



## Getting Familiar with the Holy Quran Sciences

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### ABSTRACT

*The holy Quran is the only celestial book that has preserved its integrity and originality since the very beginning of its revelation up to the current point in time and it will continue doing so. Entering the various discussions on the issues posited in the holy Quran requires acquaintance with the term "Holy Quran Sciences". Insights about the Holy Quran and cognizance derived of the holy Quran are the subject matter the current research paper. The holy Quran was scrutinized regarding sciences such as chemistry, physics, biology and ontology and the result was that it has presented excellent scientific knowledge since many years ago and today the scientists have come to the same result and the very speech that is made by the Holy Quran after undertaking numerous experiments. Another area that can be inter alia studied in the Holy Quran is that how are the Ayat (Ayat) correlated in whole? Are some of these Ayat explanations of the other Ayat and do relations such as abolisher and obsolete, absolute and bound, general and specific, robust and similar hold or not? If the answer is yes, which Ayat are to be considered by such classifications? And, where does the miracle of the Holy Quran lies?*

*Related Effects*

**Keywords:** *Holy Quran, Quran Sciences, Quran miracle, human sciences (chemistry and biology and so forth).*

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### 1. INTRODUCTION:

The holy Quran is the heavenly book of the Muslims and the great miracle of the God's great apostle (may Allah bestow him and his sacred progeny with the best of His regards) that renders the deniers of His Highness unable. The holy Quran is the source of the divine revelations that have been revealed to the God's great Apostle's heart (may Allah bestow him and his sacred progeny with the best of His regards). Resorting to the Holy Quran and Ahl Al-Bayt (peace be upon them) is recommended by the God's apostle so as to save the nation from the desert of deviation and perversity. The holy Quran and its huge teachings are robust and remarkably invaluable. Therefore, abundant pearls can be perceived from this endless ocean of science and awareness. Familiarity with the holy Quran sciences and resorting to its Ayat are necessary. In line with this and with the objective of getting acquainted with the admired words of the God to the maximum extent possible, we have provided an honorable and eclectic constellation of the Holy Quran teachings and sciences like honeybees producing honey from the nectars of aromatic and fragrant flowers. The current study is a result of years of collective wisdom and a backpack of experiences gained during numerous years of teaching to various age groups from primary school to university. The method of study adopted in the current research paper is as follows: first of all, provisions and fruits have been picked up from tens of Persian and Arabic sources from the Islam world. Then, the attractions of the Holy Quran and its sciences are introduced not only to the university students but to the entire

groups of students, professors, students of Howzeh Elmiyyeh and the entire array of the holy Quran readers, memorizers, Holy Quran researchers and scholars as well as to all the individuals interested in the holy Quran in various Holy Quran communities and forums from all around the country including the House of Quran, the society of Quran, Holy Quran kindergartens, Holy Quran centers and foundations associated with the mosques and so many other individuals and groups. In this leaping step, we, aiming at making everyone familiar with selections of the honorable and magnificent Islamic sciences as well as with an eclectic pick of each have asked assistance from the court of the always-living upholder to prepare a strategic, precious and problem-solving collection. The objective of the present study is familiarity with the holy Quran sciences so as to make the interested individuals acquainted and succinctly introduced to the holy Quran sciences.

### 2. Theoretical Basics:

#### 2.1. Holy Quran and Holy Quran Sciences:

The existence of the general and specific, absolute and bound, abrogating and obsolete, robust and similar Ayat as well as the other ones on various ideological and worship-related issues as well as on the social relations and conventions and so forth in the holy Quran caused the Muslims in the ending years of the great Islam's Apostle (may Allah bestow him and his sacred progeny with the best of His regards) at which time the revealed Ayat had reached to their utmost volume and the human, ethnical and geographical territory of Islam had been expanded to be seeking for novel ways for acquiring an insight about the special and precise criteria to become capable of understanding the holy Quran's intentions the way they deserved. Such a need was intensified with the demise of the sacred apostle of Islam

(may Allah bestow him and his sacred progeny with the best of His regards) as the decisive and sole reference of the Holy Quran understanding. Furthermore, the non-Arab nations' join to the group of Muslims made understanding the holy Quran dependent on learning and knowing the sciences that were later on entitled the Holy Quran Sciences. These were sciences that Ahl Al-Bayt played considerable roles in their formation and formulation of their foundations.

