

## A Reflection on the Interactional Functionalism of the Holy Qur'an with Science

Seyed Mojtaba Jalali<sup>1\*</sup>, Ali Taheri Dehnavi<sup>2</sup>

1. Assistant Professor, Department of Islamic Education, Faculty of Literature and Humanities, Shahrekord University, Shahrekord, Iran

2. Master of Jurisprudence and Fundamentals of Islamic Law, Shiraz Branch, Shiraz University, Shiraz, Iran

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### تأملی بر کارکردشناسی تعاملی قرآن کریم با علم

سیدمجتبی جلالی<sup>۱</sup>، علی طاهری دهنوی<sup>۲</sup>

۱. استادیار گروه معارف اسلامی، دانشکده ادبیات و علوم انسانی، واحد شهرکرد، دانشگاه شهرکرد، شهرکرد، ایران

۲. کارشناس ارشد فقه و مبانی حقوق اسلامی، واحد شیراز، دانشگاه شیراز، شیراز، ایران

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#### Abstract

The Holy Qur'an is a complete and comprehensive heavenly book from God Almighty, which has been given the attention and reflection of thinkers and scholars of the Qur'an with the aim of meeting the needs of mankind in every age. The purpose of the present research is to answer the question of the feasibility of entering the Qur'an in the field of science and its quality. The research method is analytical-descriptive and with a view on the practical interaction of the Qur'an with other sciences. One of the innovations of the research is a special look at the amount of Qur'anic teachings entering different fields of science. The results of the research estimates show that this interaction is an obvious matter in theoretical sciences such as: jurisprudence, principles of jurisprudence, literature, history, economics, physics and in the field of experimental sciences such as: agricultural and animal husbandry sciences, natural resources and environment, zoology, botany and Chemistry, as a stream-creating matter, a pattern and a guiding line in the direction of the perfection of science and, accordingly, in the direction of the happiness of human beings.

**Keywords:** Qur'an, Inclusion, Science, Interaction, Function.

#### چکیده

قرآن کریم به عنوان کتاب آسمانی کامل و جامع از سوی خداوند تعالی است که با هدف تأمین نیازهای بشر در هر عصر مورد توجه و تأمل اندیشمندان و قرآن پژوهان مختلف قرار گرفته است. هدف از پژوهش حاضر پاسخ به سؤال امکان‌پذیری ورود قرآن در حوزه علوم و کیفیت آن است. روش پژوهش به صورت تحلیلی-توصیفی و با نگاهی بر تعامل کاربردی قرآن با سایر علوم است. از نوآوری‌های پژوهش نگاهی ویژه به میزان ورود معارف قرآنی به حوزه‌های متفاوت علوم است. نتایج برآوردهای پژوهش بیانگر این مطلب است که این تعامل در علوم نظری همچون: علوم فقه، اصول فقه، ادبیات، تاریخ، اقتصاد، فیزیک و در حوزه‌ی علوم تجربی نظیر: علوم کشاورزی و دامداری، منابع طبیعی و محیط زیست، جانورشناسی، گیاه‌شناسی و شیمی، به عنوان یک امر جریان‌ساز، الگو و خط مشی دهنده در راستای کمال علم و به تبع آن در جهت سعادت‌مندی انسان‌ها، امری مشهود است.

**کلمات کلیدی:** قرآن، شمولیت، علوم، تعامل، کارکرد.

### **Introduction**

By sending the holy prophet of Islam Muhammad (PBUH) and announcing his Nubuwwah and the end of Risālah and Nubuwwah, God made the path of happiness clear to mankind and in the Qur'an He revealed this eternal truth by mentioning the verse:

Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets; and Allah is ever Aware of all things. (Aḥzāb: 40) and announced his consent regarding the end of religion in the verse:

This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion al-Islam. Whoso is forced by hunger, not by will, to sin: (for him) lo! Allah is Forgiving, Merciful. (Mā'idah: 3)

After the revelation of these verses and their explanation by the beloved Messenger of Islam (PBUH), the aforementioned principle, i.e. the end of the Nubuwwah of Prophet (PBUH) and the end of the religion of Islam, was accompanied by the order of the completeness of the Holy Qur'an in the verse: And We reveal the Scripture unto thee as an exposition of all things, and a guidance and a mercy and good tidings for those who have surrendered (to Allah) (Nahl: 89)

And mankind returned to his true lost self, the path of guidance and the means of achieving happiness. With the existence of the Qur'an and its true exegete, i.e. the Prophet (PBUH) and the infallible Imams (AS), every person would achieve the scientific societies and drown in the sea of divine knowledge regarding his knowledge and questions.

With the transformation of the era of presence into Occultation, the people

have been deprived from the true interpreter of the Qur'an, who can reveal God's commandments from the source of inspiration and revelation. The day-by-day progress of science and the emergence of new technologies as well as the training of non-Muslim scientists in non-Islamic countries revealed new questions and doubts about the comprehensiveness of the Holy Qur'an.

### **1. Theoretical foundations and reviewing the past studies**

In the field of the mentioned discussion, some works have been done in the field of various sciences and Islamic and theoretical sciences; 1- Scientific and historical miracles of the Qur'an; Poya Azizi, 2015, with an approach about the Scientific and historical miracles of the Qur'an, such as God's promise to succeed the righteous on earth and the promise of the Qur'an remaining immune from the distortion of the Qur'an in some verses. 2- The scientific miracles in the Holy Qur'an between the logic of knowledge and the facts of the unseen, Muhyi al-Din in Abdul Halim, Minbar al-Islam, 1412, v. 6, in the context of counting and explaining some scientific miracles of the Qur'an. 3- The relationship between religion and the world; Mohammad Taghi Ja'fari, Qabasat, 1997, Vol. 4, relying on the explanation of the scope of religion in making people happy in this world and in the hereafter. 4- Religion and the modern world of the age of need, reviewed by Alireza Sadeghi, Kitab Mahdin, 2010, no. 153, in the context of modern man's lack of need for religion and rational necessity of avoiding possible harm in case of not recognizing religion. 5- Religion, spirituality and the modern world, Dariush Shaygan's interview,

Ishraq 2013, No. 1. relying on attention to the transcendental needs of humans in the age of progress. 6- The abilities of religion in the field of humanities; Abolfazl Sajidi, the collection of lectures of the International Congress of Islamic Humanities, 2014, 2nd term, No. 1, by explaining the influence of religion on the humanities in the field of knowledge, tendency and civilization. The upcoming research, while explaining some miraculous scientific cases in the Qur'an, considers the field of application of the Qur'an with these sciences and investigates it in the discussion of the Qur'an with these sciences.

