

Some Birds in the Tihama Area of Al-Baha between Literature and Science "Intermediate Analytical Study"

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Abstract: *The research shows the importance of interdisciplinary studies and the importance of interdisciplinary thinking among creators in the humanities and experimental sciences, and this study attempts to reveal between the human sciences represented in literature, its poetry and prose, and between experimental science represented by biology, and through an important subject in literature and science, which is the bird, as part It is important in the components of nature in this vast universe that God created, and what birds of different types and behavior symbolize in terms of human, psychological and social conditions experienced by the individual and society. The study chose birds as an important part of nature with which man coexisted and became familiar with him from the first moment in which he found the son of Adam on the face of the earth on which God made him successor. On earth to show him how to hide the misdeeds of his brother. As for the approach taken by this study, it is the inter-analytical approach, which is based on the inter-thinking between literature and science, and the marriage of literature and science as the marriage of the soul with the body. No one looks at the scientific product as much as he looks at the emotional and intellectual product. Therefore, just as the soul beautifies the body, so literature beautifies knowledge, making it sweet in appearance, taste, and aroma. On the other hand, science structures literature and makes it a ceiling, walls, windows and houses for people to see and interact with. The study answered several questions. What is thinking? What is linguistic thinking in particular? What are the types of thinking of the creators? And what is interdisciplinary thinking? Looking at thinking through the various sciences, we find that we have many types of thinking, but all of these types can be limited to two types of thinking: vertical thinking and lateral thinking. I have confined them to these two basic types so that we can identify the interdisciplinary thinking between sciences.*

Keywords: bird behavior interstitial studies

1. Introduction

Before entering into the analysis of the intersections between science and literature with regard to birds in the Tihama region of Al-Baha, there is a question that may come to the mind of those whose eyes fall on the title of this study, why was the bird chosen specifically to be the subject of the interdisciplinary study between literature and science?

Man has always watched the birds flying in the sky with astonishment and admiration, wishing in his heart that he could fly like them to the top with grace, lightness and freedom.

And between humans and birds a dialectical relationship that is as old as humanity, admiration and amazement and the rest of the conflicting and contradictory feelings that are reflected in a relationship of friendship and cooperation with some birds, and a relationship of hostility and alienation with each other according to the bird's physiological formation, external appearance and psychological composition, and among the birds that man has strived for a long time in raising and training them And teach them to hunt and hunt birds and other animals. And some of them gave himself the right to execute her and kill her without hesitation, such as those that he considered harmful to him and his agricultural crops, including crows.

Among the birds, they were not a source of human food, so their domestication and breeding in farms and homes was one of the achievements of humanity in its early stages.

While some birds were singled out for their love and significance for their small size and peaceful nature or for their distinctive voice and the color of their beautiful green or colored feathers.

And between this or that type of bird, there are various types with which man has a relationship of disregard, neutrality, or mixed feelings between hostility and acceptance.

And the relationship between humans and birds was not just a direct relationship, but rather transcended it to form a complex cultural and symbolic system. Birds were part of the popular heritage of all people and nations of the earth without exception.

And the symbolism that humans have dropped on birds in all human civilizations, which almost agree on the importance of this type of being. On the sacred icons, and the discovered models of birds in the edifices left by civilizations scattered around the world.

Most people also gave bird's supernatural abilities, which exceeded the actual capabilities of this type of creatures, the legendary phoenix pies of the ancient Arab people,

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which burn to emerge from the fire stronger and more beautiful, symbolizing renewal and immortality, that eternal and impossible goal for man.

Also, pessimism or fanaticism is a kind of giving supernatural power to birds, as the bird, in the belief of the bird, can change a reality. The word "to fly" in the Arabic language is derived from a bird, so in the pre-Islamic era if a man went out for something he intended a bird's nest, he flew it, and if it flew from the right side, he would believe in it and proceed in the matter and they called the bird (tourist), and if it came out from the left side, he was pessimistic and returned from what he intended, and they call this bird (yesterday).

Seeing owls in many people represents a bad omen lurking in the place where the owl is croaking, and perhaps the reason for the pessimism that is associated with owls is that they inhabit ruins and deserted places and are active at night to release their voice that resembles wailing.

The sound of the jinn in their abominations is a wilderness, and the baboons in it are crying out.

