QURANIC-SCIENTIFIC-THEOLOGY AND SCIENTIFIC-QURANIC-THEOLOGY WITH EXAMPLES FROM THE FIELDS OF ASTRONOMY AND PHYSICS: A HOLISTIC EVALUATION

Abstract

The aim of this article is to present a theoretical framework to be used to evaluate the extraordinary characteristics of the Quran. The first thing that will therefore be done will be to point out the need to develop a holistic approach. This holistic approach will emphasise the special characteristics of the Quran (such as the ontology it presents and the meaning it attributes to life) and the fact that portentous phenomena (as they relate to modern sciences) all come together in a singular Book. Two approaches will be suggested regarding connections between the Quran and modern sciences and three examples each will be cited from the fields of astronomy and physics. The first of these, which I refer to as the Quranic-scientific-theology, asserts that, considering the level of knowledge at the time and place where the Quran was sent down, it is impossible for a person or group of people to have expressed the statements made by the Quran regarding modern sciences. The second approach, which I refer to as scientific-Quranic-theology, is more cautious than the first. What distinguishes this approach from the first is that discoveries made by modern sciences are taken as starting points and used in the interpretation of the verses of the Quran and in the selection among *tafsir* made in the past. Taking into consideration the possibilities presented by the Quran's text to an approach of this kind, theological conclusions can be drawn from this cautious approach too. I believe that productive results can be achieved by combining these approaches, rather than preferring one over the other. I have cited examples from the fields of astronomy and physics for the framework that I have presented for the evaluation of the connection between the Quran and modern sciences; however, I believe that statements made in the Quran regarding biology, geology, archaeology and other fields also need to be evaluated within this holistic framework and on the basis of this approach.

Important Reminder: The Holistic Evaluation of All the Special Characteristics and the Phenomena of the Quran

Before we establish a connection between the Quran and modern sciences and we reach theological conclusions, I would like to highlight some very important issues that need to be considered. The Quran is a singular Book with many important characteristics Before we begin to cite examples of the outstanding phenomena of the Quran, let us briefly consider some of the Quran's very significant characteristics:

- The Quran presents a theocentric ontology explaining the raison d'être and the meaning of the universe and of man. No alternative rational ontology to the

ontology presented by the Quran and -by all other Divine Religions- has been discovered thus far.

•The Quran lists the practices required by the ontology it presents; it integrates theory with practice; and it plays the role of "Reminder" (Zikr) in placing God, who is the centre of the ontology, in the centre of human life.

•The Quran prevents people from worshipping false gods. These false gods have presented themselves before mankind in many forms, from the sun, the moon and idols to idolisation of humans.

•The Quran has an answer for mankind's existential cries for help, such as "Where have I come from?" and "Where am I going?"

•The Quran tells people that they are not the result of blind coincidences; it informs them of their Creator's existence and it provides them with a meaning of life that is real and not deceptive.

•The Quran provides a rational foundation for ethical laws that form the basis of relations among humans.

•The Quran, which provides guidance for over one billion people, is the world's most widely read book (during prayers and at other times).

•The Quran acts as "God's Rope (*Habl Allah*) on Earth"[1] by enabling people who are not able to overcome difficulties on their own to make contact with their Creator, who holds in His monopoly the solution to all their problems.

The phenomena described in a singlular Book, presents these and many other special characteristics thus become even more meaningful. These special characteristics and portentous phenomena are not found in a book selected from among thousands of insignificant books[2] and it is not a compilation of several books either. Moreover, apart

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1 The term "God's rope" (Habl Allah) is mentioned in this verse of the Quran: Surah 3-Aal-i-Imran (The Family of Imran): 103.

