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Sep 4th, 2025

## The Qur'an Vs Science on the Creation of the Universe (5)

### Around Objections on the Presence of Scientific Signs in the Qur'an

Reference:

41.53: سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ  
Soon We **will show them** (unbelievers) **our signs in the horizons** and **in themselves** till it becomes evident to them, surely **it (the Qur'an) is the truth**.

**It is ironic** that in spite of the above verse and many given signs in the Quran, most people, both scholars and commoners, **either deny or** do not realize the presence of scientific signs in the Qur'an. They produce a couple of reasons in support of their positions. Below are discussed only those that look apparently weighty, therefore, are misleading:

**(A)** Almost all popular "**Qur'an Commentators**" hold the view that the Qur'an is the book of religion, not science, so it does not carry any scientific signs. They also argue that scientific understanding changes with the passing of time. One thing looks to be as real today, but tomorrow it may turn out to be wrong. Many claims of the past have been changed. As a result, it is quite risky to relate the Qur'anic verses with scientific discoveries. However, these arguments are **not based on sound support** (premises). And secondly, in the presence of the above Qur'anic claim, there remains serious concerns about the validity of their standpoint. Some of them are as follows:

First, the facts of nature discovered by science do not change. Only guesses and reasoning provided by scientists may be at fault. As a result, they can change over time. For example, we saw the demise of Ether Theory which was just a speculation. But the heliocentric model of the solar system came out to be the fact of nature, and this is not going to change anymore.

Second, in the absence of some unseen natural facts, how can the Qur'an be considered the Book of the Creator in the Age of Science? Especially when its author repeatedly claims that it is he who has created the universe and everything.

Third, there are a great many verses on nature which obviously warrant interpretation as such. If interpreted otherwise, the most likely question would be: Why does God use nature in unnatural meaning in so many verses?

On top of that, there are verses touching on nature that can in no way be interpreted without referring to the natural world. For example, the creation of heavens and earth, seven skies, and more.

Last, what is the meaning of verse 41:53? that says God will manifest his signs inside humans and in the horizons (world outside humans) so that the non-believers would recognize the Qur'an as being from God. If this verse does not point to the scientific signs, then, what does it point to?

**(B)** Many disbelievers argue that *some natural facts* have been mentioned by *the Greek*, so their presence does not prove a divine authorship. But they keep

ignoring the apparent fact that they said *two things right but four things wrong*, which clearly show that those were human guesses at a time when knowledge about nature was primitive, and the proper investigations were not possible. On the other hand, there are *no wrong sayings in the Qur'an*; they are correct or science has not reached the level to judge them. This characteristic of the book strongly suggests that it is the Word of the Creator.

*In addition*, the Qur'an refers to *real deep nature like the expanding universe, dark matter, black holes, large formations of celestial elements*. The Greek or others could not even imagine these things. These are the late discoveries of modern science. Nonetheless, they are mentioned in the Qur'an which is the scripture of the 7th century. Thus, who could be the author of this book other than the Creator of the universe?

**(C)** Some scientists do consider the *absence of full accounts* of the Qur'anic natural signs as a shortcoming and therefore very unconvincing. But this is *an objection beside the point, because*:

- a. It is outside the purpose of putting signs there. A sign indicates something quickly, and for a quick indication, a full account is not required.
- b. The Qur'an is not a book of science.
- c. The Qur'an does not discuss scientific signs per se but touches on them during its religious discourse.

***Consider an example:***

If you do not know about the human body temperatures, you will not be able to understand the sign — the number — displayed in a clinical thermometer. Since a sign does not give the detail, this objection is without any ground.

**The Conclusion:**

***Each of the above analyses reveals the same problem that the objectors' line of thinking is not right. They make their arguments emotionally and not intellectually against the Qur'an.***

**P.S.**

***This subtitle continues with a slight change to address the allegations of framing scientific signs in the Qur'an.***

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