One of the essentials of discussing the explanation of the functioning of the Qur'an in interaction with scholars, especially in the new sciences, is stability and explanation; and expressing this interactional function can lead to a new look in the field of Qur'anic thought.

The progress of science and its branching and the emergence of great scientists in every field have created this question for mankind, what will be the use of the verses of the Qur'an after fourteen centuries since the revelation of the Holy Qur'an? Will the Holy Qur'an have the power to enter into different sciences? And if Qur'an has this power, how will we prove the connection of the Qur'an and its interaction with science? Belief in eternity and immutability in the lexical content of the Qur'an is considered one of the fundamental assumptions of the issue, and its unlimited depth and the ability to respond to the problems of every age will be counted among its examples.

Over time, different sciences found different branches, and the relationship of each branch with the Qur'an should be examined separately.

In a general classification, sciences are divided into experimental and theoretical, and among the important branches of theoretical sciences are divine sciences that are rooted in divine knowledge and are free from any error. And some of them contain both theoretical and experimental sciences, and each of them is divided into several branches that need we examine the partial connection of each of the branches with the Holy Qur'an. Theoretical sciences such as: jurisprudence, principles of jurisprudence, history, literature, economics, physics, etc. and experimental or practical sciences such as: agriculture, natural resources, mathematics, physics, astronomy, chemistry. This division is based on the common division of sciences in specialized and academic studies. The research has been done in a descriptive analytical and applied approach.

## **2. Comprehensiveness of the Qur'an**

According to divine verses, God is the owner of the heavens and the earth and everything in them; He is the creator of all beings and the master of all affairs: Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. And We charged those who received the Scripture before you, and (We charge) you, that ye keep your duty toward Allah. And if ye disbelieve, lo! Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth, and Allah is ever Absolute, Owner of Praise. (Nisā': 131)

God is the provider of all beings and has seen their needs in their existence and planned their affairs.

Among the creatures of the universe is human being, who is the supreme of these creations and God has prepared everything in the heavens and the earth for him so that he can meet his needs and pass the way and achieve worldly and hereafter happiness and eternity. (Huwayzī, 1415: 3/74). Confirming this matter, Imam Ṣādiq (AS) said: "God has explained everything in the Qur'an; I swear to God, He doesn't leave something that people need so that they say, "If such saying was true, it would have been revealed in the Qur'an"; be aware that God has revealed all human needs in it" (Huwayzī, 1415: 3/74).

God Almighty has measured all the needs and desires of mankind and in order to meet these needs and reach the final goal, He has sent the Prophet and the final religion along with the Holy Book containing everything that mankind needs for this world and the hereafter. (Kulaynī, 1990: 2/10) It is narrated from Imam Ṣādiq (AS) that he said: "God ended the heavenly books with your book (Qur'an), so after that there is no book. He revealed everything in it including the creation of you and the heavens and the earth, the news before you, the judgment between you, the news after you, the matter of heaven and hell and the end of your work are in the Qur'an" (Kulaynī, 1990: 2/10). This explanation, without limiting any case, indicates the presence of all matters in the content of this book.

God, in his divine verses, has given good news to the followers of his commands and warned those who oppose them, and points them towards

the repository of knowledge, which is the Qur'an.

Sometimes, He challenges them by Taḥaddī and invites those who doubt in the truth of Qur'an to bring a verse like the verses of Qur'an:

Say: Verily, though mankind and the jinn should assemble to produce the like of this Qur'an, they could not produce the like thereof though they were helpers one of another. (Isrā': 88)

They say: Allah hath taken (unto Him) a son - Glorified be He! He hath no needs! His is all that is in the heavens and all that is in the earth. Ye have no warrant for this. Tell ye concerning Allah that which ye know not? (Yūnus: 68)

Since the beginning of the time when the verses of God were revealed, many people have tried to answer this challenge with effort and spending money, and according to the promise of the Qur'an, they have been unable to come up with even a word like it.

Taḥaddī to ten surahs: Or they say: He hath invented it. Say: Then bring ten surahs, the like thereof, invented, and call on everyone ye can beside Allah, if ye are truthful! (Hūd: 13)

And even one surah: Or say they: He hath invented it? Say: Then bring a surah like unto it, and call (for help) on all ye can besides Allah, if ye are truthful. (Yūnus: 38)

Based on this, God has revealed all His commands regarding human happiness and all sciences in the Qur'an: "Hast thou not known that Allah knoweth all that is in the heaven and the earth? Lo! it is in a record. Lo! That is easy for Allah."<sup>1</sup> (Ḥajj: 70) (Kulaynī, 1988: 4/358).

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1. Imam Ṣādiq (AS) said: "Everything is from Qur'an and everything is in the Qur'an."

God has mentioned this issue in many verses in explaining His power, religion and book:

And with Him are the keys of the Invisible. None but He knoweth them. And He knoweth what is in the land and the sea. Not a leaf falleth but He knoweth it, not a grain amid the darkness of the earth, naught of wet or dry but (it is noted) in a clear record. (An'ām: 59)

Imam Ṣādiq (AS) said: "In this (Qur'an) is your news, the news of the past, the news of the future, and the news of the heavens and the earth, and if someone knows its science and informs you of what is in it, you will be surprised." (Kulaynī, 1411: 2/564).