2 I believe that even if we attempted to find a book that contains the most descriptions of portentous phenomena among thousands of books that do not contain special characteristics similar to those of the Quran, we would not be able to find a book that details phenomena similar to those related to the Quran. Nevertheless, it should not be forgotten that these are contained in a singlular Book with "special characteristics."

from the examples related to astronomy and physics, presented in this article, it should also be known that many other examples exist related to these fields, all of which cannot be mentioned here, that many examples exist also regarding other fields, such as biology and geology, that enable us to witness the outstanding phenomena described in statements in the Quran and that all of these all together are found in the Quran, one Book that presents many special characteristics, and that a holistic look at all of these will result in an increase in our knowledge regarding the portentous phenomena of the Quran.

If there are examples that seem to be less portentous than others, this holistic look will help us see that within the "whole picture" they too are meaningful. In order to better explain what I mean, I can cite a story concerning Moses, who has been covered extensively in the Quran: thanks to the holistic approach, we can evaluate those who reject the message of Moses and the fault of those who do not believe in his message in spite of the miracles (ayat) that he showed. To start with, apart from the fact that miracles are shown by Moses, the message of Moses presented special characteristics – identical or similar to previously referred special characteristics – that deserved belief. For example, he asserted a rational, monotheistic ontology; he objected to the idolisation of humans and to the worship of idols; he preached ethical principles in line with human temperament; he championed a religion that would render life meaningful and respond to existential cries for help... In addition to all these "special characteristics," Moses was inspired to defeat wizards with his sceptre,[3] to divide the sea[4] and those who fought him were inflicted with misfortunes such as floods, locusts and frogs.[5] The picture that emerges as a "whole," in other words that Moses' message presents special characteristics and that each portentous miracle is related to the same "singlular person," is proven through mutual affirmations and reinforces the belief that the message given by Moses should not be rejected. Some of the miracles cited may seem less remarkable than others. For example some may claim that locust swarms are seen from time to time and that therefore they are not portentous events, but when you look at this phenomenon from a holistic perspective and you combine special characteristics of Moses' message, such as the rationality of his message, his iconoclasm and his attribution of meaning to life, with the fact that all these portentous miracles are related to a single person and are seen "in the same place and time in history," the locust swarm becomes more meaningful as a miracle.

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3 Surah 7-Al-A'raf (The Purgatory): 117-126; Surah 26-Ash-Shu'ara (The Poets): 34-51.

4 Surah 26-Ash-Shu'ara (The Poets): 60-66.

5 Surah 7-Al-A'araf (The Purgatory): 133.

We can use the following imaginary example to try to understand my reason for emphasising the presence of many special characteristics and portentous phenomena in a single place: when a lottery with impossible odds is won with a single ticket, this is an interesting but a normal fact, but if the same person buys single tickets in every raffle and wins them all, we would most probably consider this to be an extraordinary situation. And if this person has "special characteristics," for example if he is the world's best philosopher, also the best singer and, in addition, the best football player, the fact that a person with all these special characteristics wins many raffles will make the situation even more portentous. As a result, if presenting "special characteristics" and "portentous events" converge in a single place or related to a single person, this is something to which great attention should be paid. If we understand that the many special characteristics of the Quran and the many portentous miracles are found in "a singlular Book," we can better understand the real value of these miracles within the "whole picture."

Two Approaches to the Connection between the Quran and Modern Sciences

In this article, I will examine the connection between some verses of the Quran and the data revealed by modern sciences within the framework of two approaches. I will discuss these approaches only on the basis of examples related to astronomy and physics. These examples constitute an answer to those who say that the Quran is "speech of mortal man"[6] and contributes to our perception of the correctness of the Quran's claim that "a *surah* of the like thereof" may not be produced.[7] The two approaches for which I will cite three examples each are as follows:

1- The first of these is that, taking into consideration the level of knowledge at the time and place when the Quran was revealed, it should be established that the Quran's statements concerning modern sciences could not have been made by a person or groups of people. I refer to this approach as "Quranic-scientific-theology" because this contributes to the establishment of its Divine aspect and to the rejection of claims regarding its human aspect, for the Quran itself constitutes the basis for our theological claims when we present the Quran as the proof of its statements related to the field of sciences.

