



ORIGINAL RESEARCH PAPER

The Impact of the Arabic Linguistic Principles on Guiding the Scientific Interpretation of the Qur'an

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This paper argues that strict adherence to Arabic linguistic principles is essential for the credibility and validity of scientific interpretations of the Qur'an. It develops a framework grounded in classical Arabic lexicons and exegetical traditions to distinguish between sound and erroneous scientific interpretations, illustrated through key examples such as "mountains as pegs" and "Dahaha." The paper demonstrates that scientific I'jaz is inseparable from linguistic I'jaz, and only through rigorous application of Arabic linguistic and methodological principles can scientific miracles be credibly identified in the Qur'an. This contribution clarifies methodological boundaries and enhances the scholarly discourse on I'jaz 'Ilmi.

Keywords: Arabic Language, Arabic Lexicons, Holy Qur'an, Linguistic Guidelines, Scientific Interpretation, Scientific Miracles.

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Introduction

Language is central in Islamic sciences, serving as the foundation for interpreting the Qur'an and deriving legal and doctrinal rulings. As Arabic is the language of divine revelation, the accurate understanding and interpretation of Qur'anic texts depend on strict adherence to its linguistic rules and principles.

In recent decades, a new scholarly movement has emerged around the concept of scientific miracles (I'jaz 'Ilmi) in the Qur'an, seeking to uncover and explain scientific facts alluded to in its verses. While this field offers exciting possibilities for bridging scriptural understanding and scientific discovery, it has also raised critical questions about methodology and legitimacy—especially regarding the role of Arabic linguistic principles in ensuring sound interpretation.

The following research questions guide this study:

To what extent do proponents of scientific interpretation of the Qur'an adhere to established Arabic linguistic principles?

How can scientific and linguistic I'jaz be understood as complementary dimensions within Qur'anic exegesis?

What are the consequences of neglecting linguistic foundations when interpreting scientific content in the Qur'an?

To address these questions, the paper first clarifies the concepts of I'jaz and scientific miracles and their place within Qur'anic studies. It then examines the scholarly debate on scientific interpretation, analyses key examples, and develops a framework for the linguistic and methodological principles that should govern credible scientific exegesis. The paper highlights the risks of neglecting these principles and the implications for both scholarship and faith.

The Concept of I'jaz (Miracle)

I'jaz (miracle) refers to extraordinary phenomena that primarily relate to cosmic realities and are often accompanied by a challenge in Qur'anic texts. These miracles typically manifest in the Qur'an through the actions of prophets and messengers, serving as proofs that validate divine revelations across different religious traditions. Such miracles emphasise human beings' inability to replicate them, as Allah supported His messengers with various signs confirming the authenticity of their prophethood.

During the early period of revelation in the time of Prophet Muhammad ﷺ, the miraculous aspect of the Qur'an was associated primarily with its linguistic and rhetorical superiority. Despite the Arabs being masters of eloquence and linguistic mastery, they could not imitate or produce anything comparable to the Qur'an. Over time, discussions on the Qur'anic miracles expanded into various aspects, aligning with emerging intellectual and societal developments that broadened the scope of research in this field and the diverse subjects covered in the Qur'an.

The expansion of scientific and intellectual advancements in different domains of human life has further revealed new dimensions of the Qur'anic miracles embedded in various verses. Each scientific discipline has found a share of these miracles:

- Linguists perceive it as a linguistic miracle,
- Legal scholars see it as a jurisprudential miracle,
- Educators regard it as an educational miracle,
- Experts in legislation view it as a legislative miracle,
- Every knowledgeable scholar finds an aspect of the Qur'an to be miraculous.

As Al-Hamad (2003, 252) asserts,

"The literary scholar sees it as a miracle, the linguist perceives it as a miracle, the legal scholars recognise it as a miracle, the educators consider it a miracle, and every deeply rooted expert in knowledge finds it miraculous."

Thus, the dimensions of the Qur'anic miracles are manifold, yet they all originate from a singular foundational pillar—the linguistic structure of the Qur'anic discourse. Language remains the primary means through which divine objectives and laws are communicated.

