

The Miraculous Dimensions of the Holy Quran

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**In the Name of Allah,
the Compassionate, the
Merciful**

Foreword	1
The Miracle	3
The Conditions of the Miracle (Performing a supernatural Act)	4
The Miracle as A Supporting Factor for the Prophethood.....	6
The Role of the Miracle in Proving the Prophethood	7
A Brief Word with Ashaa'ereh	8
The Miracle as A Defensive Necessity	9
The Identification of the Miracle	11
The Miraculous Aspects of the Holy Quran	12
The Harmoniousness Factor in the Miracle	14
The Holy Quran as a Divine Miracle	1
A Question and Three Answers	18
The Holy Quran as an Everlasting Miracle.....	20
The Miraculous Dimensions of the Holy Quran.....	22
1. The Illiteracy of the Prophet of Islam	22
2. The Harmoniousness of the Holy Quran with Its Times	23
3. The Absence of Contradistinction and Contradiction in the Holy Quran	25
4. The All – Inclusiveness of the Holy Quran as a Miracle (The Everlasting Miracle)	27
5. The Holy Quran's Internal Cohesion and Coherence	29
6. The Literary Miracle of the Holy Quran (Super literature)	31
7. The Figurative Expression of the Holy Quran	34
8. The Eloquent Expression of the Holy Quran	39
9. The Logically Persuasive Expression of the Holy Quran	42
10. The Rhetorical Expression of the Holy Quran.....	43
11. The Scientific Expression of the Holy Quran	44
12. The Canonical Expression of the Holy Quran	47
13. The Occasional and Oracular Expressions of the Holy Quran (Historical Prophecies).....	52

14. The Harmoniousness and comprehensiveness of the Holy Quran	56
15. The Holy Quran as a Divine Miracle Accompanied with Its Challenge, Persuasion, and Remonstrations	58
16. The Protectiveness and Non – Distorting Factors of the Holy Quran .	60
17. The Enjoyment factor of the Holy Quran	62

Foreword

For those people of the world, who, for any reason, have had no chance of reading and contemplating the Holy Quran fully and closely, this book may be nothing more than any other great book or novel which consists of one or more characters of superhuman powers and talents, who have more fluent tongues than ordinary people, with all their superhuman powers, influences, controls and the like, which, in all, demonstrate and manifest the greatness of its author, its creator. But when we embark upon reading and contemplating the Holy Quran fully and closely, we realize that what has been written in this holy and great book would be undoubtedly different from and more appreciative than any other book previously written in the world. As a matter of fact, a well – known book like “Divan-e Hafiz” (=A collection of lyrical poems composed by Shams Al – Ddin Muhammed, a great and universally – known Persian poet of the eighth century A. H.) has been written beautifully in accordance with the holy Quranic verses. Since we, writers of the present book, could not manage to find an easy and brief book on the Holy Quran, which would be eloquent enough for the use of public readership, we decided to write an easy and brief book on the Holy Quran, which would be eloquent enough for the sue of public readership. We should like to pay tribute to the following persons whose works and statements helped use to put the present book in writing: Ayatollah Khoee; Ayatollah Ma’refat whose book “The Quranic Sciences and cultures” helped us very much; Dr. Yadollah Nassirian whose book “The Sciences and Cultures of the Eloquence and the Miracle of the Holy Quran” has been referred to in the present book many times. This book is, therefore, dedicated to all the lovers of the Holy Quran. It is hoped that the present book helps those who, by reading and contemplating the

Holy Quran, would like the Holy Quran to act as a blazing torch in order to shed light on the way they are proceeding in their life.

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The Miracle

In the literal sense of the word, the word “miracle” or (اعجاز) means: “an extraordinary event which manifests divine intervention in human affairs”. In Arabic language, the word “miracle” (=”معجزه”) comes from the infinitive “تعجيز”(=to attribute inability to someone) or (=to make others feel unable). The miracle is the only way to know the divine prophets. The word miracle (= اعجاز) originates from the Arabic noun “عجز” (=incapability), and the Arabic infinitive “اعجاز” means: “to prove or show the incapability in others”. So, as we mentioned above, the word “miracle” or “معجزه”, in Arabic language, suggests someone who does some thing hinge to show or prove the incapability in others. The word “معجزه” (=the miracle), which is a noun in Arabic, is originated from the Arabic infinitive”اعجاز”. The Arabic infinitive “اعجاز” has several meanings in the literal sense of the word:1) to lose something; to forfeit; to drop. For instance, when we say, ‘He lost his mother’; it means that he was “incapable” to find his mother; so there was a sense of “inability” in him. 2) to make someone incapable or helpless. For instance we can say, “I made him incapable or helpless”. Here, in the foregoing sentence, again, there is a sense of incapability or helplessness in the word “him”. In this sense, the Arabic infinitive “تعجيز” (=to make someone incapable or helpless) is used. 3) But, technically speaking, and according to Islamic theosophists, the Arabic infinitive “اعجاز” means: “When someone claims a divine position, which, according to him or her, has been bestowed on him or her on the part of God, the Almighty, he or she, must do something to prove his or her claim; this act must be departing from what is usual or normal, especially so as to appear to transcend the laws of nature; in addition to these, other people must not be capable of doing such an act. Therefore such an act is called “the

miracle” (=معجزه) and the very act of doing such an action is, in Arabic language, called “اعجاز”, which was explicated earlier in this chapter.

The Conditions of the Miracle (Performing a supernatural Act)

Performing a supernatural act, if it is to be called a miracle, must have the following five conditions. These five conditions, which prove that an act is supernatural, hence a miracle, are as follows:

1. When someone claims that God, the Almighty has sent him to guide people, he or she must do some supernatural act to prove that he or she has been sent by God, the Almighty.

2. The position he or she claims to have must be acceptable to the reason and wisdom of mankind. Therefore, if he or she claims a position which, according to the reason and wisdom of mankind, would be false, untrue, or wrong, therefore, whatever he or she does or performs to prove his or her claim, falsifies his or her claim, and for this reason, cannot be called a miracle, although others are incapable of doing or performing such an act. For instance, if someone claims that he or she is God, the Almighty, his or her claim would not be in accordance with reason and wisdom of mankind, hence his or her claim will be rejected by people.

3. The position he or she claims must be accepted by canon as well as canonical laws. Therefore, if someone claims a divine position which, according to canon and canonical laws, proves to be falsified, in this way, if he or she does or performs an extraordinary act, his or her act does falsify or reject his or her claim, hence it will not be called a miracle. For instance, if someone claims to be a divine prophet after the

prophet Muhammad (Peace Be Upon Him and His Family)- who is considered as the last divine prophet on the planet Earth – his or her claim will be rejected by wisdom, reason, and canonical laws, hence his or her supernatural act does not need to be rejected by God, the Almighty. In other words, his or her supernatural act is automatically rejected by ways of reason, wisdom as well as canonical laws.

4. Another condition for the real miracle would be that the supernatural or extraordinary act must be in accordance with the claimer's claim, not in accordance with something that proves to falsify the supernatural act, hence it is not to be called a miracle. For instance, it is said that "Mosaylameh", an Arab who, at the time of "About Bakr" claimed to be a divine prophet. To prove his claim, he said that he would spit into a well and the water in the well would be increased; but when he spat into the well, the water in the well became completely dried. In other words, his supernatural act did not conform with his claim. That was why he was called 'Mosaylameh, the liar", hence he was killed by Arab people.

5. The fifth condition for presenting the miracle is that it must not be based on any theoretical mathematics, statistics, or wizardry. Furthermore, it must not be teachable or learnable. So, if any person present or perform an act which would be based on one of these sciences or tricks, the act will not be considered as a miracle, although other people are not able to present or perform such an act, or, although such a presented or performed act has other conditions for the miracle. For instance, those extraordinary acts which some wizards, illusionists, perform or some people who are familiar with theatrical mathematics, statistics, art, science, and artistic skills present or perform are not at all considered as the miracle.

Besides, some of extraordinary treatments done by some physicians who are familiar with chemical matters and their composites are not at all considered as a miraculous act, although a great majority of people, and even other physicians, are not familiar with these strange treatments, or are not able to do such extraordinary treatments. And if God, the Alight has familiarized only one person, among other people, with these strange, extraordinary, and complex scientific treatments, with their complex physical and chemical characteristics strange medical treatments is not revealed when he or she is misusing them in front of ordinary people, the extraordinary act is not at all considered as a disrespect, boldness, or discourtesy towards God, Almighty, and the act will therefore not be considered as a miraculous act.

The Miracle as A Supporting Factor for the Prophethood

As a matter of fact, it is God, the Almighty who wishes to provide Man with happiness. Therefore, it is God, the Almighty's will and responsibility to enact special laws and inform people of them. In other words, it is reasonable and wise if we state that God, the Almighty should enact special laws for Man, guiding him or her in the direction of evolution and happiness. But, these special laws, which are enacted to make people happy, must be sent by one of the men on the Earth, that is to say, by a prophet who is sent by Him to Man. This man, who is called "The prophet" must send God, the Almighty's messages to people, familiarizing people with God, the Almighty's rules and regulations, so that people will listen to the prophet, and either follow or reject him, hence by following or rejecting the prophet, they will choose either the way of happiness or the way of destruction. The divine prophethood or being a divine ambassador is considered as having a great and

distinguished position and rank which are desired by many people who wish to reach such a great position in their life. That is why one who wishes to be a divine prophet must present a very clear indication so that false claimers or imposters cannot misuse this divine position, tricking people under the aegis of charlatanism. This true and God – given indication cannot, thus, involve ordinary and usual acts which can be performed or presented by other people. Therefore, the indication taken to our view must be of a kind which can break all natural rules, flowing against natural or usual events of life. Besides, such an extraordinary indication must make other people unable to present or perform such an indication. Such divine indications are nothing but a supporting factor for divine prophethood, so such divine acts are called miracles, that is to say, God, the Almighty helps His ambassadors or prophets with His extraordinary power which is beyond the capability of other people, in performing or presenting such miraculous acts, a divine power which indicates the divine capability of His sender, that is to say, God, the Almighty. In other words, God, the Almighty accompanied His true prophets with a miraculous and divine power, a miraculous and divine power which other people are not able to present or perform.

The Role of the Miracle in Proving the Prophethood

Imagine a person who claims to be a divine prophet, and also imagine that such a person is aided by God, the Almighty, and God, the Almighty gives him or her such a divine power to present or perform a miracle. In this way, it will be natural that people will follow him or her and will hence be salvated in the end.

But, imagine a person who claims to be a divine prophet, and he or she is equipped with a divine power to present or perform a miracle, but

the claimer decides to deceive people, guiding them to the way of ignorance and misguidance. This would be impossible. A true prophet will always direct people to the way of salvation. Therefore, if some person claims to be a divine prophet and present and perform a miraculous, divine act, we must not let ourselves to doubt about his or her words and acts on the condition that he or she directs us to the way of salvation. This would be a clear truth and a definitive rule on which wise people put an emphasis, not doubting about it at all. Any act which is not acceptable about a wise man, will not be acceptable about God, the Almighty at all. This very issue, too, has been mentioned in the Holy Quran, where the Holy Quran says: “If he (=the prophet of Islam) said something wrong about Us, we would take him strongly, and, then, we shut off the flow of blood in his heart.” This Quranic verse means that Muhammed, the prophet of Islam, whose prophethood was approved by Us, and whom We helped to present a miracle, could not at all attribute wrong statements to Us. Therefore, it is our responsibility to keep our canon and religious laws from lies and baseless statements, and just like the phase of “Hodous and Ijaad”, we support and observe our canon and religious laws in the phase of “Baqaa” (=Existence), too.

A Brief Word with Ashaa’ereh

Before we go through this issue, it is worthy of mention that by Ashaa’ereh, we mean a religious cult, who were Sunnis, and followed Abol Hassan Ali –e Ibn-e Isamaa’eel Ash’ari; a cult whose followers all believed in determinism. It has to be noticed that the phenomenon of miracle can only be considered as a reason or proof for the prophethood on the part of those people who believe in “good rationality”, and hence they accept the kingdom of reason. On the other hand, Ashaa’ehreh,

whom were introduced at the beginning of this chapter, do not at all believe in the kingdom of reason. They do not consider the goodness and badness of daily affairs as presented by rationality.

For this group of people, that is to say, Ashaa'ereh, the door of identifying and approving the prophethood are closed. This theory, which says that rationality and reason cannot understand and identify real goodness and badness in life, includes destructive problems in it which will result in wrong ideas and statements.