2.2. Holy Quran as Reflected in the Discourse of Ahl Al-Bayt (peace be upon them):

On page 333 of the book "the meanings of the news" (for an Arabic equivalent of "Ma'ani Al-Akhbar") it is stated that Abazar asks the great Islam Apostle (may Allah bestow him and his sacred progeny with the best of His regards) about the quantity of the celestial books. In response, the great apostle of Islam (may Allah bestow him and his sacred progeny with the best of His regards) orders that "the total number of the heavenly books is one hundred and four but there is mentioned the name of four of them in the holy Quran: Torah of Moses (peace be upon him), Bible of Messiah (peace be upon him), Scrolls of Abraham (peace be upon him) and Zabur of David (peace be upon him) but "عَظِيمُ الطَّوَالِ مَكَانَ التَّوْرَةِ وَ أَعْظِيمُ الْعَمِينَ مَكَانَ الْإِنْجِيلِ. وَأَعْظِيمُ الْمَثَابِيِّ مَكَانَ "الزُّبُورِ وَ فَضْلَتْ بِالْمُفْضَلِ سَبْعٌ وَ سِتُونَ سُورَهُ" meaning that the God has given me seven long Surah (Baqara, Ale-Emran, Nisa'a, Ma'edeh, An'am, A'araf, Anfal and Towbeh [Bihar al-Anwar, v.2, p.27 and Al-Burhan by Zarkeshi, v.1, p.244] and in as quoted somewhere else Surah Kahf and/or Yunus) in lieu of Torah and one-hundred-Aya surahs [in Arabic Me'een or Me'oon] (Hud, Yusuf, Ra'ad, Ibrahim, Hejr, Nahl, Esra'a, Kahf, Maryam, Taha, Anbia'a, Hajj and Mo'menoon) instead of bible and revealed Bi-Parts<sup>1</sup> to me that begin after the one-hundred-Aya surahs and continue to Hojrat in return for Zabur and gave me superiority in bestowing me with Mofassal (the most eloquent surah after Bi-Parts and Hojrat to the ending parts of the Holy Quran).

Imam Hussein (peace be upon him) orders that "كُتِبَ اللَّهُ عَزَّوَجَلَّ" على أربعين أشياء: على العباد والجن والإنس والإشارة والخطاب والحقائق والفتاوى والفتاوى للإشارة على أربعين أشياء: على العباد والجن والإنس والإشارة والخطاب والحقائق والفتاوى للإشارة meaning that the book of the magnificent and dear God is based on four items: based on expressions and implications and elegant subjects and realities so the expressions are for the general public and the implications are for the elites and the elegant subjects are for the guardians and the realities are for the prophets (Behar Al-Anwar, v.92, p.20 and Jame'a Al-Akhbar, p.48).

2.3. Islam and the Magnificence of the Holy Quran from the Perspective of the World Thinkers:

Gustav Le Bon writes: "the political and civil effect of Islam is really astonishing. The territory of Saudi Arabia, in its pre-Islam ignorance era, included several tiny kingdoms which were in a constant home war and murdering and plundering one another, but in the course of a century since the emergence of the great Islam Apostle (may Allah bestow him and his sacred progeny with the best of His regards) the domain of the religion was extended from Sind Sea to well over Andalusia and with the flag of Islam being raised up in all these territories, the promotions were made in every respect which were amazing" (The civilization of Islam and West, Gustav Le Bon, p.154, 9).

3. Main Discussion:

The Holy Quran is replete with the transhuman and human sciences and knowledge. The mankind can take whatever they can from this boundless sea by the aid of the heavenly lights of Ahl Al-Bayt (peace be upon them) as well as through making efforts and making refinements. The following section presents some small parts and the tiniest pieces of precious sciences of

the Holy Quran. At first, there is offered an understanding of the holy Quran meanings and expressions:

3.1. Some Holy Quran Words and Expressions' Connotations:

The expression "حَوْلَ" as used in "لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ" means "about".