Among the mythical birds that the Arabs of the pre-Islamic era believed in their existence, the important ones, which are a kind of owls or a bird of darkness, that emerge from the head of the murdered treacherously and were not taken for revenge, and circulate around the grave squawking (drink me from the blood of my killer), and the Prophet Muhammad (peace and blessings of God be upon him) denied it. By saying: "There is no infection, nor a bird, nor an important thing, nor a zero, and I like the omen. It was said: O Messenger of God: What is the omen? He said: The good word" ().

Also, humans have used birds to predict the weather (the gull and storks), as a means of messaging (homing pigeons), hunting (falcons, eagles, goshawks and sparrows), and as an environmental indicator of habitat pollution or the health of ecosystems. At the end of the last century, humans began using birds to make money, by setting up trips to monitor them on their migration routes through a process called bird watching.

In our literary memory, the Indian book (Kalila wa Dimna), which was translated into Arabic by Ibn al-Muqaffa in the Abbasid era, may be one of the most famous picture books concerned with animals, beasts and birds, and stories are told on their tongues and their news is covered. In it we find the tale of the crow complaining about its neighbor the snake in the story "The Crow and the Serpent", while the crows quarrel with the owls in another story, where the crow describes the owl as: "the ugliest bird in sight, the worst in character, the least intellect, the most angry and the furthest from all mercy, with Her blindness and what she has from dinner during the day is more severe than that, and the ugliest of her affairs are her foolishness and her bad manners." In the story "The Monkeys, the Bird and the Man," the bird tries to explain to the monkeys about the firefly and that it is not fire, so the result of his literature and admonishing

them was that they cut off his head, and there is "The Story of the Sea Agent with the Tito" (which is one of the seabirds) where the titus who was living with his wife was confused. On the seashore where he hides his chicks to protect them from the harm of the sea agent.

Birds think and speak, just as they are in the book of Farid al-Din al-Attar (1145-1220 AD) "The Mantiq of the Birds" (), which uses birds as symbols to denote broader meanings. In a poetic system of about 4, 500 lines, where birds search for a bird known as "simorg", they can make it their own.

The sought-after bird is a mythical bird that has existed in Persian literature since antiquity and is equivalent to the phoenix in Arab myths.

Al-Attar tells us that one day the birds gather in a gathering and decide to search for that bird. She decides to take the trip that takes him. The guide she chooses to lead her on this arduous journey is the hoopoe, "who was the one who led God's prophet Solomon the Wise to a queen Sheba, which God Almighty pronounced when He said to Solomon: "I have encompassed what you did not encompass and I have brought you from Sheba with certain news" Surah An-Naml verse 22, but the hoopoe is not in here "the only bird that speaks." This is the title of the book.

Al-Attar's work appears to be clearly influenced by Al-Ghazali's "Risala Al-Tayr", where the different types of birds also gathered and claimed that they must have a king, and they agreed that only the phoenix is suitable for this. And when the birds learned of the settlement of the phoenix in the west, they resolved to reach them and seek shade, so they pleaded ():

They tend to the house from Layla, we greet her, yes, and we ask her about some of her family

Also, Ibn Sina's "Risala al-Tayr" revolves in the same astronomy. Where Ibn Sina set out on a journey with a group of birds that were captured in cages, but managed to escape with the rings remaining around their necks, so she completed an arduous journey in the mountains and valleys to complain to the greatest king, and when she arrived at his court, she abandoned her complaint, and her interest was attached to him, "Every perfection In fact, it is attained by it, and every shortcoming, even metaphorically, is negated from it."

And when Ibn Sina returned from the trip and told people his story, they did not believe him, and one of them said to him: "I see you touched your mind, or hurt you, and no, by God, you did not fly, but your mind flew, and you did not hunt, but hunted for your heart, how do humans fly or birds speak? It is as if bitterness has prevailed in your mood, and dryness has seized your brain. Your way is to drink opium, take a bath with fresh lukewarm water and inhale the oil of nilufer.

Apart from symbolism and talking birds, Al-Jahiz devotes a volume to birds in the book "Al-Hayat", detailing their

features, describing their behavior and defining their types. It has been said that Al-Jahiz considered the three most wonderful things in the world to be the owl, the crane and the heron. The owl never appears during the day for fear of envious eyes, which might be attracted by its beauty. The Karaki never stand on two stands together because they walk wobbly in tenderness. As for the heron, he watches the water during the receding tide, and fears that it will recede from the face of the earth, which makes his tears flow with sadness.

