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**Doctrinal and scientific issues according to Imam Al-Shirazi in his
(interpretation (Fath Al-Mannan Surat Al-An'am (model))**

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Introduction

Praise be to God. We praise Him, we seek His help, we seek His forgiveness, we repent to Him, we believe in Him, we rely on Him, and we praise Him for all good. May God bless him and grant him the best prayer and complete the salutation, who completed the message to mankind. The Almighty said: "Today I have perfected your religion for you and completed My blessing upon you" and after:

The people of Islam agreed that the Qur'an is miraculous.. However, the investigators differed in the ways of miraculousness, but there is no contention between those methods, but rather each chooses one of his sides. In some of his miracles: His telling of the unseen.. And in some: his collection of facts and sciences.. And in some: his safety from contradiction and contradiction.. And in some: the strangeness of his style and his innovation in the passages and principles of verses and surahs.. And in

some: his appearance from my mother was neither read nor written.. And according to some: the eloquence of his systems has reached a degree beyond the reach of humans. And so and so.. etc.⁽¹⁾, and in order to shed light on some scientific facts in the Holy Qur'an, this research was marked with: (The Doctrinal and Scientific Issues of Imam Al-Shirazi in his interpretation of Fath Al-Mannan in Surat Al-An'am (a model)), and lies the importance of the topic that We will study it by studying, explaining some of the miracles that God revealed as guidance, mercy and guidance for the worlds, and for the happiness of mankind in this world and the hereafter.

The importance of the research is represented in defining researchers, students of forensic science, and scientists in various sciences, especially animal, plant and astronomy scientists, for the divine miracles of creation; Rather, in his lesser creatures, which he does not care about, so that this research is a way to guide those who doubt the existence of the Creator and atheists. It is also a way to confront those who have stubbornness among them and canceled their mind and thought, following lies repeated by some theorists for some theories such as Darwin and other scholars of evolution theory.

As for the reasons for choosing the subject of our research, it is due to several reasons, including:

1. Our desire to serve the Noble Qur'an, especially its scientific miracle and the scientific signs that it contains that indicate the Creator of everything, so that we can call to God with insight and knowledge.
2. We did not find, according to our research and knowledge, who dealt with this subject in an independent research.

The nature of this research necessitated that it be divided into: an introduction, two chapters, a conclusion, and proven sources and references, as follows:

Introduction: As for the introduction, it showed: the topic of the research, its importance, the reasons for choosing it, the plan, and the conclusion of the introduction.

The first topic: the doctrinal issues of Imam Shirazi, and it includes four demands:

) 1(See: Signs of miraculousness in the case of briefness: 1/179.

The first requirement: The first requirement: the scientific issue in the Almighty's saying: "Praise be to God who created the heavens and the earth and made darkness and light (then those who deny it).

The second requirement: The second requirement: the doctrinal issues in the Almighty's saying: "Praise be to God who created the heavens and the earth":

The third requirement: The third requirement: the doctrinal issues, the Almighty's saying: {And He made darkness and light}.

The fourth requirement: The fourth requirement: the doctrinal issues in the Almighty's saying: {Then those who disbelieve in their Lord will be just}:

The second topic: the scientific issues of Imam Shirazi, and it includes four demands:

The second topic: the scientific issues of Imam Shirazi, and it includes four demands:

The first requirement: the scientific facts in the creation of bees

The second requirement: Second requirement: scientific facts in the creation of birds, in the words of God:) and the creature on earth, nor a bird that flies on its wings, but like you are neglected in the book of something and then to their Lord Ahacron

The third requirement:

Finally, the conclusion: It mentioned the findings and recommendations.

the two researchers

Mr. Dr. Muhammad Abbas Jassim, student: Khaled Mahmoud Jassim

The first topic

Doctrinal issues at Imam Shirazi

The first requirement: the scientific issue in the Almighty's saying: (Praise be to God who created the heavens and the earth, and made darkness and light, then those who disbelieve will perish)⁽¹⁾

First: From the linguistic meanings in the noble verse: "And He made darkness and light."

1- The meaning of the word (darkness) in the Arabic language: the darkness, and the plural is darkness, and the darkness: the name of the darkness; The place was darkened by darkness ⁽²⁾, and the she-camel was darkened: it was slaughtered without disease or arrogance, and the darkness: the disappearance of light, and the gathering of darkness, and darkness is a name for darkness ⁽³⁾.