Definition of Scientific Miracles (I'jaz 'Ilmi)

The concept of scientific miracles in the Qur'an refers to its revelation of numerous scientific and cosmic facts, which the empirical sciences later confirmed through various methodologies. Al-Zindani defines it as follows:

The scientific miracle of the Qur'an or the purified Sunnah refers to their revelation of a cosmic fact that has been verified by empirical science, and that was impossible to be known through human means during the Prophet ﷺ. This affirms the truthfulness of his message and what he conveyed from the Lord of Glory ﷻ (Al-Zindani n.d., 14).

The term scientific facts here refers specifically to empirical sciences, as clarified by Ghanem Qadouri, who, in his definition of scientific miracles, associated them with various branches of science by way of example rather than limitation:

"Scientific miracles involve the study of verses that reference scientific phenomena related to astronomy, medicine, botany, zoology, and similar disciplines." (Al-Hamad 2003, 249).

Scholars widely believe that the Qur'an alluded to numerous scientific theories later validated centuries after its revelation. One of the most prominent figures in the field of scientific miracles in the Qur'an is Maurice Bucaille, who approached the scientific interpretation of Qur'anic verses through a rigorous methodology based on verifying modern scientific truths and aligning them with divine revelations. This is evident in his renowned book, *The Bible, the Qur'an, and Science*, which has been translated into seventeen languages.

Another leading scholar in this domain is Zaghoul El-Naggar, an Egyptian geologist and Islamic scholar recognised as a pioneer in studying scientific miracles in the Qur'an. His contributions are reflected in numerous works, including the following:

- Earth in the Qur'an
- The scientific concept of mountains in the Qur'an
- Scientific Miracles in the Prophetic Sunnah

Thus, academic research in the Qur'anic scientific miracles is considered a modern discipline, as it has developed in parallel with advancements in scientific discoveries across multiple fields. The most prominent contributions have emerged from astronomy, medicine, geology, and zoology research and studies.

The Relationship Between Scientific Miracles and Rhetorical Miracles

Some scholars have classified scientific miracles (I'jaz 'Ilmi') as a subcategory of rhetorical miracles (I'jaz Bayani), arguing that they represent one of its most significant branches. However, it focuses on verses that describe certain cosmic or biological truths related to living beings on Earth. One of the leading proponents of this perspective is Sheikh Yusuf Al-Qaradawi, who defines it as follows:

"It is a form of rhetorical miracle in the Qur'an that lies in the remarkable structure of the Qur'anic verses or parts of verses that are connected to science, the universe, and the self." (Al-Qaradawi 1999, 397).

Many Qur'anic verses containing scientific indications employ rhetorical imagery, which enhances the clarity and precision of the intended meaning, making the conveyed concept more vivid and impactful.

Relationship between Scientific Interpretation and Scientific Miracles

The relationship between scientific miracles and scientific interpretation is undeniably strong. However, despite their conceptual proximity, they should not be conflated, as they serve distinct yet complementary purposes within Qur'anic studies.

- Scientific miracles aim to affirm the truthfulness of the Prophet Muhammad ﷺ regarding the revelations he received from Allah ﷻ, particularly for nonbelievers.
- Additionally, they seek to strengthen faith and conviction among Muslims by demonstrating how modern empirical science validates the scientific and cosmic phenomena confirmed in the Qur'an.

In this context, many scholars have defined the nature of scientific miracles as follows:

"The interpreter endeavours to uncover the connection between cosmic verses in the Qur'an and scientific discoveries in a manner that highlights the miraculous nature of the Qur'an, demonstrating its divine origin and its timeless relevance." (Al-Rumi 1997, 594)

Thus, scientific interpretation serves as a tool that enables interpreters to identify instances of scientific miracles within the Qur'an, particularly in verses that address scientific and cosmic facts later confirmed by empirical research.

This perspective is reinforced by Adel Al-Shiddi, who states:

"Using the findings of empirical science to explain the meanings of Qur'anic verses constitutes scientific interpretation. Utilising this interpretation to prove the truth of prophethood and affirming that the Qur'an is the word of Allah—since it contains knowledge beyond human comprehension at the time of revelation—constitutes scientific miracles. In essence, scientific interpretation is the means, while scientific miracles are the ultimate goal." (Al-Shiddi Medad website, n.d.).