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6 Surah 74-Al-Muddaththir (The Enfolded): 25.

7 Surah 2-Al-Baqara (The Cow): 23 and Surah 17-Al Israa (The Night Journey): 88.

2- The second approach consists of accepting the data revealed by modern sciences as starting points and interpreting the verses of the Quran accordingly. Out of the many interpretations introduced via different *tafsir*s (interpretations of the Quran) throughout history, choosing those that accord with modern science is of first priority in terms of examples to this approach; but it is also important that even if a meaning not stated in the *tafsir*s is taken into consideration, this meaning should not be extracted by naive interpretations of the text of the Quran. I refer to this approach as "scientific-Quranic theology" because data revealed by modern sciences constitute our starting points, and theological claims can be made on the basis of the opportunities presented by the Quran for the adaptation of this data to the Quranic text.

Quranic-Scientific-Theology

The following three examples can be cited to prove the claim that some of the statements of the Quran, whose wisdom has been revealed in the light of modern science, cannot have been made by a person or a group of people who lived 1400 years ago:

1- With power did We construct heaven. Verily, We are expanding it.[8]

The point made in the *Surah Adh-Dhaariyat* is related to a very important subject in the history of thought that has been debated for thousands of years in the history of philosophy and science. The responses that philosophers and scientists gave to questions such as "Is the universe endless?" and "Are there limits to the universe?" are based on three approaches. The first group, which includes Aristotle, asserted that the universe had fixed limits.[9] The second group, which includes Newton, stated that the universe is limitless and endless.[10] The third group, which includes Kant, adopted an agnostic approach, stating that the mind could not solve this dilemma.[11] The theoretical assertion

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8 Surah 51-Adh-Dhaariyat (The Dispersing): 47. In translation of the Quran verses, I benefited from the translation of Ahmed Ali, **Al-Quran**, New Jersey, Princeton University Press, 1994.

9 Aristotle, **The Complete Works of Aristotle,** Ed: Jonathan Barnes, New Jersey, Princeton University Press, 1984, On The Heavens, Bk. I, Ch. 9.

10 Newton, **Philosophical Writings,** Ed: Andrew Janiak, Cambridge, Cambridge University Press, 2004, p. 23.

11 Immanuel Kant, **The Critique of Pure Reason**, Trans: J.M.D. Meiklejohn, Chicago, William Benton, 1971, p. 135-137.

made in the 1920s by Georges Lemaitre and Alexander Friedmann, on the basis of Einstein's formulas but independently from each other, that the universe is expanding, constituted a turning point for this issue, seen by many as an irresolvable problem.[12] This fact was empirically confirmed soon after, through Hubble's observations by telescope.[13] All other observations and findings since then have continued to confirm this phenomenon.

The Quran is the only source to have stated before the 1920s that the universe does not have fixed limits, as believed by Aristotle, or that the universe is not limitless or endless as Newton believed, but that it has dynamic limits that expand. If we were able to look at the universe from the outside, one of the first things that we would have noticed would probably have been that the universe is continuously expanding. I don't think that anybody will ever claim that Mohammed was an astrophysicist, that he hid a state-of-the-art telescope in the desert and that he thus discovered that the universe was expanding, or that anybody could casually say that the universe is expanding!

