

SCIENTIFIC MIRACLES IN MODERN ISLAMIC THEOLOGY-A CRITICAL ANALYTICAL STUDY IN LIGHT OF CONTEMPORARY EPISTEMOLOGICAL APPROACHES

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Abstract:

The matter of scientific miracles is a significant challenge in current Islamic theology, as it reevaluates the connection between religious scriptures and contemporary cosmic findings. This new theological approach seeks to move beyond superficial readings that directly link every scientific phenomenon to a Quranic verse, offering instead a critical methodology that balances the sanctity of the text with the limitations of empirical sciences. A number of contemporary researchers believe that the concept of scientific miracles, as presented in some religious discourses, burdens the text with interpretations it cannot bear, subjecting divine revelation to the whims of evolving theories.

The question of scientific miracles remains relevant to the broadest range of knowledge in contemporary Islamic theology, which is capable of studying the relationship between religious texts and the discovery of modern cosmetics. This new chapter explores theology to interpret valuable lectures that integrate scientific methodologies within the verses of the Quran, proposing a critical approach to the text's content and the limitations of empirical science. Several contemporary scholars argue that the concept of scientific miracles, as presented in some religious discourses, burdens the text with interpretations that ultimately undermine its foundation, attempting to reinterpret the divine text within narratives of continuous evolution. In this context, a new theology emerges, one that elevates the "miracle of guidance" and the "miracle of the savior's construction," thus facilitating a deeper understanding of the text in light of the development of scientific knowledge. This approach affirms that the Quran offers a comprehensive worldview that underpins scientific inquiry, regardless of the abundance of scientific empires. This application can be used to safeguard the text of the entire communication process, preserving divine revelation in its original guidance, free from the influence of human senses and the dualistic tendencies that appease the human conscience.

Keywords: Scientific miracle, new theology, Rhetoric of the miracle, Cognitive miracle, Cosmological vision in Islam, Critique of the scientific miracle.

Introduction

Modern Islamic theology is experiencing significant changes in its understanding of knowledge due to its acceptance of methods from science philosophy, interpretation theories, and contemporary learning. This evolution has led to a reevaluation of how religious writings and key topics are approached. Within this framework, the concept of scientific miracles has surfaced as one of the primary challenges, transforming from a focus on validating prophethood and addressing classic criticisms to examining the connection between divine revelation and scientific disciplines. This development prompts inquiries into how far interpretations can go and how scientific reasoning contributes to comprehending the sacred texts.

In contemporary Islamic discourse, the concept of scientific miracles is no longer merely a tool for proselytizing, but has become a subject of critical analysis in light of the epistemological advancements of the experimental sciences, the evolution of scientific theories, and the rise of atheistic scientific discourse. Therefore, it has become essential to study scientific miracles within a broader epistemological framework that understands revelation as a source of guidance and intellectual development, not simply as a book of natural sciences. This aims to analyze the place of scientific miracles in contemporary Islamic discourse, reveal its methodological shifts, critique its applications, and determine its value in shaping modern Islamic thought. Concurrently with this shift, the need has arisen to redefine the concept of scientific miracles within an epistemological framework that avoids a literal reading of the text and prevents subjecting divine revelation to the authority of ever-changing experimental sciences. This new theological approach seeks to construct a methodology that balances the immutability of Qur'anic truth with the flexibility of scientific interpretations, while emphasizing the teleological and universal dimensions of divine discourse. Hence, the need arises to distinguish between miracles as a source of guidance and meaning, and miracles as mere coincidences of natural phenomena, in order to preserve the status of the text and protect it from interpretation.

Section One

The Theoretical Framework of the Concept of Scientific Miracles and its Relationship to Theological Renewal

First Requirement: The Concept of Scientific Miracles: Evolution and Implications

First Matter: Defining Scientific Miracles Linguistically and Technically

First: Defining Scientific Miracles Linguistically

The word "miracle" in Arabic dictionaries is derived from the root (ع ج و) which indicates weakness and incapacity. It is said, "The matter overwhelmed him," meaning he could not keep up with it. Therefore, miracles are considered evidence of humanity's inability to produce anything similar. Thus, scientific miracles refer to humanity's inability to grasp scientific truth until it is revealed in the holy books⁽ⁱ⁾.

