

## Studying the Theory of Existence in Experimental Sciences in the Holy Quran

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### ABSTRACT

*The daily advancements and improvements in the world and the extreme and excessive dependence of humanity on experimental and sensory sciences have distanced humans from religion and religious teachings. The Holy Quran pays special attention to learning science and constantly invites humans to logic, thought and reasoning. According to the Holy Quran, one of the ways to achieve happiness in this world and the hereafter is through science. It also points to the superiority of the blood of martyr scientists.*

*Due to the strong conflict between religion and empirical logic among some Muslim and non-Muslim scholars, this study was conducted to examine the verses of the Holy Quran containing empirical content or references to experimental sciences using a descriptive-analytical method. It also aims to express its views towards rationality and logic. The present study considers the following subjects: "Experimental sciences in the Holy Quran, reasons for the existence of scientific content in the Holy Quran, the emphasis on rational sciences in the Holy Quran, types of conflict between empirical rationality and the nature of religion, the reaction of Muslim scholars in using experimental sciences and uncertainty in experimental sciences".*

*Keywords: Critique, Believers, Experimental Sciences, The Holy Quran.*

## 1. Introduction

The Holy Quran is a sign of the Holy Prophet's truthiness (PBUH), so its miracle was noticed by Muslims and their opponents from the early days of the Islamic advent. After Muslims' acquaintance with Greek sciences and the adaptation of the Quran to experimental sciences in the second century (AH), it soon found its place among methods of interpretation and many commentators, philosophers, theologians and narrators began to explore this method. In recent decades, many Islamic societies have acknowledged this method of interpretation to an extent that intellectuals and commentators and even experts in experimental sciences have come to interpret different verses of the Quran through experimental sciences, as well as trying to prove its scientific miracle. Some of these interpretations differs from others. The apparent aspect of the verses does not represent all human sciences with all formulas and details, but the Quran shows references to some sciences and scientific contents that are extrinsic and transversal. Therefore, not all sciences are mentioned in the Quran and ones that are evident are either mentioned in detail or briefly. Since the scientific examples in the Quran lead the way to the field of theology, and since the purpose of the Quran is to express the divinity of verses and address people to pay attention to its manifestations of grace and power, the Quran brings scientific examples and divine verses about the heavens, the earth, the seas and the wonders of human creation. Therefore, there is no need to mention formulas and details of each scientific article, but an implicit reference will suffice.

The Holy Quran is referred to as the miracle of the last Prophet, Muhammad (PBUH) which descended to guide human beings in all times. The Quran was sent from God to the Prophet of Islam (PBUH) in an Arabic and eloquent language, so that even ordinary people could easily understand and use it. If the purpose of a verse was not clear, the Prophet (PBUH) would clarify it. This exquisite period did not last very long when the Prophet (PBUH) passed away. This was a time where the need to interpret and explain the Quran became apparent and essential, especially as the number of Muslims around the world increased and thousands of people faced new questions and new ideas about Islam and Muslims. Therefore, Muslims followed the companions of the Prophet (PBUH) and confided in them to interpret the holy verses. The Shiites followed Imam Ali (AS) and the Ahl al-Bayt (AS) and others followed other companions and their ways. Thus, the Quran was interpreted in various ways. As a result, the science of interpretation emerged which continues to this day.

### Experimental sciences in the Holy Quran:

There are three views towards the scientific nature of the Quran. An extremist group believes that all human sciences are evidential in the Holy Quran. Another group denies this, and the third group has a more moderate perspective.

#### 2.1. First view: The science of humanities in the Holy Quran:

Proponents of this view try to adapt the verses to the achievements of experimental sciences in order to preserve the Quran. Abu Hamid al-Ghazali in his book *Al-Ahya 'al-Uloom wa Jawahir al-Quran, Tantawi al-Jawhari in al-Jawahir fi Tafsir al-Quran*, etc. has a strict belief in this regard.

They link scientific advances to divine verses. Realist Islamic scholars and commentators find their method incorrect and extreme. Some have criticized these believers, such as Tantawi. He states, "in order to prevent Muslims from being deceived by the Western culture, he tried to adapt many scientific issues to the verses of the Quran through his interpretation" (Mesbah Yazdi, 1988, pp. 226-227).