God has made the Qur'an comprehensive and inclusive of sciences, enlightening and giving good news: "And (bethink you of) the day when We raise in every nation a witness against them of their own folk, and We bring thee (Muhammad) as a witness against these. And We reveal the Scripture unto thee as an exposition of all things, and a guidance and a mercy and good tidings for those who have surrendered (to Allah)." (Nahl: 89). In some expressions, the Qur'an has been introduced as a book in which the solution of human differences and problems are mentioned:

And We have revealed the Scripture unto thee only that thou mayst explain unto them that wherein they differ, and (as) a guidance and a mercy for a people who believe. (Nahl: 64)

In addition, the Qur'an is a guiding and evangelizing book, and God did not leave anything out in it, and it is a comprehensive command to guide mankind:

There is not an animal in the earth, nor a flying creature flying on two wings, but they are peoples like unto

you. We have neglected nothing in the Book (of Our decrees). Then unto their Lord they will be gathered. (An'ām: 38)

In a hadith, we read: "A person, who is seeking knowledge, should study the Qur'an and be careful in the Qur'an." (Muwahiddi Lankarani, 2002: 2/345) And maybe this accuracy and investigation will give birth to science.

Therefore, the Qur'an is an eternal and stable book for all people and in all eras.

"After the Last Prophet, there will be no need for new books and Shari'a, because he has brought the words of God to the people and the text of God's words will not be edited, except by the interpretations of religious scholars (to resolve their differences, the Itrat of the Messenger of God has been introduced as a guardian.) Therefore, Muhammad's halal is halal until the Day of Resurrection and his haram is haram until the Day of Resurrection, and his Sunnah will remain forever, since his Sunnah arose from the text of the Qur'an" (Kulaynī, 1984:1/150).

Regarding the immortality of the Qur'an, Imam Reza (AS) has quoted from his father from Imam Ṣādiq (AS) that in response to an individual's question based on the renewal of the Qur'an due to repeated reading and distribution, he said: God didn't put the Qur'an for a special time and special people; the Qur'an is fresh at any time and used by every nation until the Day of Judgment" (Majlisī, 1403: 17/213).

The present research, while explaining the areas of interaction of the Qur'an with theoretical and experimental sciences, and while explaining this relationship and interaction in the field of examples, has explained the key and central role of the presence of the Qur'an in these sciences.

### 3. The interaction of Qur'an and sciences

The interactive relationship between Qur'an and science can be investigated in two fields of theoretical and practical sciences.

#### 3-1. The interaction of Qur'an and theoretical sciences

The field of theoretical sciences includes various knowledge and various techniques such as principles, Fiqh i.e. jurisprudence, literature, history and other sciences.

##### 3-1-1. Fiqh

Jurists have different opinions about the number of jurisprudential verses of the Qur'an. Some have considered the number of jurisprudential verses to be 500 (Zarkashī, 1997: 2/130; Ḥillī Suyūrī, 1994: 1/5) and Fazel Toni considered it a famous view (Bashravi Khorasani, 1412: 256). Some have said that due to the overlap and repetition of some verses, the number of this type of verses is less than five hundred verses (Ḥillī Suyūrī, 1994: 5.1; Ayāzī, 2001: 122; Shaltūt, nd: 481) One view has considered the number of jurisprudential verses to be more than 500 (First Martyr, 1412: 2/65; Khaza'eli, 1982: introduction; Maybudī, 2004: 37; Qarḍāwī, 1417: 17). Some have considered the number of jurisprudential verses to be different based on the taste of people and also according to what topics are considered within the scope of jurisprudence. (Colson, 1412: 31; Ayāzī, 2001: 124 and 125). People such as: Ayatollah Ma'refat, have considered all the verses of the Qur'an as jurisprudential verses (Sadeghi-Fadaki, 2011: 44; Maybudī, 2007: 53) some Sunni scholars (Sadeghi-Fadaki, 2011: 44/9) are

inclined towards this point of view, while others criticize the views of the past and considered the number of jurisprudential verses as three thousand, or even about half of the Qur'an (Sadeghi Fadaki, 2010: 9/44). Regardless of the difference in the number of this category of verses, the degree of compatibility of Qur'anic verses with jurisprudential topics will be evident, even to a minimal extent.

##### 3-1-2. Uṣūl-e-Fiqh

According to their research, each of the scholars has mentioned a certain amount of related verses among the number of Qur'anic verses related to the principles of jurisprudence;

**Table 1: Ancients**

154 ases	"Al-Dhari'ah"	Seyyed Morteza (RA)
221 cases	"Al-Iddah fi Uṣūl al-Fiqh"	Sheikh Ṭūsī
104 cases	"Ma'ārij al-Uṣūl"	Muḥaqqiq Ḥillī
51 cases	"Mabādī al-Wuṣūl ilā Ilm al-Uṣūl"	Allameh Ḥillī
132 cases	"Tahdhīb al-Wuṣūl ilā Ilm al-Uṣūl"	Allameh Ḥillī
39 times	"Ma'ālim al-Din"	Hassan ibn Zayn al-Din
125 verses	"Qawānīn al-Uṣūl"	Mirza Qomi
116 verses	"Farā'id al-Uṣūl"	Sheikh Ansari (RA)
36 verses	"Kifāyah al-Uṣūl"	The late Akhund Khorasani
28 verses	"Durar al-Fawā'id"	Abdul Karim Ha'iri
54 verses	"Uṣūl-e-Fiqh"	The late Muzaffar

**Table 2: Contemporaries**

35 verses	"Miṣbāh al-Uṣūl"	Ayatollah Khomeini (RA)
14 verses	"Minhāj al-Wuṣūl ilā Ilm al-Uṣūl"	Imam Khomeini (RA)

**Table 3: Sunni fundamentalists**

412	Uṣūl	Sarakhsi
410 verses	Ḥudūd	Ghazali

973 verses	Hudūd	Shāṭibī
334 verses	Hudūd	Shukānī
421 verses	Uṣūl	Jaṣāṣ

(Haq Panah, 2009: 78-81).

