

The method of objective interpretation in the research of interpretation and scientific miracles in the Holy Quran

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Abstract

The importance of the objective interpretation in the scientific miracle of the Qur'an in the fact that this method gives a complete and integrated view of the universal issues in the Holy Quran as a whole, and because of the lack of clarity of the writing method of interpretation I have seen the need to develop a disciplined approach for those who work in this direction and work to keep away from ambiguity which guides the reader in the wrong direction, and the goal of the research is to develop scientific rules for the direction of scientific interpretation, starting with the verses of the Holy Quran and not the cosmic sciences, and dealing with subjects, the approaches of the authors are presentation and criticism, the method of objective interpretation in the issues of interpretation and scientific miracles, the researcher found out the following conclusions: The stages of objective interpretation in interpretation and scientific miracles are: the choice of the subject, the development of a systematic plan for research, extrapolation and collection, order and classification of verses, interpretive research. An interest in the Arabic language and its sciences, attention to the Quranic context, attention to mobility, and Israeliyat, the approach to dealing with cosmic sciences: scientific interpretation may be cited scientific theories with scientific evidence; It is permissible to invoke only the established scientific facts. As for the hypotheses and the views, they should not be invoked at all, but should be limited to linguistic significance only because the argument, interpretation and scientific miracles in the Holy Quran are of a group of scholars of interpretation and cosmic sciences. Integrated research of scientific committees specialized in the sciences of Sharia and various cosmic sciences to study the topics of the Holy Quran in cosmic issues according to the method of objective interpretation, the report of the disciplines of interpretation and scientific miracles in the colleges and institutes of Sharia.

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Introduction

Praise be to Allah, the Lord of the Worlds, and may Allah bless our master Muhammad and his family and companions,

The importance of the topic:

The nation has given this book of the Lord «the Great Qur`an» great care and its explanation of various types of scientific interpretation, and it was including linguistic, the jurisprudence, and it was verbal, and was archaeological ... Etc .. And today there are the efforts of the nation , namely scientific interpretation and scientific miracle, as this trend of interpretation occupies a large space of Islamic culture and drew the attention of people at all levels.

The most important and broadest method of objective interpretation is the importance of objective interpretation in the direction of interpretation and scientific miracles of the Qur`an in that this method gives a complete view of the cosmic issues in the Holy Quran, and connects the verses and clarifies the sentences and solve the problems, the reader will come out with a complete Quranic perception of the cosmic question.

Reasons of selecting the research:

Because of the importance of this trend of interpretation and the science of the Qur`an and the interest of scientists, and the large number of writers and most of their works close to the objective interpretation, and the lack of clarity in these writings; I stated the need to develop a disciplined approach for those who are working in this direction and work to keep away from padding.

Previous studies:

If we look at the Quranic library, we find many books in the development of the method of interpretation of the subject in the Holy Quran in general, and perhaps the most famous book (AL MadkhalEla al tafseer al mawdooi) Dr. Abdul SattarFathallahSaeed, and the book (AL Tafseer AL Mawdooi) Dr. Mustafa Muslim and many others.

Research goals:

- Drawing a disciplined scientific method for the interpretation of the Holy Quran to glorify the Holy Quran..
- Setting the scientific rules for the direction of scientific interpretation and scientific miracle in the Qur`an in the manner of objective interpretation.
- The development of a scientific plan for the scientific research and scientific interpretation of scientific miracle is based on the verses of the Quran.

Research terms:

The research consists of the following terms: Method : In the language: the clear way to write research of interpretation and scientific miracles in the Qur`an, and the clarity of this road be a statement of rules and controls the scientific work of this research¹.

The objective interpretation: It is the art which deals with the statement of Qur`anic issues, namely: «It is a science examines the issues of the Holy Quran in meaning or purpose, and collects its sporadic verses and considers them in a specific manner, on specific terms, to express their meaning and extract their elements².

The scientific interpretation: it is a statement of the meanings of the Holy Quran by devising the various cosmic and psychological mental sciences, or by employing applied science, research and empirical knowledge as much as human energy in accordance with the established Shari`a rules³. The scientific miracle of the Qur`an is: The Holy Quran in the significance of the facts in various aspects of science before the discovery of science⁴.

Key words:

Scientific interpretation, scientific miracle, methodology, objective interpretation, scientific miracle research, the Holy Quran.

Research Plan:

- The first topic: the curricula of the writers and criticism.
- The second topic: The method of the objective interpretation in the issues of interpretation and scientific miracles.
- The third topic: Application of the methodology of the objective interpretation in the interpretation and scientific miracles.
- Conclusion: I mentioned the most important findings and recommendations.

The first topic

The curricula of the writers, Presentation and criticism

The movement of the objective interpretation of the Holy Quran was active in the early fourteenth century when some of the nation`s scholars rebelled against the demands of opposing religion with knowledge. It is necessary to leave the Qur`an and consider the civilization coming from

1- Tahdheeb AL Lughah , Mohammed bin Ahmed AL Azhari,2001.

2- Abdulsattar Dafallah, AL MadkhalEla al tafseer al mawdooi,1411h.

3- Murhaf Abduljabbar,Manhaj AL TafseerDawabitwa tatbeegat.2010.

4- Previous reference 93 /1.

the West as the solution that will save the Muslims from the backwardness. (1273- 1341). In his book (ma dallaalayhi al Quran mimmayuadid al haya'a al jadeedah AL Qawimat AL Burhan) in which he supported Pythagorath`swho was saying that the movement of the earth belongs to the sun, and that the Earth like other planets suspended by gravity¹.