The expression "سَبَّحَانَ" as used in "سَبَّحَانَ اللَّهُ وَبِحَمْدِهِ" means "glorious" and it is narrated in "Wasa'el Al-Shi'a" that the God will score a thousand thousand requitals for he who mentions this remembrance.

The expression "كَبِيرٌ" as used in "اللَّهُ أَكْبَرُ", meaning the "God is great" is used so as the God's magnificence to be confessed.

3.2. The Appellation of Some Ayat:

The Aya of Guardianship, "إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا اللَّهُ خَلَقَ الْإِنْسَانَ مِنْ نَسَائِمٍ لَللَّهِ الْإِسْمَاءُ الْكَلِيمَاتُ" meaning "verily your guardians are Allah and His Apostle and those who have believed in Allah, those who say prayers and give Zakat while bowing in their prayers to the God" (Ma'ida:55).

The Aya of promotion, "يَا أَيُّهَا الرُّسُلُ بَلِّغُوا مَا أَنزَلْنَا لَكُمْ مِنْ رَبِّكُمْ وَإِنْ لَمْ تَفْعَلُوا فَمَا بَلَّغْتُمْ رَسُولَاتَهُ وَاتَّخَذَ اللَّهُ بِمَا نَكَلْتُمْ مِنَ الْكَافِرِينَ يَوْمَ الْقِيَامَةِ صِغَارًا" meaning "O the Apostle, promote whatever is revealed to you and if you do not do so then you have not fulfilled your prophecy and Allah protects you against the people; verily Allah do not guide the clan of Kaffirs" (Ma'ida: 67). The Aya of the news, "يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا جَاءَكُمْ فَاسِقٌ فَبَشِّرْهُ بِنَارٍ يُصَيَّبُ مِنْ حَتَّىٰ يُصَيَّبُوا قَوْمًا بِجَهَالِهِمْ فَتُصْبِحُوا عَظِيمًا فَعَلَّمْتُمْ نَادِمِينَ" meaning "O those who have believed, if a corrupted person came to with a news so you have to verify it lest you harm a people out of ignorance and become, over what you have done, regretful" (Hujurat: 6).

The Aya of the perfection of religion: "الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ" meaning "This day, I have made your religion perfect for you" (Ma'ida: 3).

The Aya of Purification: "يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا جَاءَكُمْ فَاسِقٌ فَبَشِّرْهُ بِنَارٍ يُصَيَّبُ مِنْ حَتَّىٰ يُصَيَّبُوا قَوْمًا بِجَهَالِهِمْ فَتُصْبِحُوا عَظِيمًا فَعَلَّمْتُمْ نَادِمِينَ" meaning "verily, Allah wants to make impurity go away from you, Ahl Al-Bayt and purify you in an exemplary way of purification" (Ahzab: 33).

Imam Sadeq (peace be upon him) orders "may Allah kill the ones who disregarded the largest Aya of the Holy Quran and thought that it is not part of the Holy Quran". In a narration from Abi Al-Hassan (peace be upon him) there is asked of the greatest Aya in the book of Allah, so he said, "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ" meaning "in the name of Allah the most compassionate the most merciful" (Bihar Al-Anwar, v.92, p.238). Imam Ali (peace be upon him) orders that "لو أنشاء لاو فرقت أربعين بعيراً من بسم الله الرحمن الرحيم" meaning "if I were to be honored I would make forty bounties of In the name of Allah the most compassionate the most merciful", and it is also in the news that Amir Al-Mu'menin Ali (peace be upon him) was speaking from the early night till the morning of the "in the name of Allah the most compassionate the most merciful" interpretations and when it dawned they were found not getting passed the interpretation of "in the name of Allah" part (the book "the healthiness of the soul, p.300). Imam Sadeq (peace be upon him) orders that it happens many times that some of our Shiite followers do not express "in the name of Allah" at the beginning of their work and the God makes the faced with discomfort so as to wake up and such a fault be cleansed from their letters of their deeds" (Safinah Al-Bihar, v.1, p.633).