In the light of this example, I will endeavour to provide an answer to a frequently asked question: "Since the Quran has referred to many phenomena later discovered by modern science, why haven't these discoveries been made by Muslims?" Actually, anybody who asks this question is unaware of the nature of scientific discoveries and of scientific methodology. In contrast to the direct statements made in the Quran, science discovers new phenomena by revealing causal relations and with the help of newly discovered apparatuses, that is to say advancing through existing stages. The accumulation of knowledge of hundreds, if not thousands of years has at times been necessary in order to use scientific methods to reach a truth stated in the Quran with a few words. For example, in order to discover that the universe is expanding, it has been necessary to discover the infrastructure on which Einstein would build his formulas, and scientific information used in telescope observations, such as the Doppler effect, to carry out the developments in optics and invent and develop the telescope and to achieve numerous steps, such as the construction of the Hubble telescope, for which a budget of hundreds of millions was spent... As such steps are achieved, it frequently happens that unexpected conclusions are reached, such as the expansion of the universe. The methodology and nature of science requires that such steps are achieved via scientific methodology. Science requires that phenomena are observed, that mathematical formulas are developed and that systematic integrations are made. While the Quran makes direct statements, it does not provide tools

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12 Caner Taslaman, **The Big Bang, Philosophy and God,** Istanbul, Nettleberry, p. 28-36.

13 Stephen W. Hawking, **A Brief History of Time**, New York, Bantam Books, 1990, p. 36-40.

for science, such as formulas and telescopes.[14] That is why the question as to why those who read the Quran are not able to discover through scientific methods the phenomena referred to in the Quran arises from the failure/inability to take into consideration the nature of scientific methodology and the Quran's direct approach. The explanation I have provided in the evaluation of the verse concerning the "expansion of the universe" is valid for many other examples related to the connection between modern sciences and the Quran.

2 Do not these disbelievers see that the heavens and the earth were an integrated mass, then We split them, and from water We made all living things? Will they not believe even then? [15]

In the 17th century Newton's findings offered mankind its first detailed scientific knowledge on cosmology. But it was only in the 1920s that we were first able to attain detailed scientific cosmogony. When Lemaitre and Friedmann's model of an expanding universe is mentally rewound, we are confronted with a situation where "the heavens and the earth were an integrated mass." This model, which described the beginning of the universe as a situation where everything was conjoined, came to be known under the name of "Big Bang." Scientific evidence proved wrong all objections to this model, which includes the discovery of radiation left over from the initial stages of the universe[16] and the fact that this model best explains developments related to the micro world.[17]

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14 On the other hand, the verses of the Quran that recommend to reason and to draw lessons can be considered to encourage scientific research; the minds that these verses have helped form have managed to create the world's highest civilisation from a scientific point of view between the 7th and 13th centuries. It can't be denied that the fact that this frame of mind, formed by the Quran, later disappeared, but this subject lies outside the scope of this article.

15 Surah 21-Al-Anbiya (The Prophets): 30.

16 The scientists who first discovered radiation received the Nobel Award in Science: Ralph A. Alpher ve Robert Herman**, Genesis of the Big Bang,** Oxford, Oxford University Press, 2001, p. 107-129.

17 The issue currently debated is not whether there was a beginning to the universe, but what happened in the first seconds of the beginning: Steven Weinberg, **The First Three Minutes**, New York, Basic Books, 1993.

By stating that "the heavens and the earth were an integrated mass, then We split them," verse 30 of Surah 21-Al-Anbiya (The Prophets) points to the model of universe put forth with the Big Bang theory. Such a clear statement on a subject that is of fundamental interest for philosophy and science is not encountered in any other source before the Quran. It would not be logical to claim that such a clear sign on a subject of this importance could have been given through a casual statement, by coincidence or as a result of Mohammed's "personal ability." Moreover, the wisdom of the Quran has only been understood over 1300 years after it was sent down; it is possible that at the time of the Prophet, such a claim would have become an object of ridicule. It was not possible for the Prophet to possess such knowledge at his time, but even if it had been possible, it would not have been logical for a person who "fabricated a religion for his own interests," as claimed by deniers, to have made a claim that would have resulted in a situation against him. But once it is accepted that God, who reveals the truth at all costs, has sent down the Quran, such an issue is no longer in question.

