

Every Scientific Discovery as a Testament to the Quran's Truth

Abstract: Modern scientific discoveries in physics, chemistry, biology, and cosmology have consistently resonated with the signs and messages in the Glorious Quran. Far from seeing a conflict between faith and science, Muslim scholars argue that each new discovery **confirms the truths the Quran has been proclaiming for centuries**. The Quran itself directs readers to observe the natural world – taking oaths by the sun, moon, stars, earth, and more – as **evidence of its divine message**. Throughout its verses, the Quran weaves together insights from cosmology, geology, biology, and other fields, urging reflection on the unity and purpose in creation as proof of God's wisdom. Remarkably, the Quran also contains statements about nature and the cosmos that anticipated modern scientific knowledge by many centuries. In what follows, we will explore (A) how Quranic oaths on natural phenomena bolster its truth, (B) the Quran's method of uniting multiple scientific realms as signs of its veracity, and (C) specific examples where Quranic verses **predated scientific discoveries**, highlighting the convergence between scripture and science.

Quranic Oaths on Natural Phenomena as Evidence of Truth

One striking feature of the Quran is its use of **qasam (oaths)** in which Allah swears “by” various natural phenomena – *the sun and moon, the stars, the sky, the mountains, the wind, even time itself*. These oaths serve to grab the listener's attention and underscore the importance of the message that follows ¹ ² . Crucially, the items sworn upon are **not random**; they are **aspects of creation that reflect divine wisdom and power**, presented as **witnesses** to the truth of what the Quran is about to declare. As one analysis notes, “**the majestic order in nature (anchored by the sun's light) is used as evidence for the truth that the Qur'an is conveying**”, with God's swearing by these mighty creations pointing to His sovereignty over them ³ . In Islamic teaching, humans are only to swear by God, but God may swear by anything He wills – and when He swears by elements of nature, He in effect elevates them as **proofs of His creative authority and the reliability of the ensuing revelation** ⁴ ⁵ .

For example, Surah *Ash-Shams* (91:1–10) opens with a series of seven oaths: “By the sun and its morning brightness; by the moon as it follows it; by the day as it displays it; by the night as it conceals it; by the sky and He who built it; by the earth and He who spread it; and by the soul and He who proportioned it...” – culminating in the lesson that the successful are those who purify their souls. By swearing on these **cosmic phenomena** and the human soul, the Quran asserts that **the entire natural order, from the orbits of the sun and moon to the cycle of day and night, down to our very conscience, all testify to the truth of its moral message** ⁶ ⁷ . The sun's precise regularity, for instance, is invoked as a daily reminder of Allah's dependability and mercy, “**bolstering the Quran's claim that its message comes from the Lord of all such phenomena.**” ⁸ Similarly, in Surah *Al-Waqi'ah* (56:75–77) Allah declares, “*I swear by the positions of the stars – and indeed, that is a mighty oath if you only knew – that this is indeed a noble Quran.*” Here the Quran itself makes explicit that the **oath by the stars** is meant to underscore “**the gravity of what follows (the truth of the Quran, 56:77)**”, pointing to the vast precision of the cosmos as a testimony to the veracity of the revelation ⁹ . In summary, **when the Quran calls celestial and natural phenomena to witness, it is effectively saying that the book of scripture and the “book of nature” both emanate from the same**

Truth. The harmony and order evident in creation thus serve as **a tangible, ever-present proof** that the Quran's message is from the Creator of that nature.

A Tapestry of Scientific Signs Woven into Quranic Verses

Beyond isolated oaths, the Quran often presents **clusters of diverse natural signs in tandem**, crafting a tapestry of evidence from multiple scientific domains. In many passages, verses transition seamlessly from talking about, say, the growth of plants to the motions of the heavens, or from human biology to geology, all in one flowing argument. The purpose is to **draw the reader's mind to the interconnected wisdom pervading the universe** – and thereby to the truth of the One who revealed the Quran. Indeed, it has been observed that the Quran “invites its readers to reflect on various aspects of the three manifest realms ... the cosmos (āfāq), the human self (nafs), and history (āthār),” using **observable phenomena across these realms as proof for its message** ¹⁰ ¹¹. The Quran presents the **entire cosmic order as evidence**: everything from the alternation of night and day to the way the sun and moon run their courses is a **sign (ayah)** pointing beyond itself to the Creator ¹² ¹¹.

