



## Rules and Mechanisms for Researching the Scientific Miracles of the Holy Quran

Dr. Sonia Hassini<sup>1</sup>

<sup>1</sup>Lecturer Class B, Faculty of Islamic Sciences, University of Batna 1, Specialization: Qur'an and Sunnah, Laboratory of Islamic Jurisprudence and updates, Algeria. Email: [sonia.hassini@univ-batna.dz](mailto:sonia.hassini@univ-batna.dz)

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### ABSTRACT:

Scientific miracles are a new research method adopted by scholars to open new doors for interpreting the Holy Quran, clarifying its meanings, explaining its ambiguous verses, and adding new knowledge through the method of scientific miracles in the Holy Quran. Since this method is new, researchers and scholars are divided between those who support adopting this method, considering it, and believing its results and theories, and those who oppose it, considering it an intrusion into the science of interpretation. Uncertain scientific theories cannot be relied upon as a means of interpreting the Quran, demonstrating its truthfulness, and its certain source being Allah Almighty. The problem posed in this research is : How can we examine the set of sound methodological rules and mechanisms adopted in researching the scientific miracles in the Holy Quran? This is done through the established objectives, the most important of which is to clarify the sound method for interpreting the Holy Quran, establish precise rules for researching the scientific miracles of the Holy Quran, arrive at accurate results in interpreting the Holy Quran, and answer emerging scientific questions and jurisprudential issues. This research was presented using a descriptive and analytical approach to texts, employing the induction mechanism through collecting and explaining texts.

If the rules and mechanisms are used within the correct methodology and in accordance with the controls established in the science of interpretation, the results obtained can be adopted within the scientific approach to the miraculous nature of the Holy Quran.

**Keywords: interpretation; rules; mechanisms; method; miracle; Quran.**

### Introduction:

Exegetes and researchers who advocate the scientific miracle approach in the Qur'an rely on the possibility of considering scientific miracles as one of the many aspects of the Qur'an's miraculous nature. Through this understanding, scholars have been able to conduct research in this field to gain greater insight into the meanings and concepts of Qur'anic verses, discover knowledge hidden from their predecessors, and attempt to demonstrate the Qur'an's source through this approach. To achieve a deeper understanding of scientific miracles as a term and research methodology, the following problem, the subject of this study, revolves around the following question:



What are the scientific rules and methodological mechanisms used in researching the scientific miracles in the Qur'an?

To study this important topic, which has preoccupied the Western world before the Islamic world, we were motivated by a number of reasons, the most important of which are as follows:

- Studying the topic of scientific miracles in the Qur'an from a critical perspective.
- Researching the correct rules for the scientific miracle approach in the Qur'an.
- Placing the term "scientific miracle" in its proper context.

The clear objectives of the problem posed were:

- To develop a sound scientific approach to studying and interpreting the Holy Quran with a correct miraculous perspective.
- To rely on the scientific miraculous approach in accordance with established scientific theories.
- To interpret the Holy Quran with a new perspective to address emerging issues and challenges.

To achieve the above-mentioned objectives, we adopted a descriptive approach based on the induction mechanism of a set of concepts, knowledge, and interpretations composed both in ancient and modern times.

We also adopted an analytical approach to analyze and explain the texts.

To demonstrate the correct methodological approach to the research, it was necessary to define a set of concepts related to the topic. Scientific miraculous knowledge, as a research method, relies on scientific interpretation to arrive at important results related to the miraculous knowledge. This is because research in scientific interpretation relies on interpreting verses scientifically, according to scientific rules, and clarifying the scientific contents of Quranic verses, in accordance with the principles and analyses of modern science. This scientific research approach relies on a set of sound rules established by scholars within the framework of research into the scientific miraculous knowledge of the Holy Quran.

This topic was developed according to a scientific plan that begins with an explanatory introduction and poses the problematic question. The sections are divided into three parts: the first explores the concepts of the topic and provides a definition for each term. The second section compiles the basic rules for research into the miracle of the Quran. The third explores the mechanisms required in the methodology of research into the scientific miracle of the Quran. Finally, the conclusion concludes the research, attempting to present and explain the most important findings, presenting the topic in all its details.

The first section: Research Concepts:

The first section: Definition of Mechanisms.

First: Mechanisms: Linguistically:

**1- A feminine noun referring to a machine:** - Mechanical movement, - Mechanical engineering.

**2- An industrial noun from a machine:** - The art of inventing and using machines.

**3- Manufactured by a machine:** - Mechanical knitting.

**4- A means, a possibility:** - Dispute resolution mechanisms must be adhered to.



**5- Automatic:** (or self-directed): something that occurs automatically within the body, without conscious direction or response to an external stimulus. It moves automatically: autonomously, from within.

