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Modernists' view of the objective interpretation

Dr. Qayssar Kadhim Ajel Al-Asady

College of Basic Education, University of Kufa, Iraq

*Corresponding author email: qaiser.alasady@uokufa.edu.iq

Abstract---Praise be to God, Lord of the worlds, praise be to God, praise be to the thankful, who says in His Mighty Book (7) And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favour]; but if you deny, indeed, my punishment is severe.'" The emergence of objective interpretation as a science-independent breakthrough for the seeker of knowledge and the researcher, hence, the research dealt with in this research entitled (The Modernists' Look at Objective Interpretation), which includes an introduction, two chapters and a conclusion. The first chapter was: (Dimensions of objective interpretation), and it contains five sections, namely (definition of objective interpretation, the emergence of objective interpretation, colours of objective interpretation, reasons for the emergence of objective interpretation, and the importance of objective interpretation). As for the second chapter, it was (the modernists' view of objective interpretation), and it includes three sections, namely (the opinions of scholars on the modernity of objective interpretation, modern studies of objective interpretation, Quranic topics, and applications of objective interpretation), then the conclusion of the research and a list of sources.

Keywords---modernists' view, objective interpretation, science-independent.

Introduction

The first Dimensions of Objective Interpretation

The term objective interpretation consists of two parts, a compound and a descriptive one.

Interpretation language

A source on the weight of activation, its triple act "interpret" and the past tense of the infinitive "interpreted" is weakened with emphasis, and it is "explained, interpreted as an interpretation," that is, it is disclosure, clarification and

clarification of the reasonable meaning, removing its problems, and revealing God's purpose in it (1).

In terms

A science by which he reveals the meanings of the verses of the Qur'an and the clarification of the will of God Almighty according to human energy (2). Our professor, the scholar Dr Al-Saghir says: ((Here, the idiomatic meaning of interpretation meets the linguistic meaning, which is the will of disclosure and clarification. On the linguistic origin of it, which is what I prefer and tend to).

Objective

Subject language

Derived from status.

Placement

Is making something in a place, whether in the sense of lowering and lowering or in the sense of meeting and fixing in the place.

- **The first:** is a physical, sensory position, including placing it on the ground, meaning placing it, throwing it, and fixing it on it.
- **The second:** is a moral situation, including the lowly, and he is the lowly, humiliated, humiliated, whose determination or lineage sat in him as if he was lying on the ground, placed on it: it does not separate from the position to which it is attached, meaning that the two types meet to stay in the place and not separate from it, meaning that the interpretation with The subject does not leave him (1).

The definition of the term objective interpretation:

It is a science that deals with issues according to the Qur'anic purposes through one or more surahs (2). The scholar Dr Al-Sagheer explained the objective approach by saying: "It means that a group of specialists study fragments and stars from the Qur'an, each according to his specialization, so the specialist collects a subject matter from the subjects of the Qur'an." He statistically investigates it to form a coherent structure that forms a single integrated objective unit and then interprets and programs it according to his method.

Second: The emergence of objective interpretation

The term "objective interpretation" did not appear until the fourteenth century. A.H., but the building blocks of this interpretation and its first elements have been present since the era of revelation in the life of the Messenger of God (1). Since the objective interpretation has recently emerged; Therefore, the previous commentators did not talk about its rules, steps and colours, but contemporary scholars and researchers have come to study it, and they mean it and talk about its rules, foundations and quality. Many books appeared in this field, including

the book "Al-Ashabah was Al-Nazaer" by Muqatil bin Suleiman Al-Balkhi, who died in the year 150 AH, in which he mentioned the words that were united in the pronunciation and their connotations differed according to the context in the noble verse.

In addition to this colour, descriptive studies appeared that were not limited to the linguistic aspects but rather combined the verses that link by one link or entered under a specific title, such as the abrogated and abrogated by Abu Obaid al-Qasim bin Salam who died in the year 224 AH, and this line continues to this day (2). The attention of researchers was directed to the gifts of the Noble Qur'an about the data of contemporary civilizations, the emergence of economic and social doctrines and trends, and the cosmic and natural sciences. Such topics are almost infinite. Whenever something new is new in contemporary sciences, Muslim scholars turn to the Holy Qur'an to be guided by its gifts and consider the directives of the noble verses in such fields (3).

