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### **Studies Related to Scientific Miracles in the Universities of Baghdad from 2005 to 2015**

**Zina Faisal Mohammed Jaber**

College of Islamic Science, University of Baghdad

**Dr. Ahmed Rashid Hussein**

College of Islamic Science, University of Baghdad

Corresponding Author's E-mail: [master.zein101@gmail.com](mailto:master.zein101@gmail.com)

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#### **Abstract**

The scientific inimitability is one of the most important topics related to the sciences of the Holy Qur'an, as it is a challenge to all human beings and their inability to give a letter like the inimitability found in the Holy Qur'an, especially in terms of scientific inimitability, so we find it the focus of attention of students and the attention of scholars and researchers, so we find that most Arab universities wrote in scientific inimitability Including the universities of Baghdad; However, I did not find that Baghdad university students had written about scientific miracles, except for a few of them during the ten years from 2005 to 2010. The study sample began from 2010 to 2015, and I did not find any thesis or thesis written in Baghdad universities during the years 2005-2006-2007. 2008-2009. We find that those who wrote about scientific miracles did not fulfill the scientific material required of them, except for some of them.

#### **Keywords**

Scientific Miracles, scientific incompetence, the miracle, The miraculous face, miraculous indication

#### **Introduction**

Sciences related to the Glorious Quran, the immortal book of Almighty Allah, which falsehood does not affect, are among the most honourable sciences. Many scholars and researchers devoted their lives and their time and efforts to such topics in order to reveal their secrets, derive their rulings, and explain their miraculousness. It is impossible for anyone to be aware of the secrets of the Glorious Quran and fulfil their rights, no matter how much their knowledge is and

how great their diligence is.

A number of researchers have written the titles of their research on scientific miracles in the Glorious Quran. Therefore, their efforts in these sciences will be explained, and those articles written by researchers in the universities of Baghdad will be analyzed as much as possible.

### **Section One**

#### Linguistic and Terminological Definitions of Miraculousness

The miracle is related to the prophets (peace be upon them). The miracle is derived from the inimitable. It is a subjective noun. It was followed by the feminine form after its transfer from the descriptive to the nominative.

#### **Terminological Definition of Miracle**

1. Dr. Abdulsalam Al-Louh states that the miraculousness of the Quran is its being something extraordinary that no one could oppose despite people's opposition to it.
2. Dr. Rashad Muhammad Salim states that the miraculousness of the Quran means proving the inability of all people to come up with something like it.
3. It is the inability of the Arabs who were contemporary to the revelation of the Quran, who disbelieved in it, to oppose it, despite their rhetorical talent.

#### **First: Studies Related to Scientific Miracles in 2005**

There is no thesis or dissertation entitled Scientific Miracles in 2005 in the universities of Baghdad.

#### **Second: Studies Related to Scientific Miracles in 2006**

There is no thesis or dissertation entitled Scientific Miracles in 2006 in the universities of Baghdad.

#### **Third: Studies Related to Scientific Miracles in 2007**

There is no thesis or dissertation entitled Scientific Miracles in 2007 in the universities of Baghdad.

#### **Fourth: Studies Related to Scientific Miracles in 2008**

There is no thesis or dissertation entitled Scientific Miracles in 2008 in the universities of Baghdad.

#### **Fifth: Studies Related to Scientific Miracles in 2009**

There is no thesis or dissertation entitled Scientific Miracles in 2009 in the universities of Baghdad.

### **Sixth: Studies Related to Scientific Miracles in 2010**

There is no thesis or dissertation entitled Scientific Miracles in 2010 in the universities of Baghdad.

### **Seventh: Studies Related to Scientific Miracles in 2011**

There is no thesis or dissertation entitled Scientific Miracles in 2011 in the universities of Baghdad.

### **Eighth: Studies Related to Scientific Miracles in 2012**

Two theses were found in this year. The first thesis is at Al-Iraqia University and the second thesis is at Al-Mustansiriya University.