3.3. The Aspects of the Holy Quran's Miracle:

There are twenty types of miracles in the holy Quran, including the followings:

(1) The holy Quran is miraculous in regard of the one to whom the holy Quran has been revealed,

و ما كنت تتلو من قبله من كتاب، "و لا تحطه بيمينك اذا لارتاب المبطلون" meaning "And you did not recite before it any

<sup>1</sup> Surahs containing less than one hundred Ayat and the reason why these surahs are called Masani is that

Ayat of mercifulness and chastisement and other relevant topics are introduced therein.

scripture, nor did you inscribe one with your right hand. Otherwise the falsifiers would have had [cause for] doubt” (Ankabut: 48).

**(2) The Holy Quran’s miraculousness in terms of the teachings and information content therein:**

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ meaning “and we have descended to you the book that is the clarification of the entire things” (Nahl: 89).

**(3) The holy Quran’s miraculousness in terms of the absence of any sort of contradictions therein:**

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا meaning “If it was from other than Allah then you could find numerous differences in there” (Nisa’a: 82).

**(4) The holy Quran’s miraculousness in terms of its eloquence and fluidity:**

the words in the holy Quran are eloquent, simple, familiar and with no discordance. Here, a narration from Walid Ben Aghabah, the most famous literary man from Quraysh tribe and the three faults he found with the holy Quran is presented: “أَسْتَهْزِئُ” meaning “are you mocking me” (Ra’ad: 32), “عَجَابٌ” meaning “something peculiar” (Sad: 5), “كِبَارٌ” meaning “elder” (Nuh: 22). The great Apostle of Islam (may Allah bestow him and his sacred progeny with the best of His regards) was present in a gathering. Walid was also present. The great Apostle of Islam (may Allah bestow him and his sacred progeny with the best of His regards) gets on feet several times to respect him until Walid gets discomforted and runs the same words on his tongue and says “أَسْتَهْزِئُ” و “أَنَا مِنْ كِبَارِ الْقُرَيْشِ وَ إِنَّ هَذَا لَشَيْءٌ عَجَابٌ” meaning “are you mocking me and I am one of the elders of Quraysh and is it something odd” (Javaheri, p.107).

**3.4. Brief Familiarity with the other Holy Quran Information:**

The holy Quran contains 114 surahs, 6236 Ayat, 120 Hizb, 30 Joz’e and 77437 words, 340740 letters, 1015030 dots, 93243 letters with / æ / sound, 39586 letters with /e/ sound, 4804 letters with /o/ sound, 48872 a’s, 3272 hamzas /ء /, 19253 geminations, 1000 Ayat bearing contents indicating recommendation, advise and examples, 1000 Ayat having contents indicative of sciences, theology and stories and news, 100 Ayat in asking to be excused for a sin committed, 100 Ayat dealing with prayers and hymns and 36 Ayat on miscellaneous topics. There is also made references to different names of the Holy Quran including: Holy Quran (58 times), Furqan (7 times), Kitab (255 times) (Al-Burhan fi Al-Olum Al-Quran, v.1, p.273).

**The Appellation of the Holy Quran’s Surahs:** the surahs in the holy Quran are intuitively named by the great apostle of Islam (may Allah bestow him and his sacred progeny with the best of His regards) (Al-Atghan Sayvati, v.1, p.52). But, some of the holy Quran scholars consider such an appellation as being derived through exegesis. The names of the Surah “Al-Hamd”: The Mother of the Holy Quran, The Prelude of the Book, The Seven Bi-Parts, Praise, Thankfulness, Sufficient, Disease Saver, Ample, Hymn, Light, Treasure, Foundatin etc (Almizan, Allameh Tabataba’ee, v.1, p.13).

**3.5. The Characteristics of The Surahs Revealed in Mecca and in Medina:**

Allameh Tabataba’ee says: “some Surahs and Ayat are Makki and some others are Madani”. The Surahs and Ayat revealed to the great Islam’s Apostle (may Allah bestow him and his sacred progeny with the best of His regards) before his migration are usually called Makki (revealed in Mecca). Most of the Holy Quran’s Surahs are like this especially the small Surahs and the Surahs revealed to the prophet after migration are called Madani even though they are revealed to the prophet outside Medina or even in Mecca. The total number of Makki Surahs is 86 and the total number of Madani Surahs is 28.

