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# A Novel Critique on ‘The Scientific Miracle of Qur’ān Philosophy’: An Inter-Civilization Debate

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**Abstract:** In recent decades we have been given one of the most interesting concepts in Islamic intellectual history, ‘the scientific miracle of Qur’ān whereby the proponents have almost established the scientific theories in the Qur’ān. However, such ardent claims must not come to be without any inspiration and methodology. This article, firstly, tries to trace the inspiration of such concept and then describe the methodology. However, as exciting as this concept seems, the methodology brings forth a very negative approach to prove the miracle of the Qur’ān, which is value free. That negative value free mentality which is related to the status of prophet of Islam will be exposed and it will detail how the status of prophet of Islam was abated so badly to prove the science from the Qur’ān. To counter this negative narrative and to reveal the true status of prophet of Islam, arguments will be presented from the Qur’ān and Ḥadīth which are incontrovertible. Let it be known than, this analysis is not general but particular. However, it will be a novel critique to re-visit this concept.

**Key words** – Miracle of Qur’ān, Islam and science, status of the Prophet (S.A.W), scientific exegesis, Inter-civilizational debate, Current state of Muslim world

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## Introduction

Romantic narrations creates ephemeral stories realized by no one, they simply deceive people (Gustave, 2008)<sup>1</sup>. Why one needs to romanticize, in this realist world? The answer could be shocking but indeed reserves a serious attention to contemplate. There are two causes for that, firstly, people who do not have strength to create their own world and secondly, the nostalgia of being superior in past.

For the current article, it is the inability to understand, develop and contribute to the scientific development of the human civilization. It can be applied to Muslim civilization without any hesitation considering recent works done in this field. The reckless sleep was so deep which is hard to be ignored. In 2005, Harvard University produced more scientific papers alone compared to 17 Arabic-speaking countries combined. 1.6 billion Muslim of the world has produced only two Nobel laureates, one in physics and one in chemistry, but both moved to the west. The OIC spend 0.81% of GDP on research and development which is about a third of the world average. In overall Muslims around the world produce a significantly small amount of scientific literature and much of it relatively low in quality (Aaron, 1996; Economist, 2013). On the other hand, the exaggerated flattering of past achievements has penetrated in the minds. It was not only done by Muslim scholars but also by the secular governments. The famous *'Shiqwa'* (*The complaint*) poetry of Muhammad Iqbal expounds the Muslim legacy with critical analysis of present situation (Iqbāl & Bannerth, 1945). Similarly, recent propagation of '1001 invention' project has caused great attention from government and public whereby the scientific developments of the so called Islamic golden age has been detailed (Al-Hassani, 2012).

Given such facts, the frustration remains the same; there have been no significant contributions from the Muslim world since a few centuries. But then accidentally claims appeared on the websites, articles and books like 'A New Astronomical Qur'anic Method for The Determination of the Greatest Speed C' (Mansoer Hassan, 1990), 'subatomic world in the Qur'ān', 'Science and Sunnah: the genetic code', The grand unification theory (GUT): its prediction in al-Qur'an',

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1 The shocking journey of romanticizing the reality of life has been well described in the 17<sup>th</sup> century novel that narrates the up & downs of enlightenment.



and Islam and the second law of thermodynamics. To corroborate such concepts, conferences have been held and awards were given to contributors like Zaghoul al-Najjar who was awarded 'the personality of the year in 2006' (Guessoum, 2011).

It seems plausible that to counter such frustrating environment of backwardness people of intellect thought to develop a whole new concept to prove science from the Qur'ān. It can be an argument for opponent but it cannot be out of nothing. However, this article does not indulge into the war of 'intention' behind such projects but to scrutinize only the part which deals with the Prophet of Islam. In what follows the concept will be described in brief with their methodology. Then the issue of defaming the status of prophet of Islam will be scrutinized and it will be countered from Qur'ān and Ḥadīth.

### **The emergence of 'Miracle of Qur'ān philosophy**

Two different approaches towards science came into existence in the Muslim world. One is called Al-Tafsīr Al-'Ilmī (*Scientific exegesis*) which tries to restore the real meaning of Qur'ānic verses utilising modern scientific knowledge. The second approach called *I'jaz* Al-'Ilmī (Miraculous content of the Qur'ān hereby referred as MOQ) is bold enough to claim that 'there are some verses in the Qur'ān which reveals the facts of nature recently discovered by science'. In another words, that the Qur'ān miraculously precedes modern science in terms of containing natural truth (Zaghoul, 2003) The accidental search for the natural sciences in the Qur'ān throws by default question of inspiration.