Thanks to the universe model referred to by this verse, a response based on science and philosophy can be given to the atheist claim that "the universe/substance is eternal and it is the only source of everything."[18] As a result, none of the phenomena that emerge from the Quran's verses aim only to show that a miracle becomes visible, that something not known by people be announced or that its value be understood one day or that it be seen as a miracle. The fact that issues referred to in the Quran 1400 years ago have now been understood in the light of modern sciences does indeed constitute a "miracle," but the aim behind the verse that was sent down was definitely higher than this, for the phenomena that God refers to through these verses and the lessons drawn and conclusions reached via this verse, in other words, the content of this verse, are also important. All of the portentous phenomena in the Quran are presented in verses that have significant contents, which is an outstanding property of the Quranic verses that we should draw attention to.

3- Then He turned to the heavens, and it was in a gaseous state. And said to it, and the earth; "Come into existence, willingly or unwillingly." They said, "We come willingly."[19]

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18 For two examples on this subject, see: Caner Taslaman**, The Big Bang, Philosophy and God,** p. 111-164; William Lane Craig and Quentin Smith, **Theism, Atheism and Big Bang Cosmology**, Oxford, Clarendon Press, 1999.

19 Surah 41-Fussilat (Explained in detail): 11

We understand from the Quran that before it took its present shape, the universe and the earth were in a "gaseous state." In its initial stages, the universe existed in a "phase of gas" where it consisted mainly of atoms of hydrogen and helium.[20] The other atoms were created within the stars as a result of the physical processes, and are still being created because of such processes. Just as it would not have been possible for an observer who looked at the universe with the naked eye 1400 years ago to know that there was a "gaseous state" in the past of the universe, it is also impossible for such an important scientific truth, discovered only in the 20th century, to have been uttered by pure coincidence.

Scientific-Quranic-Theology

Scientific-Quranic theology is an expression that I use to mean that the discoveries of modern science may be considered starting points and that the verses of the Quran may be interpreted in the light of these discoveries. In the application of this method we should be careful that we do not attempt to interpret the verses of the Quran on the basis of silly or forced approaches. This approach is less ambitious and less cautious than Quranic-scientific theology. However, the data obtained with this approach result in theological conclusions – however modest – that show that the structure of the Quran is suitable for interpretations via the findings of modern science – without forcing its meaning. It could be said that the approach under the heading of the Quranic-scientific-theology could be applied to some of the examples examined under the heading of scientific-Quranic theology. One of the reasons why I am examining these examples under this heading is to point out that this may be an alternative approach for those who wish to adopt less ambitious and more unobjectionable approaches concerning connections between the Quran and modern sciences. Some of the three examples below may also be examined under the previous heading of Quranic-scientific theology, but here, these examples will be used for the approach that I refer to as scientific-Quranic theology:

1- We have discovered from the picture that arises from modern science that all substance consists of atoms and atoms consist of smaller particles. One of the most important pieces of information resulting from micro-physics is that these particles exist in pairs. The famous physicist Paul Dirac received the Nobel Award in Physics in 1933 for his work in this field. Electrons are countered by positrons, protons by anti-protons and neutrons by anti-neutrons. The smaller particles of substance also exist in couples: "up" quark is

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20 Ralph A. Alpher and Robert Herman, **Genesis of the Big Bang,** p 19; Caner Taslaman, **The Big Bang, Philosophy and God**, p. 51-55.

countered by “down,” “charm” quark by “strange” and “top” quark by “bottom”...[21] All physical beings in the universe therefore consist of particles that exist in pairs. Since these constitute all physical existence, all existence can be said to “exist in pairs.” When we keep in mind this information and we look at the Quran and read the verse below, we discover the harmony between this fundamental information regarding the universe and the Quran:

All glory to Him, who created in pairs all things that the earth produces, as well as themselves, and other things they do not know.[22]

And We created pairs of everything that you may contemplate.[23]