One illustrative example is **Surah Al-An'am 6:95-99**, which offers a **thematic panorama** of natural wonders as signs of God. Rather than a disjointed list, these verses form a coherent picture: *“Indeed, it is Allah who splits the grain and seed... He brings the living out of the dead and the dead out of the living... He causes the dawn to break... and made the night for rest, and the sun and moon for calculation... He is the One who set up the stars for you to navigate by... He created you from a single soul... He sends down water from the sky, and with it brings forth vegetation of all kinds...”* Taken together, **this passage touches on botany, biology, astronomy, human origins, and hydrology all at once** ¹³. As a commentary notes, these verses “collectively draw the reader's attention to the phenomena of life emerging from death, the ordered cycle of day and night, celestial guidance, the unity of human origin, and the provisioning of water and diverse plant life.” In classical exegesis, each of these aspects refutes idolatry and affirms God's oneness and providence; modern commentators additionally highlight **“their scientific resonances and the Quranic invitation to reflect using reason.”** **“Taken together, the passage is a compelling tapestry of theology, nature, and epistemology – urging humanity to observe the world as a ‘book of nature’ written by God, wherein each element carries theological implications of divine authorship, providence, and guidance.”** ¹⁴ ¹⁵ In other words, the Quran here synthesizes observations from botany (seed germination and plant life cycle), biology (life-from-death cycles, even touching on reproductive origins), cosmology (night/day and celestial bodies), and ecology (rainwater and plant growth) into a single lesson: that **the natural world in all its facets testifies to a purposeful Creator**. The unity of these diverse signs strengthens the Quran's case by showing a **consistent underlying truth** across all of nature's systems.

Another powerful example is **Surah Al-Anbiya 21:30-33**, which in just four verses interlinks key truths from cosmology, astrophysics, geology, and biology to make its point. It begins: *“Do not the disbelievers see that the heavens and the earth were a joined entity, and We separated them”* – widely interpreted as an allusion to the common origin of the universe, akin to the Big Bang cosmology ¹⁶. The verse continues, *“and We made every living thing from water. Will they not then believe?”*, emphasizing the **origin of life from water** – a fact that modern biology confirms, since water is essential to life and is the first thing we look for in astrobiology when searching for life on other planets ¹⁷ ¹⁸. The passage then says *“We placed firm mountains on the earth so it would not shake with them, and We made broad pathways therein...”*, highlighting the stabilizing role of mountains. Astonishingly, **centuries before the advent of plate tectonic theory**, the Quran described mountains in terms that **“suggest a stabilizing function”**, likening them to stakes driven into the ground – an image now understood to correspond to the deep “roots” mountains have which balance the earth's

crust ¹⁹ . Next, *“We made the sky a protected canopy (well-secured roof), yet they turn away from its signs.”* Here the Quran depicts the sky (atmosphere) as a form of protection – and indeed today we know Earth’s atmosphere shields life from harmful radiation and meteorites, **“aligning with modern scientific understanding of the atmosphere’s protective functions.”** ²⁰ Finally, verse 21:33 closes the loop: *“And He is the One who created the night and the day, and the sun and the moon – each floating in its orbit.”* This succinctly conveys the idea of **celestial bodies moving in ordained orbits**, a notion that foreshadowed the heliocentric model and orbital mechanics later established by science. Notably, the Quran avoids saying anything that would tie it to the old Ptolemaic (geocentric) worldview; it simply says *all* (the sun, moon, and by extension day and night via Earth’s rotation) move in orbits, which is perfectly true ²¹ ²² . Early Muslim scientists were indeed inspired by verses like this – realizing that if “the sun and the moon each float in an orbit,” the cosmos follows orderly laws, motivating them to study astronomy and physics with rigor ²³ .

