

# The Qur'anic miracle in theological thought Contemporary philosophical study

**Dr. Nahreen Karim Kadham Al-Mayali**

Al-Kafeel University: College of Health and Medical Technologies

Department of Medical Laboratory Technologies

Email: [Nahreen.kareem@alkafeel.edu.iq](mailto:Nahreen.kareem@alkafeel.edu.iq)

**Abstract:** No one doubts that the Holy Qur'an is a book revealed to the chest of Muhammad (peace be upon him) and that it is the most incapable of eloquence in all ages until the present time. For all of this, what prompted me to search for the secret of this miraculousness in the Holy Book from the philosophical and verbal aspect, so I explained the types of miraculousness that are recognized in researchers' books and articles, and then I referred to the conditions of the miraculous so that the researcher or reader would be aware of the concept of the miraculous. That is why the revelation of the Qur'an astonished every intelligent person at the time of the revelation and completion of the Glorious Qur'an. Indeed, through research, it was shown that it is a glorious book that falsehood does not come to it from before it, because it is a revelation from the Almighty, the All-Powerful.

The Holy Book carried faith, philosophical, and deep verbal terms that astonished all Arabs when they heard and read it, as it put forward philosophical concepts through the noble verses and they were truly honest premises that necessarily produced truthful results.

**Keywords:** Miracles, letters, inference, reason, human being, existence, qualities

## Introduction

There are many researches in the Holy Qur'an, and they have a place in human and rational studies, not only because they are related to the Holy Book of God, but in addition to that, they deal with all areas of life, because the Holy Qur'an calls for an optimal life that aims to create models in the world of thought and the world of society. And creating a new life in various sciences.

And the Qur'an's giving to the people of thought is a new gift in every age and for all generations, and renewal means that it becomes evident for every generation, varies with different minds, becomes clear with the progress of science, and is known through the discovery of scientific accidents.

So, the Qur'anic miracle is in harmony with the ability of open minds to understand by saying, Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.<sup>1</sup>

This research is important and significant, as it is unique in examining the idea of inimitability in Islamic theological thought, which has many paths, and a multiplicity of those who follow it, and this idea has received great attention from some researchers who are the pioneers of the world and contemporary philosophy.

No one doubts the value of the efforts made on this idea by both the ancients and the moderns alike, because no matter their value, they paved the way for all modern researchers.

This research consisted of three sections and a conclusion. The first topic contains four demands in which I revealed the meaning of the miraculous language and terminology for linguists and theologians.

In this third topic, I dealt with verbal studies in the Noble Qur'an as the subject of divine attributes in the first requirement, and the human being in the Qur'an as a second requirement, then the conclusion.

All I hope is that these efforts will be a first step in understanding the theological Quranic research, and God is the Guide to the truth, and there is no success except by God.

---

<sup>1</sup> Alankaboot: 45

### **The first topic:**

#### **The meaning of the miraculousness in the words of God**

##### **The first requirement: the miracles in language**

There are several meanings of miracles in the dictionaries of the Arabic language, and all of these meanings converge in one meaning of different expression.

The inimitability in the language is a source of the quadripartite verb (disabled) transitive with the hamza and its triple verb: (incapacity, incapable) from the section (hit) and (hear) meaning weakly weak. It is said that So-and-so was unable to command, i.e., the command was incapable of it.<sup>1</sup>

And (Al-Fayrouzabadi)<sup>2</sup> said in his dictionary: "Inability and miracles open up all of them, and the infirmities are motivating. What the opponent is unable to do when challenged)) It is said that someone is incapable of something if he misses it and is not able to do it.<sup>3</sup>

From all of these, we conclude by saying that the miraculous is: something that humans are unable to do<sup>4</sup>, whether they are together or divided, and it is something that God creates and makes it a clear evidence for the claimant of prophethood when he claims to be evidence and a witness to his sincerity.<sup>5</sup>

##### **The second requirement: the miraculous idiomatically**

The idiomatic meaning of the miraculous does not depart from the linguistic meaning, rather it is taken from it, and several definitions of the miraculous have been mentioned in the books of interpretation.<sup>6</sup>

And the other part he said: It is that the claimant comes to one of the divine positions with something that violates the laws of nature and that others are unable to do, as a witness to the truthfulness of his claim. Inability, then, has a purpose, which is to certify the claimant of prophethood, given that the one who sent him is the creator of the universe and established its order. Otherwise, he would not have violated these laws, the Almighty, and that the Qur'an is from the Mighty, the Wise, and nothing else. Allah 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."<sup>7</sup>

##### **The third requirement: the Qur'an in language**

The word Qur'an in the language is a source synonymous with reading, and from it is the Almighty's saying:

It is for Us to collect it and to promulgate it, But when We have promulgated it, follow thou its recital (as promulgated)<sup>8</sup>

Then he transmitted this source and made the foundations for all the miracles revealed to the Prophet Muhammad (peace be upon him) as a matter of applying the source to its effect.