2- The meaning of the word (light) in the language:

Light: light, verb: fire and light and light and illumination. Illuminated, i.e. illuminated. And Al-Noor: the light of the trees, the verb: enlightenment, and the tree is enlightening: its blossom ⁽⁴⁾ Al-Noor: the fire of the thing and its light, if it lights up, it illuminates the illumination, and the noun Al-Noor, with the addition of Nun, and it illuminates Nora, and the illumination is higher, more eloquent, the fire of brutality, and others enlighten Noura, which is Noor and Noor ⁽⁵⁾.

The second requirement: the doctrinal issues in the Almighty's saying: "Praise be to God who created the heavens and the earth"

This verse contains a response to the secularists who said that all things are permanent: This is a statement that God Almighty is the one who deserves all praise, because the thousand and the lam in praise are due to the absorption of sex. It takes the specialized thanks that for the blessings, and when this news came, he mentioned some of his descriptions that necessitate praise, and they are the creation "of the heavens and

(1) Surah Al-An'am Verse:1.

(2) See: A Dictionary of Language Measures, Ahmed bin Faris bin Zakaria Al-Qazwini Al-Razi, Abu Al-Hussein (T.: 395 AH), investigation: Abd al-Salam Muhammad Harun, 1399 AH - 1979 AD, 3/468.

(3) See: The Book of Al-Ain, Al-Khalil bin Ahmed Al-Farahidi: 8/163.

(4) See: same source: 8/275.

(5) See: Jamhrat Al-Lughah, by Ibn Duraid Al-Azdi: 2/806.

the earth” the foundation and livelihood of people, and the earth is here for the sex, so singling it out in the word is the status of its plural, and what appears from this arrangement is that the heavens were created by the earth ⁽¹⁾ .

Ibn Abbas, may God be pleased with them both, said: God opened the creation with praise,⁽²⁾ and said: Praise be to God who created the heavens and the earth ⁽³⁾ , and sealed it with praise. Praise be to God, praise God Himself for teaching His servants, i.e.: Praise God who created the heavens and the earth, He singled them out for remembrance because they are the greatest of creation in what the servants see, and in them are lessons and benefits for the servants ⁽⁴⁾ . He told that the Glorified and Exalted be He is true to praise, and he warned that the one who deserves to be praised for these immense blessings is praised or not praised, to be a proof against those who are just by their Lord, and to gather the heavens without the earth and they are like them because their layers are different in essence with varying effects and movements, and presented them to their honor, the loftiness of their place and the progress of their existence.).

And this is evidence of their occurrence, so he raised the sky without pillars and made it flat without a valley and made the sun and the moon two signs in it and adorned them with stars and deposited them with clouds and clouds as two signs and spread the earth and deposited sustenance and plants in it and spread in it from every animal signs in which he made mountains pegs and paths clear and rivers and seas and blew in them eyes of stones Indications to his oneness, the greatness of his power, and that he is the one God, the Subduer, and he made clear through his creation the heavens and the earth that he is the creator of everything ⁽⁵⁾ .

)See: The brief editor in the interpretation of the dear book, Abu Muhammad Abd 1(al-Haq ibn Ghalib ibn Abd al-Rahman ibn Tammam ibn Attia al-Andalusi al-Muharibi (T.: 542 AH), investigation: Abd al-Salam Abd al-Shafi Muhammad, Dar al-Kutub al-Ilmiyya - Beirut, 1, 1422 AH, 2/ 265.

(2) Surah Az-Zumar from verse: 75.

) 3(See: Milestones of Downloading in the Interpretation of the Qur’an, Ibn Masoud Al-Baghawi: 2/108.

(4) See: Anwar al-Tanzil and Secrets of Interpretation, Nasir al-Din al-Baydawi: 2/153.

(5) See: The Collector of the Rulings of the Qur’an, Abu Abdullah Al-Qurtubi: 6/383.

Al-Shafi'i (may God have mercy on him) said: (Praise be to God, who does not give thanks for a blessing from a blessing except with a blessing from Him. His creation, praise him as it should be, for the generosity of his countenance and the glory of his majesty. And it was said: It means that God created the heavens and the earth, and made darkness and light, because God created darkness and created light before He created the heavens and the earth. Its vapor and its foam, so He created from the vapor the heavens and from the foam the two earths.

The third requirement: the doctrinal issues, the Almighty's saying: "And He created darkness and light." In this verse, there was a response to the Magi who claimed that darkness and light are the rulers. He mentioned the creation of light and darkness by means of making, and this is a warning that they do not exist by themselves as the dualists claimed and the plural of darknesses due to the many causes of their causes and the crimes that carry them, or because what is meant by darkness is misguidance, and by light guidance and guidance are one and misguidance is multiple, and it is presented to precede execution over the queens ⁽¹⁾.