As for 'scientific exegesis' history tells us that one of the first uses of natural sciences to explore the meaning of the Qur'ān was done by Imam al-Razi, which can be seen very clearly in his various books and specifically in his *Tafsīr-e-Kabir* (Al-Dhahabi, 1985; Al-Razi, 1987). Imam Badi'uzzama Sayed Nursi worked hard to harmonize and express the scientific nature of Qur'ān. He has also written a whole exegesis of the Holy Qur'ān with a scientific perspective (White, 2008). The traditionalist rationalist *Ibn-Nafis* of Egypt, who is called second Ibne-Sina, now famous for his theory of pulmonary blood circulation, had used logic and reason to prove the higher status of Ḥadīth compared to other sciences (Fancy, 2006). Whatever form of scientific explanation we trace in the history of Muslim intellectuals, they all are free from any comment on the status of Prophet of Islam (S.A.W).

One can trace the MOQ inspiration from the traditions of the Prophet (S.A.W) where he was recorded to have said ‘Qur’ān has no end in marvels’ (Al-Nishapuri, 2009). Then there are statements of Imam al-Gazali and Imam al-Suyuti which may be acquired to make the case strong. For instance al-Gazali said “In the Qur’an are symbols and indications which can only be understood by the specialists, so could a simplistic rendering of its apparent meanings do?” (Al-Gazali, 1995, p.210). Nevertheless, what you seek is seeking you’ will be a perfect fit to use such arguments because as Ahmad Dallal has pointed out, even after such claim neither Imam Gazali nor Imam Suyuti turn to Qur’ān with that obsessed mentality, even no one from the golden age did it (Dallal, 2004). If not within the Islamic circle then from where does this inspiration come from?

Starting with 18<sup>th</sup> century some new ideologies emerged in Muslim lands which was not something out of the ordinary. However, this time their foundation was different. The great *Muhaddith* of the Indian sub-continent Shah Abdul Aziz Dehlwi said that “till my time there is no disagreement whatsoever on the status of Prophet Muhammad (S.A.W)”. One of the main ideas of those new ideologies was to shift the attention of the Muslim from the path of Prophet Muhammad (S.A.W) by excluding his value and character.

The person who had the greatest impact in this field was Joseph Schacht. In his various books, the author attacked the very foundation of Islamic Legal system- The Ḥadīth & Sunnah. Schacht has applied all the possible arguments to show that Ḥadīth and Sunnah are not binding on the Muslim and they are the fabrication of later generations (Forte, 1978). Due to such new inquiry our modern western style Muslim thinkers started to question same as Schacht and demanded to re-open the gate of Ijthād, which was never a hurdle in creative problem solving of new questions. This trend is still prevailing in the mind of Modern Muslim thinkers and they are trying to forge new ways in the already complete religion of Islam (Hallaq, 1984).

What Joseph Schacht did with the Islamic legal system, Doctor Maurice Bucaille did with the science of Qur’ān and Ḥadīth. Their line of argument remains the same. The similarity between both the orientalist is that, ‘they at the one hand pointed out that the Qur’ān is the revealed scripture and is full of legal and scientific truths but on the

other hand denied from the base the authority of *Ḥadīth & Sunnah* and its authenticity. Joseph Schacht has published his research during 1950's and subsequent years and Dr. Maurice Bucaille has published his book '*The Bible, The Qur'ān and science*' during 1976 in French (Maurice Bucaille, 2003). They have taken great care in showing the unscientific character of Ḥadīth and purported to the learned people that for Muslim only Qur'ān is the source of everything. However, due to impressive and scientific approach that they acquired, it anyhow penetrated into the Muslim circle. The central damage to Islam was the exclusion of ādāb from action and belief. Ādāb that was the core of Islamic knowledge has been poisoned without even mentioning it.

### **The Development of Wrong Premise**

Bucaille had discussed the historical compilation and related contradiction of the Bible. Then he attempted to expose the scientific problems in the Bible. He pointed out that lot of things have been altered in the bible, that were attested by several bible scholar. Then he turned to analyse the historical compilation of the Qur'ān and concludes that, Qur'ān is protected revelation and full of scientific facts. It shows his unbiased research on both the scriptures. But accidentally, he starts to discuss the analysis of Ḥadīth following closely the line of arguments proposed by Schacht's. He says:

'The collections of Ḥadīths are to Muhammad what the Gospels are to Jesus: Descriptions of the actions and sayings of the Prophet. Their authors were not eyewitnesses' (Maurice Bucaille, 2003, p.86)

To start with, he compares the Ḥadīth with the Gospels; both are compilation of actions and sayings. Then according to him Ḥadīth were not compiled by the eyewitnesses. At first, the question arises, when he selected & chose to show the scientific miracle of Qur'ān and named his book accordingly, then what was the need to discuss Ḥadīth & Sunnah here? This is totally offset from his inquiry hence motivates further the idea of intentional inclusion of this discussion. It is clear that whatever he discussed about the books of Bible, all are related to the Bible itself, on the contrary Qur'ān and Sunnah are two separate fields of study but they are compatible to each other so much that, no one can understand Qur'ān in absence of Ḥadīth; this is what Islamic scholars have attested to for centuries. Secondly, while writing, the author mentioned that

these are true for the most authentic Ḥadīth books like Sahih Bukhari and Sahih Muslim. The question is not about these two but in what perspective he claimed such extraordinary information to the reader who may not be much aware of the historical development of Ḥadīth text. If he knows about the *Saheehain* then he must know about the various Ṣaḥīfah which were written during the time of Prophet (S.A.W) a collection of sayings and actions. It is so famous that one of the well-known Ṣaḥīfah known as Abdullah bin Amr the *-Al-sahifa al-sadiqa* about which he himself said:

“Abdullah bin Amr, (radiallahuanhu) said-` I used to write everything I heard from Allah’s messenger seeking to preserve it, until Quraysh discouraged me, saying `Why do you write all what you hear from Allah’s Messenger? He is a Human: He speaks in anger and in pleasure? I mentioned this to Allah’s Messenger and he raised his finger to his mouth and said, ` Rather, write! For by who owns my soul, only truth comes out of it” (Kamali, 2014)

This same incident and Ḥadīth has been recorded by Ibn-Kathir under the Qur’ānic verse Ch-53, V-3-4:

“And he does not speak of his own desire. It is only through the revelations that are sent to him” (See, Hafiz Ibn Kathir, 2000)

The question arises, why did not the author mention such well known facts? And if he was not aware then there should not be any discussion of any Ḥadīth as per logic. Thirdly, if he intended to criticize the Ḥadīth & Sunnah to show the Miracle of Qur’ān, then being an unbiased author, he should discuss the whole historical development of Ḥadīth. On the contrary, it seems that his approach was to conclude the research of Schacht to undermine the authority of Ḥadīth which was very recent to him, otherwise there does not seem a single premise to start such an inquiry. Fourthly, he was aware that this book will most probably be read by the well-known French & English people and it is also evident that it was very less in chance to reach traditional Ḥadīth scholars, which is why this philosophy of Ḥadīth denial did not prevail in the major parts of the Muslim world including the Indian sub-continent. He further says that:

“They do not in any way constitute books containing the written revelation...In these books which are very widely read statements are to be found containing errors from the scientific point of view, especially medical remedies” (Maurice Bucaille, 2003, p.86)

There are lot of things where scientific enquiry is still lagging to solve the medical issues. And why is there is a need to compare medical remedies of that time with the current era, when nature has drastically changed? The remedies prescribed by the Prophet (S.A.W) to the companions (radiallahuanhum), we found no error within them; on the contrary people were cured with those technique (Al-Bukhari, 5686.). One can ask why the author did not mention & discuss those un-scientific traditions related to medical remedies he claimed for. If one says, the scope of book does not permit to include such discussion, then logically the author intentionally touched this point for the sake of creating premises to the people un-familiar with such tradition. At least he should have mentioned some references to deepen his claim, but unfortunately, there is none. Secondly, for more than a thousand years Muslims around the world have used those prescriptions as the Sunnah of Prophet (S.A.W) and worked on the premises to explore the detailed nature of medicines. Ibn Qayyim Al-Jawziyya wrote in one of the most influential books on prophetic medicine – *Al-Tibb Al-Nabawiyya* engulfing 277 chapters. Imam Jalaluddin Suyuti has written two books on this subject. He also divided medicine in three categories- Traditional, Spiritual and Preventive (Elgood, 1962). The legendary doctors of Islam like Ibn-Sina, Ibn-Nafis & Al-Razi were all aware of such tradition that is why they practiced & learned the cure of disease with the help of new books from other countries. Thirdly, the medical richness of Qur'ān was discovered in the recent century (Moore, 1986), but the remedies suggested by Prophet (S.A.W) were always well known and used. Its proof can be traced from the books of Ḥadīth in which contain separate books with the name of *Tibb* and lot of tradition has been recorded on the cure (Al-Bukhari,1997.; Muslim, 2007). Fourthly, it is unjust to compare medicine practiced in 21<sup>st</sup> century with the medicine of past. This comparison is out of context because those medicines specified by the Prophet (S.A.W) are not outdated or not worthy to be practiced, on the contrary nature has changed so much to digest that process of cure. Yet prophetic traditions demand as per its status some extraordinary explanation of nature.

It is very clear from the writings of Joseph Schacht and Dr. Bucaille that they developed the premises by criticizing their own scriptures and then applied the same methodology to comment on the foundation of Hadīth and Sunnah. However, it was applauded by only one branch of Muslim intellectuals having some proclivity towards it. Taking inspiration from such important works Muslim scholars started the project of finding scientific miracles in the Qur'ān. The methodology was setup up by the leading expounders of this theory like of Zaghoul Al-Naggar, Fahd A. al-Yahya, Abdellah Al-Mosleh and Abdulmajid Az-Zindani. Cobbling the different but close methodologies proposed by these four, it can be summarized as below:

1. The practitioner must employ the established facts of science not the uncertain theories except in the case of creation and extinction, life and humans as they are not settled, hence are conjecture. The Qur'ān and certain tradition can be used to elevate some conjectures over other.
2. For scientific exegesis one must employ the dominant scientific theories; on the contrary for finding Miracle in Qur'ān only established facts should be used.
3. A cosmic truth mentioned in the Qur'ān which recently came to be known, will end the multi-layered meaning of that verse.
4. Taking inspiration from the Qur'ān, Muslim scientist should venture on to find new discoveries.(Zaghoul, 2005, 2006)