The Qur'an has other names, including Al-Furqan, Al-Kitab, Dhikr, Al-Tanzil, and many others that we cannot mention in this research.<sup>9</sup>

##### **The fourth requirement: the Qur'an in terminology**

It is the word of God Almighty, revealed to the Messenger Muhammad (peace be upon him) written in the copies of the Qur'an that was transmitted from him on a frequent basis without any doubt.

And the Prophet (peace be upon him) said about the Noble Qur'an: "It is the Book of God in which there is news of what came before you, and the good of what comes after you, and the ruling of what is between you is the separation, not by jest. Wise male.

And it is the straight path..... It spells righteousness, so we believe in it, whoever says it is true, whoever hastens it, whoever judges by it is just, and whoever calls to it is guided to a straight path). Related to the wise words from the beginning of the list to the end of Surat An-Nas1.

<sup>1</sup> Ibn Manzoor: Lisan al-Arab, Volume 6, Chapter: Impotence. (rice) .

<sup>2</sup> Muhammad al-Din Muhammad ibn Yaqoub (d.)

<sup>3</sup> Firuzabadi, Al Dictionary of the Ocean (deficiency material), 2/187, 188.

<sup>4</sup> Al-Razi, Mukhtar Al-Sahah, disability/414.

<sup>5</sup> Al-Suyuti, Proficiency in the Sciences of the Qur'an, vol. 2, p. 116.

<sup>6</sup> Muhammad Abd al-Azim al-Zarqani: Concepts of Gratitude in the Sciences of the Qur'an, Volume 1, p. 73.

<sup>7</sup> Alesraa: 88

<sup>8</sup> Alkeama: 17-18

<sup>9</sup> Sunan al-Tirmidhi on the authority of Imam Ali (peace be upon him)

The words of God are eternal, abstracted from the verbal, mental and spiritual letters, and they are sequential and others are successive. They said that they are not real words, depicted in the form of words, letters and sounds.<sup>2</sup>

### The second topic

#### First: Types of miracles

First of all, we must know that the Holy Qur'an is characterized by independent attributes among the heavenly miracles, such as:

The first characteristic: that his miracle is the "word" that people know its meaning and take and give in its meaning, and that miracles are an implicit secret in which minds are guided and insights recognize it. And it is not from the miracles that have been described that this description is mentioned, as they are all sensory miracles from which miracles come out to people in a concrete form of the forms of cosmic events that do not fall within the power of human beings and do not come except at the invitation of a prophet or messenger defying or responding to an invitation that challenges him.<sup>3</sup>

As for the second one:

The Noble Qur'an, with his words, took charge of defending his call and establishing the argument for it, and that with these words he engaged in a fierce war with the enemies of the call and those who stalked it. From these words he set up arrows that cut the neck of every defiant, pierce the mind of every genius, and seize the soul of every thinker. His miraculousness was in several aspects, namely:

Graphical miracle.

The unseen miracle

The verbal miracle.

Scientific miracles.

As long as the essence of our research is the verbal miraculousness, we will discuss it in detail with reference to the most important sources that guide researchers to the rest of the other aspects.<sup>4</sup>

Second: The verbal and philosophical miracle of the Qur'an

The revelation of the Qur'an to the beloved Muhammad (peace be upon him) was the most amazing and amazing event in No falsehood can approach it from before or behind it: It is sent down by One Full of Wisdom, Worthy of all Praise' 5.

And this Qur'an is the wise remembrance, the clear light, and the straight path, its lessons and wonders do not perish.

And it is the last revelation from heaven, and that the message of heaven was completed by it its final completion<sup>6</sup>, and that the divine circle in which tablets, newspapers and other divine books were falling has closed permanently, and the Arabs believed the people of rhetoric in this book because it is from God ((and if it was from other than God, if they found a difference in it. Much ))<sup>7</sup>.

And they believed that their lives could not be straightened unless it was applied, and in a few years they set out to shape their lives according to its rules, and to change their ways of thinking, which at that time were scattered and inconsistent. Verily this Qur'an doth guide to that which is most right (or stable)<sup>8</sup>

<sup>1</sup> Sunan al-Tirmidhi on the authority of Imam Ali (peace be upon him).