In fact, Qur'anic verses are one of the most basic foundations of Fiqh and Uṣūl i.e. jurisprudence and principles, and the scholars of this field, apart from the rational and narrative topics present in these sciences, have extracted the main topics from the Qur'anic verses, as if these sciences will lack the desired efficiency without the presence of Qur'anic text and content.

### 3-1-3. Literature

The Qur'an in its oral literature contains material that is literary eloquent, comprehensible and understandable for everyone and undeniable, as well as the lack of imitation in the meaning and pronunciation of the verses and lack of change during the revelation, the excellent nature of the gaps in the Qur'an, all indicate its unique and miraculous literature in this field.

#### 3-1-3-1. Understandable for everyone

The literary text of the Qur'an has an expression that can be understood by the entire world. This point has been confirmed and repeated several times in several verses, such as: "And in truth We have made the Qur'an easy to remember; but is there any that remembereth?" (Qamar: 40) It has been confirmed and repeated several times and this number of verses in one concept shows the importance of the ease of understanding the Qur'an according to creation and perception of human.

#### 3-1-3-2. The special style of the Qur'an

Among the characteristics of the Qur'an are having a special style on the one hand and the inability of others to present the same in terms of literature, content and metaphor. In this regard, the verses containing Tahaddī can be seen; "And if ye are in doubt concerning that which We reveal unto Our slave (Muhammad), then produce a surah of the like thereof, and call your witness beside Allah if ye are truthful." (Baqarah: 23), in which He invited all doubters (at least in the field of literature) to challenge. In other cases, God has considered not only such people, but the entire world as incapable of bringing the Qur'an; "Say: Verily, though mankind and the jinn should assemble to produce the like of this Qur'an, they could not produce the like thereof though they were helpers one of another." (Isrā': 88)

In confirming this theory, God has introduced his opponents as not being honest; "Then let them produce speech the like thereof, if they are truthful." (Ṭūr: 34). Or it is observed that in some cases He has called people to bring content such as Qur'an; "Or they say: He hath invented it. Say: Then bring ten surahs, the like thereof, invented, and call on everyone ye can beside Allah, if ye are truthful!" (Hūd: 13) Of course, having this special style does not mean that the verbal content is alienated from the common literature of that era, but it means that this literature, while interacting with the literature of each era, plays the role of a model and exemplar in comparison with the current language. So that while it is especially superior to alternative literature, plays the role of influencing the audience in this field.

**3-1-3-3. Immutability**

The Qur'an during the twenty-three years of the Prophet's (PBUH) life, who, like any other human being, faced many ups and downs, such as; hardships, victories, defeats, poverty, riches, illnesses, etc., in terms of rhetoric, he spoke in a uniform manner (in terms of preserving the content while being a miracle). God has mentioned this feature in the Qur'an; "Will they not then ponder on the Qur'an? If it had been from other than Allah they would have found therein much incongruity." (An-Nisā': 82) This is because human beings, like all creatures in the world, are in the process of transformation and as a result of learning things that they did not know before and also states such as happiness and sadness, his speech has turbulence and heterogeneity. Therefore a person cannot speak in a way that is always uniform in terms of delivery. However, this eloquent and stable content of revelation can significantly improve the field of human speech from a shaky level and embody fixed and unchanging principles in his mind and way of thinking.

**3-1-3-4. The nature of rhymes**

Rhymes are used in Qur'an in the form of rhyming prose. 29 surahs of the Qur'an are started with symbolic letters or segments, these letters are fourteen numbers and they are: Ā, Š, Ṭ, Ḥ, Y, S, Q, L, M, K, 'A, N, R, H.

Regarding the letter "N" in Surah Qalam 8.88% and Surah Shu'arā 6.84% in Surah Naml 32.90% and in Surah Qaṣaṣ 5.92% and in total 50.58% of the verses rhyme with the letter Nūn. have been In the Qur'anic verses, 80% of the verses are composed by the sounds Alif, Mīm, and Nūn, which

consist of the letters A, M, N, Y, and if Nun is drawn, 30 percent of the verses are rhymed with the letters M, A, and Y. In fact, making a long rhymed prose of about three thousand lines with a few limited rhymed songs shows the quality of this literary masterpiece (Yahya, nd: 164-165).

**Table 4: Rhyming prose rhymes**

Letter	A	Y	M	N	Total
Song	Ā	Ā	M	N	—
Number of verses	949	246	666	3123	4984
Proportion to percentage	%15/22	%3/94	%10/68	%50/03	%79/92

**3-1-4. Science of history**

Verses interacting with the science of history have been mentioned in different forms with different topics such as; persons, tribes, places, civilizations and unseen factors. It is narrated from the Prophet (PBUH): In the Divine Book, there are news before you and after you and a judgment between you (Ibn Aṭṭīyah Andulisī, 1413 AH: 1/36), which also tells the historical aspect of the Qur'an.

Also, Imam Ali (AS) has said: In the Qur'an, there is knowledge of the future and hadith of the past (Nahj al-Balāghah: 158), which is based on the Qur'an's reference to history and its connection with this topic.

The symbol of history in the Qur'an is very colorful and includes the following axes.