These are the most important methodological principles to be employed by an expert in this field. Apart from the above four there are others too, but those are very general in academic research work. However, it can be easily demonstrated that to follow such methodology in itself is impossible. In the philosophy of sciences, there is an eternal war of methodologies as to how to describe reality and truth. The recent constructive argument proposes the apparent reality to be the definition of truth, hence denying the need for believing something to be a truth in itself or of something. It simply denies the struggle to find final cause to be unnecessary (May, 2016). It is not the intention to discuss the problems of methodology but to specify that there is no mention whether the miracle of Qur'ān will be proved by defaming the Prophet's knowledge of scientific nature of the universe? Even after decades nothing has been established concretely on this matter which shows the lack of concern of the scholars dealing with such projects. Now, it

will be shown how the theoretical and practical methodology differ in contrast.

### **The Defamation of Prophet of Islam**

By following this trend our modern Muslim scholars have attempted to search each and every piece of modern science from the Qur'ān which has resulted in an ocean of books and papers. Even various governments had taken keen interest in this battle and people were given support. Their philosophical way was not correct and even in obsession of faith they disregard the receiver of the Qur'ān, the Prophet (S.A.W) himself. It has been written by Caner Taslaman in his book 'The Qur'ān unchallengeable miracle' that:

“This may contribute to the formulation of a judgment for the inquiring minds, probing whether the Qur'ān is God's revelation or not. We have, on the one hand, Muhammad in the desert, neither a philosopher nor a physicist, and, on the other hand, the assumptions of great thinkers and philosophers such as Aristotle, Ptolemy, Giordano Bruno, Galileo Galilei and Isaac Newton, to name but a few. The greatest minds in history, basing their arguments on observations and formulas they had ingeniously devised, claimed either that the universe had its confines or that it was an endless space, but it occurred to none of them to think of a dynamic expanding universe”(Taslaman, 2006, p.27)

At second place while trying to prove big bang hypothesis and prove that Qur'ān is the miracle he says:

“We have witnessed the verification of data received from the satellites sent into space. How did it happen that the Prophet had an insight into the fact that the earth and the heavens were an integrated mass before they were split? We asked whether the Prophet could have had a telescope concealed under the sand dunes, a telescope as sophisticated as the Hubble telescope. Are the unbelievers going to claim now that Muhammad discovered the primeval unity of the heavens and the earth by having recourse to calculations of the cosmic background radiation, and that he had sent his satellite long before the launch of COBE, 1400 Years ago? Penzias and Wilson shared the Nobel Prize for the discovery. Would the unbelievers nominate Muhammad for the Nobel Prize for physics for having announced 1400 years ago that

the universe had once been a whole before space began expanding?" (Taslaman, 2006, p.36)

The author at one end says that the Prophet of Islam (S.A.W) is not even comparable to the philosophers like Aristotle, Ptolemy etc. On the other hand, he has used such an insulting way of reasoning to illustrate that Qur'ān is a miracle by defaming the status of Prophet (S.A.W) and abated him below the likes of Wilson & Penzias. From where did such philosophy come into existence which necessitates such harsh and insulting reasoning to prove scientific facts from the Qur'ān? Truly, this is not from the Islamic teachings; this is not from the Qur'ān and Ḥadīth. The author could have referred to the Qur'ān as guide on how to talk and discuss about the Prophet (S.A.W), the Lord Al-Mighty alone is enough to tell him the manner and punishment of defaming his Prophet (S.A.W). This is the ideology of orientalist who propagated throughout the century that the Sunnah is not binding to Muslims and he the Prophet (S.A.W) was an ordinary man like others. Now, if people who are unaware about the real status of Prophet Muhammad (S.A.W) will try to contemplate the matter as per the author's ideology, because he has provided arguments which seem logical to general people.

Aristotle was considered to be a pioneer in the field of philosophy. Of the many philosophies he fathered, most if not all have been outdated. His most popular worldview known as the Geo-centric solar system mathematically perfected by the Ptolemy, is no longer in existence. Galileo propagated the helio-centric model which was based on the mathematics of Copernicus and he based his idea on Aristarchus of Samos. Galileo & Copernicus were not able to prove the reason behind sun centred solar system and how it works until Sir Isaac Newton supported it with universal attraction law (Stein, 1967). Then his support gets a huge blow from the theory of relativity, and now space & matter play the role of attraction and nobody knows how gravity works if space is not absolute (Chen, 2003). If that's the case then nobody knows how the solar system is working. And the author is giving examples of these philosophers whose theories has been critiqued by their own colleague philosophers as done by Tycho Brahe (Dreyer, 2007; Sullivan, 1974). What is the basis of even making sense of comparison with Prophet (S.A.W) who's sayings & action paved the foundation of Islam and whatever he speaks is nothing but the revelation in itself. Does not the author know the essence of this qur'anic verse & the commentary of the



Mufassirūn? If he affirms this truth then why such illogical comparison? And if not than academically he cannot comment on the status of Prophet (S.A.W) without knowledge.