<sup>2</sup> See in detail this topic Al-Zarqani, The Sources of Ignorance in the Sciences of the Qur'an / Part 1, p. 17 and beyond.

<sup>3</sup> Al-Suyuti looks at: Perfection in the Sciences of the Qur'an: 7, p. 17, Abu Bakr Al-Baqalani, T. 403 AH, The Miracle of the Qur'an, p. 37. Likewise, see Abdul Karim Al-Khatib, The Miracle of the Qur'an, Volume 1, pg. 90, as well as I 1, 1964, Dar Al-Fikr.

<sup>4</sup> The rhetorical miracle seen by Al-Khattabi: Explanation of the miracle of the Qur'an, achieved by the two professors Muhammad Khalaf and Mahmoud Zagloul, printed by Dar Al-Maaref in Egypt, and Al-Suyuti in (Al-Itqan fi Ulum Al-Quran), 2nd Edition, pg. 122. Al-Baqalani, The Miracles of the Qur'an, p. 51, Al-Jarjani, Evidence of the Miracles, p. 35-36, and Al-Zamakhshari, Al-Kashshaf 1/424. As for the unseen miracles: see the inimitability of the Qur'an by Abdul Karim Al-Khattab, p. 236. As for the legislative miraculousness, Dr. Abdul Rahman Al-Sabouni looks at ((The extent of the freedom of the spouses in divorce, vol. 1, p. 53. And the scientific miracles: Abdul Razzaq Nofal: The Qur'an and Modern Science, p. 29 and Al-Sayyid Al-Khoei: Al-Bayan, p. 85 and beyond.

<sup>5</sup> Foselat:42

<sup>6</sup> Ibt Qutaiba Oyoun Al-Akhbar, Edition of the Egyptian Book House, 2/313.

<sup>7</sup> Alnessa:82

<sup>8</sup> Alessra:9

We find in this dear book philosophical terms, and a clear verbal and philosophical miracle. These verbal terms were not used on the Arabic tongue before and came in the Holy Qur'an on various topics and with a philosophical approach, which fascinated the minds of philosophers and theologians and astonished the minds of thinkers since the emergence of Islam to the present time.

This is clear evidence that the Qur'an did not find the Arab mentality a mentality that was abstract from verbal taste and intellectual reasoning. But it can be said that the Arab person has a mentality that has the ability to philosophize in life, and to put the causes of existence in an organized and beautiful manner.

This pushed the Arab mentality to a higher and broader level in obtaining truthful results through truthful Qur'anic premises of necessity and certainty.

The verbal inimitability of the Qur'an is manifested in the subject of theology and the proof of the existence and attributes of the Creator, and what is related to audio, such as the Resurrection.

And bring this person back again, and we can summarize the following points:

- 1- Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? We made from water every living thing. Will they not then believe?<sup>1</sup>

And "What is the matter with you, that ye place not your hope for kindness and long-suffering in Allah, Seeing that it is He that has created you in diverse stages?<sup>2</sup>

This means that God Almighty created existence first, and He is the One who creates a second time. There are no burdens, no weakness, no weakness, and the Creator is that Creator, and the creature in the first time is the one who will be recreated in the second in form, matter and sense.

hen [consider that] indeed, We created you from dust, then from a sperm-drop,<sup>3</sup> and

"It is He who created you from dust, then from a sperm-drop, then from a clinging clot; then He brings you out as a child"<sup>4</sup>

And the Qur'an goes on inferring the created effects, sensual and intangible, so it called to think about them, and to meditate through this.

So observe the effects of the mercy of Allāh - how He gives life to the earth after its lifelessness. Indeed, that [same one] will give life to the dead, and He is over all things competent<sup>5</sup>.

- 2- The Qur'an also infers with the evidence of limitation that a thing is anything that it has imposed, that which is found by chance or by chance or found itself by itself. And the Qur'an goes to deny that, that is, neither this nor that, and it proves the helplessness and poverty, and the need for the cause of the agent who created it by saying "Were they created of nothing, or were they themselves the creators?<sup>6</sup> , And We have not created the heavens and earth and that between them except in truth. And indeed, the Hour is coming; so forgive with gracious forgiveness.<sup>7</sup>

- 3- And the Holy Qur'an infers the oneness of this cause, and the oneness of this absolute rich agent who has no partner or likeness. ' Had there been within them [i.e., the heavens and earth] gods besides Allāh, they both would have been ruined. So exalted is Allāh, Lord of the Throne, above what they describe<sup>8</sup>

The blessed verse symbolizes the absence of a plurality of gods in the heavens and the earth, followed by pluralism, plurality of opinions and differing influence and authority.<sup>9</sup>

- 4- God's approach in His Qur'an is the confluence of philosophy, science, and religion, and the establishment of the relationship between them on a spiritual basis in which science and philosophy tend to the same matters that the religious conscience accepts. conflict between the three.