Based on an order of revelation, Madani Surahs are: Baqara, Al-e-Emran, Ahzab, Momtahena, Nisa’a, Zelzal, Hadid, Muhammad (may Allah bestow him and his sacred progeny with the best of His regards), Ra’ad, Rahman, Dahr (Insan), Talaq, Bayyena, Hashr, Nasr, Nur, Hajj, Monafequn, Mojadela, Hojorat, Tahrir, Jomo’ah, Taqabon, Al-Ssaf, Fath, Ma’ida, Towba and the remaining 86 Surahs are Makki (Al-Burhan-e-Zarkeshi, v.1, pp. 186&194). The seven characters are expressed in seven different words but connoting the same meaning, such as “أَقْبِلْ” meaning “accept”; “هَلَمْ” meaning “come fast”; “عَجَلْ” meaning “hurry”; “أَسْرِعْ” meaning “be quick”; “أَخْرْ” meaning “carry on”; “إِسْرْ” meaning “walk slowly”; “إِمضْ” meaning “move on”; “إِسْرْ” meaning “dash” and “تَعَالْ” meaning “come”. All of these words mean “to come”. Imam Sadeq (peace be upon him) orders that “إن القرآن نزل على سبعة أحرف و ادنى مالامام ان يقنى على سبعة وجوه”, meaning “verily, the Holy Quran has been descended based on seven characters and an Imam is expected to approach them from seven respects” (Al-Khisal, v.2, p.358, no.430).

**3.6. Splintered Letters (Moqatta’ah):**

There are 78 splintered letters and they are located in the beginning surahs and at the opening section of the 26 Makki Surahs and 3 Madani Surahs. With the omission of the repetitions, Shiites have constructed 14 brilliant letters: “صِرَاطٌ” meaning “there is a path to the God and we adhere to it. In doing so, they have disregarded that the letter “هـ” is not one of the splintered letters and that the real tradition has to be sought with Ahl Al-Bayt and that “أهل البيت أدري بما في البيت” meaning that “Ahl Al-Bayt (the fellows of the Prophet’s household) know better what is in the house”. The splintered letters are mysteries and secrets between the God and His Apostle and nobody can discern the truth of them except the ones who gain such knowledge from the God and the ones entrusted in revelations by the God (Al-Mizan, Allameh Tabataba’ee, at the beginning of the Surah Showra).

**3.7. The Names and Titles of the Other Surahs:**

“حواميم” are the surahs that begin with “حم” and are called “the preludes of the Holy Quran” and “the gates of the holy Quran”. They are said to be 8 surahs in total: Momtahenat: the following surahs, Fath, Hashr, Sojdeh, Talagh, Ghalam, Hojorat, Tabarak, Taqabon, Monafequn, Jomo’ah, Al-Ssaf, Nuh, Jin, Mojadelah, Momtahena and Tahrir are called Momtahenat; Mosabbehah or “the brides of the holy Quran” are Al-Rrahman, Esra’a, Hadid, Hashr, Al-Ssaf, Jomo’ah, Taqabon and A’ala all of which begin with a praise to the God so the name Mosabbehah which is derived from “سَبَّحَ”, meaning “praise” is taken from here.

**3.8. The holy Quran’s Miraculousness in regard of Scientific Issues:**

The holy Quran is the most amazing and the most frequently-read book that has ever been looked at by the eyes of the mankind and bearing witness to its limitless sea and oasis the intellectuals, scientists, philosophers of the old and new sciences and every reader incumbently opens tongue to admire it.

**3.8.1. The beginning of the World’s Creation from the Perspective of the Holy Quran:**

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَ هِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا “طَائِعِينَ”, meaning “Then He directed Himself to the heaven while

it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion." They said, "We have come willingly" (Fosselat: 11).

"أَو لَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا" meaning "Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?" (Anbia'a: 30)

Based on the Holy Quran and according to the latest scientific findings, Javad Eftekhariyan (p.235) proved in astronomy proposed by Laplace, the famous French mathematician and astronomer, about two centuries ago that the preliminary and basic material out of which this world is made has been a blazing gas spread in the atmosphere in the form of smoke and it has attached and become dense to form a smoke state which later turned to a compressed and concentrated fog and then little by little it has condensed and then it has taken a paste-like shape and then it has eventually taken the form of a round sphere (Hebeh Al-Ddin Shahrestani, Islam and Constellations, p.247).