Logically speaking, the premise of the author's comparison is not logical in itself. The comparison should be made between the candidates of similar horizon. It will be illogical to compare the work of historian with the work of physicist. The listed personalities were philosophers or scientists observing the effect of the material world not the causes. That is why in the name of causes they are always trying to come up with new hypotheses to explain the question of existence. Contrary to this when he the prophet (S.A.W) says something it will be an absolute truth & will remain without alteration. Can the author attribute this special characteristic of correctness to anyone of the philosophers of the history? He cannot, because there is none more powerful in knowledge than him which is blessed directly by the Lord.

Worse than the arguments above is the new approach the author takes in explaining space satellites. This action is extraordinarily daring and makes fun of the Prophet (S.A.W). He names the headline:

COULD MUHAMMAD HAVE SENT A SATELLITE TO  
SPACE? (Taslaman, 2006, p.36)

This headline itself is a symbol of insult. This cannot be words of a true Muslim intellectual rather these are the words of the so called modern western Islamic thinkers who in the name of Miracle are trying to propagate a western version of Islam. The main argument the author tries to make is by using slander and judgment and could have been easily said in many other ways. Nevertheless, wisdom is rare and it does not belong to everyone. Lacking any enlightening arguments to prove the scientific miracle of Qur'ān he ended up in invective comments on the knowledge of Prophet (S.A.W) without introspection on the supposed consequences. Such apologetic stand creates inferiority complex in the Muslim's mind that they do not have any way to resolve the issue of proving the Qur'ānic miracle but by declaring that because Prophet (S.A.W) was illiterate from the beginning so the information contained in the Qur'ān could not be in his wisdom, it was revealed to him from the Lord. Islam and Muslims do not need such an apologetic approach to prove the miracle of Qur'ān and neither has it ever had to in the history of Islam. Now, it is mandatory to inquire how the Lord

approached his Prophet in the Qur'ān and how the Lord prescribed the manners to talk with his Prophet (S.A.W).

### **The status of Prophet (S.A.W)**

God said in the Qur'ān, that:

“And O beloved! (Prophet) If there had not been the grace and mercy of Allah upon you, then some people of them had wished to defraud you. And they are misleading themselves only and they will not hurt you in anything. **And Allah has sent down to you the Book and Wisdom and has taught to you what you did not know and great is the grace of Allah upon you**” (Raza, 2010, Ch-4, V-113)

Allah has sent the Qur'ān which is full of wisdom & knowledge of all the things, including the miracle the author is trying to prove. It is said that God has taught his beloved Prophet (S.A.W) whatever he was not knowing. This means only two things, certain things he knew and then the remaining part of the missing knowledge was taught to him. Secondly, he did not know anything but then Lord Al-mighty has taught him everything. Whatever the case may be, what one may agree upon does not leave the scope of denying the knowledge of Prophet (S.A.W) after it has been taught to him by the Lord of the universe.

Imam Al-Tabari says in his Tafsīr under the verse Ch-4, V-113:

“Allah saying: {Allah has sent down to you the Book and Wisdom} This is Allah's Fadhl (Bestowed Grace) upon you O Muhammad (Salallahu alaihi wasalam) among all other graces upon you, this bounty is superior. He revealed unto you the Kitaab which is al-Qur'an containing “mention of everything” and guidance and admonition. {The wisdom} meaning He revealed unto you along with Kitaab also Wisdom... {Taught you what you did not know} which includes “news of first most and last most” of what was and it is regarding what had happened before. That is the grace of Allah upon you O Muhammad (Peace be upon you) in creation, so thank him” (Al-Tabari, 1987)

It narrated in the book of Ḥadīth Sahih al-Bukhari:

“The Prophet was asked about things which he did not like, but when the questioners insisted, the Prophet got angry. He

then said to the people, "Ask me anything you like." A man asked, "Who is my father?" The Prophet replied, "Your father is Hudhafa." Then another man got up and said, "Who is my father, O Allah's Apostle?" He replied, "Your father is Salim, Maula (the freed slave) of Shaiba." So when 'Umar saw that (the anger) on the face of the Prophet he said, "O Allah's Apostle! We repent to Allah (Our offending you)" (Bukhari, V.1, Book 003, Ḥadīth Number 092).

“And Lo, I found myself in the presence of my Lord, the Blessed and the Glorious, in the best form. He said: Muhammad! I said: At Thy service, my Lord. He said: What these highest angels contend about? I said: I do not know. He repeated it thrice. He said: Then I saw Him put his palms between my shoulder blades till I felt the coldness of his fingers between the two sides of my chest. Then everything was illuminated for me and I recognized everything” (Tirmidhi, volume. 5, p.368-369).