Birds are wonderful and reassuring, and they have various benefits for humans, including: they add joy and pleasure to people's lives, especially ornamental birds with bright, cheerful colors and a sweet voice, and all of them have a great role in repairing the psychological state and adjusting the mood, especially when listening to their twitter when waking up from sleep. It gives a feeling of comfort, freshness, calmness, and joy, and when seeing birds flying in the sky, it inspires optimism and hope in the hearts of people. The beauty of the radiant bird flying vigorously in a spacious space revives hope in souls and awakens repentant faith. Birds also provide a financial resource and a source of income for many environmental organizations and natural centers that seek to make educational and recreational trips to watch the birds, get to know them, and enjoy their creative scenes as they achieve their goals. Good revenue through this process.

And the other question that may fall into the mind of the recipient of this study, which is the most important: Is there a relationship between science and literature in knowing things? And analyze it?

We say: The study mentioned many forms of relations between humans and birds on the one hand, and literature and science on the other hand, which leaves room for doubt that birds are among the most important creatures, and are closest to human natures. In fact, birds are considered among the guardians of the environment because of their role in helping people understand the general health of ecosystems, and their effective role in the functioning of multiple ecosystems.

It is also not hidden that presenting the image of the bird in the Noble Qur'an and the Noble Hadith develops in man the circle of science fiction that the believer believes in definitively, as it represents a wonderful way to simplify the matter and bring it closer to the mind of the recipient so that he can comprehend, understand and analyze it easily to apply it and take lessons from him.

And when literature is married with science, its function is to entice and paint an aesthetic picture of the declarative text.

The intermarriage of science and literature has its roots in the distant land of history, whether among the scholars of the world in general or the early Arabs and Muslims, such as: Jabir ibn Hayyan, Ibn al-Haytham, Ibn Sina, al-Jahiz and other scholars who combined empirical sciences with human sciences, including literature. The reality is now the hope.

It is necessary to know that "science in Islam was not limited to rational, logical knowledge separated from conscience, there was no artificial gap between knowledge and existence, or between thought and action" (), or between reason and emotion.

The Holy Qur'an teaches us that it is a divine discourse that addresses both reason and emotion. Thus, it was a great literature.

And when we talk about literature and science, we are talking about a high discourse, as we are talking about language and thought in a broader circle, as language is a huge machine for the production of thought.

And language, as a conceptual and aesthetic reproduction of the world, needs a thought that approaches its yearning for expression, as "there is no human culture, social behavior and thinking in the absence of language" ().

If language is organized in its interactive relations with thought, man embarks on more organized thoughts, compositions and writings to express specific visions of his position on the secrets and laws of the universe; Because "society does not see the world except through its language" (); Therefore, when we look at literature and science from a psychological point of view, we see that science searches for truth, while literature rests on imagination.

Here it is necessary to consider the mind and the imagination, which of them is more general in humans and the most obvious?

No doubt it is fiction; Many people are weak in rational judgments and are not able to use the mind on their face, or their minds are limited in strength, but there is not among people who are unable to use imagination, and there is not among them who are unable to imagine the grief of the mother whose bereaved talk is heard, or who cannot imagine the heat of the fire, And the spread of flames when he hears the story of a fire; Rather, the imagination extends its influence and authority to the core of scientific life, and the scientific law does not come out until it passes over the imaginary (literary) region.

Therefore, we find the Noble Qur'an presenting us with a model for imagination in its finest form in the example of the Almighty's verse describing the Zaqqum tree: چَرُّونَ النَّارِ al-Saffat: 65. I showed my students this verse and asked each of them to draw that tree according to what he inspired and imagined, so I got artistic paintings of the heads of ugly demons, with the word (devils) inspired in their souls of ugly images of these ugly creatures.

From the foregoing, we can conclude that the scientific law is built only on the literary pillar, and to show that the scientific law has four basic stages:

1. Watching.
2. Hypothesis.
3. The experiment.

4. The law.

The scientist witnesses a natural event, then imagines the law in a vague way, puts forward the hypothesis, then tests it. Both experience denies it and searches for something else, or it proves it, so it becomes law. The stage between observation and hypothesis is a literary stage because it is imaginary!