### 3.8.2. Earth's Fast Movements (rotational, orbital and Spiral):

Ptolemy, one of the greatest astronomers who lived in the second century BC, as well as HiPark board comprised of his students state, regarding his theory that "the skies are like onion skins that surround one another and the stars, the sun and the planets turn around the earth in a rotational motion and that the earth is fixed and it is the center of all the skies and universe. The earth turns 28 kilometers per second in an orbit around the sun and in its rotational motion it moves from its left to its right side (west-eastward) by 29 kilometers per minute. The earth in a spiral motion caused by the movement of the solar system follows Vega towards an unknown destination by 20 km/s (The miracle of the holy Quran from the today's science viewpoint, Yadullah Niyazmand, pp.72&73) and this same issue has been mentioned in the Ayat of the Holy Quran ten centuries before these three motions being discovered:

"الذي جعل لكم الارض مهذا" meaning that ... who placed the earth as a cradle for you" (Taha: 53 and Zokhrof: 10).

### 3.8.3. The Earth's Rotational Motion Around Itself:

"والأرض بعد ذلك دحيا" meaning that "And after that He spread the earth" (Al-Nnaze'at: 30). His Highness Ali (peace be upon him) in the Hadith "بحوال الأرض", meaning "the earth conditions" orders that "فَلَمَّا خَلَقَ اللهُ الأَرْضَ دَحِيحًا مِنْ تَحْتِ الكَعْبَةِ ثُمَّ بَسَطَهَا عَلَى المَاءِ فَخَاطَبَتْ كُلَّ شَيْءٍ" meaning "when the God created the earth He spread it from beneath Kaaba, then He expanded it to the water and it is surrounded by everything". Bernoulli, the Swiss astronomer and mathematician from the seventeenth century, states that "at the beginning of the earth's genesis, there would have been exerted a force about the equator on it so as to made it appear as it is now. This is while Kaaba is in the vicinity of the equator and this is completely corresponding to what has been ordered by Imam Ali (peace be upon him) who made such an astounding statement without any telescope, no means of observation and astronomical tables (Astronomy in the school of Islam, pp.31&32). And, Imam Sadeq (peace be upon him) in another Hadith, meanwhile expressing the earth's rotational motion about itself, orders that "it is one of the contrivances of the God that there are stars swimming in the sky in an orbit" (The Eternal Miracle, Fazlullah Tahami, pp.253&254).

### 3.8.4. The Sphericity of The Earth:

"فلا أقسم برب المشارق والمغارب إنا لقادرون" (Al-Ma'arej: 40). Based on the foresaid Aya, if the earth is assumed planar, it cannot have more than one east and one west. It is only in case of its sphericity that it can possess easts and wests. In a Hadith, Imam Sadeq (peace be upon him) orders that "the earth is like a round walnut and the sun before dawning on us,

dawns on the other ethnicities and when it sets on us it will rises on the other ethnicities" (the Holy Quran and the last Apostle, Ayatullah Makarem Shirazi, p.199, 88, "الحبك" means "solid and robust).

### 3.8.5. General Attractions:

Imam Reza (peace be upon him) was asked about the Aya " وَ السَّمَاءِ ذَاتِ الْخُرُوجِ" meaning "By the sky containing pathways" (Zariyat: 7). His Highness ordered that "هي مكنوكة إلى الأرض" meaning "the sky is knitted to the earth" and in order to clarify the idea in the minds of the audience, his highness hooked the fingers of one hand in between the fingers of the other. They asked how is it possible while it is stated in the Holy Quran that "رفع السموات بغير عمد ترونها" meaning "the skies are spread high on no pillars as you can see" (Ra'ad: 2), his highness ordered "ثم عمد" meaning "so, the skies are erected high on pillars but no one can see them" (the message of the Holy Quran, Ayatullah Makarem Shirazi, v.8, p.146). And, by pillar the same attractive and repelling forces of the celestial masses is intended. It is noteworthy that besides the Holy Quran and the Immaculate Imams (peace be upon them), the Muslim and Iranian scientists such as Abu Rayhan Biruni have long before Newton discovered the gravity law based on the Ayat and Narrative.

