Formation of the universe from the viewpoint of the Quran and science

Dr. Hossein Shojaié¹
Dr. Bahareh Mazaheri Tehrani²

Abstract

On the matter of the formation of the universe the holy Quran mentions various phenomena, each playing a special role in the evolution of the universe. In this article, we described two celestial phenomena that have been discussed in verses 30 of Surah Al-Anbiya and 11 of Surah Fussilat, and we assessed the possibility of matching these two verses with new scientific findings.

Our approach in this study was that we first examined the plausible meanings of the verse through lexical, morphological, syntactic and interpretive analysis. Then we proposed possible scientific phenomena compatible with the meanings of the verse and evaluated their compatibility.

Results of this study showed that the reference of the Quran to the two phenomena, "coalescence and separation of the skies and the earth", and "formation of the sky from smoke", can be compatible with the scientific phenomena of the Big Bang, the formation of the solar system and the formation of the earth and its atmosphere.

Keywords: Sky, Heaven, Creation, The Big Bang, Solar system, Atmosphere, Scientific interpretation of Quran.

¹. Associate professor, Faculty of Physics, Shahid Beheshti University. h-shojaiie@sbu.ac.ir
². Ph.D. in Quranic studies. Bmt313@gmail.com
1. Introduction

Faith and science are two sources of knowledge. They both try to give an understanding of the truth by different languages and from diverse viewpoint which are not necessarily conflicting. Accordingly, efforts have been made to show the harmony of the Bible and the Quran with science on the issue of creation (see Hartin, 1989; Hesseler, 1960; Arafat, 2003; Al-Fayumi, 2003; Al-Jamili, 2000).

Many verses of the Holy Qur'an describe how the universe came into being in detail. In this article, we examine the possibility of conformity between two phenomena, among the various phenomena mentioned in the verses, "coalescence and separation of the skies and the earth" (Al-Anbia, 30), and "the formation of the sky from smoke" (Fussilat, 11) with new scientific findings.

Several studies have been done on the scientific adaptation of these two verses with natural phenomena till now (see Arafat, 2003, p.32; Al-Fayumi, 2003, p.68; Al-Jamili, 2000, p.15). But What makes this study different from the other is that we have a comprehensive look at the verses and their various semantic possibilities and we have tried to examine and evaluate all possible scientific explanation regarding these verses. However, in similar studies, the verses have not been considered from this perspective and only a scientific phenomenon that was close to the meaning of the verse according to the researcher, has been attributed to it.

Our method investigating each phenomenon is as follows; first we discuss the main verse describing the phenomenon from the lexical, morphological, syntactic and interpretive point of view, then by considering the possible scientific explanations we study the strengths and weaknesses of each possibility. Because of the important role the word sky (Al-Samā') has in both verses, before proceeding with the main discussion we study briefly the applications of this word in the Holy Quran.

2. Applications of the word sky (Al-Samā’) in the Quran

The word Al-Samā’ is from the root "S,M,W" (sin, mim, waw) meaning height, altitude, sublimity (Farahidi, 1989, 318/7; Ibn Faris, 1979, 490; Ibn
Manzur, 1993, 397/14; Zubaidi, 301/38). Al-Raghib (1991, p.427) ascribes that the Al-Samā‘ of anything is above of it. According to Ibn Faris (1979, p.490), the Arab uses the word Al-Samā‘ for anything high and preponderant. Hence, this word has a wide domain of meanings and multiple extensions. Therefore, to determine its exact applicability in each Verse, we need to regard the counterparts and context. Al-Samā‘ and its plural form "Samāwāt" have been used 310 times with and without article in the Holy Quran. 3 Considering their different applications one can deduce the following results:

a) Sometimes Al-Samā‘ is used with article and with an absolute meaning opposed to the word "Ardh" (the earth) and can mean all the skies (Ali Imran, 5; Ibrahim, 38).

b) Sometimes it is used by the meaning of heavenly bodies (stars and planets) or their position in the sky (Al-Furqan, 61; Al-Haj, 65; see Rizai, p.135; Al-Sadiqi, 1986, 167/20; Al-Mughniah, 2003, 346/5; Modaresi, 1998, 113/8).