On the other hand, claiming that rhetorical miracles are the Qur'an's primary and most significant miraculous aspect- as proposed by many scholars - is an oversimplification that fails to do justice to the divine nature of the Qur'anic discourse. As Al-Shiddi argues,

"The Qur'an is Allah's proof upon both humanity and jinn. Many non-Muslims will not be convinced of prophethood merely by the presence of rhetorical excellence in the Qur'an or by the scientific allusions that interpreters attempt to use to clarify meanings. Rather, the argument against them is based on definitive proof that certain knowledge contained in the Qur'an was impossible for humans to possess at the time of its revelation, including Prophet Muhammad ﷺ. As time progresses, Allah unveils additional scientific truths already present in the Qur'an, which is the essence of scientific miracles." (Al-Shiddi, Medad website, n.d.).

This phenomenon has led many Western scholars to embrace Islam. They discovered numerous cosmic truths within the Qur'an that were beyond human comprehension during the Prophet's era, proving that the Qur'an is not a human composition.

From this standpoint, demonstrating the scientific miracles within the Qur'an through scientific interpretation has emerged as a new approach to Islamic proselytisation (Da'wah). This methodology has been driven by modern scientific advancements and evolving human circumstances, necessitating a renewed means of engaging with Muslims and non-Muslims to understand the divine nature of the Qur'anic message.

Scholars' Perspectives on the Phenomenon of Scientific Miracles in the Qur'an

The concept of scientific miracles in the Qur'an has received widespread acceptance, enthusiasm, and scholarly attention. However, critics who reject this notion have also vehemently opposed it. In this section, we present the viewpoints of both groups, outlining the evidence and arguments each side employs to substantiate their stance with compelling reasoning and proof.

1. Supportive Group

While proponents of scientific miracles share a common belief in their existence, their motivations for supporting this idea have led them to be divided into two distinct schools of thought:

First Perspective: Faith-Based Supporters

This group, called "Faith-Based Supporters", consists of early Islamic scholars who lacked expertise in empirical sciences and cosmic realities. Despite this, they believed in scientific miracles due to their firm conviction in the divine nature of the Qur'an. Among the most notable figures in this category are as follows:

- Classical scholars such as Al-Ghazali, Fakhr Al-Din Al-Razi, Al-Suyuti, and Al-Zarkashi explored theological and linguistic aspects of the Qur'anic exegesis.
- Modern scholars such as Al-Rafi'i, Al-Alusi, and Al-Qasimi continued this tradition in contemporary Qur'anic studies.

Second Perspective: Science-Driven Supporters

The second school of thought consists of scholars who believed in the Qur'an's miraculous nature and extensive scientific knowledge. Their expertise in various scientific disciplines enabled them to understand Qur'anic verses containing scientific indications correctly.

- As a result, they are known as "Faith—and Science-Based Supporters" because they combine faith in the Qur'an's miracles with empirical scientific knowledge.
- This group includes scientists and researchers from the era of significant scientific discoveries, whether natural science experts or religious scholars with a firm grasp of the cosmic sciences.

It is generally agreed that the second group has a more comprehensive understanding of scientific miracles than the first (Madinah International University, 2006).

Key Arguments of the Supportive Group

Supporters of this perspective—mainly the second group—base their arguments on fundamental principles and factual evidence. Their core justifications are summarised by Hind Shalabi as follows:

1. The Qur'an mentioned facts unknown at the time of its revelation but later discovered by modern science, aligning with the Qur'anic descriptions.
2. The Qur'an does not contain any erroneous scientific theories that were commonly accepted during its revelation.
3. Certain Quranic words and expressions can be fully understood only in light of scientific advancements within their respective fields. (Shalabi, 1975).

One of the strongest intellectual and rational arguments supporters use to counter critics object that there is no contradiction between the Quran's legislative, ethical, and devotional framework and the scientific truths established by contemporary

science. This finding reinforces the harmonious coexistence of divine revelation and empirical knowledge.

2. Opposing Group

Scholars in this category reject the concept of scientific miracles in the Qur'an. Their primary argument is that the Qur'an is not a scientific book and should not be interpreted as one. A prominent advocate of this viewpoint is Abu Rayhan Al-Biruni, who refutes this idea by arguing that a single scientific phenomenon can be explained in multiple ways. Furthermore, he asserts that scientific theories continuously evolve as each new theory emerges to refute and replace prior theories.

As a result, many scholars and researchers consider scientific miracles merely linguistic phenomena with no real connection to empirical sciences, classifying them as a form of pseudoscience (Muntasir, 2005). To ensure that scientific interpretation remains grounded in Qur'anic authenticity, it is necessary to establish clear linguistic and methodological principles, as outlined in the following section.