One of these destructive and wrong ideas is rejecting the divine prophets, and being unable in distinguishing an honest person from a liar. Fazl –e bn –e Rouzbehaan, a Persian historian and a Sunni leader of the eighth and ninth century A. H., answers the way Ashaa'ereh think in a good way. He says: “The divine providence has been set in a way that God, the Almighty always provides honest and true prophets with the miracle, and, thus, the miracle is never presented or performed by false prophets or liars. Therefore, the door of approving the true prophets, and distinguishing a liar from an honest person will not be closed even for Ashaa'ereh. Likewise, those who doubt true prophets and deny them will not at all have a belief that God, the Almighty will always appear the miracle to honest people.

The Miracle as A Defensive Necessity

The miracle has no propagandistic aspect or role in the religion in which it appears. Rather it has a defensive role or aspect in proving the prophethood. Making use of the miracle on the part of the divine prophets, especially those prophets who have brought a divine book with them, is without any doubt considered as a proof by which their prophethood would be confirmed by people, a proof by which their

invitation is accepted by people, a proof by which their divine message brought from the invisible world is received by people. Therefore, any miracle presented or performed by divine prophets has to be indicative of the supernatural world, and it must show that people of this world are not at all capable of presenting or performing it; hence their miracle has to be called something extraordinary, that is to say, it is performed or presented by a power which does not exist within the scope of natural powers. Here, a question is raised: "Is the miracle considered as propagandistic necessity or is it regarded as a defensive necessity?" That is to say, do the divine prophets, from the very first day of their invitation, begin their invitation using the miracle, or do they present or perform the miracle when they face doubtfulness and uncertainty on the part of the deniers of them? The answer lies on the second part, that is to say, the way of the divine prophets as well as the clear statement of the Holy Quran say that when the divine prophets face doubtfulness and uncertainty on the part of their deniers, they are ordered and allowed by God, the Almighty to present and perform their miracles to remove any doubts or uncertainty from their deniers. As a matter of fact, history has shown that no divine prophet has begun his invitation with performing or presenting a miracle. Rather, when they are asked by their deniers to present or perform something which shows that they are ordered by or come from God, the Almighty, they would embark upon performing or presenting their miracles. The divine prophets' invitation has been definitely a righteous invitation, an invitation which has been in conformity with Man's original nature as well as with his or her sound mind. In accordance with the logic of the Holy Quran, the truth or righteousness is always there to be seen by Man's sound mind and sound nature. Those deniers who would ask the divine prophets to present or

perform a miracle had been those who would always try to make other people doubtful or uncertain about the divine prophets' invitation. Generally speaking, the request of performing or presenting a miracle had always been made by those people who were always deniers or considered as pessimists, just as what happened to the Prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family). There have been a great number of documents which show that performing or presenting a miracle on the part of the divine prophets had been when they were facing the doubts and uncertainties on the part of the deniers or the opponents.

The Identification of the Miracle

A miracle, presented or performed by a divine prophet, has to be in conformity with its times, with the contemporary industries or the science of its times as well as with the time's place so that the scientists and experts of the time are able to identify that it would be a supernatural sign which is beyond the ability of mankind. This reality has to be always preserved, because it is needed to be clear that what has been performed or presented would be, in an absolute manner, beyond the capability of mankind, and also it has been performed or presented by supernatural powers. And if it is supposedly proved that the miracle, which has been performed or presented, has been performed or presented by a tool which has been natural or in the scope of mankind's capability at that time, but hidden from the eyes of scientists and experts, it will be proved and clear that the miracle has been performed or presented by a false and so – called prophet who has cheated people of his time. As a result, the miracle performed or presented has to be in harmony with the culture, sciences, as well as with the technologies of its times, that is to

say, there have to be wise people among people, from which a true prophet is chosen by God, the Almighty, a true prophet whose mission is to guide people towards the divine truth, who are able to identify the miraculousness of the miracle performed or presented in order that they inform ordinary people of its correctness and veracity. In this regard, the Quranic surah of “Ibrahim”, verse four, says:

"و ما ارسلنا من رسول الا بلسان قومه ليبين لهم فيضل الله من يشاء ويهدى من يشاء وهو العزيز الحكيم"

, which means: “And We did not send any messenger except [speaking] in the language of his people to state clearly for them, and Allah sends astray [thereby] whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise.”

From the above – mentioned Quranic verse, it is inferred that all divine prophets have been sent by God, the Almighty, with the same language and culture of their tribes and people, because to prove that the divine prophets’ addressees are incapable of performing or presenting such divine miracles, there must be wise scientists and experts between them, that is to say, the addressees, to identify that whether a miracle performed or presented has been true or false, otherwise, simply to prove the addressees’ incapability would be in vain and absurd.

The Miraculous Aspects of the Holy Quran

Arab scholars believe that the miraculousness of the Holy Quran lies in the great eloquence and fluency which exist in it. It is worthy of mention that no Quranic word can be deleted or substituted by another word at all, because another word, which in terms of semantics and content which might could be replaced, cannot be found in the language. Furthermore, no single word, which could be in harmony with the

phonetics, phonology as well as with other Quran's word's order, can be found. And this is the miracle of the Holy Quran. On the Hly Quran, Valid ibn al – Mughirah Al – Makhzumi (A. D.527-622), the chief of the Banu Makhzum clan of the Quranish tribe, who was considered as a well – known orator during his time, says: “What is said by the son of Ibn-e Abi kabsheh, I swear to God, the Almighty, is neither poetry, not magic, nor exaggeration of unwise people. His words, without any doubts, is the words of God, the Almighty. “The prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family) was called “Ibn-e Abi Kabsheh” by pagans of his time . Abi Kabsheh was a man of khuza’eh tribe, who disagreed with Quraish’s beliefs. It is said that he was the ancestor of the prophet of Islam’s mother; that was why the prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family) was attributed to him. It is said that when he was passing by the prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family), as the prophet of Islam was saying his prayers, saying few Quranic phrases from theQuranic verse “Mo’emen” (=The Faithful), and Abi Kabsheh heard them, he said: “I swear to God, the Almighty, I heard some words and phrases from the prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family) Which were neither like the words of men, nor the words of fairies.

I swear to God, the Almighty that Muhammed’s words are especially so sweet and pleasant and hearty; his words are like a strong tree whose branches are highly hoisted, whose height is so fruitful and influential, and whose trunk is so strong and straight, and whose roots are so widespread and sturdy. I strongly believe that his divine words will be preferred, and will be surpassed all other words, and no words will be

better, more beautiful, more powerful, and more effective than his words.”

The Harmoniousness Factor in the Miracle

All the factors which play roles in forming a miracle are important at anytime, being influenced by and related to the times of the miracle’s happenings and incidents.

As men have right to examine or test the existence of God, the Almighty, they are also examined or tested by Him. In Persian poetry, there are famous poems, composed by universally – known poets, which, for instance, say: “O God! I will be delightful and gratified if you take a look at me!”, or, “I am so gratified and delightful/ since all of the world is fresh and green created by Him/ I have fallen in love with all of the world/ since all of the world belongs to Him./ A miracle consists of an action which is performed against natural or usual rules and regulations ruling over the world of creation, an action which humankind are incapable of doing that. Of course, to identify the miracle would not be possible for every one. To distinguish the miracle from other scientific operations would be only possible for those who have ability and specialty in sciences or expertnesses similar to the miracle performed. Scientists and knowledgeable people will confirm and identify a miracle sooner than ordinary people. That is why the divine knowledge necessitates that every divine prophet comes to the scene, presenting and performing a miracle of his own, a miracle which would be in conformity with and similar to the knowledge, science and industry of its time. And that is why those experts who are totally familiar with knowledge, science or industry of their times are able to identify a miracle sooner than ordinary people, so that they will be able to

distinguish it from other scientific and natural phenomena happening in their life and times, hence they will be able to correctly judge, through their knowledge and expertness, that a true miracle has been presented and performed, assuring ordinary people that a true miracle has just occurred. In this way, the divine proof and justification can be made clear by these experts for ordinary people. It was according to the very divine rule and proof that God, the Almighty bestowed the miracle of a whitening hand upon His prophet, Moses (Peace be Upon Him). It was because magic and witchery was common operations in Moses's time, so those who were experts in witchery and doing magic in Moses's times sooner than others identified and confirmed Moses's performing miracles, hence they became followers of him. Furthermore, at the time when Jesus Christ (Peace Be Upon Him) lived, the old Greece's medicine had reached its highest point and the physicians of the time performed mind- boggling medical treatments for sick people, specially in old Syria and in old Palestine, which were considered as Greece's colonies, the discipline of medicine was so fashionable, and was prospering. Among all kinds of knowledge and technologies, the uncultivated, Arabs , who lived before the rise of Islam in Sandi Arabia, only enjoyed and were expert in speaking eloquently and fluently, and they were world – famous for their making sue of rhetoric, being famous for their use of literary terms. They would, at that time, hold poetry contests and attended in literary circles in which poets would read their poems. That was a sign of pride, honor, and boasting for them at that time. Famous Arab poets would be acclaimed, praised, applauded and received prizes in those literary circles. These literary ceremonies and circles were so popular and in demand that some people would select the best seven poems and specially odes, and write them with gold, and hang

them on the wall of “Kaaba”, a holy place in Mecca. These seven written in gold odes were called “Mo’allaqaat-e Sab’eh” (=the Seven Hanging Odes).

Ever Since that time, every beautiful and well – composed poem was likened to those seven hanging odes, and was called a “Golden poem”. To judge a poem, at that time, had been delegated to Nabeghe-y-e Zabyani who would come, at the time of Hajj ceremonies, to Akkaazz Bazaar, and they put up a red tent for him. Because the conditions of Saudi Arabia was as we mentioned above, the divine predestination necessitated that the prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family) was sent on the order of God, the Almighty, and He willed to equip him with the miracle of the Holy Quran, which was considered as the highest book of rhetoric, so that every uncultivated Arab became highly surprised in the face of its eloquence, and every silver – tonged Arab poet felt him or herself unable and highly surprised in the face of it. But , it should be noted that the prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family) had also other miracles except presenting the Holy Quran, such as to halve the moon, to make a crocodile speak, and to make gravels say prayers to God, the Almighty. But, above all, the Holy Quran was considered as the most important and the most surprising miracle the prophet of Islam presented. Why? Because, the uncultivated Arabs of that time, who were not aware the mysteries of the world of creation, might doubt about the prophet of Islam’s several miracles, attributing these miracles to a series of natural factors and reasons. As a matter of fact, the Holy Quran will exist forever, and its miraculous dimensions will last all the time.

In Arabic language, the word “E’jaaz” (=inability) means to make someone incapable of doing something. The miraculous dimensions of the Holy Quran in presenting eloquence, rhetoric, the firmness in speech, the fluency in statement, and its being inventiveness in terms of religious orders and Islamic cultures and so on and so forth, have reached their summits in a degree that no human being has been able to present such surprising miracles. For this reason, the Holy Quran is called “the Everlasting Miracle”. The deathlessness of the miraculous dimensions of the Holy Quran will last forever, because this valuable and precious book has always been considered as a document which illustrates the everlasting canon of Islam. According to Muhammed ibn-e Ishaq, known as Ibn-e Nadim, a historian, biographer and bibliographer from Baghdad, (A.H.247-385), the first person to argue about miraculous dimensions of the Holy Quran, turning his argumentations into a book or a treatise, had been a person named Muhammed ibn-e Zeid-e Vaseti (A.D.307). He was a the sophist and wrote several books on the miraculous dimensions of the Holy Quran such as “The Miracle of the Quran in Its Struchure and Writing”. Some Islamic scholars believe that, before him, a person named Abou Obaideh Mo’ammam ibn-e Al-Mosanna (A.D.209) had written two volumes of a book on the miraculous dimensions of the Holy Quran. Furthermore, a person named Abou Obaid Qassim ibn-e Salam (A.D.224) had written a book on the miraculous dimensions of the Holy Quran. It is to be noted that these writings and books are not available. The oldest religious work on the miraculous dimensions of the Holy Quran is a book called “A Treatise on the Miraculous Dimensions of the Holy Quran” written by Abou Soleiman Hamd ibn-e Muhammed ibn-e Ibrahim khattabi Bosti (A.D.388).