Linguistic texts indicate that incapacity or miracle is the opposite of ability or power. It is said: "He was incapable of something" or "He was incapable of something," when he is unable to understand or comprehend it, and "He made him incapable." Thus, incapacity or miracle

indicates the demonstration of people's inability to produce something similar to it, whether it be an action, a statement, or knowledge. Accordingly, scientific incapacity linguistically indicates the importance of something that the human mind cannot comprehend unless it is explicitly mentioned in a text⁽ⁱⁱ⁾.

Second: The Definition of Scientific Miracles in Terminology

Scientific miracles are defined as: the correspondence of established scientific facts with what is stated in divine texts, in a manner that precedes scientific discovery and indicates the divine origin of the sacred text. This definition is based on the idea that the Holy Quran presents precise scientific evidence that was only discovered in the modern era, thus making it proof of the truth of prophethood⁽ⁱⁱⁱ⁾.

A number of researchers in the field of scientific miracles believe that this concept is based on revealing the precedence of divine revelation in establishing a set of definitive cosmic truths that were beyond human comprehension at the time of revelation. This makes their presence in religious texts evidence of their origin in absolute divine knowledge that encompasses the universe and its laws. This approach stems from the necessity of a precise methodological distinction between "scientific facts" proven by experiment and evidence, which reach a level of certainty, and "theories" that remain subject to modification or refutation. This approach emphasizes that the scope of miracles is limited to what has been definitively proven, not to what is subject to change and conjecture, thus preserving the sanctity of the text from being affected by changes in scientific knowledge^(iv).

Third: The Concept of Scientific Miracles in Modern Islamic Theology

Modern Islamic theology adopts a critical perspective that does not view scientific miracles as mere mechanical correspondence or forced reconciliation between the Quranic text and the ever-changing data of the natural sciences. The passage treats miracles neither as tools of defense nor as parts of an analytical epistemological discourse aimed at reconstructing the relationship between revelation, reason, and science. According to this perspective, scientific miracles are used to reveal the mechanisms of religious knowledge formation within the context of modern scientific developments, and to understand how the Quran guides human consciousness toward contemplation and systematic thinking about the universe. Thus, scientific miracles become an epistemological methodology aimed at highlighting the Quranic worldview and its role in establishing scientific sensibility and rational thought, instead of being a dialectical tool used to selectively or arbitrarily link every scientific discovery to a Quranic text^(v).

Contemporary theological approaches view scientific miracles as incomprehensible within their broader epistemological framework, studying them as a problem related to the relationship between religious and empirical knowledge, not as an attempt to impose a correspondence between revelation and the results of natural sciences. According to this view, the Qur'an does not aim to provide a detailed explanation of physical or biological theories, but rather to establish a comprehensive epistemological framework that directs the human mind towards

contemplating the universe, determines the place of man in it, and gives the world a teleological and value-based meaning. Thus, scientific miracles become an expression of an inspiring epistemological horizon for scientific research, not a technical reference for interpreting phenomena according to advanced scientific models.

Scientific miracles are defined as the correspondence between the content of divine texts and established scientific facts, demonstrating the precedence of the text over modern science. However, contemporary Islamic theology expands this concept, transforming it into an epistemological discourse that addresses the problems of reason and science, rather than simply being a dialectical tool^(vi).

A new theological trend among some contemporary Shiite thinkers indicates that scientific miracles should not be understood as a literal correspondence between verses and advanced theories, but rather as a revelation of the rational structure inherent in revelation, a structure capable of interacting with the achievements of modern science without subjecting the text to a purely scientific method of interpretation. Under this approach, miracles are instead reinscribed from a protective strategy to a philosophical tool of methodology that reconfigures the dynamic of revelation and reason in the following way: it is argued that holy texts have in themselves the potential for guiding knowledge rather than just being in tandem with it. The discourse also makes it clear that it is important to make a distinction between “science as a methodology” and “science as theories” in order to protect the text from the uncertainties of knowledge itself.^(vii).

The second aspect is about the history of this notion prior to the scientific age.

This notion of scientific miracles appeared within a limited field in early Qur’ān commentators, and it dealt with the creation of mankind and the heavens. This particular notion was, however, based neither on an empirical approach nor on a scientific method. It was based on a theological and philosophical approach. These commentators endeavored to show how the Quran can tackle issues of the universe and of creation in a way that emphasizes God’s wisdom^(viii).