Al-Zamakhshari said: "He made transgressions to a single object if it was in the sense of newer and established, as in his saying: He made darkness and light, and to two object if it had the meaning of become, as in His saying: (And they made the angels who are the servants of the Most Merciful)⁽²⁾ meaning that the difference between creation and creation, in it (and the difference between creation and female). And in al-ja`l, the meaning of rendering is like creating something out of something, or rendering something out of something, or moving it from one place to another. ⁽³⁾.

(1) Imam Al-Shafi'i, Al-Shafi'i Abu Abdullah Muhammad bin Idris bin Al-Abbas bin Othman bin Shafi' bin Abdul Muttalib bin Abd Manaf Al-Muttalib Al-Qurashi Al-Makki (d.: 204 AH), investigation: Dr. Ahmed bin Mustafa Al-Farran (PhD thesis), Dar Al-Tadmuriya - Kingdom of Saudi Arabia, 1st edition, 1427 - 2006 AD, 2/812.

(2) Surah Az-Zukhruf, verse 19.

(3) See: Al-Bahr Al-Moheet: Muhammad bin Yusuf, famous for Abu Hayyan Al-Andalusi (d. 745 AH), investigation by Sheikh Adel Ahmed Abdel-Mawgod - Sheikh Ali Muhammad Moawad, participated in the investigation: Dr. Zakaria Abdel Majid Al-Noqi, Dr. Ahmed Al-Najouli Al-Jamal, Dar Al-Kutub Al-Ilmia - Beirut, 1422 AH -2001 AD, 4/427.

And He made darkness and light, meaning the creation of night and day, and it is said infidelity and Islam, and Ad-Dahhak said: This verse was revealed about the Magi. One who has no partner, and He is the One who created the heavens and the earth, and He is the One who created darkness and light ⁽¹⁾, they said: He made here: meaning created, as He said: “And We made from water every living thing.”

Al-Hasan said: He meant by darkneses: disbelief, and light: faith. Unbelief and faith, on this he mentioned the darkness with the word plural without light due to the multiplicity of the ways of disbelief and the unity of the way of faith ⁽²⁾. Among them is a devil who calls to him, then he recited: “And this is My straight path, so follow it.” Because he created the heavens and the light before the heavens and the earth ⁽³⁾, Qatada said, God created the heavens before the earth, and He created darkness before light, and heaven before fire, and he narrated on the authority of Abdullah bin Amr Ibn Al-Aas on the authority of the Prophet, peace and blessings be upon him, that he said God Almighty created creation in his darkness and then cast on them From his light, whoever is affected by that light will be guided, and whoever misses it will go astray.”

Al-Shirazi mentioned an interpretation of the meaning of “and made the darkness and the light” ⁽⁴⁾, but the mention of darkness has preceded the mention of light because darkness is the absence of light from the body that would accept the light, and it is not an existential method that opposes the light, and the evidence for it is that if a person sits near a lamp And another person sat far away from him, for the distant sees the near and sees that air as clear and luminous, and as for the near, he does not see the distant and sees that air as dark. ⁽⁵⁾

The fourth requirement: the doctrinal issues in the Almighty’s saying: “Then those who disbelieve in their Lord will be just

) 1(Revealing and Explanation of the Interpretation of the Qur’an, Abu Ishaq Al-Thalabi: 4/133.

) 2(Surah Al-An'am from the verse: 1.

3) See: Interpretation of the mediator, by Ibn Ali Al-Wahidi: 2/251.

(4) See Al-Tafsir Al-Mazhiry: Al-Mazhari, Muhammad praise Allah, investigation: Ghulam Nabi Al-Tunisi, Al-Rashdiya Library - Pakistan, Edition: 1412 AH, 3/212.

(5) See: Musnad of Imam Ahmad bin Hanbal, 11/220, No. (6644).

It was in it a response to the polytheists of the Arabs and those who called besides God another deity. They make a mount for him, so they worship dead stones while acknowledging that he is the creator of what he has described. It is said: I modified this with this: if I equate it with it. Abu Ubaidah said: It is front and back, its estimation: they are just with their Lord ⁽¹⁾, the polytheists of Mecca with their Lord are just, meaning they worship idols ⁽²⁾, the just are lying in God, so these are the people of polytheism ⁽³⁾.