Was the knowledge of knowing one's father a religious knowledge? It is the unseen and no one knows except the parents, then how come that man asked about such a strange thing? More interesting is that, the prophet (S.A.W) did not reply to that. Why are you asking such a question or it does not pertain to me and only God knows it. On the contrary he answered the question directly. Does the author want to say, that the one who has been taught by the Lord of the universe has less knowledge about the universe than the so called philosophers like Aristotle, Galileo, Newton and Einstein? The book which the author is referring to, the Qur'ān and Ḥadīth tells us very explicitly about the knowledge of Prophet (S.A.W). Then how is it the author neglected this information? There can be only two reasons- either the author did not know, if this is the case then the author is not entitled to write whatever he wills to prove his case and to use such bad examples. He should concentrate on the topic and relate it from the verses without going into the discussion of the status of Prophet (S.A.W). Because it is forbidden by the God to discuss about his beloved in any manner which is disrespectful to him. God says in the Qur'ān that:

“O People who Believe! Do not raise your voices higher than the voice of the Prophet, nor speak to him loudly the way you shout to one another, lest your deeds go to waste whilst you are unaware.” (Ch-49, V-2).

God has ordered not to raise voices louder than the Prophet's (S.A.W).  
God says:

“Do not presume among yourselves the calling of the Noble Messenger equal to your calling one another; Allah knows those among you who sneak away by some pretext; so those who go against the orders of the Noble Messenger must fear that a calamity may strike them or a painful punishment befall them”(Ch-24, V-63).

God has forbidden even calling his Prophet (S.A.W) as people use to call one another. God is teaching in the Qur’ān such micro manners. If we deny this, beware, all our deeds will be null & void without our awareness. The fear of the companions (radiallahuanhum) about this can be seen from below incident:

“Narrated Anas bin Malik: The Prophet (S.A.W) missed Thabit bin Qais for a period (So he inquired about him). A man said. “O Allah’s Apostle! I will bring you his news.” So he went to Thabit and found him sitting in his house and bowing his head. The man said to Thabit, “What is the matter with you?” Thabit replied that it was an evil affair, for he used to raise his voice above the voice of the Prophet and so all his good deeds had been annulled, and he considered himself as one of the people of the Fire. Then the man returned to the Prophet and told him that Thabit had said, so-and-so. (Musa bin Anas) said: The man returned to Thabit with great glad tidings. The Prophet said to the man. “Go back to him and say to him: “You are not from the people of the Hell Fire, but from the people of Paradise.”(Bukhari, V. 6, Book 60, Number 369).

That was the sense of *Ādāb* for the companions (radiallahuanhum) who were very fearing of God. So where does that put us? If they were feeling like that then, how much we should feel if we did the same sin now? God did not stop here to teach *Ādāb* of his Prophet (S.A.W) but declared that:

“O People who Believe, do not say (to the Prophet Mohammed- peace and blessings be upon him), “Raena (Be considerate towards us)” but say, “Unzurna (*Look mercifully upon us*)”, and listen attentively from the start; and for the disbelievers is a painful punishment. (To disrespect

the Holy Prophet – peace and blessings be upon him – is blasphemy.)”(Ch-2,V-104).

Imam al-Qurtubi narrates the tradition behind the revelation of this verse:

‘Ibn Abbas (ra) narrates that Muslims used to call the Prophet (S.A.W) as “**Ra’ina**” which meant “Please do Riyaat for us i.e. please listen to us, or give us your time” When Muslims did not understand something properly, they used to say Ra’ina. However in the language of Jews this word was used for praying evil for someone and it meant: Hear because you will not be heard! The Jews found an opportunity to misuse this word and started to say that we used to first degrade the Prophet in alone but now we will do it in open gatherings, so they started to address the Prophet as “Ra’ina” and then laughed over it. Hadrat Sa’d bin Muadh (ra) was well aware of Jewish lughat, when he heard Jews saying this he said to them: “may allah’s lanah be upon you, if i ever hear you saying this word again then i will chop your heads off” at this the Jews replied: Don’t you use the same word? At this point the verse was revealed (i.e. not to say Ra’ina but say Unzurna) so that Yuhud do not get an opportunity to displace words from its place and make good words into bad, and also Muslims should hear the Prophet’s words carefully so that “such a situation never even arises” (Qurtubi, V.2, Pg.57).

God has prohibited the use of ambiguous and unequivocal words to ascribe to the Prophet (S.A.W). The author did the same mistake, while thinking he is doing a great job of explaining scientific miracles of the Qur’ān, he has defamed the status of Prophet (S.A.W). The lord of heavens, has prohibited even the use of a single word which is not worth to use to describe his Prophet (S.A.W), but the author has used whole paragraphs to do the same. Saad bin Muadh (radiallhuanhu) was very angry that he warned to chop the head of that Jew. Can we imagine the level of love & Ādāb companions were having for the Prophet (S.A.W)? If the author knew all such extraordinary glimpses of *Ādāb* then it will be considered a serious charge to defame the Prophet (S.A.W) and it shows a total modernization of Islam. Overall, the author has not done the justice with his line of inquiry. He also hurt the sentiments of Muslims in general, and made fun of the Prophet’s (S.A.W) great knowledge & status.