**6- Autopilot:** A device for piloting aircraft, trains, and ships automatically, automatically.

**7- Automatic movement:** Automatic, unguided or intentional.

**8- Robot:** A human-like device programmed to perform complex tasks, such as mine clearance and the like.

### **Second: Mechanisms in Terminology:**

Sometimes the term can refer to something abstract, as is the case with defense mechanisms. The latter is a concept used in psychology to express the cognitive processes that occur in a person's life to defend against potential external threats.

Mechanisms are also known as the means used in the arts to implement a social movement that generates change, or the stage that occurs within a particular procedure.

The concept of mechanism is also used to refer to a methodology or process. In this sense, mechanisms can be tangible or abstract and refer to real or symbolic issues.

### **Section Two: Definition of Interpretation:**

**First: Interpretation: Linguistically: Interpretation:** derives from the word "fasr," which means "statement," (1) , and "clarification," or "exposing" or "uncovering."

The letters "fa," "seen," and "ra" are a single word that denotes the statement and clarification of something. It is said: "I explained something" (faṣartu al-shay'i), meaning "I explained it" (faṣrūhu), and it is also said: "He explained something" (faṣaru al-shay'i), meaning "he explained it" (faṣrūhu), and "he explained it" (faṣrūhu).

**Tafsir**, in the language, means clarification and revelation. To explain something (faṣrā) means to clarify it. God Almighty says: "And they do not bring you an example except that We bring you the truth and the best explanation" (al-Furqan: 33), meaning an explanation. The word "**tafsir**" does not occur in the Holy Quran other than this place.

It has also been said that it refers to clarification and elucidation, and it is derived from "faṣr," which means clarification and unveiling. "Faṣr means clarification and unveiling of what is covered, like tafsir." Ibn Manzur said: "Fussara means clarification. To explain something means to explain it (with a kasra) and to explain it (with a damma) by tassara. To explain it means to make it clear. And interpretation is similar.... And tassara is to uncover what is covered, and tafsir is to uncover the intended meaning of a problematic word."

### **Second: Tafsir in technical terms:**

Tafsir in technical terms is: "A science by which the Book of Allah revealed to His Prophet Muhammad (peace and blessings be upon him) is understood, its meanings are explained, and its rulings and wisdom are extracted."

Ibn Majah reported in his Sunan that the Messenger of Allah (peace and blessings be upon him) said: "Allah has people among mankind." They said: "O Messenger of Allah, who are they?" He said: "They are the people of the Qur'an and His chosen ones."



### **Third: Definition of Scientific Interpretation:**

Scientific interpretation is the application of scientific terminology to the words of the Qur'an and strives to extract various scientific and philosophical views from them.

This means applying scientific terminology to understand Qur'anic verses and linking Qur'anic verses to the discoveries of experimental, astronomical, and philosophical sciences.

Numerous Qur'anic verses appear in various surahs with diverse scientific content. Therefore, interpreters focused on a scientific approach must interpret these verses in scientific fields.

Scientific interpretation is the interpreter's effort to uncover the connection between Qur'anic verses related to the universe and what is within it and the discoveries of experimental science, demonstrating the miraculous nature of the Qur'an and demonstrating its divine origin and its suitability for all times and places.

Through this interpretation, it is possible to differentiate between scientific interpretation and scientific miracles. Therefore, we present a set of scholarly definitions of the two terms as follows:

Scientific interpretation: It is the discovery of the meanings of a verse or hadith in light of the theories of cosmic sciences that have proven their validity.

Al-Zindani said: "Scientific interpretation is revealing the meanings of a verse or hadith in light of the most likely valid theories of cosmic science."

Al-Khalidi said: "It is examining verses with scientific content from a scientific perspective and interpreting them scientifically, using new sciences, knowledge, and discoveries to expand their meaning and present their significance."

### **Fourth: Definition of Scientific Miracles:**

**1- Miracles in language:** The letters 'ayn, jim, and zay are two correct roots, one of which denotes weakness and the other indicates the backwardness of something.

Al-Jurjani considers the miracle of speech to be conveying a meaning in a way that is more eloquent than all other methods.