Then, Sheikh Mohammed Bakhit Al-Mutai`i (1854-1935-), in his book (Tanbeeh AL Oqool AL Ensaniyyah)², which he wrote in response to an orientalist case that challenged the Qur`an. Shaykh al-Mutai`i (may Allaah have mercy on him) made his book on Qur`anic topics, And explain the issue and the dispute and refutes opinions and refutes the views of orientalists, speaking in this way about the creation of man, and the heavens and the earth and the multiplicity of satellites and suns .. Etc ..

In the same way, Sheikh Mohammed Wafa Al-Amiri wrote in his book (al isharat al ilmiyafii AL Quran AL Kareem)³. The works of Al-Alusi, Shaykh Al-Mutai`i and Sheikh Amiri were characterized by good phrasing and the power of interpretation and reasoning. The book of Al-Alusi is distinguished by its arrangement according to the Surat. Cosmic even overshadowed the interpretation of the verses but their absence, while repeating some of them in different places.

And then the fifteenth century , in which a lot of literature in this direction emerged and explained the features of the interpretation of the subject in more than a specific issue and discussed in the quran,

Dr. ZaghloulNajjar Wrote his book (AL Sama'afii al Quran AL Kareem)⁴ - AL Mafhoom al elmililjibalfii al quran al kareem⁵ -(al Nabatatfii AL Quran AL Kareem)⁶ - Dr. Kareem Mr. Ghonaim and Dr. Abdul Azim Mohammed Al-Gammal wrote: (Locusts in the Holy Quran and modern science)⁷, and also issued: (AL OLOOM AL Falakiya by Dr. SayedWaqar Ahmad Hosseini⁸, and the book (from the scientific miracle in the Holy Quran in the light of astronomical and natural geography studies)⁹ by Dr. Hassan Abu Al-Enein and he made it in two parts, (Al RikamAlmuzniwa al dhawahir al jawiya in the Holy Quran) by Salah al din Aref Junaid¹⁰.

1- AL Aloosi, Mahmoud Shukri ,AL Maktab AL Islamui 1990.

2- Mohammed Bakheet AL mitiei , Tanbeeh AL Oqool AL Insaniya1969.

3- Tibaat Dar AL Rudwan , Halab 1401.

4- Tiba'at Dar AL Marifa, 2005.

5- Tibaat Maktabat al shirooq al dawliya, Misr.

6- TibaatMaktabat al shirooq al dawliya , Misr 2005.

7- Tibaat Dar AL Sahwa , Misr 1988.

8- Tibaat Dar Tilas, Syria , Misr 1996.

9- Tibaat Maktabat AL Ebikan Saudi Arabia 1996.

10- Tibaat Matbaat AL Zari, 1999.

In view of all these works, we found that they share the following observations:

- The authors of these works are not specialized in the disciplines of scientific legitimacy, but of the various scientific disciplines of cosmic, and therefore in their writings we found the following scientific methodological errors.
- The exaggeration in the narration of the cosmic information which does not have related to the issue of the research, so that sometimes it reaches particles that have nothing to do with the meaning of the verses and do not relate to them in the general subject¹.
- In the book of al-Rikam al-Muzni² the writer gave evidence from the Bible, therefore the interpretation of the Quranic miracles was far away from the truth³.
- There is no clear plan for these writings can be considered, some of them lists the information and enter the verses as a statement, and others mention the verses or verse related to the cosmic question investigated and then interpret it and recall the information related to it.
- Some may even mention the verse and then enter its subject directly without stating it or mentioning its interpretation or its connection to the scientific issue as in the book of Dr. Abu Al-Enein and the book of Dr. Sayed Waqar⁴.
- There is not in most of these books the statement of the face of the meaning of the verse on the information that is intended to be inferred, nor find the face of scientific miracle in the verse.
- Some of them considered the introduction to the rules and disciplines that should be based on the interpretation and scientific miracles of the Qur'an⁵, but in the comparison between theory and practice it is different, and most of these irregularities in language and in the meanings of letters and types of signs, as in the Book of Heaven in the Holy Quran, in the inference of the black holes in the verse: (*I swear by the grace of the neighbor of the throne*) [Al Takwir: 15, 16].
- Excluding the verses from their general and private context⁶.

1- AL Nabatfii AL Quran AL Kareem.DrZaghlool 135 /5.

2- Kitab AL Jaradfii AL Quran ALKareem.

3- AL Rikam AL Muznipp: 40 - 42 - 47.

4- Kitab AL Nabatfii AL Quran AL Kareem.

5- Kitab AL Sama'afii AL Quran AL Kareem.

6- SaeedMahmood, Majalat AL Ejaz AL Elmi p 23.

Then came the attempt to classify the verses of cosmic significance with the objective groups, an attempt that deserves to be highlighted, for its seriousness and importance in the objective interpretation. In his book «Science in the Holy Quran»¹, Dr. Muhammad Jamil Al-Hobal, in collaboration with Dr. Mekdad Mari Al-Jawari, And the classification of the two groups on scientific groups. The authors explained the method of classification of these verses - as they say - (according to the type of scientific reference), and the types of reference divided by four, here briefly they are²:

First : One of them is the clear scientific indications or direct (specialized)» and a similar example is the verse of bees under the title of honey food and medicine³.

Second: «General scientific indications as damages of adultery.

Third: «Indirect scientific signals, such as a reference to chest tightness in the upper atmosphere (*Those whom Allah [in His plan] willeth to guide,- He openeth their breast to Islam; those whom He willeth to leave straying,- He maketh their breast close and constricted, as if they had to climb up to the skies: thus doth Allah [heap] the penalty on those who refuse to believe*) [Al ana' am: 125].