Third: Sections of Objective Interpretation

This interpretation can divide into three sections:

- **The first section, is the objective interpretation of the Qur'anic term:** whereby the researcher chooses a word or term which is repeated in the Qur'an a lot, traces it through the Qur'an, and comes up with its derivatives and extracts from them the connotations and the subtleties.
- **The second section, the objective interpretation of a Qur'anic topic:** whereby the researcher chooses a topic from the Qur'an, which has its realistic dimensions in life, science, or behaviour, which benefits Muslims from it and forms a specific topic from it, and comes out with a summary that helps to solve Muslims' problems and address their affairs.
- **The third section, the objective interpretation of the Qur'anic surahs:** It is that the researcher chooses a surah from the Qur'an, which is the focus of his research - and this is the researcher's topic in this research - and he comes out of it with an integrated objective study (1).
- There is a fourth type of objective interpretation, which is: **[The objective interpretation of the Noble Qur'an in an integrated manner]** so that the efforts of several students join forces to research the objective unity of the Noble Qur'an and bring it out in a realistic image and into existence.
- This is a good idea that needs someone to adopt and support it and take care of it to be a good building block in this new field.

Fourth: The reasons for the emergence of objective interpretation

Among the most important reasons that led to the emergence of objective interpretation are:

- The renewal of society's needs and the emergence of new ideas and modern scientific theories that cannot be covered and correct solutions to be seen except by resorting to objective interpretation, and the general nature of this era, which witnessed the rule of ignorance in the world and its leadership of humanity and the spread of infidelity, and the unbeliever ignorant ideas and

their arrival in the minds of Islamic societies and the escalation of intellectual invasion against Muslims by various visual and audio means, which prompted the need from Muslim thinkers to turn to the Holy Qur'an and contemplate it and extract its facts and implications in which to refute these misguided infidel invading ideas and confront them and protect Muslims from their evils. The Almighty said: {Do not obey the unbelievers and strive against them with it a great struggle} (Al-Furqan: 52).

- The general sad situation of Muslims in this era, when the Islamic caliphate has been abolished, Islam excludes from ruling and direction, life methods have emerged in Muslim countries on non-Islamic foundations, and Islam has become strange in its institutions, which are called Muslim scholars to return to the Qur'an and adhere to it and apply it His guidance and principles in their lives.
- Keeping abreast of the well-known scientific development in this era, as the modern era has witnessed scientists and researchers starving for more precise specialization, scientific methodological depth and assembling dispersed molecules into unified general frameworks (1).
- Issuing general objective scientific works related to the Qur'an and its words and topics. These scientific lexical studies helped researchers in the Holy Qur'an and made it easier for them to extract Qur'anic topics from the surahs and verses.
- Paying attention to the departments of interpretation in postgraduate studies in Sharia and university colleges and encouraging science students to write objective interpretations and research on Qur'anic topics (1).

Fifth: The importance of objective interpretation

The objective interpretation is the interpretation of the age and the future, which is of great importance to Muslims who urgently need it. This interpretation achieves many benefits for Muslims in their connection with the Qur'an and their familiarization, principles and facts. Formation of their perceptions, formation of culture, terms of work to correct mistakes, the formation of societies, and standing in front of the enemies of Islam.

The importance of objective interpretation is highlighted

- Solving contemporary problems of Muslims and providing solutions to them based on what the Noble Qur'an urges them.
- Presenting the Noble Qur'an scientifically and systematically for the people of this age, highlighting the greatness of this Qur'an and presenting its principles and topics, and using knowledge, cultures and contemporary sciences as a tool for this purpose.
- Indicating the extent of the contemporary man's need for religion in general and Islam in particular and convincing him that the Qur'an is the one that fulfils his needs and requirements.
- Scholars and researchers stand before the enemies of God and refute their opinions and ideas of ignorance (2).
- Presenting dimensions and areas of new horizons for the topics of the Qur'an, and these dimensions increase Muslims' demand for the Qur'an.

- Demonstrating the vitality and realism of the Holy Qur'an, as it is suitable for every time and place. Researchers do not look at the topics of the Qur'an as old topics revealed fifteen centuries ago but rather present them in a natural scientific form that discusses living issues and problems.
- Objective interpretation is consistent with the primary purposes of the Holy Qur'an, and achieves these purposes in the lives of Muslims.
- Objective interpretation is the basis for rooting Qur'anic studies and presenting them to researchers in a systematic Qur'anic presentation, correcting these studies and purifying them from the non-Qur'anic thoughts and ideas that have occurred to them.
- Through objective interpretation, the researcher can highlight new aspects of the existence of the miracle of the Qur'an, whose wonders do not end.
- Rehabilitation of Quranic studies and correcting their course.
- By objective interpretation, researchers implement God's command to reflect on the Holy Qur'an, carefully consider it, refine its jurisprudence, and understand its texts (1).