Linguistic and Methodological Principles for Credible Scientific Interpretation

The concept of scientific miracles (I'jaz 'Ilmi) in the Qur'an is inseparable from the Arabic language and its related sciences, which provide the primary foundation for interpreting miraculous aspects in Qur'anic verses. Interpreting the Qur'an from a scientific perspective requires strict adherence to linguistic and methodological guidelines to avoid interpretive errors (Ijtihadi mistakes) that compromise the integrity of Qur'anic exegesis. As Arabic is the vessel for divine revelation, scholars have repeatedly emphasised mastering its structures, semantics, and rhetorical conventions before engaging with scientific interpretation.

Aisha Abd al-Rahman captures this principle succinctly:

"Scholars of Qur'anic studies have repeatedly warned that any researcher engaging in the study of scientific theories and discoveries related to the Qur'an must possess expertise in Arabic, a deep understanding of its linguistic structures, and familiarity with the principles of Islamic theology and doctrines." (Abd al-Rahman n.d., 85)

However, this adherence is not abstract; specific, rigorous criteria must govern it. Any deviation can result in altered meanings, leading to misinterpretation and the potential distortion of the Qur'anic message. Below are the key linguistic and methodological principles—rooted in classical and modern scholarship—that must guide all credible scientific interpretations:

1. Alignment with Prophetic and Early Exegetical Traditions

Scientific interpretations should, wherever possible, align with explanations from the Prophet Muhammad ﷺ, his Companions, and the early generations. Exegesis of verses with scientific significance must rely on one of the five recognised sources: the Qur'an itself, the Sunnah, the sayings of the Companions, the Tabi'un, or the established meanings in Arabic (Al-Tuban, 1428 AH).

2. Adherence to Arabic Linguistic Standards

If no Prophetic or Companion-based interpretation exists, the meaning must strictly follow the apparent, literal sense in original Arabic usage. Figurative interpretations (majaz) should be invoked only when required by clear contextual evidence.

3. Consistency with Classical Meaning at the Time of Revelation

Words should be interpreted based on their established meanings at the time of revelation—not later linguistic developments or scientific advances. As Yusuf Al-Qaradawi warns:

"The language that must be referenced in Qur'anic interpretation is the classical Arabic of the time of revelation. The meaning of words must be based on their established definitions at that time rather than later linguistic developments..." (Al-Qaradawi 1999, 232)

If a conflict arises between a modern scientific claim and the linguistic meaning, the linguistic meaning takes precedence. Forced, artificial interpretations that extract new scientific meanings from ancient words must be avoided (Al-Qaradawi n.d., 286).

4. Priority of Literal over Figurative Meaning

Where the literal meaning of a word is clear and explicit, it must not be abandoned in a figurative sense. Interpreters should follow the hierarchy of Qur'anic semantics:

Explicit (muhkam) texts over ambiguous (mutashabih),

Literary meanings are inferred,

Explicit statements over indirect implications (Abd Allah ibn Abd al-Aziz, 2014).

5. Grammatical and Rhetorical Integrity

Scientific interpretations must conform to classical Arabic's grammatical, syntactic, and rhetorical conventions—correct sentence structure, proper idioms, and classical rhetorical style. Excessive extrapolation or speculative meanings are to be avoided.

6. Mastery of Arabic Sciences and Scholarly Prerequisites

These principles are inseparable from a strong foundation in Arabic linguistic sciences—morphology, grammar, semantics, rhetoric, and lexicography. As Shams al-Din al-Isfahani and Ja'far Dakk al-Bab stress, one must master both religious and linguistic sciences and adopt a careful methodological approach, including a rejection of synonymy (taraduf) when unjustified, and pay attention to subtle differences in word usage (Dakk al-Bab 1990, 819; Al-Tamimi 2019, 4).

7. Case Study: "Mountains as Pegs" (Al-Naba' 78:7)

Among the most cited examples is the verse:

(وَالْجِبَالُ أَوْتَادٌ) (Al-Naba' 78:7) — "And the mountains as pegs."

Al-Tahir ibn Ashur explains "Awtad" (pegs) by reference to classical lexicons:

"Awtad is the plural of Watad, which refers to a thick wooden stake, with its lower part being sharper than its upper part, driven into the ground to secure the ropes of a tent." (Ibn Ashur 1984, vol. 30, 15).