Miraculousness is derived from the word 'ajzah,' the opposite of 'aqzah. 'ajzah' means 'became incapable.' It also refers to missing out and being ahead. It is said, "So-and-so made me incapable," meaning, "I missed him." Al-Layth said, "So-and-so made me incapable," meaning, "I was unable to seek him out and attain him." The technical definition of miracle: The miracle of speech is that it conveys meaning in a way that is more eloquent than all other ways.

**2- The technical definition of miracle:** Scholars differ in defining the concept of miracle in the Holy Quran, with its various aspects and types. This has shaped different concepts according to the analysis and interpretation of each Muslim interpreter and thinker. What is established from all of this is the inability of man to produce anything like it in every time and place. God Almighty says: **“Say, ‘If mankind and the jinn gathered in order to produce the like of this Qur’an, they could not produce the like of it, even if they were to each other assistants and helpers.’”** (Al-Isra: 88)



The miraculous nature of the Quran is determined by the fact that the Quran is the intellectual miracle of the Prophet (peace and blessings be upon him). Considering that a miracle is an extraordinary event coupled with a challenge, free from opposition, whether sensory or intellectual, the challenge coupled with the Holy Quran led the Arabs to be described as incapable of producing anything like it. Therefore, the book has been described as miraculous, with diverse meanings and connotations among scholars, based on the diverse aspects of the Quranic miraculous nature.

As a result, Quranic scholars have had differing opinions and definitions regarding the concept of the Quranic miraculous nature. From a linguistic perspective, the Quranic miraculous nature is a term and connotation that emphasizes the inability of human ability to challenge the Quran and its verses and produce anything like it. However, the fundamental difference lies in determining the type of incapacity.

The Quranic miraculous nature is the argument that God Almighty demonstrated through His Prophet (peace and blessings be upon him) to challenge them. When the challenge is proven, the miracle occurs.

3- As for the scientific miracle: It is the revelation of a truth in the Holy Qur'an or the Prophetic Sunnah that has been recently proven by experimental science, and that was proven to be impossible to comprehend by human means at the time of the Messenger, peace and blessings be upon him. Thus, it becomes clear that the Qur'an or the Hadith contain a universal truth to which the meaning of the verse or Hadith leads (becomes and ends), and people witness its verification in the universe. This is where the interpretation is established and the explanation is learned, as God Almighty says: **"For every news there is a fixed term, and you will soon come to know"** (Al-An'am: 67).

Other universal phenomena may appear over the centuries, increasing the clarity, depth, and comprehensiveness of the established meaning, because the Messenger, peace and blessings be upon him, was given comprehensive words, thus increasing the depth and comprehensiveness of the miracle. The universal Sunnah also becomes clearer with the abundance of evidence that falls under its ruling. Al-Zindani defined the scientific miracle by saying: **"We can define the scientific miracle in the Qur'an and Sunnah as demonstrating the truthfulness of the Messenger (peace and blessings be upon him) through the divine knowledge that the revelation conveyed to him, the veracity of which has been proven, and which humans are unable to attribute to Muhammad (peace and blessings be upon him) or to any human source of his time."**

Zaghloul al-Najjar defined it as: **"It means the precedence of this Noble Book in pointing to a number of cosmic facts and phenomena, which acquired sciences were unable to understand until many centuries after the revelation of the Holy Qur'an."**

Salah al-Khalidi defined it as: **"We consider the contents, dimensions, indications, and scientific facts of these verses as an aspect of the Qur'anic miracle, and we call it the scientific miracle and add it to the other aspects of the miracle."**



Research in scientific interpretation relies on interpreting verses scientifically, according to the rules of modern science. They clarify the scientific contents of Quranic verses based on the principles and analyses of modern science. This scientific research approach relies on a set of valid rules established by scholars within the framework of research into the scientific miracles of the Holy Quran.

### **Second Topic: Rules for Research into Scientific Miracles:**

The issue of the scientific miracles of the Holy Quran has preoccupied a large segment of Muslim scholars and researchers throughout the last decades of the twentieth century and continues to this day. Thousands of relevant publications have been produced on the scientific miracles of the Holy Quran and the Prophetic Sunnah. Hundreds of conferences have been held in various Arab and Islamic countries on this topic, and international institutions and academies have been established with huge budgets to advocate for scientific miracles. Our media has also been busy hosting stars of scientific miracles and dedicating special programs to their advocates via satellite channels, newspapers, seminars, and various lectures. Substantial resources have been spent and extensive efforts have been expended to confirm what was confirmed to humanity fourteen centuries ago.