The first thesis is entitled The Miraculous Significance of Numbers in the Glorious Quran Between the Wisdom of Interpretation and the Scientific Miracle. It is at Al-Iraqia University, Faculty of Arts, Department of Quran Sciences. It is submitted to the Council of the Faculty of Arts in partial fulfilment of the parts for obtaining the degree of Master in Quranic Sciences, majoring in interpretation. It is presented by the student Muhammad Aziz Mukhlif Al-Fahdawi. It is supervised by Dr. Ziyad Ali Dayeh in 1433 AH 2012 AD.

The thesis consisted of an introduction, a preface, five chapters and a conclusion.

The first chapter included the significance of numbers in the Ayahs pertaining to the oneness and power of Almighty Allah. The second chapter included the significance of numbers in the Ayahs that pertain to the prophets and messengers. The third chapter included the significance of numbers in the Ayahs that pertain to man. The fourth chapter included the significance of numbers in the Ayahs that pertain to Angels, fire, Al-Qadr Night, and the first ten days of Thul-Hijjah. The fifth chapter included the significance of numbers in the Ayahs related to animals and plants. The conclusion included the most important results.

As for the approach followed by the researcher: The researcher's plan in the study was to collect the Ayahs in which the numbers were mentioned. He then divided them into sections according to the titles of the chapters. That was followed by arranging the Ayahs according to the descent, followed by the definition of strange words, followed by the sayings of the interpreters, the miraculous aspects, and the miraculous wisdom.

In the preamble, the researcher mentioned the definition of the miracle, the most important conditions for a miracle, the miraculous aspects in the Glorious Quran, the emergence of the numerical miracle, and the most important authors of the numerical miracle and their writings.

As for the first chapter, he mentioned the miraculous significance of numbers in the Ayahs that indicate the oneness of Almighty Allah and His power. He mentioned the creation of the heavens and the earth, the duration of the

creation of the heavens and the earth, the calculation of the speed of light, the number of months, and the praise of the heavens and the earth and those in them to Almighty Allah by mentioning Ayahs from the Glorious Quran that indicate the power of Almighty Allah. In every Ayah, he mentions the miraculous wisdom of those Ayahs. Then, in the same chapter, he mentions the Quran and the calculation of the speed of light. He mentions the Ayah and the analysis of the Arabic linguistic expressions, the sayings of the interpreters, the miraculous aspect of the Ayah and the miraculous wisdom of the Ayah. He also mentions the number of months of the year.

As for the second chapter, he wrote about the miraculous significance of numbers in the Ayahs that pertain to the prophets and messengers. He wrote about the significance of numbers in the story of the Prophet Noah (peace be upon him), the story of the Prophet Hud (peace be upon him), the Prophet Ibrahim (peace be upon him), the Prophet Joseph (peace be upon him), the prophet Issa (peace be upon him), the prophet Ezekiel (peace be upon him), the prophet Uzair (peace be upon him), the prophet David (peace be upon him), the prophet Zakariya (peace be upon him), the story of the villagers, and the prophet Muhammad (peace be upon him and his household).

He explains the miraculous significance of numbers in these Ayahs.

As for the third chapter, he mentioned the significance of numbers that pertain to the general public. He mentioned the significance of numbers in the Ayahs that pertain to women. In each topic, the researcher mentions the sayings of the interpreters and the miraculous aspects, and the miraculous wisdom of that Ayah.

As for the fourth chapter, he mentioned the miraculous significance of numbers in the Ayahs that pertain to angels, fire, Al-Qadr Night, and the first ten days of Thul-Hijjah. In each topic, he mentioned the sayings of the scholars among the commentators therein and the miraculous aspects.

The fifth chapter mentioned the miraculous significance of numbers in the Ayahs pertaining to animals and plants. Eight pairs are mentioned. In each topic, the western linguistic expressions of the Ayahs and the sayings of the commentators are mentioned in detail.

Through the foregoing, the researcher explained the numerical miracles. He proved that the established scientific facts or revelations confirmed the Quranic truthfulness. All the facts of the Glorious Quran about the universe, life, and man were clearly explained by the researcher in his thesis. He used illustrative images for that.