c) Sometimes it is used by the meaning of the earth's atmosphere, clouds and rain. On this subject one can mention the downfall of rain from the sky. It should be noticed that the word Al-Samā‘ has been used in singular form whenever the downfall of rain is concerned (Al-Rum, 48; AlHijr, 22; Nuh, 11; see Makarem, 1995, 121/1; Ja'fari, 1997, 83/1; Al-Tabarsi, 1993, 451/1 & 428/4).

d) Al-Samā‘ is sometimes used by the meaning of immaterial heaven, and this is the case when Al-Samā‘ possesses the meaning of the location of immaterial phenomena (Al-A'raf, 40; Al-Mulk, 16-17; see Tabatabaie, 1996, 248/16; Makarem, 1995, 170/6; Ibn Ashur, 1984, 96/8, Qorashi, 1998, p.408).

The word Al-Samāwāt is the plural form of Al-Samā‘ which is often used with definite article and versus "Ardh", and points to all the skies. As we know, using article with words in plural form indicates generality.

---

3. In total, the words Al-Samā‘, Samā‘, Al-Samāwāt and Samāwāt have been used 118 times, 2 times, 185 times and 5 times respectively.
3. Coalescence and separation of the skies and the earth

In the verse 30 of Surah Al-Anbiya, God refers to the fact that the heavens and the earth were first connected and united, and then God separated them:

"Did those who disbelieved not see that the skies/ space and the earth/ Planet Earth, they were joined, so We split/ ruptured them, and We made/ created from the water everything alive/ living, so do they not believe?"\[^4\]

In this verse God Almighty says that the skies and the earth were joined and unified in the beginning, then God Almighty split them. The word "Ratq"\[^5\], opposite of "Fatq"\[^6\], means to unify and to join and modify gaps (Farahidi, 1989, 126/5; Ibn Manzur, 1993, 114/10). "Ratq" is said to have the meaning of coalescence too (Al-Raghib, 1991, p.341; Ibn Manzur, 1993, 114/10; Al-Toraihi, 1996, 166/5; Mustafavi, 1981, 43/4). "Fatq" means to be opened or a gap in something (Ibn Faris, 1979, 834). According to Farahidi (1989, 130/5) anything unified which has been split is called "Fatq".

The verb "Kanata"\[^7\] in the first phrase\[^8\] has been used in binary form, since its pronoun refers to the words "Al-Samāwāt" and "Al-Ardh". The word "Ratq-an"\[^9\] which has been used in singular form, is the subject of the verb "Kanata" and so, according to the general rule, should be in binary form. Some commentators believe that since this word is infinitive, it is used with plural, binary and singular nouns in the same way (Al-Tusi, 243/7), even though it has an passive participle, namely "Martq"\[^10\] (Tabatabaie, 1996, 278/14). Al-Zamakhshari (1986, 113/3) claims that the word "Ratq", herein, in as an adjective for the omitted noun and its tacit form is "those two were a unified thing" (Kanata Shay-an Ratq-an)\[^11\]. But

\[^4\] أَوَ لَمْ يَرَ الَّذِينَ كَفَرُواْ أَنَّ السَّمَاوَاتِ وَ الْأَرْضَ كَانَا رَتْقًا فَفَتَقْنَا هُمَا وَ جَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيٌّ حَيٍّ أَ فَلَا يُؤْمِنُونَ
\[^5\] رَتْقٍ
\[^6\] فَتَقٍ
\[^7\] كَانَتَا
\[^8\] أَنَّ السَّمَاوَاتِ وَ الْأَرْضَ كَانَا رَتْقًا فَفَتَقْنَاهُمَا
\[^9\] رَتْقًا
\[^10\] مَرْتَقٍ
\[^11\] كَانَتَا شَيْئاً رَتْقًا
some argue that it’s tacit form is "Those two had coalescence" (Kanata Zawatai Ratq)\textsuperscript{12} (Al-Tabarsi, 1993, 72/7; Al-Razi, 1999, 137/22).

Considering each of these tacit forms in the verse, causes the presumption of a different meaning. In other words, if the verses tacit is taken to be "those two were a unified thing (Kanata Shay-an Ratq-an), the meaning of the verse would be that the skies and the earth were single and unified. But if the verse tacit form is "those two had coalescence (Kanata Zawatai Ratq), then the meaning of the verse would be in the manner that each of the skies and earth have their own special coalescence (Ratq) separately. In other words, the skies were connected together and the earth was distinctly self-connected.