The ancient thinkers also made use of the phenomenon of language and numbers in the Quran, namely the accuracy of the verses in terms of language and numbers, to establish the superiority of the Quran in terms of its cosmological and creation-related knowledge. This was the case with the commentators like Al-Tabari and Al-Razi, who made use of reason and philosophical thinking in the explanation of natural phenomena. This demonstrates the inadequacy of this concept before the modern era^(ix).

These early readings paved the way for the development of the concept of scientific miracles in the modern era, and the new theological thought began to link Qur’anic texts to established scientific facts, while maintaining the basic purpose of the Qur’an in guidance and knowledge, instead of focusing on the mechanical correspondence of phenomena. This development shows that scientific miracles were not a fixed concept, but rather evolved with the change in scientific and intellectual methodologies, transforming the discussion from linguistic miracles to cognitive and methodological miracles^(x).

The Second Requirement: The Emergence of Modern Scientific Miracles in Islamic Thought

The First Point: From Rational to Scientific Discourse

With the dawn of the modern era, the concept of scientific miracles began to shift from traditional intellectual discourse, which relied on philosophical contemplation and rational logic in interpreting texts, to a discourse that kept pace with the developments of modern scientific knowledge. Scholars and thinkers began to believe in the possibility of interpreting the Quranic text in light of new scientific discoveries, focusing on the overarching principles of creation and the universe rather than a literal interpretation of each phenomenon^(xi).

The modern understanding of scientific miracles emerged as a result of developments within the natural sciences, such as astrophysics and biology. It is connected with attempts to prove that the Holy Quran is compatible with modern scientific discoveries such as the Big Bang Theory and embryonic development. Such a trend represents a transition from a sole dependence upon abstract intellectual thinking to a scientific language that matches Quranic text with empirical data so that new perspectives can be created regarding issues of religion and science^(xii).

Such a shift from rational discourse to scientific discourse made it easier for the analysis of scientific miracles in a critical manner, such as comparing the Quranic verses and scientific facts, and in particular the cosmic and existential aspects in the verses. Furthermore, such a shift made it easier for the redefinition of the concept of miracles to be a tool for developing overall religious knowledge in response to scientific developments, without limiting the text to being merely scientific in its content^(xiii).

The second aspect is related to the effects of challenges raised from the perspective of scientific atheism.

As there has been the proliferation of materialist theories within modern science, there has been the development of modern atheistic thought, which has raised new epistemological challenges for Islam. This movement has been attempting to explain the whole universe and the whole of life on the basis of materialist scientific laws alone, thus reducing the importance of the spiritual and moral aspects. As such, there has been the attempt within Muslim thought to develop a religious discourse that would answer these challenges, pointing out the ability of Islamic texts to offer cosmological as well as intellectual views that are not incompatible with the fundamental laws of modern science^(xiv).

Scientific atheism also led to encouraging people to formulate a religious discourse that interacts with the ideas of modern science, thus integrating scientific miracles into what is termed the “Islamic response” to the materialistic world view. This can be seen in the attempt to link Quranic verses and scientific discoveries about the origin of the universe, the evolution of life, and the rules of nature, which show how religion can keep up with intellectual and scientific developments without abandoning its fundamentals^(xv).

Thus, the dynamic between the challenges of scientific atheism and the concept of scientific miracles produced a shift in the intellectual approach within the Islamic tradition. Miracles are

no longer a means of establishing prophethood but are now a tool for the establishment of a comprehensive intellectual approach that reconciles religious scripture with scientific reason in which the supremacy of religious revelation is paramount. This approach also helped to enhance Muslims' awareness of the importance of scientific thought while preserving the spiritual and intellectual dimensions of religious texts^(xvi).

Third Requirement: Scientific Miracles and the Contemporary Shi'a Project

First Point: The Interpretation of Science in the Shi'a School

The Shi'a school considers the role of reason in understanding the Quranic text to be no less important than the role of transmitted knowledge. This is a characteristic that distinguishes its approach to interpreting the natural sciences. According to this school, science is a means of understanding the divine order of the universe, not merely a tool for proving prophethood or establishing empirical facts. Shi'a scholars believe that contemplating the creation of the universe and its cosmic laws deepens faith and increases knowledge, in line with the lofty goals of Islamic law^(xvii).