The reason for such mentality is that they are not aware of the real status of Prophet (S.A.W). God described in the Qur'ān ways to talk, behave, call and most importantly how to choose the correct words to describe his Prophet (S.A.W). The human mind should ponder on this very important & historical point, as to why these things happened?

God has not separated his Prophet (S.A.W) in any rulings except 'Ibādah. Now the explanation of Qur'ān on the status of Prophet (S.A.W) will be presented, here is it clear that the commandments of God and his Prophet (S.A.W) are same. God says in Qur'ān:

“But if you do not do like this, then be sure of war from Allah and the Messenger of Allah. And if you repent then take your principal sums, neither you wrong any one nor be wronged yourselves”(Ch-2, V-279).

The war from God and his Prophet (S.A.W) is same. Then God says:

“Say you, ‘Obey Allah and the messenger; then if they turn their faces, then Allah loves not the infidels”(Ch-3, V-32).

Anyone obeying God has joined his Prophet (S.A.W). Again he says:

“And remain obedient to Allah and Messenger, in the hope that you be shown mercy”(Ch-3, V-132).

“These are the limits of Allah and whoso obeys Allah and His Messenger; Allah will make him enter Gardens beneath which Flow Rivers will abide therein. And this is the great success”(Ch-4, V-13).

“And whose disobeys Allah and His Messenger and transgresses His all limits; Allah will cause him to enter the Fire, in which he will abide and for him is degrading torment”(Ch-4, V-14).

“Whoso obeys the messenger, has indeed obeyed Allah, and whoso turns away his face, then we have not sent you to save them”(Ch-4, V-80).

“Then O beloved! By your Lord, they shall not be Muslims until they make you judge in all disputes among themselves, then they find not any impediment in their hearts concerning whatever you decide, and accept from the eve of their hearts”Ibid Ch-4, V-64.

“...And if when they do injustice unto their souls, then O beloved! They should come to you and then beg forgiveness of Allah and the messenger should intercede for them then surely, they would find Allah Most Relenting, Merciful”(Ch-4, V-64).

“They ask you O dear Prophet (*Mohammed - peace and blessings be upon him*) concerning the war booty; say, “Allah and the Noble Messenger are the owners of the war booty; so fear Allah and maintain friendship among yourselves; and obey Allah and His Noble Messenger, if you have faith.”(Ch-8, V-1).

“How excellent it would be, if they were pleased with what Allah and His Noble Messenger had given them and said, “Allah suffices us; Allah will now give us by His munificence, and (*so will*) Allah’s Noble Messenger - and towards Allah only are we inclined.”(Ch-9, V-59).

There are more than a hundred places in the Qur’ān whereby God included his Prophet (S.A.W) in his commands. A survey of the above verses reveals that, there is no way to accept the command of God and neglect the Prophet (S.A.W). Similarly, it is incontrovertible fact that, no one has right to praise only God but not the Prophet (S.A.W) or it is a Bid‘ah to prove the miracle of Qur’ān by paying the price of status of Prophet (S.A.W). It is the attribute of hypocrites to come towards God but not toward Prophet (S.A.W). So, if someone makes fun of Prophet (S.A.W), he is making fun of God, if someone disrespect Prophet (S.A.W) he is disrespecting the Lord of the heavens. Lord of the heavens says that He is alone the ‘Rabb’ of all the worlds. He also says that his beloved Prophet (S.A.W) is the ‘Raḥmah’ for all the worlds. This is very basic essence of Islam, and one needs to pondered upon it.

This essence of the Qur’ān has been very well understood by the companions (*radiallahuanhum*) and later generations, that is why they respected the Prophet (S.A.W) like nobody can imagine. It is important here to cite the actions of companions (*radiallahuanhum*) when it comes to the status of Prophet (S.A.W). To complete the argument and establish the apparent wrong that the miracle of Qur’ān project has. It is necessary to explain the consequences of defaming Prophet (S.A.W) first. God says in the Qur’ān:

“There is a painful punishment for those who hurt the messenger of Allah”(Ch-9,V-61).

“and those who hurt Allah and His messenger (S.A.W); Allah’s damnation upon them in this world and the hereafter and a humiliating punishment for them is readied”(Ch-33,V-57).

None can hurt God as He is transcendent from a being that can be hurt; but He has described those who disrespect His Prophet (S.A.W) as those who hurt God. These verses mention seven whips for a person who has affection towards those who are disrespectful towards Prophet (S.A.W).

God says in the Qur’ān:

“They (hypocrites) swear by ALLAH that they have never said so (things disrespectful to the prophet). But verily, they have uttered words of disbelief (Kufr) and have become disbelievers after having been Muslims”(Ch-9,V-34).