Hence, we conclude that thought jumps to the law on the wing of the imagination, then returns to build it on the pillars of experience; the scientific law itself is therefore indebted to imagination, i.e. to literature.

In our study, we find that the writer contemplates this vast universe, searching for an objective and psychological equivalent to his different emotional states. Once he sees himself in the sea and his nature, and once he sees himself in the land and its components, and the universe is with him only a set of partial, visible and tangible images and each part has its own world.

The bird is one of the most important parts of this vast universe in which the writer sees himself, his emotional states, and his various poetic experiences.

Since the bird is one of the closest and most honorable of God's creatures after man, the writer and the scholar saw in it many aspects of the psychology that can be transformed from the behavior of the ideal bird to the bird's appearance, which represents a parallel line to the movement of the ideal bird and its psychology; So the writer found in the example the bird his goal, which he carried with his huge emotional and imaginary loads, so that he might get rid of the burdens of his life, the good and the ugly, the joy and the joy, and he found a true equivalent close to him in those emotional and imaginary cases. He soared with his thoughts and imaginations as a bird soars the example, and his heart fluttered behind his ribs like the flutter of a bird, which made him say ():

My heart fluttered like a sacrifice

And I'm shouting, oh heart

He fluttered as he fluttered, sang as he sang, emigrated, traveled, settled, loved and hated, struggled and struggled, multiplied and lived, separated and shunned, and kissed and kissed, and searched for a happy life and its components, and built his homes like birds built their nests, and raised from the world as birds rise in the sky, and cases came to him Many of what comes birds!

The bird is one of the most prominent creatures that man has taken as an example and imitated in many matters. In fact, science has raised literature to the curiosity of observing birds and benefiting from the arts of their flight, their songs, and their construction of their nests and dens. He saw in the bird the first teacher in all the affairs of his life, and the story of man and his imitation of birds began from the beginning of creation, and since God sent a crow to man to show him how to hide the misdeed of his brother?!

All the contemplations that occurred from the writers about birds represent for scientists the meeting point of literature and science in the stage of imagination that is literary in the first place. Manufacture of various machinery; which led to human progress and well-being.

Thus, the element of imagination and simulation is the first element of literature and science meeting.

If we look at the birds' signatures and their vocal reverberations, we find that they have opened the door for man to study the structure of his influential language, which has an influential acoustic-linguistic and communicative effect, which makes us consider language and logic the righteous vessel in which literature meets science; Since the human view must be analytical and scrutinizing for that symbolic language, which is considered one of the wonderful creations of God, and expresses all the movements and stillness around us in an accurate form, whether according to the people of literature or to the people of empirical science, and any imbalance in the expressive language in literature and science leads to An imbalance between the signifier and the signified, the carrier and the predicate may-God forbid-lead to an imbalance in the movement of the universe and life, and thus expressive language is the second element of the convergence of literature and science.

The emotional experience is the third element of convergence between literature and science and that emotional experience and its container of language with all the connotations it carries related to the manifestations of the universe and nature, and that significance is not limited to just an idiomatic symbol or a linguistic sign, it is in the eyes of our study this cosmic basis upon which an interpretation is based. Everything in this existence is based on a general belief rule that "the outward appearance of what is seen with the eye leads to the innermost of what the news is true about" (), as the sign has a comprehensiveness that is transmitted in the affairs of the manifestations of the universe, nature, life and the face of inclusiveness and immersion in this indication that its signs no matter how different their meanings And they varied, as they share in the end to denote one meaning, which is God Almighty, its Creator and Founder.

The concept of the sign in its cosmic meaning seems manifest-with its two parts: the pronunciation (the signifier) and the understanding (the signified). It leads us to the hidden reflections behind the witnessed physical semantic event.

And in light of the semiotic belief that "the systems of signs in general play an important role in shaping our perception of the world" (), hence the vision of the study related to the manifestations of the universe, a problem for the nature of our perception of the world, a formation that derives from the inspiration of the Islamic faith in its own view of the universe, life and man, and we have previously This is detailed in the first section of this study.