The Shi'a school does not focus on scientific miracles in the sense promoted by the media, but rather emphasizes "epistemological miracles" based on revealing the order of the universe and inviting people to contemplate. Both Tabataba'i and Jawadi Amoli emphasized their rejection of linking the Holy Quran to evolving scientific theories, arguing that such a link confines the text to a specific timeframe and diminishes the importance of the Quran's timeless wisdom (xviii).

Therefore, in Shia Islam, scientific miracles are considered a philosophical and epistemological approach that connects religious thought with the human mind, not merely a correspondence between texts and scientific discoveries. This approach enhances the Muslim's ability to delve into the mysteries of the universe while preserving the unity and independence of the Quranic methodology from scientific developments, thus ensuring that the Quran remains a permanent source of thought and knowledge, beyond the reach of fleeting scientific debates^(xix).

Secondly: Scientific allusions in the sayings of the Ahl al-Bayt (peace be upon them). The sayings of the Ahl al-Bayt (peace be upon them) contain subtle allusions to some natural and cosmic phenomena. These allusions appear within a guiding and educational context that connects scientific knowledge with understanding creation and God's wisdom in the universe. Researchers believe that the primary purpose of these sayings is to guide the human mind towards contemplation and reflection on the order of the universe, rather than presenting a scientific theory subject to empirical testing as is the case in modern science^(xx).

The sayings of Imam al-Sadiq (peace be upon him) include scientific allusions to the creation of humankind, the formation of organs, and some natural phenomena, such as the stages of embryonic development and organ functions. Some researchers believe that these allusions are primarily epistemological in nature, aiming to stimulate contemplation and reflection on the order of the universe, rather than being experimental scientific theories testable in modern laboratories^(xxi).

This approach to using scientific references reflects the role of the Ahl al-Bayt school (peace be upon them) in linking religious texts with rational and philosophical knowledge. The Quran and the Sunnah are viewed as bases in the construction of knowledge about the universe and mankind. The Quran and the Sunnah are seen to promote scientific thought in an Islamic framework of knowledge without amounting to scientific experiments or laws in themselves. This is in line with maintaining their status as religious texts that guide knowledge^(xxii).

Section Two

Scientific Miracles in the Perspective of the New Islamic Theology

The idea of scientific miracles in the context of contemporary Islamic thought represents an aspect in the development of knowledge. It provides a rational and scientific connection between the Quranic text and contemporary sciences. The idea transcends the literal correlation between the Quranic text and scientific phenomena, presenting an epistemological discussion that integrates revelation and reason. The idea responds to the contemporary intellectual issues and aims to shed light on the cosmic and epistemological aspect of religious texts while maintaining its spiritual-ethical value. From this perspective, the scientific miracle becomes a tool for building a rational understanding of the universe and humanity within the framework of contemporary Islamic thought.

First Requirement: Methodological Shifts in Reading Miracles

First Point: From Demonstrative Miracles to Epistemological Miracles

Before the emergence of the new Islamic theology, the focus was on demonstrative miracles that directly link the texts of the Holy Quran to scientific facts, with the aim of proving the truth of revelation and prophethood. Ancient scholars and commentators sought to provide practical examples of the texts' correspondence with natural phenomena; However, this approach was limited by the level of scientific knowledge available at the time and still relies on a partial reading of scientific facts without considering the overall structure of knowledge^(xxiii).

The new approach in Islamic theology views the Holy Qur'an not as a book of empirical sciences, but as a book of divine guidance, and its texts are sacred. Therefore, its miraculous nature should be studied at the level of its epistemological structure, rather than attempting to reconcile its details with modern scientific discoveries. This approach aims to highlight the text's ability to construct a comprehensive worldview and teach the foundations of scientific and ethical thinking, without reducing it to a mere tool for literal verification of scientific facts^(xxiv).

Thus, the concept of inimitability shifts from a demonstrative to an epistemological stage, becoming a means of understanding the cosmic structure from a rational religious perspective and enhancing the mind's ability to comprehend natural phenomena within the framework of Qur'anic guidance. This modern critical approach allows for an analysis of modern intellectual issues such as scientific atheism without making the text liable to the fluctuations of scientific

theories and at the same time ensuring that there is continuity with regard to its moral and spiritual significance^(xxv).