2- It is recognised by all that Einstein’s theory of relativity is one of the most important discoveries of the 20th century.[24] According to this theory, the passage of time varies in accordance with different speeds and gravitational fields, and time is not independent of the masses and speeds in the universe, it is dependent and “relative.” These ideas lead to significant conclusions in terms of science, as well as philosophy and theology.[25] When we keep in mind this information and we read the Quran and we encounter verses according to which “one day” can at times mean “a thousand years” or “fifty thousand years,” we witness a parallel between this very important finding of modern science and the verses of the Quran:

He regulates all affairs from the heaven to the earth. Then they ascend to Him in a day, the measure of which is a thousand years as you count. [26]

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21 Murray Gell-Mann, **Quark and the Jaguar**, New York, W. H. Freedman and Company, p. 177-198.

22 Surah 36-Yaseen: 36.

23 Surah 51-Adh-Dhaariyat (The Dispersing): 49.

24 Albert Einstein, **The Theory of Relativity and Other Essays,** New York, MJF Books, 1997.

25 The book where I debated the importance of this theory in terms of philosophy and theology: Caner Taslaman, **Modern Bilim, Felsefe ve Tanrı**, Istanbul, Istanbul Yayınevi, 2008, p. 49-66.

26 Surah 32-As-Sajda (The Prostration): 5.

To whom the angels and the soul take a day to ascend, whose length is fifty thousand years.[27]

According to the most modern view in this field, the universe has developed as a result of a series of different phases.[28] In many *tafsir*s, it has been said that the word "yawm" (day) means "long periods of time" and the above verses confirm this meaning. When we read the Quran on the basis of our modern scientific knowledge, we understand that the verses that mention "the creation of the earth in six days," actually refer to "creation" in six periods/phases,"[29] and that this meaning, already expressed in some *tafsir*s, is more acceptable than other interpretations. Scientific-Quranic theology is therefore a method that we can sometımes use to select among different *tafsir*s.

3- Some of the most interesting universal phenomena happen when some big stars reach the end of their existence and are transformed into structures like black holes or pulsars (a type of neutron star). The first pulsar was discovered in 1967; when Jocelyn Bell discovered radiation that expanded in the form of regular and fast pulses; at first these were thought to be signals sent by extra-terrestrials. The intriguing characteristics that pulsars present are of a kind that is difficult to comprehend. While it takes 24 hours for the Earth to rotate, pulsars rotate many times within one second. When stars bigger than the Sun become pulsars, they shrink to a size as small as a city on Earth. The weight of one spoonful of pulsar is equal to hundreds of millions of tons.[30] When Mustafa Mlivo read the Quran keeping in mind all of the above interesting information regarding pulsars, he reached the conclusion that the below verses refer to pulsars:

1- By the heavens and The Knocker (*Tariq*).
2- How will you comprehend what the The Knocker is?

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27 Surah 70-Al-Ma'aarij (The Steps): 4.

28 Caner Taslaman, The Big Bang, Philosophy and God, p. 150-151.

29 Verses of the Quran that refer to the six day long creation are as follows: Surah 7-Al-A'raf (The Purgatory): 54, Surah 11-Hud: 7, Surah 10-Yunus (Jonah): 3, Surah 25-Al-Furqan (The Criterion): 59, Surah 32-As-Sajda (The Prostration): 4, Surah 50-Qaf (The Letter Qaf): 38, Surah 57-Al-Hadid (The Iron): 4.

30 For the characteristics of pulsars, see: Eric Chaisson and Steve McMillan, **Astronomy Today**, 4th ed., New Jersey, Prentice Hall, 2002, p 568-579.