The Holy Quran as a Divine Miracle

The prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family) invited, with his new religion, all the nations of the world, gave them a final offer with the Holy Quran, stepped into the field of campaign, and announced the world with a loud voice to be united and bring a book like his, so that he will quit inviting the nations of the world through the Holy Quran. But when the rhetorician and literary Arab critics of that time faced the Holy Quran, thinking seriously about the eloquence of its verses, acknowledged its being a miracle very soon, finding out this truth that any campaign against the Holy Quran will end up a definite defeat, and found out that they would have no choice but giving in to it. The Arabs' surrender to the Holy Quran as a miracle had been a big reason as well as the clearest proof for the righteousness of the Holy Quran which had been sent from on high by God, the Almighty, proving that presenting a book like the Holy Quran was beyond the capability of Man.

A Question and Three Answers

Some ignorant people claim that it was the Arabs of that time who brought and presented a book like the Holy Quran, or bringing about some statements which were similar to the statements of the Holy Quran, intending to fight against it, but, this fight, throughout history, was faded out and became hidden from people. As a matter of fact, such claims and statements are, from different aspects, baseless and unacceptable. First, if such a fight and victory against the Holy Quran were true, they would definitely and gloriously be recounted in Arabs' gatherings and parties at that time. But such a thing did not happen at all. On the other hand, the

challenge of the Holy Quran was not limited and exclusive to certain people or to only the Arabs; it challenged all people of the world in all ages and times, inviting all people of the world as well as all jinni's to fight against evil and tyranny. It is a rule of thumb that if anyone practices learning sweet, eloquent statements, he or she will easily be able to create similar statements, or at least, will be able to bring about statements which are approximately similar to those statements. This is a general, definite rule which flows in all aspects of life, but the Holy Quran would be excluded from this general, definite rule, because the more we, human beings, familiarize ourselves with it, the more we think seriously about it memorizing the Quranic verses, we will not at all be able to bring about verses similar to the eloquent statements of the Quranic verses.

This truth would prove that the Holy Quran follows a special framework and style which are beyond learning or teaching, and no one will be able to learn or teach somebody else to bring about similar eloquent, holy statements. As a result, it becomes clear that if the Holy Quran had been created by the prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His family) himself, every one, at his time, would and have felt understood, in the prophet of Islam's statements and preachments, a similarity and harmony with the Holy Quran itself, or there would have at least appeared in the prophet of Islam's statements which were completely similar to the style and the framework of the Holy Quran, hence these statements would have been compiled in books and quoted for next generations. But the truth was that the prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family) had been an illiterate man, and he would only repeat and transfer the words of God, the Almighty to the people of that time.

One is fluent in prose, but is unable to compose poems; the other is an expert in composing epic poems, but is unable to compose eulogies. The other is able to compose elegies, but is unable to compose lyric poems. But, it should be noted that the Holy Quran has entered into all aspects of rhetorical language, and has spoken through several styles, transcending its speech to the limits of a miracle, going beyond the limits of ordinary language, turning its miracle to its highest perfection, so that every one would be totally unable to bring about similar miraculous statements. This innovations, eloquence, and miraculousness does pertain exclusively to the Holy Quran which is beyond the ability of the humankind to create.

The Holy Quran as an Everlasting Miracle

The only way of identifying the divine prophets would be by way of the miracle. And since the time period of the prophethood of the past divine prophets pertained exclusively to a limited time and age, the time period of their miracles was thus short and limited, and was only particular to the people of their time. An everlasting canon and prophethood have to include an everlasting miracle, because if the miracle would be limited to a particular time and age, future generations will thus not be able to see it with their own eyes and perceive it; furthermore, the sequential or successive information and quotations about that miracle may gradually be faded away, or there may be doubts and hesitations because of different factors in the future. Therefore, an everlasting prophethood does need an everlasting miracle. That is why the Holy Quran is superior to all the miracles presented by the past divine prophets as well as to other miracles presented and performed by the prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and

His Family) himself. Why? Because the Holy Quran would be considered as an everlasting miracle. It does have all the conditions for an everlasting miracle. The time , period and the era of past canons and religious laws have come to an end, because the miracles related to those canons, which were considered as proofs to them, have come to an end, too. If the life history of the companions of the prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family) is compared with the life history of the companion of former divine prophets, it will be understood that in the rapid developments and victories of Muhammed and his companions, which have been unprecedented throughout the history, the footsteps of a divine mystery, and a spiritual truth, which have been both mysterious, coan be found, whose source has been the very existence of the Holy Quran, a divine book, which has enlightened all the hearts of people, unit in and combining people's hearts and souls with a firm belief in one divine origin as uniting as a resistance in the way of a religion and a single goal. Studying the life history of Jesus Christ's companions as well as of other prophets' companions reveal that how they abandoned their prophets at the times of difficulties and hardships, leaving them all alone , throwing them over, at the times of fear and danger, when their enemies wanted to attack them. That was why the former divine prophets attained no victories in the face of the cruel, tyrannous rulers of the time; victories and supremacy were what the enemies of divine prophets attained. That was why most of divine prophets had to escape from society, and stay in deserts and caves. But, as it is observed, that is not the case with the Holy Quran, hence this is considered as another advantages as well as its surprising effects and consequences.

That is why the Holy Quran does differ completely with any other divine books presented by divine prophets before it.

The Miraculous Dimensions of the Holy Quran

1. The Illiteracy of the Prophet of Islam

In several verses, the Holy Quran has clearly stated that the Prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family) was an illiterate man. But, as we observe, in spite of his being illiterate, the prophet of Islam, His Holiness Muhammad (Peace Be Upon Him and His Family) presented a book which abounded with intellectual and rational cultures as well as with scientific and philosophical delicacies and intricacies, so that the thoughts and ideas and the attention of future philosophers and scholars would be drawn to it, and all the thinkers of the world, from the East to the West, were all affected and surprised by it. The Holy Quran's supremacy over the thoughts and ideas of thinkers as well as ordinary people will last forever and will not be ended, it should be noted. This is one of the greatest miraculous aspects existing in the Holy Quran. If we assume that the prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family) had taken all his religious teachings from his cotemporary scholars and scientists of the time, or all the statements appearing in the Holy Quran had been taken from the Old Testament and the New Testament, the beliefs, ideas, and thoughts of that time would have overshadowed the prophet of Islam's words and statements. Furthermore, there would definitely have been an observable similarity between the religious cultures and teachings presented by the Old Testament and the New Testament, and the religious cultures and teachings presented by the Holy Quran. But, we observe that there has

been a big difference between the Holy Quran and the Old and the New Testaments in terms of nature and principles. Unlike the Old and the New Testaments, as it is observed, the Holy Quran raises novel issues such as monotheism or belief in a single God, describing God, the Almighty in such a way He really deserves it, illustrating Him in such a way that it is in accordance with His real divine position and dignity, clearing Him from what suggests His imperfection or deficiency as well as from what suggests His being as a temporal being, freeing His divine, holy threshold from all imagined illusions and platitudes. In addition to these, with regard to the issue of the prophethood, the Holy Quran enters into the life history of divine prophets, introducing them through the best and most beautiful descriptions beyond which cannot be described by any humankind, praising them with every good and beautiful description which is needed for their greatness and holiness, clearing them of every evil and bad characteristic which do not accord with the dignity and position of their prophet hood.

2. The Harmoniousness of the Holy Quran with Its Times

Any miracle presented and performed by a divine prophet would be applied by God, the Almighty in accordance and in harmony with the characteristics of any divine prophet's age and time. For example, at the time of Justus Christ (Peace Be Upon Him), the science of medicine had reached to its peak; or at the time of the Prophet Moses (Peace Be Upon Him), witchery was so popular a craft. Similarly, at the time of the Prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family), the then Saudi Arabia was stepping its brilliant way in terms of rhetoric, and, it is needless to mention that, it had reached to its peak in rhetoric and poetry and so forth. The prophet of Islam, His

Holiness Muhammed (Peace Be Upon Him and His Family), by presenting the Holy Quran to the Arab people of his time, did, in fact, a thing, a miracle, which was beyond any human's ability to create. Since the only ability of the Arabs of that time were composing beautiful poems and writing or speaking eloquently, which were considered as the unique characteristics in the then Saudi Arabia, a miracle, which needed to be in accordance and harmony with these characteristics, had to be come down from on high to Arab people,. And that mind- boggling miracle was the Holy Quran, which introduced and presented the religion of Islam to the Arabs of that time, who identified well that this divine book could not be made by humans. And, as we know, this divine book will last forever both in terms of form and content.

Therefore, the miracle of the prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family) would be that of speech and letters. And as all of us know, speech, like Man, is an unknown phenomenon, a phenomenon which could not be described or understood. The eighth Imam of the Shiite people, His Holiness Reza (Peace Be Upon Him) Says: "When God, the Almighty sent the prophet Moses (Peace Be Upon Him), witchery and different kinds of magic were so popular among the people of his time. Therefore, on the order of God, the Almighty, Moses (Peace Be Upon Him) performed a miraculous act which was beyond their abilities. In this way, Moses (Peace Be Upon Him) was able to nullify the witchers' act which was on the basis of witchery, proving his own prophethood. Similarly, God, the Almighty chose Jesus Christ (Peace Be Upon Him) as a prophet at the time when different kinds of sicknesses and diseases prevailed in his society, and the people of his society did need a pressing need for the science of medicine which could provide them with different kinds of

medical treatment. It was at Jesus Christ's time that people showed a strong interest in the science of medicine, and it was at that time that many able physicians were trained and educated , so that the science of medicine, at this time, prospered a lot. It was at this time that Jesus Christ (Peace Be Upon Him) was chosen by God, the Almighty as a prophet, and he presented and performed a miracle which was related to the then science of medicine, a miracle which no physician of that time could bring about. As a matter of fact, and to be clearer, Jesus Christ (Peace Be Upon Him) would, on the order of God, the Almighty, make dead people alive. He also would make born blind people clear-sighted, treating incurable diseased people. In this way, and by his miracles, Jesus Christ (Peace Be Upon Him) would be a divine reason for all people, proving his own prophethood. Similarly, God, the Almighty chose the prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family) as a prophet at a time when poetry, rhetoric and eloquent statements and speeches were so popular in the then society of Saudi Arabia.

By bringing about such sweet, eloquent, and articulate words and speeches, which were unprecedented by that time, the Prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family) did cancel out the eloquent speeches of the then poets and orators, and proved himself as the last divine prophet.

3. The Absence of Contradistinction and Contradiction in the Holy Quran

The value and importance in the absences of contradistinction and contradiction in "Makki" Surahs (= those Quranic surahs which were sent to the prophet of Islam, (=those Quranic surahs which came down to

the prophet of Islam from on high in the city of Medina) as well as in “Madani” surahs (=those Quranic Surahs which came down to the prophet can be observed in their firm words and phrases. As a matter of fact, the wording or phrasing of the Holy Quran would be far from any contradistinctions and contradictions, that is to say, there would be no difference in the wording or phrasing of the Holy Quran. To be clearer, the wording or phrasing of the Holy Quran, from the first days of the prophethood of the prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family) to the last days of his life remained consistent and changeless. In spite of the fact that Quranic verses were not come down from on high immediately together, and they were come down, as a matter of fact, from on high in twenty – three years time in a gradual manner, in different times and places as well as indifferent occasions, and in many cases, the Holy Quran had repeatedly stated some issues and events, and sometimes the Holy Quran had stated an event two times or more, there had not been any difference, contradistinction or contradiction between its wording or phrasing. As a matter of fact, coherence and cohesion are the two inseparable factors which are found in the Holy Quran in a complete manner. In other words, coherence and cohesion are the two inextricably interwoven elements in the Holy Quran. On the other hand, if the Holy Quran had been written by a human being, there would have been differences in its wording or phrasing with the passage of time, because the memory and the mind of human beings cannot completely correspond their statements of today with their statements stated twenty years ago. In this regard, the Holy Quran itself says:

"افلا يتدبرون القرآن ولو كان من عند غير الله لوجدوا فيه اختلافا كثيرا"

, which means: “Then do they not reflect upon the Quran? If it had been from other than Allah, they would have found within it much contradiction” (The surah of Nissaa’, verse eighty –two). In other words, as it is observed, if people think about the Holy Quran seriously, they will find out that, if it had been composed by Man, there would have been much contradictions and differences in its wording or phrasing, so the absences of contradistinction and contradiction in the Holy Quran were the main reasons for the Holy Quran’s being divine. The absence of contradistinction and contradiction are not elements which do not need any reason or proof, but they illustrate a clear truth which had been understood by even the then Arabs, and the orators, rhetoricians, and silver – tornged people of that time did undoubtedly acknowledge that truth. The words uttered by Vali – ibn-e Moghaireh had been a clear proof for the completeness and perfectness of the Holy Quran, where he was asked by Abou Jahl to express his own opinions about the Holy Quran. On being asked by Abou Jahl to express his own opinions about the Holy Quran, Validibn-e Moghaireh said: “I swear to God that the words brought about and expressed by Muhammed (=the prophet of Islam) do have such sweetness, perfectness and completeness that would make any other sweet, and well – said expressions worthless and valules; his mind- boggling words would be superior to any other words I have ever heard; I cannot imagine better words than his words and statements”.