The second thesis is entitled *Scientific Miracles in the Interpretation of Al-Nafahat of the Quran by Ayatollah Sheikh Nasser Makarem Al-Shirazi*. It is an MA thesis submitted to the Council of the Faculty of Basic Education, Department of Education, Al-Mustansiriya University in partial fulfillment of the parts for obtaining the degree of Master in humanities, specializing in interpretation, by the student Hana Abbas Jawad Al-Shammari. It is supervised by Dr. Maha Amir Mansour Al-Asadi in 1433 AH, 2012 AD.

The thesis consisted of an introduction, a preface, four chapters, and a conclusion. The preamble included an overview of the life of Shirazi. The first chapter included cosmic manifestations from the interpretation of the grammarians. The second chapter included the earth and scientific geographical phenomena in the interpretation of Al-Nafahat. The third chapter included the creation of man and his secrets in the interpretation of Al-Nafahat. The fourth chapter included the plant and animal world. The conclusion included the most important findings of the researcher.

The approach followed by the researcher in this thesis is the theoretical scientific research approach, which is represented in mentioning what modern science has reached on the subject, and clarifying some modern scientific opinions, then mentioning the noble Quranic Ayahs related to the subject of the research, which Al-Shirazi mentioned in his interpretation, with an indication of the linguistic meaning of some of the vocabulary that needs clarification by relying on the language dictionaries, then mentioning the opinion of Shirazi and the extent of its agreement with the findings of modern science, then the opinions of the ancient and modern commentators to keep pace with the development of the interpreter in understanding the noble Ayah and clarifying the scientific miracle in it. Due to the similarity of the opinions of most of the commentators in the interpretation of the Ayahs mentioned in the thesis, their opinions were not mentioned in detail for fear of prolongation.

It is noticed that the researcher mentioned in the first chapter the cosmic manifestations in the interpretation of Al-Nafahat. She mentioned the emergence of the sky and explained three theories, namely: the big bang theory, the theory of the state of stability, and the theory of oscillation. She did not mention what the scholars said about these noble Ayahs.

Astronomers have proven that the universe is in a state of continuous expansion due to the effect of the outward driving force resulting from the Big Bang. The initial body of the universe had a thermal radiation. This radiation decreased in intensity with the continuation of the expansion and cooling of the universe. There must remain a remainder of it in the sky. This is what astronomers have proven. This radioactive remnant is one of the strongest evidence that the creation of the universe began with the Big Bang process. In 1989, the American NASA Corporation sent a spacecraft to space to collect information about cosmic thermal radiation. It proved the existence of those relics remaining from the Big Bang operations. It was also able to photograph the remnants of the first smoke that resulted from the Big Bang process from a distance estimated at ten billion light years. The Glorious Quran preceded astronomers with more than a thousand and four hundred years, in explaining the creation of the universe. These noble Quranic Ayahs refer to a number of major facts about the universe, including the beginning of the creation of the universe from a single primary body (the stage of articulation), the herniation of this primary body, i.e. its explosion (the stage of the matter in the primary body when it split into smoke (the smoke stage), creating both the earth and the heavens from cosmic smoke (the stage of bringing both the earth and the sky).

The analyses conducted on the rocks of the moon, meteors, and meteorites have proven that the age of the rocks of the solar system and the rocks of the earth are all the same, which indicates that they were formed at the same time. It was also confirmed that they consist of the same materials, so the origin of the universe is one, and the earth and the sky were connected, then they separated): That is, the earth and the rest of the parts of this universe were all one connected mass, then a mighty cosmic force took control of it, which caused tremendous changes that led to the emergence of the universe in its present form.

Scholars like Ibn Katheer mentioned that all were connected to each other, adhering to each other, and accumulating some on top of each other at the beginning of the matter.

Tantawi Johari stated that the people of Europe proved that the sun was a ball like fire that circled millions of years And the earth and other planets separated. They all separated from the solar equator during the speed of the sun's movement and running around itself, so our earth and the other earths, which are the planets, separated.