In such verses, the Quran’s strategy becomes clear: **by enumerating varied phenomena across the natural world, it appeals to our cumulative experience of reality.** The **convergence of evidence** – from the stars above to the springs below, from the life of a plant to the life of a human – forms a **multifaceted argument for faith**. It is as if the Quran is saying: **everything around you, in every field of inquiry, when rightly understood, points toward the same truth.** Modern scholars like Zia H. Shah, MD have emphasized that the Quran contains **“numerous passages touching on cosmology, geology, oceanography, embryology, and other scientific domains”** – far more than mere coincidence – which **“demonstrate a pattern of knowledge that seems impossibly advanced for its time.”** ²⁴ This broad presence of scientific allusions, spread across different chapters and topics, suggests that the Quran intentionally provides **“clues for science,”** guiding readers to reflect on nature and progressively discover the divine signs within it ²⁵ ²⁶ . Each discipline, whether astronomy or biology, thus becomes another page in the grand testimony of the Quran, and **the advancement of science only makes the Quran’s insights shine clearer.**

Quranic Verses Anticipating Scientific Discoveries by Centuries

Perhaps the most remarkable aspect of the harmony between Quran and science is how the Quran **anticipates certain scientific facts long before humans empirically discovered them.** The Quran was revealed in the 7th century, **in a world with no telescopes, microscopes, or scientific methodology** as we know it. Yet, it contains verses that describe natural phenomena in ways that **later align with modern scientific findings**, often centuries (or over a millennium) in advance. Muslim scholars do not claim the Quran is a science textbook with technical detail; rather, they see these verses as **signs (ayat)** – concise, foundational truths or hints meant to provoke thought and inquiry. Here are several prominent examples where Quranic statements have “predicted” or foreshadowed scientific discoveries, underscoring to believers that **each new discovery establishes anew the truth of the Quran:**

- **Expanding Universe (Cosmology):** In a time when the universe was assumed static or unchanging, the Quran declared: *“And the heaven We built with might, and indeed We are expanding it”* (51:47). The Arabic term *“lamūsi’ūn”* implies continuous expansion. This statement remained enigmatic until 1929 when Edwin Hubble observed that galaxies are receding from each other, proving that the universe is expanding – **a discovery made about 1300 years after the Quranic verse was revealed** ²⁷ ²⁸ . It is striking that the Quran uses a present continuous verb (**“expanding”**) for the heavens, a fact only confirmed by modern astrophysics in the 20th century.