Literature and science are a mixture of expression and depiction in interpersonal thinking, with its two types: vertical, which represents science, and horizontal, which represents literature and this is what makes us reach three main points where literature and science meet. Since literary and scientific stylistics must be based on these three pillars of stylistics, which can be defined as “the expression of thinking through language” (),

If the writer improves thinking and reflection on the natures of birds in order to bring them to a specific emotional state with a beautiful and accurate linguistic pictorial expression, then the empirical scientist also takes the declarative language as an accurate tool to describe his thought, but in photography he interferes with techniques outside the limits of spoken and written language, so he depicts the bird in various scenes. This depiction narrows the circle of science fiction, which the study sees as a broader circle in literary photography.

Analysis is also considered one of the most prominent elements in which literature and science intersect. If the writer and critic analyze the literary text as a linguistic object that embodies a specific emotional state; scientific analysis does not go far in his analysis of laws, scientific theories, and cosmic evidence, including birds. If the poet when he says ():

Flock a cat
I may fly to whom I have fallen

Before he said this verse, the poet formed in himself a complete picture of the ability of the cat to fly, and its distinction in it without losing its way in the vast deserts, and that is why the Arabs said in its proverbs: “He is more gifted than a cat.” It is worthy to represent the objective and psychological equivalent of the state of his soul longing for his loved ones, which almost flies from him and flies with him to his loved ones like a cat bird.

This literary expression from the poet prompts the empirical scientist to analyze the components of that bird’s wing, and its whole body, which makes him conclude that the bird, in order to be able to fly, must overcome the force of the earth’s attraction and achieve important elements, the most important of which are: lightness of weight and work to increase its strength and impulse, and increase its surface Flying also requires two wings to support and lift it into the air.

The streamlined shape of the birds determined by the skeleton plays a distinctive role in penetrating the air with the least possible resistance. We find that the sternum is larger and more prominent in active birds for flight, and the feathers contribute to a large degree in increasing the surface of the bird, and the wings have a streamlined shape in the cross section, and it is distinguished The upper surface of the wing being convex while the lower surface is concave, and this difference in shape leads to an increase in pressure under the wing than it is above, leading to pushing the bird upward, and since flight requires a cohesive body, the bones are fully and firmly connected, and most of the vertebrae are fused. Light

weight: an important characteristic that has been achieved for birds through several features, including:

1-The presence of feathers that reduce the specific weight of the bird, as the feathers are characterized by their light weight, strength and flexibility, and they are able to hit the air with high efficiency, and also contribute to maintaining body temperature and preventing it from scattering.

2-Skeleton: The bones are characterized by their light weight, especially in large birds, and this is an important and necessary issue to reduce the specific weight and then enable them to fly, in addition to that, the large long bones are characterized by the presence of air spaces that make the bird less weight, as if I am a poet while he is in the throes of longing for his loved ones. He feels in himself that lightness that the bird feels.

Literature and science meet in the analysis of the word bird, and its derivatives-as we have mentioned-to activate the scientific, innate, civilized, emotional, social, industrial and other phases, which will lead us to one of the elements of the meeting of literature with science, which is the element of beauty.

One of the important elements in which literature meets science is the element of beauty, as beauty in literature and science is the signification that literary emotion perceives before it is realized by applied science. We also find the embodiment of that beauty in experimental science in the inventions produced by the minds of inventors that mimic birds in their various shapes, colors and behaviors. Literary and scientific in its highest form all the human and natural sciences intersect with each other to appear in an integrated fabric, looking for other elements that merge with them in the service of aspects

Life.
Life science
Natural humanity
All converge to serve the walks of life.

From the foregoing, we conclude that literature and science are inextricably linked in the interpretation and analysis of things, and knowledge of what they are through the dimensions of the words representing the major interface elements with which literary and scientific thinking meets, which leaves no room for doubt from those who intrude on one or both of them and deny or ignore those close interfacial bonds between them. In order to clarify these major interface elements between literature and science, it is necessary to look at these elements in order to clarify that intellectual interface:

First: Instinct and culture: where Islamic culture is based on a huge living balance of authentic human instinct, it penetrates to the depths of the human soul that God, the Blessed and Exalted, has created with goodness. It establishes it on the basis of belief in God alone, submission and hope in His bounty, and appeal to Him, thus raising man to the horizon of pure servitude that is consistent with his truth and dignity, and saves him from the legacies of ignorance, and its false conditions that

4. Availability of emotional energy: the creator may be filled with enthusiasm and desire to perform some activities, and this is not enough unless he has sufficient emotional energy to carry out purely creative performance.