The concept of scientific miracles has been of interest to scholars since ancient times, including Abu Hamid al-Ghazali, Judge Abdul-Jabbar, Ibn Rushd, and al-Fakhr al-Razi. It gained momentum in later eras. Its proponents attempted to reconcile the Quran and science. However, many authors exaggerated their approach to the point of excess, burdening the text with meanings it did not contain. This was the case with Tantawi Jawhari in his two books: *Tafsir al-Jawahir (The Interpretation of Jewels)* and *The Quran and Modern Sciences*.

There are also authors who have maintained moderation in presenting the issue of scientific miracles in the Holy Quran, linking it to modern discoveries in various sciences.

We mention among them Muhammad Abduh and Muhammad Rashid Rida in *Tafsir al-Manar (The Interpretation of al-Manar)*, Ali Fikri in his book: *The Quran: The Source of Science and Criterion (Al-Furqan)*, and Muhammad Metwally al-Sha'rawi in *The Miracle of the Quran*.

It is well known that the issue of scientific miracles has been debated between supporters, with their arguments and evidence, and opponents who disagree with scientific interpretation and restrict the Qur'anic text to contemporary scientific discoveries, established scientific theories and hypotheses, and the evidence they rely on to deny scientific interpretation and those who advocate this approach.

The matter has been addressed in books, and specialists have elaborated on the acceptance or rejection of research into scientific interpretation. It does not require elaboration in these papers, as the topic at hand is the investigation of the established rules and mechanisms for researching scientific miracles. We will first mention a number of the rules elaborated by scholars, and arrange the research rules according to importance and the primary use of these rules as follows:



**First:** Explaining Qur'anic verses with scientific content and interpreting them according to the criteria of correct interpretation:

1. Interpreting the Qur'an with the Qur'an.
2. Interpreting the Qur'an with the Sunnah, based on what was narrated from the Prophet (peace and blessings be upon him) and what was transmitted from the Companions.

### **3. Interpreting the Qur'an with the sayings of the Companions and their influence on their evidence and ijtihad.**

These guidelines are known as the principles and rules of interpretation, as explained by al-Tabari in his Tafsir Jami' al-Bayan fi Ta'wil Ayat al-Qur'an, and as established by Ibn Taymiyyah in the first source examining the science of the principles of interpretation; Ibn Taymiyya placed it under the title "Introduction to the Principles of Interpretation."

**Second:** Relying on the Arabic language and its sciences as the most important tools for researching scientific miracles, and taking care not to interpret the Qur'anic text with meanings not indicated by the speech or actions of the Arabs.

Because knowledge of the Arabic language enables the explanation of vocabulary and the connotations of words, Mujahid said, "It is not permissible for anyone who believes in God and the Last Day to speak about the Book of God Almighty if he is not knowledgeable in the languages of the Arabs." Imam Malik also said, "If a man who is not knowledgeable in the Arabic language interprets the Book of God, I will make him an example."

The rhetorical style of divine revelation is a miraculous rhetorical style that humans are incapable of similitude. Linguists find in it countless aspects of scientific miracles. This is another aspect of the scientific miracles of the Quran and Sunnah. One of the miracles of the Quran and Sunnah is that they contain the universals of science in their words, leaving their details to human thought in every era, according to the knowledge God has bestowed upon them. One of the most important aspects of the methodology of studying scientific miracles is not separating the scientific facts mentioned in the verse from the purpose of religious guidance, which is for the good of humanity in this world and the hereafter.

**Third:** Searching for the correct Quranic interpretation according to the Quranic context, because context is a continuity of meanings and their alignment within the Quranic vocabulary, to convey their objective purpose in clarifying the intended meaning.

Because taking the Quranic context into account in the interpretive process makes it easier for the interpreter to demonstrate the scientific miracle of Quranic verses with scientific content, it helps purify the interpretation of unrelated statements and extraneous inferences.

**Fourth:** If there is agreement between a definitive text and a scientific theory, the text is evidence of the validity of the theory. However, if a conflict occurs between a definitive text and a scientific theory, the theory is rejected, because the text is a revelation from the One who encompasses all things in knowledge, whereas the theory is a human creation, subject to error and correctness.



**Fifth:** The initial reading should be of the Qur'anic text, followed by an analysis and explanation based on the principles and guidelines of sound interpretation, taking into account the use of scientific theories and discoveries as methodological means for reading, without interpreting the Qur'anic text through these theories.

**Sixth:** Avoid imposing theories, hypotheses, and scientific discoveries on the Qur'anic text, because neglecting the correct method in Qur'anic reading constitutes a deviation of the text from its original purpose and ascribing it to meanings other than the intended meaning of these Qur'anic verses.

