific signals illustrated in-depth modern science contained in it, the Qura`an has talked about heaven, earth, the sun, the moon, day and night, and other cosmic phenomena, also talked about the human, animal and plant, was not this extensive talk incompatible the fact that the Qura`an is a book of guidance, but his speech was this one road that pursued to guide people.

To join the facts cited by the Qura`an with the scientific hypothesis is rejected first by those who refused to interpret scientific the Holy Qura`an scientifically.

The inference of what is stated in the reason for the revelation of the verse: *(They ask thee concerning the New Moons.)* it needs to be proved² otherwise it is not true according to the report narrated by al-Tabari in his interpretation this verse, he said, Gada asked the Prophet, peace be upon

1- Surat AL Baqara verse 189.

2- Al Athar Akhrajahu Abu Naeem fii Marifat Al Sahaba 269 /3.

him, why these periods of time determined? God revealed what you hear (Say : They are but signs to mark fixed periods of time in [the affairs of] men, and for Pilgrimage.) they are for their fasting ,rituals, pilgrimage and for their wives waiting period, and the God knows what is good for his creation.

Conclusion: The scientific interpretation of the Qura'an:

Rejected if relied on scientific theories that did not prove and did not become a reality.

Rejected if the Qura'an comes out of the Arab language. And rejected if an issue based on science as original and makes the Qura'an dependent issue. And it is rejected if it goes against what is indicated in the Qura'an and Sunna.

It is acceptable then if it follows the rules and principles, including the interpretation of the obligation imposed by the limits of language, and the limits of the law. And acceptable from who the God gives knowledge and wisdom.

Third requirement

Controlling Scientific Miracles¹

The topic of the scientific miracles is surrounded by risk, especially since some studies started from the non-controls, guided by enthusiasm and they were not being controlled, they run after theories and hypotheses, therefore controls are needed to organize research process, and they are many, including:

First: a good understanding of the Qura'anic text according to semantics Arabic words, and according to the rules of the language and methods of expression , because the Qura'an was brought down by Arabic tongue.

Second: understand the reasons of bringing down the Qura'an, the invalidator and the invalidated - if any - and understand the difference between what is general and what is specific, the absolute and the determined, the general and the detailed the verses of the Qura'an.

Third: to understand the interpretation of the Prophet's Hadeeth and refer to the words of the commentators of the companions and followers to the present time.

Fourth: the collection of correct readings on the Qura'anic gracious verse.

Fifth: the collection of Qura'anic texts that relevant to the topic because the Qura'an verses explain each others .

1- Gadiyat AL Igaz AL Ilmifii AL Quran wa Dawabitahu.91 - 97 /1.

Sixth: taking into account the context of the Qura'anic verse writing style relating to a specific cosmic issues without cutting off of any part of the verse, before or after.

Seventh: taking into account the base: that what is important is the general expression not the specific reason, and not limited to one issue in one place, and the verses shouldn't be put together in the scientific miracles and seem to be proved that in each verse there is a scientific miracle.

Eighth: Donot try to explain the verses forcedly for approval of scientific fact, because it is the word of the God, the Creator of the absolute truth.

Ninth: be careful not to engage in minute scientific detail that does not serve the cause of the scientific miracle of the verse or verses from the stones, such as complex mathematical equations, chemical symbols minute but minimalistic crisis to prove the face of the miracle.

Tenth: not to present metaphysical issues of science unless it is of high necessity and importance.

Eleventh: to emphasize that the Hereafter has laws which are different from laws of the whole world, they are as described by Allah is a sudden end of the present life , if he says : (They ask thee about the [final] Hour - when will be its appointed time? Say: «The knowledge thereof is with my Lord [alone]: None but He can reveal as to when it will occur. Heavy were its burden through the heavens and the earth. Only, all of a sudden will it come to you.» They ask thee as if thou wert eager in search thereof: Say: «The knowledge thereof is with Allah [alone], but most men know not.»)¹ In spite of this, God in his mercy on us has kept for us many numbers of evidence in the rocks, in the sky that are regarded enough to prove that the universe will end and the afterlife is inevitable . but these cosmic evidence cannot be interpreted in trying to know when the Hereafter will be.

