

Does the Qur'an contain scientific miracles?	
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Origins	The movement to promote the use of verses to show their scientific miraculous nature began with the 1976 book, <i>The Bible, the Qur'an, and Science</i> by Dr. Maurice Bucaille and the 1980's video "This is the Truth" by Sh. Abdul-Majeed al-Zindani
Summary of the scientific miracles claim	<p>The Prophet Muhammad ﷺ did not have access to the scientific knowledge mentioned in the Quran, therefore it must be from God.</p> <p>No one at the time of revelation (7th century) had access to the necessary equipment to understand or verify the scientific knowledge in the Quran, therefore it must be from God.</p> <p>The Quranic verses were revealed at a time where science was primitive and no human could have uttered the truths mentioned in the Quran, therefore it must be from God.</p>
Reasons why the scientific miracles argument is problematic	<p>1) Fallacy of the Undistributed Middle</p> <p>John needs oxygen to survive; my dog needs oxygen to survive; therefore, John is my dog</p> <p>Example: Earth's atmosphere helps filter harmful rays and radiation; Quran says: وَجَلَّنَا السَّمَاءَ سَقَّافًا مَحْفُظًا</p> <ul style="list-style-type: none"> - This ayah is not necessarily referring to the function of the atmosphere since it can also refer to a physical roof as Ibn Kathir has cited a scholar, "the heaven is like a dome over the earth" - The scientific miracles claim would only be valid if it could be demonstrated that the interpretations of the words that seem to correlate with science are the intended meanings

	<p>2) Inaccurate history</p> <p>Example: Word used to describe moon is نورا (borrowed light); no one could have known this at the time</p> <ul style="list-style-type: none"> - In the 500's BC Thales said: "The moon is lighted from the sun" - In 400-500 BC Anaxagoras said: "The moon doesn't have its own light but light from the sun" <p>* The point is not that these verses cannot be reconciled with modern science, rather the point here is that the verses point to knowledge – that although not entirely inaccurate – could have been accessed or known at the time of revelation. In light of this, claiming that the verses are miraculous is wrong.</p> <p>3) Teleology of the verses: The verses of the Quran are meant to merely be signs pointing to the existence of a God who deserves to be worshiped and is not meant to be a source of scientific analysis</p> <p>4) Scientism: The problem is that science does not claim certainty or 100% truth, and so to use science as a method to establish the truth of the Quran is fallacious</p>
Ambiguity in meaning	<p>To be a scientific miracle, the meaning attributed to a verse or word should be definitive and absolute</p> <p>When a verse or word has not been explained via the hadīth and the statements of the Companions and their students, then the linguistic meaning is offered</p> <ul style="list-style-type: none"> - The linguistic meaning opens up a range of meanings for a particular word - The general rule is that no one can claim that the meaning that someone has chosen is the intended meaning <ul style="list-style-type: none"> - Someone could not say that God intended word X to mean Y, rather, that word X may mean Y <p>The ambiguity of the words renders it impossible to know what the intended meaning of the verses are, so how can anyone claim them to be miracles?</p>
Miracles	<p>Attributing miraculousness to the verses which have meanings that point to knowledge that could have been accessed or known at the time of revelation is wrong</p> <ul style="list-style-type: none"> - The very fact that a plausible naturalistic explanation is possible implies that there is no miracle because by definition a miracle is an event that cannot be explained naturalistically
Using science to judge the Quran	<p>If science is used as a yardstick to verify the Divine origins of the Quran, then all verses must be in line with scientific conclusions</p> <ul style="list-style-type: none"> - Given that some verses are not currently in line with science,

	<p>then it follows that either the Quran is wrong – and therefore not from the Divine – or that the Quran is right and that science will catch up</p> <p>The Quran is from God, and the science that agrees with it is correct, and the science that does not is incorrect</p> <ul style="list-style-type: none"> - This statement presupposes the belief that the Quran is never wrong which undermines the scientific miracles argument
What would bolster the scientific miracles claim?	<p>The scientific miracles claim would only be valid if it could be demonstrated that the interpretations of the words that seem to correlate with science are the intended meanings and that such scientific knowledge would have been impossible to discover and access by any 7th century Arab</p>
The Big Bang	<p>This knowledge was already available via previous cultures and thus makes the claim that these verses are miraculous far fetched and does not preclude the possibility of the Prophet Muhammad SAW accessing that knowledge from other cultures</p> <ul style="list-style-type: none"> - The main point is that claims of miraculousness via verses alluding to natural phenomena does not stand, not that the Prophet Muhammad SAW actually borrowed knowledge from other civilisations and inserted that knowledge in the Quran
The case against using science to interpret the Quran	<p>Science is not conclusive since it involves induction, where a conclusion is made based on a set of observations for an unseen set of observations (probabilistic reasoning)</p> <ul style="list-style-type: none"> - Conclusions from limited observations cannot give you 100% certainty - Our current interpretation of scientific verses is based upon our current scientific understanding which means that future scientific research could potentially change that interpretation completely

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