Fourth: scientific derived indications, as the movement of the earth.

The authors say: (At this stage the collection of the verses that contain the cosmic signals according to the above mentioned points on the field of knowledge and different sciences according to our understanding and knowledge and depending on the sources mentioned, there may be other verses with scientific connotations, but they had not been included into the study of the present science and we understand them, and may be reached by others at the present or in the future)⁴.

Therefore, they set up two books (KashshafAL Esharat al Elmia)⁵, and as a scout for the (Kashshaf AL Esharat al Emaniya)⁶ they re-classified the verses in this search according to the pillars of faith.

The authors acknowledge that such a project needs concerted efforts and that their study is just (an initial attempt in this area may open up many prospects for others in the future)⁷.

1- Tibaat Dar AL Nafais, Beirut 1998.

2- AL Oloomfii AL Quran p 23.

3- Previous reference.

4- Previous reference.

5- Previous reference.

6- Previous reference.

7- Previous reference.

This method was applied by Dr. Muhammad Jamil Al-Habal with Dr. Wameed Al-Omari in their books (Medicine in the Qur'an)¹. The book included about 350 verses for 17 medical topics. These references were then linked to the six pillars of faith. (Water in the Qur'an, a platform for interpreting the scientific references in the Qur'anic verses)², it contained about 265 verses, classified into 13 specialized science in the field of water, and about 538 scientific indications - as the author says³, the author has linked these verses with the six pillars of faith. The purpose of these verses is to mention the sciences in which it is only to establish the argument on people⁴.

Al-Dailami has done well in presenting the topics of his book and taking advantage of the Quranic verses and their presentation, But they did not clearly⁵ explain the method followed when the verse is of open significance that accommodates all sciences, even though they mentioned it, as in the verse: (*He to whom belongs the dominion of the heavens and the earth: no son has He begotten, nor has He a partner in His dominion: it is He who created all things, and ordered them in due proportions*) [Al-Furqan: 2]. The writers follow those who preceded them with little care and without good investigation of their opinions as in the verse (*He rules [all] affairs from the heavens to the earth: in the end will [all affairs] go up to Him, on a Day, the space whereof will be [as] a thousand years of your reckoning*) [AL Sajdah 5].

They didn't use the scientific terms to explain the type of indication. The use of the term «scientific indication» and «indication», the use of the term dodgy is not valid, and the reference is one of the types of Quranic significance expressed by the reference text, which is the meaning derived from what the verse, and this meaning is not intended by this use, was the best use of a single indication, and perhaps their excuse in that they are not specialists in the science of Sharia and expressed what they knew.

Considering the context of faith only in the interpretation of the verses, without regard to the context of the systems of the verse appropriate to the predecessors, which may help a lot to explain the verse and the extension or limitation of significance.

With these observations, however, their approach to consideration and consideration and follow-up, and God knows best.

1- Tiba'at Dar al Nafais Beirut 1997.

2- Tiba'at Dar al Nafais Beirut 2002.

3- Previous reference.

4- Previous reference.

5- AL Oloom AL Quraniya p31.

The second topic

The methodology of the objective interpretation in the issues of interpretation and scientific miracles in the Qur'an

The method of objective interpretation in the research of interpretation and scientific miracles in particular does not come out in the general principles of the method and steps of the objective interpretation in the general framework, but due to the sensitivity of this type of research, there are issues specific to this color of interpretation must be outlined in these general steps, To methodological issues related to the research of interpretation and scientific miracles, such as: the method of dealing with cosmic information in objective interpretation.

The study of some of the global scientific issues in the Holy Quran requires the researcher to know the good in what was said about this issue in the cosmic sciences during the process of interpretation and try to invest the linguistic connotations in the use of cosmic science to clarify and expand the meanings, and even to the researcher, it must follow The following stages:

The first stage is the selection of the subject:

The origin of the scientific miracle in the Holy Quran is the knowledge of the guidance of the Qur'an and its precedence in the statement of the cosmic question studied and the statement of the vision drawn by the Holy Quran for this issue. The scientific reality has an impact on the choice of the subject. Is the origin to be relied upon in the report of the global perception of this scientific issue in which it is derived or derived. The role of the scientific reality in the statement of the scientific issue in the Holy Qur'an remains within the context of the Quranic text.

Here are two important things to note:

One: The researcher should choose a subject that exists in the Qur'an - albeit inference - without cost and arbitrariness, it is not permissible for the researcher to cost (try to enter into the Qur'an everything that is new in science and industries, claiming

The second thing is that the researcher is convinced and aware of the research he chooses, that the idea should be mature and clear in his mind, and prepared for it and take the necessary reasons scientifically, mentally and psychologically to write in it.

At this stage, the researcher sets a preliminary title for his research, indicating the content of the research and its significance, and then he changes the title or changes it according to what he deems appropriate. However, what

is required in choosing the title is to express the content clearly and to take into account the legitimate terms.

Some of the scholars who wrote in the methodological interpretation of the subject have chosen the title as the first step of the objective interpretation steps. They may hint at the choice of the subject in a presentation, although the choice of subject is given by the choice of title and more importantly.

The Second Stage: Development of the research plan:

The research plan is intended to: Address the main issues, sub-topics and partial issues to which the objective interpretation will be discussed when the research is lengthy.