This is achieved by demonstrating the scientific miraculous aspect. When this connection between the religious truth and the scientific truth is made in a clear manner, the validity of the scholar's scientific research methodology is demonstrated. Seventh: The righteous predecessors among the interpreters were successful in their explanation of the meaning of the Qur'anic verses despite the concealment of their cosmic truths. However, the interpreter who describes the truths and characteristics of the cosmic verses in the horizons and souls, which are hidden from view in his time, based on what he sees of creation and in light of what he heard from revelation, differs from the interpreter before whom the cosmic verse was revealed, thus combining what he heard from revelation with what he witnessed in reality. Since what was decided in the field of cosmic matters was not a serious threat to the matter of faith at that time, the commentators did not stop at what the texts indicated, but rather attempted to explain them with the knowledge available to them in their eras and the understanding God had opened for them. The great efforts made by the commentators over the centuries to explain the revealed texts related to cosmic matters - which were not revealed in their era - demonstrate the level of knowledge humanity has reached in those fields and demonstrate the extent of God's success for these commentators. When the time came to witness the truth in its cosmic reality, the clear agreement between what was decided by revelation and what was witnessed appeared, and the limits of human knowledge restricted by the constraints of limited senses and human science limited by time and place became clear, and the miracle became more evident and manifest. God granted the commentators success in what they explained of verses and hadiths related to the secrets of the earth and the heavens, thanks to their guidance from the texts of revelation sent down by He who knows the secret in the earth and the heavens, and their being guided by what they knew of the connotations of words and the meanings of verses.

### **Third Requirement: Mechanisms for Researching Scientific Miracles:**

Attempting to subject the Qur'anic text to the scientific facts that humans have discovered, and attempting to reconcile the unlimited knowledge contained in the Qur'an or the Prophetic Hadith with the limited and limited knowledge that humans possess, constitutes an encroachment upon the Noble Qur'an and an approach to it that lacks a sound methodology. God Almighty says: "And of knowledge, you have been given only a little" (Al-Isra': 85). Therefore, it is essential for every researcher into the scientific miracles of the Qur'an and Sunnah to keep these facts in mind and not deviate from definitive evidence and explicit texts



to conjectural arguments and other evidence. Therefore, scholars have developed a set of methodological mechanisms to formulate a sound approach to scientific research into the miraculous nature of the Qur'anic text and the Prophetic Hadith. These mechanisms can be defined as follows:

**First:** The initial reading of the Qur'anic text and its interpretation according to the principles and standards of interpretation established by scholars of interpretation, as this reading is the foundation for explaining texts with scientific content.

The scientific understanding of the aspects of truth in the Qur'anic text or the Prophetic Hadith has limits beyond which the researcher must adhere. Just as divine revelation in the Qur'an and Sunnah was revealed to address ancient times and our present age, it was also revealed to address future ages using the language, evidence, and proofs they understand. We may not be able to understand the Qur'anic or Prophetic discourse today for future ages, even until the Day of Judgment. God Almighty says: {And We have certainly presented for the people in this Qur'an from every [kind of] example, but most of the people refuse except disbelief.} (Al-Isra: 89)

And He, the Most High, says: {And We have certainly presented for the people in this Qur'an from every [kind of] example, and man has ever been, most of anything, a disputant.} (Al-Kahf: 54)

And He says: {And We have certainly presented for the people in this Qur'an from every [kind of] example that perhaps they will be reminded.} (Az-Zumar: 27)

The function of science is founded on the value of its cognitive outcomes; from understanding phenomena and arriving at confirmed scientific truths, through scientific work to understanding the cosmic environment as an attempt to properly deal with its components.

Since science is not absolutely bound to time and place, scientific effort is bound to the surrounding cultural and intellectual context. Thus, scientific knowledge is established through the general framework of prevailing intellectual and theoretical axioms.

Science revolves around these axioms, attempting to confirm and focus on them. These are the same factors influencing scientific theory and its results. These factors drive the course of scientific thought at every historical moment, in every place and human community. The beginning is the general framework governing science, which is cultural affiliation, with its essential cultural values.

Science operates to serve the values governing the civilization of every human community. Therefore, science expresses these higher values, serving as a means of realizing these values in life.

**Second:** Reading the Self and the Universe Meaning the deductive view of man and the natural components that surround him, in addition to the scientific view of the universe, its orbits, its stars, and the knowledge that revolves around it.