Reinterpretation of Text within Philosophy of Science

The philosophy of science can be With the development of modern science, there is a need for a renewed understanding of the interpretation of religious texts in the light of the dynamic nature of scientific knowledge itself. Modern religious researchers believe that in the scientifically informed interpretation of the Holy Quran, there is a need for an understanding of the limitations within scientific experiments and the relative nature of experimental findings. Such an understanding shifts away from the literal correspondence between religious texts and modern discoveries and towards ensuring that the religious text itself is not left vulnerable to the dynamic nature of developing scientific theories^(xxvi)

This modern discussion relies on the methodology of the philosophy of science, and its assertion is that every scientific interpretation of the Holy Quran must take into account the relativity and continuous development of scientific knowledge. It adopts a critical attitude, considering the text to be an all-encompassing epistemological framework, in a position to guide research in the direction of scientific and philosophical thinking, without making it proof for momentary empirical realities^(xxvii).

Thus, this method for reinterpreting the text from within the philosophy of science makes possible the building of an integrated cognitive view that combines religion with reason, taking into consideration the dynamic nature of science as well. Moreover, this method helps towards developing a scientific method within religious discourse that is able to respond to the intellectual challenges posed for the modern era, like scientific atheism or the fundamentalism of literalist views, while maintaining the moral-spiritual aspect of the Qur'anic text^(xxviii).

The second requirement: Scientific miracles between acceptance and reservation

The first point: The trend of acceptance and employing science to prove revelation

This trend towards accepting the Quran emerged in response to the challenges of modern thought. Some scholars sought to use contemporary scientific facts to prove their compatibility with the Quranic text. This approach focuses on presenting the Quran as a book of guidance containing precise cosmic and scientific indications, without claiming it to be a book of empirical science. The aim is to strengthen the text's position in contemporary consciousness and convince those who doubt the ability of divine revelation to keep pace with modern scientific developments. Evidence for this is the Almighty's statement: {We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth}^(xxix). This verse indicates that the Holy Quran guides humanity to contemplate the universe and humankind as fields for discovering Allah's signs, and that the truth is gradually revealed through the emergence of these signs with the development of human knowledge. This aligns with the understanding that the Quran is a book of guidance that directs the mind to contemplation, not A book to present scientific laws or theories, and therefore it is

understood that the cosmic verses in the Qur'an perform a faith-based and cognitive function, not a direct experimental function^(xxx).

Proponents of this view argue that the Holy Quran contains allusions that align with scientific discoveries, such as the stages of embryonic development, the origin of the universe, and major cosmic phenomena. This alignment is intended to strengthen faith in modern thinking and to prove the ability of the Quran to attain cosmic knowledge that overcomes limitations of space and time, thus proving the truth of prophetic knowledge^(xxxii).

However, some scholars advise that one should not automatically link the content of the text to scientific discoveries but rather that the overall aim of the approach is to use science to enhance the epistemological foundation of the text. This approach underlines the importance of finding a balance between the epistemological and demonstrative miracles of the Quran so that the Quran becomes a source of guidance and knowledge but not a scientific textbook^(xxxiii).

The second aspect has to do with the conservative methodology and the critique of the scientific exegesis of the text.

The conservative methodology has been a reaction against the tendency to find a literal correlation between the verses of the Qur'an and the scientific findings of the present day. The Shi'a intellectuals and rationalist thinkers argued that such a correlation may result in the text being bound by a specific moment in time and linked to the ever-changing scientific beliefs and opinions of the present day and thereby reducing the significance of the text as a spiritual and cognitive guide for all eternity^(xxxiv).

According to contemporary Shi'a scholars and rationalists, the attribution of the Qur'an to being a repository of the empirical sciences renders it vulnerable to error as the paradigm of these sciences develops and causes the Qur'an itself to transform from an eternal source of direction into one that is temporarily bound within the frameworks of these theories. They argue that scientific miracles should be understood as "epistemological miracles" that focus on the general structure of knowledge and the relationship between reason and revelation, rather than as a mere mechanical correspondence between the text and scientific discoveries^(xxxv).