---

<sup>1</sup> Alanbeya:30

<sup>2</sup> Noah : 13-14

<sup>3</sup> Alhaj:5

<sup>4</sup> Ghafer :67

<sup>5</sup> Alrom:50

<sup>6</sup> Altoor:35

<sup>7</sup> Alhajar:85

<sup>8</sup> Alanbeya:22

<sup>9</sup> Dr. Fathi Ahmed Amer: The idea of order among the faces of miracles in the Holy Qur'an, Cairo 1995-1975, p. 231

Those who claim the contradiction between religious truth and philosophical truth have lost the correct understanding of religion and philosophy. They were deceived by misleading concepts that kept them away from the correct philosophical path to the realization of the absolute truth.

### The third topic

#### First: Philosophical studies in the Holy Qur'an:

Despite the correctness of the saying that the Noble Qur'an is not a philosophical book or that it is not a book on science and its branches, but in terms of the general theological path and the precise scientific method, we find in the Qur'an a solution to all mental problems, being the first source of all sciences, there are solutions to the problem of creating the world, and the problem of time And the problem of man and his relationship to the universe, urging man to think, to use reason and foresight, and not to follow conjecture in all matters. 'Say, "Observe what is in the heavens and the earth." But of no avail will be signs or warners to a people who do not believe<sup>1</sup> and 'Allah created the heavens and the earth in truth. Indeed in that is a sign for the believers.'<sup>2</sup>

And the dear book called the believer's creed man to think with limits, that is, within the scope of religious belief to understand, explain and demonstrate it. There are many philosophical issues that we find solutions to in the Holy Book, such as:

- 1- The existence of God and the inference of his existence.. the Almighty's saying 'Had there been within the heavens and earth gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe.<sup>3</sup> And And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful.<sup>4</sup>

He is the Exalted, the cause of existence, and that it is the first cause centered in existence as a primary, creative and controlling cause. Automatically, self-existent, and the existence of other beings and the activity of those beings that provoke their accidents (creation and transformation) is a possible existence based on that supreme existential existence. Therefore, our minds are compelled to accept the necessity of the first absolute existence and its realization, and the reasoning is the clear possible existence, that absolute and necessary existence, to which ends in the end the sequence of phenomena, accidents and causes.

It is carried out by the being of all other potential beings, and all its secondary causes and factors, and its relations, whether subjective or local, are distinguished by it as its units.

The Qur'an goes and infers the sentimentality of this cause and the oneness of this agent, the rich, the absolute, who has no partner, an eternal, immutable, comprehensive, and absolute existence on the widest of what the thought can imagine from the meanings of comprehensiveness and morality. And its attributes, the world of possibility has emerged, with what it contains of matter, movement, strength, life, awareness and development, and that the Almighty is alone capable of that. And said 'Have those who disbelieved not considered that the heavens and the earth were a joined entity, and then We separated them and made from water every living thing? Then will they not believe?<sup>5</sup> This is one of the miracles of the Qur'an performed by modern science, which confirmed that the universe or the world of possibility was one and continuous thing, then the division. Scientists have realized its secret in that most chemical processes need water, which is the main element in their composition, and it is the basic element for the continuation of life for all creatures. <sup>6</sup> Many scholars have interpreted the noble verse by saying, "This verse is one of the miracles of the Noble Qur'an. Astronomy determines that completely, and the meaning understood from this verse is: The earth is its origin from the sky, and the sky is everything that rises and shades man. If its origin is from the sky<sup>7</sup>, and the sky is space." Therefore, it is part of an object in the sky (that is, the sun) as the source

<sup>1</sup> Yones:101

<sup>2</sup> Alankaboot:44

<sup>3</sup> Alanbeya:22

<sup>4</sup> Albakarah:163

<sup>5</sup> Alanbeya:30

<sup>6</sup> Mustafa Al-Dabbagh, Faces of the Qur'anic Miracles, Al-Manar Al-Zarqa Library, 2nd Edition, 1985, p. 151

<sup>7</sup> Ali Fikri, The Qur'an is the source of science and knowledge, Cairo, 1948, i 1, vol 2, p. 21.

of the solar planets, and the verse of the Qur'an referred to the beginning of the history of the earth since its separation from the sun, which is its first true birth. With this and that, the natural world is just a collection of clinging accidents, and hindrances, and on top of that, they are limited relativities and numbered bodies created by the action of the first agent (the absolute truth) the cause of possible existence. Attributes issue.