#### 2-2. Second view: Lack of experimental sciences in the Holy Quran:

This group believes that the Quran is for mere guidance and religion, and it has not come to express the issues of experimental sciences. Abu Ishaq Shabeti and Aisha bint al-Shati are supporters of this view. Bint Al-Shati states: "Some people in the present age have interpreted verses of the Quran in accordance with topics such as atomic exploration, the law of gravity, the earth's motion, the laws of geometry, etc. Subjects that no Arab has come to thought centuries ago and no companion has perceived the verses lie such" (Bint Al-Shati, 1997, pp. 92-93).

#### 2-3. Third view: Detailed perspective:

In this view, human sciences do not exist in the Quran's appearance, and the main purpose of the Quran is to guide man to the desired divine prosperity. On the other hand, the Holy Quran invites humans to

contemplation and science. It refers to some scientific matters and experimental sciences (Rezaei Isfahani, 2007, pp. 38-39).

### 3. Reasons for the existence of scientific content in the Holy Quran:

#### 3-1. Imams' Specification (AS):

One of the best and most necessary ways of understanding the Quran is to interpret it in accordance to the infallibles (PBUT); Because they are one of the sources of scientific interpretations and research principles. According to the *hadith of Thaqaleen*, they are (Atrat Taharan (AS) the counterpart of the Quran, and relying on one without the other equals leaving them and the Quran entirely at the same time. One must reach out for both to achieve complete salvation (Javadi Amoli, 2009, pp. 131-132).

The Imams (AS) have made references to scientific issues which show and prove the scientific and experimental nature of the Holy Quran. For example, one thousand years before Copernicus, the motion of the earth was specified (ibid., 2005, p. 351). The prayer states: "And He created the earth on the air"<sup>1</sup>; Hazrat Amir al-Momenin (AS) also says: "And he anchored the movement of the earth with the mountains and arranged large rocks with high peaks, and the earth settled due to the presence of mountains"<sup>2</sup> (Nahj al-Balaghah / Sermon 211). Imam Ja'far Sadeq has also said: "Indeed, objects, by their own occurrence, acknowledge that they have a wise and knowledgeable creator; From the movement of the skies and what is between them, which are the seven heavens, and the movement of the earth and whatever is on it, also indicate the existence of a creator ..."<sup>3</sup> (Majlisi, 1404 AH, p. 142).

The Imams (AS) have also flourished human talent in accessible sciences and intellectual independence: "Let the treasures of wisdom flourish for them"<sup>4</sup> (Nahj al-Balaghah / Sermon 1). Actually, the focus of their education was to reveal the unseen and scientific innovation. The Holy Quran refers to this point with this verse «مَا لَمْ تَكُونُوا تَعْلَمُونَ»,"We did not learn"; Because this sentence does not mean "what you did not know", rather it means "you did not know them in normal ways" (Javadi Amoli, 2009, p. 49). God says to the Holy Prophet (PBUH) with all his special talents:

(وَ أَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَ كَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا)  
(Nisa / 113);

Meaning: "these are the limits set by Allah. Whoever obeys Allah and His Messenger, He will admit him to gardens beneath which rivers flow, where he will live forever. That is a great success" (Ibid., P. 49).

#### 3-2. The guidance of the Holy Quran:

The Almighty God considers the Holy Quran as the "explanation" of all things; He says:

(وَ نَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِكُلِّ شَيْءٍ وَ هُدًى وَ رَحْمَةً وَ بُشْرَى لِلْمُسْلِمِينَ)  
(Nahl/ 88).

The Holy Prophet (PBUH) says about what God has given him and not to another: "Communities of the Word have been given to me"<sup>5</sup> (Ibn Babawiyah, 1413 AH, vol. 1, p. 241). If the Quran is responsible for humans until the Day of Judgment, it should contain all techniques of knowledge, ethics, beliefs, economics, sociology, etc., because paying attention to epistemic needs does not make us needless of the essential needs of the day, such as politics, economics, sociology, etc. (Javadi Amoli, 2005, p. 342). Javadi Amoli defines the comprehensiveness of the Quran as follows:

"Everything that plays an effective role in the sovereignty and happiness of human beings is stated in this divine book, and if something provisions human happiness, the Quran has already commanded it, and if they cause humiliation and cruelty, avoiding it is also stated" (Javadi Amoli, 2006, p. 190). Elsewhere it is said: "There is no belief in the world that the Holy Quran has not spoken about; It affirms the right and denies the false. This includes all ideas of the past and the future; Because humanities, whether appeared

<sup>1</sup> «و بسط الأرض على الهواء»

<sup>2</sup> «و عدل حركاتها بالزوايا من جلايبها و ذوات الشناجيب الشم من صياجيدها فسكنت من الميدان لرؤوب في قطع أديمها»

<sup>3</sup> «إن الأشياء تدل على حدوثها من دوران الفلك بما فيه و هي سبعة أفلاك و تحرك الأرض...»