4. The All – Inclusiveness of the Holy Quran as a Miracle (The Everlasting Miracle)

A famous Persian poet had said: “Moshes heard God, the Almighty, and Muhammed saw God, the Almighty/ Moses’s hearing cannot be

compared to Muhammed's seeing". As a matter of fact, all the former miracles presented and performed by former divine prophets had been observed by a special group of people in the past times, and this special group of people did acknowledge what they saw as being miracles, transferring their observations in books generation to generation. But, the Holy Quran was an exception. The Holy Quran was not seeable at all in the beginning; it consisted of words, phrases, and expressions said originally by God, the Almighty, and retold by His prophet, His Holiness Muhammed (Peace Be Upon Him and His Family). The word Quran, "قرآن" originates from the Arabic infinitive which means "Gathering" or "Providing". Of course, in assigning the real meaning of "Qurans", there are differences of opinion among Islamic scholars. Some say it originates from the word "قرائن" (= analogies). Others believe that the word "قرآن" (=Quran) originates from the Arabic infinitive "قرأت" (=reading; something that must be read). Therefore, in the beginning of Islam, the Holy Quran was not seeable; it was hearable. In the course of time, when it was put into writing, the Holy Quran was turned into something readable; a readable book. That is why the Holy Quran differs completely with former miracles presented and performed before it. It should be noted that the Holy Quran in is the only everlasting miracles, which includes all humankind, being available to all people of the world; every single man, according to his or her own understanding, understands this divine, holy book. The Holy Quran is a book which speaks to all people everlastingly. The everlastingness and eternalness of the Holy Quran would be considered as one of the aspects of its being a miracle.

5. The Holy Quran's Internal Cohesion and Coherence

The Holy Quran is a book for helping people to move them in a better direction; it is a book for influencing people's behavior or ideas in a better way; it is a book for showing people the rightist way to do difficult or complicated jobs in their life. To cut a long story short, it is a book for guiding people, which would be used in different scientific aspects to guide and lead people towards a better life. The Holy Quran consists of wise, learned, and balanced teachings which, before its appearance, had not been available to people; teachings which, up to that time, no one could imagine. There had been several substantial questions before the appearance of the Holy Quran in the world, which could not be answered; questions such as the mystery of the world of creation, the mysteries of the world of being, the reason(s) for creation of the world of being and mankind, his objectives) in life, his life, his death, the reason (s) for his life, the final destination of mankind; also, questions about natural sciences, about the heavens and the Earth, heavenly bodies, stars, planets, are all described in a good way in the Holy Quran. These questions and many more had not been answered before coming down of the Holy Quran from on high by God, the Almighty. Considering the illiteracy of the prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family), these questions and their answers presented by the Holy Quran would definitely surprise and startle not only the Arabs being from Sandi Arabia, the country in which it came down from on high by God, the Almighty, but also all the people of the world, when, later, it was translated into different languages and brought to different parts of the world. The Holy Quran has talked about the unchangeable, steadfast truths; it has talked about the knowing of God, the Almighty as well as rational, intellectual cultures; it has talked about

the creation of the world of being as well as the Judgment Day; it has talked about the supernatural as well as the soul, the Heavenly Host; it has talked about jinni's and Satan as well as the Earth and other planets and stars; it has talked about the life history of past generations, the departed as well as the past divine prophets and their followers and companions. Sometimes, the Holy Quran exemplifies; for example, it says:

"..انتبنا فيهما من كل شئ موزون"

, which means: "...and caused to grow therein [something] of every well – balanced thing. "In this Quranic verse, the Holy Quran alludes to the harmonious compounds of plants which are considered as one of the mysterious phenomena of the world of creation. In another example, it talks about the law of fertilization, where it says:

"وارسلنا الرياح لوقح..."

, which means: "And We have sent the fertilizing winds ...". In another example, it talks about the law of duality, where it says:

"... و من كل الثمرات جعل فيها زوجين اثنين..."

, which means:" ... and fruit of every kind He made in pairs, two and two..."; or where it says:

"سبحان الذى خلق الأزواج كلها مما تنبت الأرض و من انفسهم و مما لا يعلمون"

, which means: "Exalted is He who created all pairs – from what the earth grows and from themselves and from that which they do not know." Sometimes, the Holy Quran makes use of cause – and – effect analysis; sometimes, it enters into moral issues. Sometimes, it explicates the laws of the familial life. Sometimes, it alludes to how to rule a country and people; sometimes, it enters into the social order; sometimes, it deals with the laws of the war; sometimes, it enters into prayers and how to pray; sometimes it talks about trading or political

issues or comical issues; and sometimes, it deals with the laws of marriage and marital life, planning a just sketch and talks about the laws of heritage, atonement and retaliation. For all of these issues and problems and many more, the Holy Quran has provided mankind's with the best, and the most comprehensive solutions and answers and truths, truths which will never be damaged, and will always be usable by human beings.

On the other hand, as it is observed, the cohesion and the coherence which exist in the Holy Quran, in spite of its coming down from on high in a twenty – three time, can be clearly seen in its internal order, statements, and rhythms. It is surprising that in spite of the passage of time, the Holy Quran has never been criticized, and no one has ever dared to find fault with it. And this is the miracle of the Holy Quran.

6. The Literary Miracle of the Holy Quran (Super literature)

Another characteristic of the Holy Quran would be the existence of semantic harmony and balance in it. The other notable characteristic of this holy, divine book would be the use of eloquent points as well as speech intricacies. The Holy Quran does possess its own particular way of reasoning, which can be considered as one of its expressive miracles, that is to say, it has combined the two methods of reasoning and orating. Basically, these two methods seem, at first glance, contradictory, because logical reasoning would be on the basis of absolute preliminaries, that is to say, the natural and truisms. In this method, the writer or speaker addresses certain specialists to prove something in a definite manner. On the contrary, the second method, that is to say, orating, would be on the basis of suppositional preliminaries, that is to say, the well – known as well as the acceptable. In this method, that is to

say, orating, the writer or speaker addresses the public to persuade and satisfy them. The Holy Quran has indeed combined these seemingly contradictory methods, speaking to both the special people and the public to express its arguments, reasonings, and statements. In other words, the Holy Quran has been able to speak with a combined speech to people from all walks of life to persuade them, that is to say, with” the definitive acknowledgement” for special people, and with” persuasion” for the public. For this reason, the Holy Quran’s reasonings, although they are stated in a simple way, enjoy a high depthness and mediation as well. In order to know the essence and the truth of God, the Almighty, the Holy Quran has likened Him to the light, where it says: “الله نور السموات و الارض” which means: “Allah would be like the light of the heavens and the earth”.

This much of likening would suffice for the public to know and identify God, the Almighty and His divine position in the world of Being, and enough to persuade them. On the other hand, this likening or, literary speaking, this simile, is so enlightening and precise that it would be considered as the most precise and the most articulate likening, although in this simile, God, the Almighty, which is a non – appreciable being, is likened to the light of the heavens and the earth, which are considered as appreciable phenomena. The above – mentioned simile illustrates God, the Almighty’s all – inclusive characteristics. As a matter of fact, God, the Almighty is self – existent, that is to say, His existence does not need any proofs or reasonings, and the existence of all creatures does depend on Him. Although the depth of God’s essence or nature is ultimately hidden and inaccessible to us, His being and manifestations have surrounded us and are clear to all people. If we really want to find something in the world of appreciable things, nothing

can articulate these divine characteristics more than the simile of light, that is to say, the light of God, the Almighty has indeed surrounded and enclosed all creatures, causing all objects and things grow and appear, while the appearance and growth of His height pertains exclusively to Him. In other words, the truth of this light is hidden to us, but its brightness and Its existential effects are observable to us all. The characteristic which is superior to other characteristics in the Holy Quran would be its magic of eloquence and rhetoric. Since the speech of the Holy Quran would be a miraculous speech, and to prove the miraculous of this speech would be of great importance, and since the Holy Quran and the times' rhetoric are two closely interwoven elements, to delete even a single word, and to substitute it with another one would not be possible at all, because another word, which in terms of meaning or content, as well as in terms of sound, can not be found to be substituted for the word deleted. About the importance of the speech of the Holy Quran, it is enough to say that the Holy Quran would act as a connector between God, the Almighty and the prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family) who is responsible to transfer the words of God, the Almighty, which is considered as the flowing of grace and blessing, to people in order to guide them. In this regard, the Holy Quran itself says: "حم تنزل من الرحمن الرحيم. كتاب فصلت آياته. قرانا عربيا لقوم يعلمون" which means: "This [=the Holy Quran] is a revelation from the Entirely Merciful, the Especially Merciful; a book whose verses have been stated clearly; an Arabic Quran, for those who are well aware."

As a matter of fact, the Holy Quran would be a divine message which has come down from on high by God, the Almighty; it is a book which is in accordance with great thoughts of thinkers as well as with the

great thoughts of scientists and men of literature as well as with the great thoughts of men of art, which is said to the researchers. and seekers of the world in order to give them information. Here, an important note has to be made: “the interrelationship between the speech and the thought.” It is to be noted that, without any doubts, the speech must be connected and have an effect on the thought. In this regard, a short poetic line, which is attributed to His Holiness, Imam Ali (Peace Be Upon Him), says:

"وانما المرء باصغريه كل امرء رهن بمالديه"

, which means: “All humankind’s values depend on his or her two small organs: his or her heart (=the mind), and his or her tongue (=the speech).

All the importance and value of mankind depend on his two seemingly small organs: his brain and his tongue; the brain which is considered as the center for producing thoughts; and the tongue which articulates those thoughts. Any pleasing speech must come from the heart, that is to say, it must be thought and said in such a way that would be readily accepted by the listener. So, the speech must come from the heart if it want to be readily accepted by people. In this regard, Jalal Al – Ddin Muhammed, known as “Mowlavi”, a great Persian Sufi mystic and poet of the seventh century A.H., says:

“O Brother, you are all thoughts/ the rest of you are bones and your roots”.

7. The Figurative Expression of the Holy Quran

As a matter of fact, what enables mankind to express his or her intentions in different phrases and strictures, using words in different meanings, would be the art of expressing oneself. The art of self -

expression would act as a soul in the two languages of Arabic and Farsi. This art causes the language to be lively, animated, and energetic. What makes these two languages lively, animated, and energetic would be the highly and masterly use of allusions, ironies, metaphors and other forms of figurative speech used by great poets and writers. In addition to these, paying a close attention to the intricacies of the art of expressing oneself would make many complex, and beautifully composed Quranic verses clear to us. The art of self-expression teaches us that in expressing our intentions how we can make use of different words and phrases, so that neither repetitions and synonymy occurs, nor our expressed word and phrases are not vague and cacophonous for our addressees. In addition to these, the art of self-expression teaches us how we present our intentions in the frameworks such as simile and allegory, so that they will be more understandable and perceivable for our addressees. It should be noted that in Arabic language, too, expressing the Same subject in different frameworks abound; in this manner that each of the phrases, despite their characteristics in terms of number and diversity, suggests the same subject. As a result, the addressee receives the expressed message as it should be received. In Arabic language, several phrases and sentences can be expressed in a manner which mean the same subject, although the manner of their suggestion and indication may differ from one another. Consider the following sentences, for example:

1. Poverty & would be close to blasphemy.
2. Poverty makes the wisdom disorganized.
3. The one who has no money to spend for his or her life, has no religion.
4. Poverty does impair the religion.