### **Second: Attributes of God in the Noble Qur'an**

The topic of divine attributes is one of the most important topics in Islamic philosophy. God, the Exalted, is supreme in His Essence and Attributes, from all possible beings that pass through the ladder of existence, and from the existence of these potential things in existence.

Because God, Exalted is He, has no equal, no opposite, equal, stubborn, partner, or united with Him, separated from Him, connected with Him, or dissolved in Him, and that He is the One and Only, and the meaning of His Unity means the unity of His Essence, Attributes and Actions in Existential Existence, and it is the real existence that necessitates His existence. The existence of all possibilities, even if their manifestations are numerous as a passive effect of an active effect, and the apparent contrast between the universe and God is only like the contrast between the subject and his action, as between the subject of the speaker and the resonance of his words, or between the sound and its echo, for example, or say between the imperative and its imperative, and it cannot be two, because The source is one, and the truth is one of its actions, and it is the source and source of existence. There are possible creatures that create the necessary for those actions, no matter how varied their manifestations and their relationships, and the imperative is dependent on what is bound by necessity and is the result of his existence, like man and his shadow, for example. They do not name two people, but he is one person and his effect. For this reason, all the existing beings in existence have one source, which is the true, absolute, eternal, and eternal existence, God Almighty. Existing in existence and its source is one, the real, absolute, absolute, eternal, eternal existence. God is Great and the attributes of God (Exalted be He) are varieties, some of which are described according to the truth and what is meant is the meaning of the description, and a section is described metaphorically, and broadly, and what is meant is the reality of that description. Recipes facts are divided into two parts:

1. Intrinsic attributes: they are those that he has not ceased to possess and that he has not lost his due. And it is not permissible for the Creator to be described with its opposites or with the ability to have its opposites, as we say "God is All-Knowing" because this description is not correct for the Creator, Glory be to Him, to be characterized by his opposite, nor by the ability to oppose Him, which is "ignorance" and as we say "Able is she and the rest of the Self Attributes, God, Glory be to Him, is not characterized by its opposites, nor by the ability to have its opposites, such as disability and death...etc.<sup>1</sup>
2. As the Essence of the Attributes of the Essence is still being clarified, and the evidence for it is our saying: He is alive, omnipotent, and knowledgeable, existing and ancient. There are two cases. As for the meanings to be old with him. Or if it was an accident.
3. If it was ancient, it would have shared it in its most specific and similar attributes, and this leads us to say about the plurality of the ancients, and in the case it invalidates monotheism.<sup>2</sup> And if it is an accident that has not had singing since eternity, and the old that has not yet been, how can he do for himself who is not alive, or create power for someone who is not able, and the sane knows that this is impossible and void<sup>3</sup>.

What is meant is that it is impossible and profoundly false, for the unity of the Divine Essence not to be comprehensive to the existence of its attributes and characteristics, or for those characteristics to have a presence other than the existence of the Essence. Considering:

The first consideration makes it a will related to the subject of the seeker, and the second consideration makes it the same as the subject in the event that it wants.

<sup>1</sup> Abu Al-Hasan Al-Ash'ari: Islamic Articles, Volume 1, T. 224 A.H., p. 155.

<sup>2</sup> Participation in the attribute of the foot in the sense of participation in the divinity, and in other words, the foot is the most specific attribute of God Almighty, see Ibn Hazm, chapter 1/57, and al-Taftazani, and his commentary al-Kasni in the Nafiyah Beliefs, p. Islamic, p. 169.

<sup>3</sup> Al-Karaji: Treasure of benefits, Al-Haidariya Press, Najaf, p. 30.

Likewise, knowledge is because knowledge is the specificity of the Knowing Essence existing in it, and not in a different substance or in excess of it, and similar to this or that in the ability of the agent to act, for power is the state of the Self who is capable, through which it strengthens to highlight what it is already capable of on one hand, and on the other hand it is a force. In other words, the agent's power is represented in his external surroundings, self-contained and not something independent of it.