Interestingly the words in the verse have been used in a way that both tacit forms above are acceptable, and no reason can be presented to reject one and prefer the other. Therefore, it leads one to state that the verse can contain both meaning.

3.1. The possible scientific explanations of the verse

Depending on which coalescence and separation from the scientific point of view is concerned particularly by the Holy Quran, a number of possibilities are considered:

a) The coalescence considered is the unification of the materials of the earth and sky before the Big Bang, and the separation of them is referred to the Big Bang phenomenon, which has led to the formation of the sky and the earth as they are today.

b) The coalescence here is the union and the unification of the sun, the earth and other planets of the solar system inside the primary nebula which was the origin of the formation of the solar system. And the separation is considered to be the evolution of the nebula and final formation of the solar system as it can currently be seen.

c) The coalescence is taken to be the separate unification in the skies and in the earth, and is related to the era when the downfall of rain from the sky and the growth of plants on the earth had not yet begun. In other words, the sky being
connected and unified means the lack of rainfall, and the earth being connected and unified means the lack of plant growth from it. Thus, the phenomenon of the separation and splitting of the skies and the earth is in accordance with the beginning of the initial rains from the sky and the growth of the first plants from the earth. It is worth noting that this point of view has confirmation from tradition.\footnote{It has been quoted from Imam Al-Baqer (PBUH) when asked about the meaning of this verse: "the sky was unified and connected and there was no rainfall and the earth was unified and connected and there was no plant growth from it, then God Almighty opened the sky with the rainfall, and the earth with plants" (Al-Qumi Mashhadi, 1989, 8/409).}

3.2. Investigating the strengths and weaknesses of the possible explanations

After presenting the possible explanations for the phenomenon of the coalescence and separation of the skies and the earth from the scientific viewpoint, we examine each of these possibilities and their accuracy:

3.2.1. The first possibility:

As it was stated before, in this possibility the coalescence is considered the unification of the material of the earth and the sky before the Big Bang. And the separation of them is meant to be the occurrence of the Big Bang. The Big Bang theory has the most acceptance among the theories that explain the origin and evolution of the universe. This theory claims the universe we are observing today has formed from the high speed expansion of one point, approximately 14 billion years ago. And from that on the universe has continued expanding. The theory is in agreement with the following observations:

a) Expansion of the universe: Edwin Hubble observed that the galaxies are distancing away from us in 1929.

b) The abundance of light elements, namely, hydrogen, helium and lithium: The Big Bang theory predicts the abundance of these light elements that must have formed from the fusion of the protons and neutrons in the first few minutes after the Big Bang explosion, very accurately.
c) Cosmic microwave background radiation (CMB): The primary universe must have been very hot and the cosmic microwave background radiation is cooled radiation of the hot early universe.

Nevertheless, there are many doubts about the universe at its very early stage. For example, questions about how a pre-Big Bang scenario would be like and what conditions caused the Big Bang to happen, are still unanswered, although different theories have been considered to explain the cause of the Big Bang that none of them have universal acceptance yet (Coles & Lucchin, 2003).

In the case of the coincidence between this phenomenon with "Ratq" and "Fatq" or in other words the coalescence and separation mentioned in the Holy Quran, it must also be kept in mind that no particular property has been mentioned for these two phenomena in the verse, and it has only pointed out that such phenomena have occurred in the beginning of the creation of the universe. Therefore, it seems that the Big Bang phenomenon can be an evidence for the considered "Ratq" and "Fatq" in the Holy Quran.

3.2.2. The second possibility:

In this possibility, the coalescence meant is the connection and union of the solar system inside the primary nebula. And by separation, the formation of the solar system is considered. The most common assumption about the formation of the solar system is the nebula assumption. According to this scenario the mass constituting the solar system is from the nebula remaining from a supernova explosion that began to split to form the sun and the planets 4.6 billion years ago. This nebula, which consists of light and heavy elements swirls slowly and contracts to different regions due to its gravitational force. At the center of this nebula the pre-sun which contains more than 99 percent of the whole matter, condenses and warms up to a temperature needed for the nuclear fission to initiate. The other contracted parts form other planets, the satellites and comets (Bland et al, 2004).