**3-1-4-1. Persons**

There are more than a hundred special names in the Qur'an, of which the largest numbers are those prophets about whom the Qur'an has told a brief or detailed story. The number of prophets is 25<sup>1</sup> and besides them, there

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1. Prophets: Adam, Noah, Idris, Ibrahim, Ishmael, Isaac, Jacob, Yusuf, Lot, Hud, Salih,



are many righteous and unrighteous people who were the heroes of the stories<sup>1</sup>.

At the same time, He sometimes discusses the character and history of people whose names have not been mentioned<sup>2</sup>.

### 3-1-4-2. Nations

Beyond individuals, the Qur'an has discussed the history of many human nations, including the history of nations: Thamud<sup>3</sup>, 'Ad<sup>4</sup>, Rass<sup>5</sup>, Ike<sup>6</sup>, Ukhdūd<sup>7</sup>, Tubba'<sup>8</sup>, Madyan<sup>9</sup>, Lot<sup>10</sup>, Nasari<sup>11</sup>, Bani Isra'el<sup>12</sup>, Majus<sup>13</sup>, Sabe'ins<sup>14</sup> and the companions of the elephant<sup>15</sup>.

### 3-1-4-3. Places and areas

When the discussion of history is raised, we have to examine the local geography as well, in order to find the history of that period or age of science by using the ancient works and the existing local geography, and to be able

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Shuaib, Moses, Harun, Dawood, Suleiman, Ayyub, Dhu al-Kifl, Yūnus, Ilyas, Elisha, Zechariah, Yahya, Jesus. (PBUH) and Prophet Muhammad (BPUH).

1. Including; Luqman, Talut, Dhu al-Qarnain, Maryam (AS), Qaroon, Haman, Abulahab, Pharaoh, Azar.
2. like; Adam's children, Joseph's brothers, Pharaoh's wife, Queen of Sheba, Noah's and Lot's wives, Aziz of Egypt and his wife, Nimrod, Khizr and Bal'am Ba'ura.
3. Surah Hıjir/80
4. Surah Shu'arā/123
5. Surah Qāf/12
6. Surah Hıjir/78
7. Surah Burūj/4-8
8. Surah Dukhān/37
9. Surah Tawbah/9
10. Surah Tawbah/70
11. Surah Al Imrān/52
12. Surah Mā'idah/13
13. Surah Hıjir/17
14. Surah Baqarah/62
15. Surah Fıl/1

to provide documented historical evidence about the history. In the Qur'an, there are many places mentioned, each of which has been the place of living and growth and the appearance of peoples and nations throughout history, the most important of these places are: Babylon<sup>16</sup>, Sinin or Sinai<sup>17</sup>, Egypt<sup>18</sup>, Sheba Kingdom<sup>19</sup>, Aḥqāf<sup>20</sup>, Rome<sup>21</sup>, Mecca, especially Masjid al-Haram<sup>22</sup> and Yathreb<sup>23</sup>.

### 3-1-4-4. Civilizations

The Qur'an presents the past of mankind as a powerful past with vast possibilities; "See they not how many a generation We destroyed before them, whom We had established in the earth more firmly than We have established you, and We shed on them abundant showers from the sky, and made the rivers flow beneath them. Yet we destroyed them for their sins, and created after them another generation." (Al-An'am: 6) The Qur'an mentions the civilizations of the people of 'Ad, Thamud and Pharaoh as examples in Surah Fajr and elsewhere about the civilization and blessings that existed in the country of Saba' (Saba': 15-18) When he discusses the Suleimani civilization, He introduced Prophet Suleiman (AS) as the possessor of facilities that have not existed until today. Because the jinns and human beings were at the disposal of Prophet Suleiman as service agents and they played a role in the establishment of his

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16. Surah Baqarah/102
  17. Surah Mu'minūn/20
  18. Surah Yusuf/99
  19. Surah Naml/23
  20. Surah Aḥqāf/21
  21. Surah Rum/1
  22. Surah Baqarah/144
  23. Surah Aḥzāb/13

reign. "Have they not travelled in the land and seen the nature of the consequence for those who were before them? They were stronger than these in power, and they dug the earth and built upon it more than these have built. Messengers of their own came unto them with clear proofs (of Allah's Sovereignty). Surely Allah wronged them not, but they did wrong themselves." (Rūm: 9)

### **3-1-4-5. Unseen factors**

From the Qur'an's point of view, the prominent elements in historical events are not limited to the human element, but other factors are also mentioned that have played an undeniable role in the formation of historical events. Regardless of the nature of God, the Qur'an mentions the presence of angels and demons in general or specifically, such as: Harut and Marut, Gabriel, Michael, King of Death, Minister of Suleiman (Asif ibn Barkhiya) and Iblis and their role in historical developments<sup>1</sup>. (Ma'aref, winter 2015 and spring 2016: 2)

The Qur'an's interactive view to history in the field of persons, nations, places, civilizations, and unseen factors is often based on the instructive view of historical events and the inference of scientific experience from these events. It seems that historical phenomena, regardless of their positive or negative role in their historical context, have played an effective role as a model in other times after themselves, and the

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1. For example: the descent of the angels of torment during the time of Prophet Lot and their role in vanishing Lot's people (Hijr: 57-60; Dhāriyāt: 31-34) or the presence of the Jinn sect and their cooperation in the formation of the civilization of Prophet Solomon (Saba': 12 and 13; Anbiyā': 82).

Qur'an has played a role as a transmitter of experience and culture.

### **3-1-5. Economy**

Qur'an has a lot of opinions on economic rules and it is mentioned in many verses. The point to be noted is that the Qur'an has examined the economy in topics such as: economic man, Shari'a rules and their application in the economy, current Islamic contracts in the economy, economic goals of Islam, etc.

#### **3-1-5-1. Economic man**

Qur'an has expressed the relationship between economy and man in many forms.