If he is alive and permanent and knows himself, there is no other luminousness than him, for Imam Ali (peace be upon him) ((unified God Almighty and there is no difference between him and his known knowledge of him, he was aware of his knowledge)).<sup>1</sup>

That is, existence, life, knowledge, will and ability... are all attributes and characteristics necessary for Him, and all that seems to be the effects of these characteristics on beings is a necessary result of their effectiveness, in that they are subjective and spontaneous in the first component, and are learned in the beings that created and formed them.

The Divine Attributes are eternally united and united in the Essence which they collect as epithets for it, and no one precedes them over the other in existence except in the nominal rank and not in time. Only the living person is aware or knows, and the conscious living one who realizes that he is alive and that he is aware, wants a necessity, for realization, direction and defining the goal are conditions that constitute the will, and evidence of its existence, and the perceived neighborhood of a seeker is truly capable.

The meaning of the Creator's will is not that he felt at a certain time that he wanted and wanted, but rather that he wanted because he knew first that he wanted before he wanted and after he wanted a special and that there is no timing in eternity, and this is the reason for the perfection of his will, unlike our temporary will with the beginning and the end, and for this same reason. Our will was relative to his absolute will. ((And there is nothing like Him, and He is the All-Hearing, the All-Seeing)).<sup>2</sup>

That is, nothing is similar to God Almighty, and nothing is similar to Him, so everything that comes to your mind is different from that and is similar to other than God. It is only in terms of appearances, however, the existence of knowledge, life, power, wisdom, and mercy in God as examples is the ultimate perfection, and their existence in individuals is incomplete, an end to deficiency in addition to God (Glory be to Him).

We list some of the noble verses that carried some of these noble qualities about which some scholars differed, not by way of limitation, but by way of representation:

1. Ability. The Almighty said ((God has power over all things)).<sup>3</sup>
2. Will. The Almighty said: ((His command, if he desires something, is only to say to it, Be, and it is)).<sup>4</sup>
3. Stay. The Almighty said: ((Everyone on it shall pass, and the Face of your Lord, the possessor of majesty and honor, will remain.))<sup>5</sup>
4. Not being similar to anything. The Almighty said: ((There is nothing like Him, and He is the All-Hearing, the All-Seeing)).<sup>6</sup>
5. Pride and wisdom. The Almighty said: ((And Allah has the highest example, and He is the Mighty, the Wise)).<sup>7</sup>
6. Eternal and survival. The Almighty said ((everything is perishable except his face)).<sup>8</sup>
7. Knowledge: The Almighty said: ((You are the Knower of the unseen)).<sup>9</sup>

The Qur'an mentioned the attributes and facts of existence in terms of existence, and it mentioned the attributes of God in terms of God, and it is higher than the unity and effectiveness of God in contrast to every Greek or enriching thinking ((in terms of the plurality of gods)) and the highest idea of creation from nothing, and the creation of the world from nothing. Thus, he denied the eternity of matter and its

<sup>1</sup> Al-Karaji, Treasure benefits, p. 31.

<sup>2</sup> Surat Al-Shura, verse number p. 11.

<sup>3</sup> Al-Bakrah: 109

<sup>4</sup> Yaseen: 82

<sup>5</sup> Al-Rahman: 27-28

<sup>6</sup> Al-Shura: 11

<sup>7</sup> Al-Nahel: 60

<sup>8</sup> Al-Kusasa: 88

<sup>9</sup> Al-Meda: 18

imperishability, and this is not a place for extrapolation of all the ideas of the Qur'an, but he certainly did not leave a theory or a verbal doctrine that occupied the human mind without researching it, and to put its general principles

### **Third: Man in the Holy Qur'an**

The human being is considered in the Qur'an the successor of God and the greatest example of the power that does not unite, and the humanistic doctrine in the Qur'an is wonderful.

Man is a living being, perceptive, distinct, social by nature, creating a duty towards himself, his group, and his Lord. He is the highest of all other beings, and the most valuable of them, with his spiritual essence, with the innate nature of that poetic and thinking self, from the ends upon which the lights of the attributes of its Creator have been shed.

That human self, which is the best creature in nature, and with the feeling, thought, and feeling that emanates from it, and the resulting knowledge and knowledge, man has become the most sublime of nature's creatures, unchallenged and undisputed, so he is the chosen individual from all other beings.