Al-Maraghi states that the modern theory of how the earth and its sister planets were born from the sun is the assumption that a large star was close enough to the sun in the past, so it gravitated a mass from its surface that soon separated from the sun in the form of an arrow pointed at the ends and thick in the middle. This mass then condensed in the cold space into separate blocks. These blocks that represent the earth and its sister planets continued to rotate due to the gravity of the sun in its orbits around it without interruption. Their light was extinguished because their mass was too small to retain their original character before separation, which is the radiation of light. After long periods of time whose extent is not known, the earth's crust cooled and became suitable for germination, then for animal habitation, and then for human habitation. This theory was not known until the seventeenth century. Sayyid Qutb mentions that the theory Which says that the solar system was a nebula, then it separated and assumed its spherical shapes. The earth was a piece of the sun. Then, it separated from it and cooled. This theory does not contradict the overall concept of the Quranic text that preceded it by generations. Other scholars' interpretation of these noble Ayahs do not contradict this concept. He also wrote about the temporal stage of the creation of the heavens and the earth. She mentioned the Ayahs that mentioned the creation of the heavens and the earth, then the stages that the body went through, starting from the stage of the initial body being collapsed, the stage of the smoky sky, and the stage of separation of swirls of misguidance.

Day and rain, the formation of winds and their benefits, the formation of clouds and precipitation, the vibration of the soil by the descent of water, the seas, and the mountains. The researcher mentions Shirazi's opinion of the Ayahs that talk about this phenomenon mentioning the scholars' opinion in a very brief way.

As for the third chapter, in which she mentioned the creation of man and its secrets in the interpretation of Al-Nafahat, she wrote about mentioning the signs

of the first souls, and the complexity and accuracy in the creation system. She also wrote about the mysterious world of fetus, mother's milk, and about the wonders of human organs. In this chapter, she mentions the opinion of Al-Shirazi and the opinions of scholars in detail.

As for the fourth chapter, she mentioned the plant world and the animal world, touching on the amazing composition of the plant, including root, stem, leaves, and flowers. She also mentioned the nature of the marital relationship in the plant. Then, she mentioned examples of crops and fruits and their benefits such as grains, dates, grapes, olives, pomegranate, and wonders of the Botanical World. When an ayah is mentioned, the mention of the ayah is followed by the interpretation of Al-Shirazi, then the sayings of an interpreter such as Al-Razi.

She mentioned the world of animals, the cattle, the birds, and the divine miracle in the creation of these creatures, with the mention of the interpretation of Shirazi and the sayings of the scholars. The researcher mentions the miracle of science in the creation of the universe, the earth, and living beings in detail. She also mentions the theory of scientists and Shirazi's interpretation of those Quranic Ayahs that mention scientific miracles, but the researcher did not give the details of interpretation of the ayah as required in most investigations. However, she clarified Shirazi's opinion correctly. She also used the important references related to the sciences of the Quran and miracles, such as the scientific miracle of Imam Al-Sadiq and other important interpretations.

### **Nine: Studies Related to Scientific Miracles in 2013**

There is a thesis at Al-Mustansiriya University. The thesis is entitled Scientific Miracles in the Interpretation of Al-Mizan by Sayyid Muhammad Hassan Al-Tabatabai. The thesis is submitted to the Council of the Faculty of Basic Education, in partial fulfillment of the parts for obtaining the MA degree in Islamic Education, specializing in interpretation, by Huda Salim Rasool Al-Alali. It is supervised by Dr. Abdulhussein Abdullah Mahmoud in 2013.

The thesis consisted of an introduction, a preface, four chapters, and a conclusion. The preamble includes a set of sub-headings, namely: What is meant by scientific miracles, the definition of the interpretation of Al-Mizan and its author, and the life of the scholar Muhammad Hussain Al-Tabatabai. Chapter one includes a study of the miracles of the Glorious Quran in its interpretation. Chapter two includes the universe and its secrets. Chapter three includes the formation of the earth and its orbits. Chapter four includes man and what is related to man. The conclusion includes the most important results. However, the researcher did not mention the approach that she followed in the introduction.