One of the important factors in the discussion of economics is the amount of effort and practice of people in this field:

Whoso desireth that (life) which hasteneth away, We hasten for him therein what We will for whom We please. And afterward We have appointed for him hell; he will endure the heat thereof, condemned, rejected. (Isrā': 18)

Despite benefiting from various knowledge humans have a long way to go in reaching complete knowledge, especially in the economic field:

They are asking thee concerning the Spirit. Say: The Spirit is by command of my Lord, and of knowledge ye have been vouchsafed but little. (Isrā': 85)

Man is sometimes tested by means of various properties and fruits that have been placed at his disposal;

And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the steadfast, (Baqarah: 155)

And this difference in economic status is one of the causes of trials and tribulations;

He it is Who hath placed you as viceroys of the earth and hath exalted some of you in rank above others, that He may try you by (the test of) that which He hath given you. Lo! Thy Lord is swift in prosecution, and Lo! He verily is Forgiving, Merciful. (An'ām/165)

And the best path is to have a middle state in this world and the hereafter;

And of them (also) is he who saith: "Our Lord! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire. (Al-Baqarah: 201)

### **3-1-5-2. Application of Shar'i rules in economy**

By explaining practical and basic rules, the Qur'an has introduced specific criteria for human relations in the field of economics. For example, the rules can be; negation of a way: "Those who wait upon occasion in regard to you and, if a victory cometh unto you from Allah, say: Are we not with you? and if the disbelievers meet with a success say: Had we not the mastery of you, and did we not protect you from the believers? - Allah will judge between you at the Day of Resurrection, and Allah will not give the disbelievers any way (of success) against the believers." (Nisā'/141) In preventing infidels from attacking Muslims, negation of difficulty and embarrassment: He hath chosen you and hath not laid upon you in religion any hardship. (Ḥajj/78)

In rejecting the responsibility of man beyond his ability in worldly life, waste: Spend your wealth for the cause of Allah, and be not cast by your own hands to ruin; and do good. Lo! Allah

loveth the beneficent. (Al-Baqarah: 195) In warning people, He mentioned that he should not enter into areas where he has no knowledge.

### **3-1-5-3. The nature of contracts in economics**

The Qur'an has established a useful economic structure by stating valid contracts free from any doubt and sanctity. In the Qur'an, while referring to contracts; the contract of trading: Allah permitteth trading and forbiddeth usury. (Baqarah: 275) The contract of lending: Who is it that will lend unto Allah a goodly loan, so that He may give it increase manifold? Allah straiteneth and enlargeth. Unto Him ye will return. (Baqarah: 245) Or He has explained the correct and proportionate process of Islamic contracts in the economy in verses 39 of Surah Rūm, 160 of Surah An'ām, 1 of Surah Mā'idah and 29 of Surah Nisā' in connection with Qarḍ al- Ḥasanah, i.e. good lending.

The interaction of the Qur'an and the economy is actually in line with the realization of the important economic goals of Islam. Goals such as: economic independence of Muslims: and Allah will not give the disbelievers any way (of success) against the believers. (Nisā'/141) and (Al Imrān/139) Maintaining the political sovereignty and authority of Islam: "Make ready for them all thou canst of (armed) force and of horses tethered, which thereby ye may dismay the enemy of Allah and your enemy, and others beside them whom ye don't know. Allah knoweth them. Whatsoever ye spend in the way of Allah it will be repaid to you in full, and ye will not be wronged. (Anfāl: 60) and (Hūd: 113), ensuring public welfare and fighting poverty: Say: Who

hath forbidden the adornment of Allah which He hath brought forth for His bondmen, and the good things of His providing? Say: Such, on the Day of Resurrection, will be only for those who believed during the life of the world. Thus do we detail Our revelations for people who have knowledge. (A'rāf: 32), (Tawbah: 60), comprehensive economic growth and development. The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allah, and (for) the wayfarer; a duty imposed by Allah. Allah is Knower, Wise. (Tawbah: 60), Establishing justice in economic and social fields: O ye who believe! Spend of the good things which ye have earned, and of that which We bring forth from the earth for you, and seek not the bad (with intent) to spend thereof (in charity) when ye would not take it for yourselves save with disdain; and know that Allah is Absolute, Owner of Praise. (Baqarah: 267) (Ala'iddin, 2012: 28)

### **3-1-6. Physical science**

Physics is the science of studying movement, force, energy and their effects on matter<sup>1</sup>. In the Qur'an, God has mentioned things related to this field in examples such as: energy and its types (chemical energy, light energy and movement energy);

#### **3-1-6-1. Chemical energy<sup>2</sup>**

God has mentioned the issue of burning trees in the verse: Have ye observed the

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1. Leggett, A.J. (1999), Superfluidity. reviews of modern Physics. 71(2): p.318.

2. Faulk, Joe (2004). Concise Encyclopedia of Chemistry. New York: McGraw-Hill, p.111.

fire which ye strike out; Was it ye who made the tree thereof to grow, or were We the grower? (Wāqī'ah/71-72) and in the verse: Who hath appointed for you fire from the green tree, and behold! ye kindle from it. (Yā Sīn/80)

From the point of view of physical science, the energy emitted by burning is the result of the chemical reaction between wood and thermal energy, which ultimately leads to the production of thermal energy, soot, ash and smoke, methane and phenol stored in wood.

#### **3-1-6-2. Light energy**

God has mentioned the source of the sun during the day and the mirror of the moon at night in the verse "He it is Who appointed the sun a splendour and the moon a light" (Yūnus: 5).

The sun is the biggest source of light energy and heat in the solar system, and day and night is created by the confrontation of the planets with the sun. In terms of brightness, light energy includes a wide range of colors, such as purple, white, orange, etc., based on the light spectrum and its absorption in the earth, every creature will have a color<sup>3</sup>. Apart from lighting, light energy has heat, which causes seasons and can be stored and generate electricity by using different techniques in solar panels.