Al-Nashar says at the top of the universe at noon, the first Adam, appeared beautiful, a divine spirit, created from the substance of life - clay - and God developed him with the hand of power from the most beautiful atoms of existence and made him a mood of claws and animals and raised him above all angels, above other atoms of existence because he threw in him knowledge and effects In it is knowledge, then he placed in it sin and virtue and sent it down to the universe and the vast<sup>1</sup>

And God, may He be glorified and exalted, has given him an important function: it is the link between the moral and spiritual connection between the universe and the component, that is, man is the mediator of the contract, and the point of connection between creatures and their Creator, and that is due to his innate capacity for comprehension, comparison and judgment, and because God has blessed him with the light of insight, and blessing The feeling and the existence, and those characteristics that qualified him to distinguish between the effect and the cause, or the cause and the causation, and this is a feature that he alone possessed, so he was the only creature qualified to perceive the two experiences (subjectivity and objectivity), and God has provided him above with various kinds of inspiration, innovation and creativity.

And the Holy Qur'an described man from his first state until his growth, development and multiplication in life, excluding all other existential beings. The verses related to the creation of man are:

O mankind, what has deceived you concerning your Lord, the Generous, Who created you, proportioned you, and balanced you? In whatever form He willed has He assembled you.<sup>2</sup>

And 'What is [the matter] with you that you do not attribute to Allah [due] grandeur, While He has created you in stages?'<sup>3</sup>

### **Conclusion**

It is clear from the foregoing that many of the theological facts revealed by the exact theological method are in perfect agreement with what the Holy Qur'an refers to, and in our places we can reach the following conclusions:

- 1- The miraculous is to come up with something that violates the laws of nature, and no human being can come up with the same.
- 2 - The Qur'an is a miraculous book, and its miraculousness was realized in that it demanded a challenge, i.e. a match, and in it there was the motive to respond to the challenge, and the impediment was absent, and these are the conditions of the miraculous.
- 3- The Noble Qur'an has provided clear and satisfactory answers to all verbal questions.
- 4- Despite the fact that the Qur'an contains various aspects of knowledge, it did not specialize in one aspect of it, nor did it specialize in any of the sciences, and it was not a verbal book.
- 5- One of the miracles of the Qur'an is that it has taken over the defense of the faith by rejecting the opponents and some of their arguments, with the sure evidence of faith. That is, it shows the truth in a wonderful logical manner that affects the minds.

<sup>1</sup> Al-Nashar, The Origin of Philosophical Thought in Islam, p. 12.

<sup>2</sup> Alenfetar:6-7-8.

<sup>3</sup> Noah: 13-14



Its miraculousness is evidence that it is a book from God, the Exalted in His majesty, when He says: Or do they say, "He invented it"? Say, "Then bring ten surahs like it that have been invented and call upon [for assistance] whomever you can besides Allah, if you should be truthful." And if they do not respond to you - then know that the Qur'an was revealed with the knowledge of Allah and that there is no deity except Him. Then, would you [not] be Muslims? Hood:13-14