When different words have been coined for the same meaning, they are called "synonyms". When different words indicate different meanings, they are called "distinct". The word "دلالة" (= indication), in Arabic language, means "to guide" , and, according to logicians, jurists, and orators, it is a special term which means "to perceive a message which is transferred by a word or a symbol". To put it in a specialized way, which is commonly used among Islamic scholars, it means "to observe an object from which, after perceiving it, another object (=intention) is perceived." For instance, when we see a traffic symbol, we will find out that it asks us to turn left or right. In a primary division, "دلالة" (=indication) is divided into three kinds :1) rational indication; 2) natural indication; and 3) enacted indication. The enacted or conventional indication is divided into two types: 1) non-verbal conventional indication; 2) verbal conventional indication. Non-verbal conventional indication indicates objects and signs which represent a meaning, regardless of uttering a word, such as traffic signs and different flags which are all meaningful. The second type, that is to say, the verbal conventional indication, words are coined to mean a certain concept or meaning. The latter type is considered as the most important type of indication. Any nation or race possesses a certain language of their own, by which they communicate with one another. "Verbal Indication" consists of a certain meaning or concept for which there is a certain word. This type of indication would be based on linguists' conventions, so it is called the conventional verbal indication. The conventional verbal indication is of three types. The first type is used when a certain word indicates the whole meaning or concept for which it has been coined. The Second type is used when a certain word indicates part of a meaning

or concept for which it has been coined. For example, in the Quranic surah of “Baqarah”, verse nineteen, we read:

“... يجعلون اصابعهم فى اذانهم ...”

, which means: “... They put their fingers in their ears...”

In the above – mentioned Quranic verse, the word “اصابعهم” (=fingers) has been mentioned. Typically, the word “اصباع” (=fingers) is the plural form of the Arabic word “اصبع” (=finger); but, in the about – mentioned Quranic verse, it means “انحله” (=fingertip). So, a better English translation of the above – mentioned Quranic verse would be like this: “... They put their fingertips in their ears...”. This type of indication is known as “inclusine indication” because, in the above Quranic example, the word “fingertip” (انحله), which the real in dicatio, is included in the general Arabic word “اصبع” (=the finger).

The third type of conventional verbal indication is used when a certain word indicates a concept or meaning which is considered as the implied characteristic of the meaning of the word used. In other words, it is a way of describing something by referring to it as something different and suggesting that it has similar qualities to that thing. In English language, this type of indication is known as "metaphor - For example, the word "lion has been normally coined for a fierce animal that lives in the jungle Lion is known for its bravery and courage. That is why when, in Arabic language somebody is called long, it metaphorically means that person is brave and courageous. Therefore, since to a brave, courageous person has similar qualities that of a lion, which is brave and courage, the Arabic language has been using it for a brave, courageous person, too. The indication of the word "lion"

for a lion-hearted, brave, and courageous person is called "the related or accompanying indication". Similarly, the use of the word "اصبع" (finger) or "اصابع" (=fingers) for the word "اصبع" (finger) or "اصابع" (=fingers) would be a truth about the word "finger» or "fingers", but the use of the word "اصابع" (=fingers) or "اصبع!" (=finger) instead of the word "انمله" (=fingertip) or "انامل" (=fingertips) is that of "synecdoche", an English literary term. The important point, which should be made after dividing the indication, would be that the word may indicate all the threefold division of its meaning. Now, considering the rhetoric as well as what was mentioned above, it can be said that to mention the same meaning in different words would only be possible when different words instill a single meaning with the use of accompanying indication as well as inclusive indication. For this reason, according to the rhetoric, what is meant by mentioning the same meaning using different words and phrases would be that different words or phrases indicate the same meaning in the allegorical meanings not in the real meanings. And since this kind of indication would be considered as an incidental existence of the mind and the intellect, it would make the difference in the indication possible. According to what was mentioned, the rhetoric looks at the instillation of meanings and concepts by way of using the words in their allegorical and metaphorical meanings. As a matter of fact, the rhetoric is the essential part of this knowledge on making use of words in their allegorical or metaphorical meanings. On the basis of what was mentioned above, the expressive miracle of Quran can be summarized into five parts. In the Holy Quran, words and phrases have been deliberately and measuredly selected in a manner that if a single word is removed from its text, another word, which completely possesses all the features of the removed word, will not be found because the selection of

the Quranic words is in a manner which, firstly, the alliteration between the words has been observed that is to say, the last letter of the former word alliterates with the first letter which comes after it; secondly, the semantic harmony between the words has been observed; thirdly, the eloquence of Quranic words has been observed completely and it would be in accordance with the science of semantics and rhetoric.

8. The Eloquent Expression of the Holy Quran

In Arabic language, the word “فصاحت” (=eloquence) has been defined differently, the most important definitions of which are as follows: 1) to appear; to emerge; to become evident, 2) to become illustrative; to become obvious; to become expressive; 3) to speak without stammering. But technically speaking, the word “فصاحت” (=eloquence) has three kinds of meaning because when it is used as the feature of a word, it has a particular meaning, and when it is used as the feature of the speech or the speaker, it will have another meaning. Literally, the word “فصاحت” (=eloquence) is something which does not have the following four drawbacks: 1) successive different letters whose pronunciation, one after another, would be difficult. This drawback is caused by the succession of different letters whose articulations are very close to one another. Sometimes, this drawback is caused by the difficult articulation of the letter itself. For example, in the word "نفاخ", "noghakh", the difficult pronunciation is caused by the difficult articulations of the successive letters themselves, not that their articulations are very close to each other. In addition to this, sometimes, although the successive letters, articulation is very close to one another, the difficulty in pronunciation is caused by the difficult articulation of the successive letters, for example

the pronunciation of the word "اعهد", "A'had"; 2) the outlandishness of some words. Whenever the speaker makes use of the words which, for the listener, are outlandish and unfamiliar, the outlandish word uttered by the speaker possesses a strange articulation, hence will be unfamiliar for the listener, making it difficult for him or her to understand. The outlandishness of words are of two types: a) either the outlandish word would be rarely used in a certain language such as the word "تكاكا", "Taka' ka", or the word "بعاق", "Bolaq" (=vain); b) or the outlandish word has several meanings such as the word "عين", "Ain", which has different meanings. Objecting to inflectional rules of this drawback would be in a way that the speaker may utter a word which is against accepted, usual inflectional rules. 4) Cacophonousness of the word uttered. This drawback would be that the word uttered is cacophonous and earsplitting such as the word "جرشيبه", "Jerresheibeh" meaning nature and intent. A sentence which consists of a few words, and among which there is a complete predication, is called speech.

In the speech, it is necessary that the attribution of the predicate to the subject should instill and suggest a complete meaning to the addressee, in a manner that the listener or the addressee perceives the intent of the speaker, not waiting for the rest of his or her speech. Since the speech is a means of transferring the speaker's internal intent to others, the more and the faster this means of transfer, that is to say, the speech, is transferred to the mind of the listener, the easier the listener will perceive the intent of the speaker. Such a speech, according to rhetoricians, is called the "eloquent speech". The first condition for the speech to be eloquent would be that its substances are eloquent, and no one single of the fourfold defaults, which were mentioned in the

discussion of the eloquence of the words, can be seen in it. Furthermore, after selecting the appropriate, eloquent words, they must not have the following sixfold defaults: 1) The weakness in composition. It means that the speech must not, in any circumstances, be composed against syntactic rules. 2) The succession of nouns in the attributive position. It means that nouns must not appear one after another in the attributive position. 3) The incoherence of words. It means that words must not appear in the text in a way that they show incoherence and outlandishness. 4) Complexity in speech. This is called “تعقيد”, "Ta'qid" in Arabic language, meaning complexity. Ta'qid comes from the infinitive “Taf'eel”, and originates from the word "عقد", “Aqd” meaning "knot" , “to knot", to tie". Ta'qid, the complexity in speech, is of two types: a) verbal complexity, and b) Semantic complexity. By "verbal complexity, it is meant that the words, as a result of displacement, make the meaning of the speech complex or hard to understand, making the listener puzzled and confused. In the second type, that is to say, the semantic complexity, when the complexity of speech would be related to the semantic inarticulateness, of the word in indicating, the meaning, the semantic complexity occurs. 6) The extensive repetitions of a word. It means that the extensive repetition of a word in a speech makes the speech non-eloquent, specially when the word has one single meaning. A fluent speaker is one who is able to identify the eloquent words and phrases in a language, distinguishing eloquent words and phrases from defected or flawed words and phrases, trying his best not to make use of the defected or flawed words and phrases in his or her speech. In addition to this, he or she must be well aware of the above-mentioned sixfold defaults, mingling and combining the words in a manner that the listener is not puzzled and confused. In addition to having enough ability

and knowledge in syntax and inflection, a fluent speaker must have a great knowledge of knowing the words and figures of speech. Furthermore, he or she must have a good taste in literature, that is to say, he or she must not need to think and decide when presenting a coherent, eloquent speech. Also he or she must be able to consider naturally all the necessary points, tips, and skills of speech simultaneously, harmonizing his or her speech with designated standards, and instill them aptly into the listener.

9. The Logically Persuasive Expression of the Holy Quran

Literally, the word “بلاغت” (=Balaghat) or “eloquence” means, expressing your ideas and opinions well, especially in a way that influences people. That is why we call Sheikh Abdul Qahir and Abou Helal Askari eloquent speakers, because they would transfer their meaningful ideas and opinions meaningfully to their addressees. It is worthy of mention that if the speech, as much as it enjoys eloquence, does not enjoy enough eloquence, it not only loses its values, but also this lack of eloquence will result in unwanted and undesired aftermaths. The eloquent speech is a kind of speech which, after its eloquence is proved, harmonizes with the position and mood of the addressee. Another worthy characteristic of an eloquent speech is that it must be in accordance with imagined or conceived situations and conditions. As a famous Iranian poet says: "Stop carrying coals to Newcastle / Because there would be a proper time and place for uttering a speech). It should be noted that “بلاغت” = (=Balaghat), or “eloquence” is more important and more particular than “فصاحت” (=Fasaahat), or “fluency”, that is to

say, any eloquent speech would be definitely fluent, but a fluent speech may or may not be eloquent.

10. The Rhetorical Expression of the Holy Quran

The word “بديع” (=Badee’) meaning “rhetoric”, is pronounced like “Fa’eel”. This word in Arabic language means “creator”, “innovator”, “a person who, in creating something, does not follow others, and does not need an example or model. In the Holy Quran, this word has been used as the meaning of innovators and makers. For example, in the Quranic surahs of "Baqarah, verse one - hundred and seventeen, the Holy Quran says:

"بديع السموات و الارض و اذا قضى امراً فانما يقول له كن فيكون"

, which means: “The Originator of the heavens and the earth. When He decrees a matter, He only says to it, "Be," and it is.

From the above-mentioned Quranic voerse, it is deduced that God, the Almighty or Allah created the heavens and the earth without following an example or a model. According to rhetoricians, rhetoric is a skill which teaches the learners a skill by which they can decorate their speech with enjoyable, pleasant and hearty literary ornaments and decorations, so that their speech will be better accepted and received by the addressees. This skill enables the listeners to receive an eloquent speech with more interest and eagerness. In using the rhetorical devices, to imitate others would not be permissible. Among the poems composed after the third century A.H., new poetic styles are observed, which are considered as superior to the poems previously composed . These new poems are called “بديعيات” (= Badi’eeaat), or “the rhetorics”. The

difference between rhetoric and speech would be in that in the speech they talk about the primary materials of the speech as well as how these primary materials are combined, but in the rhetoric they talk about the manners in which the speech materials are decorated and the way they are placed in the speech. In other words, in the speech, the internal aspects of speech are taken into consideration, while in the rhetoric, the external aspects of speech are taken into consideration. To put it another way, the speech deals with the essence of the speech, while the rhetoric looks at the secondary, dependable aspects of the speech such as verbal and semantic, rhetorically devices. The beauties, the qualities in the speech that give pleasure to the listeners or the readers of the speech, are divided into two parts: 1) Verbal beauties, 2) Semantic beauties. By Semantic beauties of the speech, it is meant what causes the ornaments of the speech would be in fact, a particular meaning by which the speech is understood. In other words, if a word or phrase, which has made a speech beautiful, would be substituted with another word or phrase which has the same meaning, the speech keeps its beauty. In the verbal beauties, all the beauty and pleasure of the speech lie in the word itself. In this case, if a word or phrase is substituted with another word or phrase, all the beauties of the speech will disappear.