Mujahid said, "What do they associate with others" Al-Kisa'i said, "It is said that you equate something with something just if you equate it with it." That is, they are and they know ⁽⁴⁾ and this saying is due to the saying of Mujahid, because if they worship besides God besides Him, then they equal Him with Him and associate them ⁽⁵⁾, {then} an indication of the ugliness of the actions of those who disbelieve, because the meaning: that His creation of the heavens and the earth, and others that necessitate His praise, and His monotheism has been established, And His verses have been shining, and His blessing of that to the servants has become clear, so it was their duty to dedicate monotheism to Him, then after all of this they are just with their Lord, that is: they are equal, and represent, and the justice of the thing is its companion and its like, {those who disbelieve} in this place everyone who worships anything but God except The former from the condition of the Prophet is that the reference to idolaters among the Arabs, due to their proximity to him ⁽⁶⁾,

That is, despite all this, some of his servants disbelieved in him and made him a partner and justice, and they took for him a wife and a son, the Almighty God the Exalted above that is greatly exalted ⁽⁷⁾, the gods that they worshiped they justified by God Almighty, and God has no justice or equal, and he has no gods, nor does he take a

(1) See: Al-Tafsir Al-Kabeer, Fakhr Al-Din Al-Razi: 12/379.

(2) See: Zad al-Masir fi 'Ilm al-Tafsir, Abu al-Faraj al-Jawzi: 2/8.

(3) See: Bahr al-Ulum, Abu al-Layth al-Samarkandi: 1/433.

4) See: Al-Durr Al-Manthur fi Al-Ta'weel in Al-Mathur, Jalal Al-Din Al-Suyuti: 1/396.

) 5(See: Al-Kashf and Al-Bayan on the Interpretation of the Qur'an, Abu Ishaq Al-Thalabi: 4/133.

6) See: The Great Qur'an, Ibn Kathir: 3/214.

(7) See: Al-Durr Al-Manthur, Jalal Al-Din Al-Suyuti: 3/247.

wife or a son ⁽¹⁾ , and it is possible To be fair in it from justice in the sense of justice or from it in the sense of equalization, and blasphemy may be in the sense of polytheism opposite to faith or in the sense of blasphemy of grace, and b may be related to “disbelieve” and related to “justify” and on assessments, the sentence is either constructional to establish exclusion or informative incoming To inform about the ugliness of what they are upon, then it is either linked to the sentence “Praise be to God” a creation or news or to His saying, Glory be to Him, He created the connection of the one who or on the darkness has an effect of making, the possibilities rise ⁽²⁾ , and among the imperatives of His specialty, the Most High, is the praise that calls for limiting worship to Him, as he investigated in the interpretation of the honorable Al-Fatihah. It is promoted to deny what the infidels have to do and exclude it from their opposition to its content and their presumption of what leads to the invalidity of the intuition of intellects, and the meaning is that the Almighty is competent in deserving praise and worship by considering Himself and considering what has been separated from His great affairs of His own which necessitates the limitation of praise and worship on Him, then these infidels do not act In accordance with it, they are fair to Him, Glory be to Him, that is, they equal others with Him in worship, which is the ultimate goal of gratitude, whose head is praise ⁽³⁾ .

The second topic

Scientific issues of Imam Shirazi

Scientific facts in the verse: and what creature on earth nor a bird that flies on its wings, but like you are neglected in the book of something and then to their Lord cram (38) and those who deny Our revelations are deaf and dumb in the darkness of want God misled and want him on a straight path⁽⁴⁾ .

(1) See: Ruh Al-Maani, Shihab Al-Din Mahmoud bin Abdullah Al-Husseini Al-Alusi (T.: 1270 AH), investigation: Ali Abdel-Bari Attia, Dar Al-Kutub Al-Ilmia - Beirut, 1, 1415 AH, 4/81.

(2) See: Guiding a sound mind to the merits of the Noble Qur'an, Abi Al-Saud Al-Emadi, 3/105.

(3) See: Guiding a sound mind to the merits of the Noble Qur'an, Abi Al-Saud Al-Emadi, 3/105.

(4) Surat Al-An'am from verse 38 .

On the authority of Abu Dharr, he said: While we were with the Messenger of God, peace and blessings be upon him, if two goats gored, the Messenger of God, may God bless him and grant him peace, said: "Do you know why they gored?" They said: We do not know. He said: But God knows and He will judge between them." Abu Dharr said ((And we have left the Messenger of God, peace and blessings be upon him, and no bird flips its wings in the sky except that he mentioned to us knowledge of it))) Narrated by Ibn Jarir, Ahmad and Abd al-Razzaq, and the pronunciation is for Ahmad.

And in the meaning of the Almighty's saying: "Except for nations like you" ⁽¹⁾, Al-Suddi (may God have mercy on him) said: (that is, He created people like you, and His saying: "We have not neglected anything in the Book") meaning that everyone has their knowledge with God, and he does not forget one of them from his provision and provision, whether he was innocent. Or in the sea, as he said: "And there is no animal on the earth except that God has its sustenance, and He knows its place of residence and its warehouse, each in a clear book" ⁽²⁾, meaning: His names, numbers, and appearances are spelled out, and his movements and dwellings are surrounded.