Exegetes like Tantawi and Al-Alusi focus on the metaphor, clarifying that the mountains' function as pegs is not only a powerful rhetorical device but also rooted in observable geological fact:

"The mountains are likened to pegs, making this an example of an absolute simile (Tashbih Baleegh). The meaning is that Allah has anchored the Earth with mountains, just as tents are secured with pegs." (Al-Alusi n.d., vol. 30, 6).

Modern scientific interpreters have demonstrated that this Qur'anic description aligns with geological discoveries—mountains have deep "roots" stabilising the Earth's crust, just as pegs stabilise a tent (Al-Tuban, 1428 AH, 247; Ibn Uthaymeen, 2003, 22). Research confirms that mountains' roots extend beneath the surface at depths four to five times their visible height. This concordance between Qur'anic imagery and scientific findings is only credible because it adheres strictly to linguistic and methodological rigour, confirming the deliberate choice of Qur'anic vocabulary and its compatibility with empirical observation (Jibril n.d., 65 & 85).

The Consequences of Neglecting Linguistic Principles in Scientific Interpretation

This issue arises when proponents of scientific interpretation fail to adhere to linguistic and scientific principles that scholars have established regarding the boundaries of scientific exegesis (Tafsir 'Ilmi'). These principles require interpreters to base their claims on well-defined linguistic and scholarly criteria before asserting scientific miracles in Qur'anic verses. Neglecting these guidelines leads to errors that can be exposed by consulting reliable scientific sources, which provide conclusive evidence of misinterpretation.

One example of an erroneous interpretation that violates linguistic principles is found in the explanation of the verse:

"And after that, He spread the earth." (Al-Nazi'at 79:30)

(وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا) (النّازعات: ٣٠)

Classical Arabic dictionaries consistently define "Dahaha" as "spreading or flattening" by referring to documented Arabic lexicons. This meaning is confirmed in Al-Maqayis fi al-Lugha:

"Dahu (دحو) follows a consistent linguistic pattern, denoting spreading and flattening." (Ibn Faris 1997, 333).

A similar definition is provided by Lisan al-Arab, which states the following:

"Dahu means spreading. The verb daha (دحا) refers to spreading the earth, making it a suitable dwelling... The term Adhiyah or Dahiyah is also used to describe the nest of an ostrich in the sand." (Ibn Manzur n.d., 227).

Classical exegetes have consistently adhered to these established lexical meanings in their interpretation of the verse. Fakhr al-Din al-Razi, for example,

relies on linguistic principles to provide a comprehensive explanation of the term. He states:

Linguists mention two accepted forms of the verb: Dahawtu (دحوت) and Dahaytu (دحيت). In a supplication attributed to Ali ibn Abi Talib, he refers to Allah as "the Spreader (Dahi) of the heavens." Similarly, the ostrich "daha" (دحا) is its nest, meaning it clears and flattens an area for itself. This confirms that dahu primarily means clearing and preparing the ground for settlement. (Al-Razi 1981, 48)

In a subsequent passage, Al-Razi introduces a scientific dimension to his interpretation, remaining faithful to the linguistic framework of classical Arabic. He explains:

Allah first created the Earth, then the heavens, and afterwards, He dahaha (spread and flattened) the Earth. Initially, the Earth was a compact sphere, but Allah spread it, making it habitable. Some may argue that modern scientific evidence supports the Earth's spherical shape, which contradicts the idea of flattening. However, large objects appear flat on the surface despite their spherical nature, which resolves this paradox (Al-Razi 1981, 49).

Some modern proponents of scientific miracles attempt to prove the Earth's sphericity via the term "Dahiya" or "Adhiya", claiming that it means an egg in Arabic. They argued that this aligns with modern scientific discoveries about the Earth's elliptical shape.

Al-Jumaili attempts to establish this connection, relying on linguistic analysis from Arabic dictionaries and Al-Razi's commentary:

Allah states in the Qur'an: 'And after that, He spread the earth.' This means that He flattened and prepared it for habitation. This interpretation does not contradict the Earth's sphericity. As Al-Razi mentioned in his Tafsir Kabir, *the Earth was initially compact before being spread out for human settlement (Al-Jumaili 1992, 35).