11. The Scientific Expression of the Holy Quran

By the scientific expression of the Holy Quran, it is meant that sometimes in the Holy Quran, we come across passing or brief indications of mysteries which are hidden in natural phenomena. For example, in the Quranic surah of Forqaan”, verse six, the Holy Quran says: “قل انزله الذى يعلم السرفى السماوات و الرض انه كان غفورارحيما” which

means," say, [O Muhammed), 'It has been revealed by He who Knows [every] secret within the heavens and the earth Indeed, He is ever Forgiving and Merciful' “. The scientific expressions of the Holy Quran, which are themselves considered as a miracle, are the expressions which have been revealed by God, the Almighty. These scientific expressions have, indeed, not been the main goal of God, the Almighty, because the Holy Quran is a holy, divine book to guide and to conduct people, and its main goal is to show a better life to people, teaching them the way of happiness and blessedness, hence the reason why we sometimes come across scientific expressions and implications, it is because its speech has originated from the overflowing source and knowledge of God; the Almighty. In addition to this, it should be noted that the scientific achievements and accomplishments must not be imposed on the Holy Quran, because the scientific achievements and accomplishments do not at all have a stable and unchangeable condition, and they are always exposed to every day changes, while the Quranic issues are considered as stable and unchangeable truths, so it is not wise to compare and correspond ever-changing and unstable things with stable and unchangeable ones. The ever-changing and unstable scientific issues can, as a matter of fact, be considered as a tool for a better understanding of some of the Holy Quran's scientific implications. Therefore, we must never grant an unbreaking connection between the firm and rigid viewpoints of the Holy Quran and the ever-changing and unstable products and achievements of the human science. Below, we briefly mention some of the Holy Quran's scientific expressions and implications: 1) Administering the heavens and the earth. In the Quranic surah of "Anbia' “(= The prophets), verse thirty, we read:

"اولم ير الذين كفروا ان السماوات و الارض كانتا رتقا ففتقنا هما وجعلنا من الماء كل شىء
حى افلا يومنون"

,which means: "Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe? 2) The role of mountains in making the earth stable has been mentioned in the Holy Quran nine times. As a matter of fact, mountains are called "the towering, stable mountains" in the Holy Quran. The reason would be that the towering, stable mountains of the earth are stable things which are placed on sturdy, firm, and strong roots; they act as anchors which keep the earth from shaking. In addition to these, mountains of the earth are sometimes likened to nails which keep the earth from being disintegrated. 3) Having difficulty in breathing for those who go high up in the sky. In the Quranic surah of "An'aam" verse one – hundred and twenty – five , the Holy Quran says:

"فمن يرد الله ان يهديه يشرح صدره للاسلام و من يرد ان يضله يجعل صدره ضيقا حرجا
كانما يصعد فى السماء كذلك يجعل الله الرجس على الذين لا يومنون"

,which means: " So whoever Allah wants to guide - He expands his breast to [contain] Islam; and whoever He wants to misguide - He makes his breast tight and constricted as though he were climbing into the sky. Thus, does Allah place defilement upon those who do not believe." 4) Waer is considered as the origin of life.

In the Quranic surah of " ‘ Anbiaa’ “, verse thirty, the Holy Quran says:

"اولم ير الذين كفروا ان السماوات و الارض كانتا رتقا ففتقنا هما وجعلنا من الماء كل شىء
حى افلا يومنون"

, which means: "Halle those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?" 5) there is an air coverage for the earth. In the Quranic surah of " 'Anbiaa'" , verse thirty-two, the Holy Quran says:

"وجعلنا السماء سقفا محفوظا وهم عن آياتها معرضون"

, which means?" And we made the sky a protecting ceiling [for the earth]; but they from its signs, are turning away."

12. The Canonical Expression of the Holy Quran

The Holy Quran's miracle in canonizing and lawmaking made a vast development, progress, and advancement for the then Arabs. All these and much more were due to the elevated and lofty teachings of the Holy Quran which is superior to the all other divine books which came down from on high by God, the Almighty. As a matter of fact, the Holy Quran is so organized that its elevated and lofty teachings enjoy a particular, interesting, and exceptional manner. One of the other characteristics of the Holy Quran and its miracles would be its moderation in lawmaking and enacting moral orders. As a matter of fact, in lawmaking, the Holy Quran follows a policy of moderation, that is to say, it has avoided any kind of going to extremes. The Holy Quran, which pays a careful attention to the policy of moderation, advises humankind to follow this policy in their daily life, suggesting it as necessary and vital for them. The Holy Quran, on behalf of humankind, asks God, the Almighty to guide them in a manner which they can walk away from going to extremes, and can follow the way of moderation in their life. In this regard, the Holy Quran says:"اهدنا الصراط المستقيم", which means: "[O

God] Guide us in the right path". This sentence, in spite of its being short, enjoys a very deep meaning, which you can read its explication in the Quranic surah of "Hamd".

There are several cases in which the Holy Quran invites people of the earth to follow the policy of moderation and to avoid going to extremes. In other words, the Holy Quran invites people to a fair and just manner in their life in a way that they walk away from going to extremes. For example, in the Quranic surah of "Nissaa", verse fifty-eight, the Holy Quran says:

"ان الله يامرکم ان تودوا الامانات الى اهلها و اذا حکمتم بين الناس ان تحکموا بالعدل ان الله نعما يعظکم به ان الله کان سمیعا بصرا"

, which means: "Indeed, Allah commands you to render trusts, to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing." Elsewhere, in the Quranic surah of Maa'edah", verse eight, the Holy Quran says:

"يا ايها الذين آمنوا كونوا قوامين لله شهداء بالقسط ولا يجرمنكم شنآن قوم على الاتعدلوا اعدلوا هو اقرب للتقوى واتقوا الله ان الله خبير بما تعملون"

رااوا الذين آمنوا او را توامن وراء القط ولا يجرمنكم شمال دوم على الاتقراوا اعرلرا هو

, which means: " O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do."

Elsewhere, in the Quranic surah of "An'aam", verse one - hundred and fifty-two the Holy Quran says:

"ولاتقربوا مال اليتيم الا بالتى هى احسن حتى يبلغ اشده و اوفوا الكيل والميزان بالقسط لانكلف نفسا الا وسعها واذاقلتم فاعدلوا ولو كان ذاقرى و بعهدالله اوفوا ذلكم و صاكم به لعلمكم تذكرون"

, which means: "And do not approach the orphan's property except in a way that is best until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you testify, be just, even if [it concerns] a near relative. And the covenant of Allah fulfill. This has He instructed you that you may remember".

Elsewhere, in the Quranic surah of "Nahl", verse ninety , the Holy Quran says:

"ان الله يامر بالعدل والاحسان وابتاء ذى القربى و ينهى عن الفحشاء و المنكر والبغى يعظكم لعلمكم تذكرون"

,which means: "Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded."

As a matter of fact, in all aspects and dimensions of life, the Holy Quran invites men and women to walk on the way of moderation and justice. It advises people to be moderate in being generous, where in the surah of "Asraa", verse twenty – nine, it says:

"ولاتجعل يدك فعلوله الى عنقك ولاتبسطها كل البسط فتتعد ملوماً محسوراً"

,which means: "And do not make your hand [as] chained to your neck, or extend it completely and [thereby] become blamed and insolent. "Furthermore, the Holy Quran orders people to be moderate in forgiveness and taking revenge. Also, it advises people to be patient and capable of enduring hardship or inconvenience without complaining,

where, in the surah of “Baqarah”, verse one-hundred and forty-eight, it, says: “...ان الله يحب الصابرين...”, which means: “Allah loves those who endure hardship or inconvenience without any complaining”. As a matter of fact, the Holy Quran corresponds this world's social orders and regulations with the laws and regulations of the future life, making a harmony between them. In addition to these, the Holy Quran advises people to be moderate in economy, that is to say, the Holy Quran orders people to be committed and faithful to economical agreements they make, where in the surah of “Maa’edeh”, verse one, it says: “يا ايها الذين آمنوا اوفوا بالعقود” which means: "O you who have believed, fulfill [all] contracts. " Also, the Holy Quran advises people to take the policy of moderation to choose a spouse, because the continuance of humankind does depend on marriage. In the Holy Quran, too, God, the Almighty has advised people to get married in order to fulfill Man's natural and innate need, that is to say, the need to live with a sex of different kind, ordering men to get married with at most four women, indicating that if men are afraid to treat two, three or four women in a rightful way, they should get married with only one woman. Furthermore, God, the Almighty, in the Holy Quran , has advised people to be moderate in socializing with one another, especially with their spouses, where, the Holy Quran, in the surah of “Nissaa”, verse nineteen, says: “... وعاشروهن بالمعروف...”, which means: “... And line with them [=your spouses] in kindness ...” Also, in the sourah of “Baqarah”, verse one – hundred and ninety – five, the Holy Quran says: “... واحسنوا ان الله يحب المحسنين...”, which means: “... And do good; indeed, Allah loves the doers of good”.

As a matter of fact, in the Holy Quran, God, the Almighty has advised people to enjoy good and forbid evil, which is considered as a

public control and supervision, which every single member of any society should do it. As a matter of fact, enjoying good and forbidding evil has, according to the Holy Quran, not been limited to a particular group of people; it has been incumbent upon every man and woman living in a society. Deep down, the Holy Quran does consider all people of the world as one, and it emphasizes that no one is superior to the other. This law of equality among people has always been mentioned in the Holy Quran. As a matter of fact, by enacting the law of equality among people of the world, the Holy Quran, has brought about unity, equality, and brotherhood among all Muslims of the world, counting knowledge and piety as the touchstones of superiority among Muslims. In this regard, the Holy Quran says: “ان اكرمكم عند الله اتقاكم”, which means: "Indeed, the most noble of you in the sight of Allah is the most righteous of you." Elsewhere, in the surah of "Zumar", verse nine, the Holy Quran says: “قل هل يستوى الذين يعلمون والذين لا يعلمون”, which means. “Say, 'Are those who know equal to those who do not know?'” .

That is why all the Holy Quran's enacted rules and regulations can indeed consider all the individual and the social vital interests of Muslims around the world. As a matter of fact, the Holy Quran has enacted rules and regulations which can be responsive to all the requirements of human communities, and can supervise all humans' material needs, and can provide humankind with all aspects of this world as well as the future life's necessities. In the direction of rules and regulations it has enacted for humankind, the Holy Quran provides human beings with the welfare of human community as well as happiness of life for human beings, strengthening human relationship with God, the Almighty, which is indeed, an extraterrestrial relationship.

For this reason, all the divine orders, rules, and regulations which have been provided by Islam and the Holy Quran are considered as three-dimensional, that is to say, in them, the individual dignity of all human beings, the collective dignity of the society, in which people live, and the relationship between humankind and God, the Almighty, which is called "spirituality", which is the keeper of human magnanimity, have been observed. Furthermore, by its divine rules and regulations, the Holy Quran hopes and has been trying to provide humankind with the happiness in the future life. The three-dimensional divine rules and regulations of the Holy Quran do suggest its superhuman miracles.