In this section, we will discuss three examples in explaining that all creatures are nations like us, so bees are a nation of nations like us, birds are a nation like us, and fish are a nation of nations like us, and as Yanni says:

First requirement: scientific facts in the creation of bees in the verse and if you see those who are engaged in them turned away from our signs until they engage in other talk or Incenk the devil does not sit after the anniversary with wrongdoing folk ⁽³⁾.

)1(Musnad of Imam Ahmad bin Hanbal: Abu Abdullah Ahmed bin Muhammad bin Hanbal bin Hilal bin Asad Al Shaibani (d. 241 AH) Investigation: Shuaib Al-Arnaout - Adel Murshid, and others, supervision: Dr. Abdullah bin Abdul Mohsen Al-Turki, Al-Resala Foundation - Beirut, i. : 1, 1421 A.H. - 2001 A.D. (Musnad Al-Ansar, Hadith of Abi Dhar Al-Ghafari), 35/345, Hadith No.: (21437), Sheikh Shuaib Al-Arnaout said: (A good hadith, and this is a weak chain of transmission due to the ignorance of the Sheikhs of Mundhir Al-Thawri, but the hadith was narrated according to it. from another path).

) 2(Musnad of Imam Ahmad bin Hanbal (Musnad Al-Ansar, Hadith of Abi Dhar Al-Ghafari), 35/290, Hadith No.: (21361), Shuaib Al-Arna`ut said: (Hassan Hadith, and this is a weak chain of transmission due to the ignorance of Mundhir's sheikhs, who is Ibn Ya`la Al-Thawri).

)3(Surah An-Nahl from verse 68.

First: The scientific facts about the creation of bees:

Almighty and your Lord inspired the bees to Atakve of homes in the mountains and in the trees and what they erect Then eat of all the fruits he follow the ways of your Lord made easy come out of their bellies, the colors of various syrup wherein is healing for people in this is a sign for people Atvkron ⁽¹⁾, these two verses Alkarimtan Tpenann We have the most accurate scientific details that modern science has discovered in the way of life of this type of insects with a wonderful system, a system against which we have no choice but to say, Blessed be God, the best of creators.

It is from the wisdom of God Almighty, when he deposited in the creation of the weak insect this great work and made in it this benefit, as he deposited in the cattle their milk and deposited in the fruits of palms and grapes as a drink, and what is in the stomachs of bees was a medium between what is in the stomachs of cattle and what is in the heart of the fruits, the bees What is in the fruits and lights is absorbed from the sugary, honeycomb substances, then it is extracted as honey, just as milk comes out from pasture extracts ⁽²⁾.

And the revelation to the bees: inspiring them, slandering them in their hearts, and teaching them in a way that he knows best, no one will be able to stand up to him, or else I will annihilate them in their craftsmanship, and their kindness in managing their affairs, and afflicting them with what fixes them.

There is also another lesson in it, which is that God deposited in the bee fly the awareness of making a tight and controlled product that produces a useful drink that does not need milking the milker, so the sentence opened with a revealed action without opening in the name of majesty like a sentence and God revealed, for what is in the gesture to inspire that weak insect a strange measure And perfect work and engineering in the mountain, and that inspiration in itself was evidence of the great wisdom of God

) 1(See: Al-Kashf for Mysterious Truths, Download: Abu Al-Qasim Mahmoud bin Amr bin Ahmed, Al-Zamakhshari Jarallah (d. 538 AH), Dar Al-Kitab Al-Arabi - Beirut, Edition 3, 1407 AH, 2/576.

) 2(See: The Collector of the provisions of the Qur'an, Abu Abdullah Al-Qurtubi: 10/133.

Almighty, as well as what follows it from the indication of God's ability and favor from him ⁽¹⁾ .

First: The social categorical organization: Extensive studies have been carried out on this kingdom, showing the divisions between the types of bees and defining the mission of each of them:

A class whose task is to collect flower nectar and deposit it in its warehouses from the hive.

- And a class that works inside the cell to build hexagonal houses, and the choice of the hexagonal shape did not come from an agreement, but rather from a choice and wisdom, because any other geometric shape cannot fill all the spaces, but rather neglected corners remain that are not used, and the hexagonal shape does not remain with it any angle neglected ⁽²⁾ , when this animal was distinguished by these amazing characteristics that indicate more intelligence and civility, and the occurrence of these types of civility was only by way of inspiration, and it is a state similar to revelation ⁽³⁾ .