The Modernists' View of Objective Interpretation

First: Scholars' opinions on the modernity of objective interpretation

Although the objective interpretation flourished in the fourteenth Hijri Qur'an, and its fame rose at this moment, its early beginnings and foundational roots can find in the interpretation of the infallible (peace be upon them). Undoubtedly, excavating this explanatory approach's roots can increase its value and endow it with legitimacy and authority. so that they may affirm that the repetition is an attribute of the Qur'an. Meaning that some verses of the Qur'an look at each other. If there is Qur'anic support for objective interpretation, its basis is to combine the verses, and to draw inspiration from that, the Prophet (peace be upon him) says: "The Qur'an explains one another." Imam Ali (peace be upon him) says: ((Speaks to each other)). The Prophet (peace be upon him) used the objective approach to apply the interpretation of verses, so he used the meaning of some verses to clarify the meaning of others.

The opinions of scholars on this issue have tended in two directions

The first trend: the owners of this direction see that the interpretation of the objective is a new approach and must be taken into account, and this opinion is represented by Amin al-Khouli, who was the first to advocate it in the Egyptian community recently, and he said: ((And he looked before the plan in the issue of arrangement to build on it the opinion on how to deal with change And do we follow the plan that has gone forward until today, gradual, according to the arrangement of a surah and a verse in a surah, or to a different arrangement? We conclude from his questioning evidence that the sequential interpretation is still valid today. The objective interpretation is recent in origin and raised in his question of using objective interpretation as a correct approach to interpreting the Noble Qur'an.

Moreover, his other evidence for the modernity of the objective interpretation is his exposure to the sequential interpretation in a non-subject matter when he said: ((The interpretation of the Qur'an is not a surah but a different exposition of

different topics contained in a single surah)). Moreover, other evidence is that the sequential interpretation violates the unity of the subject in the Holy Qur'an, and a group of our modern scholars walked in this direction and considered the objective interpretation of the modern exegetical trends.

The second trend: This trend is represented by Dr Muhammad Hussein Al-Dhahabi, who argued that the objective interpretation is old and has his books. Moreover, our ancient scholars devoted to this exegetical trend unique books for it, through his saying: ((For example, Ibn al-Qayyim singled out a book on the sections of the Qur'an which he called (Al-Tibyan fi Sections of the Qur'an), Abu Ubaidah singled out a book to talk about the metaphor of the Qur'an. Al-Maghreb Al-Isfahani singled out a book on The vocabulary of the Qur'an, Abu Jaafar al-Nahas singled out a book on the causes of revelation, and al-Jassas singled out a book on the provisions of the Qur'an). Al-Dhahabi made several observations on the objective interpretation, including:

- The objective interpretation narrows the scope of research in interpretation.
- Objective interpretation deals with one aspect of the manifold and various interpretations.
- Collecting the different parts of the same topic and its members in study and research.

Second: recent studies of objective interpretation

There is objective interpretation these days, especially in non-juristic Qur'anic topics. It has begun the movement of feet, which is the first step. The Qur'anic studies that studied the Holy Qur'an objectively are:

- The Beginning in Objective Interpretation - A systematic and objective study of Dr Abdul Hai Al-Farmawi.
- Introductions to the Objective Interpretation or the Qur'anic School of Sayyid Muhammad Baqir al-Sadr
- The narrative art in the Holy Qur'an by Muhammad Khalaf Allah
- The artistic image in the Quranic proverb - a critical and rhetorical study by Dr Muhammad Husayn Ali Al-Saghir.
- Concepts of the Qur'an by Sheikh Jaafar Al-Subhani
- Objective Interpretation of the Glorious Qur'an by Sheikh Abdullah Jawadi Al-Amili
- Quranic knowledge of Sheikh Muhammad Taqi Al-Yazdi
- Nafhat Al-Quran by Sheikh Nasser Makarim Al-Shirazi
- From the Qur'an's guidance by Sheikh Mahmoud Shaltout, which includes objective Qur'anic studies such as (the literature of debate in the Qur'an, the issue of resurrection in the Qur'an, features of human instincts in the Qur'an, natural resources in the Qur'an).
- The Objective Index of the Verses of the Qur'an by Muhammad Muhammadian
- The Objective Interpretation of the Noble Qur'an by Dr Hikmat Ali Hussein Al-Khafaji

- Introduction to the objective interpretation of Dr Abdul-Sattar Fathallah Saeed
- Investigations into the objective interpretation of Mustafa Muslim
- Objective unity in the Qur'an by Mahmoud Muhammad Hegazy
- A series under the title (Quranic research and a kind of objective interpretation) Ahmed Hassan Farhat.