13. The Occasional and Oracular Expressions of the Holy Quran (Historical Prophecies)

By occasional and oracular expressions of the Holy Quran, it is meant that the Holy Quran is able to exactly foresee what will happen in the future. This is another aspect which indicates the miracle of the Holy Quran. Of course, there is no doubt that all the news foreseen by the Holy Quran originate from a voice from on high, that is to say, the divine message. The news foreseen by the Holy Quran are of three kinds: 1) news foreseen for the past time; 2) news foreseen for the present time; 3) news foreseen for the future time. By the first type, that is to say, reporting the news from the past, it is meant reporting the lives of former divine prophets as well as what had been happened to past generations and nations, such as reporting the life of the prophet Noah and the big typhoon, or the life of the prophet Joseph, the life of the prophet Solomon, the life of 'Aadd tribe, samood tribe and the like. By the second type, that is to say, foreseeing the incidents in the present time, it

is meant foreseeing the news or incidents related to the present time. It has happened a lot that the Holy Quran, by foreseeing the incidents related to the present time, has disclosed or revealed intrigues, plots, and conspiracies made by the disbelievers and the enemies of Islam, making them egregious. To give an example, the Holy Quran foresaw the war of Badr in the surah of Enfaal, verse seven, promising Muslims to overcome and exterminate the enemies of Islam. In addition to this, in the surah of Qamar, verses forty – four and forty – five, the Holy Quran informs in advance of the failure of the powerful enemy. Also, in the surah of Hajar, verses ninety-four, ninety-five, and ninety-six, it predicts what will happen to the enemies of the prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family), ordering the prophet to express what he has been ordered, ordering him to fight with them. In these Quranic verses, the Holy Quran assures the prophet of Islam that the danger of ridiculing people towards the prophet of Islam will be removed by Allah, emphasizing that the prophet of Islam's enemies will soon be aware of their doomed destiny, those who are disbelievers of Allah. This holy verse came down from on high by Allah in the city of mecca at the time when Islam was first inviting people to believe in one single God, promising the victory of the prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family), and the oracular divine aids which applied to him, and announced the failure and debasement of those who would ridicule the prophet of Islam. The above-mentioned Quranic verse came down from on high at a time when no one would imagine that there would come a day that the tribe of Quraish would lose its grandeur and dignity, and its power and influence would be completely removed by the victory of the prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family). This

Quranic verse indeed, predicted such a doomed destiny for the tribe of Quraish, and, indeed, such a doomed destiny came true. Furthermore, in the surah of Lahab, verses one to four, the Holy Quran predicts the destiny of Abou Lahab. These Quranic verses came down from on high by Allah at a time when Abou Lahab was alive, foreseeing that Abou Lahab and his wife would be entered the fire of Hell on the order of Allah. And, as the Holy Quran had predicted, Abou Lahab and his wife got involved in the condition of disbelief and in the state of being a non-Muslims entered the fire of Hell.

Elsewhere in the surah of Saff, verse nine, the Holy Quran, about the victory of Islam over all other religions, says: “هو الذى ارسل رسوله بالهدى و ”دين الحق ليظهره على الدين كله ولو كره المشركون

,which means: "It is He who sent his messenger with guidance and the religion of truth to manifest it over all religions, although those who associate others with Allah dislike it."

The third type is predicting the future time. There are several verses in the Holy Quran, which all of them have come true. The Holy Quran has predicted incidents which in the near future or in the far future came into reality, especially those incidents which their coming into reality were soon to happen.

For instances in the Quranic surah of “Roum”, verses two and three, the Holy Quran says:

"غلبت الروم فى ادنى الارض و هم من بعد غلبهم سيغلبون"

,which means: “The Byzantines have been defeated * In the nearest land. But they, after they defeat, will overcome”.

In the above-mentioned Quranic verses, the Holy Quran predicts the victory of the ancient Roman empire over the ancient Persian empire a few years before it happened. This war continued between the Persian empire and the Roman Empire from the year A.D. 603 to the year A.D. 622, the year in which the prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family) migrated to the city of Medina. The victory of the Roman Empire over the Persian Empire pleased the then Arabe Muslims, because their neighboring country, Persia, had become weakened by this defeat. Elsewhere, in the Quranic surah of "Qissass", verse eighty – five, the Holy Quran says:

"ان الذى فرض عليك القرآن لرادك الى معاد قل ربى اعلم من جاء بالهدى و من هو فى ضلال مبين"

,which means: "Indeed, [O Muhammed) , He who imposed upon you the Quran will take you back to a place of return. Say, “My Lord is most knowing of who brings guidance and who is in clear error.” In the above mentioned Quranic verse, the Holy Quran predicts the prophet of Islam’s return to the city of Mecca. Elsewhere, in the Quranic surah of “Fath” (=Victory), verse twenty – seven, the Holy Quran says:

"لقد صدق الله رسوله الرويا بالحق لتندخلن المسجد الحرام ان شاء الله آمنين محلقين رءوسكم و مقصرين لاتخافون فعلم مالم تعلموا فجعل من دون ذلك فتحا قريبا"

,which means: “Certainly has Allah showed to His Messengers the vision in truth. You will surely enter al-Masjid al-Haram, if Allah wills, in safety with your heads shaved and [hair] shortened, not fearing [anyone]. He knew what you did not know and has arranged before that a conquest near [at hand]."

In the above-mentioned Quranic verse, the Holy Quran has predicted the conquest of the city of Mecca by Muslims.

And more surprising of all, is the Holy Quran's prediction of the ever-disability of Man to bring verses like the Holy Quran's verses, where, in the Quranic surah of "Baqarah", verse twenty – four, the Holy Quran says:

"فان لم تفعلوا ولن تفعلوا فاتقوا النار التي وقودها الناس و الحجاره اعدت للكافرين"

, which means: “But if you do not - and you will never be able to - then fear the Fire, whose fuel is men and stones, prepared for the disbelievers.”

Furthermore, the Holy Quran informs of internal intentions and purposes of people in advance, before they talk about or putting them into action. For instance, in the Quranic surah of “Baqarah”, verse ninety – five, the Holy Quran predicts rightly that Jews will never wish for death, where it says:

"ولن تيمنوه ابدا بما قدمت ايديهم و الله عليم بالظلمين"

,which means: " But never will they wish for it, ever, because of what their hands have put forth. And Allah is Knowing of the wrongdoers."

14. The Harmoniousness and comprehensiveness of the Holy Quran

The manner of speech and the way in which the Holy Quran is ordered, and the structure of sentences and phrases in the Holy Quran have been presented to the then Arabs in such a way which had been completely unprecedented. As a matter of fact, the Holy Quran was not at all similar to the speech, order of sentences and phrases as well as the speech structure of any written text available at hand at that time.

It is worthy of mention that no body, too, has ever created such speech from that time to the present time. In spite of the fact that the Holy Quran's speech and structure was considered an innovation at its time, it was not placed out of Arabic frameworks of speech. And this is considered as a miracle, that is to say, to create and bring about a new book, with new words, phrases, sentences, and structure, while it is widely accepted by all people. Kinds of speech, which were commonly used by the then Arabs, consisted of poems, prose, or alliterations, which, each of them, had its advantages and disadvantages. Surprisingly enough, all three kinds of speech have been gathered and used in the Holy Quran. As a matter of fact, the Holy Quran does enjoy all the advantages of those three kinds of speech, not enjoying any of their disadvantages. And this is quite surprising. The Holy Quran enjoys the appeal of the poems, the complete freedom of prose, as well as the beauties of alliteration. The versification used in the Holy Quran takes verbal aspects, used phrases, and delicate and eloquent points more into consideration, although in meaning and content of it, delicate eloquent points Play the major role. These are the facts emphasized by both.

Arab and Persian scholars such as Sheikh Abdul Qaaher Jorjani, Sakkaki, and Raghīb Isfahani, indicating that these very characteristics of the Holy Quran do indicate the miraculous aspect of the Holy Quran. Later Arab and Persian scholars have added that the very order and style of the Holy Quran have been created in such a way that they make it as an alliterative book which is both lively and exhilarating. All the poetic appeals are seen in the espical prose of the Holy Quran. The long and short sentence-structures of the Holy Quran have been composed in such a way that they harmonize with phonic melodies and tunes, and as long

as the reader of the Quran (=the chanter) would not be familiar with phone and vocal tunes and melodies, they will not be able to read it in accordance with the sentence-structures of the Holy Quran. Deep down, the Holy Quran would be a divine truth which has been stated clearly by the prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family) as well as all the last twelve shiite imams (Peace Be Upon Them); and today, we, Muslims, and other people of the world, do acknowledge this divine truth.

15. The Holy Quran as a Divine Miracle Accompanied with Its Challenge, Persuasion, and Remonstrations

To challenge means to invite someone to compete or fight against you, or to try to win something. The Holy Quran has repeatedly invited the disbelievers to compete against it, where it says: "This Quran is the word of God, the Almighty, but you [wrongly] think that it has been composed by Man. [O disbelievers] to test the Holy Quran is very easy; you can make your rhetoricians to bring about and create a book similar to the Holy Quran in terms of beautiful and eloquent speech, and in terms of strong, philosophical speech [like the Holy Quran], but you will not be able to manage that, because you are well aware that the Holy Quran's speech would not be like the speech of mankind. "The Holy Quran has put forward its challenging in several ways: 1) Firstly, the Holy Quran, in the Quranic surah of Tour", verse forty has said: " فليأتوا ... بحديث مثله ئى", which means: "... Create a speech like the Quran in an absolute way [if you are able to]...". 2) Secondly, the Holy Quran, in the Quranic surah of "Houd", verse thirteen, says: " فأتوا بعشر سور مثله ... بحديث مثله ئى" which means: "...Create [at least] ten short surash [like the Holy

Quran, if you are able to] ...”. 3) Thirdly, to decrease the value and credit of the claimers, the Holy Quran has invited them to create a complete surah similar to that of the Holy Quran , saying: “...فاتوا بسورك...”, which means: “...Create [a complete] surah similar to that of the Holy Quran [if you are able to) ...”. 4) fourthly, the Holy Quran has strongly announced the claimers’ disability to create a book similar to the Holy Quran, where, in the Quranic surah of “Baqarah”. verse twenty-four, it says:

"... فان لم تفعلوا ولن تفعلوا..."

,which means. “...If you are not able to create such a book, so do not try to [at all]... .5) fifthly, once and for all,. the Holy Quran has announced the miracle and the challenge of the Holy Quran, where in the Quranic surah of "Asraa’”, verse eighty-eight, says:

"قل لئن اجتمعت الانس والجن على ان ياتوا بمثل هذا القرآن لا يأتون ولو كان بعضهم لبعض ظهيراً"

,which means. “say, If mankind and the jinn gathered in order to produce the like of this Quran, they could not produce the like of it even if they were to each other assistant’s”. In addition to these in the Quranic surah of “Bagarah”, verse twenty-four, the phrase “ولن تفعلوا” (=...they will never able to ...), informs of the feature time in an absolute manner, meaning that they will never able to produce such a book like the Holy Quran Also, in the Quranic surah of “Asraa’”, verse eighty-eight, God, the Almighty has Considered the whole world as unable to compete with the Holy Quran. As a matter of fact, the Holy Quran would be the oracular news, which cannot be issued or produced except the invisible world. As a matter of fact, in a complete, daring way, the Holy Quran has announced the disability of the mankind to produce such a book once

and for all. This of the Holy Quran to make such an announcement would be the living proof that the Holy Quran is a divine miracle.

16. The Protectiveness and Non – Distorting Factors of the Holy Quran

In the interpretation of the Holy Quran, there is a question on which all the Islamic scholars and interpreters are unanimous. This very important Quranic question is called “صرفه”, “Sarfeh”. In the literal sense of the word, this Arabic word means: “gain”, “benefit”, or “advantage”; or “a better condition in comparison to another condition.” A number of Islamic scholars such as Abou Ishaq Nezaam (A.D.231) and his student Jaahiz (A.D.255), as well as seyed Morteza (A.D.436) believe that the secret of the Holy Quran's miracle lies in the question of "sarfeh, that is to say, God, the Almighty, Himself, prevents those who wants to fight against or compete with the Holy Quran. In other words, although there may be some people to fight against or compete with the Holy Quran, God, the Almighty's forcible will will prevent them to do so. In this regard, the Holy Quran, itself, in the surah of “A'raaf”, verse one – hundred and forty – six, says:

"سأصرف عن آياتي الذين يتكبرون في الأرض بغير الحق وان يروا كل آية لا يؤمنوا بها وان يروا سبيل الرشدا لا يتخذوه سبيلا وان يروا سبيل الغي يتخذوه سبيلا ذلك بانهم كذبوا بآياتنا و كانوا عنها غافلين"

which means: " Those who behave arrogantly on the earth in defiance of right - them will I turn away from my signs, Even if they see all the signs, they will not believe in them; and if they see the way of right conduct, they will not adopt it as the way, but if they see the way of error, that is the way they will adopt. For they have rejected our signs,

and failed to take warning from them." From the Point of view of those who believe in the "sarfeh" question, by "turning away from my signs", it is meant confronting the disbelievers to produce such a book like the Holy Quran.