In chapter one, the researcher mentions the study of the miracles of the Glorious Quran in its interpretation. She wrote about the meaning of miraculousness and what it is according to Al-Tabatabaei, but the scholars' opinions and sayings were not mentioned in the term miraculous, because she had already defined it in the chapter on preface with scientific miraculousness, then she



mentioned the opinion about the stages and types of challenge. She mentioned his view of the challenge with rhetoric, as well as the meaning of the miraculous ayah in the Glorious Quran. She mentioned the appearance of the world and its assets. She mentioned the creation of the earth, its sphericity, and the moon, night, day, and shadow, and earthly phenomena such as water, clouds, rain, lightning, earthquakes, and volcanoes. The linguistic meaning and interpretation of the Ayahs are mentioned for each of these phenomena. The researcher mentions scientific miracles when Al-Tabatabaei interprets the universe, plants, and humans. However, the researcher only mentioned the definition of the terms and Tabatabaei's interpretation. She did not mention the other scholars' opinions about the meaning of the ayah, and even if she mentioned, she mentioned only one interpretation. The important references related to the sciences of the Quran and the scientific miracles were used, such as the scientific miracle of Imam Ali (peace be upon him), the scientific miracle in the Glorious Quran, the Sunnah, its history and its controls, proof in the sciences of the Quran, and other references.

#### **Ten: Studies Related to Scientific Miracles in 2014**

#### **Eleven: Studies Related to Scientific Miracles in 2015**

There is no dissertation or dissertation in the universities of Baghdad written about investigative studies in the causes of revelation in this year.

#### **The second topic: studies related to the efforts of scholars in the reasons for revelation**

#### **The first part: studies related to the efforts of scholars in the reasons for revelation in 2005**

There is no master's thesis or doctoral dissertation entitled Studies related to the efforts of scholars in the reasons for the descent in the year 2005 AD in the universities of Baghdad governorate.

#### **The second part: studies related to the efforts of scholars in the reasons for revelation in 2006**

There is no master's thesis or doctoral dissertation entitled Studies related to the efforts of scholars in the reasons for the descent in the year 2006 AD in the universities of Baghdad governorate.

#### **The third part: studies related to the efforts of scholars in the reasons for revelation in 2007**

There is no master's thesis or doctoral dissertation entitled Studies related to the efforts of scholars in the reasons for the descent in the year 2007 AD in the



universities of Baghdad governorate.

**The fourth part: studies related to the efforts of scholars in the reasons for revelation in 2008**

There is no master's thesis or doctoral dissertation entitled Studies related to the efforts of scholars in the reasons for the descent in the year 2008 AD in the universities of Baghdad governorate.

**The fifth part: studies related to the efforts of scholars in the reasons for revelation in 2009**

There is no master's thesis or doctoral dissertation entitled Studies related to the efforts of scholars in the reasons for the descent in the year 2005 AD in the universities of Baghdad governorate.

**The sixth part: Studies related to the efforts of scholars in the reasons for revelation in 2010**

There is no master's thesis or doctoral dissertation entitled Studies related to the efforts of scholars in the reasons for the descent in the year 2010 AD in the universities of Baghdad governorate.

**The seventh part: studies related to the efforts of scholars in the reasons for revelation in 2011**

There is no master's thesis or doctoral dissertation entitled Studies related to the efforts of scholars in the reasons for the descent in the year 2011 AD in the universities of Baghdad governorate.

**The eighth part: studies related to the efforts of scholars in the reasons for revelation in 2012**

There is no master's thesis or doctoral dissertation entitled Studies related to the efforts of scholars in the causes of revelation in the year 2012 AD in the universities of Baghdad governorate.

**The ninth part: studies related to the efforts of scholars in the reasons for revelation in 2013**

There is no master's thesis or doctoral dissertation entitled Studies related to the efforts of scholars in the reasons for the descent in the year 2013 AD in the universities of Baghdad governorate.

**The tenth part: studies related to the efforts of scholars in the reasons for revelation in 2014**

There is no master's thesis or doctoral dissertation entitled Studies related to the efforts of scholars in the reasons for the descent in the year 2014 AD in the universities of Baghdad governorate.