<sup>4</sup> «و يثيروا لهم دقائق العقول»

<sup>5</sup> «أوتيت جوامع الكلم»

before the revelation of the Holy Quran or at the time or even after, is presented in the Quran, and this comprehensive divine book also presents their authenticity” (ibid., P. 192).

### 3-3. Discovering the empirical rational sciences and immortality in the Quran over time:

Another characteristic that the Quran has enumerated is its immortality in all ages; That is, it is a life-giving guidance that will help and guide human beings until the end of the world and the day of resurrection (Javadi Amoli, 2009, p. 277). The improvement of science and human being’s need for deep knowledge leads to an emergence of a unique and superior talent, in order to raise new issues; Issues that have not been raised in the past and present, and must be answered due to the immortality of the Quran: (وَآتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ) (Ibid., 2010, p. 123). Therefore, the Quran must answer all new questions and needs (Ibid, 2011, p. 123). For this reason, the immortal Quran must contain scientific points because it addresses people of all times and places. Even though the scientific references in the Quran are mostly in the Meccan surahs and its primary audience is the pagans who were deprived of civilization and knowledge about Mecca, it is permissible for it to contain knowledge beyond the understanding and knowledge of the people at the time of its revelation; Perhaps its true meaning and miracle will be better understood in later times; Therefore, challenging the Quran (تحدى) is for all, at any time and any dimension (Tabatabai, 1995, vol. 1, p. 62).

Since this divine book is like a stream always bubbling with fresh water and all beings seek to reveal its knowledge of the unseen and find answers to their needs, one verse states: “Whoever is within the heavens and earth asks Him; every day He is in [i.e., bringing about] a matter”<sup>6</sup> (Al-rahman /29 ). Human’s desire a new answer to every new question, therefore, a new subject emerges from the Quran which has not been previously discussed.

### 3-4. Innovation in the Holy Quran:

The Quran has expressed miraculous words in various fields of science (Javadi Amoli, 2005, p. 353). Javadi Amoli considers sciences such as coupling, embryonic evolution, and the effects of the earth’s atmosphere, rain, lightning, etc., as empirical Quranic rational sciences. He provides evidence for his claim as follows:

- a. Rational argument is an argument of Sharia, not against it;
- b. Revelation is complementary to the intellect and is significantly innovative;
- c. What is understandable for human beings through feeling and experience or mathematical tools or superior to it by means of wisdom and words, the revelation must complete and correct, and what human beings cannot understand through the mentioned ways; such as God’s divine names, etc., to which the divine revelation describes in various ways;
- d. The earth’s motion and the like is in prior; Therefore, he did not consider them to be explicit, repetitive, insistent, and so on (ibid., P. 353). Thus, it can be inferred that these allusions are a way to discover the unknown in the empirical and intellectual sciences.

Undoubtedly, the Quran explicitly points to the mystery and irony of many techniques and knowledges, and many others, which society and the revelation era were not ready to comprehend. These secrets and mysteries were gradually realized after the revelation of the Quran and in accordance to the audience and the time and culture (Ibid., P. 343).

### 3-5. Alignment of the Quran with Experimental Rational Sciences:

The Quran is a book of guidance and humanization:

(ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ)

(Al-Baqarah / 2).

According to this verse, in addition to guidance and humanization, its purpose is to bring human beings to eternal perfection and happiness. To achieve such a goal, it takes advantage of all divine facilities and gifts, and invites people to integrity and learning:

(أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا)

(Muhammad/ 24).

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<sup>6</sup> (يسئله من في السموات و الأرض كل يوم هو في شأن)

According to this verse, God clearly invites humans to rationality. Sometimes only the stem of a subject is mentioned, and sometimes only some are narrated and affirmative principles are presented by a valid narrator, and sometimes they are provided through rational wisdom. What has been presented about practical and historical techniques, etc., is such that it mainly points to the religious text; But many affirmative principles are provided by natural senses and experience or mathematical and abstract logic and so on (Javadi Amoli, 2005, p. 343). In other words, the Holy Quran provides these sciences with wings so man can understand the who and why of creation. Hence, it provides correct and true examples and scientific materials, the purpose of which is not to teach sciences- not all sciences are mentioned in the Quran- rather the references are extraneous and transversal in order to achieve eternal perfection (Rezaei Isfahani, 2007, p. 39).