This stage is based on the integrity of the first stage in the choice of the subject, because the care of the research plan at the beginning indicates the clear perception of the issue discussed in the Holy Quran, and determines the priorities that should be spent effort. «The researcher must adhere to the methodology of scientific research when he sets the research outline for the subject, ... if the subject is a complex of disciplines and fields; then it is necessary to put a preliminary showing the researcher in it His approach to dealing with the subject, [divides it into doors, chapters and discussions ..], but if the subject is specific parameters and prospects are clear areas, few elements; it is fine to discuss then in the form of a scientific article consists of introduction and crucifixion of the subject and conclusion ... To the conclusion in brief).

Phase III: Induction and Collecting: The extrapolation is intended to trace the researcher Quranic verses related to the cosmic question to be discussed in the Holy Quran, and writes on a special card, and then combines these verses with each other to move to the stage of ranking and classification.

And induction in the research of the objective interpretation on two types:

One is: Tam, which is meant to extrapolate the entire Qur'an from a precise extrapolation through which everything related to the case is studied text or inference. Such as the subject of the movement of the universe and the earth's sphere, and the talk of the stars in the Qur'an ... and so on.

The second interpretation is incomplete. It is meant to trace the verses related to the issue directly or in a visible sense, or to follow the verses that combine the parties to the subject in a comprehensive and phonetic way, such as the stages of embryo creation. The subject indirectly, such as the creation

of his vision and vision, for example, in the full induction should be taken into account, but in the incomplete induction does not enter.

The collection of verses is no longer dependent on indexed lexicons, books of vocabulary, faces, isotopes, etc. By expanding the use of computers and developing computer programs that take care of the Qur'an and its sciences, it is very easy to collect Qur'anic verses by searching for a term. I see that serious researcher and sincere in his research is not satisfied with this method of research, but must be able to accommodate reading the Qur'an carefully from the beginning to the other to address the verses related to the cosmic cause, Some research does not need these ways like someone who wants to write about the significance of heaven in the Qur'an.

Therefore, whoever wants to collect verses in any way: to use the Qur'an on the margins of the statement of vocabulary, or a brief explanation, and when the verse is drawn on its own card records with a brief explanation indicates the subject and the possible addresses (sub-topics in the case of global inquiry).

This method of induction helps the researcher to properly classify the verses in complex subjects and lengthy research, and has an explanatory queen that strengthens his reasoning during the formulation of the last research.

Phase 4: Arrangement and classification of verses:

After the researcher collects the verses related to the cosmic case studied, and he has been briefed on its meanings as a whole. It should be arranged according to their agreement and their diffusion in the subject. It is not necessary for each subject to have a partial number of verses. It is also possible to repeat the quotation of one verse several times for overlapping with other verses in sub-topics, for example, the verse: *(O mankind! if ye have a doubt about the Resurrection, [consider] that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest [our power] to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then [foster you] that ye may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known [much], and [further], thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred [to life], it swells, and it puts forth every kind of beautiful growth [in pairs])* [AL Haj:5].

Some philosophers went on¹ to say that the order should be according to a historical arrangement of the distinction between Mecca and Medina. (It is strange to see most of those who were categorized in objective interpretation and made this historical arrangement a condition for objective interpretation. If we examine this, we cannot find this restriction in the arrangement and classification of useful interest in some of the topics of the Qur'an, and at least this arrangement is useless in the research of interpretation and scientific miracles, because the purpose of this kind of interpretation knowledge of the guidance of the Qur'an in the horizons and knowledge of the world and universe², In the Qur'anic portrayal of the truth of the cosmic issue, and a statement that preceded the Qur'an in the reference to various global issues. It does not hurt us in the ranking and classification to know whether the verse is Makiya or Madania.

What is important to us in the classification of the verses is the observation of the sub-theme which brings together specific verses within the overall subject. For example, the researcher in water in the Holy Qur'an will find that the Qur'an mentions the sources of water, its functions, conditions, and cycle, which begins with the organization and classification in particular to identify the creation of these sources and the connection between them.

The fifth stage is the interpretative research of the verses. This stage is the core of the subject, and its most important stage. Rather, it is the truth that the researcher should pay full attention to it. After the Quranic verses are collected on a number of subjects, To refer to the books of analytical interpretation, to identify the reasons for their being revealed, if any, and to the words and uses and links between words in the sentence and between the sentence in the verse and the verses in the group, and knows about its general, specific, absolute and restricted significance, «so the interpretation is necessary objective interpretation, they do not cooperate mutually exclusive, but complementary to serve the Quranic text.

At this stage, it is necessary to speak of the necessary questions that must be taken in the objective interpretation in the direction of interpretation and scientific miracle:

The first issue: **Attention to any of the causes of descent if any:**

This is because the reason for the descent removes the problem of the meaning of the verse, as Ibn al-Eid al-Eid (702 h) says: (it is the strong way to understand the meanings of the Qur'an). Ibn Taymiyah (728) says: «Knowing the reason for being revealed helps to understand the verse).

1- AL Madkhal Ela AL Tafseer AL Mawdui.

2- Manhaj Ela AL Tafseer AL Mawdui., Halab 2009.

The second issue: interest in Arabic language and sciences:

The Holy Quran came down with a clear Arabic tongue, and the exposure to its statement and understanding must be in the light of the tongue of the Arabs and their interpretations of speech, because the sciences that are meant to be inferred in the Holy Quran are contained in the meanings of the Quranic text in the Arabic language, (Al-Zarkashi, may God have mercy on him) said: «And no one else has knowledge of the facts of the language and its meanings. The interpretation of something from the Great Quran is not enough.