There is a class of bees that prepares special food for the queen, and the task of the queen is only to procreate. After she lays her eggs, she dies to choose a new queen from among the next generation, and all species similar to the chosen queen are killed so that the queen does not contest her authority, and there is a guard at the door of the cell who searches the workers carefully. Infinite, so that which falls on an impurity or something foul-smelling, its penalty will be killing or expulsion and prevention from entering the hive. The kingdom of bees consists of three categories: working females, females, the queen and males ⁽⁴⁾ .

Second: The nature and composition of honey:

) 1(See: The Lights of Revelation and the Secrets of Interpretation, Nasir al-Din al-Baydawi: 3/232.

(2) See: Intermediate Interpretation of the Noble Qur'an, Muhammad Sayed Tantawi: 8/187.

(3) See: Al-Jami' Al-Ahkam Al-Qur'an: Al-Qurtubi: 6/419

) 4(See: Meanings and Syntax of the Qur'an, Abu Ishaq Al-Zajjaj: 2/245.

In recent studies, miracles have appeared in evidence of what God Almighty has revealed in His Book and He shows His verses to people in this age. He has subjugated people to study the nature and composition of honey, and they went to dissecting the body of a bee and extracting the poison in its stomach and analyzing it to identify its properties, and they reached impressive results that reveal the The Miracle of the Eternal Book: “There comes out of their bellies a drink of different colors in which there is healing for people” ⁽¹⁾, and the results came from the composition of honey ⁽²⁾, as they found that it is composed of:

- (25-40) dextrose (glucose)
- (30 - 45) levose (fructose)
- (15-25) water

And the natural substance and glucose in it is more than any other food, and it is the doctor’s weapon in most diseases, and its use is constantly increasing with the progress of medicine. Poisoning arising from liver diseases and gastro-intestinal disorders and against poisoning in diets such as typhoid, cerebral meningitis, in cases of heart failure, and in cases of angina pectoris, especially in general infiltrates arising from acute kidney infections, in brain congestion and in brain tumors, and in treating patients with sugar and cancer. This is some of what they have reached regarding the issue of bees after the development and the drink that comes out of their bellies, and who knows what will happen after the development of the means of knowledge and discovery.

And the Almighty’s saying: “There emerges from their bellies a drink of different colors, in which there is healing for people.” What is between white, yellow, red, and other beautiful colors, regardless of their pastures and food. Ibn Abbas said: It is red, white and yellow. The glass said: It comes out of their stomachs, but they throw it out of their mouths. Rather, he said from their stomachs, because food is only in the

) 1(Surah An-Nahl, Verse: 69.

) 2(See: the same source

stomach, so it comes out like the permanent saliva that comes out of the mouth of the son of Adam ⁽¹⁾.

And his saying: "in it there is a cure for people", meaning that in honey there is a cure for people, i.e. from the diseases that are exposed to them. Cold medicines ⁽²⁾, for it is hot, and the thing is treated with its opposite, on the authority of Anas, he said: The Messenger of God, peace be upon him, said: ((The lifespan of flies is forty nights, and all flies are in the fire except for bees)) ⁽³⁾

On the authority of the Prophet, peace be upon him, that a man came to him and said: "My brother has a stomachache, so he said: Go and water him with honey." So he went and then came back and said: "I gave him water, so it is of no use." He said: "Go and water him with honey." God spoke the truth and your brother's stomach lied, so he watered him, so God healed him So he healed, as if he was more active than a headband.)

bee houses:

And God has made the homes of bees in these three types, either in the mountains and their hollows, or in the hollows of trees, or in what is the throne of the son of Adam, of streaks, walls, etc.

In the noble verse, there is a reference to the dwellings of bees and their different types. There are wild species of bees that live in the mountains, and among them there are strains that take shelter from trees by resorting to parts of the tree from the holes in the tree trunks and leaves and taking them as shelters, and it has been shown to entomologists that bees perform this behavior Innate, that is, not as a result of acquired knowledge.

bee houses:

) 1(See: Zad al-Masir fi 'Ilm al-Tafsir, by Ibn al-Jawzi: 4/465.

(2) See: Interpretation of the Great Qur'an, by Ibn Kathir Al-Qurashi: 4/499.

(3) Musnad Abi Ya'la: Abu Ya'la Ahmad bin Ali bin Al-Muthanna bin Yahya bin Isa bin Hilal Al-Tamimi, Al-Mawsili (died 307 AH), investigation: Hussein Salim Asad, Dar Al-Mamoun Heritage - Damascus, ed: 1, 1404-1984 (Musnad of Anas bin Malik)., Abu Imran Al-Jawni, on the authority of Anas), 7/230, Hadith No.: (4231), Sheikh Hussein Salim Asad said: (its chain of transmission is good)

And God has made the homes of bees in these three types, either in the mountains and their hollows, or in the hollows of trees, or in what is the throne of the son of Adam, of streaks, walls, etc.