### 3.8.6. The Lightening of the Earth:

"أَمْ لَمْ يَرَوْا أَنَّ أَتَى الأَرْضَ تَنْفُصًا مِنْ أطرافِهَا" meaning "do they not see that we gradually scrape from the earth's periphery?" (Ra'ad: 41). As it is proposed in the Holy Quran, the earth is constantly losing volume and size by the dissipation of energy, gas and heat from the atmosphere. And, as it is estimated, the earth, in the beginning of its genesis, has been 2000 times larger in volume than what it is now. This is while with the lightening and lessening of the size of the earth, the sun has also lost a great part of its volume and size so as to keep the equilibrium between the attractive and repelling forces between the two and even between the other planets of the solar system.

### 3.8.7. The importance of the Mountains from the Perspective of the Holy Quran and the New Sciences:

"وَأَلْقَى فِي الأَرْضِ رَوَاسِيًا تُمِيدُكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ" meaning "And He has cast into the earth firmly set mountains, lest it shift with you, and [made] rivers and roads, that you may be guided," (Nahl: 15).

"وَجَعَلْنَا فِيهَا رَوَاسِيًا شَامِخَاتٍ وَأَسْقَيْنَاكُمْ مَاءً غُرَاتًا" meaning "And We placed therein lofty, firmly set mountains and have given you to drink sweet water" (Morsalat: 27).

The mountains guard the earth's crust and they play a fundamental role in fixing the earth on whatever thereon. The rivers originate from the mountains and they prevent magmas and underground volcanoes from explosive eruptions.

### 3.8.8. Fingerprint:

"أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعُ عِظَامَهُ بَلَى قَادِرِينَ عَلَى أَنْ نَسُوِيَ بَنَاتِهِ" meaning "Does man think that We will not assemble his bones? (3) Yes. [We are] Able [even] to proportion his fingertips (4)" (Al-Qiyama: 3&4). In 1884, ten decades after the Holy Quran's revelation, for the first time the secret of these amazing lines was discovered in England and it was found that no two fingerprints in the world since the beginning of the Creation have not been and will not be similar. Even the fingerprints are not the same in the twins. And, the human beings are only unique in this feature. So, it is used as a means of identifying the humans from one another.

### 3.8.9. Parity in the Plants and the Creatures of the World:

"وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجِينَ لَعَلَّكُمْ تَذَكَّرُونَ" meaning "we have created a pair from everything so that you may be reminded" (Zariyat: 49). Imam Ali (peace be upon him) orders that "the God has emplaced affection between the things that are enemies of one another and He has made separation between the things that

have affection for one another and with this causing of separation between the things that have love for one another he has been intending to imply the existence of a separator and with making the contesting things love one another He has intended to imply the presence of a compiler and it is the very idea that has been ordered in the Book of the God that 'we have created a pair from everything so that you may be reminded'" (Bihar Al-Anwar, Allameh Muhammad Baqer MAjlesi, v.4, p.305).

The phrase "everything" in the aforementioned Aya intends to convey the fixed rule of a general and overall parity of the entire beings and this is the law that governs the entire world of the creatures. This general law also holds for the solid material; for instance, in electricity there are two negative and positive poles. The mankind in his discoveries of this last century has figured out that everything in the universe has an anti-matter in itself like a negative electron and proton with positive charge that are the two main constituents of an atom.

The Holy Quran interprets the existence of an atom in the form of particles and even things smaller than particles in size which constitute the tiniest divisible part of a thing as follows: "وَمَا يَعْرِضُ عَنْ رَبِّكَ مِنْ مِّثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ" meaning "not absent from your Lord is any [part] of an atom's weight within the earth or within the heaven or [anything] smaller than that or greater but that it is in a clear register" (Yunes: 61). Furthermore, a famous Swedish botanist named Karl Linne (1707-17087) after doing research on the parity in the plants asserted that "there are male and female sexes in plants and the fruits are the product of plants' parity. Some of the plants' male and female sexes are in separate places like in palms and in some others both sexes are located in one place like pomegranate which get connected with one another through wind and insects and by inoculation" (The science History of Pierre Russo, p.354 and p.408 and on and on the intellectuals' gift by Zekrullah Ahmadi, p.73).