The researcher should explain the strange vocabulary in the verses and the direct relationship in his studied case, and mention it in his research before starting to interpret the verses. The researcher should also put the objective interpretation into account because it is one of the ways of manifesting the Qur`an. Therefore, al-Suyuti says: The beholder in the book of God, revealing his secrets to consider the word and its formula and its place as a beginner or news or active).

The analytical interpretation is a necessary stage in the study of the verses to illustrate the cosmic question. This stage precedes the direct formulation of the scientific and methodological interpretation of the subject. When the interpreter settles on an opinion that is likely to prove in his research, and this should not be an odd or contradictory or abandoned, and it is advisable to comment in the footnote that this is what is tempting him and that there are other words that are considered, and may be equal to the researcher of the meanings, presented in his research in brief, Study it.

The third issue: attention to the Qur`anic context:

The knowledge of the context has a great role in the statement of the correlation coefficient between the similar verses and clarify the appearance of the problem in different ways, and the solution of the illusion of conflict between them, and this has a significant impact in the interpretation of the Holy Quran, especially if these converged verses of different problems in one subject as in the verse: *(It is He who sends down rain from the sky: from it ye drink, and out of it [grows] the vegetation on which ye feed your cattle)*[Al-Nahl: 10]

Its meaning is in the verse: *(It is He Who hath created for you all things that are on earth; Moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge)* [Al-Baqarah29], and its meaning in the verse: *(Behold! in the creation of the heavens and the earth; in the alternation of the night and*

the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah Sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they Trail like their slaves between the sky and the earth; [Here] indeed are Signs for a people that are wise) [Al-Baqarah:164]. (Like the boiling of scalding water) [Al-Dukhan: 46]

Shaykh Badi`z-Zaman Said al-Nawasi (may Allah have mercy on him) said: «The basic purposes of the Qur`an and its original elements are four: Tawheed, Prophethood, resurrection and Justice.» Then he also says: (As these four purposes appear in all of them). The general context also includes knowledge of the general context of the Surah, for example, as in the verse: *(Invite [all] to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.) [Al Nahl:125]* explained by IbnJarir (310) by saying: (And the beautiful words that God made them in his book, and reminded them , like the number in this Sura of his arguments, and reminded them of blessings).

The Qur`an does not mention the various sciences as abstract information, but rather to refer to these former purposes in the first place, and to correct the mental perception of the people by means of their mastery. The consideration of the context in the interpretative study guides the scholars to the Qur`anic purposes and discipline, From the interpretation of the details of the particles of cosmic information that are not related to the Qur`anic verses and do not enter into their significance; and the verses emerge from the context of the Qur`an and its main objective, to think that it is abstract information, a serious systematic violation that harms this direction of interpretation of the HolyQur`an.

The special context is the knowledge of events between verses and sentences, and the appropriate choice of the Qur`anic verse in the verses of Sura.

Issue 4: Approach to dealing with movable:

The Sunnah is originally the statement of the Qur`an, and in the objective interpretation, the interpreter should infer from the Sunnah what the research needs in the statement of the Qur`an`s significance on the cosmic question. As for the words of the righteous Salaf, likewise, it is necessary to limit the meaning of the Qur`aan to the Sunnah. The most important thing that is presented to the interpreter in this regard is the difference of the sayings

in the Transmitted. It is not obligatory for the interpreter to quote all of them with their differences. Rather, he chooses from these statements that he has proven and is closest to the scientific issue. The interpreter should be familiar with the study of the books of the advances in interpretation.

The Israeliyat should not be quoted in the generalistic interpretation of the Qur'an in general, and in the interpretation and scientific miracle of the Qur'an in particular, because it is not one of the methods of considered interpretation.

Question 5: The approach to dealing with cosmic information:

This is a thorny issue that needs to be taken care of. It is important to say that cosmic science is divided in terms of credibility into hypotheses, theories and facts.

Theories are the issue that needs to be proven, ie, it is the likely assumption that the competent scientists did not say their last final word, which is adjustable and changeable .

The hypotheses are the probability proposition, which has not reached the theoretical level. It is either an assumed assumption that has no proof, or a hesitant thought between two or several equal possibilities.

Stabilizers are the uncertainties that have been proven by conclusive evidence and may be expressed in facts, or are proven by the accumulation of many experiments over time and did not lag behind, or were the cosmic observations that the mind cannot deny.

The scholars have differed on the permissibility of applying scientific theories in interpretation and scientific miracles, which I see - and God knows best - that in the scientific interpretation of the Holy Quran, it is permissible to adopt the correct scientific theories Which has risen to the degree of the most likely and has a fortune of consideration and evidence, especially those which increased the proportion of proven to be closer to the stabilizers, to be borne by the Quranic significance of one of the types of considered significance, because the interpretation of human diligence in the semantic connotations of the systems of the Qur'an, And the use of scientific theories in the statement of meanings and meanings of the text of the Qur'an is a matter of scientific confirmation of the meaning of the verse in the language and context, or in order to demonstrate external evidence considered for clarification.

As for the scientific miracle, it is necessary to use the stabilizers - the facts - and what is the basis of science only, but the theories may not be considered in the scientific miracle, because the miracle as mentioned in the

introduction preceded the Qur'an in the evidence of the science of certainty, the subject must be stable even true inference.

As for knowing the degree of credibility of the universal information, it is by reference to the people of specialization in each science in the statement of the degree of information used in the statement of the Holy Quran and its miracles, and it should not be considered the frequent circulation of the theory in cultural circles and fame as evidence of being a fact as some do in the theory of global explosion, Knowledge is a scientific fact that the researcher needs for fear of God, and scientific research is considered systematic by the people of specialization, and therefore the scientific centers and scientists of the universe to classify the credibility of what they have to serve the Qur'an.