- **Big Bang and Cosmic Origins:** The Quran says in 21:30, *"Have those who disbelieved not considered that the heavens and the earth were joined together as one piece, then We parted them asunder?"* This paints a picture of the cosmos having a singular origin that was later **split apart**, which closely mirrors the Big Bang theory of the universe beginning from a single dense point (a "primordial singularity") and then expanding. The verse even adds, *"We made every living thing from water,"* highlighting the primacy of water in life ²⁹ ³⁰ . Modern cosmology and biology echo these truths: the universe did originate in a single event, and water is indeed the cradle of life. That a 7th-century text references a unified origin of the cosmos and the centrality of water in life is, for many, a profound **"miraculous convergence"** of Quran and science.
- **Celestial Orbits and Rotations (Astronomy):** In an era when prevailing models placed Earth immovably at the center of the universe, the Quran stated: *"the sun and the moon – each floats along in its orbit"* (21:33) and *"It is not for the sun to overtake the moon, nor for the night to outstrip the day. They all are swimming in an orbit"* (36:40). Such verses describe celestial bodies in motion, and do so **without** committing to a geocentric view. The word *"yasbahūn"* (swimming) suggests a **smooth, continuous motion** through space ³¹ . This predates the heliocentric model and Kepler's laws by many centuries. Today we know the Earth orbits the sun, the moon orbits Earth, and day and night result from Earth's rotation – all celestial bodies indeed "glide" in their set paths. The Quran's wording is amazingly **consistent with orbital mechanics** as we understand them, and notably **contains no scientific error** (e.g., it does not say the sun revolves around the Earth, only that both sun and moon move in orbits, which is true in the broader sense of orbiting the galaxy). This subtle accuracy long before the age of modern astronomy convinces many that the Quran was **well ahead of its time** in describing the cosmos.
- **Earth's Sphericity (Geoscience/Astronomy):** While the Bible and early cultures sometimes depicted a flat Earth, the Quran includes indications of Earth's spherical shape. For instance, Surah An-Nazi'at 79:30 describes how Allah *"dahaha"* the earth. While often translated "spread out," the root *d-h-w* can also imply **"to shape like an egg."** Some classical scholars and many modern linguists note that *dahaha* can allude to an ostrich egg ³² ³³ – a striking hint at an **oblate spheroid** shape. Moreover, Quran 31:29 and 39:5 speak of Allah *"merging/coil the night into the day and merging the day into the night,"* an image that suggests the gradual overlapping of light and dark on Earth's surface, which only makes full sense if Earth is round (on a flat surface, day and night would change abruptly) ³⁴ ³⁵ . The Quran's mention of "the two Easts and two Wests" (55:17) also implies the seasonal variation of sunrise/sunset positions, again understandable only on a spherical, tilted Earth ³⁶ ³⁷ . Early Muslim scientists like Al-Biruni took cues from such verses and confidently measured Earth's circumference in the 9th–11th centuries, **centuries ahead of Columbus**, firmly believing in a round Earth because the Quran **contained** "subtle linguistic hints" pointing to it ³⁸ ³⁹ .
- **Mountains as Stabilizers (Geology):** The Quran frequently mentions mountains, not just as majestic creations but with language suggesting their role in stabilizing the Earth's crust. Surah Al-Naba 78:6-7, for example, describes mountains as **"pegs"** driven into the ground. Modern geology has shown that mountains indeed have deep roots that extend into the mantle (per the principle of isostasy) – like stakes – and they play a part in stabilizing tectonic plates ⁴⁰ ⁴¹ . Likewise, Surah Al-Anbiya 21:31 said God placed firm mountains on Earth *"lest it should shake with [people],"* an allusion to their stabilizing effect. This understanding only emerged with the theory of plate tectonics in the 20th century, yet the Quran **anticipated the concept by over 1,300 years** ¹⁹ ⁴² .

- **Sky as a Protective Canopy (Atmospheric Science):** The Quran correctly depicts Earth's sky/atmosphere as a form of protection. Surah 21:32 says, *"We made the sky a well-secured canopy (roof) and yet they turn away from its signs."* Today, we know that Earth's atmosphere (and magnetosphere) shields us from lethal cosmic radiation, solar wind, and meteorites, while regulating climate. This Quranic statement, **"underscoring the sky's role as a safeguard for Earth,"** was well beyond the scientific knowledge of the 7th century ²⁰ .



Northern Lights (aurora borealis) over Earth's skies, caused by charged particles from solar winds interacting with Earth's magnetosphere. This spectacular phenomenon visually demonstrates the sky's protective role, as mentioned in the Quran. The Quran's description of the sky as a "well-secured canopy" is uncannily accurate – our atmosphere and magnetic field form an invisible shield that preserves life on the planet ⁴³ ⁴⁴ .