**The eleventh part: studies related to the efforts of scholars in the reasons for revelation in 2015**

There is no master's thesis or doctoral dissertation entitled Studies related to the efforts of scholars in the reasons for the descent in the year 2015 AD in the universities of Baghdad governorate.

**The third topic: studies related to the reasons for revelation in the books of interpretation**

**The first part: studies related to the reasons for revelation in the books of interpretation in 2005**

There is neither a master's thesis nor a doctoral dissertation entitled Studies related to the reasons for revelation in books of interpretation in 2005 in the universities of Baghdad.

**The second part: studies related to the reasons for revelation in the books of interpretation in 2006**

There is neither a master's thesis nor a doctoral dissertation entitled Studies related to the reasons for revelation in books of interpretation in 2006 in the universities of Baghdad.

**The third part: studies related to the reasons for revelation in the books of interpretation in 2007**

There is neither a master's thesis nor a doctoral thesis entitled Studies related to the reasons for revelation in the books of interpretation in 2007 in the universities of Baghdad.

**The fourth part: studies related to the reasons for revelation in the books of interpretation in 2008**

There is one thesis at the University of Al-Iraqiya entitled: (Kitab Lubb al-Naqul fi Asbab al-Nazul by al-Suyuti, an analytical study), which is a thesis submitted to the Council of the College of Arts at the Islamic University of Baghdad, and it is part of the parts for obtaining a master's degree, majoring in Qur'anic

sciences, by the student: Muthanna Khadir Abbas, and supervised by Dr.: Shaker Mahmoud Abdel Moneim, for the year 1429 AH - 2008 AD.

The thesis consisted of an introduction, four chapters, and a conclusion. Where the first chapter included the definition of Al-Suyuti, and the second chapter included the science of the causes of revelation, while the third chapter included the approach of Al-Suyuti in his book (Bab Al-Naqul fi Asbab Al-Nuzul), and the fourth chapter: included the resources of Al-Suyuti.

The researcher did not mention the methodology he followed in his research.

Benjd the researcher in the first chapter mentioned the life of Al-Suyuti in an adequate way in terms of his era and his scientific and personal life.

As for the second chapter: the knowledge of the causes of revelation is mentioned in it: If he knew the science of the reasons for the revelation, he mentioned only Al-Suyuti's definition of this science, and he did not mention the definitions of the scholars, as he stated: "What is liberated in the reason for the revelation is that no verse was revealed during the days of its occurrence, so that what the one mentioned in his interpretation of Surat Al-Fil would emerge from its cause, the story of the arrival of the Abyssinians, because that is not one of the reasons Going down in something, but as a matter of news from past events.

Most of the scholars defined the causes of revelation linguistically and idiomatically, then mentioned its benefits, importance, and method. Knowing the reasons for revelation, the issue of the multiplicity of causes and the descent is one, and the issue of the generality of the word and the particularity of the reason.

Then, in the second topic, he mentions the literature on the causes of revelation in the novel and in the Dariyya.

As for the third chapter, he mentioned the methodology of Al-Suyuti in his book (Lab al-Naqul fi Asbab al-Nuzul): Where he mentioned the manuscripts of this book, which amounted to 17 manuscripts, then he mentioned the characteristics of this book, and the way the novels were mentioned, and he mentions his method in the novels, and he mentions his interest in the sources, then he mentions the digressions: He clarifies the topics he explored in ten places, namely:

1. Discussing the novels.
2. Statement of the reason for the revelation of the verse.
3. Correction statement.
4. Preferring another narration.
5. Statement of the place of revelation of the verse.
6. The reason for the revelation was multiplied. The consensus is that the reason for the revelation of this verse is this narrator.
7. Between the Meccan and the Civilian.
8. Explanation of the difference in who the verse was revealed and clarifies the ambiguities.
9. Statement of the readings.