The researcher must take into account several things in the use of different cosmic information in the objective interpretation:

The researcher should not mention detailed information except for what serves the interpretive research, as a statement of what is included in the meaning of the verse, or reflect the idea of the subject, because the research of interpretation and scientific miracles are originally research in the sciences of the Qur'an, On interpretation, the reader forgets that he is reading interpretive research.

Such research is intended to give the Qur'anic perception of the cosmic question, in which the verses are the origin, the information is useful for its evidence, and the descriptive of its meanings. It is desirable that the researcher provides such research with a brief introduction that gives a scientific perspective to the issue of research.

If the researcher does not find universal information in the degree of theories that he has used to interpret, but he has found hypotheses and perceptions and complicit computations that do not exceed the possibility, it is not permissible to pay attention to it, but depends on the quotations and linguistic significance and context and is limited in deciding his case, because the reliance on information is not fixed and assumed as taking the thinking and the opinion without knowledge, and it opens the door to the weakness of minds makes them manipulate the Qur'anic text to support their assumptions with the possibility of others in the systems of the verse.

(If the Qur'anic text is likely to be interpreted within the disciplines of understanding the Arabic texts with what is consistent with the scientific theory, there is no reason not to make interpretation in accordance with one of the possibilities in which the texts can be understood, but without firmness

or cut, and the other possibilities that the text is open to the scientific certainty that is determined by the tools and means of human scientific research).

It is important at the end of this topic to show a very important thing:

The objective interpretation of the Holy Quran is one of the ways of interpretation of the Holy Quran. Therefore, whoever wants to be exposed to work in this way must be fully aware of the tools needed by the interpreter and be qualified in the same terms of the interpreter prescribed in the books of the sciences of the Qur`aan. He is entitled to the interpretation of the Qur`an regardless of his scientific degree in the cosmic sciences, otherwise he will be subjected to saying in the Qur`aan without the knowledge.

The scientific research bases on scientific disciplines, and the possession of a Muslim of the culture of a legitimate public, this does not being a cross for search in the interpretation of the Qur`an, the objective interpretation needs to show signs and understand the elicitation ways and deals with the reasons to get off, and dealing with the texts of the commentators and understand the terminology.

The interpretation of research and scientific miracles of the Qur`an are of the collective nature of the research and that the researcher is expected to fall into the scientific errors, in contrast, the competent interpreter, must also take into account the scientific specialization in the value of the information used by the substantive interpretation of what we have pointed out previously, and God knows best.

The third topic

Application of the methodology of the objective interpretation in the interpretation and scientific miracle

The research that we are presenting focuses on a limited partial issue in the Holy Quran, namely, the scientific statement of the continuous provision of hearing on sight in the verses mentioned therein, and whether or not in favor of the arrangement between them. I chose this applied research so I will limit myself to the verses that mentioned hearing and sight in the course of creation, to conclude that this steady introduction has scientific significance that highlights some aspects of scientific miracles in the Holy Quran, because the information used in the research is applied in practice If the God wills, in accordance with the methodological rules outlined in the previous section.

The first requirement is the definition of hearing and sight in language and in the Qur`an, and the second demand is the issue of research in

the statement of the verses of the special interpretation and the disclosure of the face of miracles, and presented results at the search conclusion.

Introduction:

Praise be to Allah who light minds with science and insight, and prayer and peace on the manifest for the good of God revealed, and authorized the believers and his family and his companions. In the Holy Quran there were many verses that showed the creation of man in its great stages, and the disintegration of the disposal of methods, God Almighty said in the verse: *(Say: «If the whole of mankind and Jinns were to gather together to produce the like of this Qur`an, they could not produce the like thereof, even if they backed up each other with help and support * And We have explained to man, in this Qur`an, every kind of similitude: yet the greater part of men refuse [to receive it] except with ingratitude!)* [Al-Isra: 88, 89]. This research is a follow-up to the interpretation of the verses and the statement of one of the definitive arguments on the Rabbanism of the Qur`an and the prophecy of the Prophet Muhammad peace be upon him and the truth of his message, focusing on a direct issue, namely the statement of one of the reasons for the progressive provision of hearing on the verses in which he mentioned hearing and sight in the context of the creation.

The first requirement: hearing and sight in the Qur`an:

In Language in the Holy Qur`an Allah says: *(Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they [incur])* [AL Baqara: 7].

In the sense of hearing any act of hearing, as the Almighty says: *(Indeed they have been removed far from even [a chance of] hearing it)* [AL Shuara`a: 212].

In the sense of understanding, as the Almighty says *(Of the Jews there are those who displace words from their [right] places, and say: «We hear and we disobey»; and «Hear what is not Heard»; and «Ra`ina»; with a twist of their tongues and a slander to Faith. If only they had said: «What hear and we obey»; and «Do hear»; and «Do look at us»; it would have been better for them, and more proper; but Allah hath cursed them for their Unbelief; and but few of them will believe)* [AL Nisa`a: 46]. And says: *(If Allah had found in them any good. He would indeed have made them listen: [As it is], if He had made them listen, they would but have turned back and declined [Faith])* [Anfal: 23]. The most important verses in this course include the meaning of understanding, and this is the understanding of the heart, it may include the meaning of obedience as in the verse: *(Nor be like those who say, «We hear,»*

but listen not) [Anfal: 21], and any place where the hearing proved to the believers or denied the unbelievers or urged to investigate; the eye and the combination of sight, and it may be said to the afflicted eyes also as saying: *(And Our Command is but a single [Act],- like the twinkling of an eye)* [AL Qamar: 50], and says: *(No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things)* [AL Ana'am: 103], but the meaning: the power of the heart is aware Insight, which is the productive force of the phrase, the Almighty said: *(We did reveal to Moses the Book after We had destroyed the earlier generations, [to give] Insight to men, and guidance and Mercy, that they might receive admonition)* [AL Qasas: 43]. The vision in the Qur'an explains two aspects: one in terms of being a sense, and the second in terms of destination and end.