Third: Quranic topics

After this research, it is possible to refer this topic to the essential Qur'anic topics that the Holy Qur'an is concerned with. Furthermore, Mr Muhammad Baqir al-Hakim excelled in that. We refer to a general index of the main points dealt with in the Holy Qur'an, bearing in mind that most of the points branch into other points and secondary topics suitable for objective research and scientific study, and these points are as follows: Identity, God's actions, the world of the unseen, man before this world, a man in this world, man after This world, human morals, Islamic legislation, the universe and life, and the Islamic call movement: These are represented by the following points:

- **The first point:** deals with all the information related to the names and attributes of God Almighty: life, knowledge, power, hearing, sight, and others.
- **The second point:** deals with all the information related to the creation, will, commands, will, guidance, misguidance, decree, predestination, reparation, authorization, contentment, anger, and love. And others.
- **The third point:** deals with all the information related to the veil, the tablet, the pen, the throne and the chair, the populated house, the heavens, the earth, the angels, the devils, the jinn, and others.
- **Fourth point:** It deals with all the information related to Adam, how he has created his succession, the creation of Satan and his relationship with Adam and his offspring, and his life in Paradise with his wife and others.
- **The fifth point:** deals with all the information that is related to the history of man, his psychological, spiritual and mental temperament, and the general social laws that control his behaviour, his relations, his social and historical movement, and the extent of his connection to the sky, and the methods of this connection: from prophecy, revelation, inspiration, religion, the Book, the law, and all Characteristics of the prophets that derive from their stories.
- **The sixth point:** deals with all the information related to the isthmus, the resurrection, heaven, hell and others.
- **The seventh point:** It deals with all the information that is related to the values, ideals, and qualities that a person must possess, that elevates him in the world of humanity and lead him to the desired perfection, as well as proverbs and exhortations that have a role in raising, perfecting and guiding this person.
- **The eighth point:** deals with all the information related to Islamic law in its economic, social, individual, commercial, freedom and other aspects.

- **The ninth point:** Deals with all the information related to the sky, the earth, the mountains, the water, the animals, the plants, the rain, the winds, and the worlds that surround this person in this vast universe.
- **The tenth point:** It deals with all the events that the Prophet and Muslims faced, the positions taken by the Noble Qur'an towards them, as well as the raises, questions, suspicions and problems that were raised by the enemies of the message or the Muslims themselves and their treatment, the developments and stages that passed through this message, and issues related to building the revolutionary human base that I carried the burden of the message after that.

Fourth: Applications to objective interpretation

Since ancient times, the faithful exegetes of the Noble Qur'an - that is, the Messenger of God| and the pure Ahl al-Bayt^ - looked at the Holy Qur'an objectively and introduced people in this way. Considering the abrogated and abrogated, the arbitrator and the similar is one of the first forms of objective interpretation. If we look at an abrogated verse by itself, we will have reached an opinion contrary to what the Noble Qur'an wants. The same is true if we look at a similar verse without the decisive verses. Looking at some verses and not others has led to the emergence of many deviant people and sectarian sects. Hence, many warnings were issued by the pure imams^ in this regard. Instead, the imams practised the objective method in interpreting the Noble Qur'an, and thus they took the best ways to teach the Qur'anic contents.

Examples of the objective vision of the verses of the Noble Qur'an in the early days of Islam are those that we look at in the biography of the pure imams within the framework of interrogating the Noble Qur'an. It proves a kind of objective vision. Although it was linked - according to the needs of that stage - primarily to doctrinal or belief topics, it proves the necessity of linking verses related to one topic to each other; To get accurate and guaranteed results. This is what we see in achieving the shortest period of pregnancy for women by combining the contents of the following three verses:

- *(233) Mothers may nurse [i.e., breastfeed] their children two complete years for whoever wishes to complete the nursing [period]*.
- *(15), and his gestation and weaning [period] is thirty months*.
- *(14), and his weaning is in two years*.