- **All Life Made of Water (Biology):** Long before cells or the molecular basis of life were known, the Quran emphasized the vital role of water. The verse *"We made every living thing from water"* (21:30) is a profound insight now taught in every biology class – that water is the fundamental solvent and medium for life. Modern science confirms that life on Earth began in the oceans, that organisms are mostly water, and that liquid water remains the key criterion in the search for extraterrestrial life. As one scientist-commentator put it: given this importance, *"no wonder the holy Quran describes water as the most fundamental ingredient for life"*, so much so that whenever we explore other planets, *"the first question is: does the planet have water?"* ⁴⁵ . This Quranic statement anticipated by centuries the discoveries of biology and astrobiology regarding life's dependence on water ¹⁸ .
- **Human Reproduction and Embryology:** The Quran describes human embryonic development with astonishing accuracy for a 7th-century text. In Surah Al-Mu'minun 23:12-14 it describes stages: from a **"drop (nutfa)"** to a **"clinging clot ('alaqah)"** to a **"chewed-like lump (mudghah)"** to **bones forming and being clothed with flesh**, then *"another creation"* (development of the soul or human identity). These correspond closely to the zygote, blastocyst/implantation, somite-stage embryo (which does resemble a chewed lump), formation of skeletal structure, and then the fleshing out and ensoulment ⁴⁶ ⁴⁷ . Such details were not known until modern embryology emerged. Notably,

Professor Keith L. Moore, a pioneering embryologist, commented on the surprising accuracy of the Quranic terms and even collaborated on papers to relate them to modern stages. In addition, the Quranic verse 32:8 notes that God *“made his progeny from a drop of humble fluid (sperm)”*, a fact of reproduction (the role of sperm in fertilization) that could only be observed after the invention of microscopes. Sperm cells were first observed by Antonie van Leeuwenhoek in 1677 – over a **thousand years after** the Quranic statement ²⁴ . Such foresight in the Quran – stating the origin of human seed from a tiny fluid drop – bolsters the Muslim belief that **the Author of the Quran has knowledge beyond the reach of 7th-century human capability**.

- **Barrier Between Seas (Oceanography):** The Quran uses a vivid image when discussing bodies of water: *“He has released the two seas, meeting side by side; between them is a barrier which they do not transgress”* (55:19-20, similarly 25:53). At first glance one might think this refers to land barriers, but the verse in Surat Al-Furqan clarifies one is *fresh* and one *salty* and yet there is a **“forbidding partition”** between them. This precisely describes the phenomenon of **haloclines** or the separation that can occur when freshwater and saltwater meet (such as where a river meets the ocean): the two bodies of water can remain distinct for a considerable distance due to differences in density, temperature, and salinity. 7th-century Arabs, being mostly desert dwellers, had no means to observe large-scale oceanic barriers. Yet the Quran’s phrasing captures what modern oceanography has confirmed – for example, in the Strait of Gibraltar, the Mediterranean Sea and Atlantic Ocean have a noted boundary with differing salinity that was discovered much later. Scientists have noted that *“the Qur’an describes a phenomenon unknown to 7th-century Arabs”* here, wherein salt and fresh water bodies meet but do not immediately mix, with a subtle barrier between them ⁴⁸ ⁴⁹ .
- **Iron Sent Down from the Sky (Astrophysics):** Surah Al-Hadid 57:25 makes a curious remark: *“And We sent down iron, wherein is great military might and benefits for the people.”* The use of the Arabic *anzalnā* (“sent down”) for iron puzzled commentators – many took it metaphorically (God *provided* iron for human use). However, in modern science we have learned an amazing fact: **iron (Fe) is not native to Earth** – the early Earth couldn’t form iron in situ because iron is formed in the cores of massive stars and in supernova explosions. The iron on our planet literally **“came down” in meteorites from outer space** after those star explosions seeded the cosmos with heavy elements ⁵⁰ . In that sense, iron was *sent down* to Earth from the heavens, exactly as the Quran states. Only in recent times has astrophysics uncovered this origin of Earth’s iron, making this verse stand out as **remarkably precise in wording** ⁵¹ .
- **Unique Fingerprints (Human Biology):** In a context addressing resurrection, the Quran at the end of Surah Al-Qiyamah (75:3-4) says: *“Does man think We will not assemble his bones? Yes, We are able to even perfect/reassemble his fingertips.”* While the primary intent is to stress that God can resurrect humans down to the finest detail, many have noted the choice of **fingertips** is intriguing. The uniqueness of fingerprints as an identifying marker was discovered by Sir Francis Galton in the 19th century, and fingerprinting became a forensic standard only then. The fact that the Quran highlights *fingertips* (as opposed to any other part of the body) could be seen as a subtle allusion that **each human being is uniquely identified even at the tips of their fingers** – something **“the Quran’s emphasis on this minute detail gains new significance”** in light of modern science ⁵² ⁵³ . At the very least, it underlines the completeness of God’s knowledge of our individual identities long before humans discovered this particular biometric fact.