The Holy Quran says, “Then do they not reflect upon the Quran, or are there locks upon [their] hearts?”<sup>7</sup> (Muhammad 24); it addresses Man and rebukes him for not benefiting from its inner *hojjat*; Islam is the religion of science and reason, and whatever is in harmony with them and valuable to them, it supports and encourages human beings to it, and it forbids whatever that is in conflict with science and reason, and warns people against it; for example, since drinking alcoholic beverages is not in harmony with science and reason (Javadi Amoli, 2009, p. 58), Islam forbids and considers it as the same level as idolatry:

«مد الخمر كعابد وثن»

(Kelini, 1983, vol 12, p. 699)

With these descriptions it can be stated that empirical sciences refer to the subjects of *Ahkam*; Because experimental sciences or their introduction are obligatory, and the Holy Quran and Islam have pointed out to most of these sciences (Javadi Amoli, 2009, p. 167). Considering the alignment between the Quran and sciences, it can be said that if there is a prohibition in the *Akham*, especially regarding food and beverages, experimental sciences and its scientific reasons become more and more vivid; therefore, provides further proof of the miracle. Fourteen centuries ago, the Quran considered and issued matters that are now understood in some aspects; For example, the harms of wine in the pre-Islamic era were not very clear, but today, its various dimensions have been studied. Experts in medical sciences, sociologists, ethicists and scholars of society have enlightened people of social, physical and spiritual harms of drinking wine (Javadi Amoli, 2009, p. 59).

Also, according to the purpose of revelation, the Quran is a book of humanization; however, it also refers to scientific issues and mysteries of the universe. In the early days of Islam, there was no way to understand the scientific issues in the Quran. Only with the revelation and advancement of human science and knowledge some became clear and the way it mentioned them 1400 years ago amused scientists.

Man did not understand at the time, just as they do not understand some scientific issues today. Perhaps thousands of years later they will be able to identify the exact scientific points in the Quran. So, if the Quran expresses a scientific matter previously mentioned in other heavenly books, or in scientific centers of Greece, Iran, etc., or they have entered the Hejaz environment of the age of revelation that man understood with the means instinct, it is not a scientific miracle (Rezaei Isfahani, Bit, p. 54).

#### 4. The emphasis of the Holy Quran on rational sciences:

The word science has been repeated more than 750 times in the Holy Quran in various forms. This shows that the Quran gives great importance to science and scholars. (In addition to 45 cases mentioning the matter of reason and attention to scientists and the wise). Of course, science leads the way out of darkness and shows the path to perfection. It is with knowledge that human beings become aware of the Prophet's (PBUH) teachings and the concepts of the Holy Quran. It is knowledge that offers a new achievement to humanity every day. Hence, Islam refers to and emphasizes on learning knowledge. According to the Holy Quran, science is not specific (such as philosophy, experimental sciences, social sciences or divine laws, etc.), rather it is science in its general sense is (Ibid., P. 133).

<sup>7</sup> (أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ عَلَى قُلُوبِ أَفْعَالِهَا)

The ability to create a great civilization based on knowledge over several centuries, and to advance science rapidly is one of the greatest honors of Islam, and this scientific leap occurred right in the Middle Ages when Europe flourished in the darkness of ignorance.

Verses from the Holy Quran that mention science can be divided into several categories:

- a. Verses that express the absolute value of science and insist on the virtue of scientists (apparent in the verses):

(هل يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ)  
(Zomr/ 9)

“Are the wise and the ignorant equal? Only the wise will know.” The question of denial is apparent, and God tends to warn against inequality. In another verse, he refers to the scholars’ high degree of divinity: “Allah will raise those who have believed among you and those who were given knowledge, by degrees”

(يَرْفَعُ اللَّهُ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ)  
(Mojadeleh/11)

- b. Verses that express the ways of increasing knowledge, point to the eyes, ears, intellect and heart and encourage humans to use these means to increase his knowledge and show gratitude for these gifts:

(وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ)  
(Nahl/ 78).