5. Mastery of the means of performance: where acquiring performance habits is a necessary condition for performance creations that depend on the availability of performance techniques, the creator must be superior to the creations that preceded him, which aimed at the same goal as the new creativity.

This study will discuss how the Arab person was able to make himself a creative personality “referring what is objective external to what is subjective of its own and then re-exporting what became its property and the strength of its strength to the outside, and it manufactured it in the form of new and unprecedented creative innovations” () And man was able with his empirical intuition based on an unconscious experience gained from practicing and coexisting with the creatures around him, including birds. Rather, it has the ability to fuse with different topics and fields whenever and wherever that fusion or intellectual connection is available or required by the intellectual situation.

What distinguishes the man of Tihama in the Al-Baha region as a selected sample of the creative Arab man is that the interconnected tendency in him is characterized by spontaneity and spontaneity.

Third: The linguistic singular: Language is a means of projecting thought from the realm of latency to the realm of declaration, and it is the mainstay of contemplation and silent thinking.

We must be certain that the languages spoken by humans lead them to understand or visualize the world that surrounds them is very different, and this means that language plays a major role in the formation of concepts and in mental processes, so it was necessary to develop linguistic wealth, providing meaningful verbal experiences, contributes to the development of the cognitive structure, contributes to the development of new experiences, and increases new concepts that he adds to his inventory, and all of this thus contributes to improving thinking strategies. Storing it in the individual’s knowledge building, as by increasing it, the individual’s ability to address new experiences, issues and situations he faces increases.

We think in language and that it is the tool of thinking. We feel our presence, our different needs, our different emotions and our contradictory tendencies when we think. This means that we do not understand ourselves except by thinking. We show people what we want from it, and we keep what we want from it for ourselves, so we think in language.

The conscience and thought interact within that person, and the circle of the interactive level between his conscience and his thought expands for him.

Fourth: Experience: It is the knowledge and experiences that a person creates in direct relation to reality and the ability to master. As for the field of scientific knowledge, it is a means of knowing the laws that govern any phenomenon.

Experience is a set of actions that take place within a context, whether solving a problem or finding a solution to a problem. And experiment is to support or deny a hypothesis, and experiments are an indispensable cornerstone in the experimental school, and are a way to obtain deeper knowledge about the issue whose aspects you want to know. Experiments provide an in-depth look at cause and effect, or what is known as cause and effect, and they occur by showing the result of an experiment or what is known as the outcome that results when the issue is addressed. The experiment depends largely on: the repetition factor, and on the logical analysis of the results, a child can conduct an experiment on Earth’s gravity, but this requires scientists’ years of research to understand the result of the experiment. The extent of experiments and their uses vary greatly, whether in the natural sciences such as physics and chemistry, or social sciences such as experiments in psychology, language, poetry and other human sciences.

The poet Omar bin Abi Rabia Al-Qurashi began his poetry with what Abdullah bin Abbas, may God be pleased with him, called delirium, but with the repetition and logical analysis of his poems, whether by himself or by others, I made him a poet referred to as arrogance, as Ibn Abbas says: “This Qurashi is still delirious until he said Poetry.” ()

Fifth: Stylistics: The relationship between the creator and the external reality with all its contents is not limited to that mental image of remembrance that takes place by means of sensory perceptions, but about there also taste impressions, whether they are impressions related to beauty and ugliness or good and evil in the sense that a person’s attitude towards external reality is an attitude My assessment-as mentioned above-and not a purely transferable position.

The creative person must possess stylistics in his creativity as a “way of expressing thought through language” (), and thus the person has a linguistic achievement that rests on three graphic pillars: thinking, imaging, and expression.

These three pillars, in turn, constitute a science and a creative art that is distributed on the levels of the following three stylistic circles:

1. The Department of Synthetic Drafting (The Science of Meanings)
2. Expressive Formation Department (Ilm Al-Bayan)
3. Department of Structural Aesthetics (Budaiya Science)

Perhaps the bird is one of the most prominent and prominent creatures surrounding man, which taught him to fly and elevate the thought and the word as it rises in the sky.