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3. Plants are seen in green color due to the presence of chlorophyll, which absorbs light with a green spectrum in the spring, and absorbs light with a yellow and orange spectrum in autumn. This spectrum of colors and their reflection from objects are also used in physics and can be used in military technologies for war jets, submarine, invisible waves that cannot be seen by humans without the use of special weapons. It can be used in drones; of course, the spectrum of light in physics can be used in mirrors and light reflection and many other things.

### 3-1-6-3. Kinetic energy

Kinetic energy is the force that exists in moving objects, which move due to this force and affect the surrounding environment. The Qur'an has mentioned the existence of such a force in the form of some verses<sup>1</sup>: and (in) the ordinance of the winds, and the clouds obedient between heaven and earth: are signs (of Allah's Sovereignty) for people who have sense. (Baqarah/164) He also said: And We send the winds fertilising, and cause water to descend from the sky, and give it you to drink. It is not ye who are the holders of the store thereof. (Hijr/ 22)

In such verses and similar verses such as: Furqān: 48, Rūm: 48, Fāṭir: 9, Jāthiyah: 5, etc., kinetic energy has been mentioned (Alavi Mehr, Winter, 2003: 15-16) in the field of physics, problems and its interaction with the Qur'an such as: sphericity and gravity of the earth, measurement tools, Sha'rā star, other planets, sound waves, icebergs, the existence of mountains, Brownian motion, thermodynamics and energy conservation, matter and antimatter and... it is mentioned in the Qur'an with implicit and obligatory meanings.

### 3-2. Experimental sciences

Experimental sciences include engineering sciences and basic sciences such as: agriculture and animal husbandry, natural resources and environment, chemistry, zoology, botany, biology and electricity, etc. which are mentioned in the Qur'anic themes according to each one.

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1. Brenner, Joseph (2008). Logic in Reality (illustrated ed.). Springer Science & Business Media. p. 93.

### 3-2-1. Agriculture and Livestock

God has emphasized the importance of agriculture in several verses in the Qur'an; He it is Who sendeth down water from the sky, and therewith We bring forth buds of every kind; We bring forth the green blade from which We bring forth the thick-clustered grain; and from the date-palm, from the pollen thereof, spring pendant bunches; and (We bring forth) gardens of grapes, and the olive and the pomegranate, alike and unlike. Look upon the fruit thereof, when they bear fruit, and upon its ripening. Lo! herein verily are portents for a people who believe. (An'ām/99)

He it is Who produceth gardens trellised and untrellised, and the date-palm, and crops of divers flavour, and the olive and the pomegranate, like and unlike. Eat ye of the fruit thereof when it fruiteth, and pay the due thereof upon the harvest day, and be not prodigal. Lo! Allah loveth not the prodigals. (An'ām/141)

In many other verses, God has emphasized about agriculture and earning sustenance as a result of working on the land, agriculture and gardening, including verses: Yā Sīn:33 and 34, Naḥl:11, Ra'd:4, Ibrahim:37 and many other verses.

Animal husbandry and the productivity of animals are explained in many verses of the Qur'an; And of the cattle (He produceth) some for burdens, some for food. Eat of that which Allah hath bestowed upon you, and follow not the footsteps of the devil, for lo! He is an open foe to you. (An'ām/142)

And Allah hath given you in your houses an abode, and hath given you (also), of the hides of cattle, houses which ye find light (to carry) on the day

of migration and on the day of pitching camp; and of their wool and their fur and their hair, caparison and comfort for a while. (Nahl/80)

And lo! in the cattle there is a lesson for you. We give you to drink of that which is in their bellies, from betwixt the refuse and the blood, pure milk palatable to the drinkers. (Nahl/66)

### **3-2-2. Natural resources and the environment**

Regarding natural resources and the environment, God has mentioned the main element in the Qur'an, namely water and other resources, and has given instructions and guidance about them: and we made every living thing of water? Will they not then believe? (Anbiyā'/30)

and the water which Allah sendeth down from the sky, thereby reviving the earth after its death, and dispersing all kinds of beasts therein, and (in) the ordinance of the winds, and the clouds obedient between heaven and earth: are signs (of Allah's Sovereignty) for people who have sense. (Baqarah/164)

### **3-2-3. Zoology and Botany**

26 types of animals are mentioned in the Qur'an. God has mentioned many creatures in the verses of the Qur'an. Including; spider (Surah 'Ankabūt), camel (Surah Al-Baqarah: 265), cow (Surah Al-Baqarah), ant (Surah Naml), elephant (Surah Fīl), bee (Surah Nahl), fly (Ḥajj: 73) and... According to the characteristics of the mentioned creatures, the compatibility and prediction of the zoology of the Qur'an with modern biological sciences is obvious. In the field of botany, many plants have been mentioned in the Qur'an, including; Raḥmān: 6, Yā Sīn: 80, Rūm: 19, Ḥadīd: 20, Ḥajj: 7, Al Imrān: 37, Kahf: 23 and...

### **3-2-4. Chemistry**

Among the things explained and mentioned in the Qur'an in the field of chemistry, we can mention metals, including iron, as an alloy produced in a chemical process. God says in this regard: We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance, that mankind may observe right measure; and He revealed iron, wherein is mighty power and (many) uses for mankind, and that Allah may know him who helpeth Him and His messengers, though unseen. Lo! Allah is Strong, Almighty. (Ḥadīd: 25)

Among other things, we can mention the element of water, which has been considered as a liquid in chemistry: and we made every living thing of water? Will they not then believe? (Anbiyā'/30)

Also, wine is considered as a type of alcoholic beverage and its chemical compounds, which is obtained from the fermentation of grape juice or dates. We read in the Qur'an and Surah Al-Baqarah, verse 219: "They question thee about strong drink and games of chance. Say: In both is great sin, and (some) utility for men; but the sin of them is greater than their usefulness. And they ask thee what they ought to spend. Say: that which is superfluous. Thus Allah maketh plain to you (His) revelations that haply ye may reflect."