In the noble verse, there is a reference to the dwellings of bees and their different types. There are wild species of bees that live in the mountains, and among them there are strains that take shelter from trees by resorting to parts of the tree from the holes in the tree trunks and leaves and taking them as shelters, and it has been shown to entomologists that bees perform this behavior Innate, that is, not as a result of acquired knowledge.

Ibn al-Arabi said: It is astonishing what God created in bees that he inspired them to take their homes as hexagons, so they joined until they became like a single piece, and that is that the shapes from the triangle to the cochineal if each of them is combined into its likes, they do not connect and there comes between them, except the shape of the hexagon; For if it is combined into the likes of it, it is called as if it were a single piece ⁽¹⁾ .

Bees eat all the fruits.

The Almighty's saying: "Then eat of all the fruits" from every fruit that you desire, both bitter and sweet. So follow what the ways of your Lord have consumed in His paths in which by His power the bitter light transmits honey from your hollows, or follow the paths that inspired you in making honey, or follow, returning to your homes, the paths of your Lord that will not be difficult for you. And don't get confused. Humiliation is the plural of humiliation, and it is a state of ways, i.e. humiliated, humiliated by God Almighty and made easy for you, or from the conscience in my behavior, that is, you are humiliated and submissive to what I have been commanded ⁽²⁾ .

(1) See: The Collector of the provisions of the Qur'an, Abu Abdullah Al-Qurtubi: 10/133.

(2) See: His article: ((In the kingdom of bees is great God's work and miracles.. A Ramadan message to atheists)), Ali Muhammad bin Muhammad Al-Sallabi 26/5/2019, Al-Jazeera website - blogs, <https://www.aljazeera.net/blogs>

Bees fly to sip the nectar of flowers, so they move away from their cell thousands of meters, then return to it again without missing it and enter another cell, bearing in mind that the cells in the apiaries are similar and stacked next to each other, through what God Almighty has endowed them with developed senses of sight. God Almighty has provided the bee with senses to help it in the exploration journey to gather food. It is equipped with the following:

A - With a strong sense of smell through the two antennae in the front ⁽¹⁾.

b- With well-developed eyes that can sense ultraviolet rays, and therefore they see what our eyes do not see, such as some paths and inscriptions that guide and lead to the nectar store. The worker bees pass over 500 to 1500 flowering trees before the honey pocket is filled in their hollows⁽²⁾

This scientific fact completely coincides with what the Almighty revealed to it in His saying: "Then eat of all the fruits." On the return journey, the bee is guided to its home by both senses of sight and smell. As for the sense of smell, it recognizes the special smell characteristic of the cell, and the sense of sight helps to remember the landmarks of the journey. Exploration, as it is noticed that when the bees leave the house, they turn to it and stand or fly in front of it for a while as if they are examining it and studying it until it is imprinted in its memory.), and this is the evidence for the saying of the Most High: And the ways: collecting the way. What is meant by it is the ways that the bee takes in its exit from its house and its return to it, and He, Glory be to Him, added the ways to Him, because He is its Creator and Exalted One.

And humiliated: the plural of humiliation, which is the thing that is smooth and submissive, and it is a state of the paths, that is: follow the paths of your Lord when they are paved for you, there is no difficulty in its conduct on you, and if it is difficult for others, they said: Perhaps I find it difficult for it around it, so remote places resort to pasture, then She returns to her home without going astray from her ⁽³⁾ .

(1) See: same source

(2) See: Intermediate Interpretation of the Noble Qur'an, Muhammad Sayed Tantawi: 8/187.

3() Surat Al-An'am from verse 38.

Second requirement: scientific facts in the creation of birds, in the words of God:) and the creature on earth, nor a bird that flies on its wings, but like you are neglected in the book of something and then to their Lord Ahacron ⁽¹⁾ Mujahid said: any classified items known by their names. Qatadah said: Birds are a nation, humans are a nation, and the jinn are a nation.

Imam al-Qurtubi said: “Except for nations like you” (i.e., they are groups like you, God created them and ensured their sustenance, and did justice to them, so you should not wrong them, and do not transgress against them what you have been commanded) ⁽²⁾ . Al-Zajjaj said: “Except for nations like you.” He said: “In creation, sustenance, death, resurrection, and retribution.” Mujahid said: They have different names by which you are known as you are known. Al-Suddi said: “Except for nations like you ⁽³⁾ meaning creation like you. And His saying: {We have not neglected anything in the Book} i.e., everyone has their knowledge with God, and one of them does not forget one of them from his provision and provision, whether on land or sea, as he said:), i.e., discloses their names, numbers, and appearances, and encloses their movements and dwellings ⁽⁴⁾ .