### Reference

1. The Holy Quran .
2. Ibn Hazm al-Zahiri (Abu Muhammad bin Ali bin Saleh al-Andalusi, d. 465 AH), The chapter on boredom and desires, and an-Nahl, Muhammad Ali Sobeih Press, Cairo, 1384/1964.
3. Ibn Khaldoun, Abd al-Rahman bin Muhammad (d. 808 AH), the Introduction, Dar al-Kashaf, Beirut, no history.
4. Ibn Qutaiba, Abdullah bin Muslim (died 276 AH) Uyoun al-Akhbar, Egyptian Book House, 1343 AH.
5. Ibn Manzur, Muhammad bin Makram (died 711 AH), Lisan al-Arab, Dar Sader, 1374 AH, 1955 AD.
6. Abu Bakr Al-Razi, Muhammad bin Bakr bin Abdul Qadir Al-Razi, Mukhtar Al-Sahah, Dar Al-Kitab Al-Arabi, without history.
7. Abu Hayyan al-Tawhidi, Ai bin Muhammad (died 414 AH), investigated by Ahmed Amin and Ahmed Al-Zein, Cairo, 1952 AD.
8. Abu al-Hasan al-Ash'ari, Ali bin Ismail (d. 330 AH), Islamist articles, investigated by Muhammad Muhyi al-Din Abd al-Hamid, Egypt 1997 AD.
9. Dr. Ahmed Abdel Salam Al-Karwani, The Scientific Miracles in the Qur'an and Science, Egypt Edition, 1975.
10. Sayyid Ahmed bin Muhammad Suleiman, The Qur'an and Science, Beirut edition, Dar Al-Awda, no date.
11. Al-Baqalani: Abu Bakr Bin Al-Tayyib (403 AH), The Miracle of the Qur'an, edited by Sayed Ahmed Safar, Dar Al-Maaref, Egypt, 4th edition, 1977 AD.
12. Al-Taftazani: Explanation of the Nasafi Creeds, Al-Istbanah, 1326 on the Board of Creeds, Najm Al-Din Bin Hafs Omar Bin Muhammad.
13. Dr. Husam Al-Din Al-Alusi: Studies in Islamic Philosophical Thought, The Arab Foundation for Studies and Publishing, 1, 14 AH / 1980 AD.
14. Mr. Haider Al-Din Khan: Religion versus Science, Fourth Cairo Edition, 1978.
15. Al-Khoei (Abu Al-Qasim): Al-Bayan fi Tafsir Al-Qur'an, Scientific Press, Najaf, 1375 AH.
16. Al-Khattabi (Hamad bin Muhammad), Explanation of the Miracles of the Qur'an, achieved by Muhammad Khalaf Allah and Dr. Muhammad Zaghloul Salam (included in Three Letters on the Miracles of the Qur'an, 2nd Edition), Dar Al-Maaref, Egypt 1387 AH - 1968.
17. Al-Ramani, Ali bin Issa, d. 1386 A.H.: Al-Tikt fi Al-Qur'an, achieved by Muhammad bin Khalaf Allah and Zaghloul Salam (In Three Letters on the Miracles of the Qur'an), Dar Al-Maaref in Egypt, 1968.
18. Al-Zamakhshari, Jar Allah (d. 538 AH), Al-Kashf about the facts of revelation and the eyes of gossip in the face of interpretation, Mustafa Al-Bari Al-Halabi and Sons Press, Egypt, 1367 AH / 1948 AD.
19. Dr. Suleiman Dina, Religion and Reason, printed in Cairo, 1387 AH.
20. Al-Suyuti Jalal al-Din (died 911 AH), mastery in the sciences of the Qur'an, the Egyptian General Book Organization, Cairo 1975 AD.
21. Al-Shahristani Muhammad ibn Abd al-Karim (died 548 AH), al-Malal wa al-Nahl, investigated by Abd al-Aziz Muhammad al-Wakeel, Egypt 1968 AD.
22. Al-Sagheer, Dr. Muhammad Hussein: The Origins of the Arabic Statement, Rich Contemporary Rhetorical from the Hundred Books Series, House of General Cultural Affairs - Baghdad, no history.
23. Artistic images in the Qur'anic proverb, a critical and rhetorical study, the Ministry of Culture and Information, Typical Printing Press, 1980.
24. Abdel Razzaq Nofal: The Qur'an and Modern Science, first edition, Dar Al Maaref, Egypt, 1959 AD.

25. Dr. Abd al-Salam Dawood al-Abadi: Faith between Qur'anic Verses and Scientific Facts, Jordan edition, 1394 A.H. - 1974 A.D.
26. Abdul Karim Al-Khatib: The Miracles in Studies of the Previous, 2nd Edition, Dar Al-Maarifa, Beirut, 1395 AH - 1975 AD.
27. Abdel-Qaher Al-Jerjani (d. 471), Evidence of Miracles, Dar Al-Marefa for Printing and Publishing, Beirut, 1978 AD.
28. Ali Sami Al-Nashar: The emergence of philosophical thought in Islam, Cairo, 1954 AD.
29. Ali Fikri: The Qur'an is the source of knowledge and knowledge, Cairo, 1948.
30. Dr. Yahya Ahmed Amer: The idea of order among the faces of miracles in the Noble Qur'an, Cairo, 1395 A.H. - 1975 A.D.
31. Al-Fayrouz Abadi (Majd Al-Din): Insights of the Distinguished Persons in the Ta'if Al-Kitab Al-Aziz, investigated by Muhammad Ali Al-Najjar, the Supreme Council for Islamic Affairs in Cairo, 1383 AH.
32. Al-Fayrouz Abadi (Majd Al-Din): The Dictionary in Al-Moheet, 5th edition, 1373 AH, 1954 AD.
33. Fakhr al-Din al-Razi (died 606 AH), The Great Interpretation, Al-Bahiya Egyptian Press, undated.
34. Al-Karaji: Treasure of Benefits, Al-Haidari Press, Najaf, 1976.
35. Mustafa Al-Dabbagh, the Faces of the Qur'anic Miracles, Al-Manar Al-Zarqa Library, 2nd Edition, 1985 AD.