He further reinforces this claim by referencing classical Arabic dictionaries:

"Ibn Manzur defines "Dahaha" as "spreading." Additionally, some lexicographers claim that "Adhiya" refers to an ostrich egg, which is oval. Thus. At the same time, the Earth appears flat to the naked eye; it is elliptical, similar to an egg." (Al-Jumaili 1992, 35).

A similar claim is found in the book Tawhid al-Khaliq, which argues that:

Dahaha means spreading, making it suitable for agriculture and human habitation. One meaning of Adhiya is "egg," and another meaning of Daha is "rolling or rotating." This suggests that the Earth, after its formation, began spinning and rolling through space, maintaining its movement within its orbit. (Al-Zindani n.d., 248)

By re-examining all the linguistic references cited by these interpreters, it becomes evident that the concept of "Dahiya" as an egg is absent from classical Arabic lexicons. This invalidates the claim that "Dahaha" provides evidence of Earth's sphericity.

In response to this issue, Dr. Al-Tamimi stated the following:

After thorough investigation and analysis, it becomes clear that there is no linguistic basis for interpreting "Adhiya" or "Dahiya" as "eggs" in any classical Arabic dictionary. Consequently, using this term to interpret the Qur'anic verse is baseless. If this interpretation lacks linguistic foundation, it is entirely inappropriate to attribute it to the Qur'an—let alone consider it evidence of a scientific miracle. (Al-Tamimi 2019, 8).

He concludes:

"Many of those engaged in scientific miracles have unintentionally fallen into errors by misrepresenting linguistic evidence. These interpretations have been copied and circulated without verification, leading to the widespread dissemination of unsubstantiated claims." (Al-Tamimi 2019, 8).

From this perspective, we reaffirm that studying the Qur'anic miracles in all its forms and interpretations must be grounded in a rigorous scientific and evidentiary framework. Such a foundation must be irrefutable and cannot be dismissed simply by re-examining the scientific material upon which an interpretation is based.

More importantly, opposing studies must demonstrate conclusive evidence that the scientific claims made by proponents of the Qur'anic miracles lack validity. This is particularly crucial when dealing with Qur'anic studies and research, as they cannot tolerate misrepresentation or doubt in their conclusions. Scientific studies must be based on objective verification and scholarly precision, ensuring interpretations remain free from speculation or distortion.

Conclusion

This study highlights the necessity of grounding scientific interpretations of the Qur'an in rigorous linguistic and scholarly foundations. This finding demonstrates that scientific claims must be supported by verifiable evidence rather than forced interpretations lacking linguistic legitimacy.

We emphasise that any interpretation of the Qur'an—scientific or otherwise—must adhere strictly to the principles of Arabic linguistics at all levels. Since Arabic is the language of divine revelation, any attempt to interpret the Qur'an must respect its grammatical, morphological, and rhetorical structures.

Furthermore, Islamic scholars unanimously agree that modern exegeses, including scientific interpretations, must conform to classical exegetical consensus. Modern interpretations cannot contradict classical and contemporary scholars' linguistic and interpretative standards. Arabic remains the ultimate criterion for verifying the authenticity of any interpretation, ensuring that the Qur'anic exegesis remains free from excessive speculation or distortion.

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تأثیر اصول زبانی عربی بر هدایت تفسیر علمی قرآن کریم

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این مقاله استدلال می‌کند که پایبندی دقیق به اصول زبانی عربی برای اعتبار و درستی تفاسیر علمی قرآن ضروری است. این مقاله چارچوبی مبتنی بر فرهنگ‌های واژگان کلاسیک عربی و سنت‌های تفسیری ارائه می‌دهد تا میان تفسیر علمی صحیح و ناصحیح تمایز قائل شود؛ این موضوع با مثال‌های کلیدی همچون «کوه‌ها به‌عنوان میخ‌ها» و «دَحاها» نشان داده شده است. مقاله نشان می‌دهد که اعجاز علمی از اعجاز زبانی جدایی‌ناپذیر است و تنها از طریق کاربرد دقیق اصول زبانی و روش‌شناختی عربی می‌توان معجزات علمی را به‌طور معتبر در قرآن شناسایی کرد. این مشارکت، مرزهای روش‌شناختی را روشن می‌سازد و گفتمان علمی پیرامون اعجاز علمی را غنی‌تر می‌کند.

واژه‌های کلیدی: زبان عربی، فرهنگ‌های واژگان عربی، قرآن کریم، اصول زبانی، تفسیر علمی، معجزات علمی.

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