This conservative approach is based on the idea that the purpose of scientific miracles is not to prove every scientific phenomenon, but to stimulate the mind's ability to contemplate and extract cosmic and moral meanings from texts. This approach allows for the preservation of the unity of the Qur'anic text and its independence from scientific fluctuations, and it affirms that the Qur'an is a source of spiritual and intellectual knowledge, capable of facing contemporary intellectual challenges without resorting to superficial comparisons with experimental sciences^(xxxvi).

The third requirement: Scientific miracles in light of modern scientific standards

The first issue: The problem of linking the text to a scientific theory

The new theology asserts that linking the meaning of the Quranic text to a specific scientific theory poses a serious methodological problem. This is because the nature of scientific knowledge is based on hypothesis, modification, and refutation, unlike sacred religious texts,

which enjoy stability and supreme authority. Therefore, linking the truth of revelation to the validity of a temporary scientific theory exposes religious discourse to instability as science advances or retracts its previous assumptions. For this reason, the theologians of the new theology call for moving beyond the logic of "forced conformity" between the verse and the theory, and replacing it with a deeper understanding that acknowledges that the Holy Quran offers guiding frameworks and universal principles that stimulate the mind to think and discover, without becoming a book on physics or biology. In this sense, scientific miracles become evidence of the harmony between revelation and reason and its comprehensive methodology, not hostage to circumstantial scientific results. This preserves the sanctity of the text and the methodological independence of science^(xxxvi).

The second point: Scientific miracles as an educational, not experimental, discourse. The new science of theology views scientific miracles as an educational discourse aimed at developing scientific and methodological awareness in humanity, not as experimental proof of natural laws or as an alternative to modern scientific methods. According to this understanding, the Qur'an does not present ready-made physical equations or cosmological theories, but rather guides the mind to contemplate the cosmic order and think about the laws of creation, which enhances the spirit of research and discovery. Therefore, the function of the cosmic signs in the text is not to establish an experimental science, but rather to nurture individuals who are aware of the laws of the universe and capable of interacting with them within a balanced ethical and cognitive framework. In this sense, scientific miracles are transformed from an attempt to prove the text's validity through science into an educational tool to guide the scientific mind itself and connect it to values and meanings, which is consistent with the goal and purposes of the Holy Qur'an in guidance and purification^(xxxvii).

Third Section

A Critique of Scientific Miracles and Their Future Prospects in Islamic Thought

First Requirement: Epistemological Critique

First Issue: The Relativity of Science and the Evolution of Theories

The relativity of scientific knowledge is one of the most prominent characteristics of modern science. Theories and discoveries change with the development of research and experimentation. Contemporary scholars of Islamic theology argue that a literal connection between the Quranic text and experimental sciences makes its understanding contingent upon the fluctuations of scientific knowledge. This can lead to contradictions when scientific theories are updated or modified, which in turn limits the possibility of using the text as a permanent basis for guidance and knowledge^(xxxviii).

Science, by definition, is a dynamic process. Linking T to science makes T liable to developments in science. Critics would say that by doing so, one could potentially diminish the Quran as a permanent source of knowledge and make it merely a historical account of passing scientific truths rather than a complete epistemological construct that undergirds scientific and ethical thinking^(xxxix).

Therefore, epistemological critique calls for the use of “epistemological miracle” as opposed to “proof-based miracle.” The focus now is on the intellectual and epistemological structure of the text rather than its compatibility with temporary scientific facts. Such a strategy maintains the religious and philosophical relevance of the text and enables the Muslim intellect to relate with modern science in a flexible and dynamic way that does not betray the underlying tenets of the Holy Quran nor get beguiled by passing scientific developments^(x1).

The second issue is related to the literal interpretation of the Quran as a modern-day issue.

The literal interpretation of the Quran is a modern-day trend that has been spread as part of the attempt to make the texts consistent with modern-day scientific knowledge. This has led to the disregard for the linguistic and cultural contexts within which the texts are placed, limiting them within too narrow confines that are not consistent with the objectives of the discourse within the Quran, which include guidance, moral guidance, as well as reflection on the universe. The researcher points out that this type of interpretation risks emptying the text of its semantic and epistemological depth, transforming it into a book of temporary experimental sciences. Interpreting texts with purely scientific meanings ignores the Arabic language and the aims of the Quranic discourse. The Quranic text employs multiple rhetorical devices, including metaphor, simile, and figurative language, which cannot be understood literally. This critique emphasizes that literal interpretation often misleads the contemporary reader and creates a contradiction between the text and advanced scientific knowledge^(xli).