On the coincidence of this assumption with the coalescence and separation of the skies and the earth in the Holy Quran, one should mention there is a possibility which relates these phenomena to the formation of the solar system and separation of the earth from the sun and the other planets. The only remaining problem is that in this case we must impose on the word "Al-Samāwāt" in the
verse, the sun and the other planets of the solar system. As it was explained in
detail, the word (Al-Samā') refers to anything that is placed aloft. Hence, the
planets can be taken to be evidences for this word. But in this case, the meaning
of the word "Al-Samāwāt" is restricted to the sun and the planets, despite the
mentioned generality of this word possessing the meaning "all the skies".

As a conclusion, since there is no evidence in the verse for this restriction,
one cannot firmly state its truth. However, it’s worth noting that the number of
moving heavenly objects (the sun, the moon and the first five planets excluding
the earth in the solar system) which can be seen with bare eyes is seven, in
agreement with the number of the skies mentioned in other verses.

3.2.3. The third possibility:

As said before, in the third possibility, coalescence of the sky is related to the
era when the rainfall from the sky had not yet begun. And the coalescence of the
earth marks the period of time before the growth of the early plants on it. From
the scientific point of view, when the earth was formed, a number of different
processes occurred on it. At the time, the atmosphere didn’t have the same
components as it currently has. Volcanic activities filled the atmosphere with a
huge amount of gases, specially carbon dioxide and water vapor. Meteors and
asteroids helped this process by transferring water and organic molecules to the
surface of the earth. When the earth began to cool, water vapor in the atmosphere
condensed, forming the clouds. And finally the first rainfall began. The first
evidence for the existence of liquid water on the surface of the earth is dated back
3.8 billion years ago (Makishima, 2017).

This possibility, considering the Quranic viewpoint has strengths and
weaknesses. The strength points are as follows:

a) Confirmation from the tradition.

b) The fact that the following phrase\textsuperscript{14} in the verse is about the appearance of
life from water, which agrees with the interpretation of the word "Fatq" as
"the rainfall from the sky and the growth of plants on the earth".

\textsuperscript{14} wā jumūlāna min 'al-mā'ī kall shiy hāyī. 14
But the weakness in this viewpoint is that, instead of the word "Al-Samā'" which has been used in the Holy Quran’s verses by the meaning of the earth’s atmosphere, its plural form "Al-Samāwāt" has been used here, which includes all the skies and not solely the earth’s atmosphere, so one cannot accept it with high confidence.

As a summery the second and the third possibilities have strengths and weaknesses that cannot be rejected completely nor can for sure be stated accurate. However, there is a suitable solution that can combine the existing possibilities and to some extent resolve the difficulties in each viewpoint:

As explained previously, words making up the first phrase of the verse have been used in a way that can show the unification of the skies and the earth, as well as "the coalescence of each of them distinctly". Therefore, this can lead one to the fact that both interpretations may be regarded by the verse and one should choose a viewpoint which contains both coalescences at the same time.

It should be noted that the issue of polysemy and multi-layered meanings has been accepted in the verses of the Quran and has been known as one of the principles of the scientific interpretation of the Holy Quran (Mazaheri et al., 2016). Therefore, it seems correct to attribute both types of connection to the verse as well as a comprehensive possibility which includes all of the scientific possibilities of the verse if there is no opposite evidence.

In addition, as mentioned before, the word "Ratq" is an infinitive form which has been used by its passive participle "Martuq". According to Ibn Ashur (1984, 40/17), here the use of an infinitive form in the place of an objective form is to show the exaggerate state of this adjective. In other words, the word "Ratq" not only implicates the coalescence of the skies and the earth, but using it in an infinitive form shows that this coalescence has been of a very high intensity. Thus, given the exaggeration in the meaning of "Ratq", it can be said that it concedes not only one, but numerous coalescences for the skies and the earth, that have gradually and in various stages split.

In this sense, the first coalescence between the skies and the earth can be interpreted, according to the first possibility, as the probable pre-Big Bang scenario. Consequently, the first separation can then be referred to the Big Bang. The second possibility for coalescence and separation is related to the whole solar system in a primary nebula, and afterward the separation of them to different
heavenly bodies in the solar system. The final coalescence is also related to the time that the components of the earth’s atmosphere were unified and the precipitation causing this unification to cease had not yet occurred, and also the time when the earth’s components were entangled and no plant had appeared on the surface of the earth.