In which He discusses the benefits and harms of wine and emphasizes its harms. The amount of heavy alcohols in one liter of wine is 400 mg, methanol 38 to 113 mg, lead 0.04 mg, acetaldehyde 30 to 160 mg, copper 5 mg, arsenic 0.01 mg, cyanide is 4.5 mg in free form, 8.5 mg in Ferro form, and 1.1 mg in organic form. Apart from the above-mentioned cases, examples such

as: the layers of the earth's atmosphere, nano-chemistry, salt and fresh water seas, the chemistry of nuclear energy can be mentioned in the field of interactions of the Qur'an with the science of chemistry.

### Reviewing

It is as if the main entry of the Qur'an into some fields of science such as humanities and its lesser entry into other sciences is due to the importance and fundamental nature of these sciences, which means that the main path was first clarified and then using the tools of science and knowledge that God has provided the same to mankind to continue the path. Of course, people like Ayesha Abd al-Rahman (1913 AD), Qur'an scholar of literary school, among the aspects of the miracle of the Qur'an, emphasize only the aspect of the miracle of expression, and considered most of the scientific approaches to the Qur'an to lack the necessary literary competence (Bint al-Shāṭī, 2004: 27). While Sayyid Qutb (1378 AH), one of the great contemporary thinkers, writers and reformers of the Islamic world, looked at the Qur'an from the angle of artistic effects and technical images and interpreted it with a literary, artistic and theatrical approach. From his point of view, the miracles of the Qur'an so far have three stages; Innate understanding (special sweetness and pleasant music), scientific understanding (foundation of sciences such as linguistics, meanings, expression, innovation), artistic understanding stage (expressing the miracles of the Qur'an through the channel and format of literary criticism and new music science and innovative technical images)<sup>1</sup>.

It seems that entering the Qur'an into the fields of some sciences (general or partial) means giving a guideline or a clue to the followers of each science. In fact, the comprehensive view of the Qur'an is such that it seeks to consider human relationships as worship and rule pure worship over the entire human existence. This is because of the influence of verses in the chains of human fields, including; Belief, culture, economy, politics and other branches are not possible (Jawādī Āmulī, 2009: 1/19). It is as if the content of the revelation means to create a way for the thinkers of every field, who will be responsible for continuing the path based on God's wisdom and knowledge.

From Allameh Tabataba'i's point of view, considering that the Holy Qur'an is a book of guidance for the general public and it has no dignity other than this, therefore, the meaning of the expression "For everything" is all matters that return to guidance. According to him, this matter is correct when the meaning of explanation is the same as the promised expression, that is, stating the purposes through verbal words and indications, and the Qur'an does not indicate more than that with verbal indications, but what is stated in the narrations is based on the fact that the Qur'an is an explanation of everything. The knowledge of "Of the past and of the future" means what was, is, and will be until the Day of Judgment. It is in the Qur'an, on the assumption of the authenticity of these narrations, it is necessary that the explanation is meant through verbal implication, and it does not have the dimension that there are hints in the Holy Qur'an that reveal secrets and hidden things that normal understanding is not able to understand

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1. See: Piri Sabzevari, a representation of the artistic miracle of the Qur'an from the point of view of Seyyed Qutb, 2001, No. 105.

it (Tabataba'i, 1417: 12/324-325). Therefore, Allameh considered the dignity of moderation in the comprehensiveness of the Qur'an in the form of its words, and did not deny its internal implication of maximal comprehensiveness.

From Allameh Mesbah's point of view, religion and science are like intersecting circles, which have overlaps in the other part, which is considered as part of the common domain of both, in addition to their independent and unique issues. As an example, if we consider a term of science that is very common in scientific-university circles and is dedicated to the knowledge of material phenomena with experimental methods. On the other hand, if we consider religion as a set of beliefs and values aimed at human happiness, the relationship between these two generalities will be a special one (Mesbah Yazdi, 2013: 114). Naturally, one should not look for all sciences in the appearance of the words of the Qur'an, but there is a possibility that with the increase of human existence and knowledge in the coming years, the windows of new science and knowledge be opened to him, because such phenomena have been revealed in recent years due to the increasing speed of science in various fields.

### Conclusion

As a 1400-year-old divine book, the Holy Qur'an has met the needs of the human society at a basic level, but this function is not limited to a specific time. And despite the increasing dynamism and progress of science in various fields, Qur'an has interacted with today's sciences and this shows the comprehensiveness of this divine book. In the field of interaction between the Qur'an and theoretical sciences, it is possible to interact with jurisprudence, principles, literature (including: Understandable for

everyone, the special style of the Qur'an, immutability and Qur'anic rhymes), history (including people, tribes, places and regions, civilizations and unseen factors), economics (including economic man, the application of Shar'i rules in economics and the nature of contracts in economics), physics (including chemical, optical and kinetic energy). And in the field of interaction with experimental sciences, it is possible to point out to the interaction with agriculture, animal husbandry, natural resources, environment, zoology, botany and chemistry as things that that effect schools and give direction in perfecting the science and consequently the man.

**Table 5**

Principles of jurisprudence		the interaction of the Qur'an and the theoretical sciences of jurisprudence	Qur'an and the science
Understandable for everyone	literature		
The special style of the Qur'an			
Immutability			
The nature of rhymes in the Holy Qur'an			
Persons	History		
Nations			
Places and areas			
Civilizations			
Unseen factors	Economy		
Economic human			
Application of Shar'i rules in economy			
The nature of contracts in economics	Physics		
chemical energy			
Light energy			
Kinetic energy	Experimental sciences		
Agriculture and animal husbandry			
Natural resources and the environment			
Zoology and Botany			
Chemistry			



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