Twelfth: employ the certain scientific facts to prove the scientific miracles of the verse or verses contained in one subject or in a number of integrated topics.

Thirteenth: the need to distinguish between the investigator (the researcher) in the Qura'anic sciences and the transferor of these sciences to the world, taking into account who is specialized in the details to prove the scientific miracle in the Qura'anic verse .

Fourteenth: to emphasize that the findings of the scientific investigator in understanding the significance of the verse is not the final understanding,

1- Surat AL Araaf verse 187.

because the wonders of the Holy Qura`an never expire or last.

Fifteenth: the certainty that the Qura`anic text might apply to a firm scientific fact, but that will not negate an intentional metaphor , as the Qura`anic verse may come in place of analogy or metaphor, because the word of God the Creator of the universe, is the absolute right that is not made in a wrong way.

Sixteenth: taking into account the possibility of starting from the Qura`anic verse to get to the scientific truth that the universe did not reach any of them, and that is because the Qura`an is the word of the God.

Seventeenth: the former efforts of scientists in their attempts to understand the significance of the cosmic should not reduced because they were in the range of information that was available to them in their time as well as because the Holy Qura`an dominant human knowledge, and this is one of the greatest aspects of the miracles in it.

Eighteenth: the need to differentiate between the issue of the scientific miracle and the scientific explanation, Qura`an has the priority to tell about a specific scientific fact many years before modern science prove it.

Nineteenth: The holy Qura`an is true and certain , because it is the word of the God, the Creator of the whole universe, who saves it forever, and it never contradicts a scientific fact or a cosmic phenomenon, if it happens there must be a defect somewhere , either in the formulation of scientific truth or in the understanding of the interpreters of the Qura`anic text.

Twenty: Honesty, faithfulness and accuracy should be followed in dealing with the verses of the Holy Qura`an when explaining a cosmic phenomenon.

This large number of controls are presented here to guide researchers, who find themselves in the required qualification for entry into this kind of miracle, so as not to close the door in front of researchers who are faithfully study and interpret the scientific miracles of the Qura`an and the Sunnah, and we need it much today in the time when the prevailing science , knowledge and language are dominant, and perhaps compliance with those controls with undertaking research and purposeful studies that end at amazing results which show the greatness of this religion and confirms validity of every time and place, and contribute effectively to the call to God as a means convincing people who like much science and knowledge, and the objectors should be satisfied with to these miracles these studies and all the results that came out are real results and not presumptive, that are highly needed for concerted efforts to support the religion.

Conclusion

The findings of this study are the following:

1. The Scientific Miracles of the Qura`an and the Sunnah became a reality and concrete, especially when the results are recognized by most of the scientific research that were conducted in various areas.
2. When the God gives a chance to his devotes to see a verse which certifies what is in the Holly Qura`an, in this respect the meaning should be clear, and the compatibility is expected to be completed.
3. When other cosmic scenes have to be reflected through the centuries, this increases the sense of stable, clear, deep and broad meaning.
4. The evidence of opponents, whenever they increase the supporters of the scientific miracles have the ability to convince them.
5. The scientific interpretation of the Qura`an is rejected if it depends on the scientific theories which are not yet proved and has not reached the level of scientific reality.
6. There`s a difference between scientific explanation and scientific miracles, it has been discussed in the course of research.

Recommendations:

1. The researcher recommends universities and educational institutions to care and design issues of scientific miracles in the Qura`an and Sunnah in their curricula, and work on the preparation and teaching of new material in each college or institute to study the verses and Hadith of the scientific miracles involved in the specialty of this college.
2. The researcher recommends universities and research centers in the Islamic countries to encourage research and studies in the field of scientific miracles in the Qura`an and Sunnah.
3. The need for cooperation between universities and research centers in the Islamic countries, Muslims and scientists in the world to prepare an integrated research plan in various scientific fields and work to implement them in cooperation and coordination between them. in compliance with the invitation of the Holy Qura`an for Muslims to search, consider and reflect on the verses in the prospects of the universe.

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