As it was noted, this viewpoint can have all three viewpoints in itself. Moreover, the problem we had in the application of the word "Al-Samāwāt" in the second and third possibility will be handled, because in this viewpoint it is not necessary to restrict the meaning of the word "Al-Samāwāt" to the planets within the solar system; or as in the third viewpoint, to deduce the meaning of the word "Al-Samāwāt" to be the meaning of "Al-Samāl" with no evidence or reason so as to adapt the meaning of the word "Al-Samāwāt" with the earth’s atmosphere. But rather we can consider the meaning of the word "Al-Samāwāt" to span and to include all the skies and since the "Ratq" and "Fatq" considered in the verse occurs in several stages and different components of the sky, God Almighty has generally ascribed this coalescence and separation to all of the skies, so the verse can contain all the "Ratq"s and "Fatq"s that take place in the skies and the earth. In other words, because the coalescence has once fell out among all the components of the skies and the earth, and once between the components of the solar system and the earth, and again separately in the earth and its atmosphere, God Almighty has used a word that indicates generality and can contain all of these skies.

However, the fact that we presented three possibilities for the coalescence and separation of the skies and the earth, doesn’t mean that the "Ratq" and "Fatq" considered by the verse is limited to these three cases, but perhaps, many "Ratq"s and "Fatq"s might have taken place in the process of the creation of the skies and the earth that we are unaware of. Here, we have only discussed what science has achieved—although without full certainty.

What’s remarkable is that in this verse, God Almighty frankly mentions the existing coalescence in the skies and the earth and next, the separation of them. And this is a subject that science has achieved after 14 centuries.
4. Formation of the sky from smoke

In the verse 11 of Surah Fussilat, it is said of the time when God intended to create or complete the heaven, while the heaven is in the form of smoke:

Then He tended to the sky/space and it was smoke, so He said to it and to the earth: "Come voluntarily or forcefully." They said: "We came obediently".  

This verse points to the time when God Almighty wills to create or complete the sky while it is in the form of smoke. "Istawa ila" has the meaning of "to attempt for" and "to will something" (Al-Juhari, 1990, 235/7; Al-Zubaidi, 331/38). "Dukhan" means the thing that rises from fire’s flames (Al-Raghib, 1991, p.310). According to these meanings one can say:

a) The smoke that rises following the flames of fire is in gaseous form.

b) The thing that rises from flame of fire should have high temperature.

According to Mustafawi (187/3), the close relation between "Dukhan" and inflammability accompanies it with light and heat.

Hence one can deduce that "Dukhan" in this verse can be a high temperature gas. But, considering it as vapor, as some argue, has no reason or evidence in the verse or in the literature (Rezaei, 2009, p.104). The second part of the verse, that is 'so He said to it and to the earth: "Come voluntarily or forcefully." They said: "We came obediently"', should be interpreted in concordance with the verse "His Command, when He desires a thing, is to say to it Be, and it is" (Yasin, 82), in which the discussion is also about the God Almighty's commanding to his creations. Among the commentators, there is no doubt that this is not the real act of talking or commanding, but it shows the willing to create and afterwards the execution of that will (Tabatabaie, 1996, 366/17). So, one can conclude that the intention from "commanding the sky and the earth to come" is a genetical process with the meaning of creation.
4.1. The possible scientific explanations of the verse

In order to find the purpose of the word "Al-Samā" in the first of the verse according to modern science, there are three possibilities:

a) As mentioned before, "Al-Samā" can have the scope of generality and can encompass all the skies. In this case, one can relate this word to the probable pre big bang era which probably includes the material constructing the whole universe (all the skies and the earth).

b) It can also point to a special sky. Based on this, the word can be referred to the primary nebula which the solar system including the sun, the earth and the other planets has been made of.

c) There is another possibility for "Al-Samā", which is that it refers to the current atmosphere of the earth or the mass of gas and dust that the earth has formed as a result of their collapse.

4.2. Investigating the strengths and weaknesses of the possible explanations

After presenting the possible scientific explanations for the phenomenon of the formation of the sky from smoke, we examine each of these possibilities and their accuracy:

4.2.1. The first possibility:

There is no acceptable theory for the pre big bang scenario yet, and consequently, there is no definitive assessment about the matter in that period. Hence the first possibility, namely relating the word "Al-Samā" to the pre big bang scenario and its probable matter content, cannot be rejected at first step although no evidence confirms it up to now.