And al-Saqi from their saying: "People are drinking together: each one watered his companion with the stem of the vessel in which they were watered." Tarfa bin al-Abd said ():

And the people are given a cup once
On horses there is blood like blond

Thus, the process of alignment by which we mean here a duality that exists between two or more parties in everything that God has created, whether human, animal or inanimate, since there is nothing of this creation except that it is coherent with others in a reciprocal manner that only one who perceives and works his mind in everything that he perceives.

The skin and blood are two important components of the human body and they coordinate with each other so that the face and body of the person in general appear in the best way.

A dreadlocked man whose skin waters his blood
As the cat's stem drips

Here, the correct image of flesh and blood was reversed when it was reversed and changed its course to an ugly and lonely image, as the skin was no longer alive and its blood was drenched in its good course that God created for it, but rather became irrigated for its blood in a lifeless, spongy form. Or most of what results in good if it comes in a harmonious and straight way between things and their parts.

Coherence is a process that suggests life and harmony between the parts and the extremities, even in a single thing. Therefore, we find in the Holy Book of God that every action that speaks of the Essence of God Almighty, His Oneness, His Power, and His Exaltation is one of the interactive acts in and of itself, which does not require association with another party outside the Divine Essence, but rather to the One and Only Self. The original origin and the first source that began before time, space and energy, and He is the One who created and was not created, created and did not exist, and He is the Creator and Owner of everything.

Tenth: Formative creativity: It is a phenomenon through which something new and valuable in some way is created. The created item may be an intangible (such as an idea, scientific theory, musical composition, or joke) or a physical object (such as an invention, a printed literary work, or a painting).

This formative creativity is considered the outcome of the aforementioned inter-thinking elements, where all the data of the previous nine inter-thinking elements end up, and through it the innovators bring out their various creations in which the inter-thinking elements are consistent between literature and science.

In the shadows of the association of literature and science and their intersections through the previous major interface elements, formative creativity results, whether in

the field of humanities or applied sciences, and the following figure shows those major intersections: Science

Literature instinct, imagination, singularity, experience, stylistics, analysis, composition, beauty, consistency, creativity.

The study presents vivid examples that confirm the intertwining of literature and science, and their intersection, through the intersectional elements of intellectual convergence, which are illustrated in the previous figure, including:

1. In the Almighty's saying: **جَنَّاتٍ تَجْرِي** Al-Waqi'ah: 21, we find that this verse was mentioned after the Almighty's saying:

جَنَّاتٍ تَجْرِي Incident: 20, the one who contemplates the verses of the Qur'an while talking about the food of the people of Paradise notices that God Almighty mentions the fruit first and then the meat, and in that there is great medical wisdom. Thus, it eliminates hunger, while if a person starts eating meat first, his body will need three hours to complete the absorption process, and here is the wisdom of that.

Also, the expression by saying "a fruit of what they choose" suggests what is in Paradise from the types of fruits that God has prepared for His righteous servants, and in that He sent longing for that Paradise and its bliss, just as He did not say about what they desire from the meat of birds, so he presented the meat of birds and selected it in addition to among other meats what is in the meat of birds From a deliciousness that surpasses that of other meat, and that is why we remember that the people of Tihama Al Baha have proverbs, including their saying: Better than partridge meat!

The human instinct was guided to the good things of sustenance, and then God implanted in it the ability to imagine things with the five senses of man. A stylistic based on thinking, photography and expression, to be artistic and creative templates and paintings subject to analysis and installation between the creator and the recipient, who are looking for beauty in all its creative and scientific aspects in a process of awesome consistency between the things around us, and all this leads to the formative creativity that God unique in his creation, He called his servants to formative creativity in what they are capable of, which he singled out for them, and implanted in them amazing abilities that indicate the greatness of the Creator, Glory be to Him.

2. In the words of the poet ():

And indeed, for your remembrance, you would shake me
as a sparrow trembles, dripping with water.

The house belongs to Abu Sakhr Al-Hudhali, and Taroni: it hits me, and the meaning: He describes what happens to him when he remembers his companion, that he gets flickering and turbulent, like the movement of a bird if

and restoring bonds and relations that have reached the point of rupture.

10. The study recommends a return to the great Arabic language, and it's clear language that God chose for his last books, and his best messengers sent to the Thaqalayn, and that is God's choice and preference for the Arabic language except for His knowledge, Glory be to Him, of the extent of its ability to expand the Holy Qur'an in word and purpose, so it is the divine choice of language Valid for all sciences and arts.

And thank Allah the god of everything

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