It is also the sight when it is intended to see a single specific purpose, and collect when the general is intended, and that is :

First: **Sight and argument:**

(Interpretation of the meaning) *([His] sight never swerved, nor did it go wrong!)* [AL Najm: 17].

Allah said: *(But if any turn away and reject Allah)* [Al-Jathiyah: 23]. a vision of a question about the argument and obedience and disobedience.

Second: sight: **sense in terms of meaning, collection in terms of the word, and the object is intended in terms of destination:**

The Almighty said: *(And We had firmly established them in a [prosperity and] power which We have not given to you [ye Quraish!]) and We had endowed them with [faculties of] hearing, seeing, heart and intellect: but of no profit to them were their [faculties of] hearing, sight, and heart and intellect, when they went on rejecting the Signs of Allah; and they were [completely] encircled by that which they used to mock at!)* [Ahqaf: 26], the sight of uselessness and benefit.

The meaning of the verse: [Muhammad: 23], the sight of the cover and curse.

The meaning of the verse: «(No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.) [AL Ana'am: 103], a vision to remove the deniers of vision.

Allaah says (interpretation of the meaning): *(Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they [incur])* [Al-Baqarah: 7].

The meaning of the verse: The impulse of intention, the prima facie, the instinct [2], sight and look.

There is no mention in the Qur`aan of the hearing of a collective prayer, whether it is associated with the sight or not, but it comes as an added and implicit source. IbnAshour mentioned the reason for hearing and collecting sight. He said this explanation in terms of meaning has been extracted from vocabulary and combine multiple benefits given to the general courses of the verses contained therein hearing and sight, we say: The perceptions of each sense is different from the other, hearing recognizers are: the sound, and the perceptions of sight, they are many, The whole palpable universe falls under the perception of sight, sun, moon, stars, trees, stone, water, birds, insects, etc. are all aware of the heterogeneous vision of sex and gender, also, the hearing cannot control more than one audible understands and be aware of it.

The sight conveys a lot of visuals in one case, and retains all visible to image, without being confused with other, and transmitted to a separate perception, so we mentioned previously that when it is intended eyesight particular thing intentionally.

The second requirement: **Miracles in the provision of hearing on the eyes:**

We mentioned above the meaning of hearing and sight and are found in the Qur`an, we have observed in the previous verses steadily provide eyes in respect to reported arrangement, especially in the verses that came in the course the statement of the ability of God Oneness in the creation of man.

Allah says (*It is He Who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections: that ye may give thanks [to Allah]*) [AL Nahal: 78]. And says: (*It is He Who has created for you [the faculties of] hearing, sight, feeling and understanding: little thanks it is ye give! * And He has multiplied you through the earth, and to Him shall ye be gathered back*) [Al Muminun: 78].

And says (*Say: «It is He Who has created you [and made you grow], and made for you the faculties of hearing, seeing, feeling and understanding: little thanks it is ye give*) [AL Mulk: 23].

These verses mentioned the signs of God's greatness, unity, ability and perfection of his attributes, in which the establishment of the argument against the infidels that God alone is the Creator, and he is a live forever and capable of doing everything.

It is possible that a human has an eye but he does not see with it and also it is possible that a human has an ear and he does not hear with it the heart is unreasonable,

In these verses, there are three issues: One is that in the previous verses we find two ways of expressing the creation of hearing and sight, one of them in the wording of the verse, as in the verse (*It is He Who has created for you [the faculties of] hearing, sight, feeling and understanding: little thanks it is ye give*) [AL Muminun: 78].

The reason for this - and God knows best is that in the verse of the believers was to protest the creation of hearing and sight intentionally God alone in the attributes of divine and grateful to give people a blessing to thank them for the allocation of God to worship, and therefore IbnAshour in his interpretation that this verse either addressed to say the Qur'an chose to create the hearing and sight in this verse as saying, «established», because it means «bringing about and raising the thing».

As for the rest of the verses, it was the gratitude and protest against the attributes of God in the creation of human in general, and then devoted the mention of hearing and sight to mention among the creation of man in general for the wonderful nature of the instincts of God and the fabric of the manufacture in them, and based on the arguments based on the existence of God and his unity.

Abu Al-Ubaydah (209: 5) said: «But he made them hearing, sight, and hearts before he took them out.

The third issue: **the preceding of hearing on sight, and the indication of Wau:**

It may be argued that this phenomenon is steady in the Qur'an, and since the verses that mentioned the creation of hearing and sight in the course of the verses of human creation was a sign that the creation occurred.