“Allah has brought you forth from your mothers’ wombs when you knew nothing, and He made for you ears, eyes and hearts, so that you may be grateful”

- c. Verses that invite humans to rationality and ponderance in the creation of the world and divine verses, and even rebukes those who do not:

(وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ)  
(Al-Imran/ 91)

And:

(أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا)  
(Gh/6)

And also:

(صُمُّ بِكُمْ عُمَىٰ فَهَمْ لَا يَعْطَلُونَ)  
(Bagharah/ 171)

- d. Verses that reveal the secrets of nature to humans. Of course, science had not advanced much at the time of the revelation, and this point is considered the discovery of secrets. However, today it might not seem so mysterious:

(أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمَا أَنْبَتْنَا فِيهَا مِنْ كُلِّ رَوْحٍ كَرِيمٍ)  
(Shoara/7).

“Do they not look at the earth,- how many noble things of all kinds We have produced therein?”

God refers to the coupling of plants, which was discovered centuries after the revelation of the Quran by biologists (Sarafrazi, Bitar, pp. 24-28).

- e. Islam pays great attention to science and scientists and encourages and invites them to thought and ratiion in many verses. In Islamic teachings, an hour of thought weighs more than seventy years of prayer and worship. (Rishshahri, 1988, vol. 6, p. 459). This led to the growth of science in all disciplines, to the point that in just a few centuries, great Islamic civilization spread from Asia to Africa and Europe, and great scientists offered various sciences to the world (Rezaei Esfahani, 2007, p. 137).

## 5. Types of conflict between empirical rationality and the nature of religion:

The conflict between empirical rationality and religion has two meanings; The real conflict between science and religion and the apparent conflict between science and religion (Ibid., P. 230).

### **5-1. The Real Conflict between Experimental Science and Religion:**

According to Bertrand Russell, this conflict means that the essence of science is incompatible with religion, and even science and religion do not come together; So human beings cannot be both religious and scientists and must choose only one. In other words, real conflict means that religious and scientific propositions are both definitive; That is, religious reasons are Quranic texts and scientific reason are proven matters, and this conflict cannot be overlooked (Ibid., P. 230).

### **5-2. The apparent conflict between experimental sciences and religion:**

Although the essence of science and religion are not in real conflict, sometimes religious appearances seem to be in conflict with scientific theories. Some experimental scientists believe that unproven theories are definite, for example, when a scientific theory is incompatible with the verses of the Quran, they believe that the two are in conflict.

On the other hand, some religious commentators or theologians have false understandings of the contents of religion and only pretend their understanding is definite and correct. This religious perception is at times in conflict with theories in experimental sciences. There are many examples in this regard in divine religions (Ibid., P. 230).

In other words, the conflict between science and religion refers to the conflict between reason and religion, which is impossible for three reasons:

- a. God is wise and prudent and does not issue rules against reason.
- b. The intellect is the esoteric argument of man and it does not conflict with the apparent (the holy Prophet).
- c. The principle of religion has been proven by reason and if the rule of reason is invalidated by narration, the principle of religion is also invalidated (Rezaei Isfahani, 2007, p. 234).

Ayatollah Meshkini says: "There is nothing contrary to reason, logic and scientific certainty in the Quran, (through observation and experience), and if something is proven to be so, the Quran agrees with, not the opposite, but if we take a step contrary to the reality of the matter, we will find that the result of the research is incorrect and the theory is wrong. We will understand our mistake in such an interpretation and use of the Quran (like the old and new boards in astronomy)" (Meshkini Ardabili, Bita, p. 25).

Ayatollah Safi Golpayegani mentions: "if the decisive rational reason is contrary to the appearance of the narrated reason, it is considered a rational symmetry, and the aim is not appearance, and what is literary used first and without attention to this symmetry is not intended" (Safi Golpayegani, 1991, p. 74).

Ayatollah Jafar Sobhani states: "The conflict between science and religion, if left unanswered, will question religion and religiosity. Christian theologians, who are forced to defend their Bible and Trinity, accept this conflict and see its resolution as a division of territories. Whereas according to Islamic theologians, the conflict between science and religion is not possible and one of two sides is weak and baseless, or what we call religion is not in fact religion, or what is called science is not definitive" (Kalam Magazine, 1992, p. 7).