4.2.2. The second possibility:

This possibility which refers the word "Al-Samā" to the primary nebula is also an acceptable probability. Since, according to the most acceptable theories, the origin of the solar system was a disk of rotating gas constituting different kinds of elements and compounds, namely a nebula remaining from a supernova
explosion. As this nebula began to condense due to its internal gravitational force, it heated up and split to different parts each becoming a concentrated heavenly mass. Therefore, it seems that the word "Dukhan" is suitable for naming this nebula. However, since scientific theories are not certain, this possibility cannot be imposed firmly on the above mentioned phenomenon.

4.2.3. The third possibility:

The sky that the verse refers to is the sky from which the earth was born and was formed by separating from it, that is, the earth's primitive materials were located in it, and then by separating these primitive materials, the earth was formed and became independent.

It is clear that the current atmosphere of the earth does not correspond to this sky with the features mentioned. But this sky can be considered the same compact mass of gas and dust that the earth and its primitive atmosphere were formed as a result of their collapse. This possibility corresponds well to the meaning of the word "Dukhan", which means smoke or a hot and opaque gas.

5. Conclusion

Based on the presented interpretation of the two phenomena, "coalescence and separation of the skies and the earth", and "formation of the sky from smoke", it can be concluded that in verse 30 of Surah Al-Anbiya, God has called the stage before the formation of the earth and the heavens the stage of the coalescence (Ratq) and the next stage the stage of the separation (Fatq). These two stages have been described from another perspective in verse 11 of Surah Fussilat. In this verse, God has described the stage before the formation of the earth and the heavens as a smoky sky, which is the same as the stage of the coalescence (Ratq). In the following, he has stated the second stage, that is, the formation of the heavens and the earth by the divine command of the coming of the earth and the sky, which can indicate the beginning of the separate formation of the heavens and the earth, that is the same as the stage of separation (Fatq). Thus, these two verses with different expressions inform about the formation of the universe. Interestingly, in both verses there are three possibilities, the first related to the beginning of the formation of the universe, the second to the beginning of the
formation of the solar system and the third to the beginning of the formation of the earth and the atmosphere in their current form.

Since the issue of polysemy and multi-layered meanings has been accepted in the verses of the Quran and has been known as one of the principles of the scientific interpretation of the Holy Quran, it seems that the best interpretation for the two verses is the interpretation in which all three scientific possibilities are taken into account. In other words, God Almighty, using the least words, has beautifully described the creation of the universe in a way that indicates the beginning of creation, the Big Bang, and the formation of the solar system, as well as the formation and evolution of the earth.

It is worth noting that the scientific findings on the Big Bang, the formation of the solar system and also the formation of the Earth, although supported by numerous scientific evidences, have not yet reached the stage of 100% certainty. Hence, we expressed the scientific interpretation of these two verses as a possibility so as not to attribute uncertain matters to the Holy Qur'an.

References

• Al-Toraihi, Fakhr al-din, Majma' al-Bahrain, Mortazavi bookstore, Tehran, 1996.
• Al-Tusi, Mohammad bin Hasan, Al-Tibyan fi Tafsir al-Quran, Dar Ehya' al-Toras al-Arabi, Beirut.
• Al-Zubaidi, Mohammad Murtiza, Taj al-Arus min Jawahir al-Ghamus, Turath al-Arabi, Kuwait.
• Farahidi, Khalil bin Ahmad, Ketab al-Ein, Hijrat publications, Qum, 1989.
• Hartin, J. Patrick, The biblical creation accounts and evolution: A catholic perspective, Koers 54(3) 1989.
• Ibn Manzur, Mohammad bin Mokarram, Lesan al-Arab, Dar Sadir, Beirut, 1993.
• Ja'fari, Ya'qub, Tafsir Kothar, Hijrat publication, Qum, 1997.
• Mazaheri Tehrani, B., Mosallaipour, A., Rohani Mashhadi, F., Introduction to Theological principles of scientific interpretation of the Holy Quran, Mirror of Wisdom, 16(3), 2016, pp.75-100.
• Tabatabaie, Mohammad Hossein, Al-Mizan fi Tafsir al-Quran, Islamic publication office, Qum, 1996.