God Almighty says: {We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. Is it not sufficient for your Lord that He is, over all things, a Witness?} (Fussilat: 53).



This reading is inductive and analytical, until the researcher arrives at knowledge of the scientific truth and the laws that govern these phenomena and creatures.

Third: By using sound scientific reasoning and analysis, scholars can interpret the Qur'anic text and the Prophetic Hadith in the correct context. This can be achieved by reading the scientific texts discovered and proven without excess or deficiency. This is because the Qur'anic text is the arbiter of these scientific reasonings and various discoveries. This knowledge enables one to recognize the Creator, glory be to Him, and His guidance for humanity in uncovering this scientific miracle, based on the human mental capabilities and scientific and cognitive components of their time. This is because the search for scientific truth is a search for divine guidance.

### **Conclusion:**

The words of the Holy Qur'an and the Prophetic Hadith contain scientific depths whose meanings can only be properly understood by an integrated team of scholars and specialists. Explaining the scientific miracles in the Qur'an and Sunnah is not as easy as some might think. The more scholars delve deeper into their attempt to understand the Qur'anic or Prophetic text, the more they will attain new light and new knowledge. However, scholars will never fully grasp the full scope of the text, for only God Almighty knows it. In a single verse of God Almighty's words, there is knowledge that surpasses all human knowledge in various branches of knowledge. However, God Almighty has promised His servants that He will make clear to them whatever He wishes of the cosmic verses He will explain and reveal some of the explanation therein.

Based on the foregoing, scientific research can be considered a path to demonstrating the scientific miracles of the Holy Quran. If this research is based on the correct scientific method, according to the methodological rules and mechanisms established by scholars, it is possible to reconcile the Quranic reading with the reading of nature and the universe, as the Holy Quran expresses it by the term "horizon." The most important results that can be adopted are as follows:

1. Scientific research begins with a precise method based on a set of studied rules to demonstrate a sound and precise understanding of meanings and terms. Violating the rules is a violation of the research system.
2. The mechanisms adopted in research into scientific miracles are a set of means and procedures used within a specific framework to reach a new and important stage in the research.
3. A methodological process built on a clear and sound foundation is what ensures the methodology of research into scientific miracles, making it more credible and widely adopted by scholars of interpretation.

The Holy Quran contains many diverse references and concepts covering most branches of scientific knowledge known to date. These references vary in meaning and clarity, closeness or distance, in keeping with the human mind's ability to comprehend and discover the laws governing these phenomena in the human psyche and the universe in which we live.



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### Notes to the research:

- 1- Ibn Faris, Dictionary of Language Standards, 2/112; Ibn Manzur, Lisan al-Arab, 5/55; al-Jawhari, al-Sihah, 2/781. See also: al-Zubaidi, Taj al-Arus, 13/323; al-Fayruzabadi, al-Qamus al-Muhit, 2/114.
- 2- al-Azhari, Tahdhib al-Lughah, 12/406; al-Fayruzabadi, al-Qamus al-Muhit, 2/114.
- 3- Ibn Faris, Dictionary of Language Standards, 4/504.
- 4- Ibn Faris, Dictionary of Language Standards, 4/504; al-Jawhari, al-Sihah, 2/781; al-Zubaidi's Taj al-Arus, 13/323; Ibn Manzur, Lisan al-Arab, 5/55.
- 5- al-Fayruzabadi, al-Qamus al-Muhit, 2/110.
- 6- Ibn Manzur, Lisan al-Arab, 6/361.
- 7- Al-Suyuti, Al-Itqan fi Ulum Al-Quran, 2/174.
- 8- Narrated by Ibn Majah in Sunan, 2/354.
- 9- Al-Dhahabi, Al-Tafsir wa Al-Mufasssirun, 2/349.
- 10- Al-Zindani, The Scientific Miracle of the Qur'an and Sunnah, published by the Muslim World League, (n.d.), p. 25.
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- 16- Al-Suyuti, Al-Itqan fi 'Ulum al-Quran, 2/148.
- 17- Al-Muslimoon Magazine, Issue 40.
- 18 - Zaghloul al-Najjar, The Issue of the Scientific Miracle of the Quran and the Guidelines for Dealing with It, p. 86.
- 19- Salah al-Khalidi, Al-Bayan fi 'I'jaz al-Quran, p. 267.
- 20- Al-Suyuti, Al-Itqan fi 'Ulum al-Quran, 2/231.
- 21- Al-Suyuti, Al-Itqan fi 'Ulum al-Quran, 2/229.

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