### **1. Muslim Scholars' Perspective of in the use of experimental sciences:**

Muslim scholars deal with the conflict between science and religion in the following ways:

- a. Patience and silence in facing conflicts between science and religion is the best solution because, scientific theories of suspicion changes over time and religious appearances will be proved.
- b. Capturing the appearances of verses is the last solution. This action is only correct when scientific contents have been conclusively proven.
- c. The appearances of verses are the source of obtaining facts that can issue the real verdict and be presented as evidence in scientific issues (so the appearances of religion take precedence over science).
- d. Details within sciences, when religious propositions are in conflict with scientific propositions; that is, if the scientific proposition and theory are not proven, the appearances of the verses take precedence, and if scientific theories, by rational or sensory reason, reach proof and

certainty according to reality, they are parallel to the appearances of the verses (proposition). Sometimes our understanding of the verse can change by a definite scientific analogy.

- e. Distinguishing religion and knowledge is one of the proposed solutions to resolve the conflict between science and religion. Apparent conflict between our understanding of religion and scientific propositions occurs, and accordingly our understanding may be at fault or can change, so there is no established and real conflict between science and religion (Rezaei Isfahani, 2007, pp. 238-238).

### **7. Complete uncertainty in experimental sciences**

Among the divisions of certainty is the division of logic and psychology (Javadi Amoli, 2009, vol. 4, p. 407). Rational certainty means there is no possibility of contradiction on the other half, or it is obtained from narrative reason, such as continuous news and the news of a single unit with definite evidence, or from a non-narrative reason. The non-narrative reason is either sensory and empirical, a rational argument, or a mystical discovery and intuition (ibid., Vol. 4, p. 408); But psychological certainty means there is also the possibility of the opposite. Some scholars believe that the propositions of empirical science do not hold any logical certainty. The definition of experimental science called “Science” or “Modern-Science”, which originated in the West, is a collection of knowledge obtained through systematic research on the structure and behavior of the natural world through observation, measurement, and experimentation (Cambridge Advanced Learner Dictionary). The history of this science is not a long one, but its development in the field of human studies and research dates back to the Renaissance. In fact, its roots go back to a time before the Renaissance, but the modern form of science has been formulated and finalized after. It is noteworthy that even though the issue of scientific interpretation was widespread among Muslims after the spread of empirical science and empiricism, and has been the center of the Quran discussions since, because Muslims were already familiar with experimental sciences, including astronomy and medicine, the fields of scientific interpretation among Muslim thinkers was already existent. Although the main topics of scientific interpretation came after the arrival of experimental sciences, some commentators paid attention to the interpretation of scientific verses before its arrival and tried to interpret the Quran in accordance to the scientific findings of their time. Experimental science faced serious issues after the English empiricist philosopher, David Hume passed. According to Hume, there is no reliable basis for our results in scientific research to be logically valid. From Hume's perspective, experimental science can never provide any logical certainty (Lidiman, Bitu, p. 62). He states: “We are faced with two kinds of propositions in our entire system of propositions; propositions in empirical science, which are always researchable if we refer to the outside world, and merely exploring their meanings does not help solve problems (ibid., P. 52). Javadi Amoli believes that the epistemological value of most propositions in experimental sciences, although presented in the form of correct hypotheses, does not go beyond assumptions. Therefore, he stated that the imposition of these views on the Holy Quran is unreasonable (because it is impenetrable and there is no sign of invalidity) (Javadi Amoli, 2009, p. 452). He says: “Hypothesis in empirical knowledge only result in probabilities; That is, the content of uncertainty cannot be imposed on the indisputable conclusion of empirical science, nor can the hypothesis of empirical knowledge be imposed on the appearance of the Quran verses and narrations” (Javadi Amoli, 2009, vol. 2, p. 626).

### **Conclusion**

Throughout history, scholars have always tried to establish a relationship between experimental sciences and religion. In this study, we first provided the views and perspectives of Islamic thinkers about the scientific nature of the Quran and then described the reasons for the existence of experimental sciences in this Holy book, including: specification of Imams, guidance of the Holy Quran, discovery of empirical rational sciences of the Quran over time and immortality, innovation and the alignment of the Quran with empirical rational sciences. Then, we explained examples of verses in the Holy Quran with emphasis on the subject of experimental sciences. We also described the types of conflict between empirical rationality and the nature of religion. Finally, after expressing the views of Muslim scholars regarding the conflict between science and religion, we explained the uncertainty of experimental sciences as a reason for lack of conflict between the Quran and science.



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