3- It's a piercing star.[31]

According to Mlivo, pulsars are the heavenly bodies that match best the characteristics mentioned in the above verses and no other known heavenly body corresponds to these characteristics; to start with, "*tariq*" means "to knock." (This word also means "path" because travellers "hit/knock" the road with their feet.) In relation to heavenly bodies, "knocking" is one of the characteristics for which pulsars stand out; in fact, these heavenly bodies are named after the radiation they emit, which is perceived as "pulses." There are parallels between "*tariq*" and pulsar" in terms of both the meaning of these names, and the fact that the characteristic expressed by the name "*tariq*" is displayed by "pulsars." "Pulsars" are stars and they correspond to the property of being star referred to in the third verse. Also, the strong radiation and X rays emitted by pulsars correspond to the characteristic of being "piercing," mentioned in the third verse.[32] Moreover, as pointed out in the second verse, it really is difficult to comprehend the characteristics of pulsars (like speed of rotation and weight). I believe that Mlivo has presented a good example for a Quran interpretation based on knowledge arising from modern sciences.

Of course, in making such interpretations we must always keep in mind that our interpretations of the Quran, as well as our scientific knowledge, may be erroneous and we must therefore continuously subject them to controls. In fact, by providing us with an opportunity to re-evaluate different interpretations attributed to *tafsir*s throughout history, such approaches will be of help when we control and revise *tafsir*s. Of course our new interpretations and revisions should also be subject to controls and revisions.

CONCLUSION

The fundamental principle that I have adopted to write this article is parallel to the fundamental principle in the approaches of many a giants of Islamic philosophy. According to this principle, there can be no conflict between the religion/revelation/Quran sent by God, and the correct science, whose aim is to understand the universe created by God, and the intellect/correct philosophy bestowed by God. If there is a conflict, either the *tafsir*, or the scientific approach, or the reasoning is erroneous.

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31 Surah 86-At-Tariq (The Knocker): 1-3

32 I first encountered this issue in a book, written in Bosnian language by Mlivo: Mustafa Mlivo, **Kur'an Ispred Nauke i Civilizacije**, Sarajevo, Bemust, 2001, p. 135-136.

I believe that these and other examples will contribute to our understanding of some of the wisdom of verses like the ones below, which provide an answer to those who seek a miracle from God by drawing attention to the fact that the Quran is sufficient.

50- For they say: "How is it no miracles were sent down to him from his Lord?"

51- Is it not sufficient for them that We have revealed the Book to you which is read out to them? It is indeed a grace and reminder for people who believe.[33]

A great deal of evidence from different fields confirms the claim that the Quran is not "speech of mortal man" and that no person or group of people could have written it. Reaching a conclusion on the basis of evidence from different fields is an ideal method in the field of science, as it is for many other daily subjects. This method is called "consilience of induction."[34] The conclusion reached here concerning the Quran is based on the combination of the phenomena outlined in "a singular Book" featuring special phenomena from many different fields; that is why I can say that here I have made use of the method of "consilience of induction."

Another way of reasoning that we make use of in daily life and in the field of science consists of evaluating existing alternatives and selecting the most appropriate among them.[35] When the Quran states that "*surah*s the like thereof" can never be produced and challenges deniers, this is the kind of reasoning it refers to.[36] It is impossible to cite another – alternative – book or work that contains within its "totality" such special characteristics and many phenomena – only a few of which I have referred to here – like the Quran. This kind of reasoning constitutes another method that I have resorted to. I refer to this method and type of evidence as "argument of being best between alternatives." The numerous special characteristics and the portentous phenomena very few of which have been mentioned here, gathered in "a singlular Book" show through the "consilience of induction" and the "argument of being best between alternatives" that the

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33 Surah 29-Al-Ankabut (The Spider): 50, 51.

34 Robert E. Butts, "William Whewell", **The Cambridge Dictionary of Philosophy**, ed: Robert Audi, Cambridge, Cambridge University Press, 1999, p. 850-851.

35 Many arguments used in daily life or in science, such as "inference to the best explanation" or "abduction" are based on selecting the most suitable of alternatives: Peter Lipton, **Inference to the Best Explanation**, London, Routledge, 2001.

36 Surah 2 Al-Baqara (The Cow): 23, 24; Surah 11 Hud: 13, 14.

Quran cannot possibly have been created by a person or group of people and that it can only be the work of the Omniscient.