Phases of hearing creation in the fetus stages that create vision in the fetus. At the beginning of the third week, the nucleus of the hearing system forms in a simple thickness on both sides of the head. The last week shows this thickness more clearly, then turns into a hole and then into the follicle after the fourth week of the uterus. During the fourth week the uterus is surrounded by the middle layer of the mediocre layer Which controls the balance, and another node that controls the hearing called the spiral or auditory node. During the seventh week, the ear is formed to pass through several stages of the ducts, ducts and elongation of the cochlear canal to form the nucleus of the coconic node of the placenta. The primary vesicle appears in the middle of the third week of the uterus. In the fourth week, the follicular cells begin to vary from the frontal vesicle wall, Fifth, the eye lens begins to appear as

a disk-like thickness in the outer layer. In the fifth week, the vesicle begins to die, taking the form of a cup which its upper and lower edges and lower eyelids are growing rapidly between the seventh week. At the beginning of the third week, the nucleus of the hearing system forms in a simple thickness on both sides of the head. The last week shows this thickness more clearly, then turns into a hole and then into the follicle after the fourth week of the uterus. During the fourth week the uterus is surrounded by the middle layer of the mediocre layer Which controls the balance, and another node that controls the hearing called the spiral or auditory node.

During the seventh week, the ear is formed to pass through several stages of the ducts, ducts and elongation of the cochlear canal to form the nucleus of the coconic node of the placenta. The primary vesicle appears in the middle of the third week of the uterus. In the fourth week, the follicular cells begin to vary from the frontal vesicle wall, Fifth, the eye lens begins to appear as a disk-like thickness in the outer layer. In the fifth week, the vesicle begins to die, taking the form of a cup whose upper and lower edges (the outer adrenal layer) LADIS, upper and lower eyelids are growing rapidly between the seventh week.

Seven months of pregnancy, and this means that the maturity of the hearing and its organs precede much maturity of the sense of sight and its organs in the creation, and precede hearing on sight.

IbnJarir says: (but gave them science and mind after they get them from the stomachs of their mothers), that is after the completion of the creation of hearing and sight, although the places of sanity created but not aware of only after birth, Abu Al-Saud said: (The effect of that does not appear before the birth, you feel your sense of things and aware of your interests and you aware of the posts and the different perceptions of the repeated sense of what is received an intuitive collection of science),

IbnAshour (1973) says: (And then he mentioned the hearts, that is, the mind, the seat of all cognition, which is the one to which the senses convey their senses, namely the science of individual perceptions). and get science and sanity hearing and sight after the completion.

Conclusion

It has been shown through this research that the medical information in fetal development has shown us a strong reason for the preceding creation of hearing on sight in the Holy Quran, and this is the opinion of the specialists after they prove that the Arabic letter (ow) between hearing and sight is for arrangement, This arrangement strengthens the appearance of the arrangement in the context of the verses that mentioned the argument about the oneness of God and his ability to create man, but delaying the mention of the heart, because its awareness and wisdom do not occur until after birth, and thus realize the miraculous graphically and scientifically of the miracle of the Holy Quran and God knows best, and praise to God, whose grace is valid.

Results

The main findings and recommendations:

After this round in the method of objective interpretation in the research of interpretation and scientific miracles; it is necessary to report the most important findings and recommendations:

First: **Main results:**

- 1- The literature in the interpretation and scientific miracles in respect to the method of objectively interpreting is dominated by a defect in one or two ways: either from the scientific legitimate aspect in the way of understanding the texts and reasoning and dealing with the books of interpretation. This is due to the author's specialization in Islamic sciences, especially interpretation, Cosmic science and the choice of the correct information, and this is due to the lack of specialization of the writer in respect to cosmic science.
- 2- The objective interpretation in the research of interpretation and scientific miracles passes through basic stages:
 - A. Subject selection: The topic should have a presence in the Holy Quran, and that the researcher must be proficient and convinced in his subject, and selects a suitable title.
 - B. Chooses a methodological research plan.
 - C. The exploration and the collection: Exploration has two types either complete or incomplete, and they often used the incomplete one.
 - D. The verses and their classification: It is not required in the order to be on the Makki or Madani order, but on the compatibility of

the total and partial topics.

- E. The Interpretative research: This research is the basis of scientific research that the researcher should pay great attention to, and it consists of two things: analytical interpretation of the verses and final wording of scientific research. The researcher should take into account the following issues at this stage:
- * Attention to the causes of descending from heaven if any because it helps to understand the meaning.
 - * Interest in the Arabic language and its sciences to serve the interpretation and statement of the face of significance and reasoning.
 - * Interest in the context of the Qur'an, and it is of two sections: a general context is the knowledge of the purposes of the Qur'an, and a special context is to know the appropriate verse and appropriate sentences and vocabulary.
 - * The interest in what is stated in the verse from the interpretation of the Sunnah. and the effects of the righteous advances in the interpretation, but the approach to deal with it is to choose what is suitable for the research and to limit the meaning.
- 3- The approach of dealing with cosmic sciences: In scientific interpretation scientific theories may be cited with scientific proof. The truth is that the scientific facts should not be cited except in the scientific facts. The researcher should be limited to the information related to his research without detail, and scientific sources are cited from the latest scientific specialized s
- 4- The research of interpretation and scientific miracles in the Holy Quran is of a specialized and collective nature. The specialist interpreter should seek the assistance of specialists in the case that investigated. The specialist in cosmic sciences must refer to the scholars of interpretation to direct and correct the research path.

Second: The Recommendations:

- 1- Encouraging serious scientific specialized researches in interpretation, scientific miracles, support and follow-up, especially those that take care of the theoretical and practical aspects.
- 2- Establishing an integrated research center of scientific committees

- specialized in the sciences of Sharia and various cosmic sciences to study the topics of the Holy Quran in the universal issues according to the method of objective interpretation. The Qur'anic issues are the origin of the study according to the rules of interpretation and its rules.
- 3- The subject of interpretation and scientific miracles should be included in the colleges and institutes of legitimacy.

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