In this verse, Imam al-Tabari said: (He made them genus, categorized types, they are known as you know, and they act in what they have been subjected to as you do, and what you did for them and on them is preserved, and all of this is proven from their deeds in Umm al-Kitab) and Imam Ibn al-Qayyim said. Al-Khattabi said, “How good is Sufyan Ibn Uyaynah’s interpretation of this verse and deduced from it this wisdom, because if speech is not in compliance with its outward appearance, then it must be directed to its innermost part. Then Ibn al-Qayyim commented saying, “God, Glory be to Him, has made some animals like animals, and some of them are reliant without being fraudulent, and some insects save for themselves the sustenance of their year, and some of them rely on trust that they have Every day, his sufficiency is estimated as a

) 1(See: The Collector of the Rulings of the Qur’an: Al-Qurtubi: 6/

2) See: Meanings and Syntax of the Qur’an, Abu Ishaq Al-Zajjaj: 2/245.

3) See: Brief Interpretation of Ibn Kathir, Muhammad Ali al-Sabouni: 1/577.

(4) See: Healing the sick in matters of judgment, fate, wisdom and reasoning, Muhammad bin Abi Bakr bin Ayoub bin Saad Shams Al-Din Ibn Qayyim Al-Jawziyah (d.: 751 AH), investigation: Muhammad Badr Al-Din Abu Firas Al-Naasani Al-Halabi, Dar Al-Fikr - Beirut, 1398 AH - 1978 AD, 1 /77.

guaranteed sustenance and a fixed order, and some of them do not know their son at all, and some of the females take care of her son, do not count him, and some of them lose their sons and take care of the sons of others, and some of them do not know their sons if they dispense with her, and some of them save, and some of them do not earn for him, and some of the males support their sons and some of them still know him. And sympathize with him, and made some animals orphaned before Her mothers, some of them orphaned by their fathers, some of them do not seek the child, and some of them devote themselves to seeking him, and some of them know kindness and thank him, and some of them do not have that anything, and some of them affect themselves, and some of them, if they have enough of a nation of his kind, did not let anyone come close to him, and some of them are familiar with the sons of Adam. And some of them are lonely and repulsive to them, and some of them only eat the good, and some of them only eat evil, and some of them combine the two, and some of them do not harm except those who are excessive in their harm, and some of them harm those who do not harm them, and some of them are malicious and do not forget the offense, and some of them do not mention it at all. And some of them do not get angry, and some of them are very angry, and they continue to be satisfied until they are satisfied, and some of them have knowledge and knowledge of precise matters to which most people do not find guidance, and some of them have no knowledge of anything about that at all, and some of them resent the ugly and repel them, and some of them are good and ugly both of them, and some accept education quickly and some of them with length, and some of them do not accept that under any circumstances).

The commentators' summary:

Birds and beasts are like human beings in that God is their provider, life and death, and in terms of character, behavior and morals. etc ⁽¹⁾ .

First: An example of cheating in animals:

) 1(See: An article entitled: (And there is no animal on the earth or a bird that flies with its wings but nations like you), written by Firas Noor Al-Haq, Director of the Encyclopedia of Scientific Miracles in the Qur'an and Sunnah
http://en.wikipedia.org/wiki/Brood_parasite)

There is a behavior that scientists call parasitism, which is a blatant example of cheating in animals. As for the definition of parasitism: it is the behavior of some types of birds, where they lay their eggs in the nests of other types of birds, and the host husband incubates the eggs and feeds the chicks until they reach adulthood. One of the most famous examples of this is the behavior of the gray common cuckoo, which parasitizes the nests of some bird species.

Second: Another example is the black-headed swallow: which lays eggs in the nests of seagulls and ducks, and among the most important species that resort to this behavior are Cuculidae Indicatoridae, Icterinae, Estrildidae, Anatidae, and this behavior also appears in fish salamanders and even insects ⁽¹⁾ .

How to lay eggs in other birds' nests:

The process of laying eggs in the nests of other birds tells us that the birds that did this were also bred in the same way, as they were placed in the nests of a host until they reached puberty. In the utmost secrecy, and after closely observing a group of targeted nests, the male intervenes to camouflage as he begins to sing near the target nest to distract the owners of the nest, and the female lays eggs in it. And some other birds break one of the eggs and lay their eggs in its place, and this is to hide the increase in the number of eggs that the host bird may notice. The growth of the chicks of parasitic birds is much faster than the growth of the chicks of the host birds, which affects the feeding process and therefore they get the largest share because they are larger in size and stronger than the other chicks of the host bird ⁽²⁾ .

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