As for the fourth chapter, he mentioned the resources of Al-Suyuti in his

book (Bab Al-Naql): Where he mentioned three topics, the first: the sources of Quranic studies, the second books of hadith, biography and al-Maghazi, and the third other books: As in the resources of Qur'anic studies, he writes about books of interpretation and books of Qur'anic sciences, but in books of hadith, it includes:

1. Books of support.
2. Books of works.
3. Books of authenticity.
4. Sunan books.
5. He wrote dictionaries.
6. Books of explanations.
7. Hadith and its sciences.
8. Books of biography, epics and history.

It is mentioned in other books: Two books mentioned the resurrection and the elite of the elite.

Through the foregoing, we find the researcher conveying to us the approach of Imam Al-Suyuti in his book Lubb al-Naql in an adequate manner, but he did not mention the words of the scholars with him in the definitions.

#### **The fifth part: studies related to the efforts of scholars with the reasons for revelation in 2009**

There is neither a master's thesis nor a doctoral dissertation entitled Studies related to the reasons for revelation in books of interpretation in 2009 in the universities of Baghdad.

#### **The sixth part: studies related to the efforts of scholars with the reasons for revelation in 2010**

There is no master's thesis nor a doctoral dissertation entitled Studies related to the reasons for revelation in books of interpretation in 2010 in the universities of Baghdad.

#### **The seventh part: Studies related to the efforts of scholars with the reasons for revelation in 2011**

There is no master's thesis nor a doctoral dissertation entitled Studies related to the reasons for revelation in books of interpretation in 2011 in the universities of Baghdad.

#### **The eighth part: studies related to the efforts of scholars with the reasons for revelation in 2012**

There is no master's thesis nor a doctoral dissertation entitled Studies related to the reasons for revelation in books of interpretation in 2012 in the universities of Baghdad.

**The ninth part: Studies related to the efforts of scholars with the reasons for revelation in 2013**

There is no master's thesis nor a doctoral dissertation entitled Studies related to the reasons for revelation in books of interpretation in 2013 in the universities of Baghdad.

**The tenth part: Studies related to the efforts of scholars with the reasons for revelation in 2014**

There is no master's thesis nor a doctoral dissertation entitled Studies related to the reasons for revelation in books of interpretation in 2014 in the universities of Baghdad.

**The eleventh part: Studies related to the efforts of scholars with the reasons for revelation in 2015**

There is no master's thesis nor a doctoral dissertation entitled Studies related to the reasons for revelation in books of interpretation in 2015 in the universities of Baghdad.

Through the progress we find a number of messages. And for dissertations in the universities of Baghdad on the sciences of the Qur'an from 2005 to 2015, only one thesis at the Iraqi University

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2. See: The same source and the vocabulary of the words of the Qur'an, Al-Raghib Al-Isfahani, p. 391.
3. Surah Al-Kahf: verses 84 and 85.
4. Surah Al-Baqarah: Verse 166.
5. See: Al-Moharir Al-Wajeez fi Tafsir Al-Kitab Al-Aziz, Abu Muhammad Abdul-Haq bin Ghalib bin Abdul-Rahman Al-Andalusi Al-Muharibi, died in the year 542 AH, investigation: Abdul-Salam Abdul-Shafi Muhammad, published by: Dar Al-Kutub Al-Ilmiya - Beirut, 1st edition, 1422 AH, 1/236.
6. Surah Ghafir: Verse 36
7. See Al Muharreer Al Wajeez, 1/238.
8. See: Al-Ain, Al-Farahidi, Article Nuzul, 7/367 and Jamhrat Al-Lughah, Muhammad bin Hassan Ibn Duraid, died in the year 321 AH, published by: Dar Al-Ilm for Millions, vol. 1, 1988, 2/827.
9. Surah An-Nahl: Verse 65.
10. See: Tahdheeb Al-Lugha, by Abi Mansour Muhammad bin Ahmed Al-Azhari, who died in the year 370 AH, published by: Dar Revival of Arab Heritage - Beirut, 1st edition, 1421 AH, 13/144.
11. Surah Al-Mu'minin: Verse 29.