Each of these examples (and there are more) illustrates a consistent pattern: **the Quran's statements about the natural world have proven concordant with scientific discoveries made long after its revelation.** Muslim scholars like Dr. Zia H. Shah call this phenomenon the “Miraculous Convergence” of the Quran and science ⁵⁴ ⁵⁵ . Crucially, this is not about retrofitting obscure verses to forced interpretations; rather, these are clear, notable descriptions that **have stood the test of time.** They were understandable in a basic sense to the Quran's first audience (e.g. the idea that water is vital for life, or that day and night alternate), yet only with later science did their *full depth* become apparent (e.g. life's cellular basis in water, Earth's rotation causing night/day, etc.). This dual-layered quality means the verses functioned both **spiritually for ancient listeners** and **scientifically for later generations**, reflecting what one analysis described as a “layered meaning” and a “progressive unveiling of meaning through time” ⁵⁶ ⁵⁷ . Far from being a coincidence, the Quran itself foretold this dynamic: *“We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the Truth.”* ⁵⁶ In the 15 centuries since, as human exploration of the “horizons” (the universe) and of “within themselves” (biology, medicine) has expanded, **sign after sign has indeed become clear**, convincing many that the Quran is truly God's word.

Conclusion: Unity of Truth in Revelation and Science

From the Quran's perspective, **truth is unified** – the truth manifested in the natural world and the truth revealed in scripture both come from the same Creator and thus **can never fundamentally contradict.** What we see through the lens of science is essentially an unveiling of the signs (āyāt) of Allah in the physical realm, as the Quran promised in verse 41:53 ⁵⁶ . Each new scientific discovery, therefore, is not merely a human achievement; for believers it is also a moment of recognizing *“God's signs upon the horizons and in themselves”*. In this way, **every discovery in the sciences becomes a testament to the Quran's truth**, either by illuminating a Quranic insight that was already there or by deepening our understanding of the wisdom behind Quranic statements. As one author put it, the natural order – from the flawless courses of stars to the intricate design of a cell – is **“a deliberate sign-post to the Truth”** ⁵⁸ ⁵⁹ .

It is important to note that the Quran is foremost a book of **spiritual and moral guidance**, not a science textbook. Its primary aim is to guide humanity toward knowing God, doing righteousness, and preparing for the life to come. The scientific allusions and accuracies in the Quran serve as **supporting arguments**, meant to **strengthen faith through intellectual reflection** and to encourage us to study nature as a means of appreciating the Creator ⁶⁰ ⁶¹ . They bridge the supposed gap between faith and reason. In the Islamic tradition, studying the “book of nature” has always been considered a complement to studying revelation – hence why historically the Islamic Golden Age produced scientists who were often Quran scholars or devout believers inspired by verses about the cosmos. The Quran explicitly invites this integration: *“Indeed, in the creation of the heavens and earth, and the alternation of night and day, are signs for those of understanding – those who ponder God while standing, sitting, and lying on their sides and give thought to the creation of the heavens and earth [saying], ‘Our Lord, You did not create this aimlessly...’”* (3:190-191) ⁶² . In this spirit, observing the world scientifically becomes not an act of skepticism, but one of worship – a way to **“remember Allah”** and marvel at His work ⁶² ⁶³ . The more we discover, the more we should be humbled by the intricacy and lawfulness Allah has imbued in creation.