Ibne Jarir (Al- Tabari), Tabrani, Abu’l shaykh, ibn Mardawih reported from Abdullah ibn Abbas (radiallahuanhu) who narrates the reason of revelation:

“Rasul’allah (S.A.W) was sitting in the shade of a tree, presently, he said: A man will come to you now and look at you with the eyes of Satan, do not speak with him when he comes. After a while, a man with amber eyes speared. Rasul’allah (S.A.W) called him and asked: why were you and your friends saying disrespectful things about me? The man went back and brought his companions and they swore that they did not say anything that was insulting or disrespectful. Allah has revealed these verses on this occasion and said, you swear that you have not said it, but certainly, you have said it and it is an utterance of disbelief, and because of this, you have become Kafir after having been Muslims”(Tabari, 1987)

Notice that God bears witness that those who say things disrespectful about the Prophet (S.A.W) become Kafir even if they insist that they are Muslims. And God says:

“If you ask them (why they said so,) they reply, we were joking and being playful. Tell them: Do you make fun of Allah taala and his Verses and his Prophet? Do not



find excuses- you have become infidels after professing faith”(Ch-9, V-65-66).

Ibn abi shaybah, ibne Jarir, Ibn al-Mundhir, ibne abi hatim and Abu'l Shaykh reports from Mujahid (radiallahuanhu), a prominent disciple of Abdullah Ibn Abbas (radiallahuanhu) narrates the reason behind the revelation of this verse:

“Concerning the verse: When you ask them, they say ‘we were jesting and were being playful. A man among the hypocrites said: Muhammad (S.A.W) tells us that the camel of so-and-so is in such-and –such a valley, what does he know about the Unseen?’”(Tabari, 1987)

It is apparent that God has not allowed to slanders of the Prophet (S.A.W) in any manner. The reason behind the revelation makes it very explicit, that making fun of the knowledge of Prophet Muhammad (S.A.W) was considered disbelief. Because, to possess knowledge of the unseen is a distinct attribute of prophets as said by Imam al-Gazali, Imam Qastallani, Mawlana Al al-Qari, Allamah Muhammad Zarqani and other senior scholars (Khan, 2013). It is exceedingly strange and an obvious crime, that author (quoted above) denies that Prophet Muhammad (S.A.W) has less knowledge compared to Plato and Aristotle, whereby God has bestowed the knowledge to his Prophet himself. On the topic of Prophet’s knowledge great scholars’ have written lengthy works. No one have ever tried to unveil the mysteries of the Qur’ān by disrespecting the Prophet (S.A.W).

The crux of the whole discussion is this, it is not allowed in Islam to prove the Miracle of Qur’ān by compromising the other tenets of Islam. One cannot for the sake of proving one verse deny and twist other verses and simply overlook the traditions related to that. Moreover, if someone goes beyond that and tries to treat Prophet (S.A.W) as a normal human who can be criticized and defamed for the sake of one’s understanding to prove the Qur’ān than beware, as per the Qur’ān he has crossed the limit. He will be committing a serious sin unable to be repented from as has been explained earlier. The whole employed methodology of called *I’jaz Al-‘Ilmī* and the people involved in this project must take necessary steps to avoid the consequences of Islamic law. It was never beneficial to compromise the status of Prophet (S.A.W) in exchange for anything because the faith of a Muslim rests on the love and respect of Prophet Muhammad (S.A.W).

“O Prophet! Tell them: If your fathers, your sons, your brothers, your wives, your family, the wealth that you have amassed, and the business that you fear will be ruined, and dwellings that delight you; if any of these are more beloved to you, than Allah and His messenger, or more precious than striving in the path of Allah- then wait, until Allah sends His wrath; verily, Allah does not give way to the contumacious”(Ch-9,V-24).

“None amongst you is a true believer, unless I am most beloved to him; and dearer to him than his own father, his children and all the people in the world”(Bukhārī, book 1, Ḥadīth:70)

## Conclusion

This inquiry attempts to discuss the roots of free-thinking methodology while exploring the scientific miracles of the Qur’ān. The article tries to trace the inspiration behind such a project and raises objections on it. While discussing the theoretical methodology of this project it becomes clear that, it is based on the orientalist methodology when it comes to deal with the status of Prophet (S.A.W) and his Sunnah. The methodology in of itself is impossible to be implemented and requires a person who is well acquainted with religion and science at the same time. Knowing the philosophy of sciences and understanding how to define the facts and truth. There is no clear rule on who is entitled and qualified to do that. After this, a particular book as an example was considered to examine and it was exposed that there are several grave insulting statements for Prophet Muhammad (S.A.W). The author employed the value of free scientific methodology and tried to prove the miracle of the Qur’ān by defaming the Prophet (S.A.W). This trend has been criticized from the Qur’ān and Ḥadīth which are very explicit in ruling such actions as disbelief. It is not intended to give any ruling but to establish the real status of Prophet (S.A.W) and understand the manners on how we should talk about him. However, this criticism may not apply to all the works related to this project but to those who commit such sin.

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