12. Surah Al-A'raf: Verse 26.
13. Surah Al-Furqan: Verse 48.
14. See: Al-Sahah Crown of Language and Sahih Al-Arabiya, Ismail bin Hammad Al-Jawahiri, who died in the year 393 AH, published by: Dar Al-Ilm for Millions - Beirut, 1st edition, 1376 AH, 5/1828, and Al-Muheet fi Al-Lughah, Ismail bin Abbad, died in 385 AH, investigation: Sheikh Muhammad Al Yassin, published, Alam al-Kutub, Beirut, 1414 AH, 9/54, and the vocabulary of the Qur'an, al-Raghib al-Isfahani, died in 401 AH, investigation: Safwan Adnan Daoudi, published by Dar al-Qalam, Beirut, 1412 AH, 1st edition, pg. Al-Hassan Ahmad Ibn Faris Ibn Zakariya died in the year 395 AH, edited and edited by Abd al-Salam Muhammad Harun, published by: Islamic Information Office, Qom / 1st edition, 1404 AH, 5/417.
15. Al-Itqan fi Ulum Al-Qur'an, 1/116.
16. Sources of Irfan in the Sciences of the Qur'an, 1/95.
17. Judge Manaa Khalil Al-Qattan: He is a religious scholar born in Egypt from a middle-income family. He studied at the hands of many sheikhs, including Abd al-Razzaq Afifi and Ali al-Shalabi. He has many books on various topics, the most important of which are: the history of interpretation, the methods of interpreters, and investigations in the sciences of the Qur'an and the revelation of the Qur'an. On seven letters, he died in the year 1420 AH, see: Al-Mujt'ah Magazine: <http://www.almujtamaa-mag.com/detail.asp?insection=2218&innewshtemhd=184574>.
18. Look: Investigations of the Sciences of the Qur'an, published: Maktabat al-Maarif, 3rd edition, 1421 AH, p. 75.
19. See: Rules of Interpretation for Sunnis and Shiites, Muhammad Faker Al-Maibdi, presented by: Majid Hamad Al-Ta'i, published by: The Academic Complex for the Approaching of Islamic Schools, vol. 1, 1419 AH, p. 379.
20. See: Sources of Irfan in the Sciences of the Qur'an: 1/86-87, and the Sciences of the Qur'an and Interpretation, Mohsen Abdel-Hamid, Dar Al-Hikma for Printing and Publishing, Baghdad, 1991 AD: p. 38.
21. Surah Al-Isra: Verse 36.
22. Look: Reasons for revelation, by Al-Wahidi, p. 4, and the hadith was included by Al-Tirmidhi, the chapter on who interprets the Qur'an with his opinion: Hadith No. 2951: 5/199, and the Musnad of Imam Ahmad, the chapter on the Musnad of Abdullah bin Abbas, Hadith No. 2976: 1/323, and Al-Tirmidhi said, good hadeeth.
23. The difference between the cause of revelation and the matter of revelation idiomatically: that the first means a present problem due to an accidental incident, and the second is a de facto problem, whether it is present or past. 113.
24. See: Preamble Summary: 104
25. Al-Burhan in the Sciences of the Qur'an: 1/22.
26. See: Asbab al-Nuzul: 8, and the springs of gratitude in the sciences of the Qur'an: 1/109.

27. See: Studies in the Sciences of the Qur'an: Fahd Al-Roumi: 143.
28. See: Al-Burhan: 1/23, Al-Itqan: 1/107, and Studies in the Sciences of the Qur'an: Fahd Al-Roumi: 143.
29. Consider: The Book of Bab Al-Naqul fi Asbab Al-Nazul by Al-Suyuti, an analytical study, by the researcher: Muthanna Khudair Abbas, under the supervision of Dr.: Shaker Mahmoud Abdel-Moneim, for the year 1429 AH - 2008 AD.
30. The same source: pp. 6-29.
31. See: the same source, pp. 48-72.
32. See: the same source: pp. 73-98.
33. See: The Book of Bab al-Naqul fi Asbab al-Nazul by al-Suyuti, an analytical study, pg. 100-163