Therefore, it is advisable to adopt a cognitive or structural interpretation of the Holy Qur’an, which takes into account the linguistic, semantic, and spiritual dimensions of the text, instead of a literal, mechanical interpretation. This approach preserves the stability of the text and its guiding value, and enables the contemporary reader to interact rationally with scientific and ethical concepts, without subjecting the Holy Qur’an to the transient fluctuations of science .
(xlii)

The Second Requirement: Scientific Miracles in the Discourse of the Islamic Renaissance The First Point: Its Role in Confronting Atheism

Scientific miracles have emerged as one of the most prominent tools of the discourse of the Islamic revival, especially with the rise of materialism and contemporary atheism. Thinkers in this revival have sought to present the Holy Quran as a comprehensive source of knowledge that connects modern scientific facts with religious values, aiming to strengthen young people's faith in religion and equip them with the ability to deal with contemporary intellectual challenges. This approach emphasizes that the Quranic text contains cosmic and epistemological allusions that can be interpreted rationally, taking into account the developments of science^(xliii).

Its role in confronting atheism is of paramount importance, as scientific miracles provide young people with a defensive scientific language that reconnects religion with the modern mind. This discourse offers a rational approach to dealing with atheistic and critical arguments, without

resorting to traditional debates about religious texts, while emphasizing the Quran's ability to guide the human mind towards contemplating cosmic and ethical phenomena^(xliv).

However, critical cognitive studies indicate that excessive reliance on scientific miracles as a defense mechanism risk confining the text to a temporary interpretive framework, making its value dependent on the ever-changing nature of modern science. Therefore, it is advisable to focus efforts on the epistemological miracles and the overall structure of the text, thereby fostering critical thinking and ethical awareness, and affirming the role of the Holy Quran as a permanent source of guidance, while avoiding superficial comparisons with constantly evolving scientific discoveries^(xlv).

The second point: Its role in the project of religious renewal

Scientific miracles play a pivotal role in the contemporary project of religious renewal, contributing to a reformulation of the relationship between religion, reason, and the universe, and thus achieving a balance between Qur'anic guidance and modern scientific knowledge. This approach is considered an extension of the rational approach in contemporary Islamic discourse, focusing on building a comprehensive epistemological understanding of cosmic phenomena while preserving the spiritual and ethical dimensions of religious texts^(xlvi).

Scientific miracles complement the project of theological renewal by redefining the relationship between religion, the universe, and reason. They not only validate texts but also serve as a tool for deepening cognitive and spiritual understanding, enabling the mind to perceive the cosmic order from a renewed Islamic perspective. This enhances the capacity of religious thought to integrate scientific and cultural developments without being constrained by rigid traditions or excessive literal interpretation^(xlvii).

However, critics argue that over-reliance on scientific miracles in the renewal project risks reducing the text to a temporary scientific reference, thus weakening its ethical and spiritual role. Therefore, a cognitive approach to studying miracles is recommended, one that focuses on the overall structure and rationality of Qur'anic knowledge. This approach enables the reader to understand the ethical and missionary values and objectives of the text without resorting to a literal interpretation that aligns with modern scientific discoveries^(xlviii).

The Third Requirement: A Future Vision for Scientific Miracles

The First Point: The Necessity of Shifting to Methodological Miracles

The need arose to shift the focus from demonstrative miracles to methodological miracles, given the latter's methodological nature. This stems from the limited literal connection between Qur'anic texts and modern empirical science. The Qur'an offers a comprehensive epistemological framework that guides the mind toward scientific, ethical, and cosmological thinking, rather than merely proving provisional scientific facts. This reinforces its enduring role as a source of guidance and knowledge^(xlix).

This new discourse highlights the importance of moving from seeking scientific correspondence with the text to extracting the "scientific method" that the Quran seeks to establish. This method is based on deriving principles for thinking and reflecting on cosmic

and ethical phenomena, thus transforming the miraculous nature of the Quran into a means of enhancing reason and cognitive awareness, rather than a tool for proving transient scientific facts. This, in turn, fosters a constructive interaction between the text, religion, and modern science⁽ⁱ⁾.