In others words, if God, the Almighty does not confront the disbelievers, they will cause the Holy Quran lose its miraculous aspects. On the other hand, other Quranic interpreters have generally interpreted this Quranic verse in a different way, that is to say, according to them, by this Quranic verse, it is meant fighting against the to the then disbelievers' announced uncertainties and misgivings which instill to damage the Quranic verses. According to Islamic scholars and Quranic interpreters, the question of "sarfeh" or the advantage" question found in the Holy Quran can be interpreted in three ways: 1) firstly, by "the advantage" question, it is meant that God, the Almighty confront those who are trying to fight against or compete with the Holy Quran; 2) secondly, by that question, that is to say, "the advantage" question, it is meant that God, the Almighty deprive the disbelievers of all their necessary facilities such as their knowledge, cultures, and literature, so that they will not be able to damage the Holy Quran, fighting against or competing with it; 3) thirdly, by "the advantage' question, it is meant that God, the Almighty compellingly and forcibly prevents the disbelievers from fighting against or competing with the Holy Quran, although they may have the ability to do so, in such a way they become lazy and languid at the time of fighting against or competing with the Holy Quran, so that they stop doing so. In this Quranic interpretation, the disbelievers' motivation for fighting against or competing with the Holy Quran is still high, but, the thing is that they will finally lose their daring to do so.

17. The Enjoyment factor of the Holy Quran

In the surah of a “Asraa’”, verse eighty-two, the Holy Quran says:

"و نزل من القرآن ما هو شفاء ورحمه للمؤمنين ولا يزيد الظالمين الا خسارا"

,which means: " And we send down of the Quran that which is healing and mercy for the believers , but it does not increase the wrongdoers except in loss." According to the above-mentioned Quranic verse, the Holy Quran does not miraculously allow anyone to pervert or misuse. On the other hand, the Holy Quran will miraculously act as the intermediation, kindness, and blessing for the believers. One of the objectives of the prophets being chosen as Allah's messenger as well as the coming down of divine books from in on high by God, the Almighty, especially the prophet of Islam being chosen as God's messenger is that all people of the world can enjoy the divine message and the prophethood to understand and to be aware of these blessings, as well as enjoying a path which leads them to happiness and prosperity. The strange, surprising structure, the rich content, and the names and descriptions which have been mentioned for the Holy Quran both by itself and its innocent messengers as well as acknowledging its righteousness by Muslims, non – Muslims, and orientalist indicate that no other book, except the Holy Quran, has the ability to make people enjoy of divine blessings, and to aid people to have a better life, to guide people in the most correct way in terms of motivation, thoughts, and ideas. To understand and to become familiar with the Holy Quran, one has to take several courses. The first question that may come to the mind would be that what the objective of the Holy Quran is. The second question would be that who the Holy Quran’s addressees are? The third

question is This,” How are the Holy Quram’s points arranged and what do they mean?” These questions play important roles in the manner humankind treat the Holy Quran as well as understand its divine points and ideas. The main goal of the Holy Quran is to instruct and guide the people of the world. And it addresses all people of the world, where in the Quranic surah of “Abraham”, verse one, says:

"كتاب انزلناه اليك لتخرج الناس من الظلمات الى النور باذن ربهم الى صراط العزيز

الحميد"

, which means: “[This is] a book which We have revealed to you, [O Muhammed], that you might bring mankind out of darkneses into the light by permission of their Lord

The content of the Holy Quran enjoys the two elements of exposition and invitation, which, by enjoying these two elements, the content of the Holy Quran, from a general point of view, can be summarized in the following way: 1) parts of the Quranic verses have been sent down from on high by Allah in the direction of inviting people to know Allah, monotheism, and introducing God, the Almighty’s different names and descriptions; 2) one-third of the Quranic verses include points such as resurrection, introducing life in the future life, phases of death, purgatory, the judgment Day, the Heaven, and Hell, which all indicate the importance and the particular role of knowing resurrection in the process of guidance and happiness; 3) inviting people to purify their self and soul, which are considered as necessary conditions to reach the ultimate goal, that is to say, exiting from darkneses and entering the light in order to approach God, the Almighty, which can be achieved first by inviting to the faith and all its stages, and second by inviting to pioussness and all its stages; 4) the lives and stories of divine prophets,

pious, and faithful people, and explaining their upbringing and training; the stories of the wars; the encounter of disbelievers with faithful people; 5) Quranic verses which relate to Islamic orders, in which all the religious orders, and the Muslims, practical duties such as praying, trading, and gatherings and the like have been mentioned, which they all are explained and described by the words and statements of the prophet of Islam, His Holiness Muhammed (Peace Be Upon this and this Family); also, the Quranic verses which are related to the social conventions and ceremonies of Muslim people. In order to read the Holy Quran aloud, knowing only the rules and regulations of reading from its written text would suffice; and in higher stages of reading the Holy Quran aloud, knowing the rules and regulations of "Tajvid" (= the rules about the correct pronunciation of the Quranic letters and words) would be sufficient. But in order to translate the Quranic verses into other languages, one must study in the discipline of Arabic literature, especially in the branches of Arabic literature, Arabic inflection, Arabic Syntax, Arabic lexicon, and Arabic semantics. But in order to specialize in interpreting the Holy Quran, in addition to have a knowledge in Arabic literature, one has to have mastery of the Quranic verses, Since in some cases, the Quranic verses explain one another, and their meanings are interrelated, a great mastery of the Quranic verses plays an important role in understanding the Quranic verses. One of the mysterious emphasis on the Holy Quran's repetitive attempts, on which the exemplary behavior of innocent imams of Shiite is placed, may be to have a command of interpreting the Holy Quran. One of the best ways to get the gist of the matter of the Quranic verses as well as to understand the beautiful delicacies of the Quranic verses may be to question the arrangement of the letters, the selection of words, and the order of the

Quranic verses, or one should ask general questions about these matters in order to get appropriate answers from the Holy Quran itself. For instance, one could ask how God, the Almighty has stated the Satan's tricks in the Holy Quran. With this question in mind, one can study the Quranic verses, and gets the appropriate answers. After questioning, the next important matter would be to have patience in the face of raising a question, that is to say, one must not be in a hurry to find the answers without observing the Holy Quran's literary and literal rules and regulations, not trying to attribute something to the Holy Quran without having evidence, in which case one is exposed to the risk of self-interpretation. As a matter of fact, to think seriously about the Quranic verses and their meanings in order to get appropriate answers, or regardless of getting appropriate answers, that is to say, in order to deeply understand the Quranic verses, one has to use his or her mentality and reasoning. Although many Quranic verses may seem easy to understand at the first glance, their delicacies and complexities do require careful and serious thinking, hence the Holy Quran has repeatedly and emphatically invited and asked the readers to ponder and introspect on it. Also, it is quite obvious that if one intends to read the Holy Quran and ponders and introspects on it, he or she has to have the mastery of Arabic grammar, has to have mastery of knowing the meanings of Arabic words and letters and the like. It is necessary to mention that the raising the question stage, which was dealt with above, plays significant role in giving a lot of attention to the Holy Quran in order to find the answers from the Holy Quran itself.

Paying attention to the opinions and ideas of Quranic interpreters will be the product of our thoughts and conclusions which are referred to

literary and literal bases. And in order to rely on these conclusions and understandings it would be deserving that after making the conclusions, we, at the next stage, refer to the ideas and opinions of Quranic interpreters, comparing our conclusions and understandings with their ideas and opinions, and find out the strong and weak points. More importantly, one has to have a purified heart and soul if he or she is to understand the Holy Quran. In this very regard, the Holy Quran, in the surah of “Vaqe’ah”, verse seventy-nines says: “يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ”, which means: “Which (that Book with Allah) you can touch but the purified (i.e. the angels), that is to say, as, according to religious laws, touching the Holy Quran without cleanliness would not be allowed, incubatively, too, one whose heart and soul are not purified will not be able to understand the Holy Quran in a complete way. Therefore, the cleanliness of body and purification of the soul are two necessary conditions and prerequisites for the interpretive understanding of the Holy Quran. Observing formalities would be one of the matters which cause to give quality to our daily duties, hence our daily duties become pleasant for us. In other words, mankind will only become eager and desirous to an action which enjoys high quality, and is performed with formalities. Therefore, observing formalities will cause an action to be of high quality, and high quality, in turn, will cause the action to become desirable and pleasant, and desirability and pleasantness, in turn, will cause the action to be attractive. So, to study and to read the Holy Quran in a loud voice, one has to observe some necessary formalities. Some of these formalities are external, and some are internal or spiritual. Below, we will deal with the formalities which are essential to be observed by anyone who wants to read the Holy Quran in a loud voice: 1) all parts of the body must be clean, that is to say, washing the hands and face, which are performed

before the Muslims' prayers (=ablution) as well as brushing the teeth. As the prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family) has said:

"نظفوا طريق القرآن قيل يا رسول الله و ما طريق القرآن قال افواهكم قيل بماذا؟ قال بالسواك"

,which means: "The prophet of Islam said, 'Clean the course of Islam'; they asked: 'What is the course of Islam?'; the prophet of Islam answered: 'your mouths', they asked: 'How are we going to clean them?'; he answered: 'By brushing your teeth.'" Elsewhere, in this regard, the Holy Quran, in the surah of "Vaqe'ah", verse seventy-nine says: "لا يمسسه الا المطهرون" "Which (that Book with Allah) non can touch but the purified (i.e. the angels);" 2) to seek sanctuary in the presence of God, the Almighty from the evil of Satan, and to avoid incorrect and false understanding of the Holy Quran. In this regard, the Holy Quran, in the surah of "Nahl", verse ninety-eight, says: "فاذا قرأت القرآن فاستعذ بالله من الشيطان الرجيم", which means: "So when you recite the [Holy] Quran, [first] seek refuge in Allah from Satan, the expelled [from this Mercy]."; 3) to say "بسم الله الرحمن الرحيم" (= In the name of Allah, the Compassionate, the Merciful); 4) to respect and to venerate the Holy Quran. One of the formalities that must be observed when reading the Holy the Holy Quran is to respect it, and make it great in the heart, that is to say, the Holy Qurant must not be considered as ordinary books; instead, it has to be regarded as a living truth which observes and considers the humankind's existential beliefs of which the Holy Quran would be the written existence and manifestation. One of the factors which causes the reverence and respect of the Holy Quran is to know and to pay attention to the content of the Holy Quran as well as to identify its speaker, that is

to say, God, the Almighty. In addition to these, we must know who has presented the Holy Quran to the humankind; who its preserver is; who its interpreters are.

So, It is crystal clear that to revere and respect the Holy Quran play an important role in using the Holy Quran; 5) to consider The Holy Quran as a teacher, and we, the readers, as learners. Although reciting the Holy Quran brings many spiritual rewards as well as God's blessings for the reader for the reciter, one must regard the Holy Quran as a teaching book, considering him or herself as a humble learner; 6) when reading or reciting the Holy Quran, we have to feel in a way that we are in the presence and of God, the Almighty, and we have to observe humbleness and modesty towards it. This humbleness or modesty is caused by God's mercy and kindness as well as by the reader's or the reciter's attempts; 7) to contemplate and introspect on the Quranic verse. As a matter of fact, to think seriously about the Quranic verses plays an influential role in the reader's or the reciter's internal awakenings; 8) corresponding the Quranic verse with our present conditions and moods, that is to say, when reading the Quranic verses which talk about the faithful persons, characteristics and features, we have to consider our present conditions and moods at the same time, trying to remove our weaknesses and weak points, if any, attempting to recover them through the Holy Quran's guidelines. Even if we, the readers or the reciters, feel that we do have most of the Holy Quran's outstanding features or characteristics, we do not have to consider them sufficient, praying to and heartily asking God, the Almighty to allocate more outstanding features and characteristics to us. Some of the obstacles and barriers which keep the reader or the reciter from approaching God, the Almighty

as well as understanding the Holy Quran in a complete way are as follows:

1) the reader's or the reciter's pride and selfishness which prevent him or her from thinking seriously about the Quranic verses; 2) previous, false ideas and opinions which have penetrated in the mind, keep the reader or the reciter from thinking seriously about the Holy Quran's verses; 3) love of this material world; 4) sins and transgressions, too, not only do have bad effects on the wrongdoer's life, but they will prevent him or her from understanding the Holy Quran's verses.

Therefore, familiarizing with the necessary devices and conditions of the Holy Quran, observing the formalities in relation to the Holy Quran, removing the obstacles which prevent the reader from understanding the Holy Quran, and finally enjoying and making use of deep cultures of the Holy Quran more and more, all require preliminaries, conditions and observing Quranic formalities. Finally, that surprising feeling caused by consulting the Holy Quran or the Divan of Hafiz, or what true readers or reciters of the Holy Quran gain from true reading or reciting this divine, holy book, like late karbala'ee Kazem, who without enjoying any literacy, did understand the meanings Quranic verses, are all considered as the miracles of the Holy Quran in terms of the enjoyment factor.