In conclusion, the harmony between Quranic revelation and scientific discovery is, for believers, a powerful affirmation that **the Quran's author is the same All-Knowing Author of nature.** Every branch of science – physics, chemistry, biology, cosmology – when pushed to its frontier, encounters wonder and mystery that echo Quranic proclamations. As Dr. Zia H. Shah and others have argued, rather than fearing science, Muslims see it as **continuing to unveil the signs that God promised to show us** ⁶⁴ ⁵⁷ . Each Nobel Prize,

each groundbreaking research finding, in effect becomes **“a eulogy and glorification of God, the Creator and Sustainer of our universe,”** whether the scientists intend it or not ⁶⁵. The proper thematic conclusion one draws is that **the Quran and the universe speak in unison:** the more humanity learns about the cosmos and life, the more we appreciate the truth of what the Quran has been testifying all along. This deeply interwoven relationship between faith and science in Islam reaffirms a central Quranic theme – *“Truth has come and falsehood has vanished. Indeed falsehood is ever bound to vanish”* (17:81) – with **each new scientific truth reflecting the light of the eternal Truth described in the Holy Quran.**

Sources: The arguments and examples above are drawn from a rich body of contemporary scholarship exploring Quran and science, especially the works of Zia H. Shah MD on *The Qur'an and Science* website ¹ ³ ¹⁴ ¹⁹ ²⁰ ²⁷ ³⁰ ⁵⁶. These sources document how Quranic verses correspond to scientific phenomena with striking accuracy and depth. As the Quran itself promises, over time God's signs in the universe become clear, *“until it becomes clear to them that this [Quran] is the Truth”* ⁵⁶. In our era of scientific marvels, many see this promise being fulfilled before our very eyes.

¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ Oaths by Natural Phenomena in the Qur'an – The Glorious Quran and Science
<https://thequran.love/2025/04/30/oaths-by-natural-phenomena-in-the-quran/>

⁹ ⁵⁸ ⁵⁹ ⁶⁵ Every Nobel Prize in Sciences is A Eulogy And Glorification of God, the Creator and the Sustainer of Our Universe – The Glorious Quran and Science
<https://thequran.love/2025/03/04/every-nobel-prize-in-sciences-is-a-eulogy-and-glorification-of-god-the-creator-and-the-sustainer-of-our-universe/>

¹⁰ ¹¹ ¹² Scientific Commentary of the Quran – The Glorious Quran and Science
<https://thequran.love/2024/03/25/scientific-commentary-of-the-quran/>

¹³ ¹⁴ ¹⁵ From Botany, Biology and Cosmology to God – The Glorious Quran and Science
<https://thequran.love/2025/04/14/from-botany-biology-and-cosmology-to-god/>

¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ⁴² ⁴³ ⁴⁴ ⁴⁵ The Glorious Qur'an 21:30–33 – Scientific and Theological Insights – In 5 Minutes – The Glorious Quran and Science
<https://thequran.love/2025/05/03/the-glorious-quran-2130-33-scientific-and-theological-insights/>

²⁴ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ⁴⁰ ⁴¹ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ The Miraculous Convergence: How the Quran Anticipated Scientific Discoveries Centuries Before Their Time – A Comprehensive Analysis of Divine Knowledge and Human Discovery – The Glorious Quran and Science
<https://thequran.love/2025/06/13/the-miraculous-convergence-how-the-quran-anticipated-scientific-discoveries-centuries-before-their-time-a-comprehensive-analysis-of-divine-knowledge-and-human-discovery/>

²⁵ Zia H Shah - The Glorious Quran and Science
<https://thequran.love/author/ziahshah/>

²⁶ Celestial Guidance: How Quranic Verses Inspired Astronomy and ...
<https://thequran.love/2025/03/25/celestial-guidance-how-quranic-verses-inspired-astronomy-and-mathematics-in-islams-golden-age/>

³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ The Quran Hinted At Earth Being a Sphere and Early Muslim Scientists Obligated – The Glorious Quran and Science
<https://thequran.love/2025/03/28/the-quran-hinted-at-earth-being-a-sphere-and-early-muslim-scientists-obliged/>