Two of the three previous verses mentioned that the period of breastfeeding is two full years, and the third verse mentioned that the total period of breastfeeding and pregnancy is thirty months. Accordingly, a woman can get pregnant for six months and breastfeed her newborn for two full years after delivery, so the total period of her pregnancy and breastfeeding is thirty months. Likewise, we find another example of objective interpretation in explaining the amount of what is cut off from the hand in terms of the thief by combining the following two verses:

- (38) [As for] the thief, the male and the female, amputate their hands in recompense for what they earned [i.e., committed]

- (18) And [He revealed] that the masjids[1772] are for Allāh, so do not invoke[1773] with Allāh anyone.

Here we find the first verse ordering the hand of the thief to be cut off without specifying the amount of what must be cut off. As for the second verse, it considered mosques - the places on which the worshiper leans from the parts of his body in a state of prostration - to God, and among those mosques is the rest of the palm. Accordingly, the conclusion is reached that it is necessary to cut only four fingers; to keep the palm; For the worshiper to lean on in his prostration. Among the verbal examples in this vision is what was narrated from Imam Ali regarding the impossibility of seeing God, where the Almighty's verse was explained:

(22) [Some] faces, that Day, will be radiant, (23) Looking at their Lord.[1805] Looking at how God gave the reward, that is when the angels say to the owners of heaven: }And the one who fear their Lord to the Paradise, even when they came to them, will be given to them. The interpretation of the word "Nazira" in some linguistic dictionaries is also "awaited," as in the Almighty's saying: (35) But indeed, I will send to them a gift and see with what [reply] the messengers will return." The commentators from the followers of the Ahl al-Bayt School realized the importance of the objective vision of the Holy Qur'an. They worked to use it in clarifying some urgent issues and topics, such as controversial issues, such as intercession, God's actions and attributes, and the Imamate, as it was scientifically explained through objective interpretation; the view of the Qur'an was derived from the multiplication of the multiple verses. We see this method in the folds of the ordinal interpretation of the Shiite commentators, in addition to some researchers in the Qur'anic issue from the Shiites, who established their efforts to study the Qur'an objectively and categorize the sections of the Noble Qur'an, such as Muhammad bin Ibrahim Al-Nomani - one of the students of Sheikh Al-Kulayni - whom He was living in the first half of the fourth Hijri century, he left us part of the interpretation attributed to him, and it was printed with multiple titles. All the rest of this exegesis attributed to him, which is primarily a novelist, was included on pages one to 97 of the ninety-third part of Bihar al-Anwar; Or Al-Sharif Al-Radi, who researched many controversial verses of the Qur'an objectively in his book "The Realities of Interpretation on Similar Revelations."

Objective interpretation did not witness any growth or development over time. Instead, its lustre faded, and most of the explanatory work after that turned to ordinal interpretation. However, after the expansion of the field of science in the fourteenth century and the emergence of various schools of thought that used to show their ideas and affiliations on various topics of human sciences in a harmonious manner, relying on presenting their results on the human sciences, without relying on the heavenly revelation, Muslim researchers - the most general of Shiites and Sunnis - deliberately To study the Qur'anic teachings in a new way, and present it to those who are thirsty for divine teachings. Thus, life returned to the objective interpretation again, and it gained the attention of scholars again, and gradually new dimensions began to appear to be added to the wide circle of Islamic-Qur'anic culture. Moreover, here we are, as we live in the first half of the fifteenth Hijri century, and we witness multiple models of objective research in the

interpretation of the Qur'an, which calls for optimism and hopes that new horizons will emerge through the efforts of investigators and that they will carry answers to the questions of the current generation.

Conclusion

Some sciences and studies have existed since antiquity. However, the path that they follow requires correction, modification, and re-evaluation, such as the science of history, which took a method of narrating facts and events without exposure to the laws of God in the universe and society, knowing that the verses of the Qur'an highlighted these Sunnahs during its stories. There are deviations. It is spread in history books that contradict what is stipulated in the Holy Qur'an, and they will not be modified and evaluated in such sciences except by using an investigation of the Qur'an's approach to its presentation and study.

All of these matters and facts indicate that objective interpretation is not a heresy of science, which was produced by the minds of the later ones, and the understanding of the early ones neglected to pay attention to it. However, its emergence as an interpretation of its existence and method did not exist except in the last era - in response to the needs of people. He found sects and ideas as well as opinions and topics that Shariah scholars had to study from the Qur'anic point of view, for their certainty that the Book contains the study and treatment of every topic that arises in people's lives. Furthermore, He is the Subtle, the All-Knowing).

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