### 3.8.10. The theory of relativity by Albert Einstein:

"فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ", meaning "On a day which lasted one thousand years of those which you count" (Sojdeh: 5).

"« فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ »", meaning "On a day which lasted fifty thousand years" (Ma'arej: 4).

"قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمِ فَسْأَلُ الْعَالَمِينَ", meaning "[Allah] will say how long have you been on earth, they will say maybe one day or part of a day, why do you not ask the ones who keep its records" (Mo'menun: 112-113).

These Ayat are among the ones that signify the relativity of the time and the slowness of the passage of time in the center of the galaxies and the high kingdom of heaven. According to the theory of relativity law, there is no such a thing as absolute rather time is relative, for example the person who flies to Mashhad on an airplane has travelled faster than the one who goes by car.

In a more simple term, it is possible that a complete turn around the clock by minute-hand seem to us as an hour while it might be felt as several minutes and/or even few hours or years for he who is in the space or in another planet. And this is the very point that is made reference to in the Holy Quran in the heart of some of the Holy Quran's Ayat. It is to the extent that the human beings when resurrected do think that they have been on earth and in purgatory for just one day or for part of a day and/or for a night or a morning.

### 4. Conclusion:

The reason why these topics are called the "Holy Quran Sciences", in plural form, is the extensiveness and the vast classification of each of the topics under an independent scientific name such as the "science of the Holy Quran's Miraculousness", the "science of Interpretation", "chemistry", the "science of the Holy Quran's Chronology and History" and so forth. The common point in all of these sciences is the

discussions for better recognizing the Holy Quran and figuring out the Holy Quran's stance and position. From the above statements, it was made evident that the Holy Quran Sciences is preferred to the internal contents of the Ayat therein. Based on this and since long ago, to wit after the demise of the Great Apostle of Islam (may Allah bestow him and his sacred progeny with the best of His regards) many leading figures have appeared in the area of the holy Quran sciences and holy Quran Interpretation. Among the prophet's assistants a figure like Imam Ali (peace be upon him) has overtaken all the others. The Holy Quran also is linked to the worldly sciences. The Holy Quran's statements are also found correlated with the findings in biology, chemistry, geology and physics. What was mentioned up to here and whatever is mentioned regarding the creation of the earth and the appearance of life therein (Nur:45 and Anbia'a: 30), the moon's rotation around the earth (Yasin: 39), thunderbolt and the precipitations (Ra'ad: 12; Nur: 43 and Zokhrof: 11), routing by the stars (Al-An'am: 97), the wonderful mystery of the human creation in Ayat like Mu'menun: 12, 13 and 14; Dahr: 2; Sajdeh: 9; Hajj: 5 and Zomar: 6, the numerical miracle of the holy Quran's Ayat, the quality of the world's termination in Ayat such as Qiyama: 9; TAKwir: 1, 2 and 6; Infitar: 1&2 and Al-e-Emran: 185 and hundreds of other splendid and superb issues are latent in the Holy Quran, the brilliant book of our Creator. There are also undeniable realities indicative of the unprecedented miracle and truth of the universe so as to make ourselves think and contemplate more than ever before and perform further research to unravel sealed secrets to the amazed eyes of the world dwellers. Finally, the scientific miracle of the Holy Quran has made the hard to believe suspicious individuals, who have not had the competency of understanding and discerning this last live and reviving divine book and who are left unaware of the canonical rules and decisive evidence and proofs in its Arabic language during the course of mankind's history, prone to comprehend the spiritual attractions of the holy Quran and this way they feel with all their existence the authenticity and legitimacy of the Holy Quran and subsequently will have no other way but to confess its being miraculous and divine. Allameh Tabataba'ee in the first volume of "Al-Mizan" orders that "in the Holy Quran for the fellows of literature eloquence in speech, for the philosophers taut philosophical topics and pure theological findings, for the scientists their relevant field discussions, for the sociologists the science of society, for the legislators the enactments of laws, for the politicians certain political techniques, for the governments the strategies of keeping order and for the people of the world the entire examples and virtues of life are the greatest miracles and amazements".

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