However, some critics argue that reducing the miraculous nature of the Quran to a mere methodology risk stripping the text of its spiritual and ethical dimensions if approached from a purely abstract perspective. Therefore, a comprehensive approach is recommended, one that integrates the methodological and epistemological aspects of the Quran's miraculous nature, thus preserving its educational and spiritual guidance and enabling the contemporary reader to understand the Quran's methodology of thought and reflection within a balanced framework of reason and faith⁽ⁱⁱ⁾.

The second point: Integrating scientific miracles with the philosophy of science.

The need to integrate scientific miracles with the philosophy of science arose from the inadequacy of a literal correspondence between Quranic texts and advanced scientific discoveries. The Holy Quran provides a cognitive framework that guides the mind toward a systematic understanding of cosmic phenomena, while adhering to the principles of scientific reasoning such as induction, theoretical models, and probability. This approach preserves the text's consistency and grants it the enduring capacity to engage with modern scientific developments without being affected by the fluctuations of evolving theories⁽ⁱⁱⁱ⁾.

This approach allows religious discourse to be flexible and realistic, capable of meeting the challenges of materialist thought and scientific atheism, while preserving the cognitive structure of the texts and enhancing the mind's ability to think critically and reflect on the universe and the moral values embodied in the Holy Qur'an^(liii).

However, some critics argue that combining scientific miracles with the philosophy of science may strip the text of its spiritual and ethical dimensions if the focus is solely on the methodological aspect. Therefore, an integrated approach is recommended, combining methodological and epistemological miracles and utilizing modern scientific tools to deepen understanding of the Holy Quran while preserving its guiding values, ethical dimension, and spiritual message^(liv).

Conclusion

The research reveals that the concept of scientific miracles in modern Islamic theology represents a fundamental epistemological shift. It has moved from being a partial interpretive discourse seeking to reconcile Qur'anic texts with scientific discoveries to a philosophical and methodological discourse aimed at reconstructing the relationship between religion, reason, and the universe. The research emphasizes the necessity of focusing on the rational and methodological structure of the Qur'anic discourse, enabling the contemporary reader to grasp the epistemological and ethical values of the text, rather than engaging in a mechanical application of advanced scientific knowledge. The research also highlights the importance of epistemological and methodological miracles as a tool for consolidating religious thought and

empowering the Muslim mind to confront contemporary intellectual challenges, thereby preserving the Qur'an's immutability and credibility as an enduring source of guidance. Accordingly, it recommends developing a balanced Islamic epistemological discourse that integrates rational thinking, the philosophy of science, and ethical and religious perspectives, so that scientific miracles become a means of deepening understanding, not merely a defensive or temporary tool for verification.

First: Findings

1. The concept of scientific miracles in contemporary Islamic thought represents a shift from a focus on literal correspondence between Quranic texts and empirical sciences to a philosophical and methodological discourse centered on the epistemological structure of the Holy Quran.
2. Scientific miracles have become a tool for promoting rational thinking and moral awareness among contemporary readers, highlighting the relationship between religion, reason, and the universe.
3. Shiite doctrines focus on cognitive miracles rather than demonstrative miracles, emphasizing the purposes of the Qur'anic text and its moral and spiritual dimensions.
4. Directly linking Quranic texts to temporary scientific discoveries may diminish the text's value and confine it to a specific timeframe, thus weakening its ability to address contemporary intellectual challenges.
5. Integrating scientific miracles with concepts from the philosophy of science (such as induction, theory, and scientific models) fosters a systematic and realistic understanding of the texts, avoiding literal interpretations or superficial claims.

Second: Recommendations

1. Adopting the methodological and epistemological miracle as a consistent approach in contemporary Islamic theology, while preserving the spiritual and ethical dimensions of the Qur'anic text.
2. Directing efforts toward developing a balanced religious discourse that integrates reason, religion, and the philosophy of science, thereby enhancing Muslims' ability to engage with modern science and think critically.
3. Avoiding literal interpretations of scientific texts and modern discoveries, and using the miracle as a means to deepen understanding and stimulate reflection.
4. Encourage religious and intellectual education on the epistemological miracle within religious curricula to enable contemporary religious thought to address the challenges of our time.
5. Promote scientific research in Qur'anic interpretation from a methodological perspective that balances scientific accuracy with the ethical and spiritual dimensions of the texts.

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